



CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - A

VILLAGE SURVEY MONOGRAPHS

5. NANGAL SOOSAWATAN

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1965

FOREWORD

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

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

yet changing and how fast the winds of change were blowing and from where.

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

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

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

(iv)

(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 and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At

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

(v)

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.

*New Delhi,
July 30, 1964.*

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

A. MITRA
Registrar General, India.

Villages selected for the Survey

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

PREFACE

Once the rulers of the region which later came to comprise the Rajput principality of Jaipur, the Minas are now considered to be a backward community and listed as a scheduled tribe. The village under survey, Nangal Soosawatan, is situated not far from Amber, the famous tourist attraction, which was the scene of intense political Mina activities in the ninth and the tenth centuries, that is, before the Kachwahas wrested leadership from them. The residents of the village are believed to be descendants of those who were granted fiefs by the Rajputs in appreciation of their loyal services.

Though the investigation was first undertaken by Sarvashri G. D. Agarwal M. Com. and N. D. Sharma M. A. (Soc.) it was completed by Shri G. D. Agarwal alone. The draft was prepared by Shri G. R. Gupta, M. A. LL. B., while Sarvashri Prakash Chandra and L. R. Pendharkar supplied necessary photographs and sketches respectively. Shri S. R. Luhadia, Tabulation officer, saw it through the press. Dr. U. B. Mathur, Deputy Superintendent, assisted me in editing the report. I thank them for their ready cooperation.

I owe a debt of gratitude to Shri Asok Mitra, Registrar General, India, and Dr. B. K. Roy Burman, Officer on Special Duty, who guided us in the conduct of the survey.

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

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

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale.

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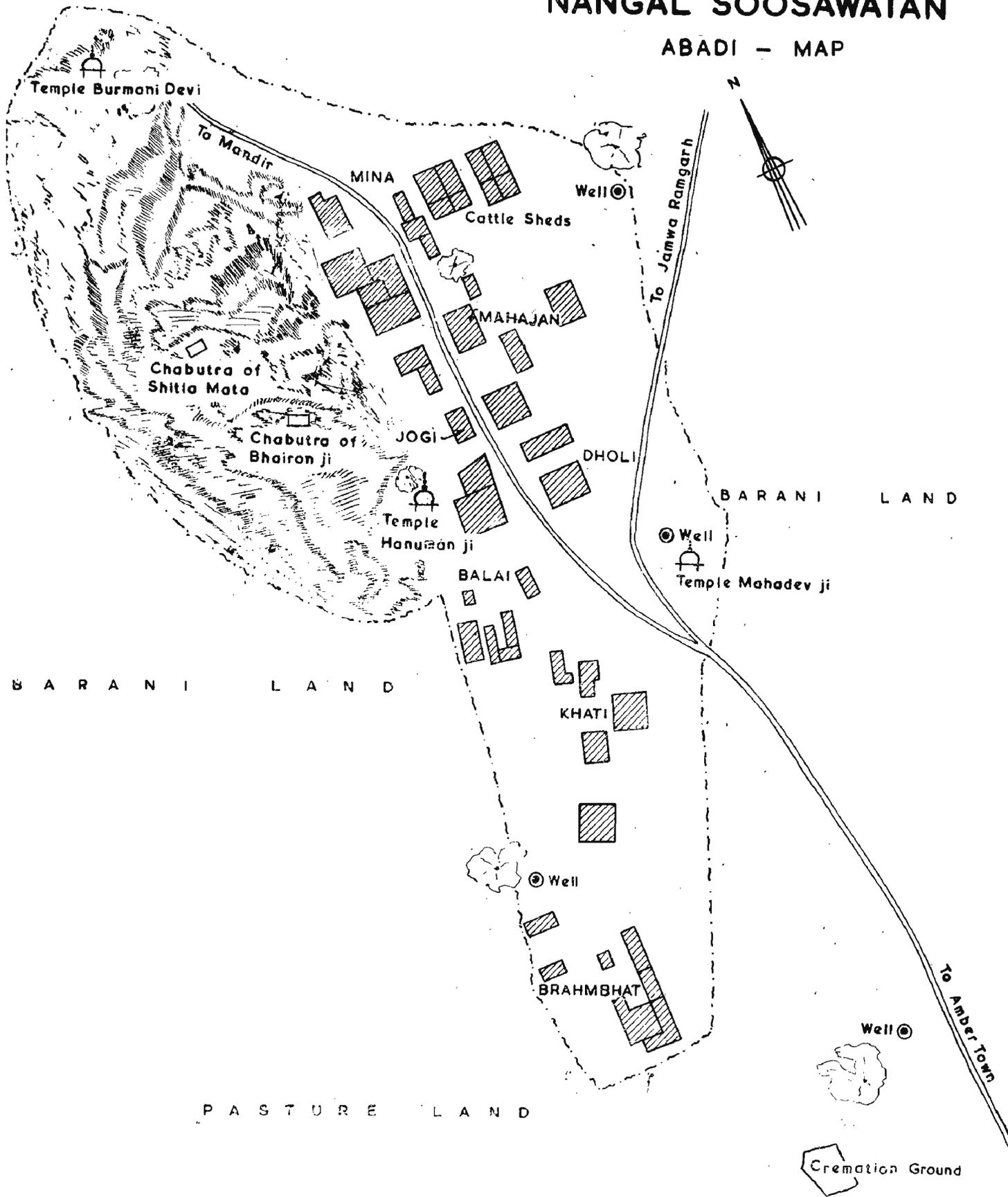
VILLAGE NANGAL SOOSAWATAN

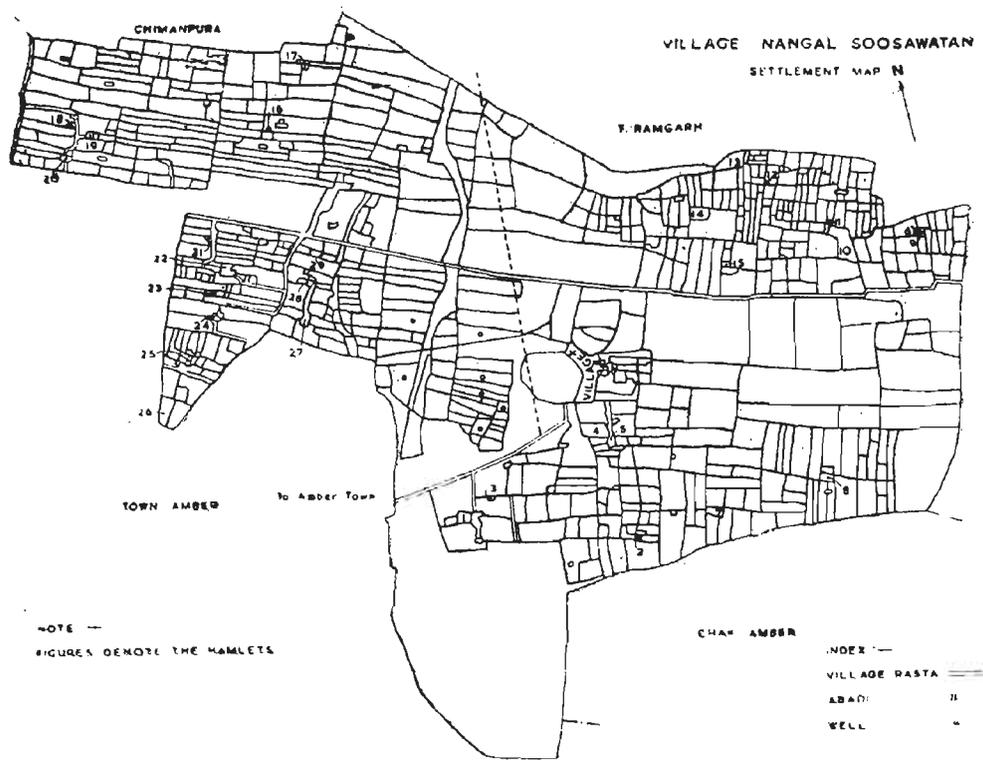
TEHSIL AMBER

DISTRICT JAIPUR

NANGAL SOOSAWATAN

ABADI - MAP





A view of the village as seen from the Burmani Devi's temple

CHAPTER I

THE VILLAGE

NANGAL SOOSAWATAN is a small village situated on 26°59' north latitude and 75°51' east longitude, some 321 m above the sea level, at a distance of 13 km from Jaipur, the Capital of Rajasthan. The village is surrounded by hills of varying heights from 350 m to 372 m above the sea level in north-east and south which form a part of Aravalli range. It is bounded on the north by the village Natata (5 km) and the river Kukas (1 km), on the east by the village Saiwad (6 km) and Chimanpura (5 km), on the south by villages Khoh (4 km) and Lalwas (5 km) and on the west by village Shisawas (8 km). This village and all these surrounding villages are inhabited mainly by the Minas, an important scheduled tribe of Rajasthan.

2. The village derives its importance from its nearness to the tehsil headquarters Amber which is a place of great historical importance. It was once the capital city of Kachwaha Rajputs and is now a small town. The nearest railway station is Jaipur while the Police Station and the headquarters of Development Block as well as the Sub-Post and Telegraph Office are at Amber. The village is linked to the metalled Jaipur-Delhi highway by a kilometer long kutchra track at the eleventh kilometer stone. The village is easily approachable from Amber by a jeep, bullock-cart, or any other means of conveyance.

Physical Features

3. An important feature of the village is the Kukas river which has its source from the hills near Jamwa Ramgarh and which passes by it and after covering 8km from the village, terminates at village Kukas, where a dam has been built to store its water. Unfortunately, the dam at Kukas is at lower level than village Nangal Soosawatan and, therefore, it is not possible to irrigate any area of this village from the dam water. The village has, however, been benefitted by the dam in as much as the water level in the wells at Nangal Soosawatan

has been raised appreciably. The Panchayat Samiti Amber is now thinking of constructing another dam on the Kukas at a higher point so as to obtain water for irrigation for the agricultural land in this village.

4. The village for the most part is an undulating plain. The soil is generally sandy and fertile. Land on the northern and the western sides of the village is rocky and that on southern and eastern hilly and is known as *Ada Doongar*.

Climate

5. The climate of the village is dry. During the hot season, winds from the west blow furiously. Consequently, the days are very hot but the nights are generally pleasant. The mean temperature of the place is 26°C. The maximum rises upto 44°C and sometimes the minimum goes below the normal. The figures of rainfall for the last 10 years are given below :

Year	Rainfall	Year	Rainfall
1951	62.99cm	1956	98.67cm
1952	76.70cm	1957	38.50cm
1953	64.13cm	1958	62.18cm
1954	58.80cm	1959	96.90cm
1955	100.27cm	1960	53.00cm

The annual rainfall on an average is 68.58cm, a major portion of which is received during the months of July, August and September. Sporadic rains are also received in winter but hardly exceed two or three cm.

Flora

6. The trees commonly found in the village are the Neem (*Azadirachta indica*), the Bargad (*Ficus bengalensis*), the Pipal (*Ficus religiosa*), the Gular (*Ficus glomerata*), the Khejra (*Prosopis spicigera*), the Dhak (*Butea frondosa*), the Seesam (*Delbergia sissoo*), the Siras (*Albizzia lebbek*), the Babool (*Acacia arabica*)

and the Shokra (*Anogeissus pendula*). The fruit bearing trees are Mango (*Mangifera indica*), Anvla (*Phyllanthus emblica*) and Jamun (*Eugenia jambolana*). Thorny bushes of pink and yellow colour are found in abundance. The wood of Babool and Seesam is of great use to the villagers as they make their carts, and shutters of doors and windows of it. Dhak, Ker (*Acacia catechu*) and Khejra serve mostly for fuel. The wood of Pipal tree is not of very great use as it is held sacred. It is utilised for cremating dead bodies.

Fauna

7. The surrounding area of the village abounds in the usual small game including the sandgrouse, small antelopes, hedge hogs, hares, partridges, jackals etc. In the hills nearby a tiger, a panther or a Sambhar are met with occasionally.

Area

8. The area of the village as recorded in the District Census Hand Book 1951 (Vol.II) was 1334 acres and population 738. The area as reported during the Census of 1961 is 945 acres and the population 708. The decrease in land is due to some territorial adjustments as a result of which a part of it formerly attached to this village was transferred to the nearby village Kukas. Consequently the density of population of the village rose from 138 persons per square km in 1951 to 187 persons per square km in 1961.

Households

9. The following table gives the number of households of each community residing in the village :

S. No.	Name of the community	Number of households	Total	Males	Females	Percentage to total population
1.	Mina	87	476	253	223	67.23
2.	Balai	13	72	44	28	10.17
3.	Mali	6	40	20	20	5.66
4.	Khati	5	36	17	19	5.09
5.	Brahm Bhat(Jaga)	7	36	14	22	5.08
6.	Brahmin	4	25	13	12	3.53
7.	Mahajan	1	14	5	9	1.97
8.	Dholi (Rana)	2	6	2	4	0.85
9.	Jogi	1	3	1	2	0.42
Total		126	708	369	339	100.00

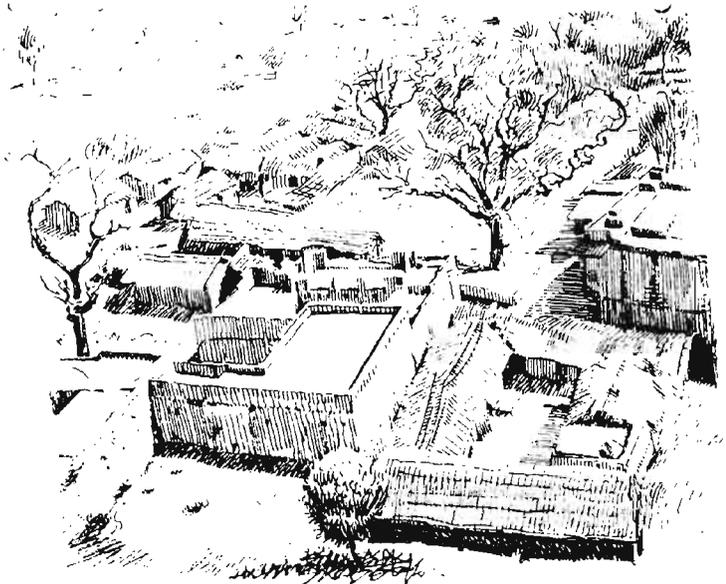
Residential Pattern

10. The houses in the village lie scattered. The communities of the village reside in different groups. The houses of Minas are at one place, those of Balais at another and of Brahm Bhats (Jagas) at a third place. The houses of Jogis, Dholis, Brahmins and the Mahajan lie in the middle of the village. The houses of Khatis are located near those of Minas in the village proper. The Malis reside in Ladoo Ki Dhani and Ganglya Ki Dhani. All the houses are separated by sufficient space in between. There are kutchra lanes and by-lanes which lead from one place to another. Only 42 houses are situated in the village proper, the rest numbering 84 lie scattered over the 29 *dhanis*

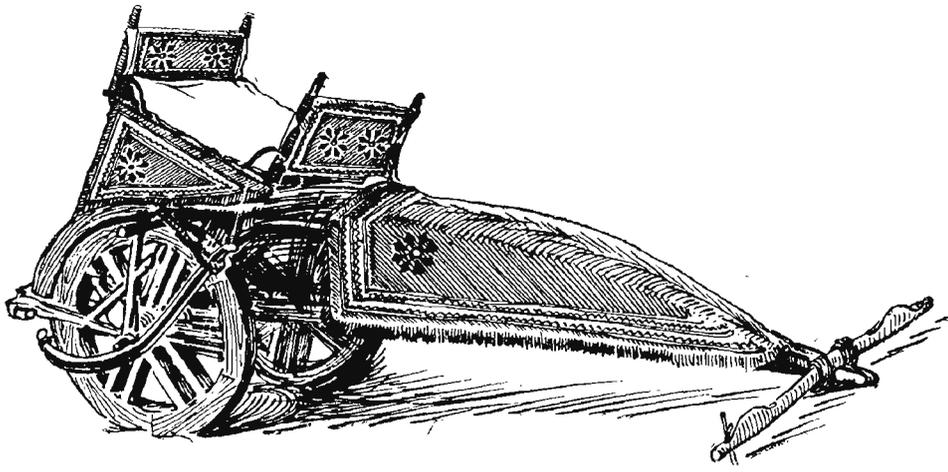
(hamlets) which are named after the ancestors of their present occupants as indicated below :

1.	Dhani of Bhairon s/o Jiwan Mina	3
2.	„ Barda s/o Giarsi Mina	1
3.	„ Soso s/o Bhanwaria Mina	3
4.	„ Sukhdeo s/o Soma Mina	4
5.	„ Mangla s/o Jiwan Mina	2
6.	„ Nangi s/o Bardya Mina	5
7.	„ Bhanwaria s/o Nanda Mina	1
8.	„ Manglo s/o Parma Mina	3
9.	„ Nanu s/o Jhuntha Mina	2
10.	„ Balu s/o Mangla Mina	4
11.	„ Mangilal s/o Mangu Mina	8
12.	„ Kuro s/o Chuna Mina	3
13.	„ Ladoo s/o Godu Mali	1

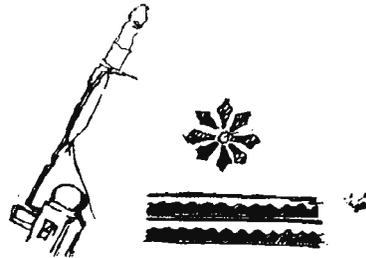
A Mina enjoying a camel
ride with his wife



Another view of the village. Note
the platform (around a tree)
locally called *hathai* or *chopal*

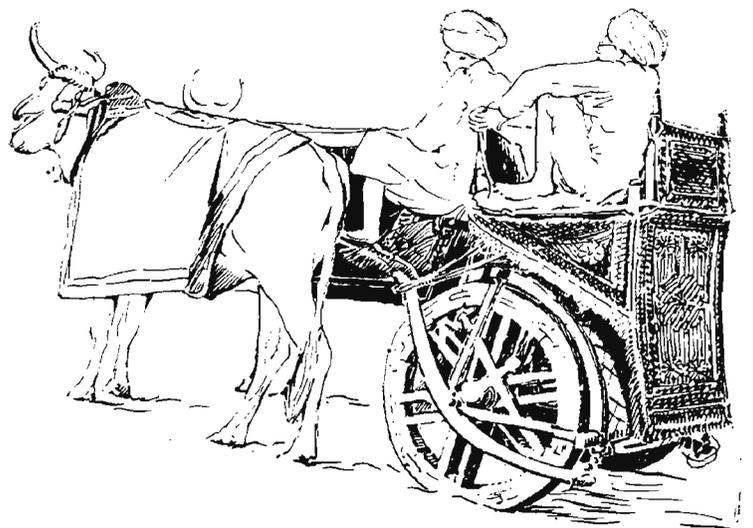


A light vehicle, called *bahli*
drawn by a pair of bullocks



Decorations over
the carriage

The village patel having
a joy ride on his *bahli*



14.	..	Bhairon s/o Narain Mina	3
15.	..	Narain s/o Khemla Mina	2
16.	..	Kana s/o Sheobux Mina	5
17.	..	Lachma s/o Chothu Mina	1
18.	..	Ramsahai s/o Hardeo Mina	1
19.	..	Kano s/o Harla Mina	4
20.	..	Rewad s/o Rambux Mina	5
21.	..	Bhura s/o Dhola Mina	2
22.	..	Mahadeo s/o Nanu Mina	3
23.	..	Bhanwaria s/o Chotu Mina	6
24.	..	Mangal s/o Bhura Mina	1
25.	..	Mohan s/o Ramdeo Mina	2
26.	..	Chatru s/o Kajod Mina	1
27.	..	Chotu s/o Sukha Brahmin	3
28.	..	Jalu s/o Ramdeo Brahmin	1
29.	..	Ganglya s/o Ramdeo Mali	4
Total			84

11. The *dhanis* are situated at distances varying from half to one km from each other. They are located near the wells in the fields belonging to the households for the obvious reason that the occupants can easily look after their farms.

