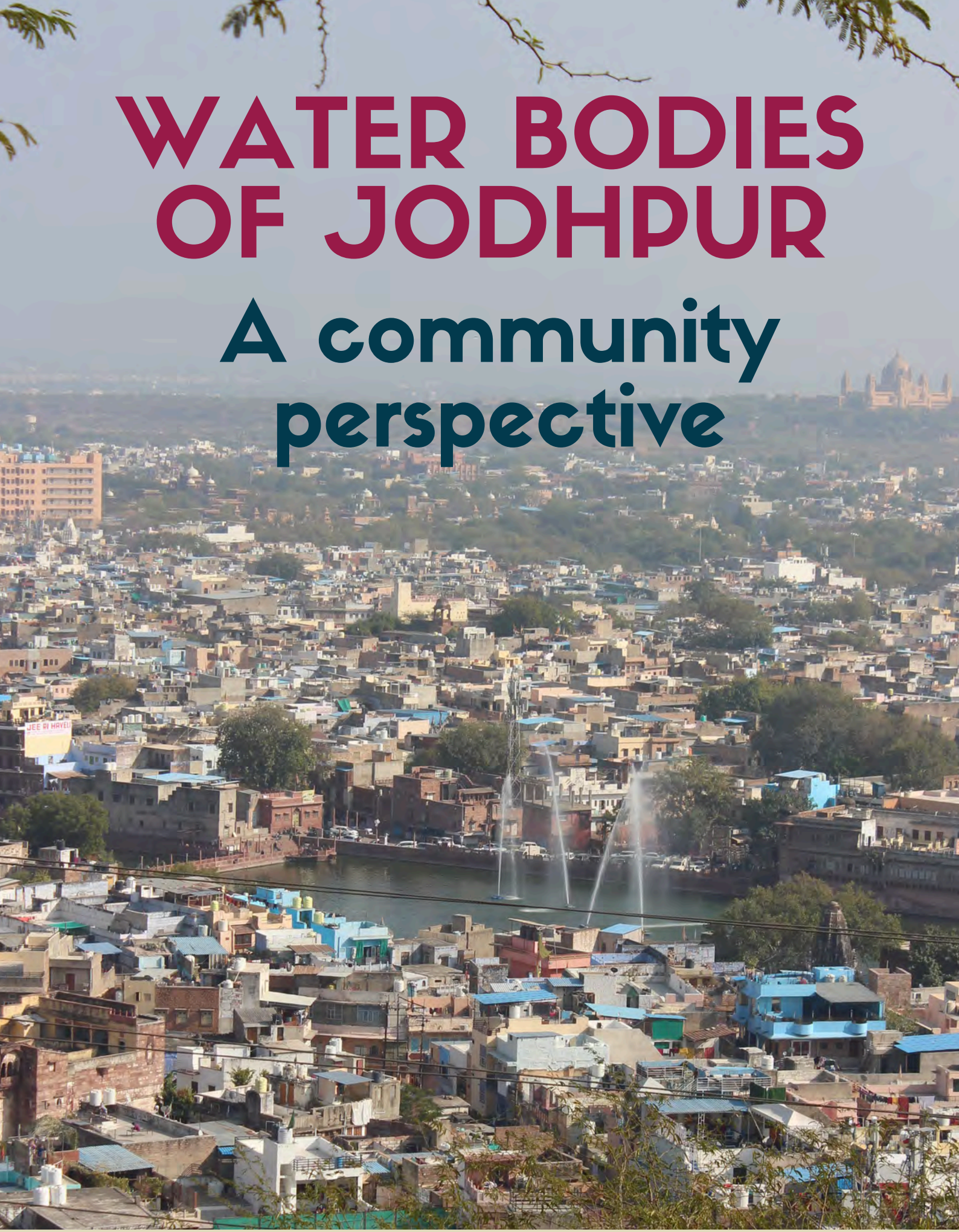
WATER BODIES OF JODHPUR

A community perspective



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Water Bodies of Jodhpur

A Community Perspective

Preface

Urban water bodies have historically been integral to the ecological, social, and cultural fabric of Indian cities. In water-scarce regions such as Jodhpur, lakes, ponds, stepwells, and wetlands evolved as carefully managed systems that enabled communities to cope with uncertainty, store water, recharge aquifers, moderate floods, and sustain livelihoods. Over time, however, rapid urbanisation, unplanned land-use change, encroachment, pollution, catchment degradation, weak institutional coordination, and increasing climate variability have significantly undermined the health and functionality of these water bodies. As a result, many have become disconnected from their natural inflows, burdened with untreated wastewater and solid waste, and addressed through fragmented, short-term interventions that fail to secure lasting outcomes.

This compendium responds to these challenges by repositioning Jodhpur's water bodies as critical urban commons and climate assets, rather than residual spaces or isolated projects. It brings together the histories of public water bodies in Jodhpur as narrated by the communities who have lived alongside them for generations. These residents have witnessed multiple transformations over time, changes in physical form, patterns of use, and social and cultural significance. They have seen water bodies shift from collectively cared-for community resources to government-owned assets, and from primary sources of water to neglected spaces in an era dominated by taps and alternative water sources. Through these voices, the compendium documents lived experiences, memories, and everyday relationships that are rarely captured in formal records.

Drawing on local assessments and sustained community engagement, the compendium seeks to support planning and action that are context-specific, inclusive, and sustainable over time.

The analytical lens guiding this compendium is the SECURe (Strengthening and Enhancing Contextual Urban Resilience) Framework. SECURe provides a structured approach to urban water body rejuvenation by emphasising sustainability, equity, convergence, systems understanding, and resilience. Together, these dimensions respond directly to the challenges observed in Jodhpur, where technical solutions have often been pursued without sufficient attention to social inclusion, institutional coordination, or long-term operation and maintenance.

The compendium offers important directions for the preparation of the City Water Action Plan (CWAP) under the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) 2.0, which recognises water body rejuvenation as a cornerstone of urban water security, flood mitigation, and climate resilience. Central to this effort is the recognition that rejuvenation is not only a technical exercise, but also a social and institutional process. In line with the AMRUT–GESI 2.0 Guidelines, the compendium foregrounds gender equality and social inclusion as essential to sustainable water governance. Women and residents of informal settlements often experience the most severe impacts of water scarcity, flooding, and environmental degradation, yet their voices remain underrepresented in planning and decision-making. Integrating a GESI lens helps ensure that rejuvenation efforts enhance safety, accessibility, participation, and dignity, and that benefits are equitably distributed.

This compendium is intended as a practical and accessible resource for urban local body officials, elected representatives, planners, community organisations, Self-Help Groups, and civil society actors working in Jodhpur. It may be used to inform planning and DPR preparation under AMRUT 2.0, support participatory and inclusive processes in line with GESI principles, and strengthen coordination across institutions and stakeholders. It is not a prescriptive manual, but a guiding document to be adapted, updated, and strengthened through learning and practice.

By integrating national missions with local realities, this compendium seeks to contribute to a shared vision for Jodhpur, one in which water bodies are restored as living systems, climate resilience is strengthened, and urban development is inclusive, sustainable, and community centered.

Dr. Anshuman Karol
Lead – Governance and Climate Action
Participatory Research in Asia (PRIA)

Message

As our cities continue to grow and face the impacts of climate change, it is important to recognise Jodhpur's traditional water bodies not just as historical structures, but as living systems that still play a vital role in the city's water security and environmental balance. The lakes, talaabs, baodis, jhalras, and naadis of Jodhpur reflect generations of local knowledge and continue to be relevant in addressing today's urban challenges.

This compendium is a timely and valuable effort that brings together historical information, field observations, and voices from local communities to present a clear and comprehensive picture of Jodhpur's water heritage. The process followed in developing this compendium-through mapping, documentation, and active community engagement demonstrates the importance of participatory and evidence-based approaches in urban planning. By capturing the present condition of these water bodies along with community concerns and aspirations, it provides a strong base for informed action.

The Jodhpur Municipal Corporation welcomes this collaborative initiative, which places community participation and shared responsibility at its centre. Efforts like these help strengthen the link between heritage conservation and sustainable urban development. The compendium will also be a useful reference for planning and implementing the rejuvenation of water bodies under the City Water Action Plan, including works to be taken up under AMRUT 2.0.

I am confident that this publication will be useful for city administrators, practitioners, researchers, and citizens, and will encourage greater care and collective action towards protecting and restoring these important water resources. I appreciate the efforts of PRIA for their commitment to community-led processes and for contributing meaningfully to building urban resilience in Jodhpur.

Signature valid

Digitally signed by Siddharth Palanichamy
Designation : Commissioner
Date: 2026.03.03 15:24:57 IST
Reason: Approved

RajKaj Ref No.:
20826854

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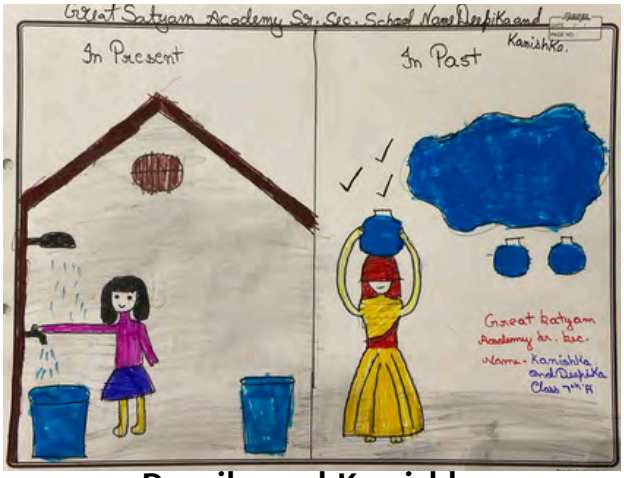
INTERACTIVE

Celebrating Jodhpur's Water Heritage

On 21st February 2026, Participatory Research in Asia (PRIA), in collaboration with the Jodhpur Municipal Corporation, with the support of the International Institute for Environment and Development (IIED), conducted an awareness building session for school students of Jodhpur, focusing on the importance of traditional water bodies and the need to maintain them well. The session was followed by a drawing competition on the same topic. The winning entries are displayed here.



Deepika and Kamishka
Great Satyam Academy Senior Sec. School

Jeeya Gehlot
Maa Sharda Vidhyapeeth Senior Sec. School

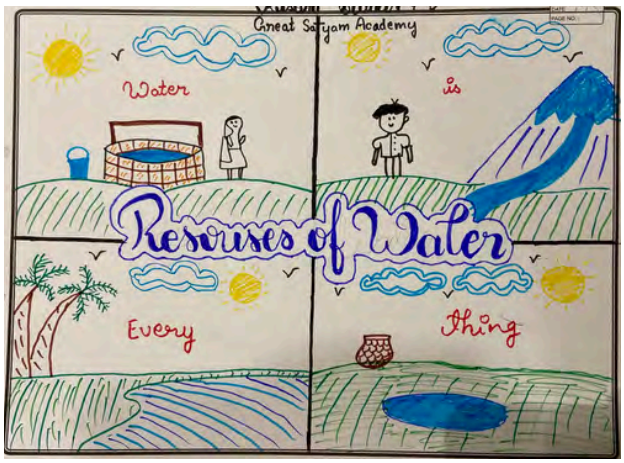
Bhavesh Gehlot
Great Satyam Academy Senior Sec. School

Celebrating Jodhpur's Water Heritage

Manu
Great Satyam Academy Senior Sec. School

Pragya Gehlot
Maa Sharda Vidhyapeeth Senior Sec. School

Bhavika
Great Satyam Academy Senior Sec. School



Kusum Suthar
Great Satyam Academy Senior Sec. School

Manisha Choudhary
Great Satyam Academy Senior Sec. School

Acknowledgements

At a time when urban water stress, flooding, and the loss of shared natural resources are becoming increasingly visible, documenting and revitalising these water bodies through community-led processes is both timely and necessary. This compendium is the outcome of a collaborative effort that recognises local knowledge and participatory planning as essential to strengthening sustainable water governance in Jodhpur.

This compendium was generously supported by the International Institute for Environment and Development (IIED). We are extremely grateful to the guidance and support provided by the IIED team, especially Alejandro Barcena, Julio Araujo, Anna Bishop and Georgia Grist.

We extend our sincere gratitude to the Jodhpur Municipal Corporation (JMC) for their invaluable support in conducting this study under the project 'Community-Led Water Body Rejuvenation and Green Space Development using SECURe Framework'. This initiative aims to enhance climate resilience in the city of Jodhpur by preparing plans for the rejuvenation of traditional water bodies and development of green spaces through community-led participatory planning. Leveraging the SECURe framework and AMRUT 2.0 guidelines, it aims to build the capacities of the community in general and women self-help groups in particular as climate champions for sustainable water governance and ecosystem restoration.

Several government officials generously contributed their time and energy in making this initiative a success. We are extremely grateful to Sachin Maurya (Health Officer, Jodhpur), Sunil Vyas (Extn. En., AMRUT, Jodhpur), Anil Puohit and Himanshu Govil (Extn. En., PHED, Jodhpur), Kapil Bohra (PHED Lab), Parnita Samariya (Health Officer, SBM, Jodhpur, Praveen Gehlot, Extn. En., SBM, Jodhpur) and Nema Ram (DPO, NULM, Jodhpur) for their valuable efforts and support, particularly in facilitating community engagement activities.

We are grateful to the Municipal Commissioner, Siddharth Palanichamy, who provided unwavering support and served as the backbone of our work in Jodhpur. The Deputy Commissioner, Swaroop Singh, played a pivotal role in facilitating the pilot initiatives and ensuring effective interdepartmental coordination.

Dr. Mahendra Singh Tanwar, Assistant Director at the Maharaja Man Singh Pustak Prakash Research Centre and the convener of the INTACH Jodhpur Chapter, has been an invaluable source of guidance and support throughout the project. With his deep knowledge of Jodhpur's history and its traditional water bodies, he enriched our understanding of the city's water heritage and generously shared his expertise with students. He also extended consistent support to our pilot activities, offering insights and encouragement that greatly strengthened the quality and impact of our work.

We sincerely appreciate the support and efforts of Prof. Autar Lal Meena, Dean, Faculty of Arts, Education and Social Sciences at Jai Narain Vyas University (JNVU), Jodhpur in helping us organise a training and capacity building workshop with students to initiate them in the mapping of water bodies using participatory research methods.

This compendium would not have been possible without the invaluable contributions of the women from self-help groups (SHG) in Jodhpur along with the local men — Ganga, Jaidev Singh, Jaishree, Mamta, Meena, Poonam, Sneha and Suman as well as students from JNVU — Anita, Dinesh, Jagdish Bishnoi, Naresh Kumar, Roopa Ram and Sunil Bishnoi who worked closely with us throughout the documentation process. As residents of the city, the SHG women served as vital links between the project team and local communities. The commitment, insight, and active participation of the women and the students as co-researchers greatly enriched the depth and authenticity of this compendium, and we acknowledge their efforts with deep appreciation.

Unnati, our partner in this endeavour, has been been a steadfast collaborator throughout the project. Binoy Acharya, Shishir Purohit and Madhav Singh have consistently offered critical field-level insights and coordination support that significantly enriched the quality and impact of our work.

We are also extremely grateful to Dr. Kaustuv K. Bandyopadhyay, Director, PRIA for his valuable and timely inputs which significantly strengthened the analysis and overall quality of our work.

Lastly, we express our sincere gratitude to Dr. Rajesh Tandon, Founder-President of PRIA, for his guidance and direction, which played a crucial role in shaping this report.

This report reflects a collective effort towards strengthening water governance and improving service delivery in Jodhpur, and we hope it will serve as a valuable resource for future urban resilience initiatives.

Sowmia Philip
Programme Officer, PRIA

Dr. Rabi Raj
Senior Programme Officer (Research), PRIA

Dr. Anshuman Karol
Lead – Governance and Climate Action, PRIA

Contents

Acronyms

AMRUT	Atal Mission for Rejuvenation and Urban Transformation
CWAP	City Water Action Plan
DPR	Detailed Project Report
Extn. En.	Executive Engineer
FGD	Focus Group Discussion
GESI	Gender Equality and Social Inclusion
IIED	International Institute for Environment and Development
INTACH	Indian National Trust for Art and Cultural Heritage
JNVU	Jai Narain Vyas University
JMC	Jodhpur Municipal Corporation
NULM	National Urban Livelihoods Mission
PHED	Public Health Engineering Department
PRIA	Participatory Research in Asia
SECURe	Strengthening and Enhancing Contextual Urban Resilience
SHG	Self Help Group
WB	Water Body

Introduction and Background

Rooted in centuries of ecological wisdom, Rajasthan's traditional water bodies reflect a deep community-led understanding of scarcity, climate, and survival in an arid landscape. Focusing on Jodhpur, this compendium documents how lakes, baodis, and jhalras continue to shape the city's ecology, culture, and collective memory.

Rajasthan is a land defined by its climate and landscape – an arid region where water has always shaped civilisation, culture, architecture, and survival. Stretching across the western part of India, the state receives some of the lowest rainfall in the country. Its climate is characterised by extreme heat, low humidity, erratic monsoons, and long dry spells that leave landscapes parched for most of the year (Mundetia & Sharma, 2015).

In this vast semi-arid and arid terrain, water has never been taken for granted. Instead, it has been nurtured carefully, harvested strategically, and woven into the fabric of daily living through the creation of ingenious traditional water systems. These systems – talaabs, baodis, jhalras and naadis – were not merely physical structures but expressions of a sophisticated ecological intelligence that communities honed through centuries of living in harmony with their environment.

Jhadechi ji jjalra

Rajasthan's traditional water bodies were built with a deep understanding of the natural contours of the land, the movement of rainwater, and the geology beneath the surface (Nair & Bithoo, 2025). Large lakes captured rainwater and served as municipal lifelines. Baodis and jhalras – the iconic stepwells, provided long-term storage and access throughout changing seasons. Their form was as much functional as it was artistic. They were designed to keep water cool, to allow easy descent even as water levels fluctuated, and to offer a microclimate that brought relief from the searing heat (Kumawat, Matwa, Anand, Gupta, & Sapre, 2023; Jandaghian & Colombo, 2024). These water bodies stood as physical reminders of a worldview that understood water as priceless, requiring collective responsibility and thoughtful management.

Within this broader context lies the city of Jodhpur – one of Rajasthan's most culturally rich and historically layered cities. Over generations, Jodhpur has built a network of water bodies that sustained the city over centuries.

Each water body – large or small – has a history. Some were created by kings or governors as acts of public service; others were built by local communities or religious leaders to support daily needs or ritual practices. Many are closely tied to temples, shrines and mosques, reflecting the intertwined nature of water, culture, and the sacred. Even today, they continue to shape local microclimates, influence settlement patterns, and hold deep emotional associations for the people who live around them.

This compendium brings together the stories, histories, present conditions, and community relationships of a selection of public water bodies in Jodhpur. It is an effort to understand not only the structures themselves but the lived realities and memories that have kept them alive across generations.

Bai ji ka Talaab

Aim and Purpose

This compendium has been created with a clear purpose: to document, celebrate, and critically reflect on the water heritage of Jodhpur. At a time when climate change is intensifying water scarcity, heat waves, and urban flooding, it is more important than ever to acknowledge, conserve, and revive traditional water systems. The water bodies captured in this compendium represent only a small portion of Jodhpur's hydrological heritage, yet they offer invaluable insights into how people relate to water, how communities adapt, and how local knowledge can support environmental resilience.

Building a database of public water bodies in Jodhpur

The first aim of this compendium is to develop a clear, accessible database of public water bodies within Jodhpur city. Many of these structures – especially the smaller baodis and jhalras – are undocumented or under-documented. Official records often overlook them, and modern infrastructure planning does not always recognise their relevance. By cataloguing their coordinates, dimensions, conditions, and local significance, this compendium fills an important information gap. It provides a foundation for conservation efforts, policy discussions, and community-based initiatives focused on urban water sustainability.

Bringing out local histories and memories

Every water body has a story, and these stories have been preserved most faithfully by the communities living closest to them. Through oral histories, remembered anecdotes, and generational knowledge, residents recall how these structures were once used, celebrated, protected, or feared. In many cases, community members are the only sources of information about the origin, construction, or historical uses of the water bodies. This compendium documents these memories with care so that they are not lost – stories of water scarcity, rituals, rules, social gatherings, and the daily routines that once revolved around these structures.

Understanding community–water relationships

The compendium places strong emphasis on people's lived experiences. Instead of treating these water bodies as isolated structural artifacts, it explores how they have shaped and been shaped by community interaction. Residents speak of how they fetched water, bathed, washed clothes, performed rituals, or simply found solace at the steps of these baodis and jhalras. The narratives reveal shifting relationships – how the introduction of piped water reduced dependence, how fear of accidents led to restricted access, how neglect changed attitudes, and yet how emotional connections to these places persist.

Documenting the community's vision for their water bodies

Perhaps the most compelling aspect of the compendium is the community's vision for the future. People express desires for cleanliness, restoration, regular maintenance, safety measures, beautification, and renewed use – ideas that reflect both practicality and hope. Some imagine their baodi becoming a backup water source; others want it to be a clean, peaceful space for gatherings; many simply want it respected again. These visions are deeply significant, because sustainable water management must be grounded in the aspirations of those who live closest to the resource.

Highlighting the ecological and climate role of traditional water bodies

One of the major purposes of this compilation is to show how these stories collectively point to a larger truth: traditional water bodies are not relics of the past – they are climate infrastructure.
The water bodies:

·store rainwater, reducing dependency on external sources such as distant dams
·recharge groundwater, which is critical in a region suffering sharp declines
·prevent flooding by capturing runoff during heavy monsoons
·moderate temperature, creating cooling effects in dense urban areas
·support biodiversity, from fish to birds to plant life
·create shaded, cooler microclimates that reduce heat stress for nearby residents

When we look at these structures through a climate lens, they emerge as powerful tools for urban resilience. The local stories captured in this compendium show how communities intuitively understand this value, even if they use different words to describe it.

Alignment with AMRUT 2.0 Operational Guidelines

The Atal Mission for Rejuvenation and Urban Transformation (AMRUT) 2.0 operational guidelines underscore the importance of community participation in water management, with particular emphasis on the involvement of women's self-help groups (SHGs) and youth. The guidelines also highlight the need for capacity building of citizens, including women and SHG members, to enable their active and informed engagement in planning, implementation, and monitoring of water-related initiatives.
In addition, the scheme mandates the preparation of City Water Action Plans (CWAPs), which serve as strategic frameworks for sustainable urban water management. Within CWAPs, the rejuvenation of water bodies and the development of green spaces are identified as priority sectors, recognising their critical role in enhancing water security, ecological resilience, and urban livability (Ministry of Housing and Urban Affairs, 2021).

Methodology

The process of creating this compendium involved a participatory, community-centred research approach. Rather than relying solely on official data or technical surveys, it builds on the voices, experiences, and knowledge of the people who live around the water bodies.

1

Identification of public water bodies

Researchers mapped and identified public water bodies across Jodhpur city through a combination of satellite imagery, municipal records, and field exploration. Priority was given to water bodies located within densely populated or historically important parts of the city, especially those whose community connections remained strong or whose histories were undocumented.

2

Training women from self-help groups

Local residents were placed at the centre of this initiative, recognising that meaningful documentation and conservation of water bodies must be rooted in community knowledge.

In this context, we worked closely with a group of women from local self-help groups in Jodhpur. As residents of the city, these women brought with them a deep familiarity of neighbourhoods, social networks, and everyday water-related practices. Their presence helped build trust and credibility, enabling smoother and more open engagement with community members.

They acted as a vital bridge between the project team and the local community. They facilitated introductions, helped identify key knowledge holders, and created an enabling environment for conversations around water bodies. Their involvement ensured that community members felt heard and respected, rather than merely studied.

In addition to their role as community connectors, the women were trained in participatory research methods and tools. This included learning how to document oral histories, observe everyday interactions around water bodies and use participatory tools such as historical timelines and spatial resource mapping. Through this process, they actively contributed to gathering stories, memories, and locally held knowledge related to Jodhpur's water systems.

Rather than being passive participants, they emerged as co-researchers, shaping both the process and the insights generated. Their engagement strengthened the quality and depth of the documentation and built local capacity for future community-led research and conservation efforts.

3 Training Students

College students from Jai Narain Vyas University, Jodhpur were engaged as an integral part of the research process and were trained in participatory tools and methods. The training focused on equipping them to engage respectfully and meaningfully with communities, using the principles of participatory research. Students were introduced to the concept of community as a living, dynamic entity, and to the importance and relevance of local knowledge in understanding water bodies and their histories.

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The training also covered practical skills such as facilitating group discussions, conducting informal conversations, and documenting information in ways that capture both factual details and lived experiences. Emphasis was placed on listening, observation, and ethical engagement, helping students learn how to create spaces where community members could share their memories, concerns, and insights freely.

Through this process, students developed a deeper and more nuanced understanding of Jodhpur's water bodies. Their learning went beyond technical or infrastructural aspects to include social histories, cultural practices, everyday interactions, and emotional relationships that communities have with these spaces. This shift in perspective enabled students to view water bodies not merely as physical structures, but as living systems shaped by people, practices, and collective memory.

4 Participatory fieldwork with communities

For each water body, extensive field visits were conducted. The team spent time speaking with local residents – elders, women, youth, shopkeepers, devotees at religious sites, and long-term neighbours – to gather information. Participation was voluntary and conversational, allowing community members to guide the narrative. This helped deepen understanding of not only the technical features of the structures but also their emotional and cultural meanings.

5 Use of participatory mapping tools

Participatory tools such as community mapping, historical timelines, and resource mapping were used. Residents sketched the history of the water body, changes over time, sources of water, patterns of use, and local landmarks. These visual tools made it easier to reconstruct forgotten details and capture the collective memory of the locality.

6 Compilation and interpretation

The collected information was organised into a uniform structure: introduction, history, physical features, present condition, cultural practices, ecological profile, community knowledge, and community vision. Photographs, local quotes, maps, and descriptive accounts were carefully integrated to provide a comprehensive picture of each water body.

Guide to the Compendium

Understanding Jodhpur's traditional water bodies

This compendium brings together detailed profiles of a range of traditional public water bodies found across Jodhpur. Water bodies that are privately owned or lie outside of the limits of the municipal corporation have not been covered. While each water body has its own unique history, form, and relationship with the surrounding community, they broadly fall into a few commonly found typologies that have evolved in response to Rajasthan's arid climate and water needs. This section serves as a guide to help readers understand these different kinds of water bodies and the terminology used throughout the compendium.

The compendium includes four types of traditional water structures:

KUAN

Kuan is a traditional well. Wells are deep structures, dug into the ground to access underground water. Traditionally water was drawn from the well manually, using a bucket or some other type of container.

BAODI

Baodi is a general term for stepwells in Rajasthan. While they are not as deep as traditional wells, they are designed to minimise evaporation, thus allowing them to hold water for a long time. The main source of their water is the subterranean seepage from lakes. Stepwells are typically composed of two main elements: a deep vertical well that holds the water, and a series of sloping underground corridors, chambers, and stepped pathways built around it to allow access.

JHALRA

These are stepwells that were often used for community bathing and religious rites. They usually have steps on three or four sides of the structure to access the water. Their major source of water is the rainwater runoff (Agarwal & Narain, 1997).

TALAAB

A talaab is a surface water body – basically a pond or large reservoir constructed in natural depressions or valleys (Agarwal & Narain, 1997). They were often constructed on community lands, using lime masonry walls on the sides and soil as the filling material between the walls. The water was mostly used for drinking as well as irrigation (C.P.R. Environmental Education Centre, 2024).

LAKE

A lake is a relatively large body of water that occupies an inland basin of considerable size. They are much bigger than ponds, with water that may move slowly or be standing. Geologically, they are temporary bodies of water (Britannica, 2025).

Naadis are small, shallow village ponds, for harvesting rainwater. They may be excavated or embanked and can store water for a few months to round the year. Villagers often rely on their experience to select sites for making naadis. (Need and Concept of Integrated Water Management, 2008; Sharma & Joshi, 1981; Jindal, 2022)

A kund is a covered underground tank designed mainly for the purpose of drinking water supply. Kunds are more common in the western and arid regions of Rajasthan where the limited groundwater was moderately to highly salty. In these circumstances, kunds provided clean and sweet drinking water. (National Water Mission, 2022)

Each profile in the compendium documents key information about the water body, including its location, type, historical background, present condition, and relationship with the surrounding community. Wherever possible, physical details such as approximate size and depth have been recorded to provide a sense of scale and storage capacity. However, it is important to note that all depth measurements mentioned in this compendium are indicative and approximate, as no technical instruments or formal surveys were available during the documentation process. These measurements are based on community inputs and visual observations and should be read as estimates rather than precise figures.

Together, the profiles aim to offer not just a technical description of Jodhpur's water bodies, but a holistic understanding of their cultural, social, and ecological significance. By reading them alongside this guide, we hope readers will be better equipped to appreciate both the diversity of water structures documented and the shared wisdom that underpins them.

Arjun Naadi

Types of Water body: Naadi (Rain-fed pond)
Coordinates: Latitude 26.300087° N, Longitude 73.00642° E
Ward No.: 19
Landmark: Near the cremation ground, Adarsh Meghwal Basti

Arjun Naadi

1. Introduction and Geographic Context

Arjun Naadi is located in Adarsh Meghwal Basti near the cremation ground in Ward No. 19 of Jodhpur city, within the Chandpol–Sursagar zone. It is a traditional rain-fed nadi situated in a hilly terrain and surrounded by natural rock formations, making it suitable for rainwater collection. The nadi lies close to a Shiva temple and the samadhis (memorials) of Arjun Maharaj and other saints, giving it strong religious and cultural associations.

The structure is enclosed by stone masonry walls made from locally quarried stone, and one side has a gated entry. Historically, Arjun Naadi formed an important part of the traditional water system of this densely inhabited area.

2. Historical Background and Community Memory

According to local residents and ashram-associated communities, Arjun Naadi was constructed around 100 years ago by the local saint Arjun Ji Maharaj. As this location also served as his residence and spiritual centre, the area came to be known as Arjun Ashram, and the nadi was named after him.

Elders recalled that Arjun Maharaj personally ensured the cleanliness and protection of the water body. Strict norms were followed to prevent pollution, and open defecation near the naadi was not allowed.

Elder resident shared:

“पहले पानी बहुत साफ़ होता था। अर्जुन महाराज ख़ुद इसकी देखभाल करते थे और किसी को इसे गंदा करने नहीं देते थे।”
(Earlier the water was very clean. Arjun Maharaj himself looked after it and did not allow anyone to pollute it.)

These memories highlight the strong ethical relationship between water, faith, and community discipline in the past.

3. Structural Features and Water Architecture

Arjun Naadi is an irregularly shaped water body with uneven sides, developed within a natural rocky depression. The surrounding rock formations help channel rainwater directly into the nadi. Stone masonry walls reinforce the structure and prevent soil erosion.

The depth varies between 15 and 20 feet, allowing it to store monsoon water effectively despite its relatively compact surface area.

3.1 Technical Specifications

Type	Naadi (Rain-fed pond)
Shape	Irregular with uneven sides
Approximate Size	12–18 meters
Depth	4–6 meters
Water Source	Rainfall and hill-slope runoff

4. Hydrology and Water Behaviour

Arjun Naadi is entirely dependent on rainfall. Water flows into it from the surrounding hill slopes during the monsoon season. The naadi generally retains water until late summer, but by June the water level reduces significantly and often dries up.

In earlier decades, better catchment conditions and lower population pressure allowed the nadi to retain cleaner water for longer durations. Today, increased pollution and altered land use have affected water quality and retention.

5. Past Uses and Social Functions

Historically, Arjun Naadi served multiple everyday and religious purposes. It provided drinking water to local residents and ashram dwellers, supported daily domestic activities, irrigated nearby trees and plants, and met the water needs of livestock and birds.

The naadi was also used for religious and social rituals, including bathing after cremation ceremonies and other spiritual practices.

Ashram-associated resident shared:

आश्रम के लोग पहले इसी नदी का पानी पीने और धार्मिक क्रियाओं के लिए इस्तेमाल करते थे।
(“Earlier, people living in the ashram used this nadi’s water for drinking and for religious rituals.”)

6. Cultural and Community Significance

Arjun Naadi continues to hold cultural significance due to its association with saints, temples, and ritual practices. Activities such as deepdaan, Ganpati visarjan, ritual bathing after funerals, and worship on saints’ death anniversaries were traditionally performed here.

For the local community, the naadi represents a shared spiritual and historical identity.
A woman resident shared:

“आज भी यह नाड़ी हमारे लिए आस्था और यादों से जुड़ी हुई जगह है, भले ही इसका पानी अब पीने लायक नहीं रहा।”
(Even today this nadi is a place connected with faith and memories, even though its water is no longer fit for drinking.)

7. Present Condition and Emerging Concerns

At present, the Arjun Naadi suffers from pollution due to waste inflow from the surrounding hilly area. Water quality has deteriorated because of solid waste, plastic, and ritual materials. As a result, the water is no longer used for drinking.

Currently, the naadi's water is used mainly for construction-related work, irrigation, and limited domestic purposes. Access remains difficult due to its location in a hilly area.

8. Challenges and Conservation Issues

Major challenges include:

- Pollution from plastic waste and ritual offerings
- Algae growth and stagnant water conditions
- Degraded stone embankments
- Lack of regular cleaning and desilting
- Uncontrolled growth of shrubs around the nadi
- Limited access and absence of protective measures

Elder resident shared:

"अब गंदगी बढ़ने से पानी पीने लायक नहीं रहा, जबकि पहले यही पानी हर काम आता था।"
(Now due to increased pollution the water is not drinkable, whereas earlier this same water served all needs.)

9. Conservation Priorities and Structural Needs

- Regular cleaning and desilting of the nadi
- Repair and strengthening of stone embankments
- Protection and demarcation of the catchment area
- Waste control and restriction on dumping of ritual materials
- Community awareness through religious and cultural programmes
- Involvement of local residents and ashram committees in maintenance

Bagad Bawdi Talab (Dhyā Sagar)

Types of Water body: Pond
Coordinates: 26.30806, 73.03290
Ward No.: 85
Landmark: Kalal Colony

Bagad Bawdi Talaab

1. Introduction and Geographic Context

Bagar Bawdi Talaab, locally also known as Dhyā Sagar, is located in Ward No. 85 of Jodhpur city. It is a traditional rain-fed talaab (pond) situated in an area of strong religious and cultural importance, with deep community faith associated with the site. The pond forms part of the traditional water landscape of Jodhpur and historically supported both travellers and local settlements.

The pond is spread across a large area and lies close to the religious site Shri Hari Om Dham, further enhancing its cultural and spiritual significance within the locality.

2. Historical Background and Community Memory

According to local knowledge and historical references, the area around Bagar Bawdi Talaab was developed during the reign of Maharaja Abhay Singh of Jodhpur (1724–1749 CE). Due to its location along the historic Kath–Kordiya route, the site functioned as an important halt for travellers, where water availability was essential.

Local narratives suggest that the pond was named after a dhāy (wet nurse) of the Jodhpur royal family, who played a significant role in the care of royal children. Because of this association, the pond is also known as Dhyā Sagar.

Shared by an Elder Resident:

“इस तालाब का नाम राजपरिवार की धाय के नाम पर पड़ा था, और पहले यह राहगीरों और यहाँ रहने वालों दोनों के लिए बहुत महत्वपूर्ण था।”
(This pond was named after the royal family’s wet nurse. Earlier it was very important for both travellers and locals.)

