



Jambhani Sahitya Akademi
Bikaner (Rajasthan)

₹ 30/-

ISBN : 978-93-83415-33-5



TREES PROTECTION AND SACRIFICE OF KHEJARLI

Dr. Banwari Lal Sahu

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First Edition : 2018
Computer Graphics : Banwari Kumawat Raj

Published by
Jambhani Sahitya Akademi
Sector-1, E-134, Jai Narain Vyas Colony
Bikaner (Rajasthan)

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Printed by : Taru Offset, Jaipur

ISBN : 978-93-83415-33-5

Price : ₹ 30/-

CONTENTS

PREFACE	7
TREES AND THE MAN	9
THE FIRST MARTYRDOM	18
THE NEXT SACRIFICE	23
THE MARTYRDOM OF BUCHO JI	26
THE GREAT SACRIFICE AT KHEJARLI	30
LIST OF 363 BISHNOIS MARTYRS AT KHEJARLI	37

PREFACE

The man and the trees have a very old relationship. Right from the beginning, man has been depending heavily upon the trees to meet his needs. To destroy such a useful friend is the height of human folly. It is because of indiscriminate felling of trees that the environment is getting polluted, and the man's very existence is threatened. The Bishnois followed the dictate that even if their own life was sacrificed to save a tree, it was a worthwhile bargain. Guided by this ethos, they willingly and cheerfully allowed their own heads to be cut, rather than let the trees be felled. In the history of the entire world, there is the unique instance, in which the Bishnois in very large numbers, at least 363 to be precise, made the supreme sacrifice of their lives at Khejarli, a village near Jodhpur, but did not let the trees to be cut.

It is indeed pathetic that man, instead of drawing inspiration from that unparalleled example of saving tree, is merrily cutting green trees. This is aggravating the problem of pollution. It has thus become imperative that more and more trees be planted and the existing

ones protected. Man's life can become secure and development made in real terms only if these measures are resorted to with full zeal and vigour. This is possible only when we love the trees with a commitment. Strong bonds for trees cannot be created overnight. We have to awaken love for trees in our younger generation right from their childhood.

This is the aim of presenting this small book, which centers round the sacrifices made for the defence of trees, including the great sacrifice made at Khejarli. If this book kindles the sparks of love in the minds of children for trees, the author's efforts would be vindicated.

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TREES AND THE MAN

Trees are the true friends of man. In the creation, the trees arrived first and the man followed them. When man came into existence, the trees looked after him. In the initial stage, the man got all kinds of benefits from the trees. Trees made the life of man secure and man started following the path of development. Food, clothes and housing are the essential requirement of man. In the beginning, man satisfied his hunger by eating fruits, roots and other products of trees and plants. The barks and leaves of trees provided him with a covering for his body. The leaves and branches of trees enable him to make huts for protecting against the heat and cold of the seasons. In this manner all the needs of man were met with the help of trees. For this reason, man started looking at the trees as a source of great power. He bowed to the trees for the enormous good done by them and started worshipping them as gods. Thus the trees became a symbol of power and a life-giving source. In addition to the trees, the man was also worshipping other gods. In course of time, all the piety attached to other gods, got associated with the trees too.

Certain religious beliefs also got linked with the worship of different species of trees. It is due to this background that the trees have become a part of our religion. As the trees are worshipped, they are an object of our reverence. Those who made any onslaught against the trees were looked down upon by the society. Consequently, due to the fear of social condemnation on the one hand, and of incurring the wrath of the gods on the other, the man stopped the cutting of trees and the natural outcome was an abundance of trees all around. Due to their being in plentiful numbers, the natural beauty of the earth increased and so also the prosperity of man.

In meeting the increasing needs of man, the trees have had a great contribution to make. A number of requirements pertaining to life are fulfilled by the trees alone. Various kinds of fruits come from trees. Seeds and leaves of certain trees are used for eating. Some tribes use crushed seeds of trees as flour with which they make 'Chapaties' and satisfy their hunger during lean years. During days of famine, the people have to take recourse to the pounding and crushing of barks of trees and use it as food. The pods of several kinds of trees are used as vegetables. Pickles, oils and several kinds of powders also become available to man from the trees.

Man remains healthy by living close to the trees for

long periods. For this reason, our ancient hermits ('rishis') living in their hermitages in forests hardly ever fell ill. It is the trees and the plants which give medicine to the man to treat, when he falls sick. A large number of medicines is available from them. The Ayurvedic system of medicine very largely depends upon the trees and plants as its source of supply. Roots, leaves, barks, seeds, fruits and flowers of trees are used for making medicine. The tree-twigs are used for brushing teeth. The twigs come from the trees, particularly the 'babool' and the 'neem' make the teeth strong and clean.

Fuel is a prime need for cooking food. Trees provide us with fuel. Both firewood and charcoal are products of trees. Ever since man took to eating cooked food, trees became the source of supply of fuel. Even the cremation of dead body is done with wood provided by trees.

Housing is an essential requirement of man. It is the tree which provides wood used in the construction of houses. Timber comes from the trees and so also the wood used for making doors and almirahs. Trees are also the source for making tables, chairs and other furniture.

Mankind's clothing also comes with the help of trees. For silken clothes, silkworms are reared. This is done on trees. The silkworms thrive on tree-leaves and produce cocoons, which in turn give the silk yarn.

As far as a farmer is concerned, tree is his undisputed friend. Various implements used in agriculture are made out of wood produced by the trees. Even the tools made of iron are equipped with wooden handles. Trees help the farmer in the field against ravages of dust-storms and cyclones and the rigours of heat and cold.

The cots we sleep on are made of wood produced by trees. Similarly the ladder with which we climb on the roof-top and all kinds of toys, large and small. for the children are gifts from the trees. Wood is also the material for making boats, ships and rail coaches.

The trees give man other articles of daily use also. Different types of dyes, gums, inks and paper are also products of trees. These days various kinds of musical instruments are played for entertainment. These are made out of trees and their products. The field of sport would be barren without wooden articles. Whether it is the cricket-bat, hockey-stick, badminton or the tennis racket, it is the tree which provides them all.

The man gets tired by working hard or by walking on long journeys. It is the trees, which rid the man of his tiredness. The dense shade of trees gives comfort to a tired man. By rest his fatigue goes off and he resumes his work.

Trees help the man in remaining alive. Man lives on

oxygen. This gas is provided to man by the trees. The trees give out oxygen, which is inhaled by man. On the other hand, man gives out carbon dioxide, which is taken in by the trees. Should the carbon dioxide gas exhaled by man, continue to remain in the air, it would become impossible for man to breathe in. In order that man can comfortably breathe, trees absorb the carbon dioxide and make the air suitable for breathing. In this way trees do double service to man, namely, producing the life-giving oxygen and eliminating the dangerous carbon dioxide.

Trees check erosion of soil. On account of the fast flow of water caused by heavy rainfall, the soil gets washed away. Due to this, the earth becomes unsuitable for cultivation and also gets infested with pits. Trees check on this fast flow of water and in this manner, assists in cultivation. Further, the tree-leaves are a source of manure, which is very useful for farming.