Communication

12. The bullock cart forms the back-bone of communication in the village. It is a most useful vehicle for agricultural purposes and for transport of goods to the market. There are a few decent light vehicles drawn by a pair of bullocks, known as *bahli*, meant exclusively for riding. The camel is also a very useful mode of communication in the village. It is used for riding and also for transporting goods. Many people in the village own and use cycles.

Public Places

13. The most important place where the village people assemble every day and on special occasions is the village *hathai* or *Chopal* which is situated in the centre of the village under a big Neem tree. A platform has been constructed around the tree which can accommodate about 50 persons and the open space surrounding it can accommodate about 100 persons more.

14. There are two temples of Shiva, one on the eastern side of the village and the other on the southern, the distance between the two being 1 km. On the northern side of the village, near a hill top, is situated the temple of goddess Burmani Devi. On one side of the same hill, some 25 paces downwards, is a small platform dedicated to goddess Shitla Mata. At the foot of the hill, behind the habitations of the Minas, lie platforms dedicated to Bhairon and the celebrated saint Bhartrihari. On the southern side of the village, at the foot of the hill, is the temple of Gopalji. There are no monument and historical relics in the village.

Crematorium

15. There is a common crematorium at a distance of about one and a half kilometer from the village near the bank of the Kukas river. All the communities of the village burn their dead at this place. No particular part of the crematorium is specified for any particular community.

Sources of Water

16. The main source of supply of drinking water in the village are two wells, one near the Shiva temple and the other inside the village *bagichi* (small garden). The Panchayat Samiti has constructed soak pits near each of these wells which absorb the spill over and help in the drainage and maintenance of sanitation. Apart from these wells there are 40 others situated in various hamlets. As the water in all these wells is sweet it is used for all purposes.

Welfare and Administrative Institutions

17. The Primary School is housed in a room recently constructed by the Village Panchayat. A proposal for construction of a *panchayatghar* is also under consideration, the site for which lies adjacent to the school building. For the present, the Panchayat meets at Shri Mangal Patel's house situated near the *hathai*.

Market

18. The village-shop is also situated in the vicinity of the *hathai* where articles of daily use are

available. People however make their bulk purchases from Amber.

Origin and History of the Village

19. The origin of village Nangal Soosawatan is inseparably connected with the history of the Minas who are the predominant community of this place.

20. The Minas are considered to be one of the aboriginal tribes of the country and one of the oldest inhabitants of Rajasthan. In the Cambridge History of India it has been stated, "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." (Vol. I Page 539)

21. The Minas themselves claim noble descent from the *matsya avtar* or the fish incarnation of Vishnu. They also trace their origin from the Vedic Kshatriyas and cite the Vedic word *mehna*, meaning prowess, in support of their contention.

22. There is a legend also current in the village in regard to the origin of the Minas. It is said that when Parshuram resolved to annihilate Kshatriyas from the earth, countless Kshatriyas took to agriculture and animal husbandry to save themselves from slaughter. Whenever they were asked whether they were Kshatriyas they would invariably exclaim in reply "Main Na, Main Na", that is "I am not, I am not". This is how the Mina community is believed to have come into existence.

23. Col. Tod in his Annals & Antiquities of Rajasthan while dealing with the 'Annals of Amber' 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 Minas style her *Ghatta Rani*, 'Queen of the 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 Chappan Durwaza
Myna Murd Naen Ca Raja
Booro Raj Naen Ko
Jub bhoos myn bhutto mango"*

That is "there were fiftytwo strongholds, and fiftysix gates belonging to the manly Myna, the Raja of Naen, whose sovereignty of Naen was extinct, when even of chaff (*bhoosa*) 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 Prithi 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 residence of Rajavat Chief) on its ruins". (Vol. II pages 282-283)

24. Prior to this Col. Tod had written : "A case of simple usurpation originated the Cuchwaha state of Amber; but it would be contrary to precedent if the event were untinged with romance. As the episode, while it does not violate probability, illustrates the condition of the aboriginal tribes, we do not exclude the tradition. On the death of Sora Singh, prince of Nurwar, his brother usurped the government, depriving the infant, Dhola Rae, of his inheritance. His mother, clothing herself in mean apparel, put the infant in a basket, which she placed on her head, and travelled westward until she reached the town of Khogong (within five miles of the modern

Jeipoor), then inhabited by the Meenas. Distressed with hunger and fatigue, she had placed her precious burden on the ground, and was plucking some wild berries, when she observed a hooded serpent rearing its form over the basket. She uttered a shriek, which attracted an itinerant Brahmin, who told her to be under no alarm, but rather to rejoice at this certain indication of future greatness in the boy. But the emaciated parent of the founder of Amber replied, "What may be in futurity I heed not, while I am sinking with hunger"; on which the Brahmin put her in the way of Khogong, where he said her necessities would be relieved. Taking up the basket, she reached the town, which is encircled by hills, and accosting a female, who happened to be a slave of the Meena chieftain begged any menial employment for food. By direction of the Meena Rani, she was entertained with the slaves. One day she was ordered to prepare dinner, of which Ralunsi, the Meena Raja, partook, and found it so superior to his usual fare, that he sent for the cook, who related her story. As soon as the Meena Chief discovered the rank of the illustrious fugitive, he adopted her as his sister, and Dhola Rae as his nephew. When the boy had attained the age of Rajput manhood (fourteen), he was sent to Delhi, with the tribute of Khogong, to attend instead of the Meena. The young Cuchwaha remained there five years, when he conceived the idea of usurping his benefactor's authority. Having consulted the Meena *dhadi* or bard, as to the best means of executing his plan, he recommended him to take advantage of the festival of the *dewali*, when it is customary to perform the ablutions *en masse*, in a tank. Having brought a few of his Rajpoot brethren from Delhi, he accomplished his object, filling the reservoirs in which the Meenas bathed with their dead bodies. The treacherous bard did not escape; Dhola Rae put him to death with his own hands, observing, "He who had proved unfaithful to one master, could not be trusted by another". He then took possession of Khogong. Soon after, he repaired to Deosah, (about 30 miles from Jeipoor), a castle and district ruled by an independent chief of the Birgoojur tribe of Rajpoots, whose daughter he demanded in marriage. "How can this be", said the Birgoojur,

"when we are both Suryavanshi and one hundred generations have not yet separated us?". But being convinced that the necessary number of descents had intervened, the nuptials took place, and as the Birgoojur had no male issue, he resigned his power to his son-in-law. With the additional means thus at his disposal, Dhola determined to subjugate the Seroh tribe of Meenas, whose chief, Rao Natoo, dwelt at Mauch. Again he was victorious, and deeming his new conquest better adapted for a residence than Khogong, he transferred his infant government thither, changing the name of Mauch, in honour of his great ancestor, to Ramgurh.

25. "Dhola subsequently married the daughter of the prince of Ajmer, whose name was Maroni. Returning on one occasion with her from visiting the shrine of Jamwahi Mata, the whole force of the Meenas of that region assembled, to the number of eleven thousand, to oppose his passage through their country. Dhola gave them battle; but after slaying vast numbers of his foes, he was himself killed, and his followers fled. Maroni escaped, and bore a posthumous child, who was named Kankul, and who conquered the country of Dhoondar. His son, Maidul Rao, made a conquest of Amber from the Soosawut Meenas, the residence of their chief, named Bhatto, who had the title of Rao, and was head of the Meena confederation. He also subdued the Nandla Meenas, and added the district of Gatoor-Gatti to his territory.

26. "Hoondeo succeeded, and, like his predecessors, continued the warfare against the Meenas. He was succeeded by Koontul, whose sway extended over all the hill tribes round his capital. Having determined to proceed to Bhutwar where a Chohan prince resided, in order to marry his daughter, his Meena subjects, remembering the former fatality, collected from all quarters, demanding that, if he went beyond the borders, he should leave the standards and *nakarrs* of sovereignty in their custody. Koontul refusing to submit, a battle ensued, in which the Meenas were defeated with great slaughter, which secured his rule throughout Dhoondar.

27. "Koontul was succeeded by Pujoon, a name well known to the chivalrous Rajpoot and immortalised by Chund, in the poetic history (Rasa) of the emperor Prithi Raj". (Vol. II Pages 281-282).

28. At another place Tod has again written about the Meenas as follows :

"The immunities and privileges preserved to the Meenas best attest the truth of the original induction of the exiled prince of Nurwar 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 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 into 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 cannot be more convincing evidence that these new outcastes were originally the 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 Jeygurh; they guard his person at night, and have that most delicate of all trusts, the charge of the *rawula*, 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 *nakarras* 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." (Vol. II Pages 347-48).

29. The Cambridge History of India gives the following account of conquest of Amber from the Minas, which corroborates the story of Col. Tod : "The Kachwahas of Amber and Jaipur claim descent from the ancient Rajputs of Gwalior of that tribe. Tej Karan known as Dulha Rai or

the bridegroom prince, who was eighth in descent from Vajradaman, the first Kachwaha prince of Gwalior, left that city for some undetermined reason, in charge of his sister's son, a Parihar who usurped the throne. Tej Karan married the daughter of the Badgujar Rajput chief of Dausa and inherited the principality then known as Dhundhar from the Dhundh river. Moidal Rao, Tej Karan's grandson, took the fortress of Amber from the Meena chief Bhato and made it his capital. The Amber State, as it was known after the establishment of that town, as the capital, was of little importance until the reign of Humayoon." (Vol. III Page 539)

30. There appears to be some difference of opinion amongst the historians in regard to the events that happened in the last phase of the life of Dhola Rae as would appear from the following account given in the Settlement Report of the Jaipur State, 1930 : "Before the establishment of the Kachwaha clan of Rajputs, the tract was in possession of petty Meena Chieftains, and Jamwa Ramgarh Pargana was then known to be 'Mach'. Dhola Rae, the founder of the Jaipur Raj, after the conquest of Dausa in 967 A.D. concentrated his attention on the acquisition of this Pargana. In the beginning he was on several occasions unsuccessful in his encounters against the Meena chiefs. And once he met with a very powerful humiliation when he was going on his way towards Jodhpur for marriage. The legend goes that on the arrival of his marriage party in the pass through the hills near Jamwa Ramgarh the Meena chief of the place being proud of his power and wealth sent word to Dhola Rae that the party might be allowed to pass unmolested provided the sounding of the musical trumpets and drums accompanying the party should be stopped while passing through his territory, or he (Dhola Rae) should gird himself up for fight. This challenge the brave Rajput could not pocket, but in view of the impending marriage, which also could not be given up according to the adage "that a Rajput can leave his married wife but not a betrothed bride", he conceded to acquiesce in the terms of the Meena chief for the time being saying that on his return from marriage, he would,

of course, be ready for fight. Thus on their return from marriage the Rajputs under Dhola Rae had a hard contest with the Meenas in the narrow pass of the hills near Jamwa Ramgarh and the Meenas practically became victorious, Dhola Rae having become a fugitive. At this time the newly married bride prayed to the goddess, Barwa Mata of the hills, who being pleased appeared in person in the mid-night and gave word as a boon on the entreaties of the bride that her husband will come out successful in the next struggle. Accordingly Dhola Rae having mustered courage and forces again attacked the Meenas and conquered the whole of the 'Mach' pargana. After this he became a staunch devotee of the goddess and changed her name to Jamwa Mata (the goddess who gave him footing), at whose shrine the first shaving ceremony of each heir of the throne is being still done. He built a temple for the goddess on the hill and named the Mach town also after her.

31. "It has further been reported that half a century later *i. e.* near-about 1037 A. D. Hamji wrested Amber also from the Meenas. It is said that Amber was acquired with a strategem. The Meena chief with his relatives and caste fellows was enjoying a Gangore festival, in which drink was the most pet revelry. Finding this the most opportune time through a spy the Kachwaha chief with his followers made a sudden attack, and having killed the revellers occupied Amber. Some Meenas who were then faithful to the Kachwahas were given Jagirs in 1039 A.D. (St. 1096). These were Soosawat Minas and they established in separate villages within a radius of 5 km from Amber. Their descendants still hold them and are the trustworthy custodians of the keys of the forts and the State treasuries."

32. One of the Jagas (chroniclers who maintain the genealogical tables) who resides in Nangal Soosawatan stated that the village was founded several hundred years ago by one Sura grandson of Dharm Singh and son of Soosa. To commemorate the memory of his father Soosa, he named the village, 'Nangal Soosawatan'.

33. There is also a view that the term Soosawat is derived from the Sanskrit 'Sushashwat' meaning loyal or faithful and as the village was conferred in *jagir* on the Minas who remained faithful to the Kachwaha Ruler of Amber the village was named Nangal Soosawatan.

34. So we see that the village is in continuous occupation of the Soosawat Minas for the last ten centuries. A *patta* is in existence which was granted to Soosawat Minas in regard to Nangal Soosawatan in Samvat 1096 (1039 A.D.). It was renewed in their favour by Maharaja Dhiraj Bishansinghji in the Samvat 1101 (1044 A.D.) which was to remain valid upto Samvat 1745 (1688 A.D.). In this *patta* it had been specifically mentioned that 2600 bighas (1625 acres) of land was granted to the Minas of Nangal Soosawatan in lieu of their loyal services. In the records of *Diwani Hazuri* there are entries according to which the aforesaid land remained in possession of the Soosawat Minas, as a *jagir* from Samvat 1765 (1708 A.D.) to Samvat 1780 (1723 A.D.). In Samvat 1783 (1726 A.D.) there is an entry according to which the said *jagir* was confirmed in favour of 35 Soosawat Minas upto Samvat 1789 (1729 A.D.). Subsequently, the descendants of these Minas remained in continued possession of the *jagir* land by way of lease which was renewed from time to time until the *jagirs* were abolished in 1954 after paying Rs. 13, 815 as compensation according to the Rajasthan Land Reforms and Resumption of Jagirs Act, 1952.

35. As for the settlement of the other communities in the village, the Brahm Bhats, also known as Jagas, appear to have been living with the Minas in the village down all these centuries as their chroniclers. The Balai households have been residing in the village for more than 20 generations. The households of Brahmins and the Khatis are reported to have been there for the last 15 generations. The Malis came later and they are there for the last 10 generations. The Mahajan has been in the village for 6 generations. The Dholis and the Jogis are recent arrivals having come to the village 15 and 7 years ago respectively.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition

36. The Minas are found throughout Rajasthan but their concentration is mainly in Jaipur, Alwar, Bharatpur, Sawai Madhopur, Tonk and Bundi districts. The total number of Minas in Rajasthan as returned in the Census of 1891 was 5,36,917 which have increased to 11,55,620 in 1961. This shows that during the last 70 years this community has more than doubled itself recording an increase of 115%.

37. The Minas are divided into 12 *pals* or sects, 32 *tadas* or clans, and as many as 5,200 *gotras*.

38. In view of their occupation the Minas are divided into two classes viz, (i) the Zamindar or Baragoan Minas and (ii) the Chowkidar Minas. The former were employed as guards of the former rulers and their main occupation was agriculture. The latter, on the other hand, were considered criminals till 1947 and had to present themselves for daily attendance at the nearest Police Station under the Criminal Tribes Act. The two classes of the Minas are also called Puranabasi and Nayabasi respectively. After the abolition of the Criminal Tribes Act in August 1952 the stigma of criminality attached to the entire class of the Chowkidar or Nayabasi Minas in the eyes of the law disappeared. These people are now taking to the peaceful methods of livelihood, mostly agriculture and farm labour.

39. The Minas of Nangal Soosawatan are Soosawat Minas, which is an exogamous clan of Zamindar Minas. They are tall sturdy people with robust physique. They are fair complexioned and their women exemplify the saying 'health is beauty'. Courage, stamina, and endurance are the main characteristics of the Mina community.

40. The Brahmins of this village belong to Gautam and Joshi *gotras*, both of which are

exogamous sub-castes. They are illiterate and carry on occupation of agriculture.

41. The Mahajan or the Bania of the village belongs to the Khandelwal caste and the Badjatya *gotra*, and carries on the traditional occupation of money lending and shop-keeping.

42. Malis were once divided into two classes, the Ban-Malis and the Phool-Malis. Ban-Malis were those who carried on occupation of agriculture and the Phool-Malis occupied themselves in gardening and sale of vegetables, fruits and flowers. The distinction, however, does not hold good now a days. The two classes are for all intents and purposes intermingled. They intermarry amongst themselves and do not differ in any respect from each other. The Malis of Nangal Soosawatan trace their origin to the Phool-Malis and belong to Chohan *gotra*.

43. Khatis whose traditional occupation is carpentry, trace their origin from Viswakarma and consider themselves as Brahmins. They are divided into 37 *gotras*. Khatis of this village belong to the Jangra *gotra*.

44. The term Jogi is derived from the Sanskrit *Yoga* or union and means the follower of *Yoga* or Patanjali school of philosophy. It is applied to all those who lead a life of asceticism. The modern Jogis form a religious fraternity founded by Saint Gorakhnath. They are also known as kan-phadas because they get their ears pierced and in the holes so formed they put thick ivory, clay, or bone earrings. They are also called Nathis. In days gone by the Jogis led a celibate life, but now they do not appear to observe any restriction in regard to marriage. Marriage is, however, prohibited between members of the same clan or order. The Jogi of the village is the priest of the Shiva temples.

45. The Brahm Bhats, according to Rev. Sherring "are said to have sprung from the union

of a kshatriya father with a Vaishya woman, but another account is that their common ancestors were a Kshatriya father and a Brahmin widow, while by a third tradition the Brahm Bhats are said to be the progeny of a Brahmin father and a Sudra mother." § According to Sir Henry Elliot they were produced, to amuse Parwati, from the drops of sweat of Shiva's brow, but as they chose to sing his praises rather than hers, they were expelled from heaven and condemned to live a wandering life as forestial bards. The Brahm Bhats are divided into a number of gotras. Out of the 7 households of Brahm Bhats of the village 4 belong to the Chordia gotra and the rest to the Dhoroniya gotra.

✓ 46. Dholis claim descent from *Gandharvas* or demi-gods. They are variously called as Nakarchi, Damami, Bana, Jachak etc. The word Dholi is, however, derived from *dhol* or drum. Originally there were three sub-divisions of Dholis (1) Bhet, (2) Katu, and (3) Kalar. Subsequently other gotras were also formed viz, Joria who were originally Chohan Rajputs, Jibs who were Paliwal Brahmins, Ahedras who were Parihar Rajputs, Disars Devra Rajputs, Magar who were Sindal Rathods and Dangi also from Rathors. The Dholis of Nangal Soosawatan are called Ranas. They belong to Kalar gotra.