3. Structural Features and Water Architecture

Bagar Bawdi Talaab is a large open rainwater storage structure developed in harmony with the natural terrain. The pond receives rainwater runoff from the surrounding landscape and historically functioned as a seasonal water reservoir.

In addition to the pond, a nearly 100-year-old bawdi (stepwell) is located adjacent to the site. This stepwell holds architectural and historical importance and reflects the integrated nature of traditional water systems, where ponds and stepwells functioned together.

3.1 Technical Specifications

Type	Talaab (pond) with associated stepwell
Approximate Area	About 3 bighas
Length	Approximately 152 metres
Width	Approximately 91 metres
Depth	20-25 metres
Water Source	Rainfall and surface runoff

4. Hydrology and Water Behaviour

The pond is entirely rain-fed and depends on monsoon rainfall for water availability. During the rainy season, runoff from the surrounding terrain collects in the pond. However, due to lack of scientific water conservation measures, the pond dries up completely during the summer months.

The absence of recharge structures and silt accumulation has reduced the pond's ability to retain water for longer periods.

5. Past Uses and Social Functions

Historically, Bagar Bawdi Talaab served as a critical water source for travellers, nearby settlements, and livestock. It supported daily domestic needs and was closely linked to the movement of people along historic routes.

The presence of nearby religious spaces strengthened its role as a shared social and ritual space for the community.

Shared by a local resident:

"यह तालाब और मंदिर दोनों एक-दूसरे से जुड़े हुए थे। त्योहारों और धार्मिक क्रियाओं के समय लोग यहीं इकट्ठा होते थे।"
(The pond and the temple were closely connected. During festivals and religious rituals, people gathered here.)

6. Cultural and Community Significance

Bagar Bawdi Talaab holds strong cultural value due to its association with faith, history, and collective memory. Its alternate name, Dhyā Sagar, reinforces its emotional connection with royal history and local identity.

The proximity of Shri Hari Om Dham further strengthens the pond's role as a spiritual landscape rather than merely a utilitarian water body.

A woman resident shared:

"आज भी यह तालाब हमारे लिए आस्था और यादों की जगह है, भले ही गर्मियों में यह सूख जाता हो।"
(Even today this pond is a place of faith and memories for us, even though it dries up in summer.)

7. Present Condition and Emerging Concerns

At present, Bagar Bawdi Talaab faces multiple challenges. Several houses have been constructed close to the pond, leading to encroachment and reduction of its original boundary. The protective wall around the pond is damaged at many locations.

Large quantities of solid waste are dumped into the pond, severely affecting environmental quality. Although rainwater still enters the pond, the absence of scientific conservation or recharge systems limits its effectiveness.

8. Challenges and Conservation Issues

Key challenges include:

- Encroachment around the pond area
- Damaged and broken boundary walls
- Uncontrolled dumping of garbage
- Lack of water conservation and recharge measures
- Complete drying of the pond during summer
- Threat to the associated historic stepwell

An elder said:

“अगर तालाब की दीवार और सफ़ाई पर ध्यान दिया जाए, तो यह फिर से पानी रोक सकता है।”
(If attention is given to the pond’s walls and cleanliness, it can retain water again.)

9. Conservation Priorities and Structural Needs

- Repair and strengthening of boundary walls
- Removal and prevention of garbage dumping
- Encroachment removal and restoration of original pond area
- Introduction of rainwater harvesting and groundwater recharge measures
- Desilting of the pond bed
- Integrated conservation of the pond and the adjacent stepwell
- Community participation and collaboration with religious trusts
- Installation of information boards highlighting historical and cultural value

Bagdi Jhalra

Type of water body: Jhalra (Step Pond)
Coordinates: Lat- 26.311554° Long.-73.00830°
Ward no: 36
Landmark: Near Soorsagar

Bagdi Jhalra

1. Introduction and Geographic Context

Bagdi Jhalra, locally known as Barandi Kuan, is a traditional water structure located in the Sursagar area of Jodhpur, within Ward 36, in a predominantly trading neighbourhood. The site forms part of Jodhpur's historic water landscape and reflects the city's long-standing dependence on rainwater harvesting systems. Although once central to everyday life, the jhalra is currently in a highly neglected condition and faces serious threats to its survival.

2. Historical Background and Community Memory

Bagdi Jhalra is estimated to have been constructed approximately 200 years ago by local residents to address water scarcity. At the time of its construction, the surrounding area was largely agrarian, and communities depended heavily on seasonal rainfall for both domestic and agricultural needs. Over nearly two centuries, the jhalra served as a primary water source for nearby settlements.

Community members recalled how the jhalra sustained everyday life across generations, particularly before modern water infrastructure was introduced. Elders shared that the water remained usable for long periods due to its depth and careful maintenance.

One resident explained:

“यह झलरा लगभग दो सौ साल तक लोगों की ज़िंदगी का सहारा रहा, पीढ़ियाँ दर पीढ़ियाँ इसी पर निर्भर रहीं।”
(This jhalra supported people’s lives for nearly two hundred years.)

Such testimonies underline the deep-rooted relationship between the community and the water structure, and how it functioned as a shared resource across time.

3. Structural Features and Water Architecture

Bagdi Jhalra represents a classic example of traditional Jodhpuri water architecture. The structure follows a tank-like form and includes multiple stepped and columned access points that allowed users to reach water safely at varying levels.

3.1 Technical Specifications

Type	Jhalra
Shape	Tank-like (volumetric form)
Dimensions	Approximately 10.7 × 9.1 m.
Depth	Approximately 24.4–30.5 m.
Access Features	Four pols (columned or stepped entry passages)
Construction Material	Local stone and lime mortar

The depth of the jhalra enabled it to retain water for extended periods, making it a reliable storage system in an arid climate.

4. Hydrology and Water Behaviour

Bagdi Jhalra was designed as a rainwater harvesting structure. Rainwater from surrounding slopes would naturally flow into the jhalra, allowing for long-term storage and gradual groundwater recharge. Its considerable depth supported water availability even during dry seasons.

Historically, the water was considered clean and suitable for use. However, due to persistent dumping of waste and lack of maintenance, the water has now become severely polluted. Encroachments and accumulated debris have disrupted the natural hydrological balance of the structure.

5. Past Uses and Social Functions

Historically, Bagdi Jhalra functioned as a shared and multipurpose water source for surrounding communities. Residents relied on it for domestic water collection, irrigation of nearby gardens, and watering of livestock. The jhalra also served birds and animals, especially during the dry season, making it a critical ecological and social resource.
Community members recalled that the jhalra was used collectively and without restriction, reinforcing everyday cooperation and mutual dependence.

One elderly resident shared:

“पहले सब लोग यहीं से पानी लेते थे, कोई रोक-टोक नहीं होती थी,यह बावड़ी सबकी साझा संपत्ति थी ।”
(“Earlier, everyone collected water from here; there were no restrictions.”)

The space around the Jhalra also functioned as a site of routine social interaction, where people met while drawing water and exchanged information, reinforcing neighbourhood ties.

6. Cultural and Community Significance

Beyond its functional role, Bagdi Jhalra held deep cultural significance for the local community. It symbolised shared responsibility, water ethics, and collective care. The jhalra was understood not merely as infrastructure, but as a common asset shaped and protected by community norms.

Residents expressed emotional attachment to the structure, even in its current degraded condition. A local resident reflected:

“यह सिर्फ़ पानी का साधन नहीं था, यह हमारी पहचान का हिस्सा था।”
(This was not just a source of water; it was part of our identity.)

Many community members believe that reviving the jhalra would restore not only water availability but also a sense of collective ownership and cultural continuity within the neighbourhood.

7. Present Condition and Emerging Concerns

The current condition of Bagdi Jhalra is a matter of serious concern. Continuous dumping of garbage has led to extreme pollution and foul odour. Encroachments have damaged the structure, and the protective walls have deteriorated to a near-ruined state.

Residents expressed fears related to safety, especially for children and domestic animals. Many community members now demand that the structure be securely covered from above to prevent accidents.

8. Conservation Priorities and Structural Needs

- Immediate removal of accumulated solid waste and debris to restore the basic integrity of the water body.
- Comprehensive structural assessment to identify damage to walls, steps, pols, and foundation elements.
- Installation of protective railings or secure coverings to prevent accidental falls and improve public safety.
- Repair and reinforcement of deteriorated stone masonry using traditional materials and techniques.
- Restoration of natural rainwater inflow channels to revive the jhalra’s water harvesting function.
- Regular desilting and cleaning schedule to prevent future accumulation of waste.
- Clear demarcation of the jhalra boundary to prevent further encroachments.
- Community engagement and awareness activities to rebuild local stewardship and shared responsibility.

Basani Tamboliya Talaab

Types of Water body: Pond
Coordinates: Lat: 26.3294448, Long :73.0810646
Ward No.: 54
Landmark: near Rawat nagar

Basani Tamboliya Talaab

1. Introduction and Geographic Context

Basani Tamboliya is a peri-urban village located on the outskirts of Jodhpur, Rajasthan, where traditional village-level water bodies such as talabs, seasonal nallahs, and farm ponds have historically supported agriculture and local livelihoods. With the expansion of residential colonies and industrial areas in Basani, these water bodies now lie within a rapidly transforming landscape influenced by urban planning interventions of the Jodhpur Development Authority (JDA).

The area is characterised by a semi-arid climate, sparse rainfall, and dependence on rain-fed water harvesting systems. Water bodies in and around Basani Tamboliya continue to play an important role in groundwater recharge, local cooling, and sustaining green spaces.

2. Historical Background and Community Memory

Local narratives suggest that water bodies in Basani Tamboliya were traditionally developed and maintained by village communities to support farming, livestock, and domestic needs. These talaabs and nallahs were integral to seasonal agriculture and were cleaned collectively before the monsoon.

A community member shared:

“पहले इन तालाबों से खेती और पशुओं दोनों का काम चलता था।”
(Earlier, these ponds supported both agriculture and livestock.)

Over time, with the expansion of Jodhpur city and changes in land use, community-led maintenance practices weakened, and responsibility gradually shifted towards formal urban institutions.

3. Structural Features and Water Architecture

The water bodies in Basani Tamboliya largely reflect vernacular rural water architecture rather than monumental construction. They include open earthen or stone-lined talabs, shallow catchment ponds, and seasonal drainage channels.

These structures were designed to capture monsoon runoff from surrounding agricultural fields and village commons. In recent years, some water bodies have been reshaped or secured as part of planned residential layouts and green belts.

3.1 Technical Specifications

Type	Village talaabs, seasonal ponds, drainage nallahs
Construction Style	Earthen basins with partial stone pitching
Catchment Source	Rainwater runoff from agricultural land and village roads

4. Hydrology and Water Behaviour

Water bodies in Basani Tamboliya function primarily as rain-fed systems. During the monsoon, they fill rapidly and support groundwater recharge in the surrounding area. In dry months, water levels recede, though subsurface moisture continues to benefit nearby vegetation.

4.1 Ecological Profile and Natural Life

Earlier, these water bodies supported native grasses, shrubs, frogs, insects, and seasonal birds. The presence of standing water during monsoon months created temporary wetland conditions, contributing to local biodiversity and microclimatic cooling.
With increasing urbanisation, ecological functions have reduced. Habitat fragmentation, sedimentation, and reduced water retention have led to a decline in visible aquatic and bird life, though some ecological value remains during the monsoon season.

5. Past Uses and Social Functions

Historically, Basani Tamboliya's water bodies were used for irrigation, livestock watering, washing, and domestic purposes. They also acted as shared village spaces where people gathered, particularly during agricultural seasons.These water bodies were central to everyday rural life and collective resource sharing.

6. Cultural and Community Significance

While not associated with large-scale rituals, these water bodies held cultural importance through their role in sustaining life and agriculture. Seasonal cleaning and preparation before monsoon rains were community activities reflecting shared responsibility and stewardship.

They also contributed to the identity of the village landscape, marking boundaries between agricultural fields, grazing land, and habitation areas.

7. Present Condition and Emerging Concerns

At present, many water bodies in Basani Tamboliya are under pressure due to urban expansion, reduced catchment flow, and partial encroachment. Some ponds have been integrated into planned green spaces, while others face neglect or conversion.

Ecological Concerns

- Loss of natural vegetation
- Reduced bird and amphibian presence
- Sedimentation and shrinking water-holding capacity

Despite this, JDA initiatives have included plantation belts, green buffers, and efforts to secure water bodies within residential layouts.

8. Challenges and Conservation Issues

- Decline in traditional community management systems
- Encroachment and land-use change
- Reduced rainwater inflow due to paved surfaces
- Sedimentation and reduced storage capacity
- Weak ecological regeneration

9. Conservation Priorities and Structural Needs

- Protection of existing talaabs and nallahs from encroachment
- Desilting and restoration of natural catchment channels
- Strengthening plantation belts and green buffers
- Integration of water bodies into urban planning as blue-green infrastructure
- Community awareness programmes linking water bodies to climate resilience

Bhairunath Bawdi (Mandor Bawdi)

Types of Water body: Stepwell
Coordinates: Latitude 26.352593° N, Longitude 73.032701° E
Ward No.: 80
Landmark: Mandor Garden complex

Bhairunath Bawdi (Mandor Bawdi)

1. Introduction and Geographic Context

Bhairavnath (also locally known as Bhairunath) Bavdi is a historic stepwell located within the Mandor Garden complex in Mandor, Jodhpur, Rajasthan. Mandor, the former capital of the Marwar region, is known for its dense concentration of temples, gardens, memorials, and traditional water structures. The bavdi forms an integral part of this historic cultural landscape and reflects the early water-harvesting traditions of the region.

Owing to its location within Mandor Garden, the stepwell has long been associated with religious, cultural, and social activities. Historically, it served as a major water source for residents of the Surasagar–Mandor area and for pilgrims and travellers visiting the Mandor complex.

2. Historical Background and Community Memory

Mandor has been the ancient seat of Marwar rulers, and water structures here were carefully developed under royal patronage to support settlement, pilgrimage, and travel. According to local traditions and community accounts, Bhairavnath Bavdi was constructed by the royal family or local thikana authorities to ensure reliable water availability for residents and visitors.

A local resident shared:

यह बावड़ी पहले पूरे इलाक़े का मुख्य जल स्रोत थी। लोग इसी पर निर्भर रहते थे।
("This stepwell was earlier the main source of water for the entire area.")

Over time, with urban expansion and modern water infrastructure, the functional dependence on the bavdi declined, though its cultural relevance has remained intact.

3. Structural Features and Water Architecture

Bhairavnath Bavdi represents a traditional Marwari stepwell typology, characterised by a rectangular plan and a deep central water shaft accessed through stepped pathways. The structure has been constructed using locally available red and yellow sandstone, reflecting regional building practices and craftsmanship.

The bavdi features multi-tiered stone steps descending towards the water, with small platforms (chabutras) along the sides that were historically used for resting and ritual activities. Stone carvings and traditional masonry techniques are visible along the inner walls, while old water marks indicate fluctuating water levels over time.

The stepwell is surrounded by mature trees and historic structures of Mandor Garden, which together create a shaded microclimate and help regulate evaporation.

3.1 Technical Specifications

Type	Bavdi (stepwell)
Plan Form	Rectangular, traditional stepwell design
Length	Approximately 18–20 meters
Width	Approximately 4.9–5.5 meter
Depth	Estimated 25–30 feet (seasonally variable)
Construction Material	Local red and yellow sandstone
Key Architectural Elements	○ Multi-level stone steps ○ Deep central water reservoir ○ Stone platforms and carved walls
Associated Features	Bhairavnath temple, Mandor Garden complex

4. Hydrology and Water Behaviour

Bhairavnath Bavdi is fed primarily through rainwater harvesting and connected underground aquifers. During the monsoon season, water levels rise significantly, while in summer months the level reduces but the bavdi generally does not dry completely.

Local residents observe that the water level remains relatively stable compared to other stepwells in the region, which is attributed to the surrounding green cover and subsurface connectivity within the Mandor landscape. At present, the water quality is maintained through an installed reverse osmosis system, and the treated water is used for drinking purposes within Mandor Garden.

5. Past Uses and Social Functions

Historically, Bhairavnath Bavdi fulfilled multiple everyday needs of the community. It provided drinking water, water for bathing, and water for religious purification rituals. Travellers and pilgrims visiting Mandor relied on the bavdi as a dependable resting and water-access point.

The stepwell also functioned as a social space where people gathered during daily routines, reinforcing community bonds.

Community member shared:

“ यहाँ पानी भरने के साथ लोग बैठते भी थे, और बातचीत होती थी। ”
(Along with collecting water, people would also sit here and interact.)

6. Cultural and Community Significance

The presence of the Bhairavnath temple lends strong religious significance to the bavdi. Devotees visiting the temple regard the water as sacred, and rituals such as puja, deepdaan, and occasional ceremonial activities are performed here.

The bavdi is also a cultural landmark within Mandor Garden, attracting tourists, photographers, and heritage enthusiasts. Its continued visibility and use reinforce its role as a living heritage structure rather than a neglected ruin.

7. Present Condition and Emerging Concerns

Currently, Bhairavnath Bavdi is preserved as a heritage structure and remains functional due to institutional maintenance within Mandor Garden. However, emerging concerns include waste disposal by visitors, accumulation of flowers and broken idols on steps, and damage caused by plant roots growing into stone masonry.

The absence of systematic monitoring and interpretive signage limits public understanding of the bavdi's historical value.

8. Challenges and Conservation Issues

- Littering and improper disposal of religious offerings
- Structural stress caused by vegetation and roots
- Wear and tear of stone steps
- Limited monitoring and heritage regulation
- Pressure from tourism-related activities

9. Conservation Priorities and Structural Needs

- Scientific restoration of stone masonry and steps
- Installation of protective grills or boundary walls
- Regular cleaning and waste management
- Improved lighting for safety and visibility
- Controlled placement of religious offerings
- Installation of information boards explaining history and significance
- Community and temple-based stewardship for long-term monitoring

Bhakari Bas Naadi

Type of water body: Naadi
Coordinates: Lat- 26.314203° Long.- 72.996567°
Ward no: 3
Landmark: Soorsagar Baypass Road


Bhakari Bas Naadi

1. Introduction and Geographic Context

Bhakari Bas Naadi is located in the Sursagar area of Jodhpur, Rajasthan, within the municipal limits of the city. It is a traditional nadi, a rainwater harvesting structure characteristic of arid and semi-arid regions of Rajasthan. Historically, the nadi served as a critical water source for nearby settlements and livestock, reflecting local knowledge systems developed to cope with water scarcity in desert environments.

The structure is embedded within a gently sloping landscape that naturally channels rainwater into the nadi, making it an integral part of the local drainage and water retention system.

2. Historical Background and Community Memory

According to local elders and oral histories collected during participatory engagement, Bhakari Bas Naadi was constructed during the princely state period. The excavation of the nadi was reportedly undertaken under royal patronage with dual objectives of strengthening water conservation and providing employment to local people.

The naadi was created through collective labour and was designed to capture rainwater and natural seepage from the surrounding land. In its early years, seepage from nearby areas also contributed to sustained water availability, allowing the naadi to remain filled for long durations after the monsoon.

Community members recalled its shared status as a common resource during the princely era:

“ राजदरबार के समय यह नदी सबकी संपत्ति थी, और इसी से पानी जमा किया जाता था। ”
(During the princely period, this nadi was a shared community asset where water was collected.)

It was also widely believed that water stored in the naadi percolated underground and replenished nearby wells, helping maintain groundwater balance in the area.

3. Structural Features and Water Architecture

Bhakari Bas Naadi follows the traditional architectural form of a naadi, which is typically circular and excavated along natural slopes. The structure relies on earthen embankments reinforced with locally available stone. Its design prioritises maximum rainwater capture from a relatively large catchment area.

Over time, sedimentation has reduced its effective depth, altering both storage capacity and water retention.

3.1 Technical Specifications

Type	Naadi (traditional rainwater harvesting structure)
Shape	Circular (typical nadi form)
Catchment Area	Medium to large, slope-based
Depth (Earlier)	Approximately 10 meters
Current Depth:	Approximately 4 to 5 meters
Construction Material	Local stone, earthen soil, natural slope-based formation
Water Source:	Rainfall and natural surface seepage

Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Bhakari Bas Naadi is entirely dependent on monsoon rainfall and surface runoff from surrounding slopes. Historically, the structure filled during the monsoon and retained water for extended periods due to its depth and seepage inflows. Although the naadi would sometimes dry up during peak summer months, it typically refilled following rainfall and underground seepage.

With reduced depth and disrupted inflow channels, current water retention has declined significantly, affecting both storage duration and groundwater recharge.

5. Past Uses and Social Functions

Historically, Bhakari Bas Naadi served multiple everyday functions. While drinking water was sourced from nearby wells, the nadi's water was used extensively for livestock, irrigation, and other domestic activities. It was also a critical support system during drought periods.

Community members described its daily use vividly:

" नाड़ी का पानी पशुओं के लिए, खेतों के लिए और मुश्किल समय में सबके लिए काम आता था। "
(The water of the naadi was used for livestock, agriculture, and for everyone during difficult times.)

The area around the naadi functioned as a shared social space where women collected water, animals were watered, and elders and children gathered.

6. Cultural and Community Significance

Bhakari Bas Naadi holds deep cultural and symbolic significance for the local community. A large tamarind tree, believed to be 200 to 300 years old, stands near the nadi and is regarded as living proof of the site's antiquity.

Residents emphasised that the naadi was more than a water source:

" यह नाड़ी सिर्फ़ पानी नहीं थी, यह हमारे सामाजिक जीवन का केंद्र थी। "
(This naadi was not just about water; it was the centre of our social life.)

The site also carries religious meaning. On Dhanteras, people traditionally collected soil from the nadi in a ritual known as "Dhan Lana", believing it would bring prosperity. Due to the nearby Ramdwara, the nadi is sometimes also referred to as Ramdwara Naadi.

7. Present Condition and Emerging Concerns

At present, Bhakari Bas Naadi falls within the municipal area and faces multiple challenges. Residents report inflow of polluted wastewater through drains, leading to concerns about water contamination. Encroachment and nearby construction have reduced green cover and disrupted natural water inflow paths.

Some residents have demanded that the naadi be filled or removed due to these issues. However, many community members argue that stopping polluted inflows and restoring the structure would allow it to function again as a useful water body.

8. Challenges and Conservation Issues

- Encroachment around the naadi boundary
- Inflow of polluted wastewater through drains
- Reduction in depth due to siltation
- Obstruction of natural rainwater channels
- Loss of surrounding vegetation and biodiversity
- Limited institutional attention to protection and revival

9. Conservation Priorities and Structural Needs

- Removal of encroachments and boundary demarcation
- Restoration of natural rainwater inflow channels
- Scientific desilting to restore depth and storage capacity
- Prevention of wastewater entry into the naadi
- Protection and regeneration of surrounding vegetation
- Active involvement of the local community in stewardship
- Recognition of the Nadi as a heritage water structure

Boda ka Kuan

Type of water body: Well
Coordinates: Latitude 26.288394, Longitude 73.014592
Ward no: 6
Landmark: Fateh Pol road

Kaluram ji ki Bawdi

1. Introduction and Geographic Context

Boda ka Kuan is located in Bodo Ji ka Bass in Ward 6 of Jodhpur, a densely populated residential locality where traditional stone structures and narrow lanes define the landscape. This well remains an important local water source that continues to serve the surrounding households even today. The structure stands as a testament to the historical dependence of communities on wells for drinking water and domestic needs in arid regions like Marwar.

The well is believed to have been constructed by members of the Boda community nearly one and a half centuries ago. It is situated close to Bhawli Bai Temple, a site that contributes to the cultural and religious identity of the area. Despite urban expansion and population pressure, Boda ka Kuan continues to hold deep social, cultural, and utilitarian significance.

2. Historical Evolution and Community Memory

Community elders shared that Boda ka Kuan is around 150 years old and was constructed by families belonging to the Boda caste. Their ancestors built this well to support both household and agricultural needs in a period when groundwater availability was limited and rainfall was unpredictable.

Residents recalled that in earlier times the well was a key source of water for nearby fields, livestock, and temple rituals. One elderly member stated that the well was a lifeline during periods of water scarcity because of its depth and ability to retain water throughout most of the year.

A resident described the historical use of the well,
“पहले यह पानी पीने, खेतों की सिंचाई और मंदिर की सफ़ाई सबके लिए इस्तेमाल होता था। यह कुआँ केवल जल का स्रोत नहीं था, बल्कि जीवन, श्रम और श्रद्धा का आधार भी था।”
(Earlier it was used for drinking water, irrigating fields, and cleaning the temple.)

These narratives reflect the well’s close association with community identity, local memory, and traditional livelihoods.

3. Structural and Spatial Characteristics

Boda ka Kuan has a simple yet robust structural design that reflects traditional Marwari water architecture. The well is circular in shape and lined with strong stone and clay reinforcement on its sides. Its considerable depth allowed it to store water for long periods, especially during the hot and dry months.

3.1 Technical Specification

Type	Traditional well
Diameter	2.29 metres.
Depth	more than 90 meters
Shape	Circular
Material	Local stone and clay embankments

The remarkable depth of the well gave it an important role in ensuring water availability for the surrounding households and agricultural lands.

The remarkable depth of the well gave it an important role in ensuring water availability for the surrounding households and agricultural lands.

4. Cultural Practices and Ritual Significance

The presence of Bhawli Bai Temple near the well adds strong cultural and religious value to the site. Community members explained that the well and the temple have been historically interconnected and continue to be part of local rituals and traditions.

Residents shared that special worship is performed here on Holi, and significant religious activities take place on the last Monday of the Shravan month. These practices reinforce the well's spiritual importance and its role in maintaining community traditions across generations.

One resident explained,

" यह मंदिर और कुआँ—दोनों हमारी परंपरा का हिस्सा हैं। ये केवल स्थान नहीं, बल्कि हमारी संस्कृति, श्रद्धा और सामूहिक जीवन की पहचान हैं। "
(This temple and the well are both part of our tradition.)

5. Present Condition and Visible Transformations

Although Boda ka Kuan continues to supply water, its surroundings have undergone significant change. Dense habitation has developed around the well, reducing the natural catchment area. The well now relies heavily on the motor pump installed by local households.

A community member expressed concern about the changes,

"अब आसपास की बड़ी आबादी की वजह से पानी भरने का क्षेत्र बहुत छोटा हो गया है।"
(Due to the heavy population around it, the catchment area has become very small.)

Today, the well plays an active role in providing drinking water and domestic supply to nearby homes. However, structural wear, crowding, and contamination risks have increased due to urbanisation and daily use.

6. Community Knowledge and Lived Experiences

During participatory assessment, community members shared various experiences that demonstrate their continued dependence on the well. Residents explained that Boda ka Kuan still supports drinking water needs, daily washing, and even water needs during community gatherings.

A resident said,

"यह कुआँ आज भी पूरे बस्ती को पानी देता है।"
(This well still provides water to the entire settlement.)

However, communities also pointed out operational challenges, especially concerning the motor pump and cleanliness.

One community member explained,

“सफाई और मोटर के लिए सरकारी सहायता मिल जाए तो और अच्छा होगा”
(It would be better if we received government support for cleaning and maintaining the motor.)

These testimonies reveal both the well’s continuing importance and the community’s aspirations for its improvement.

7. Key Challenges and Emerging Threats

Residents identified several issues affecting the well’s sustainability. These include:

- Shrinking catchment area due to dense habitation
- Reduced groundwater recharge
- Lack of regular cleaning and maintenance
- Structural deterioration
- Risk of contamination due to close proximity of households
- Encroachment pressures
- Limited community awareness about preservation

These challenges, if unaddressed, could affect both water quality and the structural stability of the well.

8. Conservation Priorities and Structural Needs

For long-term preservation, the community highlighted several priority actions:

- Regular cleaning of the well
- Appointment of a caretaker for monitoring the motor pump
- Structural repair and rejuvenation
- Installation of proper lighting
- Development of a protective boundary or enclosure
- Renovation of the surrounding platform or “kheli”

Chand Bawdi

Types of Water body: Stepwell
Coordinates: Latitude 26.348362°, Longitude 73.037882°
Ward No.: 29
Landmark: Near Fatehpol

Chand Bawdi

1. Introduction and Geographic Context

Chand Baori, also known locally as Chand Bawdi, is a historic stepped water structure located in the rural outskirts of Jodhpur, Rajasthan. The baori represents an important example of early public water infrastructure developed to support human settlements, livestock, and travellers in the arid Marwar region.

Situated in a landscape associated with local religious and historical narratives, Chand Baori once functioned as a reliable and accessible source of drinking water. Its location below the Ranisar–Padamsar reservoir system indicates its role within a larger gravity-based water network designed to maximise water availability across elevations.

2. Historical Background and Community Memory

According to local oral traditions and community narratives, Chand Baori was constructed during the reign of Rao Chunda (circa 1323–1425 CE), one of the early rulers of Marwar. It is believed that the baori was commissioned by Queen Chand Kanwar (Chand Kunwar) of the Sonagara lineage, making it one of the earliest water structures linked to royal patronage in the region.

Community memory suggests that the baori remained filled with water up to the lower steps for most of the year and served both people and animals.

A local resident shared:

“ पहले यहाँ सीढ़ियों तक पानी भरा रहता था, आदमी और पशु—दोनों इसका इस्तेमाल करते थे। ”
(Earlier, water remained filled up to the steps, and both people and animals used it.)

Although the baori is often described locally as being around 400 years old, historical attribution to the Rao Chunda period suggests that its origins may extend back 600–700 years, underscoring its antiquity.

3. Structural Features and Water Architecture

Chand Baori is a traditional stepped baori, designed to provide access to water through descending steps and intermediate platforms. The structure is built using stone masonry, reflecting early Rajput construction techniques focused on durability and function.

Currently, three vertical structural pillars (pols) are visible within the baori, indicating a multi-level internal organisation. A distinctive gaumukh (cow-head spout) continues to release water, signifying the presence of an active groundwater source.

3.1. Technical Specifications

Type	Baori (stepwell)
Approximate Length	Approx 30 meter
Approximate Width	Approx 5 meter
Approximate Width	600–700 years (oral history); commonly cited as ~400 years
Estimated Age	600–700 years (oral history); commonly cited as ~400 years
Construction Material	Stone masonry
Distinct Features:	Stepped access, three visible pillars, gaumukh outlet

4. Hydrology and Water Behaviour

Chand Baori functions as a groundwater-fed stepwell, with water availability maintained throughout most of the year. The continuous flow from the gaumukh indicates sustained subsurface recharge.

Historically, the baori supported drinking water needs, irrigation, and livestock use. Even today, local residents report that the water remains clean and potable, though its use has declined due to alternative water sources and reduced maintenance.

5. Past Uses and Social Functions

In earlier times, Chand Baori served as a primary water source for surrounding rural communities. People depended on it for drinking water, bathing, irrigation, and watering livestock. Travellers also used the site as a resting and watering point.

A community member recalled:

“ यह बावड़ी मुसाफ़िरों और पशुओं—दोनों के लिए एक अच्छी जगह थी। ”
(This baori was a good place for both travellers and animals.)

The baori thus played a central role in sustaining daily life and movement in the region.

6. Cultural and Community Significance

Chand Baori holds cultural value as a symbol of early water wisdom and royal patronage. Its association with Queen Chand Kanwar and the Rao Chunda period gives it historical prestige, while its continued water flow sustains community reverence.

A local caretaker noted:

“ आज भी पानी साफ़ है, लेकिन सही से देखभाल नहीं हो पा रही है। ”
(Even today the water is clean, but proper care is not being taken.)

Despite limited formal recognition, the baori remains embedded in local memory as a sacred and functional heritage structure.

7. Present Condition and Emerging Concerns

At present, Chand Baori is in a partially functional but vulnerable condition. While the water remains clean and usable, overall utilisation has reduced significantly. Surrounding areas require better sanitation, and unchecked vegetation growth is visible in parts of the structure.

Local residents undertake informal cleaning approximately once a week, but there is no formal management or conservation mechanism in place.

8. Challenges and Conservation Issues

- Dumping of waste and litter around the baori
- Structural wear and lack of systematic repairs
- Absence of protective fencing or boundary demarcation
- No official signage or documented historical information on-site
- Lack of heritage or tourism recognition
- Risk of gradual neglect despite active water source

9. Conservation Priorities and Structural Needs

- Immediate cleaning and prevention of waste dumping
- Construction or repair of boundary walls for protection
- Structural repair of steps, walls, and pillars
- Installation of an information board detailing history and significance
- Regular water quality testing and recharge planning
- Documentation and inclusion in local heritage registers
- Community-supported stewardship with municipal backing

Charkhi Kuan

Types of Water body- Well
Coordinates: Latitude: 26.352528° N, Longitude: 73.034967° E
Ward No.: 59
Landmark: Near Mandore Garden

Charkhi Kuan

1. Introduction and Geographic Context

Charkhi Kuan is a historic pulley-operated well located in the Mandore area of Jodhpur, Rajasthan, close to Mandore Garden and along the route connecting several royal memorials and heritage structures. The well derives its name from the traditional charkhi system, a large wheel-and-pulley mechanism once used to draw water with the help of bullocks.

This water structure forms part of Mandore's larger historic water landscape, developed to support settlements, travellers, and military needs in a rocky and water-scarce terrain.

2. Historical Background and Community Memory

Historical accounts suggest that Charkhi Kuan dates back to the period when Mandore served as the capital of Marwar, prior to the establishment of Jodhpur. Rulers from the Pratihara period and later the Rathore dynasty invested in such wells to ensure year-round water availability for soldiers, residents, and travellers.

The well remained functional for several centuries and was known for its reliable water supply. Community narratives recall the presence of large charkhis installed around the well, which allowed continuous water extraction through animal power.

A local resident shared:

“ पहले यहाँ बैलों से चरखी चलती थी, और पूरा इलाक़ा इसी कुएँ पर निर्भर था। ”
(Earlier, the pulley system here was operated by bullocks, and the entire area depended on this well.)

3. Structural Features and Water Architecture

Charkhi Kuan is a deep, wide open well constructed using locally available Jodhpur stone. The masonry reflects traditional Marwari craftsmanship, with carefully laid stone courses designed to withstand pressure and erosion over time.

A raised stone platform surrounds the well, indicating the earlier installation of charkhi mechanisms. The absence of steps suggests that water was primarily extracted mechanically rather than manually.

3.1 Technical Specifications

Type of Water Structure	Charkhi Kuan (Pulley-operated well)
Approximate Depth	27-33 metres
Construction Material	Local Jodhpur stone (chittar patthar)
Water Extraction System	Traditional charkhi (bullock-operated pulley)
Current Status	Covered with heavy stone slabs; charkhi mechanism removed

4. Hydrology and Water Behaviour

The well is connected to groundwater aquifers fed by natural seepage from the Mandore hills and nearby drainage lines. Historically, this ensured a steady water supply even during dry seasons.

The depth of the well helped maintain cooler water temperatures and reduced evaporation losses, making it suitable for long-term use.

4.1 Ecological Profile and Natural Life

In earlier times, the availability of water supported surrounding vegetation and small fauna, contributing to a cooler microclimate around Mandore. Trees, shrubs, birds, and insects thrived in the vicinity of the well.

With urbanisation and reduced maintenance, these ecological benefits have declined. The covering of the well and loss of surrounding greenery have limited its role in groundwater recharge and habitat support, resulting in reduced biodiversity.