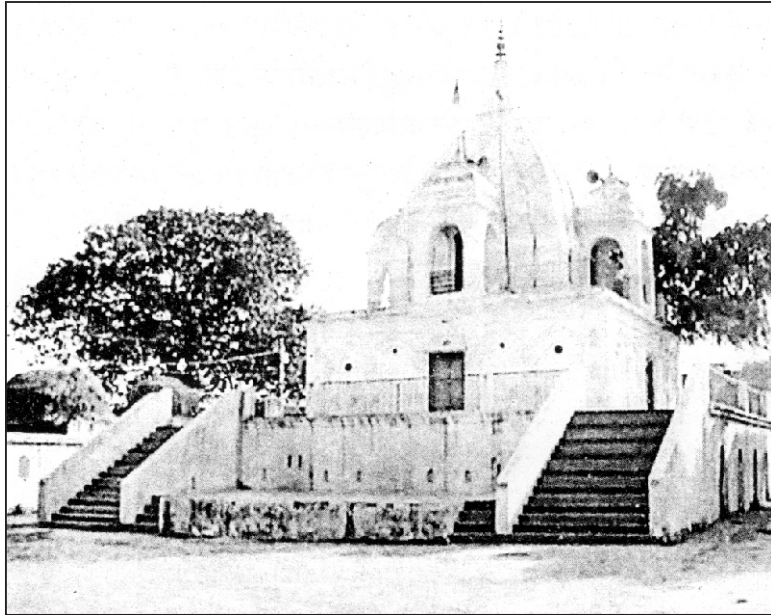
For storage of river-waters, a number of dams are built. The stored water is used for irrigation and generating electricity. These dams are protected by the trees. Even the flow of flood-waters is reduced by the trees. In case of heavy floods, man saves himself by climbing on trees.

Where there is an abundance of trees, rainfall is also plentiful. Due to adequate rainfall the agricultural produce will be enough and man will not have to face

the dreaded floods. If the yield from his field is good, his economic condition would be good and he would be happy. Thus, the trees help man in both the conditions, namely, famines and floods.

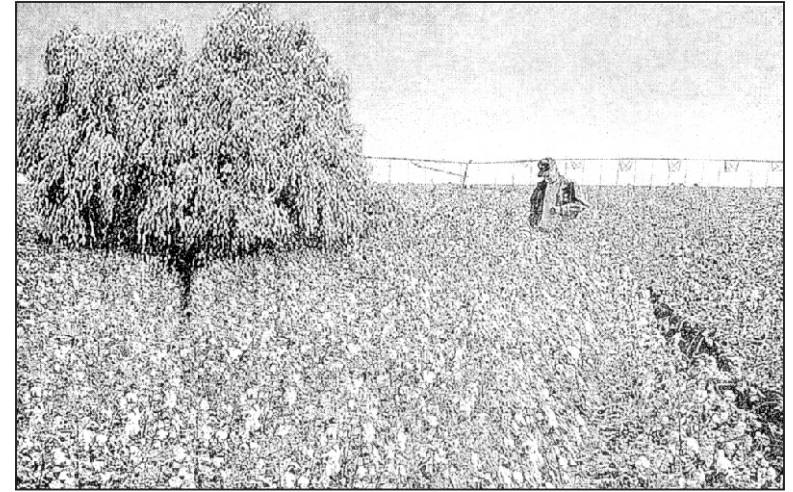
The tree has always been a trusted companion of the village-folk. The rural people have always understood the importance of trees. That is why, in the centre of every large village, there has always been a big tree. Even today, big trees can be seen in the middle of many villages. Under these trees, villagers used to take decision on matters of public interest. In spare time, the residents of the village discuss various topics sitting under these trees. In this way the tree has been a source of unity among the villagers, as well as a center for spreading of news of social interest. Great sanctity is also attached to trees. That is why, if someone was required to take a pledge, he had to do so holding green leaves in his hand.

While the trees are so useful to the man, they are equally so for the beasts and the birds. The birds roost on trees and animals rest under the trees. Birds and beasts, so as to avoid falling prey to the bullet of cruel hunters, take shelter on or behind the trees and thus save their lives. All kinds of wild life depend upon trees for saving themselves from heat and cold and storms. Some of the species of wild life live on fruits obtained from trees, to satisfy their hunger.



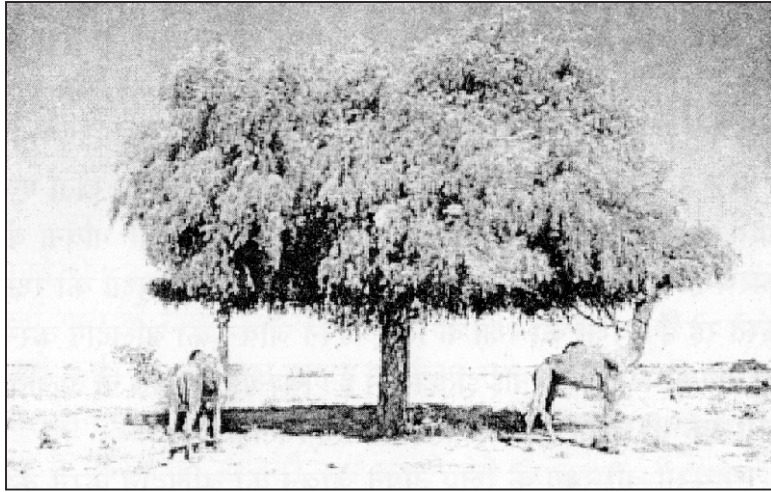
LODIPUR, DISTRICT MORADABAD IN UTTAR PRADESH, WHERE GURU JAMBHOJI PLANTED A KHEJARI SAPPILING DURING HIS VISIT

It is thus clear that the trees are of immense benefits to all the living beings of the world. Among them, the man depends upon trees from his birth to death. All the important works of life are done with the help of the trees. It is for these reasons of service to mankind that the great founder-saint of the Bishnoi faith, Shri Jambhoji Maharaj laid great stress on loving the trees. He regarded the trees as living entities full of life, and preached compassion towards them and all other living beings. He ordained that green trees should not be cut. Spreading the gospel of love, he toured around various places in the country and planted the 'Khejri' trees.



COTTEN CROP NOURISHING UNDER A KHEJRI TREE.

The 'Khejri' tree is more useful than other trees. This is most suitable for the climate of Rajasthan. The leaves of the 'Khejri' tree serve as fodder for the livestock. They provide fruit and beans ('saangri') as vegetable to man. The tree also provides fuel for cooking. The 'Khejri' provides good shade to living creatures. Its roots go straight into the earth, causing no obstruction in ploughing. Crops are also not damaged by them, while some exotic tree-species do not allow crops to grow in their vicinity. These species draw water and nutrition from the soil rather than let them go to the crops. But 'Khejri' is not of this kind. Also, its leaves are needle-shaped, which allows the sunlight to go the crops below the trees, according to their (the crops') requirement. The pods of pearl-millet growing under



A CAMEL CALLED SHIP OF DESERT, SATISFYING HIS HUNGER WITH KHEJRI LEAVES.

the 'Khejri' trees join the branches of the trees above them, as if they are talking to each other. The 'Khejri' tree increases the fertility of the soil. Hence the crops under the Khejri trees are better than elsewhere. This tree needs very little water to grow. Hence even in acute famines, it remains green. Even in severe winter, 'Khejri' plants do not get damaged by frost. This tree is a boon to Rajasthan. It is so because rainfall is low in Rajasthan and animal husbandry (i.e. cattle rearing) is an important profession there. For these reasons, the 'Khejri' is a life-giving source to living beings. It is, therefore, rightly known as the 'Tulsi' of Rajasthan.