47. Balais are an untouchable caste, a little higher in status than the Chamar and the Bhambi. They generally follow the profession of weavers. Before 1947 the *Gaon Balai* commanded a certain amount of respectability, the person so designated being responsible for proclamation of important State orders concerning the village which he announced by a beat of drum or in a loud voice. The post of *Gaon Balai* no longer exists. In Nangal Soosawatan, however, the Balais do not work as weavers. They are occupied in agriculture and also earn their livelihood by agricultural labour. Out of 13 households in the village, 7 belong to Chopra gotra and the rest to Mordia gotra.

48. The hierarchy of status of various castes in horizontal segments stands as follows :

§ Census of Marwar 1891 Part III

1. Brahmin
2. Mahajan
3. Mina
4. Khati and Mali
5. Brahm Bhat
6. Jogi
7. Dholi
8. Balai

House Type

49. Out of the total number of 192 houses in the village, 23 are pukka and 169 kutcha. Of the 23 pukka houses, 4 are double storeyed and 19 single-storeyed.

50. The double storeyed houses are big and spacious. Each one of them occupies an area more than 25 meters in length and 11 meters in breadth, and they are about 5 meters high. The walls of all these houses are made of rubble stone and mortar. In some of these baked bricks are also used. Roofs are made of stone slabs which are plastered with lime, or cement and concrete. The floor of one of these is cemented while those of the rest are kutcha, coated with mud and cowdung. The houses have no compound walls around them. At the main entrance on each side there is a pair of raised structure, known as *gokhras* about a meter high from the ground level and about one meter square. A circular arch is constructed over the *gokhras*. The main gate opens into a room about 4 meters by 2 meters and is known as *pol*. Adjoining the *pol* is either a courtyard or a verandah a part of which serves as a kitchen. Adjacent to the verandah are one or two rooms which are put to diverse uses. On the first floor of these houses there are two to four rooms, each approximately of the size 2 meters by 3 meters. The total height of the houses varies between 5 and 6 meters.

51. The single storeyed houses are smaller in size and less commodious. The general plan is, however, the same as that of the double storeyed ones. The main difference lies in the roof which, in the case of the single storeyed ones is made of a bamboo net work and covered with baked mud tiles known as *kelu*. The floors of all these houses

are kutcha. On an average a single storey masonry house is 18 meter long, 6 meter broad and 4 meter high. The two houses of Khatīs are provided with small sheds or workshops outside the main building, the dimensions of which are (3 by 3 meters). A single storeyed house costs about 5 to 7 thousand rupees while a double storeyed house 10 to 12 thousand rupees. All houses are usually repaired every second or third year.

52. The kutcha houses are made of mud walls and thatched roofs. The roofs of a few of these are covered with bamboo net work and burnt mud tiles. The dimensions of these cottages vary according to the economic condition of the owners. On an average a cottage occupies an area 12 meters by 6 meters. The floors are all kutcha and are coated with mud, cow dung and cow urine.

53. A *kutcha* house is often constructed on a raised earthen platform about half a meter in height above the ground. Some of the kutcha houses have a prominent porch covered with a thatched roof. A small room attached to the house on its right for storing fodder is constructed. On

its left is a small thatched verandah in which a big charpoy known as *dolah* is placed. This serves for sitting and sleeping in summer. The main cottage is a one-room tenement in which on the left side of the entrance, is the hearth. The rest of the space serves as kitchen. The right side of the hut is crowded with sundry household goods like grain bins made of mud known as *kothi* and utensils and other equipment. At the back side of the hut, the projected roof is supported by three vertical wooden rods and one or two horizontal ones. The shade thus formed is used as a cattle pen.

54. The hamlets in the fields are protected by enclosures of dry thorny hedges. In some cases there are compounds of mud walls which are about one meter in height. In the kutcha houses there is no special arrangement for ventilation as is provided in the masonry buildings, for they do not need them. The tiled or thatched roofs permit necessary light and air. A kutcha house, on an average, costs approximately Rs. 2000/-

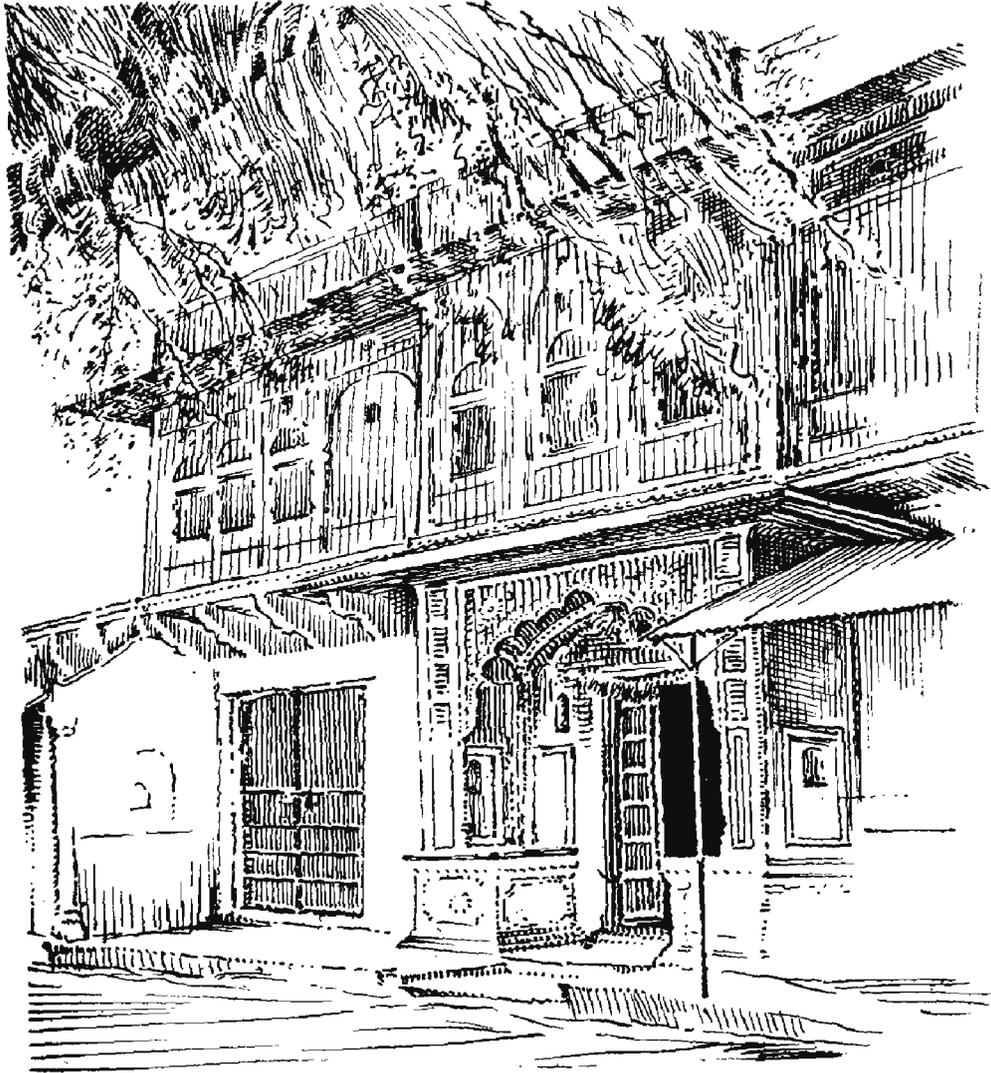
55. The position in regard to the availability of accommodation in the village is shown in the following table :

No. of Rooms	Total No. of Households	No. of households according to number of persons				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 and over
Total	126	8	24	57	28	9
1 Room	54	7	13	21	12	1
2 Rooms	49	-	9	26	12	2
3 Rooms	15	1	1	8	3	2
4 Rooms	4	-	-	1	1	2
5 Rooms & over	4	-	1	1	-	2

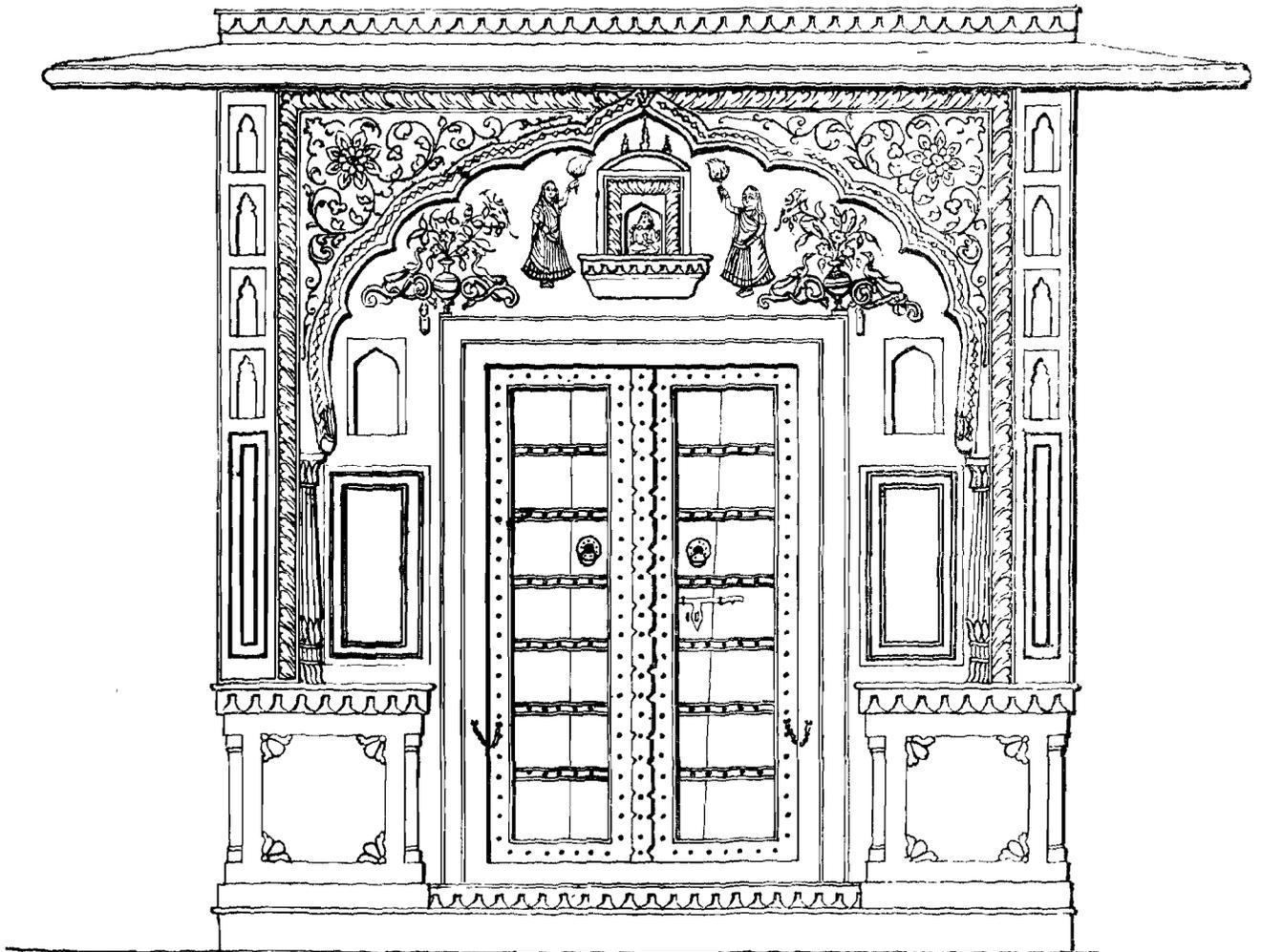
There are only four households in the village having 5 or more rooms. 4 households have four rooms each, 15 three rooms each, 49 two rooms each and 54 one room each. The majority of households having 4 to 9 inmates live in houses consisting of two rooms each. From this it may be concluded that there is a lot of congestion and lack of privacy in the households.

56. There is no difference in the pattern

of the houses of various communities. All the houses in the village have got the requisite number of charpoy locally called as *macha*. The well-to-do families possess big *dolahs*. Some Minas, the Mahajan and the Brahmins use bedsteads as those found in towns. A few Mina families and the Mahajan own even chairs and tables. There is hardly any family without a mirror. The position of households with regard to furniture and other ancillary articles is shown in the following table .

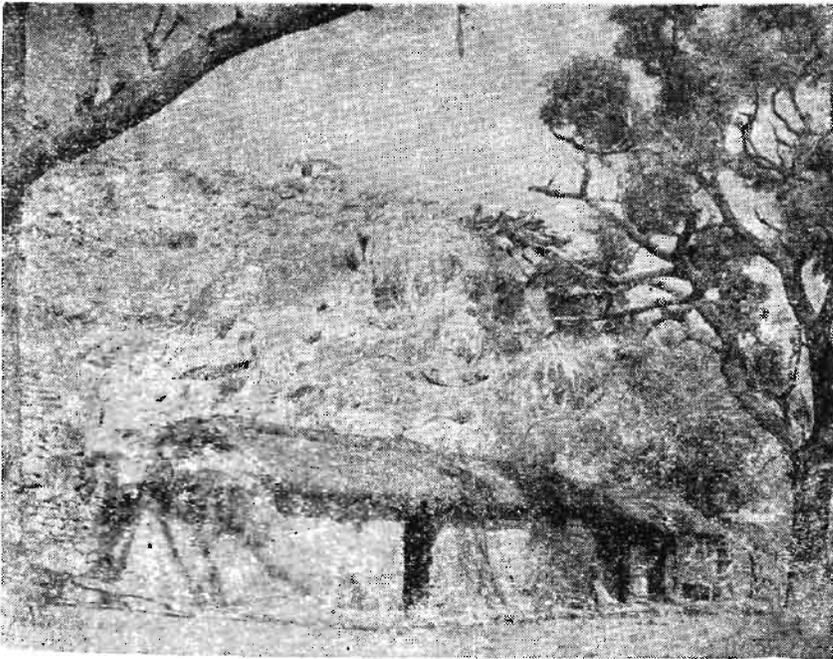


A double storeyed pukka house of Narayan Patel

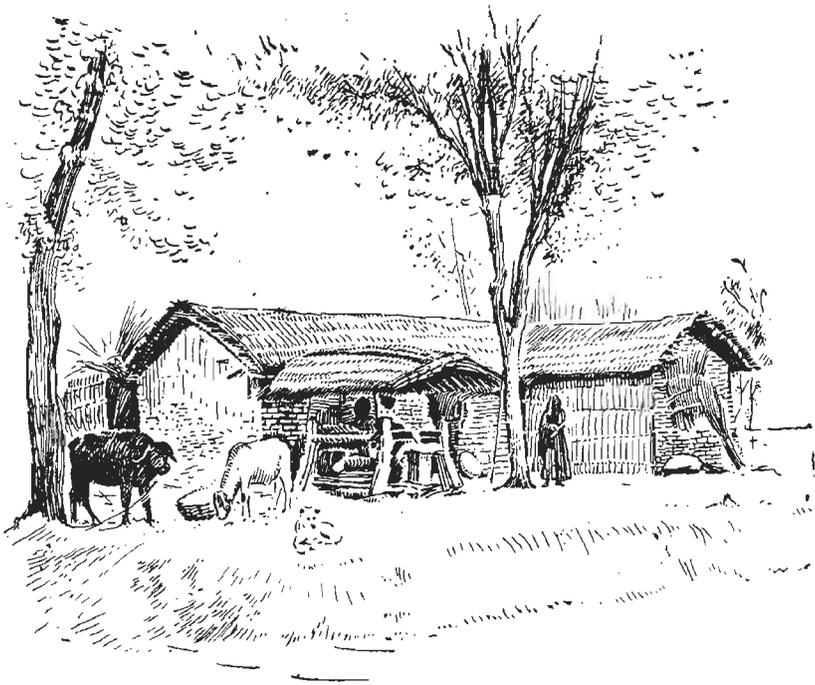


Decorated entrance of a pukka house

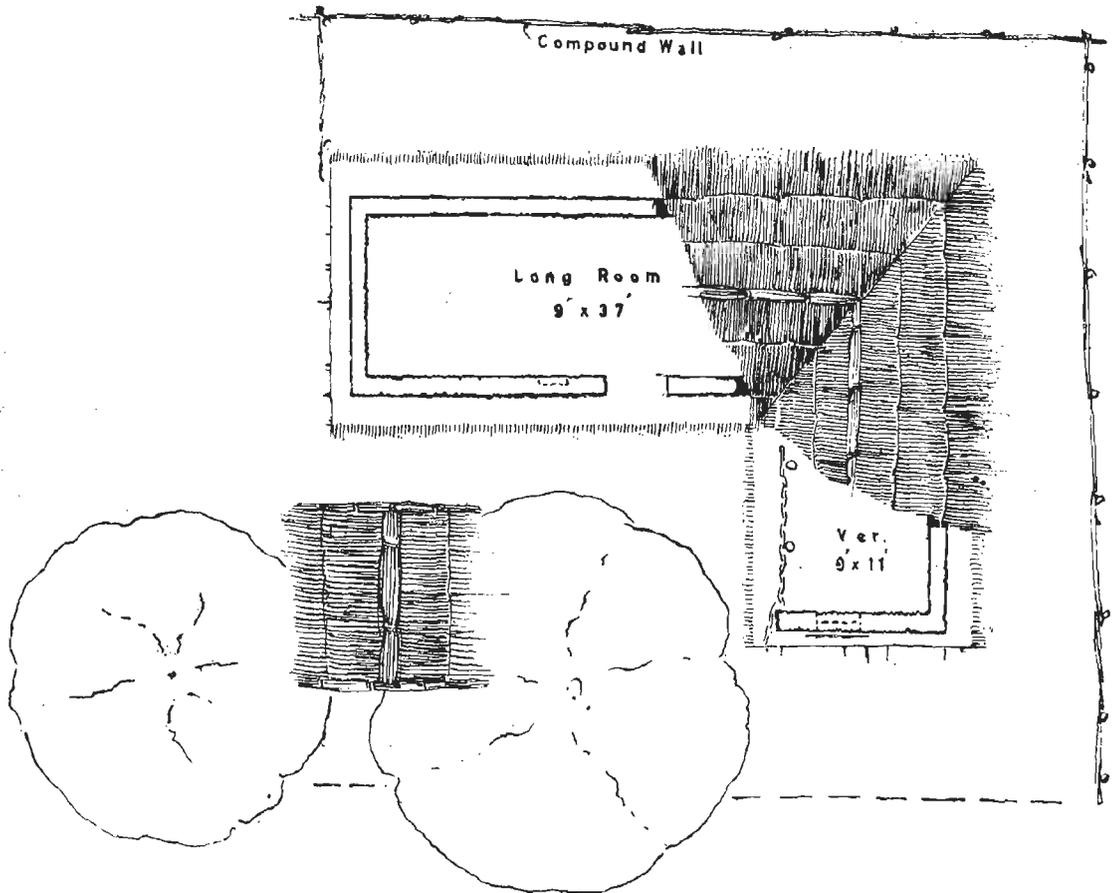
The *tibari* or porch-like structure adjacent to dwellings is used for diverse purposes.