5. Past Uses and Social Functions

Historically, Charkhi Kuan was a vital public water source. It supplied drinking water to nearby settlements, water for livestock, and supported travellers and soldiers passing through Mandore. The well also served as a social space where people gathered while water was being drawn.

Community member / local resident shared:

“ यह कुआँ सिर्फ पानी का स्त्रोत नहीं था , यह वो जगह थी जहाँ लोग आपस में मिलते थे और बातें करते थे। ”
(This well was not just a source of water; it was a place where people met and interacted.)

6. Cultural and Community Significance

Charkhi Kuan holds cultural importance within local folklore and memory, representing the ingenuity of traditional water engineering in Marwar. The pulley system symbolised collective effort and technological advancement of its time.

Its location near royal cenotaphs and Mandore Garden also links the well to the ceremonial and historical landscape of the former capital.

7. Present Condition and Emerging Concerns

At present, Charkhi Kuan is no longer operational. The well has been sealed using large stone slabs, and the original charkhi mechanism has been dismantled or removed. While this has reduced immediate safety risks, it has also disconnected the structure from everyday community use.

7.1 Ecological Degradation

Silt accumulation at the base of the well, combined with reduced recharge and surrounding waste dumping, has impacted its water-holding capacity. The sealing of the well has further diminished its ecological role, preventing natural interaction with rainfall and groundwater systems.

8. Challenges and Conservation Issues

- Accumulation of silt and plastic waste
- Loss of original charkhi mechanism
- Restricted access and lack of public engagement
- Encroachment pressure due to nearby monuments and pathways
- Absence of safety railings and interpretive signage

9. Conservation Priorities and Structural Needs

- Scientific desilting to restore storage capacity
- Installation of strong iron safety grills instead of complete sealing
- Documentation and possible reconstruction of the charkhi mechanism
- Rainwater harvesting and filtered recharge into the well
- Placement of information boards explaining historical and technical significance
- Integration into Mandore heritage and tourism circuits

Dabgaron ka Kuan

Types of Water body- Well
Coordinates: Latitude: 26.295436° N, Longitude: 73.020825° E
Ward No.: 35
Landmark: Supari Gali, Tripolia Bazar

Dabgaron ka Kuan

1. Introduction and Geographic Context

Dabgaron ka Kuan is a historic well located in Supari Gali, Tripolia Bazaar, one of the oldest and most densely populated commercial areas of Jodhpur city. Situated within a network of narrow lanes, the well continues to serve as an important local water source despite rapid urbanisation and infrastructural constraints.

The well reflects the resilience of traditional water systems embedded within congested urban fabrics and remains an active component of municipal water supply for nearby households.

2. Historical Background and Community Memory

Dabgaron ka Kuan is estimated to have been constructed approximately 100 years ago, primarily to meet the drinking and domestic water needs of migrant communities and local residents living in the Tripolia Bazaar area. At a time when piped water supply was absent, the well played a life-sustaining role in this densely inhabited zone.

Local oral histories highlight a period when the water reportedly turned saline. According to community belief, after a religious ritual performed by a saint (Baba ji), the water quality improved and became potable again. This narrative continues to shape the spiritual and emotional attachment of residents to the well.

A Local resident shared:

“ एक समय इस कुएँ का पानी खारा हो गया था, लेकिन बाबा जी के अनुष्ठान के बाद पानी फिर से मीठा हो गया। ”
(At one point, the water of this well had turned saline, but after a ritual performed by Baba ji, the water became sweet again.)

Such narratives illustrate how faith, water, and survival intersect in community memory.

3. Structural Features and Water Architecture

Dabgaron ka Kuan represents traditional well-construction techniques adapted to extremely limited urban space. Located within a narrow lane, its superstructure occupies minimal surface area while extending deep underground to ensure year-round water availability.

The well is constructed using stone masonry bonded with lime mortar, reflecting vernacular engineering practices of the region. Despite its age, the structure has remained largely intact, indicating strong construction quality.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 2–3 meters
Depth	46–61 m.
Construction Material	Stone masonry with lime mortar
Estimated Age	Around 100 years
Current Extraction Method	Motor pump

4. Hydrology and Water Behaviour

The well is directly connected to the local groundwater aquifer. Its considerable depth ensures relatively stable water availability even during peak summer months. Historical accounts suggest occasional changes in water salinity, likely linked to fluctuations in the regional groundwater table.

At present, continuous extraction through motor pumps supports municipal and household supply but also raises concerns regarding long-term groundwater sustainability.

5. Past Uses and Social Functions

Historically, Dabgaron ka Kuan served as the primary water source for residents, migrants, and nearby agricultural patches within and around the old city.

Its water was used for:

- Bathing and washing
- Drinking and cooking
- Small-scale farming and kitchen gardens
- Supporting vegetable cultivation that once existed in this area
- Community members recall that the well sustained livelihoods and daily life in an otherwise water-scarce environment.

A community member shared:

“ पहले इस कुएँ के पानी से यहाँ सब्ज़ियों की खेती में काम आता था। ”
(The water from this well supported vegetable cultivation.)

6. Cultural and Community Significance

Beyond its utilitarian role, Dabgaron ka Kuan holds deep cultural value for local residents. It functioned as a social node where people gathered, exchanged information, and built community relationships.

For migrant and artisan communities settled in Tripolia Bazaar, the well symbolised security, shared access, and collective survival. Even today, it remains part of the lived heritage of the area.

7. Present Condition and Emerging Concerns

However, increased population density, continuous pumping, and lack of protective buffers have placed growing stress on both the structure and the groundwater source.

8. Challenges and Conservation Issues

- Continuous motorised extraction increasing pressure on groundwater
- Risk of declining water table due to overuse
- Potential contamination from nearby waste and dense habitation
- Ageing structure requiring regular monitoring and repair
- Location within extremely narrow lanes restricts maintenance access

9. Conservation Priorities and Structural Needs

- Periodic structural assessment and strengthening
- Protection of the well mouth and immediate surroundings
- Community awareness on sustainable water use
- Recognition of the well as an urban heritage water structure
- Integration into local water conservation and heritage programmes

Devsthan Kuan

Type of water body: Well
Coordinates: Lat- 26.293746 ° Long.- 73.03301 °
Ward no: 45
Landmark: Near Neni Bai Ka mandir (Temple)

Devsthan Kuan

1. Introduction and Geographic Context

The Devsthan Department Well is located at approximately 26.2937° N, 73.0330° E, within the historic settlement zone of Jodhpur. The well forms part of an old temple complex, positioned on an elevated stone platform (chabutra), surrounded by remnants of earlier constructions and mature trees. Its placement within a sacred precinct reflects the traditional urban planning practice of integrating water sources with religious spaces.

At present, the site falls under the administrative jurisdiction of the Devsthan Department, indicating its continued recognition as a religious and heritage-linked asset within the city.

2. Historical Background and Community Memory

The well derives its identity from the adjoining temple, with its name closely associated with the presiding deity, reflecting strong links to local belief systems and devotional practices. Based on construction material, masonry style, and oral narratives shared during field engagement, the well is estimated to have originated in the medieval period or earlier, with subsequent repairs and modifications carried out over time.

Community members noted that the pairing of a temple and a water source was a deliberate planning choice, ensuring water availability for both ritual and everyday needs.

Elder residents recalled how the well was once central to religious observances and daily life:

“ मंदिर के साथ कुआँ होना परंपरा थी, क्योंकि बिना पानी के पूजा अधूरी मानी जाती थी। ”
(Having a well alongside the temple was a tradition; worship was considered incomplete without water.)

Such recollections underline the well’s role as both a sacred and functional structure embedded in the historic fabric of the city.

3. Structural Features and Water Architecture

The well is constructed using locally available sandstone, with thick masonry walls that reflect desert-adapted building techniques. It is set on a raised stone platform, enhancing both accessibility and protection from surface runoff contamination. The proximity of the well to the temple structure highlights the ritual importance of water in religious architecture.

The simplicity of ornamentation, combined with robust stonework, points to a functional yet durable design, intended to support long-term use under arid climatic conditions.

3.1 Technical Specifications

Type	Traditional well
Construction Material	Local sandstone
Structural Form	Circular well with stone masonry
Setting	Elevated chabutra within a temple complex
Water Source	Groundwater supported by rainwater percolation
Architectural Context	Integrated with religious architecture

4. Hydrology and Water Behaviour

The well historically functioned as a groundwater access point, sustained through natural recharge from rainfall and percolation. Its depth, thick stone lining, and shaded surroundings would have contributed to reduced evaporation and improved water retention.

In the arid context of Jodhpur, such temple-associated wells played a critical role as reliable water sources, particularly during periods of water scarcity.

5. Past Uses and Social Functions

In earlier times, the well supported a range of uses linked to both religious and community life. It provided water for ritual bathing, offerings, and temple activities, while also serving nearby residents for drinking water and domestic purposes.

Community members recalled how the well was an integral part of collective routines:

“ सुबह पूजा से पहले यहीं से पानी लिया जाता था, और लोग भी अपनी ज़रूरत के लिए आते थे। ”
(Before morning पूजा, water was drawn from here, and people also came for their daily needs.)

The well thus functioned as a shared resource, reinforcing social interaction and mutual dependence within the neighbourhood.

6. Cultural and Community Significance

The Devsthan Department Well holds enduring cultural value as part of a living religious landscape. The open temple courtyard, presence of trees such as neem or babool, and the integration of water architecture create a space conducive to collective worship and cultural exchange.

Residents highlighted the continuity of traditions associated with the site:

“ यह सिर्फ़ कुआँ नहीं है, यह हमारी परंपरा और आस्था का हिस्सा है। ”
(This is not just a well; it is part of our tradition and faith.)

Such sentiments reflect the well’s role in sustaining intangible heritage, including rituals, festivals, and oral traditions passed down across generations.

7. Present Condition and Emerging Concerns

Currently, the well remains partially in use for religious purposes but shows signs of neglect. Accumulation of waste and silt, along with reduced public engagement, has affected its visibility and functionality. Increased dependence on modern water supply systems has further diminished everyday reliance on the well.
Despite this, the structural integrity of the stone masonry remains largely intact, indicating strong potential for restoration.

8. Challenges and Conservation Issues

- Accumulation of garbage and silt within and around the well
- Declining awareness of traditional water systems
- Reduced routine maintenance and institutional oversight
- Over-reliance on modern piped water supply
- Limited documentation of the well's historical significance

9. Conservation Priorities and Structural Needs

- Protective repair of stone masonry and platform
- Cleaning and desilting of the well shaft
- Installation of informational signage highlighting historical and cultural value
- Re-linking the well to rainwater harvesting and recharge systems
- Community-led monitoring and periodic maintenance
- Coordination between Devsthan Department and local residents

Dhobi Kund

Type of water body: Pond
Coordinates: Lat- 26.309823° Long.-73.017548°
Ward no: 19
Landmark: Near Mehrangarh Fort

Dhobi kund

1. Introduction and Geographic Context

Dhobi Kund is located along the Mehrangarh Fort Road area in Jodhpur, Rajasthan, within a dry to semi-arid desert landscape. The water structure is set amidst rocky slopes and sparse vegetation and is constructed primarily of stone. The site includes a small built enclosure or chamber adjacent to the water body, indicating planned human use. Its location near the fort highlights its historical association with elite and service-based activities linked to the royal precinct.

2. Historical Background and Community Memory

According to local residents, Dhobi Kund was originally constructed for a specific functional purpose. It was used exclusively for washing clothes belonging to the royal family, ensuring that other water sources meant for drinking or ritual use were not contaminated. The presence of nearby chambers is remembered as evidence that washerfolk, particularly dhobis, used the space for resting while carrying out their work. Over time, the site came to be known as Dhobi Ghat, reflecting this association.

Community members narrated this history during participatory discussions:

“ यह कुंड राज परिवार के कपड़े धोने के लिए बनाया गया था, ताकि बाकी जलाशयों का पानी खराब न हो। ”
(This kund was built to wash the clothes of the royal family so that the water of other reservoirs would not get polluted.)

With time, its use expanded, and affluent families also began using the site. However, with the advent of washing machines and easy access to water within homes, the original function gradually declined.

3. Structural Features and Water Architecture

Dhobi Kund is a stone-built water structure adapted to the rocky terrain of the Mehrangarh area. The kund is designed to collect and store rainwater flowing down the surrounding slopes. Stone embankments and walls help retain water and prevent erosion, while the adjoining small structure suggests planned human activity associated with washing and resting.

3.1 Technical Specifications

Type	Kund/ Traditional rainwater storage tank
Primary Material	Locally available stone
Setting	Rocky slope near Mehrangarh Fort
Associated Structures	Small but chamber or resting space
Water Source	Rainwater runoff and surface flow

4. Hydrology and Water Behaviour

The kund functions as a rainwater harvesting structure, capturing runoff from surrounding rocky slopes during the monsoon. Its stone-lined construction helps reduce soil erosion and enhances water retention. The relatively compact surface area and depth contribute to reduced evaporation, making it suitable for water storage in an arid climate. Historically, the stored water supported both human use and groundwater recharge.

5. Past Uses and Social Functions

Historically, Dhobi Kund served as a specialised water source for washing clothes, particularly for royal and later elite households. This functional separation of water use reflects a nuanced understanding of water hygiene and management.

AThe site also supported informal social interaction among washerfolk, who spent extended hours at the kund.

A local resident recalled its everyday use:

“ पहले धोबी यहीं कपड़े धोते थे, और पास में थोड़ा आराम भी कर लेते थे। ”
(Earlier, washerfolk washed clothes here and also rested in the nearby room.)

In later years, the kund’s role diminished, and its use shifted towards informal bathing, swimming, and occasional Ganesh idol immersion.

6. Cultural and Community Significance

Dhobi Kund represents an important aspect of Rajasthan’s traditional water culture, where different water bodies were assigned specific uses to protect overall water quality. The structure also reflects the social organisation of labour and service communities within the historic city.

Community members expressed that the kund is a reminder of older systems of discipline and respect for water:

“ पहले हर काम के लिए अलग जलाशय होता था, और पानी की क़दर थी। ”
(Earlier, there were separate water bodies for different purposes, and water was respected.)

The site thus holds cultural value as a symbol of sustainable water ethics and social organisation.

7. Present Condition and Emerging Concerns

Today, Dhobi Kund is largely neglected. Its original function has ceased, and the site is used sporadically for informal swimming, bathing, and religious immersion activities. Lack of regular maintenance has led to physical degradation, and the absence of clear management increases safety and sanitation concerns.

8. Challenges and Conservation Issues

- Gradual neglect due to loss of original functional relevance
- Absence of routine cleaning and maintenance
- Risk of pollution from informal bathing and idol immersion
- Structural wear due to lack of conservation attention
- Limited public awareness of its historical and water heritage value

9. Conservation Priorities and Structural Needs

- Documentation and recognition of Dhobi Kund as a heritage water structure
- Structural assessment and basic repairs using traditional materials
- Cleaning and desilting to restore water-holding capacity
- Installation of safety measures to prevent accidents
- Community awareness initiatives highlighting its historical function
- Integration into local water heritage and conservation programmes

Fateh Sagar Talaab

Types of Water body: Talab (Reservoir)
Coordinates: Latitude: 26.296745° N, Longitude: 73.027788° E
Ward No.: 42
Landmark: Nera Nagori Gate

Fateh Sagar Talaab

1. Introduction and Geographic Context

The reservoir is situated near the palace of Fateh Kanwar, the Paswan (royal consort) of Maharaja Vijay Singh. Its location within a dense heritage precinct once contributed to a cooler microclimate and supported both human and ecological life in the surrounding neighbourhood.

2. Historical Background and Community Memory

Fateh Sagar Talaab was constructed to ensure water availability for the residential precinct of Fateh Kanwar after the establishment of her palace. Over time, the talab evolved into a vital religious and cultural centre for the surrounding communities.

Historical accounts and community memory suggest that the talaab was regarded as sacred and strictly protected. Dumping waste into the water body was socially prohibited, and the site was regularly cleaned and worshipped.

A local elder recalled:

“ पहले इस तालाब में कचरा डालना मना था, इसलिए पानी बिल्कुल साफ़ रहता था। ”
(Earlier, throwing waste into this pond was prohibited, and the water remained very clean.)

The presence of Ramanuj sect and Kabir Panth temples near the talab further strengthened its spiritual and social relevance.

3. Structural Features and Water Architecture

Fateh Sagar Talaab follows the traditional Jodhpuri talaab design, characterised by a square form, stone-lined embankments, and deep water-holding capacity. The reservoir was designed to store rainwater and exchange water with nearby water bodies such as Gulab Sagar, forming part of an integrated urban water system.

One of the most distinctive features of the talaab is the presence of 108 beris (stepped water access points) within the structure, lending strong religious symbolism to the site.

3.1 Technical Specifications

Shape	Square
Length × Width	Approximately 130 × 70 metres
Depth	Approximately 17 meters
Estimated Maximum Depth (historical accounts)	45-60 meters
Construction Material	Stone masonry (local sandstone)
Associated Features	108 beris, stone ghats, embankment walls
Hydrological Link	Connected with Gulab Sagar and nearby water systems

Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Fateh Sagar Talaab was historically part of a rainwater harvesting and filtration-based system, receiving monsoon runoff and maintaining water quality through natural sedimentation and percolation. Water exchange with Gulab Sagar helped regulate water levels and prevent stagnation.

In recent decades, the hydrological system has been severely disrupted due to the inflow of untreated wastewater and sewage from nearby drains, leading to contamination, eutrophication, and loss of ecological balance.

5. Past Uses and Social Functions

Historically, the talaab supported a wide range of uses:

- Water for religious offerings and idol worship
- Drinking water for nearby residents
- Water for livestock
- Domestic household needs
- Irrigation of gardens and small agricultural patches
- Community members remember the talab as a lively social and ritual space.

A resident shared:

“ यहाँ भगवान की सवारी नाव से निकाली जाती थी। ”
(Here, the deity’s procession used to be carried out by boat.)

The talaab also functioned as a gathering space during festivals and religious observances.

6. Cultural and Community Significance

Fateh Sagar Talaab held immense cultural importance and was a major site for religious events, including:

- Deepdaan on Kartik Purnima
- Dev Jhoolni Ekadashi
- Diwali celebrations
- Regular worship by the Brahmin community

A community narrative highlights its sacred status:

“ कार्तिक पूर्णिमा पर दीपदान होता था, और पूरा तालाब रोशनी से भर जाता था। ”
(On Kartik Purnima, lamps were floated, and the entire pond glowed with light.)

The talaab once supported rich aquatic life, including fish and turtles, reinforcing its ecological and spiritual value.

7. Present Condition and Emerging Concerns

At present, Fateh Sagar Talaab is in a severely degraded condition. Large volumes of sewage and drain water continuously enter the reservoir, rendering the water unfit for any use. Aquatic life has nearly disappeared, and foul odour and mosquito breeding have become major concerns.

Although limited religious activities continue, the historic vibrancy and sanctity of the site have significantly declined.

8. Challenges and Conservation Issues

- Heavy accumulation of plastic and solid waste
- Collapse of aquatic biodiversity
- Foul smell and mosquito infestation
- Structural damage to ghats and embankments

- Absence of regular cleaning and maintenance
- Decline in religious and cultural engagement
- Lack of community-led monitoring mechanisms
- Continuous inflow of untreated sewage and drain water

9. Conservation Priorities and Structural Needs

- Comprehensive cleaning and desilting of the reservoir
- Immediate diversion of sewage and drain inflows
- Restoration and repair of ghats and embankment walls
- Revival of traditional water inflow and filtration systems
- Regular water quality monitoring
- Reintroduction of controlled religious and cultural activities
- Community-based conservation and awareness programmes
- Integration of the talab into city-level heritage and water conservation planning

Gandero Ki Dhani Bawdi

Types of Water body: Stepwell
Coordinates: Latitude: 26.362491° N, Longitude: 72.962383° E
Ward No.: 2
Landmark: Near Gov. Girls senior Secondary School, Mandor


Gandero Ki Dhani Bawdi

1. Introduction and Geographic Context

Gandero Ki Dhani Baori is a historic stepwell located in the Mandor region of Jodhpur, Rajasthan, falling under Ward No. 2. The baori forms part of the older rural landscape surrounding Mandor and reflects traditional water management practices developed to sustain settlements in arid conditions. For decades, it served as a critical source of water for domestic, religious, and community needs.

The surrounding area includes dispersed residential clusters, open land, native vegetation, and a small shrine of Baba Ramdev Ji, reinforcing the baori's social and religious significance.

2. Historical Background and Community Memory

The baori is locally believed to be approximately 150 years old and was constructed through collective community effort at a time when no alternative drinking water sources existed in the area. Oral histories suggest that a stone inscription once existed at the site, though it is no longer visible.

The name “Gandero Ki Dhani Baori” is associated either with the Gandero community or the settlement known as Gandero Ki Dhani, indicating strong ties between the water structure and local identity. Historically, the baori retained water for nearly five months, making it a dependable seasonal source.

Community member / local resident shared:

“ यह बावड़ी का पानी पूरी धानी के लिए काफ़ी होता था, और यही सबसे भरोसेमंद स्रोत था। ”
(The water of this baori was sufficient for the entire settlement and was considered the most reliable source.)

3. Structural Features and Water Architecture

Gandero Ki Dhani Baori represents traditional Marwari stepwell architecture, adapted to local geology and rainfall patterns. Stones excavated during digging were reused for constructing the steps and retaining walls, demonstrating efficient material use.

A distinctive damru-shaped stone trough near the baori was historically used for drawing water with buckets and later with mechanical pumps. The stepped access allowed people to reach water at varying levels depending on seasonal availability.

3.1 Technical Specifications

Type of Water Structure	Baori (stepwell)
Plan Form	Approximately L-shaped
Length / Width	3–5 meters
Depth	Approximately 12–14 m
Construction Material	Locally available stone
Estimated Age	150 years
Water Retention Period (historical)	Up to 5 months
Associated Features	Stone steps, damru-shaped water trough, nearby Ramdev Ji shrine

4. Hydrology and Water Behaviour

The baori functioned as a rain-fed groundwater structure, collecting surface runoff and recharging subsurface aquifers. During the monsoon, water levels would rise steadily, gradually declining through the dry season.

Over time, natural inflow channels have been blocked, and the catchment area has been disturbed, resulting in complete drying of the structure today. No active water extraction system exists at present.

5. Past Uses and Social Functions

Historically, Gandero Ki Dhani Baori supported a wide range of everyday and ritual activities. It supplied drinking water to nearby households, water for livestock, and was an important stop for travellers.

It also functioned as a social space where women gathered for water-related rituals and daily interaction, making it central to community life.

Community member / local resident shared:

“ यहाँ से पानी लाना सिर्फ़ ज़रूरत नहीं था, बल्कि रोज़ का जीवन था। ”
(Fetching water from here was not just a necessity; it was part of everyday life.)

6. Cultural and Community Significance

The baori holds deep ritual and cultural value, particularly for life-cycle events. Women traditionally visited the baori after childbirth for purification rituals, as per local customs. Before weddings, housewarming ceremonies, and other auspicious occasions, bathing or water worship at the baori was considered शुभ (auspicious).

Shraddh and death-related rituals were also performed here, and the presence of Baba Ramdev Ji’s shrine further enhanced its sacred character.

Community member / local resident shared:

“ बच्चे के जन्म के बाद यहीं पूजा होती थी, और इस पानी को पवित्र माना जाता था। ”
(After the birth of a child, rituals were performed here, and the water was considered sacred.)

7. Present Condition and Emerging Concerns

At present, Gandero Ki Dhani Baori is in a severely deteriorated condition. The structure is unsafe to access, with collapsed sections, eroded stonework, and accumulated waste inside the baori. Water inflow has completely stopped, and the baori remains dry.

Encroachment, lack of maintenance, and absence of institutional responsibility have accelerated its decline.

8. Challenges and Conservation Issues

- Structural instability and risk of collapse
- Complete blockage of rainwater inflow channels
- Accumulation of garbage and debris
- Loss of original catchment area
- Encroachment and neglect
- Declining community engagement due to non-functionality

9. Conservation Priorities and Structural Needs

- Immediate structural assessment and stone repair
- Complete desilting and internal cleaning
- Restoration of traditional rainwater inflow channels
- Removal of encroachments and securing the site with a boundary
- Installation of signage highlighting historical and cultural significance
- Declaring the baori as a local heritage water structure
- Community-led monitoring and awareness initiatives
- Regular maintenance supported by municipal and heritage agencies

Ganga Bawdi

Type of water body: Bawdi (Stepwell)
Coordinates: Lat- 26.294395° Long.-73.020788°
Ward no: 32
Landmark: Near Katla Bazaar

Ganga Bawdi

1. Introduction and Geographic Context

Ganga Baori is located within the premises of Achaleshwar Mahadev Temple, near Ghantaghar Katla Bazaar in Ward 32 of Jodhpur. Situated in one of the city's oldest and most densely built areas, the baori forms an integral part of the religious and commercial landscape of the historic core. Despite intense urbanisation, it continues to function as an active water source and remains physically and socially connected to the temple complex and surrounding neighbourhood.

2. Historical Background and Community Memory

Ganga Baori was constructed several decades ago with the primary purpose of providing a dependable water source for the Achaleshwar Mahadev Temple and the surrounding settlement. Before the introduction of piped water systems, the baori fulfilled everyday needs including drinking water, ritual use, and temple maintenance.

A significant moment in the collective memory of the community is associated with events from approximately seventy years ago, following the arrival of Dada Darbar Satguru Shri Nepali Dada Ji at the temple. According to local belief, the quality of water in the baori changed during this period and became sweet, after having been saline earlier. This change is remembered as a defining moment in the history of the baori.

Community members recalled this transition in their own words:

“ पहले इस बावड़ी का पानी खारा था, लेकिन नेपाली दादा जी के आने के बाद यह मीठा हो गया। ”
(Earlier the water of this baori was saline, but after Nepali Dada Ji arrived, it became sweet.)

Another elder explained how this change shaped community trust in the bawdi:

“ तब से लोग इस पानी को पवित्र और पीने योग्य मानने लगे। ”
(Since then, people began to consider this water sacred and suitable for drinking.)

These narratives highlight how spiritual belief, lived experience, and environmental change together shaped the identity and continued use of Ganga Baori.

3. Structural Features and Water Architecture

Ganga Baori is a traditional stepwell constructed using locally available stone and lime mortar. The structure consists of a four-storey stepped system that allows access to water at different levels depending on seasonal variation. With a depth of approximately sixty feet, the baori is capable of retaining water for extended periods, reflecting a sound understanding of local hydrogeology and water storage needs.

3.1 Technical Specifications

Shape	Rectangular
Dimensions	Approximately 21.3 m × 7.6 m.
Depth	Approximately 18 m
Structural Type	Four-storey stepped baori (pol system)
Primary Material	Local stone with lime mortar
Water Source	Groundwater recharge supported by rainfall

4. Hydrology and Water Behaviour

The baori draws water primarily from groundwater recharge supported by rainfall and subsurface flows. Its depth enables access to relatively stable aquifers, which historically ensured year-round availability. The change in water quality remembered by the community is understood either as a spiritual occurrence or as a result of shifts in underground water movement. At present, the water is widely regarded as clean and sweet, reinforcing its continued use.

5. Cultural, Religious, and Social Significance

Located within the Achaleshwar Mahadev Temple complex, Ganga Baori holds strong religious significance. The water is used daily for jalabhishek, ritual offerings, and temple maintenance. It is also consumed by devotees and nearby residents, making the baori an essential component of both spiritual practice and daily life.

6. Ecology and Immediate Environment

Despite its location within a dense urban area, the baori creates a cooler microclimate due to its depth, stone construction, and the presence of water. Limited bird activity and small aquatic organisms indicate a modest but existing ecological function, though biodiversity potential remains constrained by surrounding development.

7. Present Condition and Emerging Concerns

Ganga Baori remains functional but shows signs of wear, including dirt accumulation within the stepped structure. Maintenance is currently undertaken by the Temple Management Committee, largely through traditional practices. With increasing use and urban pressure, systematic cleaning and structural inspection have become increasingly important.

8. Community Knowledge and Lived Experience

Community knowledge continues to guide the everyday use of Ganga Baori. Residents prefer the baori water for drinking due to its taste and perceived purity, and elders recall a time when it served as the primary water source for the entire locality. This shared knowledge reinforces the baori's status as a living heritage structure.

9. Conservation Needs and Restoration Priorities

Long-term sustainability of Ganga Bawdi requires regular cleaning, water quality monitoring, and structural maintenance. Coordination between temple authorities and municipal agencies is essential to ensure that conservation measures respect the sacred character of the site while safeguarding its physical integrity.

Ganglaav Talaab

Types of Water body- Pond
Coordinates: Latitude 26.293283° N, Longitude 73.011474° E
Ward No.:21
Landmark: Fatehpole Road, adjoining Kolari Mohalla, Sodagaran Mohalla

Ganglaav Talaab

1. Introduction and Geographic Context

Ganglaav Talaab is a historic urban water body located along Fatehpole Road, adjoining Kolari Mohalla, Sodagaran Mohalla, and the Ganglaav locality in Jodhpur, Rajasthan. The reservoir has long served as a critical water source for surrounding residential neighbourhoods and represents an important component of Jodhpur's traditional rainwater harvesting system.

Local accounts suggest that Ganglaav Talaab is approximately 250–300 years old, constructed during the period of the Rao Maharajas of Marwar. Historically, it functioned as a community-level water reservoir supporting drinking, bathing, livestock, and other daily needs. Despite its past prominence, the talab is currently in a severely degraded condition due to neglect, unchecked urbanisation, and pollution.

2. Historical Background and Community Memory

Ganglaav Talab is remembered by local residents as one of the major historic ponds of old Jodhpur. Oral histories indicate that the talab was developed as a rain-fed water storage system, carefully integrated with surrounding catchments and natural slopes. For several generations, residents of Sodagaran Mohalla, Kolari Mohalla, and adjacent areas depended on this pond for their everyday water requirements.

Elders recall that the pond remained active throughout the year and supported a wide range of domestic and livelihood activities.

A long-time resident shared:

“ पहले इस तालाब से पूरे मोहल्ले का काम चलता था— पीने, नहाने, सबके लिए यही जलस्रोत था। ”
(This pond met all the needs of the neighbourhood—for drinking, bathing, and everything else.)

The collective memory of Ganglaav Talab reflects its role not only as a water source but also as a shared community asset that sustained everyday life.

3. Structural Features and Water Architecture

Ganglaav Talab was originally designed as a large open reservoir, with strong stone ghats constructed along its periphery. These ghats included multiple stepped access points, allowing people to reach the water safely at different levels depending on seasonal fluctuations.

Local estimates suggest that the pond covered a substantial area, indicating its importance as a major storage structure within the city. The surrounding built fabric developed gradually around the talab, integrating residential areas with the water body.

3.1 Technical Specifications

Type	Talab (pond/reservoir)
Approximate Dimensions	300 × 400 metres
Construction	Stone-lined edges and ghats
Access Features	6–7 stepped ghats
Water Source	Rainwater runoff from surrounding settlements and open areas
Setting	Dense urban neighbourhood with historic residential clusters

4. Hydrology and Water Behaviour

Ganglaav Talaab functioned as a rainwater harvesting reservoir, collecting monsoon runoff from its catchment area. Historically, the open water surface allowed for gradual percolation, contributing to groundwater recharge and maintaining water availability well beyond the monsoon season.

At present, the hydrological functioning of the talaab is severely disrupted. The entire surface is covered with water hyacinth, preventing sunlight penetration, reducing oxygen levels, and obstructing natural water movement. Inflow of wastewater from nearby drains has further degraded water quality and storage capacity.

5. Past Uses and Social Functions

In earlier times, Ganglaav Talaab served as the social and functional heart of the neighbourhood. Women washed clothes at the ghats, people bathed daily, livestock were brought for drinking water, and even bullock carts were cleaned along the edges of the pond. During the monsoon, the filled talab offered a scenic and lively environment.

A resident recalled:

“ कपड़े धोना, नहाना, पशुओं को पानी पिलाना—सब यहीं होता था। ”
(Washing clothes, bathing, giving water to animals—everything happened here.)

The talaab thus played a vital role in shaping everyday routines and social interactions within the locality.

6. Cultural and Community Significance

Ganglaav Talaab continues to hold strong emotional and cultural value, especially for long-term residents. Many people associate the pond with childhood memories, seasonal festivals, and a sense of collective belonging. Even in its degraded state, the talab remains a symbol of the area's shared heritage.

A local elder expressed this attachment:

" आज भी जब इस तालाब को देखते हैं, पुराना समय याद आ जाता है। "
(Even today, when we look at this pond, memories of earlier times come back.)

The loss of the talab's health is therefore experienced not only as an environmental issue but also as a cultural and social loss.

7. Present Condition and Emerging Concerns

Currently, Ganglaav Talaab is in a highly neglected condition. The pond is completely covered with water hyacinth, and the stone embankments, ghats, and steps have suffered extensive damage. Solid waste, plastic, animal waste, and domestic garbage are visible along the edges.

Local residents reported that no cleaning activity has taken place for the last 6–8 months, allowing the condition to worsen. Unregulated inflow from nearby drains has further polluted the water and reduced its holding capacity.

8. Challenges and Conservation Issues

- Complete coverage of the water surface by water hyacinth
- Structural damage to stone walls, ghats, and steps
- Continuous inflow of polluted water from nearby drains
- Accumulation of plastic, solid waste, and animal waste
- Decline in water storage and recharge capacity
- Absence of regular maintenance and monitoring
- Encroachment pressure from surrounding urban development

9. Conservation Priorities and Structural Needs

- Immediate removal of water hyacinth using manual and mechanical methods
- Regular monitoring to prevent regrowth of aquatic weeds
- Repair and restoration of damaged ghats, steps, and boundary walls
- Complete diversion of wastewater and drain inflows
- Desilting and cleaning of the pond bed to restore depth
- Reactivation of rainwater inflow channels
- Formation of a local lake protection committee involving residents
- Community awareness campaigns discouraging waste dumping
- Revival of the talaab as a functional rainwater harvesting structure and urban ecological asset

Golnaadi Bawdi

Types of Water body: Stepwell
Coordinates: Latitude: 26.301604° N, Longitude: 73.023432° E
Ward No.: 49
Landmark: Ummed Chowk–Golnaadi area

Golnaadi Bawdi

1. Introduction and Geographic Context

Golnaadi Stepwell is located in Ward No. 49, Ummed Chowk–Golnaadi area of Jodhpur city, Rajasthan, within the historic fabric of the old city. It is a traditional bawdi (stepwell) constructed primarily for rainwater harvesting and groundwater access in an arid environment. The structure lies within a densely inhabited neighbourhood, surrounded by residential buildings, narrow lanes, and an open ground that earlier functioned as a naadi (pond).

Historically, the stepwell formed an integral part of a larger water system consisting of a circular naadi and underground channels. Even today, despite surface-level changes, the bawdi remains water-filled throughout the year, indicating its continued hydrological relevance.

2. Historical Background and Community Memory

Based on community narratives and local testimonies, Golnaadi Stepwell is estimated to be around 400–500 years old. Originally, the site had a circular naadi that collected ainwater from all four directions. The stepwell was constructed within this naadi, and the

area came to be known as “Golnaadi” because of its circular water body.