THE FIRST MARTYRDOM

Shri Jambhoji Maharaj, the founder of the Bishnoi faith had planted 'Khejri' trees in Rajasthan and elsewhere after considering the needs of the area and the climate there. In village Rotu, near district Nagaur in Rajasthan, he laid on a whole garden of 'Khejri' trees. This exists even today. During his tour of village Lodipur in district Moradabad in Uttar Pradesh, he planted a sapling of the 'Khejri' tree. Near this tree, a temple of Jambhoji has been built. A fair is held there every year. This fair is an indicator of the love for trees by the Bishnois.

After Jambhoji, the saint Veelhoji took to dissemination of the message of love for trees. Jambhoji's teachings, followed by the efforts of Veelhoji, had a profound effect on the Bishnoi society. Due to their love for the trees, they would neither cut green trees themselves, nor allow others to do so. For this reason, the Bishnoi villages and fields have a greater preponderance of trees. Due to their strong emotional bonds with the trees, Bishnoi men and women have been saving green trees even at the cost of their own



KARMA AND GOURA'S SACRIFICE

lives. There are many instances in history when the Bishnois sacrificed their lives in the course of protecting trees. Other than in the Bishnoi history, there is not a single instance of this kind anywhere in the history of the world.

The first incident of human sacrifice for protecting trees, took place in village Ramsari in the stage of Jodhpur. This occurred on Saturday, 2nd day of the dark fortnight of the lunar month of Jyeshtha, in the year 1604 A. D. (Christian Era).

Children, this event dates back to about four hundred years ago. The Ramasari village was inhabited by a large number of Bishnoi. That was the age of rule by the kings. The village was surrounded by a large number of 'Khejri' trees. Inside the village too there were many 'Khekri' trees. Two ladies Shrimati Karma and Shrimati Goura were the residents of this village. Both were great friends. Their views and ways of life were also similar. Karma used to follow the principles laid down by her religious Guru, Shri Jambhoji. She earned her livelihood by hard work and she also used to pray to the Lord Vishnu. She was afraid of committing sins. She never talked ill of any person. She loved the trees a lot. She had also taken a vow to protect green trees. As she followed the path of righteousness, she was not afraid of anyone. Goura too followed all these good principles, in the footsteps of karma. Similarity of views established a bond of friendship between the two.

In those days the local chieftains treated the trees of the villages as their personal property. They considered the cutting of trees as their right. Once a chieftain needed some wood. He sent his subordinates to village

Ramasari to cut trees. Even in those days, the people knew that the Bishnois did not allow 'Khejri' trees of their villages to be cut. For this reason, the chieftain's servants reached the village armed with sword, along with the axes to cut the trees. A feeling of dread overtook the villager on seeing such a large number of armed men, having swooped there for cutting trees. Many people were of the opinion that it would not be possible to protect the trees under those conditions. Chieftain's servants started cutting the trees. The village-folk was finding itself no match against the marauders. The news of the cutting of trees spread like wildfire in the village. Shrimati Karma also came to know of it. She thought that unless those cutting the trees were stopped immediately, the whole lot of the trees would be cut. The village will be rendered lifeless, and their personal faith defiled.

Children, do you know what Shrimati Karma did at that time? Karma got determined that the cutting of trees must be stopped. Drawing inspiration from Lord Vishnu, she came out of her house. She called her friend Goura too and told her, "Today the time to do our righteous duty has come. This is our test, and we will not fall back." Explaining it further karma said, "Whatever is destined has to happen. No one can avoid that. We therefore have defined our faith even at the cost of our lives." Both the friends, drawing strength by remembering Lord Jambhoji, proceeded to the village

cross-road, for saving the trees. The village folk saw this dumb-founded. The two ladies asked those who were cutting the trees to stop it, but their demand had no effects. Then they willingly put their heads in front of the felling-party to be cut. In no time the two valiant women were dead. The village crossroad became red with blood. Other villagers too got inspired by their sacrifice. Even the tree-cutting party had a shudder at the sight of Shrimati Karma and Shrimati Goura's blood. Realizing their guilt, they stopped cutting of trees, and left the village.

Karma and Goura, by sacrificing their lives for a righteous cause, became martyrs. Because they laid down their lives for the protection of trees, they reached heaven. The news of Karma and Goura's sacrifice spread all around. Because of their martyrdom, the Bishnois' determination to protect trees increased. The incident has been described by Veelhoji in a 'Saakhi' (A verse in Rajasthani language), This was the first incident in the history of the world when someone gave away life for saving trees. There have been other incidents too after this, when Bishnoia laid down their lives in the defence of trees.

Children, we must learn a lesson from the sacrifice of karma and Goura. We must plant more and more trees for the good of the mankind. No green tree must ever be cut. Anyone cutting green trees must always be stopped.

THE NEXT SACRIFICE

After the Ramasari incident, a few years later a similar event took place in village Tilasani. In those days the Bishnoi population in the village Tilasani was large. The people of the village followed the teachings of Jambhoji. A villager by name of shri Motaji Khokhar also lived in that village. He used to tell others, "We must save trees even at the cost of our lives. If man did not protect the trees, who else would? Anyone dying in the defence of trees found a place in heaven." His such talks had a profound effect on the people. They were prepared to save trees, even if they had to give up their lives. Because of the people's love for trees, the trees in village Tilsani were safe.

In those days, a chieftain Shri Gopal Dass Bhati lived in village Khejarla. The village Tilasani was under him. A person Kirpo Bhati too lived in the village Khejarla. He was an enemy of trees. He was afraid of none. One day Kirpo accompanied by his men went to the neighborhood of the village Tilasani, to cut trees. He started getting the trees cut, which had so far been safe. Soon the news of the cutting of trees reached village Tilasani.



A SCENE OF GOPAL DASS BHATI'S COURT

As soon as the villagers got the information they decided that they must save the trees. All the villagers of Tilasani gathered and went to the court of the chieftain, Shri Gopal Dass Bhati. They told him that Kirpo Bhati was getting the trees of their village felled.

They submitted that trees were dear to them more than even their own lives, and they would not allow them to be cut. They prayed that this act of destruction must be stopped. Gopal Das was not moved by their prayer. This put the villagers in a dilemma. It was necessary for them to have the tree-felling stopped, but Gopal Dass was not acceding to their request. They also did not want to take recourse to violence for the purpose. They were at their wits' end and did not know how to stop cutting of the trees. The people, after drawing inspiration from the remembrance of Lord Vishnu, decided to give away their lives in the defence of the trees. According to their determination, Shrimati Kheevani Khokhar, Shri Motaji Khokhar and Shrimati Netu Nain sacrificed their lives. Their death stunned everyone. A pall of gloom fell all over. Even the hard-hearted Gopal Dss was moved. He straightaway stopped cutting of trees, and recalled Kirpo Bhati from there.