A kutch house
of a Mina



A typical house, the huge cot-like covered seat in the yard is used to receive guests.



The ground plan

Community	Number of households possessing							
	Bed stead	Charpoy	Chair	Table	Mirror	Bench	Stool	Chowki
1. Mina	10	87	5	5	87	3	1	6
2. Balai	-	13	-	-	8	-	-	-
3. Mali	-	6	-	-	6	-	-	-
4. Khati	-	5	-	-	5	-	-	-
5. Brahm Bhat	-	7	-	-	7	-	-	-
6. Brahmin	2	4	-	-	4	-	-	-
7. Mahajan	1	1	1	1	1	-	-	-
8. Dholi	-	2	-	-	2	-	-	-
9. Jogi	-	1	-	-	1	-	-	-

57. Apart from the grain bins every household is in possession of the following.

- (a) Grinding stones.
- (b) Mortar and Pestle.
- (c) Wincwing Scoop.
- (d) Baskets.
- (e) Pots and Pans of various shapes and sizes.

Grinding stones : The *ghatti* as the grinding stones are locally called, consists of two circular disks each cut out of a single piece of stone about half a meter in diameter. The nether disk called *thadi* is crisscrossed with grooves which are cut into the stone with a chisel. The bottom of the upper disk called *pat* which is thicker and heavier is made rough by pock-marking it with pointed chisel. The nether disc is fixed in a circular frame made of clay. In the centre of the nether disc is fixed a string iron rod about 1 cm thick, called *kila*, round which the upper disc revolves. To allow the upper stone to rotate and also to feed the mill with grains, a hole a few cm wide is cut through the centre of the upper disc and a wooden piece known as *chakhli* is fitted in it. In the centre of the *chakhli* a small hole little bigger than the size of the rod is cut. About 3 cm away from the outer circumference of the *pat*, is firmly fixed a circular wooden handle about 3 cm in length and 2 or 2½ cm in diameter. It is by the help of this handle that the mill is worked, the upper disc rotating round the rod fixed in the nether disc.

58. The woman doing the grinding sits on the floor one leg stretched out, the other drawn in the shin resting against the mill. The stone mill

is turned with one hand while with other the woman pours grain in fistfuls in the hole in the centre of the upper stone. If the quantity to be ground is large, the mill is worked by two women who sit facing each other both gripping the handle with one hand and pouring grain into the mill with the other. The low ring of clay, which is built up around the mill, prevents flour pouring from the mill from spilling all over the floor.

59. For the grinding of spices, the woman use a stone slab called *silla* and a stone roller called *lodha*. The stone roller is worked with both hands.

Grain pestle : In a corner of the cottage a heavy stone mortar is permanently fixed. A heavy round piece of wood, about 7 cm thick, slightly thinner at the top with a notch around, a little below the middle to allow a firm grip; is used for pounding the grain in the mortar. The pestle is called *moosal*. The pounder sits before this hole filled with grain, one leg stretched out and supporting with its thigh the foot of the other bent leg. *Bajra* and *jowar* are the chief corn which are pounded with pestle this way to remove the husk for preparation of porridge known as *khichara*.

Wincwing scoop : The wincwing scoop is used for removing the bran. The scoop, or *chhajla* as it is called, is a rectangular piece with raised walls at three small sides like a shovel and made of tightly plaited reeds of a special kind of grass. The scoop is held in both hands and it is manipulated in such a way that the husk gathers at one side of the scoop, small grain or sand

collects at another corner, thus shifting grain from the chaff. Each morning, grain required for the meal of the family is either ground or pounded as it is not customary to keep flour longer than a day for it gets stale.

Baskets : Baskets of various sizes made of bamboo strips are used as containers for grain and other material. They are brought from Jamwa Ramgarh. These are circular and open and are tightly knit.

Pots and pans : The food is cooked in brass and earthen pots. The brass pots are known as *Degchi* or *patili* while the earthen ones *handis*. The vessels in which water is fetched from the well are of burnt clay and are called *ghara* or *matka*. The earthen-wares are brought in the village by a potter from Kunda, a nearby village. He is paid in cash by the villagers. The metal utensils are purchased either at Amber or Jaipur.

60. The well-to-do persons have also got brass pitchers called *charis* and brass pots called *lotas*. Mostly small *charis* are used for milking cows and buffalo and the big ones for fetching water. The villagers also have brass or bronze plates, known as *thali*, in which meals are served. There are, however, some households in the village who cannot afford to purchase metal pots and plates and content themselves with earthen wares. The pans for kneading flour and baking loaves are made of clay. The laddle is of wood instead of brass or iron.

61. When women fetch water from the well they carry the heavy pot on their heads. As a head protection they use a ring made of neatly knotted cotton strings called *indhoni*.

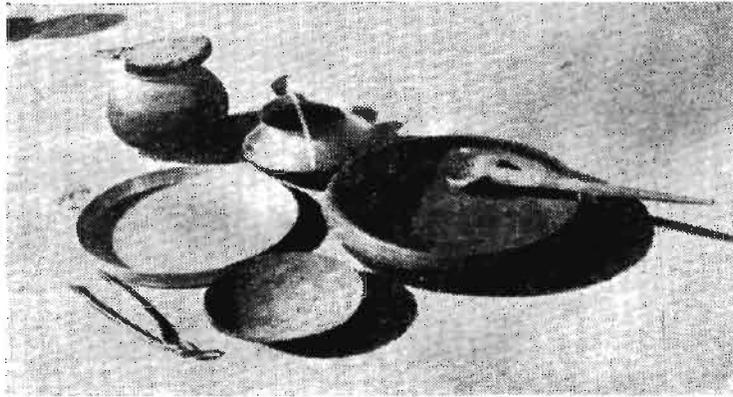
Dress and Ornaments

62. The dress of men in the village consists of a *dhoti* or loin cloth, a *kurta* or a shirt, or a *bandi* (sleeved jacket) and a *safa* or a *pugree* (truban). The *dhoti* is 5 meters long and about 2 meters wide. It is tucked in front and at the back, both the legs being covered upto the shins. When the villagers go out in the fields the lower ends of the *dhoti* touching the shins are also tucked in at

the waist in front to allow for free movement of legs. The *safa* consists of a long cloth 2 meters to 3 meters long and about a meter wide. It is wrapped round the head. Most of the Minas put on a white *safa* but the young get them dyed in rose, red, saffron or in some other colour. There is a convention that so long as a father is living, his sons will not put on white turbans. The *kurtas* and *bandis* are usually made of hand-spun and handwoven cloth or of coarse mill cloth. Most of the villagers use locally made shoes. The proximity of the village to the urban centres of Jaipur and Amber has brought into fashion shoes of modern type. Some of the elder villagers carry over their shoulder a sheet of cloth known as *pachheora* about 1 meter long and half a meter wide. This they use for covering chest in the winter and also for tying articles purchased from the market. The well-to-do put on thick, cotton or coarse woolen coats in winter. Boys below five are clad in *kurtas* and go naked below the waist and those above five wear *dhotis* or trousers. On ceremonial occasions and festivals people wear new and clean clothes. A bridegroom's dress consists of a red or saffron coloured *jama* or *angarkha* and a turban of similar colour. There is no particular dress prescribed for a headman. During mourning it is customary to put on white or black turbans.

63. During the monsoon the villagers equip themselves with woolen rain hoods locally called *choogis*. Umbrellas have also come into vogue.

64. Women dress themselves with *odhni*, *ghagra* (skirt) *kanchili* (corset) and *kurti*. *Odhnis* are of red or yellow colour, a meter long and half a meter wide. They are made of ordinary mill cloth. *Ghagras* are made of chintz. Mina women can be easily distinguished by their skirt which is usually made of deep red cloth with blue designs. The *kanchilis* and *kurtis* are of red or yellow colour. All these garments are home stitched or bought ready made at Amber or Jaipur. On festive occasions married women put on bright coloured attires stitched with imitation silver or golden laces. A bride's *odhni* and skirt are of bright crimson colour profusely stitched with laces. Unmarried girls do not wear *kanchilis*. They put



Some household utensils



Hair style of
a Mina girl

Hair style of
a Mina woman



on *kurtis* only. Widows wear *loogras* of fast colour without laces. The women of the Mahajan and the Brahmin households put on saris and petticoats instead of the usual *ghagras* and *odhnis*.

65. There are shops in Jaipur which supply ready-made dresses but people prefer to get them tailored there. The usual stitching charges are as under :

<i>Kurta</i> ; shirt	50 to 75 Paisa
<i>Bandi</i>	Re. 1/-
<i>Pachheora</i>	50 Paisa
Trousers	50 Paisa
<i>Ghagra</i>	1.50 Paisa
<i>Kanchili</i>	25 Paisa
<i>Kurti</i>	25 Paisa

The charges for ceremonial dresses vary according to the quality of the cloth and the work to be done thereon.

Hair Dressing

66. Till a few decades ago men of most of the communities, specially the Minas in the village used to grow beards and had moustaches and long hair. The beards are seldom to be seen now a days. Many persons, however, wear long hair on the scalp and at the back of the head which they allow to grow down to the neck. At the neck, hair is cut short with scissors. Some elderly people get their hair closely cropped at the scalp with razor leaving the usual tuft at the crown called *choti*.

67. Women, married as well as unmarried, do not wear their hair loose. Usually the hair is parted in the middle of the forehead, which is bedecked with *borla*, which is very small in case of the unmarried girls. It is studded with false or imitation stones in the case of married women. The hair plaits form a tuft at the back of the head which is joined by the string attached to the *borla*. These are knit together with the help of another string, usually black in colour which hangs down right upto the edge of *ghagra* near the ankles. This is called *ati*. The *ati* is worn only by married women. Unmarried girls

twist their hair into a single band which ends in a knot. Women comb their hair once a week after washing them thoroughly either with Multani clay (fuller's earth) or hot butter milk or toilet soap. They fix their hair with ghee or sweet oil.

68. In matters of cleanliness, the Brahmins are easily at the top. They bathe regularly, wash their clothes daily in summer, and twice or thrice a week in winter. The standard of cleanliness of the Minas, the Malis, and the Mahajan is also fairly good. The Minas take their bath at the well and the women at home. Washing is done with cold water. Toilet soap of costlier variety is used for bathing. The rest of the village people such as the Jogis, the Balais, the Brahm Bhats and the Dholis are not very particular about hygiene. They are rather careless in matters of cleanliness and dress. In almost all their households, women wear tattered clothes which reflects on their economic condition.

Ornaments

69. No male villager save those of the Mina and the Mali communities puts on ornaments. The Minas are rather fond of them. The Malis like the Minas, wear gold or gold plated rings in the lobes of their ears. These are locally called *murkis*. They put on gold necklaces known as *balevada* and *phool patti*, a silver chain called *kanakti* round the waist, and silver anklets, called *kada* on right foot, as a mark of social distinction.

70. Women of all communities are fond of ornaments provided their parents and husbands can provide for them. The most important ornament in general use among all the communities is the silver *borla* which is a symbol of wed-lock (*sohag*). Unmarried girls may also wear it but no married woman goes without it. Round the neck they wear *hansli* or *khungali* a large silver ring, gold *pachmania* or *timania*. Round the forearms they wear a number of silver ornaments such as *nogri*, *poohchi*, *bangadi*, *gajra*. On the upper arm they put on an ornament known as *bajuband*. On the waist women wear silver *tagri* or *kanakti* weighing from 20 to 50 tolas. Down the legs they wear a number of anklets known as *kadlas*,

tankas, *nevrīs*, *anolas* etc. The ornaments are purchased from certain shops of gold and silver smiths at Jaipur who specially cater to the need of these villagers. The prices of each item vary according to quantity and quality of gold or silver.

Tattooing

71. Tattooing is very common among the villagers of Nangal Soosawatan. Men and women of all communities get themselves tattooed to some extent. The Minas are especially fond of it. Men have their names, figures of some deity such as Hanuman, or a flower pot tattooed on their fore-arms. Women get themselves tattooed on their hands, feet, cheeks and some even on their chests. The most common designs are those of dots, squares, flowers, scorpion, or a damsel carrying a water pot on her head.

72. Tattooing is done by professional tattooers who visit the village periodically. A pigment is prepared by mixing juice of the Bhilawa plant (*Semexarpus anacardium*) with soot. The skin is pricked with a needle and the juice rubbed into the wounds. It causes swelling for some days. It is, therefore, avoided during the monsoon to prevent infection.

Food and Drink

73. The villagers generally take their meals three times a day. In the morning before they set out for the day's work they take a bread of barley or maize with *matha* (butter milk) or *rabdi* prepared during the previous evening by boiling barley, jowar or maize flour in *matha*, as breakfast. The people are gradually getting addicted to tea and it has now become a habit of many villagers to take a cup or two of strong tea with breakfast. At noon they eat a loaf of barley, maize or bajra according to the season with *chatni* which is a preparation of red chillis, onion and salt or a simple green chilli. In the evening they take *roti* with some cooked vegetable such as *methi* (fenugreek) *palak* (spinach) *mooli* (radish) *gajar* (carrot), or potatoe. Some of these vegetables are grown in the village farms while others are brought from Amber. Children are

breast fed till they are about an year old. Therefore goat's or cow's milk is given to them till they get strong enough to take solid food.

74. The Mahajan, the Brahmin and the Mali families are strict vegetarians. Members of other communities, namely, the Minas, the Jogi, the Brahm Bhats and the Dholis often take non-vegetarian food. They relish the meat of goat, sheep, wild boar and partridge. The Minas of Nangal Soosawatan abstain from the flesh of hare which is a taboo for them. The Balais are non-vegetarians though they can seldom afford to take a non-vegetarian diet.

75. Tobacco and *bidis* are used by persons of all the communities in plenty. They smoke tobacco in earthen pipes. Some members of the Mina community use *hukkas* but it is the *bidis* that are most common in the village. Some old woman too are seen enjoying *bidis*. Young women, however, eschew smoking.

76. The Brahmin and the Mahajan abstain from drink. Rest of the communities specially the Minas are greatly addicted to alcoholic beverages. It is not only considered a welcome stimulant but also an important ingredient in their religious and social rituals. It is an essential offering and is consumed in large quantities at weddings and post funeral feasts. It is indispensable at caste dinners. There can not be a real feast day to them without a drink.

77. Opium is seldom taken except by some old and aged persons. It is given in very small quantities by mothers to their infant children to keep them asleep while they are at work.

Life cycle

78. Birth and Childhood : A girl picks up knowledge of menstruation and sex life from older girls and women or from observing the menstruation of her mother. Menstruation does not usually begin before a girl is fourteen.

79. No special rites are performed on the occasion of the first menstruation nor is the girl kept in seclusion. She may go out and work in



A Mina woman wearing ornaments



Tattoo marks on arms

the field and speak to her relatives. She is considered unclean during these days and may not touch food and water pots in the house.

80. The same rules are observed at every subsequent menstruation. The girl sleeps apart during this period. After menstruation she takes bath before she is permitted to take up her household duties. During his wife's menstruation the husband abstains from sexual intercourse with her. He does not even touch her as she is considered unclean. These rules are observed by the members of all the communities in the village.

81. Pregnancy : No special rites are observed in any of the communities during the pregnancy. Pregnancy is detected by the ceasing of menses, morning sickness, aversion for food, a tendency to spite every now and then and a gradual change of pigment in the aerola and the thickening of the nipples. A pregnant woman carries on her ordinary household work and there are no special rules to be observed by a pregnant woman. Sexual intercourse is not practised in the advanced stages of pregnancy and during the three or four months after child birth.

82. Birth : There is no trained midwife in the village. Her functions are performed by the elderly women in each community. In cases of complication or a protracted delivery, however, a nurse is called from Amber.

83. A birth generally takes place at the husband's house. The woman in labour is made as comfortable as possible. The women attendants assist her by massaging her limbs, waist and back.

84. The news of the new arrival is announced by the beating of a *thali*-a brass plate, if it is a boy and the winnowing fan if it is a girl.

85. The umbilical cord is not cut until the *phul* or *anwal* (placenta) has come out. If there is some delay in its coming out, the woman is given a copper coin, which she holds fast between her teeth. It is believed that this helps in after birth. When the placenta has at last come out the woman attendant ties the umbilical cord of the

baby with a string some 15 cm from its origin and cuts it with a knife or some other sharp piece of iron. Some times even a sickle is used. The piece of cord left on the baby is allowed to dry which falls off after a week or so and is preserved. It is believed that a little of the dried cord rubbed in the mother's milk or water is a sure cure of sore eyes of the child. The *anwal* is buried deep near the house or in the cattle shed.

86. In the meantime warm water is prepared for giving a bath to the infant. The woman attendant bathes the child and administers to it a concoction known as *janam ghutti*. This purges the system of the infant within a very short time. Then the woman attendant lays the child by the side of mother who feeds it with breast milk. If the mother's breasts are dry which is seldom the case, the child is fed on a cow or goat's milk. The mother remains confined to bed for a week or so. Thereafter on an auspicious day she is given a bath. Three or four weeks later another auspicious day is fixed in consultation with the Pandit (astrologer) at Amber for the mother to perform the *Surya pooja* and the *Jal Pooja*. On this day the mother is given a bath and is bedecked with ornaments. *Menhdi* is applied to her hands and feet. She offers worship to the Sun and is taken to the well by the women of the relatives and neighbours to the accompaniment of songs and the beating of a drum. The well is worshipped by offering *kunkum* (red vermilion), rice, *moong*, *gur*, flowers etc. to it. The mother is made to take round of the well seven times. The child is not carried to the well but left behind in charge of some elderly relative. It is given a name on this day.

87. During the period of convalescence, the mother is fed on some nourishing diet such as *dalia*, *khichri* and *roti* with copious amount of fresh ghee. Before this, that is a day or two after the birth has taken place, she is fed on *sonth* (dried ginger) and *ajwayan* (seeds of the dill plant). These articles are crushed into fine powder and separately mixed with baked flour, sugar and ghee and are given to the mother for eating. Sometimes the preparation is given in the form of sweetballs *ladoo* and given for many days. The special diet

tones up the system of the mother and makes her fit to resume her household duties in a very short time. Until the Sun is worshipped, the mother is deemed unclean and is not permitted to touch the kitchen utensils and water pots.

88. In case of a birth of male child jaggery or sweets are distributed among the caste people. The Minas celebrate the event by holding a drinking bout.

89. When the male child becomes three years old he is taken for his first ceremonial hair cut to the temple of the Sitla Mata in the village or to the temple of the deity at Chaksu, which is at a distance of 29 km from Jaipur. The ceremonial cutting of the hair for the first time is called *jadula* and is performed to the accompaniment of folk songs and the beating of drums.

90. When a Brahmin boy attains the age of seven, he is given the *janeo* or *yagyopavit*. On this occasion *havan* is performed and the sacred thread is put round the neck of the boy with some ritual. The child then goes to the households in the village for a symbolic begging signifying the boy's entry into the *Brahmacharya Ashram*.