Over time, the nadi was filled and converted into an open ground, but the bawdi continued to function independently. Elderly residents recalled that the water was once clean, sweet, and fit for drinking, and the structure served as a primary source of water for the surrounding settlement.

One local resident shared:

“ आज भी यह बावड़ी हमारे लिए यादों का स्रोत है। पहले इसका रोज़ाना उपयोग होता था—पीने, खेती, पूजा और सामूहिक जीवन की ज़रूरतों के लिए। अब इसका इस्तेमाल बहुत कम हो गया है। ”
(Even today this stepwell is a source of memories for us. Earlier it was used daily, but now its use has reduced significantly.)

These memories highlight the gradual decline in water quality and the changing relationship between the community and the stepwell.

3. Structural Features and Water Architecture

Golnaadi Stepwell is a rectangular stone structure constructed using locally available Ghotu stone. It follows traditional stepwell architecture, with stepped access leading deep into the structure to reach the water level. The design reflects an understanding of groundwater behaviour and long-term water storage.

The interior walls of the bawdi feature carvings and motifs of animals and birds, indicating the aesthetic and cultural considerations embedded in its construction. Pillar-like structural elements support the stepped pathways, ensuring stability at greater depths.

3.1 Technical Specifications

Type	Stepwell (Bawdi)
Construction Material	Ghotu stone
Shape	Rectangular
Approximate Length	30 meters
Approximate Width	3-4 meters
Depth	Approx. 30 meter
Access	Multiple stepped entries supported by structural pillars

4. Hydrology and Water Behaviour

The stepwell is fed by a combination of rainwater infiltration and underground water channels. While the open ground above the structure temporarily holds rainwater during the monsoon and dries within a few days, the bawdi itself retains water throughout the year.

In recent years, rising water levels have been observed, leading to seepage into underground portions of nearby houses. This suggests changes in subsurface flow patterns and highlights the need for careful hydrological assessment as part of conservation planning.

5. Past Uses and Social Functions

Historically, Golnaadi Stepwell was a major source of drinking water, domestic use, livestock watering, and religious bathing. It played a central role in everyday life, especially during dry seasons when other sources were scarce.

Residents recalled its importance:

“ यह बावड़ी सिर्फ़ पानी का ज़रिया नहीं थी, बल्कि हमारे रोज़मर्रा के जीवन और सामाजिक जीवन का हिस्सा थी। ”
(This stepwell was not just a source of water; it was part of our everyday and social life.)

The stepwell also functioned as a social space where people gathered, interacted, and shared daily routines, reinforcing community bonds.

6. Cultural and Community Significance

Golnaadi Stepwell holds strong cultural and emotional significance for the local community. It is remembered as a shared heritage space linked to collective memory, seasonal rhythms, and traditional water wisdom.

A community member expressed:

“ आज भी यह बावड़ी हमारे लिए यादों और विरासत की निशानी है। पहले इसका रोज़ाना उपयोग होता था —पीने, खेती, पूजा और सामूहिक जीवन की ज़रूरतों के लिए। अब इसका इस्तेमाल सीमित हो गया है। ”
(Even today this stepwell is a symbol of memories and heritage for us, even though its use has now become limited.)

Despite restricted access due to safety measures, the site continues to attract local residents, students, and researchers interested in traditional water systems.

7. Present Condition and Emerging Concerns

At present, the stepwell continues to hold water year-round, but its condition has deteriorated. Silt accumulation, plastic waste, and other debris are visible in the water. Following a past incident of suicide, iron grills and gates have been installed, limiting access and everyday use.

The stone walls show signs of damage, and soil erosion is visible along the edges. The water is no longer suitable for drinking and is now used only in a limited manner for animals or non-potable domestic purposes.

8. Challenges and Conservation Issues

Key challenges identified through field observation and community testimony include:

- Accumulation of silt and solid waste
- Damage to stone walls and structural elements
- Blocked or degraded inflow channels from the catchment area
- Decline in community use and stewardship
- Lack of regular cleaning, maintenance, and institutional responsibility

A local resident noted:

“ गोलानदी की यह बावड़ी बहुत पुरानी है। पहले यहाँ का पानी साफ़ और भरोसेमंद था, जिससे पीने, खेती और सामूहिक जीवन की ज़रूरतें पूरी होती थीं। आज यह बावड़ी हमारे लिए विरासत और स्मृति की निशानी है, लेकिन इसे बचाने के लिए सफ़ाई और मरम्मत बेहद ज़रूरी हो गई है। ”
(This Golnadi stepwell is very old. Earlier the water here was clean, but today cleaning and repair have become essential to save it.)

9. Conservation Priorities and Structural Needs

- Desilting of the bawdi through manual and mechanical methods
- Restoration and cleaning of catchment and inflow channels
- Structural repair of damaged stone walls using traditional masonry techniques
- Improvement of safety grills and access systems
- Formation of a local water conservation committee for community participation
- Installation of information boards detailing historical significance, rules, and safety guidelines

Govardhan Talaab

Types of Water body: Pond
Coordinates: Latitude: 26.296853° N, Longitude: 73.006392° E
Ward No.: 19
Landmark: Near Chandpole area

Govardhan Talab

1. Introduction and Geographic Context

Govardhan Talaab is a traditional water body located in Ward No. 19, Chandpol area of Jodhpur, Rajasthan, in close proximity to a historic Shiva temple. The talaab has historically served the surrounding residential settlements and functioned as a vital community water source. Its location within the dense fabric of the old city highlights its importance in sustaining everyday life in a water-scarce, arid environment.

The talaab also contributes to the local microclimate by moderating temperatures and providing ecological relief in an otherwise hot and dry urban setting.

2. Historical Background and Community Memory

Govardhan Talaab derives its name from long-standing religious and cultural traditions practiced by the local community. Historically, on the occasion of Dhanteras, women collected soil from this talab to create symbolic forms of Goddess Lakshmi and performed Govardhan Puja outside their homes. Over time, these ritual practices led to the water body being popularly known as Gordhan Taalab.

Elders from the Chandpol area recall that the talaab was among the primary sources of drinking water for the locality and was known for its cleanliness and reliability, especially during the post-monsoon period.

A community member shared:

“ पहले चाँदपोल के लोग इसी तालाब का पानी पीते थे। यह बहुत पवित्र और साफ़ माना जाता था। ”
(Earlier, residents of Chandpol depended on this pond for drinking water, and it was considered pure and clean)

3. Structural Features and Water Architecture

Govardhan Talaab reflects traditional stone-based water architecture adapted to local climatic and geological conditions. The talaab was originally constructed with stone-lined edges and steps (ghats) that allowed easy access to water. These steps also functioned as social spaces where people gathered for daily activities.

The reservoir was designed to store rainwater efficiently, with natural slopes guiding runoff into the talab. The surrounding stone embankments helped protect the structure and maintain its storage capacity.

3.1 Technical Specifications

Type of Water Structure	Talaab (Traditional Reservoir)
Approximate Dimensions	Length ≈ 61 m, Width ≈ 46 m, Depth ≈ 15 m.
Construction Material	Local stone masonry
Estimated Age	Several centuries old
Associated Features	Stone steps (ghats), embankment walls
Nearby Landmark	Historic Shiva Temple

Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Govardhan Talaab primarily functioned as a rainwater harvesting structure, collecting runoff from nearby catchments during the monsoon. The depth of the reservoir allowed water to be retained for extended periods, ensuring availability even during dry months.

In earlier times, the talaab contributed to groundwater recharge and supported nearby wells. However, blocked inlets, accumulation of silt, and lack of regular maintenance have disrupted its natural hydrological functioning.

5. Past Uses and Social Functions

Historically, Govardhan Talaab supported multiple domestic and social needs, including:

- Drinking water
- Bathing and washing
- Household uses
- Religious rituals and ceremonial practices

The talaab served as a daily gathering space, particularly for women, reinforcing social bonds within the community.

Community members shared:

“ यह तालाब सिर्फ़ पानी का साधन नहीं था, बल्कि हमारी रोज़ की ज़िंदगी का हिस्सा था। ”
(This pond was not just a source of water; it was an integral part of our everyday life.)

6. Cultural and Community Significance

Govardhan Talaab holds deep religious and cultural significance within the old city of Jodhpur. Ritual bathing, worship, and ceremonies associated with Dhanteras and Govardhan Puja were traditionally performed here, and its proximity to a Shiva temple reinforced its status as a sacred space. For long-term residents, the talab symbolises collective memory, faith, and the continuity of local traditions.

The soil of Govardhan Talaab was historically regarded as sacred and associated with Goddess Lakshmi. Women from the inner-city areas of Chandpol would collect this soil on Dhanteras, take it home, and worship it as a symbol of prosperity. However, the deterioration of the talab due to debris and neglect gradually weakened this ritual connection. Today, the practice has shifted, and soil for Dhanteras rituals is instead collected from Hanumangarh, reflecting how environmental degradation has led to the displacement of long-standing cultural practices linked to this historic water body.

7. Present Condition and Emerging Concerns

At present, Govardhan Talaab is in a state of neglect. Field observations and community feedback indicate:

- Structural damage to stone embankments and steps
- Accumulation of garbage and plastic waste
- Heavy silt deposition reducing water-holding capacity
- Growth of algae and stagnant water conditions
- Encroachment along the edges
- Inadequate inflow due to blocked drainage channels
- Water quality has visibly deteriorated, and the talab no longer functions as a reliable water source.

8. Challenges and Conservation Issues

- Broken stone walls and eroded ghats
- Thick silt layer reducing storage capacity by an estimated 30–40%
- Solid waste dumping and plastic pollution
- Encroachment and misuse of peripheral areas
- Blocked rainwater inlets
- Absence of regular cleaning and monitoring
- Declining religious and community engagement due to deterioration

9. Conservation Priorities and Structural Needs

To restore Govardhan Talaab as a functional and cultural water body, the following actions are prioritised:

- Comprehensive desilting to restore original depth
- Repair and strengthening of stone embankments and ghats
- Clearing and rehabilitation of rainwater inflow channels
- Prevention of wastewater and solid waste entry
- Demarcation and protection of the buffer zone to prevent encroachment
- Plantation and creation of a green belt around the talab
- Installation of signage highlighting heritage value and penalties for dumping
- Formation of a local community monitoring committee, involving women and youth
- Awareness programmes linking water conservation with cultural traditions

Govinda (Gorindha) Bawdi

Types of Water body: Stepwell
Coordinates: Latitude 26.291873, Longitude 73.022212
Ward No.: 32
Landmark: Rawaton Ka Bas

Govinda (Gorindha) Bawdi

1. Introduction and Geographic Context

Govinda (locally known as Goradhay) Bawdi is located in Rawaton Ka Bas, Jodhpur city (Ward No. 32), in the historic Tripolia Bazaar area. It is a traditional stepwell (bawdi) that forms part of Jodhpur's historic urban water system. The bawdi is over a century old and has historically played an important role in local water management, cultural life, and social activities of the surrounding settlement.

Situated within a dense commercial–residential zone, the bawdi reflects the close integration of water infrastructure with marketplaces, havelis, and everyday urban life in historic Jodhpur.

2. Historical Background and Community Memory

Govinda (Goradhay) Bawdi is believed to have been constructed around 100 years ago during the princely period, primarily to meet the bathing and daily water requirements of kings and royal households. At that time, the Tripolia Bazaar area functioned as a major centre of trade, residence, and royal-linked institutions, creating the need for a reliable and well-managed water source.

The nearby Pokaran Haveli stands as evidence of the area's royal and mercantile importance. Over time, the bawdi also became accessible to local traders and residents, strengthening its role as a shared community water source.

Shared by an elder resident:

" पहले यह बावड़ी राजा–महाराजाओं के काम आती थी, और बाद में आम लोगों के जीवन का सहारा बनी। इसके पानी को बहुत साफ़ और पवित्र माना जाता था। "
(Earlier this stepwell was used by kings and later by common people. Its water was considered very clean.)

3. Structural Features and Water Architecture

Govinda Bawdi follows traditional Rajasthani water architecture. It is a rectangular stepwell constructed with stone masonry. The structure includes two pols (stepped chambers) that allowed users to descend gradually to the water level. Thick stone walls provided stability and helped regulate temperature and evaporation.

Historically, the bawdi was connected to nearby stepwells and groundwater sources, forming part of an interconnected subsurface water network that helped maintain water levels throughout the year.

3.1 Technical Specifications

Shape	Rectangular
Approximate Dimensions	12 × 18 metres
Depth	Approximately 21 m.
Construction Material:	Stone masonry

4. Hydrology and Water Behaviour

Govinda Bawdi is connected to an underground water storage and recharge system. Rainwater and subsurface flows from surrounding areas would slowly percolate into the bawdi, keeping it replenished. Natural filtration through soil and stone layers ensured relatively clean water.

At present, groundwater pollution, waste dumping, and structural damage have adversely affected both water quality and storage capacity. The water from the bawdi is now mechanically extracted and supplied to a factory in the Kudi Bhagtasani area.

5. Past Uses and Social Functions

Historically, the bawdi served multiple purposes. It was used for royal bathing, domestic water needs of traders and residents, religious rituals, and watering of animals and birds. The presence of fish and turtles in the water indicated good water quality and ecological balance.

Shared by a local resident:

“ यह बावड़ी केवल पानी का स्रोत नहीं थी, बल्कि धार्मिक अनुष्ठानों और सामाजिक कामों के लिए भी इस्तेमाल होती थी। यह बाज़ार की ज़िंदगी का हिस्सा थी। ”
(The water of this stepwell was used for religious rituals and social activities. It was part of the life of the local Market.)

6. Cultural and Community Significance

Govinda Bawdi was deeply embedded in the cultural life of the Tripolia Bazaar area. People gathered here during festivals, religious occasions, and important community discussions. Its association with royal bathing gave it a distinct historical and cultural prestige.

Despite its present condition, the bawdi continues to evoke strong memories and emotional connections among long-term residents.

Shared by a Woman Resident:

“ आज भी यह बावड़ी हमारे लिए यादों की जगह है, भले ही इसका उपयोग अब पहले जैसा नहीं रहा। ”
(Even today this stepwell is a place of memories for us, even though its use is no longer the same.)

7. Present Condition and Emerging Concerns

Currently, Govinda Bawdi is in a deteriorated condition. Solid waste and garbage are frequently dumped into the water. Cracks have developed in the stone walls, indicating serious structural stress. A motor installed by the Municipal Corporation is operated locally to extract water.

Biodiversity such as fish and turtles has nearly disappeared. Although periodic cleanliness drives have been undertaken by environmental volunteers, these efforts remain limited in scale.

8. Challenges and Conservation Issues

Major challenges include:

- Structural damage and cracks in stone walls
- Dumping of garbage and polluted water inflow
- Encroachment and blockage of natural water pathways
- Poor condition of steps and pols
- Declining groundwater quality
- Limited municipal monitoring and maintenance

Shared by an elder resident:

“ अगर बावड़ी के चारों तरफ़ सुरक्षा और सफ़ाई हो, तो लोग कचरा डालना बंद कर देंगे। ”
(If safety measures and cleanliness are ensured around the stepwell, people will stop dumping waste.)

9. Conservation Priorities and Structural Needs

- Repair and strengthening of damaged stone walls
- Installation of iron grills around the bawdi
- Restoration of steps and both pols
- Water purification and solid waste management measures
- Removal of encroachments and reopening of natural water routes
- Installation of information boards and local beautification
- Community engagement in conservation drives
- Revival of biodiversity through improved water quality

Gulab Sagar

Types of Water body: Pond
Coordinates: Latitude: 26.297279° N, Longitude: 73.024911° E
Ward No.:38
Landmark: Sardar Market and Sardar Market area (Girdikot)

Gulab Sagar

1. Introduction and Geographic Context

Gulab Sagar is a prominent historic water body located in the heart of Jodhpur city, Rajasthan, and falls under Ward No. 38. Situated near the Sardar Market and Sardar Market area (Girdikot) built during the reign of Maharaja Vijay Singh, this talab has been an integral part of Jodhpur's traditional urban water management system.

The surrounding area today includes dense residential settlements, educational institutions, and heritage structures. The presence of Gulab Sagar historically contributed to a relatively cooler microclimate and supported urban life in the walled city area.

2. Historical Background and Community Memory

Gulab Sagar was constructed during the rule of the Jodhpur kings to meet the growing water needs of the expanding city. Historical narratives link its construction to Maharaja Vijay Singh, near the Paswan Palace, which enhanced both the functional and aesthetic value of the area.

Elders recall that Gulab Sagar was once known for its clean, deep water and was a dependable source for both daily and ceremonial needs. It formed a vital part of the interconnected water system of old Jodhpur.

A local elder shared:

“पहले गुलाब सागर का पानी इतना साफ़ होता था कि लोग बिना किसी डर के उसका इस्तेमाल करते थे। ” (Earlier, the water of Gulab Sagar was so clean that it could be used without hesitation.)

The talab was not merely a water source but a landmark embedded in the collective memory of the old city.

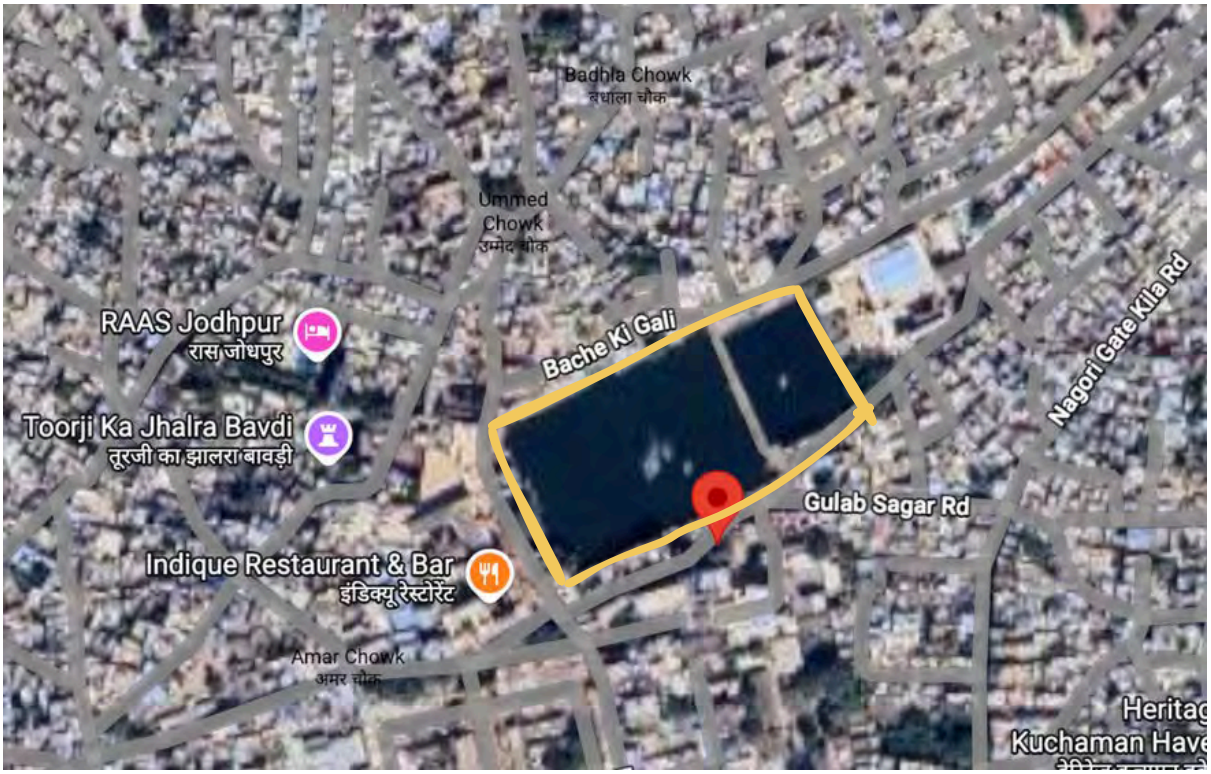
3. Structural Features and Water Architecture

Gulab Sagar represents a fine example of traditional Rajasthani water architecture. The reservoir is rectangular in shape and constructed using locally available red sandstone. Strong stone embankments and ghats were built to facilitate access and long-term water retention.

The proximity of Paswan Palace added architectural harmony, making Gulab Sagar both a utilitarian and visual element in the city’s landscape.

3.1 Technical Specifications

Type	Talab (Reservoir)
Length	Approximately 150 meters
Width:	Approximately 90 meters
Depth	Around 20 meters
Shape	Rectangular
Construction Material	Red sandstone
Associated Structures	Stone ghats, embankment walls, palace complex



Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Historically, Gulab Sagar received water through rainfall runoff from surrounding catchments, nearby hills, and traditional channels. This ensured sustained water availability well beyond the monsoon season.

In the present scenario, water is also supplied through the Balsamand canal, while untreated wastewater and sewage from urban drains have severely altered its hydrological balance. Pollution has significantly reduced water quality and ecological health.

5. Past Uses and Social Functions

In earlier times, Gulab Sagar supported a wide range of daily and livelihood-related activities. Its water was used for drinking, household purposes, irrigation of gardens, agriculture, and watering animals and birds. The talab also served as a social space where people gathered, interacted, and carried out routine activities.

A resident recalled:

“ यह तालाब सिर्फ़ पानी का स्रोत नहीं था, यह शहर के जीवन का हिस्सा था। ”
(This pond was not just a water source; it was a part of the city’s everyday life.)

Thus, Gulab Sagar functioned as both a resource and a social commons.

6. Cultural and Community Significance

Gulab Sagar has long been associated with religious and cultural activities. Festivals such as Ganesh Chaturthi immersion, Devjhoolni Gyaras, and other local rituals were regularly organised here. Community members participated in collective worship, lamp offerings (deepdaan), and processions.

A community member shared:

“ गणेश विसर्जन और देवझूलनी ग्यारस के दिन गुलाब सागर पूरे शहर का केंद्र बन जाता था। ”
(On occasions like Ganesh immersion and Devjhoolni Gyaras, Gulab Sagar became the centre of the entire city.)

Apart from rituals, the talab also supported biodiversity, with fish, turtles, ducks, and aquatic plants forming part of its ecosystem.

7. Present Condition and Emerging Concerns

At present, Gulab Sagar is facing severe environmental stress. Although a large budget was once sanctioned for its beautification and cleaning, the outcomes remain inadequate. The inflow of sewage and polluted drains has rendered the water unfit for domestic or ritual use.

While some aquatic life still exists, its population has declined sharply. Foul odour, mosquito breeding, and deteriorating water quality have become major concerns for nearby residents.

8. Challenges and Conservation Issues

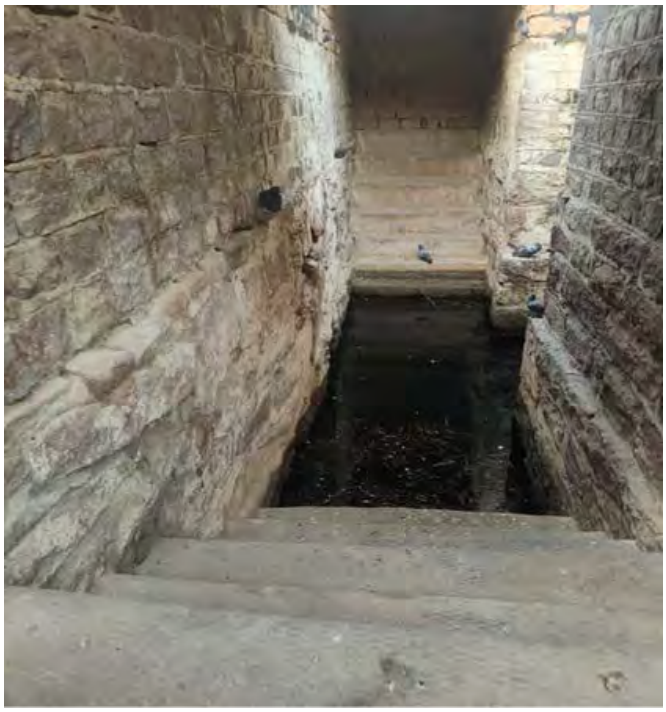
- Inflow of untreated sewage and dirty drains
- Severe water pollution and foul smell
- Decline in aquatic biodiversity
- Encroachment and pressure from dense urban activities
- Irregular cleaning and maintenance
- Incomplete implementation of beautification projects
- Blocked traditional water inflow channels

9. Conservation Priorities and Structural Needs

- Immediate diversion and complete stoppage of sewage inflow
- Scientific water treatment and purification
- Restoration of traditional inflow channels
- Regular desilting and removal of pollutants
- Repair and conservation of ghats and embankment walls
- Community-led cleanliness and monitoring initiatives
- Awareness programmes highlighting Gulab Sagar’s heritage value
- Integration of heritage conservation with urban planning

Jahalarao Bawdi

Types of Water body: Stepwell
Coordinates: Latitude: 26.352052° N, Longitude: 73.035218° E
Ward No.: 59
Landmark: within the Mandore Garden complex



Jahalarao Bawdi

1. Introduction and Geographic Context

Jahalarao Bawdi is a historic stepwell-like water structure located within the Mandore Garden complex in Jodhpur, Rajasthan. The Mandore region once served as the principal seat of the Rathore rulers, leading to the development of several sophisticated water structures to meet royal, religious, and community needs.

Jahalarao Bawdi functioned as an important rainwater harvesting and storage structure and remains closely associated with Mandore's gardens, temples, cenotaphs, and heritage monuments.

2. Historical Background and Community Memory

Historical accounts suggest that Jahalarao Bawdi was constructed during the seventeenth to eighteenth century as part of the Mandore revenue and royal garden landscape. The structure was designed to meet the water requirements of royal gardens, nearby settlements, and visitors to Mandore's temples and memorials.

Local memory associates the bawdi with Mandore's ceremonial and spiritual life, where water was used for religious rituals, daily needs, and to support the lush garden environment that once characterised the area. The structure reflects the broader tradition of water conservation prevalent across the Sursagar–Mandore region.

3. Structural Features and Water Architecture

Jahalarao Bawdi is a stepwell-style jahalarao with a multi-tiered, stepped design, where the central portion forms the deepest water-holding zone. The stepped ghats allow access to water at varying levels depending on seasonal fluctuation.

The structure is built primarily of sandstone and features traditional stone carving, protective boundary walls, and platforms that change with the water level. Inlet channels were designed to guide rainwater efficiently into the jhalara from surrounding slopes and garden areas.

3.1 Technical Specifications

Type of Water Structure	Jhalara / Stepwell-like structure
Length	Approximately 60–90 metres
Width	Approximately 30–50 metres
Depth	Approximately 6–9 metres (increases during monsoon)
Form	Stepped, multi-level structure with deepest central basin
Construction Material	Sandstone masonry
Water Source	Rainwater-fed

4. Hydrology and Water Behaviour

Jahalarao Bawdi functions primarily as a rain-fed water structure, collecting runoff from the Mandore hills and garden catchment. During the monsoon season, the structure fills rapidly due to its sloped catchment and inlet channels.

In summer months, the water level drops significantly, reflecting seasonal dependence and gradual silt accumulation that has reduced storage capacity over time.

4.1 Ecological Profile and Natural Life

Historically, the presence of water supported vegetation within Mandore Garden and contributed to a cooler microclimate in the surrounding area. The jhalara likely supported aquatic organisms, birds, and insects, forming a small but significant ecological niche within the arid landscape.

Over time, siltation, reduced water retention, and declining maintenance have weakened these ecological functions. While trees and garden vegetation still benefit from the water, biodiversity has reduced, and the structure now plays a limited ecological role compared to its past.

5. Past Uses and Social Functions

In earlier periods, Jahalarao Bawdi served multiple functions. Its water was used for drinking and domestic needs, religious rituals such as tarpan and bathing, and for livestock. The jahalarao also provided cool drinking water to travellers and visitors to Mandore's monuments.

It formed an integral part of royal garden maintenance and temple activities, reflecting its role as both a utilitarian and ceremonial water structure.

6. Cultural and Community Significance

Jahalarao Bawdi stands as an important symbol of Jodhpur's traditional water culture and heritage engineering. It has long been associated with religious rites, ancestral rituals, and social gatherings linked to Mandore's temples and memorials.

The structure contributes to Mandore Garden's identity as a historic landscape where water, architecture, religion, and ecology were closely interwoven. Even today, visitors view the jhalara as a visible reminder of the region's water wisdom.

7. Present Condition and Emerging Concerns

At present, Jahalarao Bawdi is no longer used for domestic or ritual water needs. Its water is primarily utilised for irrigating nearby trees and plants.

Structural wear, reduced inflow, and lack of regular maintenance have affected its condition. Visitor movement and tourism pressure have also introduced waste and physical stress on the structure.

7.1 Ecological Degradation

Silt accumulation and disrupted inflow channels have reduced water retention capacity. Declining water levels during summer months have limited the structure's ability to support aquatic life and maintain microclimatic benefits. Climate variability has further affected rainfall patterns and recharge behaviour.

8. Challenges and Conservation Issues

- Silt accumulation reducing storage capacity
- Partial damage to retaining walls and stepped ghats
- Blocked or disrupted rainwater inlet channels
- Declining water quality
- Extremely low water levels during summer
- Waste disposal by visitors
- Absence of adequate lighting and safety barriers

9. Conservation Priorities and Structural Needs

- Scientific desilting to restore water-holding capacity
- Structural repair of ghats, walls, and platforms
- Cleaning and revival of catchment and inlet channels
- Installation of safety railings and warning signage
- Introduction of solar or LED-based lighting
- Environment-friendly visitor management practices
- Integrated conservation planning with Mandore Garden authorities

Jalra Bera (Nath Ji ka Asan)

Types of Water body: Step pond
Coordinates: Lat: 26.3112152, Long: 73.0327195
Ward No.: 53
Landmark: Near Mahamandir Area

Jalra Bera (Nath Ji ka Asan)

1. Introduction and Geographic Context

Jalra Bera, locally known as Nath Ji ka Asan, is a historic step pond (jhalara) located in the Mahamandir area of Jodhpur, Rajasthan. The site forms part of Jodhpur's traditional water management landscape and is closely associated with religious institutions of the Nath sect. Beyond its function as a water source, Jalra Bera represents an important intersection of water architecture, spiritual practice, and community life in the old city.

The step pond is embedded within a dense historic settlement and temple zone, influencing the local microclimate and serving as a visual and cultural landmark within the Mahamandir precinct.

2. Historical Background and Community Memory

Jalra Bera has long been associated with the Nath sect due to its proximity to the Jalandhar Nath Ji temple and the Mahamandir religious complex. The name Nath Ji ka Asan reflects its role as a resting, ritual, and water-use space for Nath yogis and saints who inhabited and travelled through this area.

Historically, the water of Jalra Bera was regarded as exceptionally clean and sacred. It was used by Brahmin households for cooking, by nearby residents for drinking purposes, and for irrigating surrounding gardens and green spaces. Community memory consistently recalls the stepwell as a dependable and respected source of water.

A local resident shared:

“इसे झालरे का पानी इतना साफ़ माना जाता था कि ब्राह्मणों की रसोई में भी इसी का इस्तेमाल होता था।” (The water of this stepwell was considered so pure that it was used even in Brahmin households for cooking.)

These memories underline the social trust placed in the water quality and the centrality of Jalra Bera in everyday life.

3. Structural Features and Water Architecture

Jalra Bera is an example of traditional Marwari stone architecture, designed to allow gradual access to water across seasonal fluctuations. The structure consists of deep descending stairways, arched corridors, and thick stone retaining walls that provide both structural stability and thermal comfort.

The architectural form ensures reduced evaporation, shaded water surfaces, and controlled access points, making it well suited to the arid climate of Marwar. The stepwell’s scale and depth indicate its role as a major storage structure rather than a small neighbourhood well.

3.1 Technical Specifications

Type	Jhalara (Stepwell)
Approximate Depth	Around 90 metres
Number of Steps	Approximately 500
Construction Material	Local sandstone
Architectural Elements	Stepped access, arched galleries, stone-lined walls
Associated Religious Structure	Jalandhar Nath Ji Temple

4. Hydrology and Water Behaviour

Jalra Bera functioned as a rain-fed structure, collecting runoff from surrounding catchments and built-up areas. The depth of the jhalara allowed it to retain water for long durations, even during dry periods. Historically, it contributed to local groundwater recharge and ensured year-round water availability.

In recent times, natural inflow and outflow mechanisms have been disrupted, leading to stagnant water conditions and declining quality.

4.1 Ecological Profile and Natural Life

Earlier, the stepwell supported a modest aquatic ecosystem, including small fish and amphibians, while its shaded environment attracted birds and provided cooling benefits to the surrounding area. Vegetation around the structure helped stabilise the microclimate.
At present, algal growth, waste accumulation, and reduced circulation have diminished biodiversity. Loss of clean water has directly impacted the ecological services once provided by the jhalara.

5. Past Uses and Social Functions

Historically, Jalra Bera served multiple functions:

- Drinking water source for nearby households
- Cooking water for religious and Brahmin households
- Irrigation of adjacent gardens
- Water access for travelling saints and ascetics
- A resting and social interaction space

Community member / local resident shared:

“ यह कुआँ सिर्फ़ पानी लेने की जगह नहीं था, साधु और लोग यहीं रुकते भी थे। ”
(This was not just a place to collect water; saints and local people also rested here.)

6. Cultural and Community Significance

The stepwell holds strong cultural and spiritual significance due to its association with the Nath tradition. It functioned as a sacred water source linked to religious discipline, ritual purity, and daily worship practices.

For local residents, Jalra Bera symbolises continuity of faith, traditional knowledge, and collective memory. Its potential as a heritage and cultural tourism site further enhances its contemporary relevance.

7. Present Condition and Emerging Concerns

Currently, Jalra Bera faces serious neglect. Water stagnation, algal growth, and waste accumulation have rendered the water non-potable. The absence of regular maintenance has also raised safety concerns, especially as children sometimes enter the stepwell for swimming.

Ecologically, reduced water quality has led to the loss of aquatic life and increased health risks.

8. Challenges and Conservation Issues

- Stagnant and polluted water
- Blocked traditional flow and drainage paths
- Algal growth and waste deposition
- Safety risks due to unrestricted access
- Absence of a long-term management plan
- Decline in ecological health and biodiversity

9. Conservation Priorities and Structural Needs

- Scientific cleaning and desilting of the stepwell
- Restoration of traditional water inflow and circulation paths
- Safety measures to restrict unsafe access
- Installation of heritage information signage
- Community-based monitoring involving Nath sect members and local residents
- Formal recognition as a protected heritage water structure

Janana Ghat

Types of Water body: step-accessed water body
Coordinates: Latitude: 26.3465° N, Longitude: 73.0460° E
Ward No.: 80
Landmark: within the Mandore Garden complex

Janana Ghat

1. Introduction and Geographic Context

Janana Ghat, also known as Nagna Ganga Kund, is a historic water structure located within the Mandore Garden complex near the Janana Mahal in Mandore, Jodhpur, Rajasthan. The site lies close to major historical monuments and the Mandore Government Museum, forming part of the former capital landscape of Marwar.

The ghat and kund are situated at the foothills of the Mandore hills, where natural springs and hill seepage historically created a cool and shaded microclimate. This water body represents a unique convergence of royal leisure, gendered spatial planning, and traditional water management practices.

The name “Janana” reflects its exclusive association with women of the royal household. The adjoining water body, Nagna Ganga Kund, is believed to have been fed by natural hill seepage, ensuring cool and continuous water flow throughout the year.

local resident shared:

“ यह घाट रानियों के लिए बनाया गया था , यहाँ का पानी हमेशा ठंडा रहता था। ”
(This ghat was built for the queens, and the water here always remained cool.)