The news of this sacrifice too surprised too spread all over. Other people too realized that the Bishnois would not let trees of their villages to be cut. Thus the people desisted from cutting trees around Bishnoi villages. But the feudal chiefs, now and then, in their arrogance did get trees cut here and there. Due to the insolence of the feudal chiefs, the Bishnois have had to sacrifice their lives in order to protect trees.

THE MARTYRDOM OF BUCHO JI

An important event in the history of sacrifices for saving trees took place in the year 1643 A.D. This took place in a village, polavas, of the Merta sub-division in Rajasthan. The majority of the inhabitants of the village were Bishnois. Shri Buchoji Achra also lived in that village. There was a dense forest of 'Khejri' trees near polavas village. The forest was as beautiful as the Vrindavan forest (near Mathura). The residents of polavas village had looked after that forest with great love and care. Close to the forest was a pond of water. The wild animals and birds living in the forest used to quench their thirst from that pool.

In those days the descendants of Rao Doodaji ruled over the Rein and Rajaud areas. Polavas village was also under them. Rao Doodaji had earlier recovered his lost kingdom due to the blessings of Guru Jambhoji Maharaj. It was unfortunate that due to their arrogance, the descendants of Rao Doodaji were themselves responsible for having the trees of the forest of polavas cut for burning during the celebrations of the holi festival. The news that tree have been cut there reached

Polavas village. As soon as they learnt it, the villagers reached the scene. There the correctness of the news was evident to them. They sent word regarding the occurrence to the nearby villages.

On receipt of the news, the people assembled there in large numbers. They started guessing as to who could have cut the trees. They could not arrive at any conclusion. Then they looked for the footprints of those, who might have cut the trees. Following the footprints, they reached village Rajaud. On reaching there, it became clear that the trees have been cut by the servants of the Rajaud ruler. The entire crowd of the tree-lovers confronted the ruler's servants. Argument started between the two sides. It was of no avail due to the obstinacy and the hard-hearted nature of those, who had felled the trees. This infuriated the people. Seeing this state of affairs, the Polavas-inhabitant Shri Buchoji Achra became worried; He thought that, if those who cut the trees remained adamant in this manner, who knows how many trees-lovers would have to lose their lives. Realizing it, he appealed to the good sense of those who had cut the trees and all others also who were present there. The appeal had no impact on those who had cut the trees.

Buchoji then had a quick consultation with his family members who were also present there. Shri Buchoji decided that for the sake of saving trees and the



BUCHOJI PLEADING FOR SPARING THE TREES

good of the society, he should give away his life in a non-violent manner. According to his decision, he requested the Rajaud Chieftain. Ratan Singhji to stop once for ever this sinful practice of cutting tree. He added that if he was so found of cutting trees. He might as well cut his

(i.e. Buchoji's) body into two. He added that as long he was alive, he would not allow cutting of any trees. The cruel and wicked Ratan Singh, who was an enemy of all living beings, heartlessly struck Buchoji with his sword, killing him on the spot.

In this way, for the good of the society and the defence, of trees Buchoji became a martyr. Buchoji's sacrifice will always remain a source of inspiration to the tree-lovers. The poet Keshoji has described this sacrifice in a 'Saakhi'. This event occurred on the third day of the dark- fortnight of the lunar month of Chaitra in the year 1643 A.D.. Buchoji's sacrifice should always strengthen our resolve to plant more and more trees and safeguard them.

THE GREAT SACRIFICE AT KHEJARLI

Children, the biggest incident in which people sacrificed their lives for saving trees, took place at a village, Khejarli. This village is situated 25 Kilometers away from Jodhpur. The incident is so dreadful that its very thought makes one's hair stand on end. This is the largest ever and the most extraordinary sacrifice of its kind in the whole world. This event is known as the great 'Khejarli sacrifice' for the defence of trees. Today the whole world is getting to know of it.

In the year 1730 A.D., Jodhpur's ruler was Maharaja Abhay Singhji. He wanted to build a new palace for himself. There was dearth of money also in the royal coffers at that time. The Maharaja, therefore, wanted to build the palace with less money. In those days, the construction-work used to be done by lime-mortar and the lime was not produced without using firewood. The Maharaja, therefore, sent teams of his servants in different direction in search of fire wood.

The parties came back and reported that there were many trees in village Khejarli. They said that those trees

could be cut and used as fuel. The Maharaja approved of the suggestion. At that time, one Shri Girdhar Dass Bhandari was an officer of the Jodhpur state. The Maharaja consulted him also and granted permission for the trees to be cut; Girdhar Dass Bhandari was deputed to have the trees cut.

Accompanied by wood-cutters and other servants, Girdhar Dass reached the village. Bhandari was overjoyed seeing so many Khejri trees in and near Khejarli village. He immediately ordered his men to start cutting the trees. Hearing the noise caused in the process, Bishnois gathered there in large numbers. They all vehemently protested against the cutting of the trees.

Seeing them protest, Girdhar Dass felt like making money in return of not getting those trees cut. He thought that he would get the trees cut elsewhere. In this manner, he could arrange both for fuel and money. He, therefore, told the people there that if they wanted to save the trees, they would have to give him money. The Bishnois did not like this proposal. They told Girdhar Dass that if they paid him money, it would bring them disgrace. It would also affect the sanctity of their religion. They said that they were prepared to give away their heads, but were not prepared to defile their code of conduct by resorting to this disgraceful course.

Even with the best of his efforts, Girdhar Dass failed to have the trees cut. He then returned to Jodhpur with

his men. There he narrated the entire incident to the Maharaja. On hearing it, Maharaja Abhay Singhji was in a fix. To find a solution, he consulted a number of persons from different sections of the society. All the people advised the king against cutting of trees. The Maharaja accepted their advice, but Girdhar Dass did not like it. In his arrogance, he even ignored the Maharaja's order. He again went to village Khejarli, this time with a larger party for cutting the trees. Seeing Girdhar Dass arrive with a larger party, Bishnois also reached there in a larger number than before. The inhabitants of Khejarli village were firm in their resolve not to let the trees be cut. Bhandari too, in his insolence was equally determined to have the trees felled. Sensing the obstinacy of Girdhar Dass, the inhabitants of the village informed the villages around the trees in Khejarli were going to be cut. As soon as they got the information, Bishnois reached the scene in large number. All the Bishnois protested against cutting of trees. This protest had no effect on Bhandari and he gave order to cut the trees.

Finding no way to stop the cutting down of trees, the Bishnois decided to offer their heads in lieu. All the Bishnois-men, women, young old ran to a tree each and held it in a hug. The cruel and arrogant Girdhar Dass had not realized what strength lay in this action of the people. Even this non-violent protest by the Bishnois did not move him. His heartless followers started

striking the people, who were holding on to the trees, with their axes. It was a very unusual type of fight. On one side, there was the merciless and remorseless abuse of power. On the other side, unarmed people were rushing to the trees and trying to protest them with their bodies. The bodies were being cut by the axes and falling on the ground. Streams of blood were flowing. The whole place was full of dead bodies. Indeed it was a very moving scene.