91. The *janeo* ceremony among the Mahajan and the Khatis is generally performed at the time of marriage.

92. Marriage: In all the communities of the village marriages of boys and girls are arranged by their parents. No bride price is taken or given except among the Minas, the Balais and the Malis. The Mahajan and the Brahmins consider a sin to accept anything from the bridegroom's party. In other castes the amount of bride price is not fixed. It is given and accepted according to the financial position of the parties and is usually spent on the celebration of the marriage.

93. Betrothal: When a boy has attained the age of about 14 years and a girl the age of 12 years, the parents think of getting them married and start negotiations.

94. All the Minas of Nangal Soosawatan belong to the Soosawat gotra. No marriage can, therefore, take place locally and they have to contract marital relations outside the village.

95. Among the Mahajans, Khatis, Brahm Bhats, and Balais the gotras of the father and mother are exogamous. No marriage can thus take place in the members of the same gotra. In the Mahajan community the gotras of the father's mother and mother's mother are also excluded.

96. When both parties agree to the engagement called *sagai*, *tika* is sent from the girl's side to the boy through the village barber. This consists of a rupee, a *bheli* of *gur*, a coconut and a full dress for the boy. These articles are presented at an auspicious hour, generally in the afternoon, in the presence of near relatives and friends. This ceremony confirms the betrothal. In return, the boy's father sends some copras, *batasas* (drops of sugar), and some jaggery for the girl.

97. Sometime after the engagement, a date for the marriage is fixed in consultation with a Pandit. If, however, the boy and the girl have not attained maturity, the wedding is postponed for a year or two, otherwise it follows soon after the betrothal. Most of the marriages are celebrated on Akshaya Tritiya, the third day of Baisakh, or Bhadlia Navmi, the ninth day in bright half of the month of Asadh, in summer and on Basant Panchmi in Magh in the winter season. Sometimes marriages are performed amongst some communities on Janmashthami also in the month of Bhadon (August). No marriage can, however, take place amongst the higher castes, namely, of the Brahmin and the Mahajan from Asadh Sudi 11 to Kartik Sudi 11 as during this period gods are believed to be asleep and taking rest.

98. Lagan: The date of marriage having been decided upon, the family barber takes the formal letter of invitation called *lagan* from the bride's father to the bridegroom's father. The *lagan* is received at a function when the near relations and friends assemble. From that day

the bridegroom and the bride are anointed with turmeric paste (*pithi*) at their respective places. This goes on until the day of marriage.

99. The wedding procession or *barat* leaves the groom's village so as to reach the bride's place early in the morning of the day fixed for the marriage. The wedding party is accompanied by a drummer or a piper or both. If the bridegroom's father is wealthy he hires a brass band which is called *angrezi baja*. In the afternoon the party proceeds from its place of stay to the bride's house. The bridegroom puts on special garments the *Jama* and the headgear and also some ornaments. At the auspicious time the marriage ceremony is performed. Prior to this, however, the brideprice (*reet*) is paid by the bridegroom's father to the bride's father. The religious rites are performed by a Brahmin according to the common Hindu custom. Among the Brahmins and the Mahajan seven *phas* are gone through, while other communities content themselves with four only. No marriage can take place among the same gotras or among the different castes. The gotra of father and mother is avoided. After the *phera* ceremony, the bridegroom and his party return to *janiwasa*, the place of their stay, with the bride who is soon sent back to her mother's place with a present of some dates, *batashas* etc. This is called *god bharna*. The next day a marriage feast is held and on the third day the *barat* returns with the bride.

100. On the next day, threads which were previously tied to the arms of the bride and the bridegroom on the day of *Ganesh pooja* immediately after the *lagan* ceremony, are untied. The bride and the bridegroom are made to play what is known as *Jua Jui* (gamble) in which they search for the ring or the coins thrown inside a shallow pen filled with milk and water. This provides fun to the women, specially when the bridegroom and the bride are of tender age. They are then taken to the temple of Burmani Devi, Sitla Mata and Bhairunji. After a couple of days the bride is sent back to her father's place. If she is immature the *gauna* ceremony is performed after an year or two, otherwise the bride is

called by her husband a month or two after the marriage.

101. Married life : The married life is deeply influenced by the joint family system whose hold is still strong in the village. A youth is socially and economically dependent on his father or elder brother long after his marriage and his wife is subject to the discipline of the elderly women of the house. She has perforce to get on meekly with them. Their relations are, however, not always very happy and cordial. Frequently rivalries and jealousies are aroused which lead not only to petty quarrels among the females but create heart burning and dissensions among the male members also. A married couple is, however, allowed privacy at night even where a cottage consists of one apartment. Arrangements are made by erecting a partition by means of big grain containers, charpoys etc., the inmates sleeping on the floor. This holds good for winter. In summer, however, there is not much difficulty. One couple may sleep in the *chowk* or courtyard, another on the *dagla* and a third in the *bara* or the cattle-shed.

102. Divorce : Divorce is not prevalent amongst the Mahajan and the Brahmins. It is in vogue in the other communities of the village, namely, the Mina, the Mali, the Khati, the Balai, the Brahm Bhat, the Jogi, and the Dholi. The reason for divorce is invariably the bad character of the woman. If the husband finds that his wife has sexual relations with any other person or has committed adultery or his suspicion in regard to her fidelity was otherwise aroused he is said to have enough reason for divorce. When a case of adultery is detected the husband of the woman in some cases chops off the nose of the adulterer, his wife or both. Sometimes even a murder is committed. The husband has, however, got the privilege of bringing the matter before the Caste Panchayat, which after hearing the case, may give the woman concerned an opportunity to rectify her behaviour. If she fails to reform herself, the Caste Panchayat may accord permission for the divorce of the woman. The husband cuts off her hair and puts a

little oil on her head and turns her out of the house. She is then free to go to her parents or elsewhere and take another man as her husband. A woman is, however, not considered entitled to seek a divorce against her husband. She is, of course, free to forsake him and run away with a paramour, in which case the matter may be brought before the Caste Panchayat, which may adjudge the amount of compensation, technically known as *jhagda* to be paid by the offending party to the husband of the woman.

103. Marriage by Capture : Marriage by capture was in vogue among the Minas some generations ago. Now a days such marriages seldom take place. When, however, a case occurs where a girl is carried off by a person, the parents of the girl, when they become aware of the kidnapping, immediately pursue the capturer and demand the return of their daughter, and if the girl is not returned a quarrel ensues. A handsome amount of compensation or the bride price usually satisfies the parents of the girl and they permit the wedding of the couple. If on the other hand the father of the girl did not agree to give away his daughter in marriage to the abductor he takes her back to his house and puts the matter before the Caste Panchayat which might give its decision whereby a suitable fine is imposed on the accused and a part of the sum so realised is paid to the father of the girl by way of compensation.

104. Widow remarriage : A widow is permitted to remarry if she so desires. She may marry the younger brother of her late husband provided she is willing to do so even if he had a married wife and one or more issues. The idea is that by this arrangement the widowed woman would be enabled to stick to the family of her husband, and her parents and well-wishers will have no incentive left to induce her to remarry outside the family. No such case has come up these days in the village. If the younger brother of the deceased husband surrendered his right over the widow she may marry outside the family. A widow might have a number of children whom she would be disinclined to leave behind. In that case she usually prefers to stay single

so that she may look after her children or only a widow with one or two who would remarry.

Disease and Death

105. When old people get sick, it is the daughters-in-law who have to nurse them.

106. Old people have naturally an aversion to sickness and disease but when they realise that their end is near, they resign themselves to their fate and die peacefully.

107. Funeral : On the approach of the last hour of a person, a woman of the family cleans a corner of the house and gives it a coating of fresh cowdung and cow urine. The dying person is placed there on a coarse sheet. He is then given a little *gangajal*, *tulsi* and a little piece of gold or silver in the mouth. The relatives realise the loss they are going to suffer. They grieve over it. The women begin to wail and cry. Even men shed tears and cry loudly.

108. When the patient has breathed his last his mouth and eyes are closed by near relatives. The body is undressed and given a bath with warm water. All valuable ornaments are removed. A man's body is bathed by men and woman's by women. The body is covered with a sheet so that the persons making arrangement may not have to look at it. Meanwhile a bier is prepared by tying two long bamboos to five or seven small piece of equal length with *moonj* strings and some grass is spread over it. A sheet is then spread over the grass and the corpse laid on it. If the deceased person is a male the body is covered with a white shroud. If, however, it is a married woman the dead body is bedecked with ornaments specially with the *borla* which is an emblem of her *sohag*. New garments are put on her body. All the ornaments and the clothes except the ones which cover the private parts, are removed before the cremation. No ornaments are put on the dead body of a widow. The upper cloth in the case of married woman is usually a *pila*, a yellow coloured *odhni*. In case of a widow a red sheet is used to cover the body. The body is fastened to the bier with strings tied crosswise over the body

to prevent it from falling off. *Kunkum* and *haldi* (turmeric) are sprinkled over the bier.

109. When everything is ready, the corpse is carried head forward to the cremation ground. The relatives carry the bier. Only males go to the cremation ground.

110. When a baby dies it is carried in arms covered with a piece of cloth. Only a small number of near relatives accompany the dead for the funeral. Children below five are buried.

111. When the procession reaches half-way the corpse is laid on the ground and the direction of the head is reversed; the feet henceforward facing the crematorium. All the while the aggrieved sons and the near relatives of the deceased make loud lamentations.

112. At the cremation ground the shroud is removed and given away to the sweeper. The sons of the deceased and in the case of a male person, his younger brothers also get their hair, moustaches and beards (if any) shaved as a mark of mourning.

• 113. One of the relatives or the barber accompanying the dead carries in his hand a pot containing fire to the cremation ground. It is used for lighting the funeral pyre. When the corpse is about half burnt the skull is hit open by the help of a bamboo by the nearest male relative of the deceased, some ghee is poured over it and sandal and coconut offered to the pyre. When the corpse is almost burnt up, the procession returns to the house of the deceased.

114. On the third day the ashes, which are known as *phool* i.e, flowers, are collected by the nearest relatives of the deceased and sent to Haridwar or to some other holy place to be consigned to the Ganges. On the twelfth day, a feast is given when Brahmins and member of the community are fed, and in case the deceased was a male person, a turban is tied to the head of the eldest son to mark the transfer of the headship of the family to the son. Six months after another feast called *chhamahi* is held and yet another after a year which is called *barsi*. To all these feasts all the members of the community are invited.

CHAPTER III

ECONOMY

115. Nangal Soosawatan is an agricultural village. The main communities residing therein, namely, the Minas, the Malis and the Brahmins follow agriculture as their main occupation. The Mahajan household comprised of 14 members carries on the primary occupation of money lending and shopkeeping and also practises agriculture as a subsidiary occupation. The rest of the communities also depend directly or indirectly on agriculture for their livelihood. The Balais and the Brahm Bhats are engaged in agricultural labour. The Khatis do carpentry work which also is subservient to agriculture. The Dholis are members of the serving class. The Jogi performs worship in the temple of Shiva, and goes round the village collecting alms.

116. A comparative study of the statistics of the population of the workers in the village for

the years 1951 and 1961 indicates that there has been no significant change in the number of workers as a whole. The total number of workers in 1951 was 441 whereas in 1961 it was 438. It has also been revealed that the number of persons engaged in cultivation has increased from 227 to 380 while the number of workers engaged in other services has considerably decreased. More people appear to have left other vocations and taken to agriculture during 1951-1961 because of the increasing and more lucrative prices fetched by the agricultural products. The pressure of population on the land has thus increased resulting in further subdivision of holdings. It has also come to light that in productive and commercial activities the women have left working along with their husbands. The entire position may be seen in the following table :

Livelihood Classes	1951 Census			1961 Census		
	Persons	Males	Females	Persons	Males	Females
Cultivation	227	135	92	380	193	187
Production other than cultivation	29	18	11	26	26	-
Commerce	6	3	3	2	2	-
Other services	179	103	76	30	26	4
Total	441	259	182	438	247	191

117. The following table will show the primary and subsidiary occupations in which the

different communities of the village including non-workers are engaged :

Community	No. of households in Primary Occupations			Miscellaneous Services & Professions	No. of households in Subsidiary Occupations			Miscellaneous Services & Professions
	Cultivation	Labour	Commerce and Industry		Cultivation	Labour	Commerce and Industry	
1. Mina	72	15	-	-	-	15	-	-
2. Balai	-	13	-	-	3	-	1	-
3. Mali	6	-	-	-	-	6	-	-
4. Khati	2	-	3	-	-	2	-	-
5. Brahm Bhat	-	7	-	-	-	-	-	7
6. Brahmin	4	-	-	-	-	-	4	-
7. Mahajan	-	-	1	-	1	-	-	-
8. Dholi	-	2	-	-	-	-	-	2
9. Jogi	-	-	-	1	-	-	-	-

118. Although the primary occupation of 72 households of Minas is agriculture, due to paucity of land, 15 of them are engaged in agricultural labour by way of subsidiary occupation. Fifteen households of Minas who have been compensated for their *jagir* holdings in cash by the Rajasthan Government occupy themselves in agricultural labour as their primary occupation. The one household of Mahajan which has commerce as his primary occupation practises agriculture as a subsidiary occupation. The four households of Brahmin carry on business as their subsidiary occupation along with the primary occupation of agriculture. Out of the 5 households of Khatris, two have agriculture as their primary occupation and agricultural labour as secondary occupation while three of them are engaged in their traditional vocation of carpentry. The six households of Malis practise agricultural labour as their subsidiary occupation along with the primary occupation of agriculture and growing vegetables. The Jogi household has income from the land attached to the two temples of Shiva along with the remuneration which he receives for his services as a priest of the temples. The Brahm Bhats have agricultural labour as their primary occupation and they also maintain genealogical tables of Minas as a secondary occupation. The two Dholi households are engaged primarily in agricultural labour and perform the *jajmani* work i.e. beating the drum as a subsidiary occupation. All the 13 households of Balai perform agricultural labour as their primary occupation, three of them do agriculture also and one is engaged in industry by way of a subsidiary occupation.

Agriculture

119. The methods of agriculture that are practised by the villagers are traditional which have not undergone any change during the last so many decades. Apart from the use of some improved types of seeds the villagers have not made any progress towards the utilisation of improved methods of agriculture.

Agricultural Tools

120. The agricultural tools used by the farmers in the village are of the age old pattern

and crude in appearance. They are, however, indispensable to the farmer. They are manufactured by the village carpenter who also effects repairs to them. The iron tools are generally obtained from Amber or Jaipur where ready made articles are available in abundance and without any difficulty. The more important tools that are commonly used by the villagers are the plough *hal*, the spade *phawra*, the pick-axe *kudali* the sickle *dantli*, the shovel *khurpa*. and the chopper *gandasa*.

121. Plough : The plough which is in use in the village is of the common type used by all the agricultural classes in this area. A big log of wood generally of green *babool* (*Acacia arabica*) is selected for the plough. It is sufficiently thick and slightly curved. The body of the plough is about one and a quarter to one and a half meter high. Through a band in the middle it is divided into two equal parts; the lower part is fitted with an iron blade *halbani*. The plough-share is an iron bar pointed at one end and resembles a spear head. It is affixed to the inner side of the lower part of the plough so that it overlaps the tapering end of the body of the plough. When a plough is moved forward, its share is tightly pressed against the wooden body. The plough is worked by a yoke of bullock.

122. For the sowing of the crop *beejani* a bamboo tube with a funnel at the upper end is attached to the plough in such a manner that the lower end of the tube is just a few cm behind the plough share. The seeds pass through the tube into the furrow and are covered with soil when the next furrow is drawn. The plough cuts some 15cm into the ground.

123. The fields are ploughed before and at the beginning of the monsoon. Fields lying fallow for the sowing of the winter crop are also ploughed during the monsoon when there is a break during the rains.

124. After a field has been ploughed it is harrowed with an instrument like a spiked frame for pulverising the soil, breaking the clods dug up by the plough and for rooting out the stubble of the previous year's crop or the weeds. At the

bottom of the paring-harrow are fitted two prongs which hold an iron blade. The harrow is dragged over the field by a pair of bullocks. While driving the bullocks the ploughman sits on the harrow at its centre holding a handle stuck in the centre.

125. After the field has been ploughed it is harrowed twice. When the rains come it is harrowed once again when it is ready for sowing.

126. The *kharif* crop is watered by the monsoon, no special irrigational efforts are necessary. The *rabi* crop is, however, required to be irrigated and this is done from the wells with the aid of a *charas*, a circular large leather bucket with a diameter of about 60 cm. At one end of this bucket is attached a duct about one and a quarter to one and a half meter in length and 23 cm in width. There is a circular iron frame provided with a strong hook fastened with leather string at the rim of the bucket. A strong rope of leather of 5 cm thickness is tied to the hook. At the end of the duct are fastened two ropes of leather or cotton yarn which are about 2 cm thick. The thick rope is called *lao* and it passes over a big wooden pulley at the top of the well, known as *bhoon*. The thinner ropes *sindorias* are carried over two spindles fixed near the mouth of the well which are known as *taklias*. The other ends of the *lao* and the *sindorias* are attached to the yoke to which the bullocks are driven over the sloping ground. When they arrive at the end of the slope the leather bucket is received at the mouth of the well and is emptied in a tank from which water is carried into the fields through channels made of mud.

Spade: The spade is an oblong piece of flat iron provided with a wooden handle. It is used for digging earth and for making earthen embankments known as *dolas* around the fields.

Pick-axe: The pick-axe or *kudali* is used for cutting the harvest.

Chopper: It is used for cutting stalks of jowar, bajra and maize (*kadbi*) for the cattle.

127. **Weeding:** Weeding starts soon after sowing. It is done by hand in the months of

Shravan and Bhadon. Weeding begins when shoots are about 15 cm high. If begun earlier the tender seedlings suffer by being trampled by feet and damaged.

128. **Harvest:** When the crops are ripe they are cut with the sickle. The sickle is made of flat iron, semi-circular in form and with a sharp edge and it is fitted with a wooden handle.

129. When the crops are cut they are at once tied in sheaves (*poola*) and stacked at intervals. Such a stack is called *dhoongri*. The stacks are left to dry in the field for a week or so.

130. At a convenient place, a plot is then cleared and levelled and coated with a layer of cattle dung. This place is called *khala*. When the dung coating has dried the sheaves are untied and spread over the *khala* in regular piles to form a circular stack. Then the bullocks are tethered with a long rope *ras* and driven round and round a wooden peg fixed in the centre of the *khala*. The grain is thus trodden under feet of the bullocks. After thrashing, the straw is removed and heaped in one corner. The grain is collected in another corner.

131. After the entire grain has been thrashed out, it is piled in a heap and winnowed. Winnowing is done by getting the wind play on the grain, when the chaff drops from the basket held above.

132. When the grain has been cleared, it is carried home in carts. It is stored in *kothis* made of mud, and sold to the dealers at Amber or Jaipur if there is any left over and above the quantity which the family requires for the year. At harvest time, the money-lenders and debtors come and demand the payment of their loans. The serving class such as the Dholis are paid in kind at the harvest generally at about 4 to 5 kifos per plough.