These narratives highlight the site’s dual role as both a functional water structure and a space of royal comfort and privacy.

3. Structural Features and Water Architecture

Janana Ghat displays refined stone architecture typical of royal water spaces in Marwar. Constructed using locally available red Jodhpur sandstone, the ghat features stepped access to the water, carved stone embankments, and shaded architectural elements.

Distinctive features include intricately carved jharokhas, arched openings, and stone lattice (jali) screens, designed to maintain privacy while allowing ventilation and visual connection with the surrounding landscape. The layout reflects careful consideration of gendered use, climate adaptation, and aesthetic refinement.

3.1 Technical Specifications

Associated Water Body	Nagna Ganga Kund
Construction Material	Local red sandstone
Water Source	Natural spring and hill seepage
Setting	Hill foothill zone within Mandore Garden
Estimated Period	18th century

4. Hydrology and Water Behaviour

Janana Ghat is sustained primarily by natural hill seepage and groundwater flow from the Mandore hills. Water percolating through rock layers collects in the Nagna Ganga Kund, maintaining relatively stable water levels throughout the year.

4.1 Ecological Profile and Natural Life

Historically, the presence of perennial water supported mosses, small aquatic organisms, insects, and bird life, particularly during warmer months. The shaded, moist environment contributed to local cooling and created a micro-habitat within the otherwise arid landscape.

In recent years, sediment accumulation and reduced natural flow have affected ecological vitality, though the site still retains seasonal ecological value due to its spring-fed nature.

5. Past Uses and Social Functions

Traditionally, Janana Ghat served as a private bathing and leisure space for royal women during summer months. It also functioned as a retreat where water, architecture, and landscape combined to provide comfort and seclusion.

Beyond royal use, the site symbolised the sophistication of Marwar's water architecture, integrating hydrology with social and cultural norms of the period.

A community member shared:

" यह जगह सिर्फ़ पानी के लिए नहीं, बल्कि सुकून और आराम के लिए भी थी। "
(This place was not only for water, but also for peace and comfort.)

6. Cultural and Community Significance

Janana Ghat and Nagna Ganga Kund are regarded as culturally significant due to their association with royal history, sacred water, and ritual beliefs. The kund is considered auspicious, and festivals such as Nag Panchami are locally associated with its water.

Today, the site holds strong heritage and tourism value, symbolising Mandore's historic role as the former capital of Marwar and reflecting the intimate relationship between water, architecture, and royal life.

7. Present Condition and Emerging Concerns

Currently, Janana Ghat functions primarily as a heritage and tourism site within Mandore Garden. While the structure remains visually intact, several concerns have emerged.
Ecological and Management Concerns

- Accumulation of plastic waste and litter due to tourism
- Sedimentation in natural water channels
- Gradual erosion of carved stone surfaces
- Reduced natural water flow in dry periods

These factors affect both the ecological health and long-term preservation of the site.

8. Challenges and Conservation Issues

- Tourism-related pollution and waste
- Silt accumulation affecting spring flow
- Weathering and erosion of stone carvings
- Limited interpretation of water heritage for visitors
- Absence of regular ecological monitoring

9. Conservation Priorities and Structural Needs

- Regular cleaning of the kund and drainage channels
- Desilting to restore natural water circulation
- Installation of strict waste-management signage
- Conservation treatment of carved stone surfaces
- Visitor awareness programmes highlighting water heritage
- Integration of the site into broader Mandore water heritage conservation planning

Jawato Ki Bawdi

Types of Water body: stepwell
Coordinates: Latitude 26.308298, Longitude 73.005659
Ward No.: 5
Landmark: Near Sursagar

1. Introduction and Geographic Context

Jawato Ki Bawdi is located in Maliyon Ki Basti, Sursagar area of Jodhpur city (Ward No. 5), to the north-west of Mehrangarh Fort. It is a large traditional stepwell (bawdi) constructed in sandstone (Ghatou stone) and represents an important example of historical water management systems in the region. The bawdi lies within a semi-rural settlement pattern, surrounded by agricultural land, livestock activity, temples, and dense habitation.

Designed to function as a perennial community water source, the bawdi continues to hold water and remains hydrologically active even today.

2. Historical Background and Community Memory

Jawato Ki Bawdi was constructed in Vikram Samvat 1909 during the reign of Maharaja Takht Singh of Jodhpur. Historical accounts suggest that local rulers and jagirdars also contributed to its construction as an act of public welfare. The bawdi was built to provide year-round water for drinking, livestock, agriculture, and daily domestic use.

Historically, such bawdis were not merely water structures but central spaces for social, cultural, and economic life.

A community member shared:

“ यह बावड़ी सदियों से हमारे गाँव का हिस्सा रही है। इसका पानी कभी नहीं सूखा और पूरी बस्ती इसी पर टिकी रही। ”
(This stepwell has been part of our settlement for generations. Its water never dried up, and the entire community depended on it.)

3. Structural Features and Water Architecture

Jawato Ki Bawdi is a deep, rectangular, multi-level stepwell constructed using traditional sandstone masonry. The structure consists of five descending pols (levels), each with clusters of steps that gradually lead down to a deep well at the lowest level. This design allows access to water at varying depths depending on seasonal water levels.

The bawdi includes wide steps, strong retaining walls, supporting pillars, corridors, and water-flow channels that together ensure durability and efficient water storage. In 1997, the bawdi underwent restoration under the initiative of Harlal Ji Gehlot.

3.1 Technical Specifications

Type	Stepwell (Bawdi)
Shape	Rectangular
Approximate Dimensions	21 × 10.7 m.

Depth	More than 45 m.
Construction Material	Sandstone (Ghatou stone)

4. Hydrology and Water Behaviour

The bawdi is connected to underground water channels and natural aquifers, enabling it to retain water throughout the year. It plays a significant role in maintaining local groundwater levels and supporting surrounding vegetation and biodiversity.

Community observations indicate that the water is sweet and perennial, reflecting effective traditional design and strong subsurface connectivity.

5. Past Uses and Social Functions

Historically, Jawato Ki Bawdi served multiple purposes, including drinking water supply, irrigation of gardens and fields, livestock watering, religious and social rituals, and support to cottage industries. It functioned as a shared community asset supporting both livelihoods and daily life.

local resident shared:

“ इस बावड़ी का पानी मंदिर, खेती और पशुओं के काम आता था। यह केवल जल नहीं था, बल्कि पूरे गाँव की ज़िंदगी का आधार था। ”
(The water from this stepwell was used for the temple, farming, and livestock. It was not just water, but the foundation of village life.)

6. Cultural and Community Significance

Jawato Ki Bawdi is a symbol of local water culture, collective labour traditions, and environmental knowledge. It has historically been associated with festivals such as Teej and Diwali, community gatherings, and religious activities. The lighting of lamps during Diwali and daily worship at nearby temples reinforce its cultural relevance.

Woman resident shared:

“ आज भी यह बावड़ी हमारे लिए यादों और परंपराओं की निशानी है। त्योहारों पर यहाँ दिया जलाना हमारी संस्कृति की पहचान है। ”
(Even today this stepwell is a symbol of memories and traditions for us. Lighting lamps here during festivals is part of our identity & culture.)

7. Present Condition and Emerging Concerns

At present, the bawdi is used for agriculture, livestock, garden maintenance, and non-potable domestic purposes. However, visible structural deterioration has emerged, including cracks in walls, steps, and pillars. Accumulation of silt and waste is also affecting water quality and accessibility.

The absence of safety measures has increased the risk of accidents, including incidents of self-harm, highlighting the need for immediate attention.

8. Challenges and Conservation Issues

Major challenges include:

- Lack of tourism and heritage management
- Declining awareness among younger generations
- Structural damage to walls, steps, and pillars
- Siltation and waste accumulation
- Inadequate safety measures

Community members shared:

“ सफ़ाई और देखभाल न होने से बावड़ी को नुक़सान हो रहा है। अगर समय पर ध्यान दिया जाए तो यह फिर से जीवित हो सकती है। ”
(Due to lack of cleaning and care, the stepwell is getting damaged. If attention is given in time, it can be revived.)

9. Conservation Priorities and Structural Needs

- Regular cleaning and desilting of the bawdi
- Repair of damaged walls, steps, and pillars using traditional techniques
- Installation of safety railings, grills, and warning signage
- Formation of a local monitoring and maintenance committee
- Awareness programmes for youth on traditional water heritage

Kag Rishi ka Kuan

Types of Water body: well
Coordinates: Latitude: 26.3102694° N, Longitude: 73.0337020° E
Ward No.: 53
Landmark: Kaga Road near Nagauri Gate

Kag Rishi ka Kuan

1. Introduction and Geographic Context

Kag Rishi ka Kuan is a historically significant and sacred well located on Kaga Road near Nagauri Gate in Jodhpur, Rajasthan, close to the Charbhuja Ji Temple. The well is deeply embedded in the religious landscape of the old city and is regarded as an important symbol of spiritual belief, traditional water wisdom, and community heritage in the Marwar region.

The proximity of the well to major religious structures enhances its cultural value and has ensured its continued relevance despite urban transformation.

2. Historical Background and Community Memory

According to local oral histories and traditional belief systems, Kag Rishi ka Kuan dates back to the period of Rao Jodha, the founder of Jodhpur. Some local scholars and residents believe that the present structure was further developed during the reign of Maharaja Jaswant Singh around the seventeenth century.

Community narratives recount that Chutari Ji Gehlot brought soil and seeds of fruits such as pomegranate and guava from Kabul and developed a garden around the well. At that time, the area was lush and green, and water from the well was lifted using a traditional rahat system for irrigation. Although the garden has disappeared, the well continues to survive as a living water source.

A local resident shared:

“ पहले यहाँ बाग़ था, और इस कुएँ के पानी से पूरा इलाक़ा हरा-भरा रहता था। ”
(Earlier there was a garden here, and the water from this well kept the entire area green.)

3. Structural Features and Water Architecture

Kag Rishi ka Kuan is a traditional open well, constructed using local stone and designed for durability and ease of access. Historically, water was drawn manually using ropes and pulleys, and later through a rahat mechanism.

The well is located adjacent to religious structures, reflecting an integrated planning approach where water sources and sacred spaces coexisted and supported each other. The presence of animal water troughs (khelis) near the well indicates its inclusive design, ensuring access for both humans and animals.

3.1 Technical Specifications

Type	Well (Kuan)
Approximate Depth	6 metres
Construction Material	Local stone masonry
Water Extraction	Traditionally rope and rahat; currently motorised
Associated Structures	Charbhuja Ji Temple, nearby shrines

4. Hydrology and Water Behaviour

The well is connected to shallow groundwater aquifers and has historically provided sweet, cool, and potable water throughout the year. Residents believe that the water quality remains stable and does not deteriorate easily, even when stored.

The well has supported irrigation, domestic use, and ritual supply, indicating a balanced interaction between extraction and recharge.

4.1 Ecological Profile and Natural Life

In earlier times, the surrounding area supported gardens, shade trees, and small fauna, sustained by water from the well. The availability of fresh water contributed to local cooling, vegetation growth, and habitat creation in an otherwise arid environment.

Over time, urbanisation and reduction in green cover have diminished these ecological functions. While the well continues to hold water, its role as an ecological support system has weakened due to reduced open space and changing land use.

5. Past Uses and Social Functions

Historically, Kag Rishi ka Kuan served multiple social functions. It supplied drinking water to nearby households, supported irrigation of gardens, and fulfilled the water needs of religious institutions. Water from the well was also used for livestock, reflecting its role as a shared community resource.

A local resident shared:

“ इस कुएँ का पानी पीने के काम भी आता था और खेती के लिए भी। ”
(The water from this well was used both for drinking and for cultivation.)

6. Cultural and Community Significance

Kag Rishi ka Kuan holds deep religious importance linked to the legend of Kag Rishi, who is associated with the mythological figure Kakbhushundi, an immortal sage mentioned in the Ramcharitmanas. According to belief, Kag Rishi performed penance at this site and created the well by controlling a natural spring.

The water of the well is regarded as sacred and comparable to Ganga jal. Even today, water from this well is used for offerings at the nearby Shyam Ji temple, and it is believed that the royal household of Jodhpur continues the tradition of drawing water from this well for weekly worship.

Community member / local resident shared:

“ इस कुएँ का पानी गंगाजल जैसा पवित्र माना जाता है। ”
(The water of this well is considered as sacred as Ganga water.)

7. Present Condition and Emerging Concerns

In recent years, changes in social behaviour and urban pressures have affected the condition of the well. Instances of people dumping waste or objects linked to superstition into the well have raised concerns about water quality.

As a preventive measure, an iron grill has been installed over the well, limiting direct access. While this has helped protect the structure, it has also reduced its everyday community use.

7.1 Ecological Degradation

The loss of surrounding greenery and reduced interaction with natural systems have weakened the well’s ecological role. The decline of vegetation and habitat has affected local biodiversity, and the well now functions primarily as a ritual water source rather than an ecological asset.

8. Challenges and Conservation Issues

- Restricted access due to safety concerns
- Risk of pollution from ritual and superstitious practices
- Decline in ecological functions and green cover
- Reduced community engagement beyond religious use
- Absence of formal heritage recognition

9. Conservation Priorities and Structural Needs

- Regular cleaning and monitoring of water quality
- Clear guidelines to prevent dumping of waste and ritual materials
- Installation of interpretive signage explaining historical and religious significance
- Community awareness programmes on heritage water conservation
- Integration of the well into local heritage and cultural circuits
- Revival of surrounding green spaces to restore ecological balance

Kaliberi (Kalu Ram Ji Maharaj ki Bawdi)

Types of Water body: Stepwell
Coordinates: Latitude 26.345797, Longitude 72.98686
Ward No.: 4
Landmark: Kaliberi

Kaliberi (Kalu Ram Ji Maharaj ki Bawdi)

1. Introduction and Geographic Context

Kaliberi, popularly known as Kalu Ram Ji Maharaj ki Bawdi, is a historic public stepwell located in the Kaliberi area of Jodhpur, Rajasthan. The bawdi was constructed by Kalu Ram Ji Maharaj of the Sursagar region and functioned for decades as a primary source of drinking water for surrounding settlements.

Beyond its utilitarian role, the stepwell has been closely connected to the religious, social, and ecological life of the area.

2. Historical Background and Community Memory

Kaliberi Bawdi was historically developed as a community water structure catering to public needs. Local residents recall that until nearly four decades ago, its water was considered potable and was regularly used by households in the area.

Around 50 years ago, the bawdi underwent cleaning and repair work. According to community memory, stones obtained from nearby local quarrying were used during

restoration, ensuring that the original architectural style and material integrity were maintained.

A local resident shared:

“ इस बावड़ी का पानी पीने और घर के कामों के लिए इस्तेमाल होता था, और पूरी बस्ती इसी पर निर्भर थी। ”
(The water of this stepwell was used for drinking, and the entire neighbourhood depended on it.)

3. Structural Features and Water Architecture

Kaliberi Bawdi represents traditional Marwar stepwell architecture characterised by depth, durability, and functional design. The structure consists of long descending steps leading to a deep-water chamber, allowing access even when water levels fluctuated seasonally.

The stone masonry reflects local construction practices, using regionally sourced stone and simple yet robust engineering. The openness of the bawdi ensured natural light and ventilation but also made it vulnerable in the absence of protective barriers.

3.1 Technical Specifications

Type	Bawdi (Stepwell)
Total Length	Approximately 44 m.
Width	Approximately 4.5 m.
Depth	Approximately 36 m.
Length of Steps	Approximately 18 m.
Construction Material	Locally sourced stone
Estimated Period of Use	Active public use until ~40 years ago

4. Hydrology and Water Behaviour

Kaliberi Bawdi is connected to underground aquifers and functioned as a perennial water source due to its depth. The stone-lined structure reduced seepage losses and helped maintain water levels across seasons.
Historically, the bawdi supported groundwater recharge and contributed to local water security, particularly during dry periods.

4.1 Ecological Profile and Natural Life

In the past, the bawdi supported a diverse micro-ecosystem. Aquatic life such as fish, frogs, turtles, and small water organisms were commonly observed, indicating clean and oxygenated water. Vegetation around the bawdi helped regulate temperature and supported local biodiversity.

Earlier, the surrounding area was covered with dense vegetation and forests, creating a cooler microclimate. Wildlife such as deer and even large carnivores were known to inhabit nearby landscapes.

With urbanisation and mining activities, ecological balance has been severely disrupted. Today, only limited bird species such as sparrows and ducks are occasionally seen, reflecting a significant loss of biodiversity.

5. Past Uses and Social Functions

Historically, Kaliberi Bawdi served multiple social and domestic purposes. It provided drinking water, supported household needs, and functioned as a communal gathering space. The stepwell also played a role in supporting nearby institutions such as schools and open grounds by regulating the local microclimate.

Community member / local resident shared:

“ यह जगह सिर्फ़ पानी लेने की जगह नहीं थी, लोग यहाँ मिलते और बैठते थे। ”
(This was not just a place to fetch water; people would gather and spend time here.)

6. Cultural and Community Significance

Kaliberi Bawdi holds religious significance, with residents performing prayers and rituals near the structure. Over time, the bawdi became a sacred site within the everyday cultural life of the community.

However, religious practices have also contributed to pollution, as offerings such as coconuts, earthen pots, clothes, and ritual materials are often immersed directly into the water.

7. Present Condition and Emerging Concerns

At present, Kaliberi Bawdi is in a severely neglected condition. Large quantities of garbage, ritual waste, and debris have accumulated inside the structure.

The absence of safety measures has resulted in multiple fatal accidents. Local residents report that 8–10 people have lost their lives due to drowning over the years, highlighting the urgent need for protective infrastructure.

7.1 Ecological Degradation

The loss of surrounding vegetation, unchecked urban expansion, and mining activities have drastically altered the ecological character of the area. Increased temperatures, reduced groundwater recharge, and disappearance of aquatic life are visible consequences of neglect and environmental stress.

8. Challenges and Conservation Issues

- Extreme depth and lack of protective railings
- Accumulation of garbage and ritual waste
- Water pollution from immersion practices
- Loss of biodiversity and ecological functions
- Urbanisation and mining pressure
- Absence of regular maintenance and monitoring

9. Conservation Priorities and Structural Needs

- Immediate cleaning and removal of waste from the bawdi
- Installation of strong railings and safety barriers
- Placement of warning signage and information boards
- Creation of a designated area for ritual offerings
- Periodic monitoring of water quality and structure
- Community awareness programmes on heritage protection
- Recognition of the bawdi as a heritage water structure

Kaluram ji ki Bawdi

Type of water body: Stepwell
Coordinates: Lat 26.315088° Long 73.003681°
Ward no: 4
Landmark: Near Baba Ramdev Temple, Sur Sagar

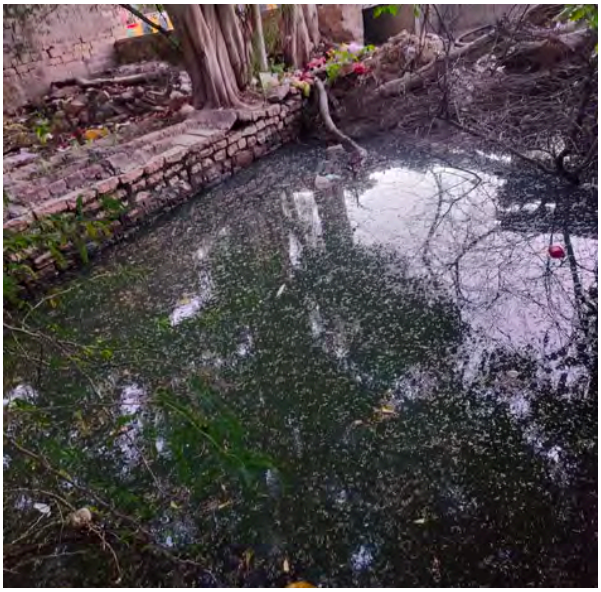
Kaluram ji ki Bawdi

1. Introduction and Geographic Context

Kalu Ram Ji ki Baori is located in the Sursagar area of Jodhpur, a neighbourhood known for its clustered settlements, temples, and traditional stone structures. This baori represents a significant part of the region's water heritage and demonstrates how communities historically adapted to the harsh, semi-arid climate of Rajasthan. Positioned close to residential clusters and religious sites, the baori served as both a dependable water source and a communal space for social gatherings.

The structure is named after Sant Kalu Ram Ji Maharaj, a revered saint from the Mali community. Oral histories shared by residents during participatory mapping indicate that the saint guided the construction of the baori, and the community continues to honour his legacy by maintaining rituals and activities around the site.

2. Historical Evolution and Community Memory



Estimated to be around 150 years old, Kalu Ram Ji ki Baori reflects the late nineteenth-century traditional water architecture of Jodhpur. Community narratives indicate that the baori was constructed under the spiritual guidance of Sant Kalu Ram Ji Maharaj, whose name remains attached to the structure. He is remembered as a respected figure who contributed to the social welfare of the area, especially during periods of water scarcity.

During field visits and group discussions, residents recounted how the baori once served as a central source of drinking water, livestock water, and household needs. Women described walking down the steep staircase to collect water in clay pots, a routine that connected them with neighbours and reinforced community bonds. Several locals recalled the baori as a multi-use space where people rested, performed rituals, and held small gatherings during festivals.

An elderly member shared that, on special lunar days such as Amavasya, traditional rituals were performed at the baori. They said,

“ अमावस्या के दिन यहाँ जल-पूजा और आरती होती थी। उस समय वातावरण में एक विशेष शांति और श्रद्धा भर जाती थी। ”
(On the day of Amavasya, water worship and evening prayers were held here.)

Another resident explained how the baori served as a communal rest point,

“ यह जगह पहले लोगों के मिलने-बैठने की भी थी, मानो यह कुंड केवल जल का स्रोत नहीं, बल्कि सामाजिक जीवन का केंद्र हो। ”
(Earlier, this place was also for people to sit together and meet.)

These memories illustrate how the baori shaped social life and spiritual practices, making it much more than a physical structure. It functioned as a community resource that supported daily routines, sacred rituals, and social cohesion.

3. Structural and Spatial Characteristics

Kalu Ram Ji ki Baori displays the characteristic elements of traditional Jodhpur water architecture. Constructed entirely from Jodhpur red stone and Sursagar stone, the baori features detailed carvings and finely cut stonework that reflect the craftsmanship of the period. The central design follows the stepwell architectural style, with a flight of stairs descending to the water. Arched niches, chambers, and small resting spaces along the walls indicate that the baori was designed not only for water access but also for community use, daily rest, and devotional activities.

3.1 Technical Specifications

Depth	Approximately 60 meters
Material	Jodhpur red stone and Sursagar stone
Design	Stepwell structure with arched gateways, side chambers, and carved niches
Function	Water collection, ritual use, resting space for travellers

Small arched windows, niches for lamps, and the presence of a Peepal tree nearby highlight the religious associations of the structure. The baori's impressive depth and stone masonry indicate a high-water storage capacity, which would have been particularly valuable during dry seasons.

4. Cultural Practices and Ritual Significance

Historically, the baori served as an active site for religious activities. Residents described how water worship, aarti, and offerings were made here during special occasions. The Mali(Gardener) community continues to feel a sense of spiritual connection with the baori, considering it part of their heritage.

One resident explained,

" यह हमारे गुरुजी का बनाया हुआ स्थल है, इसलिए हमारे लिए यह पवित्र है। "
(This place was created by our revered Guru ji, which is why it is sacred for us.)

The bawdi remains a symbol of community identity, devotion, and traditional ecological knowledge.

5. Present Condition and Visible Transformations

The current state of Kalu Ram Ji ki Baori reflects significant deterioration. The water is stagnant and not suitable for drinking. Many stones are worn out, and several sections show structural damage. Waste accumulation and lack of regular maintenance have further contributed to its decline. Residents shared their disappointment about the baori's condition. One community member noted,

" पहले यह बिल्कुल साफ़ रहती थी, अब गंदे पानी और कचरे से भर गई है। "
(Earlier it used to be completely clean, now it is filled with dirty water and garbage.)

A few years ago, a cleaning effort was undertaken, but without continuous upkeep, the baori has again deteriorated. Encroachments around the site also limit access and affect water flow.

6. Community Knowledge and Lived Experiences

During participatory discussions, residents expressed a strong emotional attachment to the baori and described how it once shaped their daily routines. Community members from the Mali Samaj shared insights about their traditional responsibility for maintaining the site. They explained that the Sursagar Mali Sansthan currently oversees the baori, although limited resources make regular care difficult.

A community representative shared,
“हम अभी भी यहाँ की देख-रेख करते हैं, पर अगर ज़्यादा मदद मिल जाए तो यह और बेहतर हो सकता है।”
(We still try to look after this place, but it would be better if we received more support.)

These lived experiences highlight the importance of including the community in any rejuvenation efforts. Their knowledge, memories, and relationship with the structure provide valuable guidance for restoration.

7. Key Challenges and Emerging Threats

The baori faces multiple challenges that threaten both its physical structure and cultural value. These include:

- Structural cracks and stone erosion
- Stagnant and polluted water
- Waste accumulation
- Encroachments around the boundary
- Lack of sustained maintenance
- Limited community and institutional support

These issues collectively endanger the baori’s long-term survival and its role as a cultural landmark.

8. Conservation Priorities and Structural Needs

Immediate conservation measures are required to restore the structural stability and ecological function of the baori. Recommended actions include:

- Stone restoration and structural repair
- Deep cleaning and desilting
- Waste removal and regular maintenance
- Installation of signage and historical information boards
- Community engagement for monitoring and care
- Development of the site as a heritage and spiritual point

With proper restoration, the bawdi (stepwell) can regain its historical significance and continue to serve the community.

Kaylana Lake

Type of water body: lake
Coordinates: Lat- 26.300117° Long.-72.971274°
Ward no: 3
Landmark: Near Pal Road

Kaylana lake

1. Introduction and Geographic Context

Kaylana Lake is located on the western edge of Jodhpur city, along the Jodhpur–Jaisalmer highway. It is one of the largest artificial lakes in the Marwar region and serves as a crucial water reservoir for Jodhpur's urban and peri-urban population.

Set amidst rocky hills and sparse scrub forest, the lake forms part of Jodhpur's interconnected water system that historically relied on tanks, jhalaras, stepwells, and lakes to sustain life in the arid Thar desert landscape. Today, Kaylana remains one of the city's primary drinking water sources, supplying piped water to lakhs of residents.

2. Historical Background and Construction

Kaylana Lake was constructed in 1872 by Pratap Singh, a prominent administrator in the court of Maharaja Jaswant Singh II. Historical accounts note that the area once consisted of villages and royal gardens, which were cleared to build this massive reservoir in response to recurring drought and water scarcity.
(Source: Rajasthan Tourism; Jodhpur District Gaze-tteer)

This lake is called ‘Kaylana’ because it is located in a village named Kaylana. The literal meaning of Kaylana is ‘a forest where there is a water reservoir and where all kinds of wildlife live.’ To construct this lake, Maharaja Jaswant Singh II’s brother and Prime Minister, Maharaj Sir Pratap Singh, spent Rs. 65,000 from his personal funds. The lake was named ‘Pratap Sagar,’ but even today it is popularly known as Kaylana Lake.

Originally designed as a rain-fed reservoir, the lake later became a central component of Jodhpur’s modern water supply network, especially after integration with Indira Gandhi Canal feeder systems in the late 20th century.

Local oral history collected during field visits supports this story. One elderly resident shared:

“ यह तालाब अंग्रेज़ी ज़माने में बनाया गया था, और पहले यहाँ बड़े-बड़े बगीचे हुआ करते थे। उस समय यह केवल जल का स्रोत नहीं था, बल्कि हरियाली और सौंदर्य का केंद्र भी था, जहाँ लोग प्रकृति के बीच बैठते, उत्सव मनाते और जीवन का आनंद लेते थे। ”
(This pond was built during the British era, and earlier there used to be large gardens around it. At that time, it was not just a source of water, but also a center of greenery and beauty, where people would sit amidst nature, celebrate festivals, and enjoy life.)

3. Structural Features and Hydrology

Kaylana is an artificial lake created by constructing earthen embankments across natural drainage lines originating from the sandstone hills of western Jodhpur. The design allows runoff water from surrounding hills to naturally flow into the reservoir.

Technical Specifications

Length	Approximately 8 km
Maximum Depth	Around (varies seasonally) 12–15 meters
Water Speed Area	Over 80 square kilometres including adjoining reservoirs
Catchment	Rocky sandstone hills and natural drainage channels
Current Source	Rainwater, IGNP feeder connections, and canal supplementation

Satellite Imagery of the lake in February 2026

During monsoon, the lake fills rapidly due to the steep natural gradients of the surrounding hills.

4. Cultural and Social Significance

Beyond its hydrological function, Kaylana Lake has been a site of recreation, ritual, and community gatherings for generations. Families from Jodhpur traditionally visited the lake during festivals, especially during Teej and Gangaur, to enjoy the breeze and perform water-related rituals.

Even today, it remains a popular location for:

- Sunset viewing
- Boating (seasonal)
- Picnics
- Religious offerings
- Birdwatching

An elderly resident shared:

“ हम बचपन में यहाँ पूरा दिन खेलते थे, और यह जोधपुर का सबसे ख़ूबसूरत स्थल था और अभी भी है दूर दूर से लोग आते है देखने , पर अब पैसे लगते है घूमने के लिए यहाँ पर ।”
(We used to spend the whole day playing here during our childhood. It was the most beautiful place in Jodhpur, and it still is. People come from far away to see it, but now you have to pay money to visit here)

5. Ecology and Biodiversity

Kaylana Lake and its surrounding scrub forest support a variety of wildlife. According to birdwatching groups and ecological surveys:

- Migratory Siberian birds visit during winter
- Resident birds include quails, peacocks, ducks, robins, bulbuls, and kingfishers
- Mammals include desert foxes, hares, monitor lizards, and occasional nilgai
- Aquatic species include carp, catfish, and freshwater turtles

(Source: Rajasthan Forest Department; Jodhpur Birding Circles)

Because of the lake’s ecological importance, parts of the region are recommended for conservation and controlled tourism.

6. Present Condition and Emerging Issues

Urbanisation, tourism pressure, and climate change have altered the lake's condition. Major concerns include:

- Decline in natural water inflow due to construction
- Pollution from plastic waste and tourist activity
- Pressure on lake water for drinking supply
- Siltation from erosion of hill slopes
- Loss of biodiversity in some pockets
- Reduced monsoon recharge in recent years

One fisherman expressed concern:

" अब मछलियाँ कम हो गई हैं और पानी भी पहले जैसा साफ़ नहीं रहा,लोग आते है और गंदगी फैला कर चले जाते है। "
(Now the fish have reduced, and the water is no longer as clear as before.)

7. Community Knowledge and Lived Experience

Community narratives collected during field interactions reflect a deep emotional and historical connection with the lake. Many families have memories of growing up around Kaylana, swimming, fishing, and spending evenings under the open sky.

A resident shared:

" कायलाना सिर्फ़ एक झील नहीं है, यह जोधपुर की पहचान है ।"
(Kaylana is not just a lake, it is the identity of Jodhpur.)

8. Conservation Needs and Restoration Priorities

To sustain Kaylana Lake as a long-term water source and heritage site, several actions are essential:

- Strengthening catchment protection
- Controlling unregulated tourism
- Constructing silt traps and check dams
- Preventing encroachments
- Enhancing biodiversity habitat zones
- Promoting eco-tourism instead of mass tourism
- Regular water quality monitoring
- Community-led clean-up drives

Keval Lal Ji Kuwan

Types of Water body: Well
Coordinates: Latitude 26.292213, Longitude 73.019631
Ward No.: 31
Landmark: Moti Chowk in the Tripolia Bazaar


Keval Lal Ji Kuwan

1. Introduction and Geographic Context

Keval Lal Ji Well is located at Moti Chowk in the Tripolia Bazaar area of Jodhpur city (Ward No. 31). It is a traditional circular well that has served as an important groundwater source since the time of Jodhpur's establishment. Situated within a dense historic residential area, the well continues to support household water needs and remains actively used by the surrounding community.

The well lies close to two historic havelis—Lal Singh Ji ki Haveli and Keshubai ki Haveli—placing it within a culturally significant urban landscape shaped by early settlement patterns of the city.

2. Historical Background and Community Memory

Community narratives indicate that Keval Lal Ji Well was constructed during the founding period of Jodhpur by Keval Lal Ji. Historically, it played a critical role in supporting agricultural activities and construction works in the area, including the building of nearby havelis.

Elder residents recall that this well has been relied upon for generations and was considered one of the dependable deep-water sources of the locality.

An elder resident shared:

“ यह कुआँ शहर के बसने के समय से ही मौजूद है। हमने अपने बड़ों से सुना है कि इसी पानी से खेती की जाती थी और मकान बनाए गए थे। ”
(This well has existed since the city was established. We have heard from our elders that its water was used for farming and construction.)

3. Structural Features and Water Architecture

Keval Lal Ji Well is a narrow, deep circular well designed to access deep aquifers. Its compact diameter and significant depth reflect traditional engineering adapted to ensure long-term water availability, even during dry periods. The structure belongs to the category of early traditional wells constructed during the formative phase of the city.

The well was last cleaned approximately 20 years ago, indicating the need for renewed attention to maintenance and structural assessment.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 1.8 m.
Depth	more than 60 meters

4. Hydrology and Water Behaviour

The well is connected to a deep aquifer and does not depend directly on surface runoff. Due to its depth of over 200 feet, it provides relatively stable water availability throughout the year. Historically, the surrounding settlements depended heavily on this well for reliable groundwater access.

Today, water is extracted using a motor, indicating adaptation of traditional infrastructure to modern usage while retaining its core hydrological function.

5. Past Uses and Social Functions

In earlier times, water from Keval Lal Ji Well was primarily used for irrigating nearby agricultural fields and for construction activities, particularly during the building of Lal Singh Ji ki Haveli. Over time, as urbanisation increased, the function of the well shifted toward domestic water supply.

Community members shared:

“ पहले इस कुएँ का पानी खेतों और हवेली के काम आता था, आज वही आज कुछ घरों की ज़रूरतें पूरी कर रहा है। ”
(Earlier, this well’s water was used for fields and haveli construction; today it meets household needs.)

6. Cultural and Community Significance

The proximity of the well to historic havelis gives it strong heritage value. It is remembered as part of the original water infrastructure that enabled settlement and everyday life in this part of Jodhpur. The well represents continuity between the city’s early history and its present-day urban life.

An elder woman shared:

“ आज भी यह कुआँ हमारे लिए यादों का स्रोत है। इसके बिना इस मोहल्ले की कल्पना भी नहीं की जा सकती। ”
(Even today this well is a source of memories for us. This neighbourhood cannot be imagined without it.)

7. Present Condition and Emerging Concerns

At present, the well remains active and supplies water to nearby households for drinking and other domestic uses. However, increased population and prolonged dependence on the well have raised concerns regarding pressure on the groundwater source.

The long gap since the last cleaning and lack of recent structural inspection also pose potential risks to water quality and safety.

8. Challenges and Conservation Issues

Key challenges include:

- Increasing water extraction due to population growth
- Need for regular cleaning and desilting (last undertaken 20 years ago)
- Long-term stress on deep aquifers
- Conservation of the well alongside nearby historic havelis

An elder resident shared:

“ यह कुआँ अभी भी चल रहा है, लेकिन इसकी सफ़ाई और देखभाल समय पर होना बहुत ज़रूरी है।”
(The well is still functioning, but timely cleaning and care are very important.)