In this saga of sacrifice, Shri Annadoji was the first to lay down his life. Then followed Birtoji Baniyal, Chaavoji, Udoji, Kanhoji, Kisanoji and Dayaramji, who sacrificed their lives while saving the trees. The ladies too made a very important contribution in this sacrifice. Among the ladies, the first to sacrifice their lives were Shrimati Amritaji, Damijii, Devji, Cheemaji and many others. The massacre of their people had failed to deter them. On the other hand, everyone was rushing to hug the trees with still greater vigor. The cruel felling-party was cutting them into pieces with the same ill-placed zeal.

In the meantime, the news of the massacre had reached the Maharaja. Maharaja Abhay Singh Ji rushed to the scene and immediately stopped the cutting of trees. Not only that, he ordered that, in future too, no green tree would be cut in Bishnoi village throughout his state. Before his orders, 363 men and women,

children and the old, had already laid down their lives. This incident took place on the tenth day of the bright fortnight of the lunar month of Bhadra-pad in the year 1730 A.D. on Tuesday. A contemporary poet of those days, Shri Gokulji has described this incident in a 'Saakhi'.

The news of the event spread all around in no time. This confirmed to the people that Bishnois would not permit green trees in their village to be cut at any cost. Many kings, therefore, proclaimed orders in their states that green trees were not to be cut in Bishnoi villages.

Near the Khejerli village at the site of the great sacrifice, there is a small temple of Jambhoji. Close by is an old 'Joal' (a local variety) tree. There was a pond also here earlier, which has since been converted into a regular brick-construction. A martyr's memorial has also been built here. A fair is also held there every year in the month of Bhadra-Pad on the 10th day of the bright fortnight as per lunar calendar. This fair shows the love, which the Bishnois have for trees. Tree-lovers come to the fair from far and wide. Those coming to the fair, plant 'Khejri' trees in memory of the martyrs.

In the modern times also, trees on the Himalayas have been saved from being cut. Womenfolk of those areas used to hug the trees, and save them. This drive is known as 'Chipko' movement. Shri Sundar Lal Ji Bahuguna is the leader of this movement. As a matter of

fact it started, on that very day when the Bishnois sacrificed their lives for saving trees. The present 'Chipko' movement a fresh link in the process which was started four hundred years ago by the Bishnois. Shri Jambhoji maharaja is the inspiring light behind this movement.

It is an age of science. Science and technology have changed the human life a great deal. Due to factories and fast vehicles, man's life has become easy-going, but these industrial establishments and vehicles are also polluting atmosphere. The man of today in his search for luxury and in his greed is recklessly cutting trees. This in turn is creating an imbalance of oxygen and carbon dioxide in the air. This almost suffocates the man in crowded areas. In smoke-laden localities, it has become difficult for man to breathe.

This problem can be solved by means of trees. Greater is the number of tree, more is the amount of oxygen released by them and more carbon dioxide absorbed by them. In such an atmosphere, man can breathe easily.

The trees have life. They also experience pleasure and pain like us, like all living beings. We should have compassion towards them. By felling green trees, we should not commit sin of killing a living entity. We should draw inspiration from the great Khejarli sacrifice and plants more and more trees. By planting

trees we can serve the mankind. Today, pollution is one of the greatest problems of the world. Only the trees can save the world from this disaster. It therefore, benefits us that we plant more and more trees, and also safeguard them. We should neither cut green trees ourselves, nor let others do it. In the memory of those who sacrificed their lives, we should also plant trees and protect them. It is only by planting and protecting trees that we can pay tribute to the martyrs.

The saga of sacrifice at Khejarli shines as an outstanding source of inspiration amongst us. Let us all take pledge, inspired by the great sacrifice at Khejarli, that we will plant and protect more and more trees, and save the world from pollution.

LIST OF 363 BISHNOIS MARTYRS AT KHEJARLI

S. No.	Name	W/D/S	Father's Husband's Name	Caste Gotra	Village	F/M
1	2	3	4	5	6	7
1.	Ramoji	S	—	Khad	Khejarli	M
2.	Amrita Devi	W	Ramoji	Beniyal	Khejarli	F
3.	Aasi Bai	D	-do-	Khod	-do-	F
4.	Ratni bai	D	-do-	-do-	-do-	F
5.	Bhagu bai	D	-do-	-do-	-do-	F
6.	Girdhariji	S	Simbhuji	Bhadu	-do-	M
7.	Jeevanji	S	-do-	-do-	-do-	M
8.	Heeyan	W	Girdhariji	Beniyal	-do-	F
9.	Peethoji	S	-do-	Bhadu	-do-	M
10.	Anndoji	S	-do-	-do-	-do-	M
11.	Kaane	W	Anndoji	Kalirana	-do-	F
12.	Daame	D	-do-	Bhadu	-do-	F
13.	Cheema	D	-do-	-do-	-do-	F
14.	Imarati	D	-do-	-do-	-do-	F
15.	Harnathji	S	-do-	-do-	-do-	M
16.	Laadu	W	Harnathji	Isram	-do-	F
17.	Saanwatji	S	-do-	Bhadu	-do-	M
18.	Eidoji	S	-do-	-do-	-do-	M
19.	Kheenvaji	S	-do-	-do-	-do-	M
20.	Menba	W	Kheenvaji	Kaswan	-do-	F
21.	Bajrangji	S	Beenjaji	Beniyal	-do-	M
22.	Bhagibai	D	Bajrangji	-do-	-do-	F
23.	Sabianbi	D	-do-	-do-	-do-	F

1	2	3	4	5	6	7
24.	Chachaji	S	Bajrangji	Beniyal	Khejarli	M
25.	Harji	S	Mukanji	-do-	-do-	M
26.	Maeyi	W	Mukanji	Dudi	Khjarli	F
27.	Akhji	S	Bajrangji	Beniyal	-do-	M
28.	Umoji	S	—	Godara	-do-	M
29.	Bherji	S	Durgaji	Potaliya	-do-	M
30.	Kalyanji	S	Motaji	Jawaliy	-do-	M
31.	Kishanaji	S	Pemji	Potaliya	-do-	M
32.	Shukji	S	-do-	-do-	-do-	M
33.	Isharji	S	Pemji	Baangarwa	-do-	M
34.	Magji	S	Isharji	-do-	-do-	M
35.	Taavoji	S	-do-	-do-	-do-	M
36.	Sunderoji	S	-do-	-do-	-do-	M
37.	Hirabai	D	-do-	-do-	-do-	F
38.	Hardasji	S	Khartoji	Buria	-do-	M
39.	Kasoobi	W	Hardasji	Khod	-do-	F
40.	Karamsinghji	S	Hardasji	Buria	-do-	M
41.	Kisanoji	S	Ghanji	-do-	-do-	M
42.	Dedaramji	S	Bhimji	-do-	-do-	M
43.	Beenjoji	S	Heroji	Bhadu	Rasidera	M
44.	Ridamalji	S	Beenjoji	-do-	-do-	M
45.	Tejoji	S	-do-	-do-	-do-	M
46.	Keshoji	S	Kumbhaji	Jaani	-do-	M
47.	Hariya	W	Keshoji	Godara	-do-	M
48.	Bhagwanji	S	-do-	Jaani	-do-	M
49.	Raasoji	S	Kalooji	Siyag	-do-	M
50.	Naara	W	Raasoji	Nain	-do-	F
51.	Keshoji	S	-do-	Siyag	-do-	M
52.	Jesoji	S	Akoji	Godara	Hoon	M
53.	Udoji	S	-do-	-do-	-do-	M
54.	Keshoji	S	Hardasji	Beniyal	-do-	M