133. The total area of the village is 1511 *bighas* & 3 *biswas* (944.40 acres), one acre being equivalent to 1-3/5 *bighas*. The break-up of land utilisation is as follows:

	<i>In acres</i>
1. <i>Chahi</i> land (cultivable and irrigated)	274.38
2. <i>Barani</i> (cultivated and unirrigated)	453.13
3. Garden land	0.03
4. Pasture land	110.62
5. <i>Banjar</i> land	41.87

6. Non cultivable land (including the land for the lay out of <i>abadi</i> , hill etc)	64.37
	944.40

134. It could be seen that the proportion of the *chahi* land to *barani* land is approximately 1:2. The break-up of the land as owned by different communities is shown in the following table.

Community	Land owned (in acres)	No. of households	Average holding (in acres)	Total Population	Per capita land holding (in acres)
1. Mina	736.25	87	8.46	478	1.54
2. Balai	11.87	13	0.91	72	0.16
3. Mali	53.75	6	8.96	40	1.34
4. Khati	23.75	5	4.75	36	0.66
5. Brahma Bhat	-	7	-	36	-
6. Brahmin	45.63	4	11.41	25	1.83
7. Mahajan	33.75	1	33.75	14	2.14
8. Dholi (Rana)	-	2	-	6	-
9. Jogi	-	1	-	3	-

135. It will be seen from the above table that the larger land-holdings are owned by the Mahajan and the Brahmins and smaller ones by the Khatis and the Balais. The maximum size of the land holding is 33.75 acres which belongs to the Mahajan and the minimum 0.91 acres which is owned by three Balai households. The maximum per capita holding of 2.41 acres goes to Mahajan while the minimum per capita holding of 0.16 acres is owned by the Balais. There is a very small

piece of land 0.03 acres owned by the Malis who grow vegetables in it. The ownership of the *banjar* land and the pasture land vests in the State. No grazing fees are, however, charged by the Government in the village. This appears to be a remnant of the old practice which was in vogue when it used to be a *jagir* village. The following table shows the size of the land-holdings possessed by the various households.

Size of holdings (in acres)	No. of households	Percentage to total households	Total holdings (in acres)	Percentage to total holdings
0-12.5	99	80	335	37
12.5-25.0	18	13	280	31
25.0-50.0	9	7	290	32
50.0 and above	-	-	-	-
Total	126	100	905	100

136. It is obvious from the above table that there has been a great fragmentation of land holdings in the village. 99 families own land, the size of which is less than 12.5 acres, 18 have land less than 25 acres and only 9 families own more than 25 acres. No one owns more than 50 acres of land.

Crop Pattern

137. Out of 1164 bighas (728 acres) of cultivable land only 792 bighas (495 acres) was cultivated during 1960-61, out of which 365 bighas (228 acres) was irrigated and 427 bighas (267 acres) was non-irrigated. Two crops are grown in the

village, namely, the *kharif* which is sown in June-July at the start of the rainy season and harvested in October, and the *rabi* which is sown in November and harvested in March.

The following table shows the grains sown and the yield per acre in the *kharif* and the *rabi* crops in the village.

<i>Kharif</i>			<i>Rabi</i>		
Name of crop	Area in acres	Yield per acre	Name of crop	Area in acres	Yield per acre
Maize	3	4 mds.	Wheat	33	10 mds.
<i>Moth</i> (a kind of pulse)	15	2 mds.	Barley	53	11 mds.
<i>Chonla</i> (-do-)	5	3 mds.	<i>Gojera</i> (mixture of wheat & barley)	1	12 mds.
Vegetables	14	18 mds.	Gram	197	9 mds.
<i>Bajra</i> (millet)	150	2½ mds.	<i>Bejhar</i> (mixture of barley and gram)	3	13 mds.
			<i>Chari</i> (a kind of fodder)	3	8 mds.
			<i>Jowar</i> (millet)	2	6 mds.
			<i>Gowar</i> (a kind of grain used as fodder)	1	7 mds.
			Others	15	—

Land Revenue System

138. It has already been reported that 35 households of Soosawat Minas were granted 1625 acres of land by way of *jagir* in this village for loyal service to the Kachwaha rulers of Amber. The Minas were exempted from the payment of land revenue. They were required to render service to the ruling chief by guarding the forts and palaces of the ruler at Amber and Jaipur. They were exempted from the payment of *dasotra* i.e. one tenth of the income from the land, which was ordinarily payable by the other *jagirdars*. The first settlement of the village was done in the Samvat year 2015 (1958 AD) according to the Rajasthan Land Revenue Act of 1957. Ten households who held land of *jagir* and were not actual tillers of the soil were given cash compensation and the lands were resumed by the State. Ninety three households in the village acquired *khatadari* i.e. occupancy rights. The *khatedars* pay a total sum of Rs. 3623.96 by way of land revenue to the Government.

Agricultural Labour

139. The next mode of livelihood open to the villagers is agricultural labour. As many as

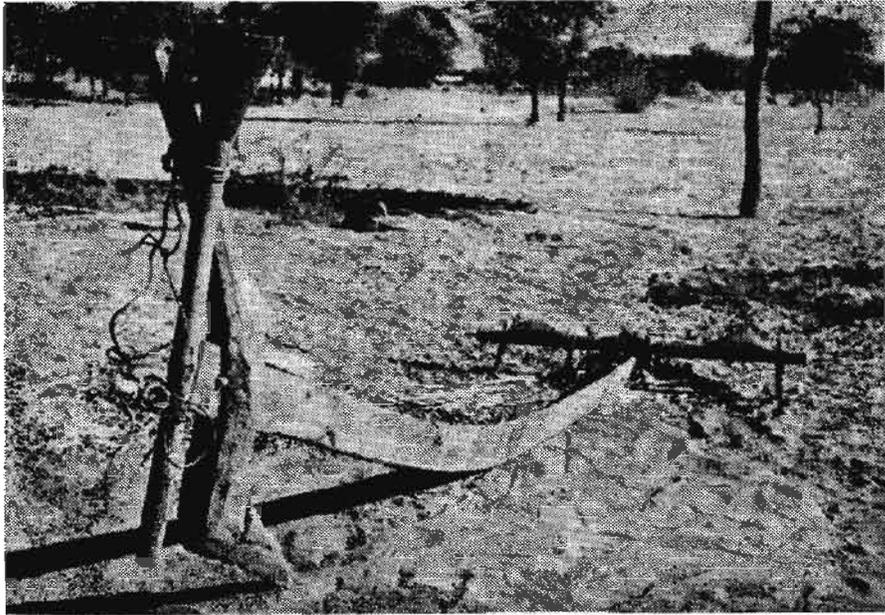
38 families consisting of 90 males and 85 females are landless labourers. These are employed mostly during the sowing and the weeding seasons and at the time of harvest if it is not possible for the members of the household to cope with the operations. The daily wage of a male labourer is Rs. 2/-, of a female Re. 1/- to Rs. 1.50 and of a boy or a girl 0.75 Paisa.

Animal Husbandry

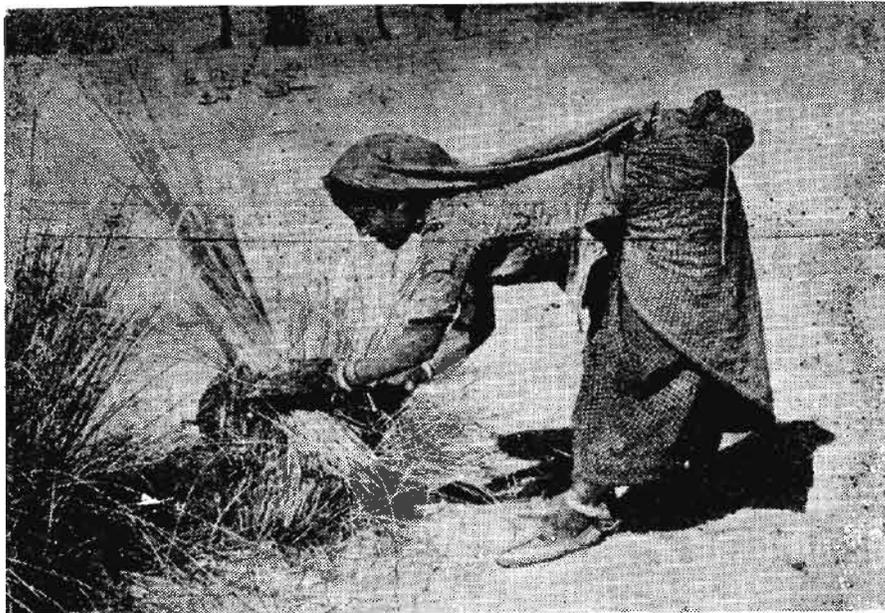
140. Animal Husbandry is an important source of subsistence for the members of the Mina community. They cannot do without their domestic animals. The cattle wealth of the village is as follows :—

Cows	150
Bullocks	142
Buffaloes	26
Sheep	150
Goats	37
Camels	8

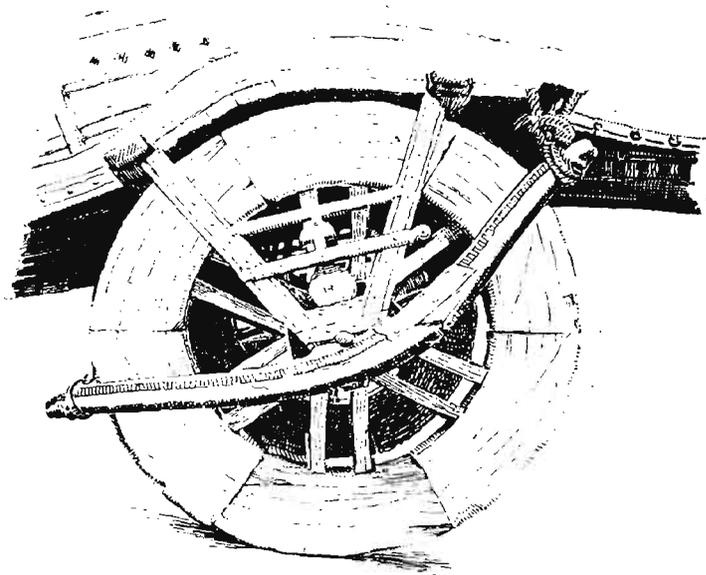
The communitywise ownership of the above livestock is given in the following table :—



The plough and the *beejani*



Cutting of grass



A locally made bullock-cart wheel



The only shopkeeper of the village

Community	Cow	Buffalo	Sheep	Bullock	Camel	Goat
1. Mina	100	12	98	92	3	18
2. Balai	12	-	12	12	-	5
3. Mali	13	2	15	13	1	-
4. Khati	6	2	7	6	-	4
5. Brahm Bhat	2	1	2	2	-	6
6. Brahmin	5	3	4	5	3	-
7. Mahajan	3	4	3	3	1	-
8. Dholi	8	1	8	8	-	2
9. Jogi	1	1	1	1	-	2
Total	150	26	150	142	8	37

141. From the above table it would be seen that the largest number of animals are owned by the Minas. Then come in the descending order the Malis, the Balais, the Dholis, the Khatis, the Brahmins, the Mahajan, the Brahm Bhats and the Jogi. The animals are of mediocre breed and have none of the features of the quality breeds. The average prices of each item of the livestock are given below.

Cow	Rs. 100 to 200
Bullock	Rs. 500 to 1000 per pair.
She-buffalo	Rs. 400
He-buffalo	Rs. 200
Sheep	Rs. 25
Goat	Rs. 25
Camel	Rs. 400 to 500

142. There is enough land for pasture in the village which is comprised of 111 acres. The area which comes at the share of each of the 371 animals is 0.29 acre. No fee is levied for grazing the animals on the pasture land. When no grass is available in the pastures the animals are fed on fodder which consists of stalks of maize, jowar and bajra, and chaff and hay. The bullocks are always fed at home. The milching animals are fed at home, whenever there is a scarcity of grass in the pasture land. Dry animals are seldom given anything to eat at home. Camels are fed in the jungle and are given very little fodder at home.

143. The milk yield of a cow varies from 4 to 6 kilograms per day while that of a buffalo from 6 to 7 kilograms per day. Most of the milk and milk products are consumed by the villagers

themselves. It is seldom that any surplus produce is available but if there be any left, it is sold to other needy households in the village.

Village Industry

144. The only village industry practised is carpentry. The three household of Khatis manufacture agricultural implements and the bed-posts required for the charpoys, the *takhts* (small wooden platform) which are used by the well-to-do Mina families for squathing in their houses, the doors and the windows of the houses and the bullock carts. Wood for the work is available locally. Other materials are brought from Amber or Jaipur. The carpenter's equipment which consists mainly of *karoti* (hand saw), *basoola* (adze), *hathoda* (hammer), *randa* (plane), *ari* (drill), and *bijani* (chisel) cost in all Rs. 25/- The cost price of the finished products is approximately as follows.

Bullock cart	Rs. 300
Tonga driven by bullocks	Rs. 200
Bahli & Rath	Rs. 800 to 1000
Plough	Rs. 50

Commerce

145. The only household engaged in trade is that of the Mahajan or village money-lender and shopkeeper. He carries on money-lending and also maintains a shop in which he keeps provisions of daily use such as flour, pulses, salt, chaff, sugar, oil, ghee, soap, match-box, cigarettes and *bidis* and other things of common

use. He replenishes his stock weekly from Jaipur. Eight households of Minas and two of Brahmin also do money-lending business in the village. The rate of interest varies from 1 to 2½ percent per month.

146. 5 households of Minas are engaged in masonry work. They undertake construction work when available in the village; otherwise they go to Jaipur where there is plenty of work to employ them. They earn from Rs. 3 to 5 daily.

Other Occupations

147. One Mina household depends for its livelihood on service at Amber tehsil where he is employed as a camel sowar. He maintains his own camel and is paid Rs 60/- inclusive of the camel allowance. One Mina household is in the service of H. H the Maharaja of Jaipur. The four households of Brahmin work as priests in addition to farming which is their main occupation. The average income of each of these families from

priest-craft is Rs. 175/- per annum. The Jogi household performs worship at the Shiva temple for which he is paid Rs. 30/- per month by the Village Panchayat. He engages himself in casual labour also. The two households of Dholi also occupy themselves with casual labour with their traditional vocation of playing the drum on festivals and ceremonial occasions in the village. They are paid a small quantity of grain on festivals and are fed on the occasions of marriage and given Rs. 1.25 in cash. They are also fed when death feasts are held in the village.

Income

148. The total income of the village has been ascertained to be Rs 1,15,425. 68 percent of it (Rs. 78,900) is derived from Cultivation, 22 percent (Rs.24,965) from Salary and Wages, 7 percent (Rs. 8,060) from Commerce and 4 percent (Rs. 3,500) from Other Sources. The income from various sources of the communities residing in the village is given in the following table.

Sl. No.	Community	Total Income	Annual Income from			
			Cultivation	Salary & Wages	Commerce	Other Sources
1.	Mina	77,485	61,800	12,725	1,460	1,500
2.	Mahajan	2,000	500	-	500	1,000
3.	Jogi	360	-	360	-	-
4.	Brahm Bhat	4,680	-	2,880	1,700	100
5.	Balai	11,500	3,700	6,800	1,000	-
6.	Dholi	900	-	700	-	200
7.	Brahmin	4,000	3,100	-	200	700
8.	Khati	5,000	1,800	-	3,200	-
9.	Mali	9,500	8,000	1,500	-	-
Total		1,15,425	78,900	24,965	8,060	3,500

149. The following table shows the percentage of income derived by the various communities from different sources.

Sl. No.	Community	Total Income	Income from			
			Cultivation	Salary & Wages	Commerce	Other Sources
1.	Mina	100	80	16	2	2
2.	Mahajan	100	33	-	67	-
3.	Jogi	100	-	100	-	-
4.	Brahm Bhat	100	-	62	36	2
5.	Balai	100	32	59	9	-
6.	Dholi	100	-	100	-	-
7.	Brahmin	100	78	-	5	17
8.	Khati	100	36	-	64	-
9.	Mali	100	80	20	-	-

150. The average income per family of the various communities from different sources may be seen in the following table.

Sl. No.	Community	Total Average Income	Average Income from			
			Cultivation	Salary and Wages	Commerce	Other Sources
1.	Mina	890	710	146	17	17
2.	Balai	885	285	523	77	-
3.	Mali	1,583	1,583	-	-	-
4.	Khati	1,000	360	640	-	-
5.	Brahm Bhat	669	-	412	243	14
6.	Brahmin	1,000	775	-	50	175
7.	Mahajan	2,000	500	-	500	1,000
8.	Dholi	450	-	350	-	100
9.	Jogi	360	-	360	-	-

151. It is seen from the above table that the highest average income is that of the Mahajan household. Then come in the descending order the Malis, the Brahmins, the Khatis, the Minas, the Brahm Bhat, the Dholis and the Jogis.

152. The per capita income is highest of the Malis and lowest in case of the Jogi. The Minas, the Brahmins, the Balais, the Khatis and the Brahm Bhat follow the Malis in descending order as would be seen from the table given below.

Sl. No.	Community	Total per capita Income	Per capita Income from			
			Cultivation	Salary and Wages	Commerce	Other Sources
1.	Mina	162	129	27	3	3
2.	Mahajan	143	36	-	36	71
3.	Jogi	120	-	120	-	-
4.	Brahm Bhat	130	-	80	47	3
5.	Balai	160	52	94	14	-
6.	Dholi	150	-	116	-	34
7.	Brahmin	160	124	-	8	28
8.	Khati	139	50	-	89	-
9.	Mali	238	238	-	-	-

Expenditure

153. The percentage of expenditure calculated on the basis of a sample survey of some families in the village is as follows.

Items	Percent expenditure
Food	40
Clothing & footwear	10
Housing	3
Health & Education	2
Light & fuel	3

Ceremonial expenses	10
Tobacco & liquor	12
Others (including payment of land revenue, expenditure on agriculture & other contingent expenses)	20

Indebtedness

154. Out of the total number of 126 households, 92 are under debt. The maximum number of households under debt fall in the income group Rs. 30-80 per month as will be seen from the following table.

Income group (in Rs.)	Total No. of households	No. of households in debt	Percentage of Col. 3 to 2	Average indebtedness (in Rs.)
20 & below	15	3	20	833.35
20-30	6	4	67	616.67
30-40	3	3	100	566.66
40-60	22	20	91	1027.27
60-80	28	26	93	1014.29
80-100	34	23	68	847.06
100 & above	18	13	72	772.22
Total	126	92		

It will be observed from the table that the incidence of debt rises with the rise in income. It is worth mentioning that households in higher income groups borrow money for lending it to others at a higher rate of interest. The total amount of debt owed by the village people is

Rs. 1,02,200/-. The per capita debt thus comes to Rs. 144/-. The average debt per household comes to Rs. 811/-. The entire position showing the purposes for which debts are incurred is given below :

Causes	Amount of debt (in Rs.)	Average debt (in Rs.)	Percentage of debt
(a) Purchase of land	-	-	-
(b) House construction and repairs	9500	528.00	9
(c) Social ceremonies	72200	902.50	71
(d) Sickness	1200	600.00	2
(e) Ordinary wants	1800	450.00	3
(f) Household cultivation	17500	518.20	15

155. The following table gives the number of families in various groups of indebtedness :

Size of debt (in Rs.)	No. of families
200-300	4
300-800	19
800-1000	11
1000-1500	34
1500-2000	9
2000 & above	15
	92

A Cooperative society was formed in the village on 10th November, 1961 with an authorised capital of Rs. 19,800/-. It has as its members 15 households of the Minas, 1 of the Mali, 2 of the Brahmins, 1 of the Mahajan and 1 of the Khati. Loans to the tune of Rs. 11,300/- have been sanctioned but actually Rs. 8,250/- have been disbursed so far (March 1962). We see that the Cooperative movement and other development activities sponsored by the State Government are not making much headway in the village.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

156. The communities residing in Nangal Soosawatan do not much vary from each other in their customs, habits and outlook of life. The Minas, although included amongst the Scheduled Tribe of Rajasthan, do not appear to have any special traits attributed to the aboriginals and have become more or less homogeneous with other Hindu classes specially the agricultural ones.