9. Conservation Priorities and Structural Needs

- Periodic cleaning and desilting of the well
- Monitoring of water levels and extraction rates
- Structural inspection of well walls and motor fittings
- Heritage-sensitive conservation of the surrounding area
- Documentation of historical significance through signage and local records

Kumariya Kuan

Type of water body: Well
Coordinates: 26.291307° N | 73.012739° E
Ward no: 22
Landmark: Khanda Falsa, Bhistiyon ka Bas

Kumariya kuan

1. Introduction and Geographic Context

Kumariya Kuan is located in Khanda Falsa, Bhistiyon ka Bas, within the historic core of Jodhpur, Rajasthan.The well is situated in a densely populated, centuries-old neighbourhood, characterised by narrow lanes and compact housing. Despite rapid urbanisation, the structure remains largely intact and continues to stand as an important reminder of the traditional water systems embedded within Jodhpur's old settlements. Historically, the well played a crucial role in meeting the daily water needs of local communities.

2. Historical Background and Community Memory

Most traditional wells in Jodhpur were constructed between the 15th and 18th centuries, a period when groundwater extraction and rain-fed recharge formed the backbone of urban water supply. Kumariya Kuaa is closely associated with Bhistiyon ka Bas, indicating the historical presence of the Bhishti community, whose primary occupation was transporting water to households.

The very name of the locality reflects the dependence of water carriers on wells and baoris for their livelihood. Community narratives suggest that this well served as a primary source for drinking water, filling storage tanks, and meeting daily domestic requirements.

A local resident recalled:

“ यह कुआँ भिस्तियों के लिए रोज़गार का ज़रिया था, यहीं से वे पानी भरकर घर-घर पहुँचाते थे। ”
(This well was a source of livelihood for the Bhishtis; they would draw water from here and carry it to homes.)

The continued physical integrity of the stonework and manual craftsmanship further supports the assessment that the well is several centuries old.

3. Structural Features and Water Architecture

Kumariya Kuan is a deep, square-shaped well, a form that provides structural stability and durability. The well has been constructed using locally available red-brown Jodhpuri sandstone, a material commonly used in traditional water structures of the region.

The stone masonry is executed using traditional dry-stone techniques, without plaster, allowing the structure to withstand pressure and seasonal moisture changes. Signs of water stains, algae, and dampness on the lower walls indicate long-term water use and sustained groundwater presence in the past.

3.1 Technical Specifications

Type of Water Structure	Traditional well (Kuan)
Shape	Square
Construction Material	Local Jodhpuri sandstone
Masonry Technique	Hand-cut stone masonry, without plaster
Setting	Dense historic residential area
Water Source	Groundwater supported by rainwater percolation

4. Hydrology and Water Behaviour

Historically, Kumariya Kuan functioned as a groundwater extraction point, recharged through rainfall infiltration and subsurface percolation. Its depth and thick stone lining would have enabled relatively stable water availability even during dry seasons.

At present, the absence of active recharge systems and reduced usage have resulted in stagnant conditions, though dampness at lower levels suggests that groundwater presence still exists.

5. Past Uses and Social Functions

The well played a central role in everyday life in Khanda Falsa. It supplied water for drinking, cooking, and washing, and served as the main source for water carriers who distributed water across nearby neighbourhoods. Members of the Kumhar (potter) community are also reported to have consumed water from this well.

Community members shared:

“ पहले नल नहीं थे, घर का सारा पानी इसी कुएँ से आता था। ”
(Earlier, there were no taps; all household water came from this well.)

For decades, the well supported both livelihoods and domestic routines, reinforcing collective dependence on shared water infrastructure.

6. Cultural and Community Significance

Kumariya Kuan holds strong cultural and ritual significance. Gangaur Puja is traditionally performed here, and members of the Kinnar community visit the site as part of religious journeys. The well is also remembered as a sacred and socially inclusive space.

A resident noted:

“ गणगौर के समय यहाँ पूजा होती थी, और अलग-अलग समाज के लोग आते थे।”
(During Gangaur, worship was performed here, and people from different communities would gather.)

For the Bhishti community, the well symbolised both spiritual value and economic survival, embedding it deeply within collective memory.

7. Present Condition and Emerging Concerns

Today, the well is no longer in regular use. Rapid urbanisation has reduced its functional relevance, and the absence of safety features such as railings poses a serious risk of accidents. Accumulation of moisture, algae, and lack of routine maintenance threaten long-term structural stability.

Despite these challenges, the original stone structure remains largely intact, offering strong potential for conservation and revival.

8. Challenges and Conservation Issues

- Lack of safety barriers or protective parapet
- Structural risk due to moisture and algae accumulation
- Absence of regular cleaning and maintenance
- Declining awareness of historical and cultural value
- Reduced groundwater recharge due to urban paving

9. Conservation Priorities and Structural Needs

- Cleaning and stone conservation treatment of inner walls
- Installation of protective parapet or iron railing
- Inspection of water level and cleaning of the well base
- Integration with rainwater harvesting for recharge
- Installation of an information board detailing history and community linkages
- Inclusion in ward-level inventory of traditional water sources
- Community and school-based water heritage awareness programmes

Laad Ji ka Kuwan

Types of Water body: Well
Coordinates: Latitude 26.289592° N, Longitude 73.013698° E
Ward No.: 32
Landmark: Near Patrakar Colony

Laad ji ka Kuwan

1. Introduction and Geographic Context

Laad Ji ka Kuwan is a significant traditional well located in a densely populated area of Jodhpur city, within Patrakar Colony, Khanda Falsa, under Ward No. 32. Constructed approximately 150 years ago, the well continues to function as a reliable source of drinking and domestic water for the surrounding community.

Despite rapid urbanisation, Lad Ji ka Kuan remains an active and trusted water source, reflecting the resilience of traditional groundwater systems in the arid context of Marwar.

2. Historical Background and Community Memory

Lad Ji ka Kuan was constructed by Hardan Ji Purohit in memory of his ancestor, Lad Ji. During this period, building water structures was considered an act of social service, family honour, and long-term community contribution. Such wells were often dedicated to ancestors and were treated as sacred assets for future generations.

Over the decades, the well has continuously supplied water to nearby settlements and has earned deep trust within the local community.

A local resident recalled:

“ यह कुआँ हमारे बुज़ुर्गों की निशानी है। ”
(This well is a legacy of our ancestors.)

Community memory strongly associates the well with reliability, purity, and continuity across generations.

3. Structural Features and Water Architecture

Lad Ji ka Kuan is constructed using traditional Rajasthani stone masonry techniques. Its circular form, depth, and durable stone lining reflect an advanced understanding of groundwater access and long-term water retention.

The well is structurally strong and remains water-filled throughout the year. At present, a motor pump has been installed to distribute water efficiently to nearby households.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 5 meters
Depth	more than 9 m (locally reported up to about 46 m).
Construction Material	Traditional stone masonry
Estimated Age	Around 150 years
Associated Infrastructure	Motor pump, distribution pipeline
Hydrological Link	Connected to nearby wells and shared groundwater aquifers

4. Hydrology and Water Behaviour

The well is primarily groundwater-fed and receives recharge through rainfall infiltration and interconnected aquifers. Due to its considerable depth, the water level remains relatively stable even during dry seasons.

Local accounts consistently highlight the high quality of water, describing it as sweet and potable. The well has reportedly never dried up, indicating a strong and resilient groundwater system.

5. Past Uses and Social Functions

Historically, Lad Ji ka Kuan served multiple social and economic functions. It supplied drinking water, supported bathing and household activities, and played a role in horticulture and small-scale cultivation, especially for the Mali community.
The well was an integral part of daily life within the walled city and nearby agricultural patches.

A community member shared:

“ इस कुएँ का पानी पीने, नहाने और बाग़ -बगीचों के लिए इस्तेमाल होता था। ”
(The water from this well was used for drinking, bathing, and for gardens.)

Thus, the well functioned not only as a water source but also as a foundation of everyday social life.

6. Cultural and Community Significance

Lad Ji ka Kuan holds strong religious and cultural importance. Located near temples associated with the Dariyav Ji sect and Ramdev Ji, the well’s water is considered sacred and is used for ritual bathing and religious ceremonies.

Festivals such as Dev Jhoolni Ekadashi and Kartik Purnima are marked by special rituals involving the well’s water. A traditional belief known as Ganga Jal Badhai is also associated with the site.

A local resident noted:

“ इस पानी को पवित्र माना जाता है, और यह पूजा तथा स्नान—दोनों के काम आता है। ”
(This water is considered sacred and is used both for worship and ritual bathing.)

The well is deeply embedded in the cultural identity of the neighbourhood.

7. Present Condition and Emerging Concerns

At present, Lad Ji ka Kuan remains fully functional and supplies water to approximately 100–150 households. Water distribution is managed twice daily, in the morning and evening, through a community-operated motor system.

Maintenance, cleaning, and pump management are collectively handled by local residents, reflecting strong community ownership. However, increasing population pressure and dependence on mechanical systems pose emerging challenges.

8. Challenges and Conservation Issues

- Increasing water demand due to rising population
- Dependence on electric motor for water supply
- Risk of disruption during pump failure
- Need for regular cleaning and structural monitoring
- Potential threat from nearby construction or pollution
- Long-term groundwater recharge concerns in low-rainfall years

9. Conservation Priorities and Structural Needs

- Regular structural inspection and preventive maintenance
- Ensuring protection from contamination and construction-related damage
- Periodic water quality testing and monitoring
- Strengthening community-led management systems
- Documentation and recognition as a heritage water structure
- Installation of an information board detailing history and significance

Laal Sagar

Types of Water body: Pond
Coordinates: Latitude: 26.333143° Longitude:73.055275°
Ward No.: 75
Landmark: Pabu Basti, Laal Sagar Marg

Laal Sagar

1. Introduction and Geographic Context

Lalsagar Talaab is a major historic water body located in Jodhpur, Rajasthan. It is a traditional, human-made reservoir developed primarily for rainwater harvesting and long-term urban water security. Historically, Lalsagar played a critical role in supplying water for drinking, irrigation, and livestock to the surrounding settlements and parts of the city.
Even today, the talaab remains an important element of Jodhpur's traditional water system, contributing to environmental balance, cultural identity, and the ecological character of the landscape.

2. Historical Background and Community Memory

Lalsagar Talaab is believed to have been constructed during the reign of Maharaja Jaswant Singh I in the 17th century. Historical records and local accounts suggest that the reservoir was developed to ensure a stable and regulated water supply for Jodhpur, especially during periods of drought and irregular rainfall.

The talaab was once connected to surrounding areas through canal-like water channels, enabling the distribution of water for multiple uses. For generations, residents recall Lalsagar as a dependable and clean source of water that supported daily life and agriculture.

As a community member shared:

“ पहले लाल सागर का पानी पीने लायक होता था और शहर की बहुत-सी ज़रूरतें इसी से पूरी होती थीं। ” (Earlier, the water of Lalsagar was fit for drinking and fulfilled many of the city’s needs.)

These memories underline the reservoir’s importance as a pillar of Jodhpur’s historic water infrastructure.

3. Structural Features and Water Architecture

Lalsagar Talaab reflects traditional Rajasthani water engineering adapted to arid conditions. The reservoir is formed by a strong embankment constructed of stone and compacted earth, creating a large storage basin capable of holding monsoon runoff.
Water inflow is regulated through channels designed to collect rainwater from surrounding slopes and catchment areas. Pathways along the embankment allowed access and maintenance, indicating careful planning and long-term use.

3.1 Technical Specifications

Type	Talaab (traditional reservoir)
Length	Approximately 900–1100 metres
Width	Approximately 600–800 metres
Average Depth	Around 25–40 feet (deeper during monsoon)
Shape	Semi-rectangular, natural pond-like spread
Construction Materials	Stone, earth, traditional masonry
Water Source	Rainwater runoff from surrounding hills and urban catchments

Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Lalsagar Talab is entirely rain-fed and depends on monsoon precipitation and surface runoff from nearby hill slopes. The depth and expanse of the reservoir historically allowed it to retain water well beyond the monsoon season, supporting year-round availability.

4.1 Ecological Profile and Natural Life

In the past, Lalsagar supported a rich local ecology. Residents recall the presence of birds, aquatic organisms, and vegetation along the water's edge. The talab functioned as a cooling element in the urban environment, moderating temperatures and aiding groundwater recharge.

With increasing urbanisation, pollution, and reduced inflow quality, ecological diversity has declined. However, during years of good rainfall, signs of ecological revival, including bird activity, are still observed.

5. Past Uses and Social Functions

Historically, Lalsagar Talaab served multiple purposes. Its water was used for drinking, irrigation, livestock rearing, gardening, and social and religious activities. The reservoir was also a shared social space where people gathered during daily routines and festivals.

6. Cultural and Community Significance

Lalsagar Talaab holds deep cultural and religious value for the local community. Rituals such as Deepdaan during Diwali, lighting lamps on Amavasya, and Chhath Puja are still performed here. These practices reflect the sacred association of water with purification, prosperity, and collective faith.

The talaab is also regarded as a heritage landmark, symbolising the ingenuity of traditional water systems and the cultural continuity of Jodhpur's communities.

7. Present Condition and Emerging Concerns

At present, Lalsagar Talaab faces several ecological and management challenges. Encroachment around its periphery, inflow of untreated wastewater, and lack of regular maintenance have affected water quality and storage capacity.

Ecologically, pollution and urban pressure have reduced biodiversity and disturbed the natural balance of the reservoir. Increased evaporation due to rising temperatures and irregular monsoon patterns further threaten its sustainability.

8. Challenges and Conservation Issues

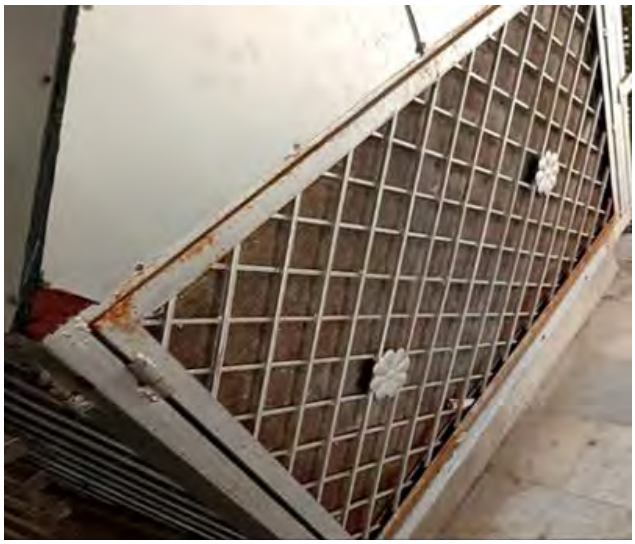
- Encroachment along the reservoir boundary
- Inflow of polluted drain water
- Declining water quality
- Lack of regular desilting and cleaning
- Degradation of aquatic and bird life
- Absence of systematic monitoring and protection

9. Conservation Priorities and Structural Needs

- Clear demarcation and protection of the reservoir boundary
- Prevention and treatment of wastewater inflow
- Regular desilting and maintenance of the basin
- Restoration of inflow channels and catchment protection
- Development of green buffers to support ecology and cooling
- Community participation and awareness programmes
- Recognition of Lalsagar Talab as a protected heritage water body

Lakhara Masjid ka Kuan

Types of Water body: Well
Coordinates: Latitude: 26.294853° N, Longitude: 73.019896° E
Ward No.: 35
Landmark: Inside Lakhara masjid

Lakhara Masjid ka Kuwan

1. Introduction and Geographic Context

Lakhara Masjid ka Kuan is a historic well located within the premises of Lakhara Masjid, also known as Sahu Sah Ji ka Takiya Lakhara Masjid, in the old city area of Jodhpur, Rajasthan. The well falls under Ward No. 35 and has been an integral part of the mosque's water infrastructure since the late 18th century.

Situated in a dense historic settlement, the well was developed primarily to meet the religious and daily water needs of the mosque and its surrounding community. Today, it functions mainly as a waqf-managed religious water facility, serving ablution and limited religious purposes.

2. Historical Background and Community Memory

The well is believed to have been constructed around 1786 CE, along with the establishment of Lakhara Masjid, during a period when old Jodhpur was expanding and organised water supply systems did not exist. At that time, religious institutions played a key role in creating and maintaining reliable water sources for both worshippers and nearby residents.

Community memory suggests that the well was intentionally constructed to ensure uninterrupted availability of water for wuzu (ritual ablution), drinking, and mosque upkeep.

A local account notes:

“ पहले जब पाइपलाइन नहीं थी, मस्जिद का यह कुआँ ही सबसे भरोसेमंद पानी का स्रोत था। ”
(Earlier, when there were no pipelines, this mosque well was the most reliable source of water.)

Over time, as municipal water systems developed, the well’s role shifted from a community domestic source to a protected religious facility.

3. Structural Features and Water Architecture

Lakhara Masjid ka Kuan reflects traditional Jodhpuri well construction practices. Built with locally available stone, the well has a narrow circular opening and considerable depth, ensuring access to stable groundwater layers.

The well is structurally secure and located within the mosque premises, which has helped protect it from encroachment and misuse. Water is currently extracted using a motor pump.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 5 meters
Depth	Approximately 80 meters
Construction Material	Local Jodhpuri stone
Estimated Period of Construction	Late 18th century (around 1786 CE)
Associated Infrastructure	Motor pump, protected parapet
Ownership/Status	Waqf-managed religious water facility

4. Hydrology and Water Behaviour

The well is groundwater-fed and remains water-filled throughout the year. Rainfall infiltration contributes to aquifer recharge, enabling sustained availability even during dry months.

Due to its depth, the well accesses deeper groundwater layers, which has historically ensured relatively clean and reliable water. Limited pumping and restricted usage have also helped maintain its hydrological stability.

5. Past Uses and Social Functions

Historically, the well served multiple functions beyond religious use. It provided drinking water to nearby residents, travellers, and worshippers, and supported daily domestic needs in the surrounding neighbourhood.

A community member recalled:

“ इस कुएँ का पानी पीने और रोज़मर्रा के कामों के लिए भी इस्तेमाल होता था। ”
(Water from this well was used for drinking and everyday activities as well.)

With the arrival of modern water supply systems, domestic dependence on the well gradually declined.

6. Cultural and Community Significance

The well holds strong religious significance for the mosque and the Lakhara community. It continues to be used primarily for wudu, mosque cleaning, and providing water to travellers and visitors.

Its status as a waqf-protected water source reflects its continued cultural relevance and community respect. The well symbolises traditional Islamic water ethics, where access to water is considered a form of service and charity.

A local sentiment expressed:

“ मस्जिद का कुआँ सिर्फ़ पानी नहीं, इबादत का हिस्सा होता है। ”
(A mosque well is not just about water; it is part of worship.)

7. Present Condition and Emerging Concerns

At present, the well is structurally safe and functional, though its use is limited to religious purposes. Regular basic maintenance is carried out within the mosque premises.

However, the presence of a large peepal tree near the well has begun affecting surrounding walls, raising concerns about long-term structural damage. As the well lies within mosque property, access and decision-making remain limited to a specific community group.

8. Challenges and Conservation Issues

- Structural stress due to nearby peepal tree roots
- Risk of wall damage over time
- Restricted access limiting broader community involvement
- Dependence on motorised pumping
- Need for groundwater recharge support
- Lack of formal documentation or heritage recognition

9. Conservation Priorities and Structural Needs

- Structural assessment of walls affected by tree roots
- Scientifically guided management of nearby vegetation
- Regular cleaning and disinfection of the well
- Strengthening of parapet and protective elements
- Creation of recharge pits or soak areas to support groundwater
- Documentation of the well’s historical and cultural significance
- Installation of an information board within the mosque premises

Mahila Bagh School Bawdi (Formerly Nazir Ji Ki Bawdi)

Types of Water body: Stepwell
Coordinates:
Ward No.: 41
Landmark: Near Government Senior Secondary School, Mahilabag

Mahila Bagh School Bawdi

1. Introduction and Geographic Context

Mahila Bagh School Baori is a historic stepwell located in Ward No. 41 of Jodhpur city, Rajasthan. This water structure forms an important part of the city's traditional water heritage and reflects the sophisticated water management systems developed in the arid Marwar region. The baori is presently known by its association with Mahila Bagh School; however, historically it was referred to as "Nazir Ji Ki Baori."

The site is embedded within a dense urban setting and was historically part of a landscaped royal precinct known as Mahila Bagh, used by royal women for bathing and leisure. Beyond its utilitarian role, the baori stands as a testimony to royal patronage, cultural practices, and regulated water use.

2. Historical Background and Community Memory

Historically, this baori was known as Nazir Ji Ki Baori, named after a person holding the title of Nazir during the princely period. The term Nazir referred to officials responsible for guarding women's quarters in royal households, often belonging to the eunuch (Kinnar) community and holding positions of respect. Over time, the baori came to be known as Mahila Bagh School Baori because the surrounding area functioned as a space where royal women bathed, rested, and prepared themselves.

Community memory recalls that the baori was governed by strict norms to maintain water purity. Soap was not allowed inside the baori, and clothes were washed only outside, reflecting strong social regulation around water hygiene.

A community member shared:

" पहले इस बावड़ी में साबुन का इस्तेमाल मना था, क्योंकि इसके पानी को बहुत पवित्र माना जाता था। " (Earlier, the use of soap inside this baori was prohibited, and the water was considered highly sacred.)

The presence of nearby religious structures, including a Satyanarayan temple and an earlier Ganesh temple, further anchored the baori in the spiritual landscape of the area.

3. Structural Features and Water Architecture

Mahila Bagh School Baori exhibits refined stepwell architecture characteristic of royal-era construction. The baori consists of seven descending levels, allowing access to water at different depths across seasons. The interior walls are adorned with intricate paintings and decorative motifs, including floral patterns, geometric forms, elephants, horses, wheels, and ornamental jaali designs, indicating both aesthetic sensibility and symbolic expression.

For safety reasons, the baori, once fully open, is now enclosed with protective railings. Despite this, much of its original architectural integrity remains visible, making it an important example of artistic water architecture in Jodhpur.

3.1 Technical Specifications

Type of Water Structure	Baori (stepwell)
Ward Number	41
Length	Approximately 38 m.
Width	Approximately 15 m.
Depth	Approximately 6 m.
Construction Material	Stone masonry
Number of Levels	Seven stepped levels
Water Source	Groundwater and interconnected local reservoirs
Original Purpose	Water supply for Mahila Bagh and surrounding areas

4. Hydrology and Water Behaviour

The baori is primarily connected to groundwater sources, supplemented by surface runoff and interlinked reservoirs. A notable hydrological characteristic is that algae or moss does not form in the water, a feature frequently highlighted by local residents and believed to indicate good water quality.

Aquatic life such as fish and turtles continues to survive in the baori, suggesting that despite urban pressures, the water body still retains ecological functionality. Birds, particularly kites, are often seen around the baori, attracted by the aquatic life.

5. Past Uses and Social Functions

Historically, Mahila Bagh School Baori served multiple domestic and social purposes. Its water was used for bathing, drinking, washing clothes, and daily household needs. Royal women used the baori as a private bathing and leisure space, while local residents accessed it under strict norms.

The baori also functioned as a socially regulated space, where collective discipline ensured cleanliness and sustainability.

A community member / local resident shared:

“ यह बावड़ी सिर्फ़ पानी का स्रोत नहीं थी, बल्कि यहाँ नियम और मर्यादा का भी पालन होता था। ”
(This baori was not just a water source; it was also governed by strict rules and discipline.)

6. Cultural and Community Significance

Beyond its physical structure, the baori holds strong cultural and healing significance. Local belief systems associate its water with Ayurvedic properties, particularly in treating skin conditions such as boils and infections.

Community member / local resident shared:

“ इस बावड़ी के पानी से फुंसी और फोड़े ठीक हो जाते थे, और आज भी लोग इस पर विश्वास रखते हैं। ”
(The water of this baori was believed to cure boils and skin infections, and people still have faith in it.)

The baori’s association with temples and royal women further reinforces its sacred character, making it a symbol of purity, care, and continuity of traditional knowledge.

7. Present Condition and Emerging Concerns

Currently, the baori is maintained through periodic cleaning by municipal workers, who drain and clean it at intervals. Local residents continue to show respect for the site, and dumping of garbage inside the baori is largely avoided.

However, encroachment poses a serious threat. Approximately ten feet of land adjacent to the baori has reportedly been occupied and built upon, raising concerns about long-term protection. Residents also report increasing heat levels in the area, which they associate with broader climatic changes and urbanisation.

8. Challenges and Conservation Issues

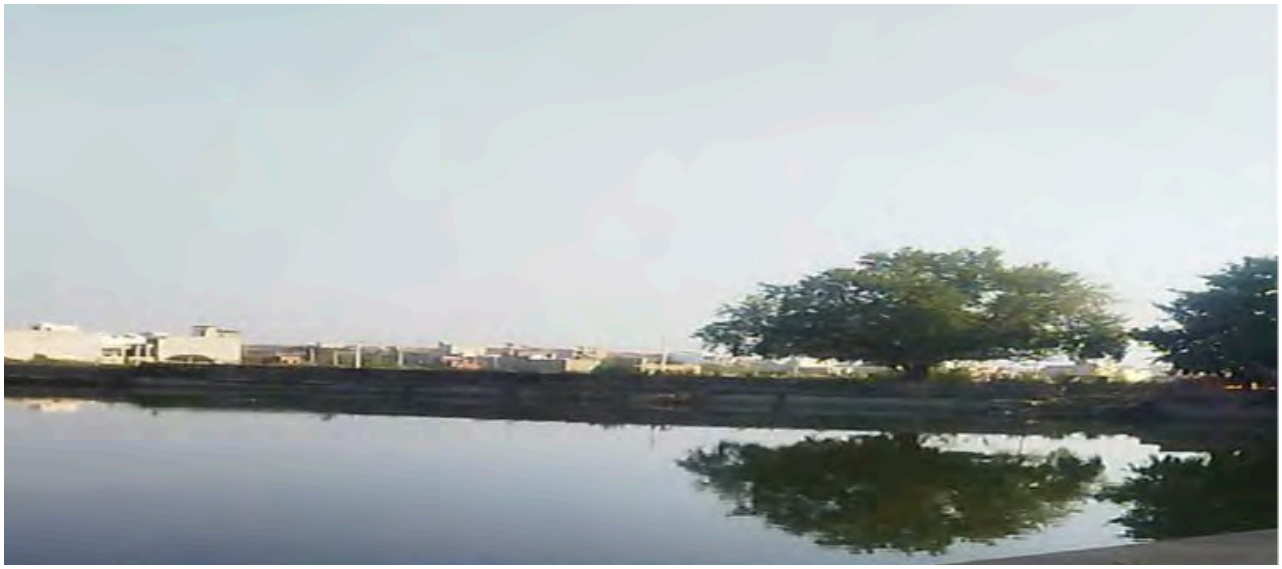
- Risk of further encroachment on baori land
- Urban pressure and loss of open surroundings
- Rising temperatures and climate stress
- Restricted access limiting community engagement
- Need for systematic heritage protection status

9. Conservation Priorities and Structural Needs

- Legal demarcation and protection of baori boundaries
- Removal and prevention of further encroachments
- Regular scientific monitoring of water quality
- Conservation of murals and interior artwork
- Installation of interpretive signage highlighting history and cultural value
- Integration of the baori into local heritage and water conservation programmes
- Community awareness initiatives focusing on intangible heritage and water ethics

Mama Naadi

Types of Water body: Naadi
Coordinates: Lat :26.3397980, Long: 73.0761371
Ward No.: 74
Landmark: near the Lalsagar–Soorpura



Mama Naadi

1. Introduction and Geographic Context

Mama Naadi is a traditional water body located near the Lalsagar–Soorpura Dam region of Jodhpur, Rajasthan. The nadi lies adjacent to Mamaji Dham, a locally revered religious site maintained primarily by the Mali community. Historically, Mama Naadi functioned as a crucial water source for nearby rural and semi-urban settlements, supporting both human and ecological needs.

The water body forms part of Jodhpur's traditional rainwater harvesting landscape, developed to sustain life in an arid environment. Today, however, increasing urban pressure and neglect have placed this water source under severe stress.

2. Historical Background and Community Memory

Mama Naadi has long been embedded in the social, religious, and ecological history of the surrounding settlements. Elders recall that the nadi once supplied clean, potable water and served as a dependable source during dry months. The presence of Mamaji Dham further strengthened its sacred status, ensuring community respect and informal protection.

A local resident shared:

“ पहले मामा नाड़ी का पानी पीने लायक होता था और सबके काम आता था।”
(Earlier, the water of Mama Naadi was fit for drinking and supported the daily needs of the people.)

Over time, declining maintenance and unregulated waste disposal weakened this traditional relationship between the community and the water body.

3. Structural Features and Water Architecture

Mama Naadi is a shallow, open rain-fed water body with gently sloping edges designed to collect surface runoff. The embankments (pal) historically regulated water spread and storage. A safety wall or divider once protected the nadi, preventing accidental access and erosion.

The structure reflects vernacular water wisdom, prioritising simplicity, accessibility, and ecological integration rather than monumental construction.

3.1 Technical Specifications

Type	Naadi (traditional village pond)
Water Source	Rainwater runoff
Associated Structures	Mamaji Dham (religious site), embankments, safety wall (partially damaged)
Catchment	Surrounding habitations, natural slopes, and open land
Construction Period	Estimated pre-modern / traditional era (exact date unknown)

4. Hydrology and Water Behaviour

Mama Naadi functions as a seasonal rainwater harvesting structure, filling during the monsoon and gradually receding through the dry months. Historically, it contributed to groundwater recharge and helped regulate local microclimatic conditions.

Uncontrolled inflow of waste and reduced catchment permeability have disrupted its hydrological balance, leading to stagnation and declining water quality.

4.1 Ecological Profile and Natural Life

In the past, Mama Naadi supported a range of ecological functions. Seasonal water availability attracted birds, supported aquatic organisms, and sustained surrounding vegetation. Native plant species along the edges helped stabilise soil and reduce evaporation.

Community members recall the presence of birds and cleaner water conditions earlier. Today, pollution and waste accumulation have significantly reduced biodiversity, degraded habitat quality, and limited the nadi's ecological services such as cooling, recharge, and habitat provision.

5. Past Uses and Social Functions

Historically, Mama Naadi served multiple everyday purposes:

- Drinking water for nearby settlements
- Water for livestock
- Bathing and domestic use
- Religious and ritual activities linked to Mamaji Dham

Community member / local resident shared:

" इस नाड़ी पर लोग पानी लेने, नहाने और धार्मिक कामों के लिए आते थे। "
(People used to come to this naadi for fetching water, bathing, and religious activities.)

The naadi functioned as a shared community space, reinforcing social interaction and collective responsibility.

6. Cultural and Community Significance

Mama Naadi holds deep cultural value due to its association with Mamaji Dham and local religious practices. The site is considered sacred by the Mali community and other residents, who regard the water body as part of their spiritual landscape.

Religious gatherings, offerings, and informal rituals strengthened community bonds and encouraged respect for the water source. The gradual degradation of the naadi has also weakened these cultural connections.

7. Present Condition and Emerging Concerns

At present, Mama Naadi is in a vulnerable condition. Domestic waste, plastic debris, and uncontrolled dumping have severely affected water quality. Structural elements such as the safety wall and embankments are damaged, increasing risks of erosion and contamination.

Ecologically, the naadi has lost much of its biodiversity, with stagnant water conditions limiting aquatic and bird life.

8. Challenges and Conservation Issues

- Accumulation of plastic and domestic waste
- Declining water quality; water no longer potable
- Damaged safety wall and embankments
- Unregulated waste inflow from nearby settlements
- Loss of biodiversity and ecological functions
- Lack of sustained community awareness and monitoring

9. Conservation Priorities and Structural Needs

- Complete cleaning and desilting of the nadi
- Repair and strengthening of embankments and safety walls
- Installation of waste collection systems and signage
- Restoration of natural inflow channels
- Native tree plantation to support biodiversity and cooling
- Community-led monitoring involving the Mali society and local youth
- Awareness programmes linking water conservation with religious and cultural values

Mata Ji Ki Naadi

Types of Water body: Nadi (Rain-fed pond)
Coordinates: Latitude 26.305362, Longitude 73.003382
Ward No.: 5
Landmark: Near Sursagar

Mata Ji Ki Naadii

1. Introduction and Geographic Context

Mata Ji Ki Nadi is located in the Sursagar area of Jodhpur city (Ward No. 5). It is a traditional rain-fed nadi (pond) historically used for drinking water and daily needs by the local community. Situated close to the Chamunda Mata temple, the nadi holds strong religious and cultural importance. The water body is estimated to be nearly 500 years old and forms part of the traditional water landscape of the Marwar region.

The nadi lies within a semi-rural settlement pattern influenced by nearby hill slopes, from which it historically received rainwater runoff. Its maintenance has traditionally been supported by community institutions, particularly the Meghwal Vikas Samiti.

2. Historical Background and Community Memory

Mata Ji Ki Nadi was developed several decades ago through collective community effort to capture rainwater flowing down from surrounding hills. In the water-scarce landscape of Marwar, it became a vital source for people, livestock, and travellers passing through the Sursagar area.

Community members recalled that about 20–25 years ago, the nadi underwent major cleaning and deepening, after which it functioned effectively for many years.

Elder resident shared:

“ यह नदी पहले सालों तक पानी देती थी। बरसात के बाद यहाँ का पानी पूरे इलाक़े के काम आता था। ”
(Earlier this nadi provided water for many years. After the rains, its water served the entire area.)

3. Structural Features and Water Architecture

Mata Ji Ki Nadi is a rain-dependent water body developed along a natural slope. It has an irregular triangular form, shaped to maximise collection of surface runoff. Earthen and stone embankments were constructed to retain water, while defined inlet channels allowed rainwater from the hill side to flow into the nadi.

A spillway-like outlet structure enabled excess water to drain safely during heavy rainfall, preventing damage to embankments.

3.1 Technical Specifications

Type	Nadi (Rain-fed pond)
Shape	Irregular triangular
Approximate Dimensions	22.9 × 13.7 m.
Depth	More than 40 feet

4. Hydrology and Water Behaviour

The nadi functioned entirely on rainwater runoff from surrounding hill slopes. During the monsoon, it would fill with clean and cool rainwater and retain water for extended periods. Tree cover around the nadi provided shade, reducing evaporation and helping maintain water quality.

At present, blocked inflow channels, heavy siltation, and damaged embankments have disrupted this hydrological system, resulting in the nadi remaining dry even during rainfall events.

5. Past Uses and Social Functions

Historically, the water from Mata Ji Ki Nadi was used for drinking, livestock, and daily domestic activities. During summer months, it served as a crucial support for families, labourers, and pastoral communities. The nadi was also a space for social interaction and collective gatherings.

Local resident shared:

"मंदिर के पास होने की वजह से यह नदी धार्मिक और सामाजिक दोनों कामों के लिए बहुत महत्त्वपूर्ण थी।"
(Because of its proximity to the temple, this nadi was very important for both religious and social activities.)