1	2	3	4	5	6	7
55.	Hemoji	S	Hardasji	Beniyal	Hoon	M
56.	Lunoji	S	Nathoji	-do-	-do-	M
57.	Anndoji	S	-do-	-do-	-do-	M
58.	Manroopji	S	Khetaji	Godara	-do-	M
59.	Genoji	S	Kherajji	-do-	-do-	M
60.	Gokal ji	S	-do-	-do-	-do-	M
61.	Pemoji	S	Jesoji	-do-	-do-	M
62.	Laibai	D	-do-	-do-	-do-	F
63.	Sunderoji	S	Maalji	Dhaka	Netra	M
64.	Saajanji	S	-do-	-do-	-do-	M
65.	Beeramji	S	-do-	-do-	-do-	M
66.	Daauji	s	Roopji	Sahu	-do-	M
67.	Kesoji	S	Ramoji	Bhadu	-do-	M
68.	Beenji	W	Saamoji	Lol	-do-	F
69.	Sadaroji	S	Manohar ji	Godara	Berani	M
70.	Annadoji	S	-do-	-do-	-do-	M
71.	Anndobai	D	Manoharji	-do-	-do-	F
72.	Jeemabai	D	Sujoji	-do-	-do-	F
73.	Sukhaibai	D	Manoharji	-do-	-do-	F
74.	Jesaji	S	Dhanoji	Bhadu	-do-	M
75.	Nethoji	S	Jaswantji	-do-	-do-	M
76.	Seri	W	Nathoji	Dhattar	-do-	F
77.	Motaji	S	-do-	Bhadu	-do-	M
78.	Kacharoji	S	Karamchand	Lol	Lamba	M
79.	Padamoji	S	-do-	-do-	-do-	M
80.	Bhojji	S	Sujanji	Jaani	Lamba	M
81.	Paanchoji	S	-do-	Baabal	Phitkasni	M
82.	Roopoji	S	Paanchoji	-do-	-do-	M
83.	Budhoji	S	Aasuji	-do-	-do-	M
84.	Roogoji	S	Laadhuji	-do-	-do-	M
85.	Bheeyoji	S	Nathoji	-do-	-do-	M

1	2	3	4	5	6	7
86.	Peethoji	S	Jasji	Baabol	Phitkasni	M
87.	Tejoji	S	-do-	-do-	-do-	M
88.	Laakhoji	s	Ajoji	-do-	-do-	M
89.	Raauji	S	-do-	-do-	-do-	M
90.	Sujaanji	S	-do-	-do-	-do-	M
91.	Jetaji	S	Gordhanji	-do-	-do-	M
92.	Narsingji	S	-do-	-do-	-do-	M
93.	Bheeyoji	S	Kacheryji	-do-	-do-	M
94.	Peetohoji	S	Bheeyoji	-do-	-do-	M
95.	Padma	W	Peethoji	Khod	-do-	F
96.	Nathoji	S	Bheeyoji	Baabal	-do-	M
97.	Manoharji	S	Annadoji	-do-	-do-	M
98.	Roopoji	S	Jeeyoji	-do-	-do-	M
99.	Sabloji	S	-do-	-do-	-do-	M
100.	Bhanwarji	S	Soojji	-do-	-do-	M
101.	Neti Ram	S	Bhanwarji	-do-	-do-	M
102.	Manoharji	S	-do-	-do-	-do-	M
103.	Nohitasji	S	Jasji	-do-	-do-	M
104.	Jetaji	S	-do-	-do-	-do-	M
105.	Soni	W	Jetaji	Godara	-do-	F
106.	Jagoji	S	Ramoji	Khod	-do-	M
107.	Daamoji	S	Motalji	Khaava	Guda	M
					Bishnoian	
108.	Amaroji	S	Puranji	Khaava	-do-	M
109.	Paanchoji	S	Karamoji	Khaava	-do-	M
110.	Bharmalji	S	Hari Ramji	Khaava	-do-	M
111.	Javraji	S	-do-	-do-	-do-	M
112.	Paanchoji	s	-do-	-do-	-do-	M
113.	Laakhoji	s	Bishnoji	saan	-do-	M
114.	Ramoji	S	Kesoji	-do-	-do-	M
115.	Karamsingh	S	-do-	-do-	-do-	M

1	2	3	4	5	6	7
116. Narbadji	S	Saaluji	Saaran	-do-	M	
117. Hero	S	-do-	-do-	-do-	M	
118. Keshoji	S	Saaluji	Saaran	-do-	M	
119. Saandudasji	S	Tejoji	-do-	-do-	M	
120. Dedoji	S	Karamsingh	Maal	-do-	M	
121. Kuboji	S	Bhagwanji	Karvasra	-do-	M	
122. Laakhoji	S	Asuji	-do-	-do-	M	
123. Raimalji	S	-do-	-do-	-do-	M	
124. Hemraji	S	-do-	-do-	-do-	M	
125. Saidasji	S	Sadeyji	Dudi	-do-	M	
126. Gangaramji	S	Kharajji	Jhhangu	-do-	M	
127. Surtannji	S	Champji	Bhhadu	-do-	M	
128. Annadoji	S	-do-	-do-	-do-	M	
129. Jasoda	W	Chandji	Godara	-do-	F	
130. Deyraj	S	Amaraji	Siyag	-do-	M	
131. Jwyoji	S	-do-	-do-	-do-	M	
132. Keshji	W	-do-	Dogiwal	-do-	F	
133. Champoji	S	Udoji	Siyag	-do-	M	
134. Roopoji	S	Netoji	Jaani	-do-	M	
135. Achaloji	S	Bhojoji	Burdak	-do-	M	
136. Lunga	W	Achaloji	Siyag	-do-	F	
137. Binji	W	Devarji	Siyag	-do-	F	
138. Kavaroji	S	Gordhanji	Burdak	-do-	M	
139. Hirabai	D	Gordhanji	Burdak	-do-	F	
140. Daanoji	S	Roogoji	Godara	Bhagtasni	M	
141. Baaluji	S	-do-	-do-	-do-	M	
142. Haarkoji	S	Beeramji	-do-	-do-	M	
143. Laakhoji	S	Kanwaroji	Panwar	Rudkali	M	
144. Ramji	S	Akji	Seenwar	Rudkali	M	
145. Maanoji	S	Akhji	Seenwar	-do-	M	
146. Jivraji	S	-do-	-do-	-do-	M	