Changes in Population

157. The village has experienced changes in its population during the last four decades as under :

1931	499
1941	476
1951	738
1961	708

As compared to 1931 the population in 1941 showed a slight decrease. There was, however, a phenomenal increase during the decade 1941 to 1951 indicating an excess of 262 persons, which appears to be due largely to the immigration of some households from outside. The decrease in population during 1951-61 is due to some people of the village having migrated to Amber and Jaipur.

Age & Sex

158. The distribution of the population according to sex in various age groups is given in the following table :—

Age groups	Males	Females	Persons
Total	369	339	708
0 - 4	50	43	93
5 - 9	50	46	96
10 - 14	52	43	95
15 - 19	36	34	70
20 - 24	26	37	63
25 - 29	30	32	62
30 - 34	36	17	53
35 - 44	41	42	83
45 - 59	28	19	47
60 & over	20	26	46

From the above table it would be seen that 52% of the total population consists of males, and 48% of females. There is no great disparity of sex in the village considered as a whole. 40% of the population is comprised of persons below the age of 14, 46% of age group between 15 to 44 and the remaining 14% of age group 45-59 and over.

159. It is remarkable that in the age group 60 & above the number of females exceeds the number of males by 6 showing that longevity of life among females is greater than in males. This may be due to the fact that women having crossed the age of child bearing have lesser chance of death possibly due to the healthy open air life, simple habits and regular work. It is in age group 30-34 that great disparity is seen in the number of males and females, the females being even less than half of males.

Age & Marital Status

160. An analysis of the statistics relating to age and marital status of the population of the village reveals that there are 180 married males and 186 married females. The excess of 6 in the number of married women may perhaps be due to the fact that some married daughters of the village were there at the time of enumeration. They might have come, however, from houses of their husbands, from other village. This conclusion is all the more probable because there is no case of polygamy in the village. Another thing worthy of note is that there are three married females in the age group 0-9 and 16 married females and one male in the age group 10-14 clearly indicating that child marriage is in vogue here and that girls are married long before they attain the age of puberty. The large excess of widowed females over the males is also remarkable. There are no divorced or separated person in this village. The entire position is given in the following table,

Age Group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	708	369	339	180	117	180	186	9	36
0 - 9	189	100	89	100	86	-	3	-	-
10 - 14	95	52	43	51	27	1	16	-	-
15 - 19	70	36	34	20	4	16	30	-	-
20 - 24	63	26	37	6	-	20	37	-	-
25 - 29	62	30	32	3	-	27	32	-	-
30 - 34	53	36	17	-	-	35	16	1	1
35 - 39	47	23	24	-	-	21	21	2	3
40 - 44	36	18	18	-	-	18	12	-	6
45 - 49	15	10	5	-	-	9	5	1	-
50 - 54	26	14	12	-	-	13	8	1	4
55 - 59	6	4	2	-	-	3	1	1	1
60 - 64	30	13	17	-	-	10	3	3	14
65 - 69	3	1	2	-	-	1	1	-	1
70 and over	13	6	7	-	-	6	1	-	6

Literacy

161. The standard of education in the village is very poor. There is a single teacher Primary School which imparts education upto the IVth standard. It has 35 students on its roll of whom 30 are males and 5 females. 18 boys of the village go to a nearby village Kundal (3 km) and are reading there in the Vth and VIth

classes. Three boys are reading in the VIth at Amber in an Upper Primary School which goes upto the 8th standard. 2 boys go to Jaipur from the village every day to attend the High School classes.

162. The figures relating to education according to age and sex are given in the following table :

Age Group	P	Total		Illiterate		Literate without Educational standard		Primary or Junior basic		Matriculation and Upper Primary	
		M	F	M	F	M	F	M	F	M	F
All ages	708	369	339	285	333	31	1	30	5	23	-
0 - 4	93	50	43	50	43	-	-	-	-	-	-
5 - 9	96	50	46	37	42	-	-	8	4	5	-
10 - 14	95	52	43	17	42	2	-	15	1	18	-
15 - 19	70	36	34	30	34	1	-	5	-	-	-
20 - 24	63	26	37	25	37	-	-	1	-	-	-
25 - 29	62	30	32	27	32	2	-	1	-	-	-
30 - 34	53	36	17	30	16	6	1	-	-	-	-
35 - 44	83	41	42	32	42	9	-	-	-	-	-
45 - 59	47	28	19	20	19	8	-	-	-	-	-
60 and over	46	20	26	17	26	3	-	-	-	-	-

Vital Statistics

163. The statistics relating to births and deaths used to be maintained formerly by the tehsil authorities. According to the Rajasthan Panchayat Act the responsibility for maintenance of these statistics and those relating to epidemics

etc. falls on the Village Panchayat. No statistics are, however, available either in the records of the tehsil or the Village Panchayat. The Panchayat Samiti of Amber has, however, recorded 28 births during the year 1960 in respect of the village. But no systematic record is available.

Diseases

164. The villagers suffer from the seasonal diseases like malaria, diarrhoea, dysentery, cough, sore eyes, headache, ulcers etc. Small pox, chicken pox & measles are the common diseases amongst the children. They have recourse to indigenous medicines in the ordinary course but in complicated cases they approach the dispensary at Amber for treatment. Venereal diseases are not common. There is no case of leprosy or guineaworm at present in the village, and D.D.T. spraying is carried out periodically. There is no case of T.B.

Family Structure

165. Out of 126 households in the village,

Sl. No.	Community	Total No. of Households.	No. of Households living in families			
			Simple	Intermediate	Joint	Others
1.	Mina	87	32	24	29	2
2.	Brahmin	4	-	1	3	-
3.	Khati	5	3	1	1	-
4.	Mahajan	1	-	-	1	-
5.	Mali	6	2	2	2	-
6.	Jogi	1	-	-	1	-
7.	Brahm Bhat	7	2	3	2	-
8.	Dholi	2	1	-	1	-
9.	Balai	13	12	-	1	-
Total		126	52	31	41	2

166. As to the size and composition of the households it may be noted that there are 8 households having only one member each, 24 households each having 2 to 3 members, 57 having 4 to 6 members each, 28 having 7-9 members each and 9 having 10 or more members. The largest number of families (57) falls in the group having 4 to 6 members.

Intra family relationship

167. The normal feature of the village is the joint family constituting the father, the mother the sons, their wives and children. The oldest member of the family has the powers akin that of a benevolent dictator. He is responsible for the welfare of the family and everyone respects him and looks to him for guidance. He is freely

41 are joint families, 31 intermediate, 52 simple ones and 2 are unspecified. Out of the 41 joint families, 29 are of the Minas and the remaining 12 of other communities. There are 24 intermediate and 32 simple families of the Minas. Among other communities there are 7 families of intermediate and 20 families of simple type. The Balais account for 12 simple families and one joint family. The statistics in regard to family type of the previous censuses not being available it is not possible to comment on the tendencies which mark the constitution of the households in the village. It, however, appears that there is a clear tendency towards disintegration of the joint family into simple ones. The position may be seen in the following table:—

accessible to the younger members of the household. He seldom takes his food before all the younger members have been fed. As he grows older, however, he develops a feeling of detachment from the family and the responsibilities are then shouldered by the next man in age. When a boy gets married his wife comes to the joint family where his elder brothers, uncles and father lives with their wives and children. The bride lives under the watchful eye of her mother-in-law. For a year or two after the marriage the husband and the wife can meet only at night. Conversation between a young man and his wife during the day in the presence of other members of the family is considered uncivil.

168. Every member of the household hands over his income to the head of the family and it

goes into the common pool. Each member is entitled to receive food and clothing which are arranged without discrimination by the head of the house. Expenditure connected with the bringing up of the children, marriages etc. are met from the common pool. It is the economic structure of the family which gives incentive to early marriage of the young regardless of the question whether or not they are able to support wives and children.

169. In a village community where every household is engaged in agricultural or a traditional occupation joint family system has its advantage. All the male members of the joint family engage themselves in family occupation and contribute their quota to its upkeep. Women in the family also cooperate in the household work and render assistance in agriculture or other family vocations to the best of their ability.

170. The peaceful conditions of the joint family system are, however, disturbed by the stress of changing economic pattern through which the village life is passing. The agricultural holdings are becoming smaller due to fragmentation of land and they are no longer capable of bearing the burden of big households. Consequently some members of the household have to look for profession other than the ancestral one and the consequent disparity in income of the various members introduced by this factor has its own repercussions. To this may be added the extraneous influences which are noticeable as a result of contact with the outside world. Such influences have begun to raise their heads in joint families leading to disintegration. The process is accelerated where a member of the household receives some education.

Inheritance of property

171. When a father dies the eldest son puts on the turban of the deceased but his property is divided equally amongst the sons. The village people are aware that the law has been enacted giving right of inheritance to the daughters. But this law has not been given any recognition in the village nor do the village people favour

daughters getting a share in the property of their father. According to them a daughter after marriage is no longer a liability of her father's family. She has her place in the family of her husband. If a person does not have any male issue, he is entitled to adopt a son from among the nearest relatives in the male line. If no adoption is done the property goes to the nearest male relatives in the male line.

Leisure and Recreation

172. The villagers have very little leisure and means of recreation. The monotony of village life is, however, broken by the diversion and amusement in which the village people, specially those of the Mina community, occupy themselves during their leisure hours. Gossiping at the *hathai* (meeting place) or cracking jokes with one another is the most common recreation. At times they hold *Ramdhun* or recital of some religious book such as the Ramayan, the Mahabharat or more often Shrimad Bhagwat. The younger people, however, recreate themselves by playing *kabbadi*, *gilli-danda*, and rounder. The Village Panchayat has provided a radio set and most of the village people assemble in the evening to hear the news and songs broadcast on radio. The Minas are fond of social gatherings and meet and indulge in songs and dances on these occasions. The fairs held at the famous shrines of Mahabirji (203 km) Keladevi (213 km), Shitla Mata at Chaksu (56 km), Choth-ka-barwada (80 km) are visited by the Minas. The recreation of this type is, however, enjoyed in the company of the members of their own sex. The fairs of Teej and Gangore held at Jaipur attract the people of Nangal Soosawatan as of other surrounding villages. The Minas attend these fairs in very large numbers and recreate themselves by singing songs and playing on *duff* and wooden pipes known as *algocha*. *Duff* also known as *chang* is a circular wooden frame with a diameter of about 61 cm and width of 30 to 38 cm and is covered on one side with parchment. During the night previous to the main day people assemble in groups, get drunk and then begin to sing. The leading part is taken by two persons, one noted for his good

male voice and the other for his female voice. The songs then go on for hours on some trifling object such as a small box *dabi* or an *indoni* in which questions are put and answered by the two singers. *Indoni* is a circular coil made of cloth or knitted with jute, cotton or silken strings placed on the head by women to facilitate carrying of pitchers. The subject of these songs consists more often of obscene matters. Dances performed under the influence of liquor to the accompaniment of such songs also assume indecent movement. The fair of Jiwan Mata near Rewasa in District Sikar during Navratra is visited by the Minas who make offerings of liquor, buffaloes and goats to the deity. On the 8th day of the dark half of Chaitra (April), a fair of Shitla Mata is held at village Naila about 3 km away from Nangal Soosawatan. Prayers are offered on this day to the deity to save them from the evil effects of small-pox. Offerings of *puris* and *puas* are made to the goddess and *ratijora* (night vigil) is kept when songs are sung in her praise and honour. On the Poornima day of the month of Chaitra a fair is held in the village to commemorate the memory of a Bhati Rajput who took part in a battle and fought even after his head was chopped off. He is venerated as Bhomiaji and the Minas of all the nearby 12 villages, numbering about 15,000 assemble at the place on this occasion. Men and women attired in their colourful dresses come from all the sides and enjoy the fair for two or three days.

173. During the month of Bhadon (August), a fair is held in honour of the village god Bhairon. The date of this fair is not fixed. In the month of Bhadon all the village people assemble at the place dedicated to the village deity, and make the offering of coconut, oil and *sindoor* etc. At times, wine is also offered to the idol.

174. All the communities residing in the village profess the Hindu religion. The Minas form the predominant part of the village population and have acquired, by long usage, all the characteristics peculiar to the followers of Hindu religion. They have none of those peculiar features that are associated with the religion of the tribals. The main village gods are: Shri

Krishna, Hanuman, Bhairon and the Devis. The Minas have no specific totem of their clan. Their taboo is the flash of hare *Soossa* which they do not eat.

175. There are 6 temples in the village

- (a) Two temples of Shiva
- (b) A temple of Gopal ji
- (c) A platform of Bhairon
- (d) A temple of Burmani Devi
- (e) A platform of Shitla Mata.

All these deities are held sacred by all the villagers and are worshipped by them and special rites performed on the days particularly dedicated to each. Shitla Mata is the patron-goddess *Kuldevi* of the Minas. They hold her in great esteem and are her ardent devotee. There is a renowned temple of Shilla Devi at Amber. The idol of the goddess is reputed to have been brought from Bengal by Maharaja Man Singh of Jaipur. She is considered sacred by the ruling family and all Hindu citizens of Jaipur and the Minas as a community specially adore her. A fair is held in her honour during the month of Aswin (September) on the occasion of Dasher. On the ninth and tenth day of the bright half of Aswin, wine is offered to the idol in huge quantity and sacrifice of buffaloes and goats is offered to her by Rajputs and Minas of Nangal Soosawatan on Dasher day. The animals sacrificed on this occasion are killed at one stroke of a sword and their meat distributed to those whom it is acceptable by way of *prasad*.

176. The temple and platforms attached to the deities of the village appear to be very old. No precise information is available as to when each of them was actually built. According to the people of the village they are there for more than two centuries. There is nothing remarkable about the architecture of the small temples of Shiva, Gopal ji and Burmani Devi.

177. 25 acres of land by *kutch* measurement equivalent to about 12.50 acres by *pucka zarib* are attached to the two temples of Shiva. Out of this land 3.12 acres are of *banjar* and 3.13 acres of unirrigated land which is very

unproductive. There are only 6.25 acres of irrigated land which is put under cultivation by the Jogi priest of the temples and income of about Rs. 550/- per annum is derived from it which the Jogi spends on rituals in the temple at the time of festivals and on the maintenance of his own family. Mention has already been made of payment of Rs. 30/- per month to him by the Village Panchayat for performance of worship in the temples of Shiva. The income derived from *chadhawa*, the cash presents offered by the village people goes to him. No land is dedicated to other deities of the village. Worship is offered to Gopalji by a Brahmin of the village. The presents made by the worshippers in cash as well as in kind to the idols are taken by the village Brahmins who appropriate them to their own use.

178. All the deities of the village, being of local importance are visited by the villagers, daily or occasionally. Prayers are offered to them. Pots full of water are poured over the idols of Shiva by the devotees. In the month of Baisakh a pitcher full of water with a very small hole underneath is placed over a small wooden tripod so that the water from the pitcher may trickle down on the idol of Shiva. The two temples of Shiva appear to have been constructed merely for the sake of convenience of the village people. No special significance, conflict, or rivalries based on caste, family or some other factor, appears to have been involved. This is apparent from the fact that in both temples daily worship is offered by the same Jogi priest and the land attached to both of them is common.

Festivals

179. The most important festivals that are celebrated are:—

1. Holi
2. Raksha Bandhan
3. Janamasthmi
4. Dashra
5. Diwali

Holi, celebrated with great eclat by the village falls in the bright half of the month of Phalgun.

Mina men and women drink hard on the occasion and sing song and dance. Other villagers also become hilarious on this occasion. They throw coloured powder and water on each other. The Holi festival terminates with the worship offered to Shitla Mata on the 7th day of the dark half of Chaitra.

180. Celebration of Raksha Bandhan on the Poornima day of Shravan is a sobar affair. People dress themselves in clean and new attires and the sisters pay visit to their brothers to tie *rakhis* to their wrists. They wish them good luck and happiness.

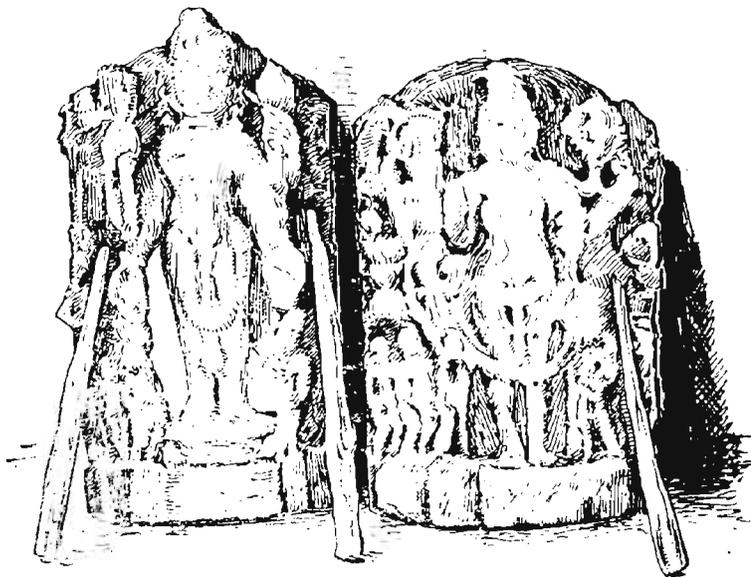
181. On the Janamasthmi which falls on the 8th day of the bright half of Bhadon the celebrations are held in the temple of Gopalji, where the villagers assemble and sing songs in praise of Lord Krishna. The festival continues till the dead of night, the hour at which Shri Krishna was born. Those who keep fast during the day take meals after mid-night when the birth of Shri Krishna is supposed to have taken place. Persons of all communities including the Brahm Bhats, the Dholis and the Balais, participate in the celebration.

182. Dashera is observed with great enthusiasm by the Minas. They worship their ploughs and bullocks are given a bath. Their bodies are decorated with application of *mehandi* and their horns are coloured green with tips red, and pellet-bells are tied round their neck. The horn of cows are also coloured with a mixture of oil and *hartal* (powder of dark red colour). Worship is offered to the bullocks on this day. As usual the Minas clad themselves in their best clothes and go out drunk singing songs and playing on the *algochas*.