6. Cultural and Community Significance

The nadi holds deep cultural significance due to its association with Chamunda Mata. Religious events such as Navratri, village deity rituals, and community ceremonies were traditionally organised in and around this space. Naming the water body after Mata Ji strengthened collective respect and responsibility towards its protection.

local resident shared:

" आज भी यह नाड़ी हमारे लिए यादों की जगह है, भले ही इसमें अब पानी नहीं रहा। "
(Even today this nadi is a place of memories for us, even though it no longer holds water.)

7. Present Condition and Emerging Concerns

Currently, Mata Ji Ki Nadi is completely dry. Thick layers of silt have reduced its storage capacity, and natural water channels from the hills are blocked. Long-term neglect and lack of regular maintenance have weakened the embankments.

Dense vegetation provides shade but, in some places, root systems have begun to damage the earthen bunds, increasing the risk of erosion.

8. Challenges and Conservation Issues

Major challenges include:

- Long-term absence of desilting (over 20–25 years)
- Blocked natural inflow channels
- Heavy silt and waste accumulation
- Embankment erosion and structural weakening
- Irregular rainfall patterns
- Risk of encroachment and loss of original boundary

Community members shared:

अगर सफ़ाई और पानी के रास्तों को फिर से खोला जाए, तो यह नाड़ी दोबारा जीवित हो सकती है।
("If cleaning is done and water channels are reopened, this nadi can become active again.")

9. Conservation Priorities and Structural Needs

- Deep desilting of the naadi
- Restoration of rainwater inflow channels from hill slopes
- Repair and strengthening of embankments using stone pitching
- Controlled clearing of excessive vegetation
- Installation of information boards highlighting religious and historical significance
- Formation of a permanent community-based maintenance committee with municipal support

Mata ka Kund (Sonaron ka Kund)

Type of water body: Pond
Coordinates: Lat 26.301816° Long 73.007935°
Ward no: 19
Landmark: Near Chandpole Gate

Mata ka Kund

1. Introduction & Geographic Context

Mata ka Kund locally referred to as Sonaron ka Kund is an ancient water reservoir situated just outside Chandpol Gate in the historic precincts at Ward 19 of Jodhpur (North). Nestled between Chamunda Mata Temple, Ushtradini Mata Temple, and the dense lanes of the old settlement, the kund lies within a natural sandstone depression that historically channelled rainwater into its basin. Surrounded by traditional neighbourhoods and hill slopes, the site continues to serve as a visual and cultural marker of the area's long-standing relationship with water.

2. Historical Evolution & Community Memory

Estimated to be 400 to 500 years old, Mata ka Kund traces its origins to the late medieval period, most likely between the 16th and 17th centuries. During this time, traditional rainwater harvesting systems were essential for sustaining life in the semi-arid landscapes of Marwar. Community elders believe that the kund (pond) may have been carved during he expansion of residential settlements around Chandpol Gate, which served as an important entry point into the historic walled city.

Its placement in a natural sandstone depression was a deliberate design choice that allowed rainwater from the surrounding slopes to collect naturally in the basin. This reflects the deep indigenous knowledge of water management that existed in the region.

Through participatory mapping, transect walks, and community discussions, residents shared that the Sonar, or goldsmith, community once lived around this area. Their homes and workplaces were located close to the kund, and they took responsibility for its upkeep. According to these memories, the Sonar community organised periodic cleaning, removed silt and waste, and repaired broken stone steps. People explained that the kund was not just a water source but a central feature of social life, community identity, and seasonal rituals.

Elders recall how the kund served as the main source of drinking water before piped supply became available. Women and children visited the kund daily with clay and metal pots, often gathering in small groups to collect water. They described the atmosphere around the kund, the sound of people descending the steps, and the way neighbours helped each other during summers. Many spoke about the reliability of the water body.

One elder said,

“ हमने बचपन स देखा है यह कुंड कभी सूखा नहीं, बारिश के समय में कुछ दिनों में भर जाता था। ”
(Since our childhood, this kund has never dried. After heavy rainfall, it filled up within a few days.)

Another community member shared her memory of using the kund during difficult summers,

“ गर्मियों में भी इसमें पानी रहता था, हम लोग रोज़ पानी भरकर लाते थे। ”
(Even in the summer months there was water in it. We came every day with our pots.)

People also described how travellers and traders entering the city through Chandpol Gate stopped at the kund to drink water or rest. This made it an important public space that supported mobility and trade routes in earlier times.

Middle aged residents shared that the kund once acted as a common meeting place, especially in the evenings.

One man said,

“ शाम के समय यहाँ लोग बैठते, बातें करते थे यह जगह हम सबको जोड़ती थी। ”
(In the evening people sat here and talked. This place connected all of us.)

All these memories show that Mata ka Kund was not only a structure built for water collection, but a living space that shaped community life. The stories reflect the role of the kund in everyday routines, seasonal needs, religious practices, and social relationships. These lived experiences are an important part of the water body’s identity, and they highlight the strong emotional connection that still exists between the community and the kund.

3. Structural and Spatial Characteristics

Mata ka Kund is carved directly into the natural sandstone terrain, forming a square-shaped basin with steep, descending steps on one side. Its interior walls are lined with traditional hand-carved sandstone blocks, a construction style consistent with Rajasthan’s historic stepwells and kunds. Over time, many of these steps have become partially buried due to siltation and waste accumulation. Despite this, the overall structure remains intact, reflecting the craftsmanship and hydrological knowledge embedded in its original design.

3.1 Physical Description

Feature	Details
Shape	Square/rectangular, rock-cut
Size	approx. Length 100 m; Width 50 m ft; Depth 80 m.
Materials	Local sandstone; thick cut-stone blocks at edges
Key Structures	One-sided staircase, stone retaining walls, natural rocky surroundings

Satellite imagery of the lake in February 2026

The kund’s strategic placement within a sloping rock depression enabled efficient rainwater harvesting, allowing runoff from the surrounding terrain to naturally enter the basin.

4. Cultural Practices & Ritual Significance

The kund continues to hold deep cultural and spiritual value. For generations, it has served as a space for Navratri abhishek, deepdan, and seasonal religious offerings. Temple priests and residents recall its water being considered pure and suitable for ritual use. A local priest shared:

“ नवरात्रि के दिनों में माता जी का अभिषेक इसी कुंड के पानी से होता था। उस जल को पवित्र माना जाता था। ”
(During Navratri, the Goddess was bathed with this very water. The water was considered sacred.)

Despite physical deterioration, families still visit the site during festivals, keeping its cultural significance alive through intergenerational practices.

5. Present Condition and Visible Transformations

Today, the kund retains water throughout the year but exhibits visible signs of decline. Thick layers of algae cover parts of the surface, and plastic, cloth, and ritual waste have accumulated along the steps. Soil erosion from the hills has buried sections of the stairway, reducing accessibility. The growth of Peepal and Neem roots has begun to compromise the structural stability of the sandstone.

Residents expressed their concern about this deterioration:

“ सीढ़ियाँ पहले साफ़ दिखाई देती थीं… अब सब मिट्टी और कचरे से भर गया है। ”
(Earlier the steps were clearly visible… now everything is covered with soil and garbage.)

While the kund’s original engineering remains strong, immediate interventions are necessary to prevent further loss.

6. Ecological Profile and Natural Life

Despite its compromised condition, the kund continues to sustain a modest ecological micro-system. Water-dependent species, birds, and vegetation coexist within and around the basin, demonstrating the ecological value of traditional water structures in semi-arid urban landscapes
Observed ecological elements:

- Aquatic life: small fish, water beetles, monsoon frogs
- Bird species: pigeons, mynas, crows, occasional migratory visitors
- Vegetation:
- Beneficial: local grasses and hardy shrubs
- Harmful: Prosopis juliflora, Peepal saplings, Neem roots affecting the stone structure

7. Community Knowledge & Lived Experiences

The insights gathered through transect walks, focus group discussions, and informal conversations reveal a strong emotional and historical connection between the community and Mata ka Kund. Residents spoke with familiarity and pride about the behaviour of the water body across seasons, the traditions associated with it, and the changes they have witnessed over the years. Their memories reflect a deep and intimate understanding of the kund's natural cycles, its social importance, and the challenges it faces today.

During discussions, many residents explained that the kund has always been naturally fed by the surrounding rocky slopes. They expressed confidence in the water body's resilience, often referring to its dependable supply in the past. One resident said,

" सूखा कैसे होगा? पहाड़ों का पानी सीधे इसमें आता है। "
(How can it dry? The water from the hills flows directly into it.)

Parents and elders also shared concerns about safety, especially for children who play near the water. They described incidents where children tried to enter the water or slipped on the mud-covered steps. One mother reflected on this issue,

" बच्चे यहाँ खेलते हैं, और कभी-कभी तैरने भी लग जाते हैं। इसलिए दीवार या रेलिंग होनी चाहिए, ताकि सब सुरक्षित रहें। "
(Children play here, and sometimes they try to swim… there should be a wall or a railing.)

Despite these concerns, there was a clear sense of hope and commitment towards reviving the kund. People expressed their willingness to participate in cleaning and restoration efforts. Their aspiration for improving the space was summed up by a community member who said,

" साफ़-सफ़ाई हो, पेड़-पौधे लगाए जाएँ… तो यह जगह फिर से ख़ूबसूरत बन सकती है। "
(If it is cleaned and plants are added, this place can become beautiful again.)

8. Key Challenges and Emerging Threats

The major threats identified through community-led mapping include:

- Waste accumulation and ritual debris
- Soil erosion burying stairways
- Structural weakening due to rooted vegetation
- Encroachments blocking natural water flow
- Lack of regular maintenance or monitoring
- Safety hazards due to absence of fencing or boundary markers

Collectively, these issues pose a risk to the structural integrity, ecological function, and cultural significance of the kund.

9. Conservation Priorities and Structural Needs

Restoring Mata ka Kund requires a combination of technical expertise and community stewardship. Priority conservation actions include:

- Desilting and removal of debris
- Scientific masonry repair and stone stabilisation
- Removal of Peepal and Neem roots with expert guidance
- Establishment of boundary fencing to improve safety
- Restoration of blocked rainwater channels
- Installation of heritage information boards and signage

Mayala Bagh ka Jhalra (Mahilbag ka Jhalra)

Types of Water body: Jhalra
Coordinates: Latitude 26.296658° N, Longitude 73.025270° E
Ward No.:40
Landmark: old Mayala Bagh School, Near Gulab Sagar

Mayala Bagh ka Jhalra

1. Introduction and Geographic Context

Mayala Bagh ka Jhalra is a historic stepped water structure located in the Gulab Sagar area of Jodhpur, Rajasthan, close to the old Mayala Bagh School precinct. The jhalra represents a refined example of traditional urban water harvesting systems developed in the arid Marwar region, where water conservation was integrated with architecture, aesthetics, and public life.

Situated within a dense historic neighbourhood, the Jhalra once formed part of a larger garden–water complex and contributed to the city's traditional water network connected to Gulab Sagar and Fateh Sagar. Its presence moderated the local microclimate and provided a communal space for water access and cultural interaction.

2. Historical Background and Community Memory

Mayala Bagh ka Jhalra was constructed during Sanwat 18331 CE in the reign of Maharaja Vijay Singh of Marwar, commissioned by Paswan Gulabrao, a court official. Historical interpretation suggests that the term “Mayala” in Marwari refers to an inner or enclosed space, indicating that the jhalra may originally have been associated with a semi-private garden or palace-related complex.

In Marwari, the word “mayla” means inside or within. Since this stepwell was built inside the Jhalra garden, it came to be called Mayla Jhalra. Over time, people began referring to it as Mayla Baag ka Jhalra, and nowadays it is commonly known as Mahil Baag ka Jhalra. Locals often say that its water is still not properly cleaned. Recently, an Ireland resident named Caron Rawnsley carried out a cleaning of this stepwell together with community members.

Oral histories collected during field interactions indicate that the Jhalra was a vital source of water for nearby settlements and functioned as a calm retreat within the urban core.

A local resident recalled:

“ पहले यह झलरा शहर के अंदर एक शांत जगह होती थी, जहाँ लोग पानी भरने और बैठने—दोनों के लिए आते थे। ”
(Earlier, this jhalra was a peaceful place within the city where people came both to collect water and to sit.)

Community memory highlights the jhalra’s role as both a functional water source and a social space embedded in everyday life.

3. Structural Features and Water Architecture

Mayala Bagh ka Jhalra displays classical Rajput water architecture, combining hydraulic efficiency with ornamental design. The structure follows a stepped water system, allowing access to water at varying levels throughout the year.

The jhalra is constructed primarily of red sandstone and limestone, featuring symmetrical stepped terraces, carved pillars, and pavilion-like elements. The architectural detailing reflects careful planning, where water storage, accessibility, and visual harmony were equally prioritised.

3.1 Technical Specifications

Type	Jhalra (stepped reservoir)
Approximate Dimensions	30.8 m × 25.9 m.
Number of Steps	Approximately 300
Estimated Age	Around 250 years
Construction Material	Red sandstone and lime stone
Architectural Elements	Stepped terraces, carved pillars, chhatris, symmetrical layout
Hydrological Context	Part of the Gulab Sagar–Fateh Sagar water network

4. Hydrology and Water Behaviour

The jhalra was designed to harvest and store rainwater runoff from surrounding built and open areas. The stepped design ensured that water could be accessed even during low-water periods, while the stone-lined structure minimised seepage losses and reduced evaporation.

Historically, the stored water contributed to local water security and likely supported groundwater recharge in the surrounding area. With urbanisation, the disruption of natural inflow channels reduced the hydrological efficiency of the structure, though its core storage design remains intact.

5. Past Uses and Social Functions

Traditionally, Mayala Bagh ka Jhalra served multiple purposes beyond water storage. Residents used the steps for collecting water, resting, and social interaction. The shaded areas and architectural pavilions made it a comfortable gathering space, particularly during summer months.

A community member shared:

“ गर्मियों में लोग यहाँ बैठते थे, और पानी भी ठंडा रहता था। ”
(During summers, people would sit here, and the water also remained cool.)

The Jhalra thus functioned as a shared urban common, supporting both daily needs and informal social life.

6. Cultural and Community Significance

One of the most distinctive cultural associations of Mayala Bagh ka Jhalra is the ‘Lotion ka Mela’, traditionally held during the Chaitra month (March–April). During this event, women carried decorated earthen pots filled with water and performed ritual offerings, symbolising respect for water as a life-giving resource.

A local woman explained:

“ चैत्र मास में यहाँ लोटियों का मेला लगता था, और जल देवता की पूजा होती थी।.”
(During the month of Chaitra, the ‘Fair of Pots’ was held here, where water was worshipped.)

This continuing tradition reflects the deep cultural value attached to the jhalra and its role in sustaining water-related rituals and collective memory.

7. Present Condition and Emerging Concerns

In recent decades, Mayala Bagh ka Jhalra experienced neglect due to urban pressure and reduced functional use. However, in 2024, a major conservation initiative was undertaken by Jodhpur Municipal Corporation, in collaboration with Skodiah & Partners Foundation and The Jodhpur Logos.

The restoration addressed structural deterioration, accumulated debris, and blocked water pathways, significantly improving the condition of the site and restoring its visibility within the urban landscape.

8. Challenges and Conservation Issues

- Historical neglect prior to restoration
- Disruption of traditional water inflow channels
- Urban pressure from surrounding residential development
- Risk of future misuse without regular monitoring
- Need for sustained community involvement to prevent degradation

9. Conservation Priorities and Structural Needs

- Regular cleaning and maintenance of steps and water basin
- Continued monitoring of structural stability
- Protection of inflow channels to enable rainwater harvesting
- Community awareness programmes on water heritage
- Installation of interpretive signage and heritage information panels
- Promotion of water-sensitive cultural tourism without over-commercialisation

Mehsana Well (Shamshan Well)

Type of water body: Well
Coordinates: Latitude 26.353557° N, Longitude 73.034634°
Ward no: 59
Landmark: Mandor Garden

Mehsana Well

1. Introduction and Geographic Context

Mehsana Well, locally known as the “Shamshan Well,” is a historic groundwater-based water structure located within the Mandore Garden complex, near the Muktidham/Shamshan Bhoomi in Mandore, Jodhpur, Rajasthan. The well forms an integral part of the traditional water infrastructure of the Surasagar–Mandore region, which has historically relied on wells, baoris, and ponds to sustain life in an arid desert environment.

Beyond its functional role as a water source, Mehsana Well holds strong religious, social, and cultural significance, particularly due to its association with cremation rituals and purification practices. The surrounding area includes cremation grounds, garden spaces, religious structures, and nearby habitations. The presence of the well historically contributed to maintaining moisture and relative coolness in the immediate microclimate.

2. Historical Background and Community Memory

Mehsana Well is believed to date back to the 18th–19th century, during the period of the Marwar princely state. Mandore, being the ancient capital of Marwar, was a significant political and cultural centre where numerous water structures were developed to serve royal, religious, and community needs.

Local oral histories suggest that the well was constructed specifically to support ritual requirements associated with cremation grounds, while also serving nearby settlements and travellers. The well's water was considered suitable for purification rituals following last rites, as well as for bathing and daily use.

A local elder recalled:

" पहले शव-संस्कार के बाद शुद्धिकरण के लिए इसी कुएँ का पानी लिया जाता था। "
(Earlier, after cremation rituals, water from this well was used for purification.)

The name Mehsana Well is believed to be derived from the local community or clan historically associated with its upkeep and use. Over generations, the well became embedded in Mandore's cultural memory as a sacred and reliable water source.

3. Structural Features and Water Architecture

Mehsana Well reflects traditional Marwari stone masonry and groundwater management practices. The circular well has been constructed using locally available red sandstone, with thick stone-lined walls ensuring durability and long-term stability.
The structure includes a protective parapet along the top edge and stepped access at certain points, enabling safe water retrieval. In its present form, water is accessed through a pipeline and electric motor, indicating adaptation to contemporary usage patterns while retaining the original structure.

3.1 Technical Specifications

Type of Water Structure	Well
Shape	Circular
Length / Diameter	Approximately 20–25 meters
Width	Approximately 8–11 meters
Depth	Approximately 13–15 meters

Estimated Age	18th–19th century
Construction Material	Local red sandstone
Associated Features	Parapet wall, stepped access, pipeline, electric motor, adjacent cremation infrastructure

4. Hydrology and Water Behaviour

Mehsana Well is connected to underground aquifers, functioning as a traditional groundwater source. During the monsoon season, the water level rises significantly, often reaching up to 20–25 feet, while in summer months the level declines but the well rarely dries up completely.

The well is believed to have a hydrological relationship with nearby traditional water bodies, including Surasagar and Kalamandi Nadi, forming part of a larger groundwater system in the Mandore region. However, declining rainfall, increased extraction, and reduced recharge have impacted its long-term water behaviour.

5. Past Uses and Social Functions

Historically, Mehsana Well served multiple social and functional purposes. Its water was used for purification after cremation, ritual bathing, tarpan, and pind-daan, as well as for daily household needs of nearby residents. Travellers and relatives attending cremation ceremonies also depended on this well for water.

A community member shared:

“ यह सिर्फ़ श्मशान का कुआँ नहीं था, आस-पास के लोग भी इसी पर निर्भर थे। ”
(This was not just a cremation well; nearby residents also depended on it.)

The well thus functioned as both a sacred and communal water source, deeply embedded in everyday life.

6. Cultural and Community Significance

Mehsana Well holds profound religious and cultural importance. It is closely associated with Hindu funeral practices, including shuddhikaran (purification), tarpan, shraddh, and ritual bathing. Many families continue to regard the well as a sacred site connected to ancestral traditions.

A local resident noted:

“ इस कुएँ का पानी पवित्र माना जाता है, इसीलिए आज भी इसका उपयोग होता है। ”
(The water of this well is considered sacred, which is why it is still used today.)

The well represents continuity of Marwari cremation customs, reinforcing collective memory, faith, and cultural identity within the Mandore community.

7. Present Condition and Emerging Concerns

At present, Mehsana Well is no longer used for drinking or domestic purposes. Its use is largely limited to cremation-related rituals, environmental activities, and occasional plantation watering. The Municipal Corporation undertakes periodic cleaning, but maintenance remains irregular.

The well faces challenges related to waste dumping, silt accumulation, and structural wear. Increased human and animal activity in the cremation area has further affected cleanliness and safety.

8. Challenges and Conservation Issues

- Accumulation of plastic and solid waste
- Declining groundwater levels
- Silt deposition at the bottom of the well
- Localised damage to stone masonry
- Excessive monkey activity in the area
- Mud accumulation during monsoon
- Absence of interpretive signage or heritage recognition

9. Conservation Priorities and Structural Needs

- Regular desilting and cleaning of the well
- Repair and strengthening of parapet and stone walls
- Prevention of waste dumping and pollution
- Improved lighting and safety arrangements
- Installation of an information board highlighting historical and cultural significance
- Promotion of eco-friendly ritual practices
- Community participation in monitoring and upkeep
- Recognition of the well as a heritage water structure within Mandore’s traditional water landscape

Mendti Silawaton ki Masjid ka Kuwan

Types of Water body- Well
Coordinates: Latitude 26.291424° N, Longitude 73.021642° E
Ward No.: 34
Landmark: Tripolia Bazaar

Mendti Silawaton ki Masjid ka Kuan

1. Introduction and Geographic Context

The well located within the premises of Mendti Silawaton ki Masjid is an important traditional groundwater source in the historic core of Jodhpur city. Situated in Tripolia Bazaar, under Ward No. 34, this well has been serving the local community for approximately 150 years.

Primarily developed to meet the water requirements of the mosque, the well continues to play a vital role in providing water for wudu (ablution), drinking, and daily religious practices. Its continued functionality reflects the resilience of traditional well systems in dense urban settings.

2. Historical Background and Community Memory

The well is believed to have been constructed around the late 19th century, at a time when ensuring access to clean and reliable water for religious institutions was considered essential. Mosques traditionally maintained dedicated water sources to support ritual purity, particularly for ablution before prayers.

Over generations, this well became deeply integrated into the daily religious and social life of the mosque and surrounding neighbourhood. Local residents recall that the well has consistently provided clean water without interruption.

A community member shared:

“ यह कुआँ शुरू से ही मस्जिद के लिए बनाया गया था, ताकि नमाज़ियों को हमेशा साफ़ पानी मिल सके। ”

(This well was built specifically for the mosque so that worshippers would always have access to clean water.)

The continuity of use has strengthened collective memory and community responsibility towards its upkeep.

3. Structural Features and Water Architecture

The well follows traditional Rajasthani well-construction techniques, characterised by compact dimensions and strong stone masonry suitable for dense urban areas. The circular structure is lined with durable stone, ensuring long-term stability and protection of the groundwater source.

The well has been safely covered to prevent accidents and contamination, and water extraction is currently supported by a motor pump system.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 2 meters
Depth	more than 15 m
Water Level	approx. 5 meters
Construction Material	Traditional stone masonry
Estimated Age	Around 150 years
Associated Infrastructure	Protective cover, electric motor pump

4. Hydrology and Water Behaviour

The well is fed by natural groundwater aquifers and remains water-filled throughout the year. Rainfall plays a key role in groundwater recharge, contributing to the well's long-term sustainability.

Community feedback consistently highlights the quality of water, which is described as clean, sweet, and suitable for drinking and religious use. The stability of water levels indicates a healthy aquifer system beneath the area.

5. Past Uses and Social Functions

Historically, the well supported multiple functions beyond religious needs. It supplied water for ablution, cleaning of the mosque premises, drinking water for local residents, and household use in the surrounding neighbourhood.

During religious periods such as Ramadan, the well played an especially important role in maintaining cleanliness and ritual purity.

A local resident recalled:

" रमज़ान के दौरान इस कुएँ का पानी वुज़ू और सफ़ाई के लिए बहुत काम आता था। "
(During Ramadan, water from this well was extensively used for ablution and cleanliness.)

Thus, the well served as both a religious and social utility.

6. Cultural and Community Significance

The well holds strong cultural and religious value for the Silawat community and mosque attendees. It symbolises traditional water stewardship and the importance of purity in Islamic practice.

For worshippers, the well is not merely a utility but a sacred source linked to faith and daily discipline. Its sustained care reflects community unity and shared responsibility.

A community member noted:

" इस कुएँ का पानी पवित्र माना जाता है, इसीलिए इसकी हमेशा देखभाल की जाती है। "
(The water of this well is considered pure, which is why it is always carefully maintained.)

7. Present Condition and Emerging Concerns

At present, the well remains fully functional, clean, and structurally safe. It continues to supply water for daily ablution, drinking, and mosque-related activities through a motorised system.

The well is properly covered, and no major structural damage is visible. Regular informal monitoring by mosque caretakers and community members has helped maintain its condition.

8. Challenges and Conservation Issues

- Potential decline in groundwater levels due to urban stress
- Dependence on electric motor for water extraction
- Risk of water contamination from unplanned construction nearby
- Need for continuous maintenance resources
- Long-term sustainability concerns under changing climate conditions

9. Conservation Priorities and Structural Needs

- Regular monitoring of water quality and water levels
- Preventive maintenance of stone lining and protective cover
- Ensuring protection from nearby construction and pollution sources
- Strengthening community-based management and documentation
- Installation of an information board highlighting historical and cultural significance

Nagadadi Lake

Types of Water body: lake
Coordinates: Latitude 26.355092° N, Longitude 73.03348° E
Ward No.: 59
Landmark: inside Mandor Garden

Nagadadi Lake

1. Introduction and Geographic Context

Nagadadi Lake is a natural water body located within the Nagadadi area of Jodhpur city, Rajasthan. Historically, it has functioned as an important component of the city's traditional water management system, supporting local livelihoods, agriculture, and ecological balance. The lake continues to hold environmental and cultural relevance despite increasing urban pressures.

The lake primarily collects rainwater and runoff from surrounding catchments and has historically contributed to groundwater recharge in adjacent areas.

2. Historical Background and Community Memory

Nagadadi Lake has long been part of Jodhpur's network of small, community-managed water bodies. Local oral histories and community memory suggest that the lake was traditionally used for drinking water, irrigation, and daily household needs by surrounding settlements. Over time, it also became associated with social and religious gatherings.

Community member shared:

“ इस झील का पानी पहले पीने और खेती—दोनों के काम आता था। ”
(Earlier, the water of this lake was used both for drinking and agriculture.)

The lake’s continued presence in local memory highlights its role as a shared resource rather than merely a physical structure.

3. Structural Features and Water Architecture

Nagadadi Lake is primarily a natural depression adapted for water storage through traditional practices rather than intensive built architecture. Its form follows the natural terrain, allowing rainwater to accumulate efficiently.

Earthen embankments and stone-lined edges at select points help stabilise the lake boundary and regulate overflow during heavy rainfall. Small channels connect the lake to surrounding drainage paths, enabling seasonal inflow and outflow.

3.1 Technical Specifications

Type	Natural lake / talaab
Estimated Area:	Approximately 12–15 hectares
Average Depth:	(seasonal variation)3.05–4.57 meters
Primary Water Source	Monsoon rainfall and local runoff
Construction Nature	Natural basin with minor earthen and stone reinforcement

Satellite imagery of the lake in February 2026

4. Hydrology and Water Behaviour

Nagadadi Lake is predominantly monsoon-fed, with water levels fluctuating according to rainfall patterns. During the monsoon season, the lake fills rapidly, while water levels gradually decline in summer months.

The lake historically contributed to groundwater recharge in nearby areas and supported connected small ponds and channels. Reduced rainfall and increased urban runoff contamination have affected its hydrological stability in recent years.

5. Past Uses and Social Functions

Traditionally, Nagadadi Lake served multiple social and economic functions. It was used for drinking water, household needs, irrigation, livestock watering, and small-scale agriculture. The lake also functioned as a communal space where people gathered for daily activities and seasonal interactions.

Community member shared:

“ इस झील के आस-पास लोग मिलते थे, पानी भरते थे और रोज़मर्रा की ज़िंदगी यहीं से चलती थी, पर अब ये एक टूरिस्ट वाली जगह बन गयी है-बाहर के लोग ज्यादा आते है। ”
(Around this lake, people used to gather, fetch water, and daily life revolved here, but now it has turned into a tourist spot. Outsiders visit more often.)

6. Cultural and Community Significance

Beyond its utilitarian role, Nagadadi Lake holds cultural and ritual significance for local communities. Religious rituals, community gatherings, and traditional ceremonies have historically taken place along its banks.

Community member / local resident shared:

“ त्योहारों और पूजा के समय झील का पानी पवित्र माना जाता था। ”
(During festivals and rituals, the lake water was considered sacred.)

The lake remains an important marker of local identity and collective heritage.

7. Present Condition and Emerging Concerns

Currently, Nagadadi Lake faces multiple challenges related to urbanisation and neglect. Encroachment along its edges, dumping of plastic and household waste, and declining water levels have visibly affected the lake’s health.

While the lake still fills during the monsoon, its water-holding capacity and ecological quality have diminished over time.

8. Challenges and Conservation Issues

- Encroachment and unregulated construction around the lake
- Pollution from plastic waste and domestic garbage
- Declining water levels due to reduced rainfall and urban runoff
- Loss of aquatic biodiversity
- Safety risks due to unregulated access
- Absence of regular monitoring and maintenance mechanisms

9. Conservation Priorities and Structural Needs

- Removal of encroachments and protection of the original lake boundary
- Regular cleaning and waste management measures
- Restoration of natural inflow channels and catchment protection
- Periodic desilting to improve water-holding capacity
- Installation of safety measures such as fencing and signage
- Community-led monitoring and awareness programmes
- Recognition of the lake as a heritage water body within urban planning frameworks

Naiyon Ki Naadi (Nahaney Ki Naadi)

Types of Water body: Naadi
Coordinates: Latitude 26.350078, Longitude 73.033025
Ward No.: 80
Landmark: Near Mandore Garden

Naiyon Ki Naadi

1. Introduction and Geographic Context

Naiyon Ki Naadi, historically known as Nahaney Ki Nadi (Bathing Pond), is a natural water body located within a low-lying depression surrounded by hillocks and residential settlements in Jodhpur, Rajasthan. The nadi is encircled by housing developments, with some structures extending onto the hill slopes and upper ridges. Portions of the surrounding hills still retain natural vegetation and original landforms.

A large and elevated wall-like structure has been constructed between the hill area and the residential zone, physically dividing the landscape. This structure appears to have altered the natural drainage patterns and hydrological flow into the nadi, impacting its original ecological function.

2. Historical Background and Community Memory

Historically, this water body was known as Nahaney Ki Naadi and served as a designated bathing space during the royal period. According to handwritten historical notes and oral narratives, the site was used by daasis (female attendants) associated with the royal court, who bathed here at specified times as part of courtly routines.

Over time, encroachment by members of the local barber (Nai) community led to a shift in both land use and naming practices. As a result, the water body gradually came to be known as Naiyon Ki Nadi, reflecting the changing social occupation of the site and the erosion of its original identity.

A community member shared:

“ यह जगह पहले दासियों के स्नान के लिए जानी जाती थी, और बाद में यहाँ बस्ती बस गई। ”
(This place was earlier known as a bathing site for royal attendants; later, residential settlements came up here.)

3. Structural Features and Water Architecture

Naiyon Ki Naadi is a naturally formed depression rather than a formally constructed reservoir. Its structure relies on the surrounding hill slopes, which historically directed rainwater runoff into the nadi. The basin-like formation allowed rainwater to accumulate and remain stagnant for extended periods.

The surrounding terrain originally acted as a natural catchment system. However, construction activities, boundary walls, and encroachments have disrupted these natural flows. The absence of stone ghats, steps, or engineered embankments distinguishes this nadi from more formal talab or bawdi structures.

3.1 Technical Specifications

Type	Natural nadi (rain-fed depression)
Nature	Seasonal water body
Catchment	Surrounding hills and natural slopes
Construction Material	Not applicable (natural formation)
Current Land Use	Surrounded by residential structures
Drainage Condition	Altered due to walls and encroachments

6. Cultural and Community Significance

Culturally, the nadi represents a layered history of royal customs, caste-based occupational settlement, and urban transformation. Its original association with royal attendants reflects the highly structured social order of the past, while its later renaming illustrates how community presence reshapes cultural memory.

The gradual loss of the nadi's identity has also weakened its symbolic value within the neighbourhood, turning a once-recognised historic water space into a neglected and contested site.

7. Present Condition and Emerging Concerns

At present, Naiyon Ki Nadi is heavily polluted. During the monsoon, contaminated runoff water carrying waste, excreta, and debris accumulates in the basin. The water remains stagnant for long periods, creating conditions conducive to mosquitoes, pathogens, and foul odour.

Residents report increased risks of infectious diseases. The decline of birds, amphibians, and small wildlife once found in the area indicates a broader ecological imbalance. What was earlier a cooling and life-supporting feature has now become a health hazard.

8. Challenges and Conservation Issues

- Severe water pollution due to waste inflow
- Open defecation and garbage dumping in catchment areas
- Encroachments reducing the natural storage capacity
- Blocked or altered drainage paths
- Loss of biodiversity and ecological function
- Conflicting community views regarding restoration versus closure

9. Conservation Priorities and Structural Needs

Local residents have expressed a preference for eliminating the health risk posed by the nadi. Many suggest converting the site into a safe public space, such as a children's playground or community open area. Key priorities include:

- Addressing sanitation and waste disposal in the catchment
- Preventing further encroachments
- Scientific assessment of whether restoration or land-use conversion is more viable
- Ensuring community consultation in decision-making
- If retained as a water body, introducing proper drainage, cleaning, and safety measures

Narangi Kuan

Types of Water body: Traditional open well
Coordinates: Latitude 26.3450, Longitude 73.0450
Ward No.: 80
Landmark: Near Mandore Garden


Narangi Kuan

1. Introduction and Geographic Context

Narangi Kuan is a traditional open well located in the Mandore area of Jodhpur, Rajasthan, close to the historic Mandore Gardens and surrounding residential settlements. Mandore, the former capital of Marwar, is known for its rich heritage landscape comprising gardens, temples, cenotaphs, and historic water structures. Narangi Kuan formed an integral part of this landscape and contributed to local water security for residents and visitors alike.

The well is situated within a historically significant zone that once combined royal gardens, orchards, and habitation, reflecting the close relationship between water, ecology, and settlement planning in Mandore.

2. Historical Background and Community Memory

Local narratives suggest that Narangi Kuan dates back several centuries, to the period when Mandore functioned as the capital of Marwar and continued to remain an important settlement even after Jodhpur became the capital. During this time, wells were constructed as public welfare measures to ensure reliable drinking water supply.

The name “Narangi Kuan” is believed to have originated either from the presence of orange (narangi/santara) orchards in the surrounding area or from the perceived sweetness and purity of its water. Elders recall that the area was once known for fruit-bearing trees and green cover.

Shared by an elder resident:

“ इस इलाक़े में पहले नारंगी और दूसरे फलों के बाग़ हुआ करते थे, इसी कारण इस कुएँ का नाम नारंगी कुआँ पड़ा। ”
(Earlier this area had orange and other fruit orchards, which is why this well came to be known as Narangi Kuan.)

3. Structural Features and Water Architecture

Narangi Kuan is a deep, circular well constructed using locally available Jodhpur stone (chittar patthar). The stone masonry reflects traditional Marwari construction techniques, designed to ensure durability and thermal stability. The well is surrounded by a raised stone parapet (munderi) and a platform (chabutra), which historically facilitated safe access and community use.

The robust construction indicates that the well was intended for long-term use and high dependence by local communities.