1	2	3	4	5	6	7
147. Khartoji	S	Akhji	Seenwar	Rudkali	M	
148. Daasoji	S	Jagmalji	Dhayal	-do-	M	
149. Ramoji	S	Anndoji	-do-	-do-	M	
150. Sonagji	S	Khiraaji	Adeeg	-do-	M	
151. Khumoji	S	-do-	-do-	-do-	M	
152. Mukanoji	S	Ratanaji	Bhadu	-do-	M	
153. Karamoji	S	Asoji	Dabukia	-do-	M	
154. Manoharji	S	Khemoji	-do-	-do-	M	
155. Dey ji	S	Asuji	-do-	-do-	M	
156. Jeevanji	S	-do-	Seegar	-do-	M	
157. Negraji	S	Bhaarmalji	Rinva	-do-	M	
158. Narsinghji	S	Modhaoji	Godara	-do-	M	
159. Kishanoji	S	Kalji	Kaswan	Peethawas	M	
160. Karamsinghji	S	-do-	Beniyal	-do-	M	
161. Damoji	S	Raichandji	-do-	-do-	M	
162. Daauji	S	Jesaji	-do-	-do-	M	
163. Maanoji	S	Keshoji	-do-	-do-	M	
164. Kesuji	W	Maanoji	Siyag	Ramravas	F	
165. Devji	S	Ishwarji	Godara	-do-	M	
166. Jaimal ji	S	Harnathji	-do-	-do-	M	
167. Karamchandji	S	Surtani	Jaani	-do-	M	
168. Surataanji	S	Hemaraaji	Dhayal	-do-	M	
169. Paanchoji	S	Motaji	Beniyal	Ramravas	M	
170. Kalji	S	Chhaturaji	Gila	-do-	M	
171. Gordhanji	S	Chokji	Saaran	-do-	M	
172. Harkoji	S	Seeyoji	Maanju	-do-	M	
173. Manoji	S	Rajuji	Bhadu	-do-	M	
174. Meyoji	S	Hemji	Bhadu	-do-	M	
175. Chokji	S	Monoharji	Sahu	-do-	M	
176. Deepa	W	Chokji	Chaahar	-do-	F	
177. Jodharamji	S	—	Achra	-do-	M	

1	2	3	4	5	6	7
178. Dhanraji	S	Monoharji	Sahu	Ramravas		M
179. Oupoji	S	Gordhanji	Manju	Feench		M
180. Rami	W	Aasoji	Godara	-do-		F
181. Sujanji	S	Sirdarji	Panwar	-do-		M
182. Jagnathji	S	Shinbhuji	Panwar	-do-		M
183. Deudevi	W	Jaganthji	—	-do-		F
184. Tejoji	S	Daauji	Panwar	-do-		M
185. Ugroji	S	Polajji	Godara	-do-		M
186. Seru	W	-do-	Janwara	-do-		F
187. Panchaanji	S	-do-	Godara	-do-		M
188. Udoji	S	Kesoji	-do-	-do-		M
189. Ganga	W	Udoji	Bhadu	-do-		F
190. Annadoji	S	Kheetoji	Chotiya	-do-		M
191. Somi	W	-do-	Panwar	-do-		F
192. Sunderoji	S	Kishanoji	Godara	-do-		M
193. Ida	W	Sunderroji	Kaswan	-do-		F
194. Jagmalji	S	-do-	Godara	-do-		M
195. Hemraji	S	-do-	-do-	-do-		M
196. Anndoji	S	-do-	-do-	-do-		M
197. Jeevarajji	S	Fatehji	Israwal	-do-		M
198. Saanwal ji	S	Bogoji	Khot	-do-		M
199. Sanwat ji	S	Bogoji	Khot	Feench		M
200. Peethoji	S	—	Dhaka	Dhaw		M
201. Bali	W	Peethoji	Beniyal	-do-		F
202. Raichandji	S	-do-	Dhaka	-do-		M
203. Ropoji	S	Anndoji	-do-	-do-		M
204. Motoji	S	Fateji	-do-	-do-		M
205. Girdhariji	S	Jecvanji	Khileri	-do-		M
206. .Bhaaguji	S	Hemoji	Bhadibyasa	-do-		M
207. Anndoji	S	Maanji	-do-	-do-		M
208. Kherajji	S	Hemji	Godara	Doli		M

1	2	3	4	5	6	7
209. Devraji	S	Anndoji	Godara	Doli		M
210. Jeeyoji	S	Anndoji	Godara	-do-		M
211. Deepa	W	Jeeyoji	Khod	-do-		F
212. Ratanoji	S	Harji	Daara	-do-		M
213. Samalji	S	-do-	-do-	-do-		M
214. Laado	W	Samelji	Saaran	-do-		F
215. Harji	S	Bhaarmali	Daara	-do-		M
216. Divraji	S	Bhaarmalji	Daara	-do-		M
217. Khimvaji	S	Hirji	-do-	-do-		M
218. Kale	W	Khinvasi	Saaran	-do-		F
219. Karmiji	D	Khinvasi	Daara	-do-		F
220. Mahesji	S	Harchandji	-do-	-do-		M
221. Lалуji	S	Bithalji	Jaangu	-do-		m
222. Ratnoji	S	Jetaji	Jaani	-do-		M
223. Ratnoji	S	Jeetoji	Kasvan	Khadolav		M
224. Rajuji	S	-do-	-do-	-do-		M
225. Magoji	S	-do-	-do-	Bhavad		M
226. Sawaiji	S	Magoji	-do-	-do-		M
227. Ajoji	S	Motoji	Bola	-do-		M
228. Sunder	W	Ajoji	Godara	-do-		F
229. Sunderoji	S	Ajoji	Bola	Bhavad		M
230. Harji	S	Chokji	Kasvan	Kosana		M
231. Bheekhji	S	Chokji	-do-	-do-		M
232. Naathi	W	Bheekhji	Panwar	-do-		F
233. Tikuji	S	Chokji	Kasvan	-do-		M
234. Ghanji	S	Bhagwanji	Jaangu	-do-		M
235. Tikuji	S	Bastiji	-do-	-do-		M
236. Narayanji	S	Motaji	Juria	-do-		M
237. Hira	W	Naryanji	Rahad	-do-		F
238. Kisanoji	S	Saajanji	Siyag	-do-		M
239. Saajanji	S	—	-do-	-do-		M

1	2	3	4	5	6	7
240. Gohadji	S	—	Nain	Kosana	M	
241. Shayamji	S	Shimbhuji	Godara	Dheru	M	
242. Naara	W	-do-	Dhayal	-do-	F	
243. Saidas	S	Rosoji	Godara	-do-	M	
244. Nathojal	S	Simarathji	Doodi	-do-	M	
245. Redoji	S	-do-	-do-	-do-	M	
246. Durgoji	S	-do-	-do-	-do-	M	
247. Udoji	S	Hirji	Bhaadu	Dohrinyo	M	
248. Jiyaramji	S	Annoji	-do-	-do-	M	
249. Laloji	S	-do-	-do-	-do-	M	
250. Bhaauji	S	Mangji	Dhukia	Jalimaliya	M	
251. Dedoji	S	Sujanji	Karvasra	Daavro	M	
252. Bire	W	-do-	Doodi	-do-	F	
253. Saajanji	S	Aaasoji	Rahad	-do-	F	
254. Kisanoji	S	Dariyanji	Saaran	-do-	M	
255. Bastiji	S	Chempeyji	Isram	Naadia	M	
256. Harchandji	S	Maanoji	Punia	-do-	M	
257. Thakarji	S	Maanoji	Punia	-do-	M	
258. Ramoji	S	Amaroji	Rahad	Higasia	M	
259. Motoji	S	Aloji	Khokhar	Tilvasni	M	
260. Karanoji	S	Aloji	Khokhar	-do-	M	
261. Khivani	W	Motoji	Nain	-do-	M	
262. Paanchoji	S	Bijaji	Khokhar	-do-	M	
263. Damu	W	Paanchoji	nain	-do-	F	
264. Keshoji	S	Bijaji	Khokhar	-do-	M	
265. Naathi	W	Keshoji	Nain	-do-	M	
266. Khumanji	S	—	Khokhar	-do-	M	
267. Kirpoji	S	—	Khokhar	-do-	M	
268. Khiwani bai	D	—	-do-	-do-	F	
269. Gopaldasji	S	—	-do-	-do-	M	
270. Thaanibai	D	—	-do-	-do-	F	