183. On Diwali the villagers clean their houses and decorate the floors and the walls with *madnas*. The *madnas* are a common feature of village life in Rajasthan. The houses are decorated with these on all important festivals and also on the occasion of the birth of a male child and marriage. A house without the *madnas* is considered inauspicious. Before the *madnas* are worked on the floor and the walls they are coated



Temple of Burmani
Devi on the hill top



Idols in the temple

with cattle dung. Then with the help of chalk called *geru* women make out delicate figures of various objects, the more important of which are the figures of cart, bullocks, wheels of cart, birds such as the peacock, the parrot, the pigeon etc, animals like the tortoise, household articles such as *pankha* (fan), *deepak* (earthen lamp). Special importance is given to the designs known as *paglias* which are symbolic of the feet of goddess Laxmi. These are always marked with toes pointing inwards representing her auspicious entering in the house. The Balais consider these *paglias* as symbols of the feet of Ramdeoji whom they worship as their family deity. The houses are lighted in the evening with earthen lamps. The village people are in a holiday mood and feed themselves with special dishes which consist mainly of *lapsi* and rice etc. On the day following Diwali, the Minas perform *shradh* of their ancestors. Brahmins are fed on this occasion with *kheer*, *poori* and sweets etc.

Village Organisation

184. The caste system rules the village Nangal Soosawatan as it does in other villages. For social purposes each caste forms a separate entity. In the hierarchy of caste, Brahmins occupy the first position, then come the Mahajan followed by the Minas, the Malis, the Khatis, the Brahm Bhats, the Jogi, the Dholis and the Balais in a descending order.

185. Notwithstanding the fact that a major part of the population of the village is residing in *dhanis*, i.e. hamlets each of which is not less than a km away from the main cluster, there is a sense of solidarity and social kinship amongst the different castes. The *dhanis* grew up not because of any special geographical feature of the village or of ethnic characteristics or cleavages in the village communities. They have been set up avowedly to facilitate the watch and ward work of crops in the fields. The existence of these hamlets, however, does not interfere with the corporate social and economic life of the village. The occupants of the hamlets participate freely in all village functions.

Inter-hamlet and Inter-caste relationship

186. The relations between the members of each of the communities *inter-se* and between different castes are on the whole very cordial. No tensions are in evidence. Each one of the communities follows its occupation peacefully, and the village people take part freely in the social affairs of one another. The Minas due to their numerical dominance and fairly sound economic position, are held in high regard by the Mahajan, the Brahmins, the Khatis and the Malis. The Mahajan owes his prosperity to the dealings which he has with the members of the various communities. The Brahmins though they follow the vocation of agriculture depend to an appreciable extent on the Mahajan and the Minas for the income which they derive from *jagmani*, the priesthood. The Khatis contribute an important part to the village economy and although they belong to the serving class they have a respectable place in the village. The Brahm Bhats are closer to the Minas than to other groups as they maintain their genealogical tables. They look to the Minas as their masters. The Minas on the other hand do not look down upon them. They consider them as a necessary section of the society and remunerate them for the services rendered by payment of 56 kilograms of grain per two ploughs. The Dholis and the Balais consider other communities as their patrons and render service to them willingly. On ceremonial occasions they are invited as inferiors and are fed as if out of charity. The Jogi enjoys a status higher than that of the Dholi and the Balai. He holds the hereditary occupation of performing worship in the temple of Shiva and the sources of income attached to the temple gives him a certain amount of economic independence and respectability.

187. The Brahmins take food usually cooked by themselves. Food called *Pucka khana* i.e. fried *pooris* and sweetmeats such as pudding (*halwa*), *laddoos*, *jalebis* and *namkins*, is taken from the hands of the Mahajan, the Minas, the Khatis and the Malis. The Mahajan can take what is called *kutchi khana* (unfried articles of food such as loaves of bread and rice) from the hands

of the Brahmins and from those persons of his own community and *pucka khana* from the hands of those acceptable to the Brahmins. The Minas take food from the hands of all the communities except the Balais and the Dholis. The Khatris and Malis can take *kutchra* and *pucka khana* from the hands of the Brahmins, the Mahajan and their own caste fellows. They have no objection to taking *pucka khana* from the Minas. The Jogis, the Dholis and the Balais accept food from the hands of all other communities residing in the village, but none of them would agree to take food from the hands of each other.

Democratic Decentralisation

188. The Village Panchayat which is the basic unit in the scheme of democratic decentralisation, was established on 28th Jan, 1961 according to the provisions of the Panchayat Samiti Act, 1959. The following villages are represented in this Village Panchayat:—

Name of the village	No. of Panchas	Community to which they belong
1. Nangal Soosawatan	4	3 Minas & 1 Balai
2. Badagaon	Nil	—
3. Sisawas	1	Mina
4. Bhadya	1	Mina
5. Amber Chak No.1	1	Mina
6. Amber Chak No.2	1	Mina
7. Chimarpura	1	Mina
8. Dhap-ka-wala	1	Mina
9. Khurad	1	Mina

189. The Sarpanch of the Village Panchayat is not included in the above list. He is the Mahajan from Nangal Soosawatan and holds the position due to his economic importance in the village. The two co-opted ladies are also included among the members of the Village Panchayat. Both of them belong to the Mina community, one from Nangal Soosawatan and the other from village Khurad. The Panchayat Samiti Act provides for election of the Sarpanch and the Panchas but elections are seldom held by secret ballot. The Sarpanch and the Panchas are elected by the concensus of opinion, canvassing

is done behind the scene and ultimately the elections are unanimous. The Panchayat meets on alternate Sundays. Thus there are two to three meetings of the Panchayat in a month.

190. The Panchayat is responsible for making recommendations for the welfare and development of the village and for execution of the development schemes sanctioned by the Government. Improved seeds and artificial manure are distributed to the villagers through the agency of the Village Panchayat. A Cooperative Society has also been organised by the Panchayat with an authorised capital of Rs. 19,800. It has sanctioned advances to the extent of Rs. 7,870, but the disbursements had not taken place when this survey was held. The Panchayat has planned the construction of a Panchayatghar, for which a sum of Rs. 2000/- has been sanctioned by the Panchayat Samiti but the work has not yet commenced as the promised *Shramdan* (voluntary labour) was not forthcoming. Similar is the case with the proposal for extension of the school building. The Panchayat Samiti had agreed to make a cash grant provided an equal amount was forthcoming from the village in the form of contribution of labour or cash. No progress has, however, been made. Except the Sarpanch all the Panchas are illiterate. The primary occupation of all the Panchas excepting the Sarpanch is agriculture.

Community Panchayat

191. The Caste Panchayat of Minas is comprised of 20 representatives, known as *patels*. They represent 12 villages, namely, (1) Nangal Soosawatan (2) Natata (3) Dhand (4) Khera (5) Kham (6) Sangore (7) Chhapri (8) Toda (9) Bilod (10) Dalore (11) Gatore and (12) Ghatti, all of which have Minas as their principal inhabitants. Nangal Soosawatan has got four *patels* on the Panchayat. The rest of the villages are represented by one Patel each except Badagaon which according to the mutual understanding is represented by the *patels* of Sisawas, a nearby village. The cases which fall within the purview of the Caste Panchayat are those of land, family, irregular sexual relations, breach of caste etiquette and

matters of allied nature which may involve the reputation of the community as a whole. The Community Panchayat of all the villages seldom meets. It has not met for the last many years as no serious matter deserving its consideration was reported to have cropped up. Minor cases are dealt with by the elders of the community locally. The delinquents are punished with imposition of fines, a directive to hold a caste dinner, or feeding Brahmins, cows or pigeons. If the offence committed is grave, the offender may even be ex-communicated. He may, however, be retaken in the fold on his undergoing the penance prescribed by the Caste Panchayat.

192. The jurisdictions of the Village Panchayat and the Community Panchayat are different and distinct, and so far no clash between them has been reported.

Voluntary Organisation

193. There is no club or library or any other voluntary organisation in the village.

Reform Measures

194. The Block Development authorities are making efforts to bring within bounds the evil of drink among the Minas, the Jogi and the Dholis but no tangible success appears to have been achieved so far. The village people are totally averse to the programme of Family Planning. They are very conservative in this respect and are of the view that there is no need for stopping future births. The Panchayat Samiti had organised a meeting for propagating idea of Family planning in October 1960 but the meeting proved a dismal failure. Only the Mahajan and his wife went to attend the meeting and even they were not convinced of the utility of the scheme. The demand for payment of dowry does not present any problem in the village. People give and accept dowry according to their economic status. The Balais are considered untouchables. A separate well was allotted to them in the village from which they used to draw water. Recently,

however, there has been some relaxation in this regard and they are now allowed to draw water with a leather or canvas bucket but not by means of earthen pots from the main wells.

Other Aspects of Social Life

195. The villagers are superstitious by nature. They do not undertake journey on an eclipse day, Wednesday, Saturday or Sunday, towards Jaipur, because they think that it may bring them some mishap. If due to force of circumstance, they are required to proceed on one of the above days a *prasthan* is performed by tying a little *moong* and rice to a corner of a scarf which is placed in some house on the way the previous evening. The article is picked up when the person proceeds on journey at the appointed time. If a man sets out on a journey and meets a woman with an empty pitcher, he abandons his journey, and does not undertake it till the next day. If one meets on his way a woman bringing a pitcher full of water the event is considered highly auspicious. An encounter with a Teli at the start of a journey is considered especially bad.

तीन कोस में मिलिया तेली
रुपया मिले न अर्धेनी ।

If one meets a Teli within a radius of 3 *kos* (10 km) one is likely to earn neither a rupee nor a half-rupee.

196. Some persons believe that things seen in dreams after 4 A.M. are true. If a washerman or a buffalo appears in a dream, ill-luck is foreboded. Rain in dream is believed to result in fire. Appearance of a cow is, however, considered auspicious. If one sees a treasure in dream, a theft is apprehended. The braying of an ass and the hooting of an owl on the left and the cry of a jackal on the right are considered ominous. The cry of a Saras (crane), the crossing of the path by a cat and chance meeting of a sheep and hyaena are also deemed unlucky.

CHAPTER V

CONCLUSION*

197. Nangal Soosawatan, as we have noted already, is a village wherein the Soosawat Minas, one of the oldest if not the original inhabitants of the region, are even today in dominant majority. The course of history down the past so many centuries has fashioned their life to an unusual extent. Proud warriors who once fought for the hegemony of the region against the Rajputs, they have now become as good tillers of the soil as the well-known Jats, the Gujars and the Rajputs. The long contacts with the advanced Hindu castes left an effect on their way of life. The old aboriginal customs and rituals, etc. have given way to Hindu gods and goddesses, ideals and behaviour patterns. In short they have now been completely integrated into the surrounding Hindu socio-polity.

198. The Minas came to be included in the list of Scheduled Tribes along with the Girasias, the Bhiils and the Saharias. But if we examine the position and study the condition under which the three latter tribes live as also those of other sections of our rural population, we perforce come to the conclusion that the Minas were treated with less than justice when they were chosen to be given the materially beneficial treatment of a Scheduled Tribe.

199. The amounts sanctioned for the uplift of the backward communities under different schemes and plans of the Union and State Government are no doubt spent on the village, Nangal Soosawatan. But either due to the short time since the plans have been put into operation or due to lack of enthusiasm or to some other factors no appreciable progress is seen in the present life of the people. The number of children in the school does not make much headway; the superstitions continue to dominate the lives of the residents as before; the dowry, the indebtedness continue as of old; and child

marriages are probably as common and numerous as in the past.

200. The basic cause of backwardness in terms of which all the ills the village suffers from can be explained, is ignorance. Illiteracy, social taboos, caste restrictions, love of the traditional, dirt, disease and indebtedness, all these ensuing from ignorance, imprison the village mind to such an appalling extent that one cannot judiciously expect the victims to come out of the vicious circle on their own and attempt or achieve progress. The work of Block Development schemes is blocked for lack of genuine cooperation from the villagers. The literacy drives, if they ever take place in rural areas, prove ineffective; for the intended beneficiaries do not see any good in them. The Acts passed by the legislatures and the orders promulgated by governments, central as well as provincial, remain dead letters because the well intentioned planners' schemes presuppose that the people do see and seek their self interest. But what one meets with in village like Nangal Soosawatan generally is a sort of unhealthy contentment, a type of resignation, a frame of mind which refuses to exert for any personal, material social or communal betterment.

201. Take a case from our village, Nangal Soosawatan. The villagers or their elders have not yet seen the wisdom or value or usefulness of making pukka the kilometer long track—it is absurd to call it a kutchra road—connecting the village to the tehsil headquarters 3 km off. There is no likelihood of a villager turning a social worker during the next 15 years, bringing the people together, forming a cooperative society and setting up institution satisfying departmental requirements and exerting for the advancement of the community and the village. The officials of the administration are not expected, moreover, to win

the type of confidence that is required for inspiring the village folks; and without the local people coming forth, be it noted, no real progress is possible or imaginable in a democratic way of life. The establishment of a casteless secular society based on equality of status and respecting individual's rights is so new and foreign to the inherited social organisation obtaining in the villages that they do seriously doubt the wisdom of giving up their well-established community and caste based system for something which cannot be said to have given complete satisfaction to the people in countries in which it is said to have been tried for decades or centuries.

202. To suggest, therefore, the forming or founding of institutions like cooperative societies when the local people are ignorant and non-cooperative, to propose the establishment of small or cottage industries where the necessary raw materials are not available, to plan the opening of school while the people most concerned are unwilling or opposed to spare their wards, is, to say the least, highly improper for it is wasteful. Education of the village-elders -not in the formal way but in the sense in which it means inspiring or enthusing them- is the first task for any outside agency claiming to work for their uplift.

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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
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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

<i>Male</i>		<i>Female</i>	
Name and description of ornaments	Material	Name and description of ornaments	Material
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

C. Hair style

4. General Hair style of the head amongst—

*(a) Male**(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

*(a) Body**(b) Clothes*

4. Do they clean the house daily ?
5. Do they keep the utensils clean ?
6. Is their bedding clean ?
7. What measures are adopted at the time of:—

A. Illness—

- (a) No action taken
- (b) Aid sought from village witch or other local quacks
- (c) Ayurvedic or Unani treatment
- (d) Allopathic treatment

B. Maternity—

- (a) Case done at home through—
 - (i) Untrained dai
 - (ii) Trained midwife
- (b) Case done outside home through—
Maternity centre or Hospital

IX. Recreation

1. What type of games are undertaken ?
2. Folk songs and Dances with peculiar local musical instruments, if any
3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household
- A. Marriage—*
 2. Any peculiarities in rites of marriage
 3. At what age marriage is usually performed of:—
 - (a) Male
 - (b) Female
 4. Is Divorce and re-marriage permissible ?
 5. Is marriage allowed within the Tribe or Caste only or it can take place beyond the Tribe or Caste ?
 6. Is dowry usually taken or given ? If so, in what form and of what estimated value ?
 7. Is system of dowry on the increase or decrease ?
 8. Usual total expenditure incurred on:—
 - (a) Boy's marriage
 - (b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death
10. Is feast held on death ? If so, estimated expenditure thereon and No. of persons participating in such feast

C. Inheritance—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

XIII. Occupation**A. Traditional—**

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

B. Household Industry—

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

C. Household cultivation—

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

D. Other occupations—

Nature of work with full particulars

XIV. Property

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

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

XVII. Indebtedness

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

3. Rate of interest payable on debts
4. Whether debt has increased or decreased during the past 10 years

XVIII. Social and Economic Reforms

1. Is the village covered by N. E. S. Block ? Has the household participated in any of its activities to its advantage ?
2. What works of community benefit have been taken up by the household in the village ?
3. Have land reforms by the abolition of intermediary rights benefitted the household ?
4. Has the Household adopted any improvements in cultivation and started use of improved seeds, fertilisers etc. ?
5. Has the Household's cultivated area and yield of crops increased in recent years ?
6. Has there been any improvemet in irrigational facilities ?
7. Has Household become member of some Co-operative society ? What advantage has occurred ?
8. Has it benefitted by loan schemes of the Government granted for agricultural or industrial purposes ?
9. Has village Panchayat proved advantageous to the community ?
10. Has the Household any idea of adopting consolidation of holdings and Co-operative farming in the near future ?
11. Has the Household understood advice of Gram Sewak and followed it ?
12. Has Household got itself vaccinated against small pox & tuberculosis ?
13. Has Household got its house sprayed with D. D. T. as an anti-malaria measure ?
14. Has Household helped in the construction of a village school, road, drinking water well, Panchayatghar etc. for the benefit of village community ?
15. Has household donated ever for any humanitarian cause e.g. relief of sufferers (flood, fire, famine, epidemics etc.)

Dated.....

Signature of Investigator

[B] VILLAGE SCHEDULE**I. Approach**

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.—Places of common religious worship—Community festivals and fairs connected with religious practices—Popular religious beliefs—Ascetic 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) Transferring ownership rights to the tillers of the soil.
- (d) Changes in Hindu laws of succession and adoption.
- (e) Untouchability.
- (f) Land reclamation & land development.
- (g) Family planning.
- (h) (i) Extension or restriction of the rights of utilisation of forest produce.
(ii) How and to what extent the villagers have been effected by above.
- (i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
- (j) Measures abolishing forced and bonded labour.

III. Labour and employment—

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

IV. Markets and fairs most commonly visited—

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

Fairs most commonly visited—

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

Shops—

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

V. Educational Institutions—

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

VI. Maps—

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence :—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits* :—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits* :—

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

(ix) *Recreation* :—

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

(x) *Social Customs* :—

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

(xi) *Beliefs and Superstitions*:—

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

(xii) *Social Organisation*:—

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

(xiii) Occupation:—

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

(xiv) Property:—

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

(xv) Income and Expenditure:—

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

(xvi) Indebtedness:—

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

(xvii) Social and Economic Reforms:—

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography:—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been archaeological 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 depending on caste groups or some other local custom. In certain communities, e.g. Bhils, you will find households living separately at their fields. Under this head, you should also record by keen observation about distinctive features of each community from which it is possible to distinguish them by outside observation. You can describe the outward aspects of their appearance, stature, 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 worshipping 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 worshipping at all while others having one or more places of worship. Does the entire community congregate to worship once in a while? You have to describe different gods or goddesses or spirits in which different communities have faith and how they have built some sort of temples or altars to worship them. You will find certain festivals and fairs which have great importance from the religious point of view for certain communities. What are popular religious places of each community? If there are certain ascetic orders or sects to which certain communities belong which are off-shoots of certain big religions etc. you should not fail to describe them. You will find followers of Ramdeoji, Gogaji and Jambaji etc. You should describe the origin of such ascetic orders or sects and what are their distinguishing features. You will find several such sects or orders among the Muslims as well as the Hindus. If you find communities indulging in certain special practices in connection with the performance of certain ceremonies and beliefs, you should mention them. In certain communities animals are sacrificed even now-a-days on certain occasions. Apart from the main religious beliefs you will find village communities steeped in large number of superstitions on account of their

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

(x) *Educational life:—*

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

(xi) *Economic life:—*

Under this head you have to describe different types of professions in which people are engaged in general, belonging to different communities. Agriculture and Husbandry, Household industry and other types of trade and commerce should be fully described. Agriculture and Dry 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 marketed? Is the produce of the village marketed 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.