1	2	3	4	5	6	7
271. Tejoji	S	Gohadji	Khokhar	Tilvasni	M	
272. Sajani	W	Tejoji	Thaalod	-do-	F	
273. Laloji	S	Dedoji	Panwar	-do-	M	
274. Hardasji	S	Dhanji	Dhukia	-do-	M	
275. Amaroji	S	Jevanji	Dudi	Lunvay	M	
276. Dedoji	S	Narsinghji	-do-	-do-	M	
277. Naryanji	S	Devraji	-do-	-do-	M	
278. Durgoji	S	Motoji	-do-	-do-	M	
279. Ugroji	S	Nagraji	saaran	Baavalley	M	
280. Saadulji	S	Saawalji	-do-	-do-	M	
281. Devoji	S	Romoji	-do-	-do-	M	
282. Bastiji	S	Isharji	Lol	Jud	M	
283. Biramji	S	-do-	-do-	-do-	M	
284. Boroji	S	Kushaloji	-do-	-do-	M	
285. Karonji	S	-do-	-do-	-do-	M	
286. Maahoji	S	-do-	-do-	-do-	M	
287. Rohitasji	S	Jasoji	Jaani	-do-	M	
288. Siyoji	S	-do-	-do-	-do-	M	
289. Rai Chandji	S	Pithoji	Jaani	Jud	M	
290. Rupoji	S	-do-	-do-	-do-	M	
291. Daanoji	S	Parmchand	Chahar	Olavi	M	
292. Choodji	S	Pujwanji	-do-	-do-	M	
293. Deevraji	S	Nathoji	-do-	-do-	M	
294. Harichandji	S	Durgaji	Sahu	Balle	M	
295. Narsinghji	S	Kumbhoji	-do-	-do-	M	
296. Depa	w	Narsinghji	Khava	-do-	F	
297. Choloji	S	Bhaarmalji	Taadi	Joliyali	M	
298. Rekhi	W	Rajuji	Saaran	-do-	F	
299. Jagannathji	S	Ramchandji	Beniyal	-do-	M	
300. Aasivisu	S	Ramchandji	-do-	-do-	F	
301. Paachanaji	S	—	Beniyal	-do-	M	

1	2	3	4	5	6	7
302. Khemi	W	Paanchanji	Saaran	Joliyali	F	
303. Hemraji	S	Saanmeyji	Beniyal	Bisalpur	M	
304. Madji	S	Hemraji	-do-	-do-	M	
305. Suvat	W	-do-	Dhaka	-do-	F	
306. Saadoji	S	Gopaiji	Khileri	Matod	M	
307. Bhaarmalji	S	Chaanpoji	-do-	-do-	M	
308. Badrijj	S	-do-	-do-	-do-	M	
309. Suji	W	Bhaarmalji	Nain	-do-	F	
310. Jesoji	S	Biramji	Jaani	-do-	M	
311. Keshoji	S	-do-	-do-	-do-	M	
312. Kishanoji	S	Saajanji	Siyag	Badray	M	
313. Ratanoji	S	-do-	-do-	-do-	M	
314. Netoji	S	Rajeyji	Sahu	Hingoli	M	
315. Aasi	W	Netoji	Badyar	-do-	F	
316. Motoji	S	Bharmalji	Kupasiya	-do-	M	
317. Kushaloji	S	Jeeyoji	-do-	-do-	M	
318. Dedoji	S	Keshoji	Beniyal	-do-	M	
319. Naathoji	S	Keshoji	Beniyal	Hingoli	M	
320. Kushaloji	S	Anndoji	Daara	Artiya	M	
321. Baaluji	S	Bhagchand	-do-	-do-	M	
322. Ratanoji	S	Ganeshji	Dhayal	-do-	F	
323. Hira	W	Ratanoji	Panwar	-do-	F	
324. Lakhoji	S	Harkhoji	Panwar	-do-	M	
325. Kanwaroji	S	Ganeshji	Saaran	Beru	M	
326. Roopa	W	Kanwaroji	Khod	-do-	F	
327. Laduji	S	Guneyji	Saaran	-do-	M	
328. Magoji	S	Gohadji	-do-	-do-	M	
329. Dhaanraji	S	—	Beniyal	Jaanglu	M	
330. Hardasji	S	Davadji	Siyol	-do-	M	
331. Kishnoji	S	Hardasji	-do-	-do-	M	
332. Ramchandji	S	Tejoji	-do-	-do-	M	

1	2	3	4	5	6	7
333. Jati Aggarwal	W	-do-	Badreri	-do-	F	
334. Deidasji	S	Nathuji	Dhattarwal	Begadia	M	
335. Akhji	S	-do-	-do-	-do-	M	
336. Nathoji	S	Karamchand	Kheechar	Hania	M	
337. Nathoji	S	—	Godara	Srimandi	M	
338. Karamsinghji	S	—	-do-	-do-	M	
339. Narsinghji	S	—	Isharwal	Saavarau	M	
340. Rupoji	S	Bhagwanji	Panwar	Paanchla	M	
341. Durgoji	S	-do-	-do-	-do-	M	
342. Rupoji	S	Dhanji	Khilery	Burcha	M	
343. Redoji	S	Poloji	Bhawal	Tabadia	M	
344. Bhojoji	S	-do-	-do-	-do-	M	
345. Motoji	S	Dhanraji	-do-	-do-	M	
346. Maheshji	S	Ramchandji	-do-	Taapu	M	
347. Anndoji	S	Shankarji	Khilery	-do-	M	
348. Kesoji	S	—	Jaangu	Kudi	M	
349. Tejoji	S	—	Siyag	Jatiyasar	M	
350. Champoji	S	Barjangji	Siyag	Bhakararani	M	
351. Motoji	—	—	—	—	M	
352. Paanchoji	—	—	—	—	M	
353. Peethoji	—	—	—	—	M	
354. Harkobai	—	—	—	—	F	
355. Sunderbai	—	—	—	—	F	
356. Karmibai	—	—	—	—	F	
357. Gorabai	—	—	—	—	F	
358. Harji	—	—	—	—	M	
359. Haroopji	—	—	—	—	M	
360. Gugtoji	—	—	—	—	M	
361. Tejoji	—	—	—	—	M	
362. Udoji	—	—	—	—	M	
363. Kaanoji	—	—	—	—	M	