3.1 Technical Specifications

Type of Water Structure	Traditional open well
Shape	Circular
Depth	Approximately 24–30 m. (estimated)
Construction Material	Local stone masonry (Jodhpur stone)
Water Source	Groundwater with hill seepage

4. Hydrology and Water Behaviour

The primary source of water for Narangi Kuan is groundwater, supported by natural seepage from the Mandore hillocks. Historically, this ensured relatively stable water levels and good water quality throughout the year.

In recent decades, urbanisation, reduced recharge, and pollution have adversely affected the well. Due to declining water quality and lack of maintenance, the water is no longer considered suitable for drinking. At present, the well has been covered with stone slabs and is no longer in active use.

5. Past Uses and Social Functions

Earlier, Narangi Kuan served as a key source of drinking water for nearby households, visitors to Mandore, and pilgrims. The well also supported daily domestic needs and watering of animals. Its location near gardens and religious sites made it an important stop for travellers and devotees.

Shared by a Woman Resident:

“ पहले इस कुएँ का पानी पीने और घर के कामों के लिए इस्तेमाल होता था। यह गाँव के जीवन का आधार था। ”
(Earlier, water from this well was used for drinking and household work.)

6. Cultural and Community Significance

Narangi Kuan holds cultural value as part of Mandore’s historic water heritage. Mandore remains an important religious and tourist destination, and traditional water structures like this well contribute to the area’s identity and collective memory.

During festivals and special religious occasions, the surrounding area continues to attract local residents and visitors, even though the well itself is no longer used.

Shared by an elder resident:

“ मंडोर के कुएँ और बावड़ियाँ इस जगह की पहचान हैं। ये केवल जलस्रोत नहीं थे, बल्कि सामूहिक जीवन, आस्था और परंपरा के केंद्र थे। ”
(The wells and stepwells of Mandore are part of the identity of this place.)

7. Present Condition and Emerging Concerns

At present, Narangi Kuwan remains closed and covered. Plastic waste dumping, silt accumulation, and encroachment in nearby areas have reduced its recharge capacity. The absence of regular maintenance has further contributed to its deterioration.

While tourists frequently visit Mandore Gardens, the well itself remains largely unnoticed and undocumented.

8. Challenges and Conservation Issues

Key challenges include:

- Accumulation of silt and solid waste inside the well
- Declining groundwater quality
- Encroachment and reduced recharge areas
- Lack of regular monitoring and maintenance
- Risk of long-term neglect despite heritage value

9. Conservation Priorities and Structural Needs

- Thorough cleaning and desilting of the well
- Strengthening of safety measures around the structure
- Protection of recharge zones and removal of encroachments
- Assessment of water quality and recharge potential
- Installation of an information board highlighting historical significance
- Integration of the well into Mandore’s heritage and tourism narrative
- Community awareness and involvement in protection efforts

Navlakha Bawdi

Types of Water body: stepwell
Coordinates: 23°49'48.0"N 73°43'48.0"E
Ward No.: 80
Landmark: near Ummed Udyan

Navlakha Bawdi

1. Introduction and Geographic Context

Navlakha Baori is a historic stepwell located near Ummed Udyan in Jodhpur, Rajasthan. It is one of the significant examples of Rajput-era water architecture in the Marwar region. The baori reflects the advanced understanding of water harvesting and storage systems developed to sustain settlements in the arid desert landscape of western Rajasthan.

Situated close to a major green and recreational zone, Navlakha Baori forms part of Jodhpur's layered heritage landscape, combining water management, architecture, and royal patronage.

2. Historical Background and Community Memory

Navlakha Baori was constructed around 1724 CE during the reign of Maharaja Abhay Singh (1724–1749 CE). The stepwell derives its name from its estimated construction cost of approximately nine lakh rupees, which was considered a substantial investment at the time.

Historically, the baori functioned as a major public water source, providing drinking water to nearby settlements. It was an integral part of the urban water supply system and symbolised royal responsibility toward public welfare.

A community member shared:

“ नवलखा बावड़ी का पानी पहले साफ़ रहता था, और आस-पास के लोग इसी पर निर्भर रहते थे। यह जगह केवल पानी का स्रोत नहीं थी, बल्कि लोगों के मिलने, बैठने और सुकून पाने की जगह भी थी। ”
(Earlier, the water of Navlakha Baori remained clean, and nearby residents depended on it. This place was not only a water source but also a space where people gathered and found respite.)

3. Structural Features and Water Architecture

Navlakha Baori is built in the traditional Rajput architectural style using locally available red sandstone. The structure is characterised by deep stepped corridors leading down to the water chamber, supported by stone pillars, arches, and platforms.

The symmetry, depth, and detailing of the baori demonstrate skilled craftsmanship and deliberate planning to reduce evaporation and ensure long-term water storage.

3.1 Technical Specifications

Type	Stepwell (Baori)
Period of Construction	Circa 1724 CE
Patron	Maharaja Abhay Singh
Construction Material	Local red sandstone
Structural Elements	Stepped corridors, stone pillars, arches, water chamber
Original Water Use	Drinking and domestic purposes
Current Administrative Control	Jodhpur Municipal Corporation

4. Hydrology and Water Behaviour

Navlakha Baori was designed as a rainwater-harvesting structure, collecting surface runoff from its surrounding catchment. The depth of the baori helped maintain water availability even during dry months. Stone-lined walls reduced seepage loss while facilitating groundwater interaction.

At present, water retention is limited, and the stored water is no longer potable. However, the remaining water is used for irrigating the gardens of Ummed Udyan.

4.1 Ecological Profile and Natural Life

- **Past Ecology:**

Historically, the baori supported aquatic organisms and seasonal bird activity, while surrounding vegetation benefited from sustained moisture. The stepwell contributed to local cooling and groundwater recharge.

- **Present Ecology:**

Today, ecological activity is limited. Algal growth, organic deposits, and stagnant water conditions have reduced aquatic life. Bird presence has declined due to reduced water quality and human disturbance.

- **Ecological Services:**

Despite degradation, the baori still contributes marginally to microclimate cooling and groundwater interaction within the Ummed Udyan area.

5. Past Uses and Social Functions

In earlier times, Navlakha Baori served as a key public utility. Residents relied on it for drinking water, household use, and daily activities. The baori also functioned as a communal space where people gathered, rested, and interacted, especially during summer months.

6. Cultural and Community Significance

Navlakha Baori holds cultural importance as a symbol of royal-era public infrastructure and architectural excellence. While it no longer plays an active role in community rituals, it remains a visual and historical landmark that reflects Jodhpur’s water wisdom and heritage planning.

7. Present Condition and Emerging Concerns

Structurally, the baori remains largely intact, with walls, steps, and water chambers still standing. However, several concerns are visible:

- Fallen or damaged pillars in certain sections
- Algal growth, dirt accumulation, and moisture marks on walls
- Limited water storage with poor water quality
- Excessive vegetation growth exerting pressure on the structure

Ecological Concerns

- Loss of aquatic biodiversity
- Decline in bird activity
- Reduced ecological role due to stagnant and untreated water

8. Challenges and Conservation Issues

- Absence of scientific conservation of pillars and arches
- Lack of water quality improvement measures
- No interpretive signage or historical information boards
- Limited community engagement and awareness
- Ecological degradation due to stagnation and neglect

9. Conservation Priorities and Structural Needs

- Scientific structural conservation of pillars, arches, and steps
- Regular desilting and controlled cleaning
- Water treatment and circulation to improve ecological conditions
- Installation of historical signage and heritage interpretation panels
- Coordinated conservation plan involving Municipal Corporation, JDA, and Tourism Department
- Awareness programmes to reconnect citizens with Jodhpur’s water heritage

Nazar ji ki Bawdi

Type of water body: Stepwell
Coordinates: Lat-26.286655 Long.-73.016560
Ward no: 6
Landmark: Inside Jalori Gate

Nazar ji ki Bawdi

Introduction and Geographic Context

Nazar Ji ki Bawdi is located inside Jhalori Gate in Ward 6 of Jodhpur. It is one of the region's oldest surviving stepwells and remains an important example of traditional water architecture. Situated in a densely populated neighbourhood with a temple and surrounding residences, the bawdi continues to hold cultural, spiritual, and hydrological importance for the community.

Even today, despite urban pressures, this stepwell stands as a reminder of Jodhpur's long-standing heritage of water management and community-driven conservation. The structure is currently maintained by the Municipal Corporation.

Historical Evolution and Community Memory

Nazar Ji ki Bawdi was constructed during the reign of Maharaja Bhim Singh, around 1802 to 1803. According to local historical accounts, the stepwell was commissioned by a person who held the title of "Nazar" during the princely state period.

The title “Nazar” was given to individuals responsible for the protection and management of women’s quarters, particularly the residences of queens and royal women.

Traditionally, those who held the position of Nazar were members of the Kinnar (transgender) community, who were accorded high respect and referred to honorifically as “Nazar Ji”. In the Mughal courts, such individuals were known as “Khwaajasar”. In Marwar, they were also described as caretakers or supervisors of women’s palaces, entrusted with maintaining decorum, security, and confidential duties within the zenana (women’s quarters).

Historical narratives further indicate that individuals holding this title often contributed a part of their income to public welfare. This included the construction of water bodies, temples, wells, stepwells, and other community assets. Nazar Ji ki Bawdi is believed to have been built as part of such philanthropic efforts. The entire structure was crafted using locally available red sandstone, reflecting the traditional architectural style of Jodhpur.

During discussions, one elderly resident emphasised how essential the bawdi once was for people’s daily survival. They shared,

“ यह बावड़ी पहले पूरे इलाक़े का जीवन थी। हर घर, हर खेत और हर पूजा इससे जुड़ी थी। ”
(This stepwell was once the lifeline of the entire area.)

Another resident explained that the stepwell never dried in earlier times because it was connected to multiple other baoris through an underground network. They said,

“ पहले यह बावड़ी दूसरी बावड़ियों से जुड़ी हुई थी, इसीलिए इसमें पानी कभी कम नहीं होता था। ”
(Earlier this stepwell was connected to other stepwells, which is why it never lacked water.)

These community memories reveal the historic reliability of the water system and its role in sustaining households long before modern water supply systems existed.

Structural and Spatial Characteristics

Nazar Ji ki Baori displays a classic stepwell architecture characterised by deep chambers, stone pillars, and multiple entry points. The structure combines both functional water storage and architectural grandeur, which is typical of medieval Marwar design.

The stepwell contains five internal pillars, commonly referred to as pol, that support the roof and divide the internal walkway. At the centre lies a deep well known locally as the Patal Kuan, which forms the core water storage space of the structure.

The presence of a Peepal tree and a Tamarind tree within the stepwell complex indicates the historical integration of natural elements with built structures. Their roots also provide habitat for small animals and birds.

3.1 Technical Specifications

Type	Stepwell
Shape	Rectangular
Size	21.3 m × 11.0 m.
Depth	more than 50 m.
Internal Features	Five pillars, central deep well (Patal Kuan), tree cover

Small animals such as squirrels, mice, birds, and fish are found within and around the stepwell due to the open natural environment.

Cultural Practices and Ritual Significance

Nazar Ji ki Baori has long served as an important cultural and religious site. Its proximity to the Hanuman Temple makes it part of a wider sacred landscape. Residents shared that during festivals, especially **Deepotsav**, the entire stepwell area lights up with lamps.

A community elder explained,

“ दीवाली के समय यहाँ दीये जलाए जाते हैं। उससे पूरी बावड़ी में एक अलग ही रोशनी फैल जाती है। ”
(During Diwali, lamps are lit here. The whole stepwell glows beautifully.)

The bawdi also served as a water source for rituals, ablutions, and temple cleaning in earlier times, demonstrating its dual role as a sacred and utilitarian space.

Present Condition and Visible Transformations

The community shared that the last major cleaning of the stepwell took place nearly 25 years ago. Since then, debris, soil accumulation, and growing vegetation have weakened the structure. The Peepal tree roots have also begun affecting the stone walls, raising concerns about long-term stability.

Currently, a filtration pump is installed inside the baori that supplies water to nearby areas. However, due to reduced community use and urban expansion, the baori’s role in daily life has declined.

One resident noted,

“ अब लोग बावड़ी का पानी कम इस्तेमाल करते हैं, पर यह आज भी हमारे लिए एक पवित्र स्थल है। ”
(Now people use the stepwell water less, but it still remains a sacred place for us.)

Encroachments and infrastructural development around the area have also reduced the natural catchment that once helped in water recharge.

Hydrology and Water Behaviour

The water level in the baori depends primarily on the Patal Kuan, which is connected to deep groundwater sources. Historically, the baori received water from multiple interconnected stepwells, creating a strong recharge system.

Today, water from the baori is supplied for local use through a filter pump, indicating its continued functionality. However, the natural recharge process has weakened due to urban changes.

Community Knowledge and Lived Experiences

The participatory discussions brought forward deep insights from community members who have lived around the baori for generations. Many expressed pride in its history and concern for its preservation.

One resident shared their hope for revival,

“ अगर समय पर सफ़ाई और देखभाल हो जाए, तो यह बावड़ी फिर से पहले जैसी हो सकती है। ”
(If proper cleaning and care are done on time, this stepwell can become like it used to be.)

Another added,

“ यह बावड़ी हमारी परंपरा का हिस्सा है, इसे बचाना ज़रूरी है। ”
(This stepwell is part of our tradition, it is important to protect it.)

These testimonies show a strong community desire for conservation and a willingness to participate in rejuvenation efforts.

Key Challenges and Emerging Threats

The major issues identified by the community include:

- Lack of cleaning for the last 25 years
- Structural weakening due to Peepal tree roots
- Erosion of internal stone blocks and pillars

- Reduced catchment area due to urban development
- Limited monitoring and maintenance
- Loss of traditional water flow connections
- Safety concerns inside the structure

These challenges pose a threat to both the structural integrity and cultural longevity of the baori.

Conservation Priorities and Structural Needs

Key conservation priorities for restoring Nazar Ji ki Baori include:

- Structural repair of walls, pillars and stone surfaces
- Safe removal or controlled trimming of Peepal and Tamarind roots
- Regular cleaning and desilting
- Establishing a monitoring mechanism
- Creating a protective boundary for safety
- Installing information boards for public awareness
- Restoring traditional recharge channels where possible

Ojho ka Talaab

Types of Water body: Talaab (pond)
Coordinates: Latitude: 26.305432° N, Longitude: 73.006910° E
Ward No.: 6
Landmark: Near Rajbagh area, Surasagar

Ojho ka Talaab

1. Introduction and Geographic Context

Ojho ka Talaab is a historic rainwater harvesting pond located in Rajbagh area, Surasagar, Jodhpur, and currently falls under Ward No. 6. The pond is situated on a natural slope and was traditionally designed to collect and store monsoon runoff. Historically, it served as a major source of drinking water, domestic use, livestock watering, and religious activities for the surrounding settlements.

The name Ojho ka Talaab is associated with the Ojha Brahmin community, to whom the pond was granted as bakhshi (land endowment) during the Marwar princely period. The presence of nearby temples further strengthens its cultural and religious significance.

2. Historical Background and Community Memory

Ojho ka Talaab is believed to have been developed during the reign of Rao Jodha in the 15th century, as part of the early water infrastructure of Jodhpur. Historical narratives indicate that the pond was constructed under royal patronage and later granted to the Ojha Brahmin community, who maintained a long-standing custodial relationship with the water body.

The historical relevance of the pond is reinforced by the presence of Surya Narayan Temple and Bheed Bhajneshwar Mahadev Temple located nearby. The Mahadev temple is locally believed to be nearly 500 years old, embedding the pond within a sacred and culturally protected landscape.

Community memory suggests that the pond remained in regular use until about 35 years ago, after which dependence gradually declined due to alternative water sources.

A local resident shared:

“ इस तालाब का पानी लगभग 35 साल पहले तक नियमित उपयोग में था। ”
(The water of this pond was in regular use until about 35 years ago.)

3. Structural Features and Water Architecture

Ojho ka Talab has been constructed on a deep, bowl-shaped natural depression, allowing rainwater to accumulate naturally through gravity. The embankments are made of compacted earth reinforced with stone, reflecting traditional Marwari water-construction practices.

The pond’s considerable depth enabled it to retain water for long durations. Temples located along the edges reflect the traditional practice of providing religious protection to water sources. A natural overflow channel (spillway) once directed excess water toward Kharbuja Bavdi, indicating that the pond was part of a larger interconnected water management system.

3.1 Technical Specifications

Type	Talab (pond)
Plan Form	Square
Dimensions	Approximately 21.3 m × 10.7 m.
Depth	9-10 meter
Construction Style	Natural slope-based rainwater harvesting
Primary Materials	Stone and compacted earth
Associated Structures	Surya Narayan Temple, Bheed Bhajneshwar Mahadev Temple
Hydrological Link	Overflow toward Kharbuja Bavdi (currently disrupted)

4. Hydrology and Water Behaviour

Satellite imagery of the lake in February 2026

Ojho ka Talaab functioned as a monsoon-fed water body with strong groundwater recharge characteristics. Seasonal rainfall determined the water level, but due to its depth and shaded environment, the pond retained water for extended periods.

Natural percolation through the pond bed contributed to groundwater recharge in surrounding areas. Dense vegetation and depth helped reduce evaporation, making it an efficient traditional water conservation model.

A local resident shared:

“ गाय, बकरी, ऊँट और जंगली जानवर भी यहीं से पानी पीते थे। ”
(Cows, goats, camels, and even wild animals used to drink water from here.)

6. Cultural and Community Significance

Ojho ka Talaab holds strong religious importance due to its association with nearby temples. Special worship is performed during Mahashivratri, and religious events are organised during the month of Shravan.

The pond and temples together formed a cultural nucleus of the area and were central to the traditional identity of the local Brahmin community. The water body was respected not only as a resource but also as a sacred entity.

7. Present Condition and Emerging Concerns

At present, Ojho ka Talaab is largely non-functional. Water levels have become extremely low and seasonal. The pond has suffered from neglect, dumping of plastic waste and liquor bottles, and disruption of its overflow channel.

Due to its depth, cleaning and conservation activities have become technically challenging. The absence of regular maintenance has further accelerated degradation

. 8. Challenges and Conservation Issues

- Solid waste and liquor bottle dumping
- Accumulation of silt reducing storage capacity
- Blocked rainwater inflow and overflow channels
- Decline in groundwater recharge
- Loss of aquatic life such as fish and turtles
- Reduced bird presence and wildlife dependency
- Risk of encroachment along natural boundaries
- Lack of community awareness and institutional protection

9. Conservation Priorities and Structural Needs

- Scientific desilting up to the original depth
- Restoration of rainwater inflow channels
- Repair and reopening of overflow toward Kharbuja Bavdi
- Installation of fencing and waste-control measures
- Ecological management for aquatic life and birds
- Temple-area beautification and integration with pond conservation
- Community participation involving the Brahmin society and volunteers
- Municipal, Jalday Department, or CSR-supported conservation project
- Interpretation signage highlighting historical, ecological, and cultural value

Padamsar Talaab

Type of water body: Pond
Coordinates: Latitude 26.298711° N, Longitude 73.015233° E
Ward no: 39
Landmark: Near Mehrangarh Fort

Padamsar talaab

1. Introduction and Geographic Context

Padamsar Talaab is a historic water body located at the foot of Mehrangarh Fort in Jodhpur, Rajasthan, and currently falls under Ward No. 39. The reservoir is an important example of traditional water harvesting systems developed in the arid landscape of Marwar. Beyond its functional role in water storage, Padamsar Talaab holds deep historical, cultural, and architectural significance.

The surrounding area includes residential settlements and religious structures. Due to the presence of the water body, the microclimate around the talab remains relatively cooler, offering environmental relief in the otherwise harsh desert climate.

2. Historical Background and Community Memory

Padamsar Talaab is closely linked to the early history of Jodhpur and dates back approximately 800 years. Its construction is attributed to Rani Padmini, the daughter of Rana Sanga of Mewar and the queen of Rao Jodha, the founder of Jodhpur, who ruled between 1438 and 1489 CE. Historical accounts suggest that the reservoir was developed as part of the royal water infrastructure serving the fort and the royal household.

Community narratives indicate that Padamsar Talab was historically used by royal women for bathing, and its water was also utilised for drinking, washing clothes, and other domestic purposes. Elders recall that the reservoir was once known for its clean water and steady supply.

A local resident shared:

“ पहले इस तालाब का पानी पीने और नहाने—दोनों के काम आता था। ”
(Earlier, the water of this pond was used both for drinking and bathing.)

Padamsar Talaab, together with the nearby Ranisar Talaab, formed an integrated water system that ensured water security for the fort and surrounding settlements.

3. Structural Features and Water Architecture

Padamsar Talaab exhibits robust water architecture rooted in Rajput engineering traditions. The reservoir has been constructed using natural slopes and drainage channels to maximise rainwater collection. It is separated from Ranisar Talaab by a thick stone wall, highlighting deliberate planning and controlled water management.

Within the reservoir, five to six beris (small wells) are constructed, which historically helped access water at different levels. Strong stone embankments and natural rock formations create deep storage basins, enabling long-term water retention.

3.1 Technical Specifications

Type of Water Structure	Talaab (reservoir)
Length	Approximately 152.4 meters
Width	Approximately 60.96 meters
Depth	Approximately 15 m.
Estimated Age	Around 800 years
Construction Material	Local red sandstone
Associated Features	5–6 beris (small wells), stepped ghats, stone embankments
Hydrological Link	Connected to Ranisar Talab through an integrated system

Satellite imagery of the lake in February 2026

The reservoir is also valued for its aesthetic and ecological importance. The calm environment, presence of greenery along the edges, and panoramic views of sunrise and sunset against Mehrangarh Fort make it a place of collective pride. It also serves as an ecological habitat, attracting birds and supporting biodiversity in the Thar Desert landscape.

7. Present Condition and Emerging Concerns

At present, Padamsar Talaab faces serious maintenance and pollution-related challenges. Earlier, a caretaker was appointed to look after the site, but no such arrangement exists today. According to residents, during the cleaning of Ranisar Talab, polluted water was diverted into Padamsar Talaab, leading to contamination and blockage of traditional inflow channels (siraas).

The lack of regular monitoring, combined with pollution and neglect, has affected both water quality and the structural health of the reservoir.

8. Challenges and Conservation Issues

- Inflow of polluted water from nearby drains and Ranisar Talaab
- Blocked traditional water inflow channels (siraas)
- Absence of a caretaker or security personnel
- Declining water quality and ecological health
- Lack of regular cleaning and maintenance
- Increasing pressure from urban activities

9. Conservation Priorities and Structural Needs

- Immediate diversion and complete stoppage of wastewater inflow
- Cleaning and filtration of existing water
- Reopening and restoration of blocked siraas for rainwater entry
- Appointment of a permanent caretaker or security staff
- Regular desilting and maintenance
- Dense tree plantation along the periphery to improve microclimate
- Formation of a local monitoring committee involving residents and heritage-conscious citizens
- Awareness initiatives highlighting the reservoir’s historical and cultural value

Pancholiyon Ki Naadi

Types of Water body: Naadi
Coordinates: Latitude 26.2823186 and Longitude 73.0008618.
Ward No.: 14
Landmark: Near Chopasni village

Purohit ji ka Kuan

1. Introduction and Geographic Context

Pancholiyon Ki Naadi was historically located on the route connecting Jodhpur city to Chopasni village, within the western periphery of the city. The naadi was part of Jodhpur's traditional rainwater-harvesting landscape and served as an important source of drinking water for travellers, livestock, and nearby settlements. Over time, rapid urban expansion has transformed the surrounding area into a densely populated residential colony, leaving the nadi almost entirely erased from the physical landscape.

2. Historical Background and Community Memory

Pancholiyon Ki Naadi derives its name from the Pancholi (Kayastha) community, which played a significant administrative role in Marwar's governance system. As part of their tradition of public welfare works, members of the Pancholi community constructed this large nadi to support water needs along a key travel corridor.

Community memory recalls that the nadi was once expansive and dependable, holding water for long durations after the monsoon and serving both humans and animals.

Shared by an elder resident:

“ यह नदी पंचोली समाज ने लोगों के लिए बनवाई थी, और पहले यहाँ हमेशा पानी मिल जाता था। ”
(This naadi was built by the Pancholi community for public use. Earlier, water was always available here.)

3. Structural Features and Water Architecture

Pancholiyon Ki Naadi was a large, open rainwater-harvesting structure situated between low hillocks. Its natural depression allowed runoff from surrounding slopes to accumulate efficiently. The structure relied on earthen embankments and the natural terrain rather than heavy masonry construction.

Today, the original structural form is no longer visible, with only a small depression remaining.

3.1 Technical Specifications

Type	Naadi (traditional rain-fed pond)
Original Size	Large (exact dimensions not available)
Remaining Area	Approximately 6 × 6 m. depression
Water Source	Rainfall and surface runoff
Catchment	Surrounding hills and open land (now urbanised)

4. Hydrology and Water Behaviour

Historically, the naadi collected rainwater from its natural catchment and retained water for extended periods, supporting year-round ecological balance. With the loss of catchment due to construction and surface sealing, the hydrological function of the nadi has completely collapsed.

At present, the remaining pit does not function as a water body and instead accumulates waste and runoff.

5. Past Uses and Social Functions

In earlier times, Pancholiyon Ki Naadi served as a primary drinking water source for travellers moving between Jodhpur and Chopasni, as well as for livestock and nearby residents. Its water availability supported grazing activities and daily domestic needs.

Shared by an older woman resident:

“ रास्ते से जाने वाले लोग और पशु सब यहीं से पानी पीते थे। ”
(Travellers and animals passing along the route would all drink water from here.)

6. Cultural and Community Significance

The naadi held strong cultural and environmental significance as part of a landscape that once included vegetation, shrubs, and small forest patches. It supported birds, animals, and seasonal greenery, contributing to a balanced ecosystem.

Though the physical structure has almost vanished, the area continues to be identified by residents as ‘Pancholi Naadi’, reflecting its enduring presence in collective memory.

Shared by an elder resident:

“ आज नदी दिखाई नहीं देती, पर उसका नाम और उससे जुड़ी यादें अब भी ज़िंदा हैं। ”
(Today the nadi is no longer visible, but its name and memories are still alive.)

7. Present Condition and Emerging Concerns

Currently, the site has been converted into a residential colony. Only a small pit filled with garbage remains, often used as a dumping spot for surrounding households. Access to the site is extremely limited, with the remaining depression located behind boundary walls.

Conflicting claims over land ownership have further increased the risk of complete loss of the remaining space.

8. Challenges and Conservation Issues

- Complete loss of original structure and catchment
- Encroachment and private land claims
- Garbage dumping and unhygienic conditions
- No physical access for restoration work
- Absence of legal protection or recognition

9. Conservation Priorities and Structural Needs

While revival as a functional water body is no longer feasible, the following measures are recommended:

- Protection of the remaining land parcel from encroachment
- Removal of garbage and levelling of the pit
- Development of a public park or green space
- Official transfer of the land to municipal or administrative control
- Installation of signage acknowledging the historical presence of Pancholiyon Ki Nadi
- Community participation in safeguarding the site’s memory

Punjala Naadi (Annasagar)

Types of Water body: Pond
Coordinates: Lat-26.330247. Long- 73.060386
Ward No.: Gali No 3, Magra Punjla
Landmark: Government Varishth Upadhyay Sanskrit School

Punjala Naadi

1. Introduction and Geographic Context

Annasagar Talaab, locally known as Punjala Naadi, is a traditional rainwater-harvesting water body located in the Magra Punjla area of Jodhpur, Rajasthan. Situated within a semi-arid, desert-edge landscape, the talab represents the indigenous water wisdom of the Marwar region, where community-managed water structures formed the backbone of survival in low-rainfall conditions. The site continues to hold importance as a hydrological, ecological, and cultural landmark within a rapidly urbanising zone.

2. Historical Background and Community Memory

The Magra Punjla area has been inhabited since the period of the Marwar princely state. During the reign of Rajput rulers, the construction of talaabs and nadis was undertaken as acts of public welfare to support agriculture, livestock, and domestic needs.

The name Annasagar suggests an association with food security, livelihood, and sustenance, indicating that the water body played a critical role during periods of scarcity and drought. Oral histories recall that Annasagar Talaab rarely dried up completely, even during years of poor rainfall, making it a dependable source of water for surrounding settlements.

A community member shared:

“ अन्नासागर कभी पूरी तरह सूखता नहीं था, अकाल के सालों में भी इसमें पानी रहता था। ”
(Annasagar never dried up completely; even during drought years, it retained water.)

3. Structural Features and Water Architecture

Annasagar Talaab reflects traditional water-harvesting architecture adapted to hilly terrain. The structure includes:

- A stone embankment (pal) to retain rainwater
- Gently sloping catchment channels guiding runoff into the basin
- Stone steps and access points along the edges
- Provision for controlled overflow during heavy rainfall

The talab’s location at a natural low point ensured maximum collection of runoff from surrounding rocky slopes, demonstrating a keen understanding of landscape hydrology.

3.1 Technical Specifications

Type	Talaab / Naadi (Rain-fed water body)
Water Source	Rainwater runoff from surrounding hills
Catchment	Natural sloping terrain of Magra Punjla
Embankment	Stone masonry *pal*
Access	Stone steps and earthen edges
Overflow System	Traditional outlet to prevent breach

4. Hydrology and Water Behaviour

Annasagar Talaab functions as a seasonal yet resilient rain-fed system. Rainwater flows naturally from surrounding elevated areas into the basin, where it is stored for prolonged periods due to the depth and compacted bed.

Historically, the talaab supported year-round water availability, replenished annually during the monsoon. The stored water contributed to groundwater recharge in the surrounding area and moderated local microclimatic conditions.

4.1 Ecological Profile and Natural Life

Past ecological conditions (based on community memory:

The talaab supported fish, frogs, turtles, and other aquatic life
Bird species such as peacocks, cranes, egrets, ducks, kites, and pigeons were commonly observed.
Native trees like neem and peepal around the edges provided shade and nesting habitats

Ecological Services:

- Groundwater recharge
- Cooling of surrounding microclimate
- Habitat for birds and aquatic species
- Support for livestock and grazing ecology

Present Ecological Changes:

- Reduction in biodiversity due to urban pressure
- Decline in bird visits and aquatic life
- Disturbance of habitat from waste disposal and human activity

Community elders recall that the talab once functioned as a complete ecosystem, maintaining ecological balance within the landscape.

5. Past Uses and Social Functions

Historically, Annasagar Talaab served multiple social functions:

- Primary source of water for domestic use
- Watering livestock
- Support for small-scale agriculture
- Site for community gatherings and decision-making
- Venue for religious rituals and immersions

The embankment and open spaces around the talab were also used for informal community meetings and local panchayat discussions.

6. Cultural and Community Significance

Annasagar Talaab has long been associated with religious and ritual practices. According to local tradition, Ganesh immersion after Ganesh Chaturthi was regularly performed in the talaab. After immersion, idols were respectfully retrieved and placed at designated platforms near the water body.

Several small shrines and devotional spaces exist around the talaab, making it a shared religious and cultural node. During festivals, residents from nearby neighbourhoods gathered here for worship, offerings, and communal activities.

A local resident shared:

“ गणेश विसर्जन के बाद मूर्तियों को यहीं निकालकर पवित्र स्थल पर रखा जाता था। ”
(After Ganesh immersion, the idols were respectfully taken out and placed at a sacred spot near the talaab.)

7. Present Condition and Emerging Concerns

- At present, Annasagar Talaab faces increasing pressure due to urbanisation:
- Encroachment by residential structures
- Expansion of nearby markets and commercial activities
- Reduced water retention capacity
- Lack of regular maintenance

Despite these challenges, fish and small aquatic organisms are still found, indicating that the talab remains a living water body. However, safety concerns have emerged due to depth and lack of protective barriers.

8. Challenges and Conservation Issues

- Urban encroachment and land-use change
- Waste dumping and pollution
- Disruption of natural inflow channels
- Decline in biodiversity
- Absence of formal protection status
- Safety risks due to lack of fencing and signage

9. Conservation Priorities and Structural Needs

- Regular desilting and cleaning of the basin
- Restoration of natural rainwater inflow channels
- Installation of protective railings and warning signage
- Prevention of further encroachment
- Recognition of Annasagar Talab as a heritage water body
- Community-led monitoring and stewardship

With appropriate conservation measures, Annasagar Talaab can continue to function as an ecological, cultural, and hydrological asset for future generations.

Purohit ji ka Kuwan

Types of Water body- Traditional open well (currently closed)
Coordinates: Latitude: 26.3112152, Longitude: 73.0327195
Ward No.: 53
Landmark: Sardarpura, goal Building

Purohit ji ka Kuan

1. Introduction and Geographic Context

Purohit Ji Ka Kuan is a traditional open well located near Kag Rishi Ka Kua in Jodhpur city, Rajasthan. Historically, it was an important water source used by local residents, nearby temples, and travellers. Like many traditional water structures of Jodhpur, the well was not only a source of water but also deeply connected with the city's religious, social, and cultural life.

Situated in one of the older settlement areas of the city, Purohit Ji Ka Kuan formed part of Jodhpur's early urban water supply system.

2. Historical Background and Community Memory

According to local traditions and community narratives, Purohit Ji Ka Kuan was constructed by RanChhod Das Ji, the head of a respected Pushkarna Brahmin Purohit family, during the reign of Maharaja Ajit Singh of Jodhpur. The well was built as an act of public service, at a time when creating water sources for community use was considered a highly meritorious deed.

The well represents a historical period when privately constructed water structures were dedicated to public welfare and religious service.

Shared by an Elder Resident:

“ यह कुआँ पुराने समय का है, जब लोग अपने पैसों से कुआँ बनवाकर समाज को समर्पित कर देते थे। ”
(This well belongs to an earlier time, when people built wells with their own resources and dedicated them to society.)

3. Structural Features and Water Architecture

Purohit Ji Ka Kuan was a traditional open well constructed using local materials and techniques. The structure was designed for manual water extraction through rope and bucket systems and later through simple mechanical means. Its open form allowed easy access for community members and travellers.
Over time, a raised platform (chabutra) was constructed over the well opening to restrict access.

3.1 Technical Specifications missing

4. Hydrology and Water Behaviour

Historically, the well accessed groundwater suitable for both domestic and ritual use. Water was considered clean and pure, making it appropriate for religious practices. With urban expansion and changes in groundwater dynamics, active use of the well gradually declined.
Currently, the well no longer functions as an active water source.

5. Past Uses and Social Functions

In earlier times, water from Purohit Ji Ka Kuan was used for household needs, livestock, and religious activities. Temples in the surrounding area relied on this well for ritual bathing, worship, and offerings. Travellers and passers-by also used the well as a resting and water point.

Shared by a local resident:

“ मंदिरों में पूजा और अभिषेक के लिए इसी कुएँ का पानी लिया जाता था। ”
(Water from this well was used for worship and ritual bathing in nearby temples.)

6. Cultural and Community Significance

Purohit Ji Ka Kuan symbolised a cultural tradition in which water was regarded as sacred and its provision to society was seen as a religious duty. The well reflected Jodhpur's long-standing water culture rooted in service, faith, and collective responsibility.

Even after its closure, the well continues to be viewed with reverence by local residents.

Shared by a woman resident:

" आज भी लोग इस कुएँ को श्रद्धा से देखते हैं, भले ही अब इसका उपयोग बंद हो चुका हो। "
(Even today people look at this well with reverence, even though its use has stopped.)

7. Present Condition and Emerging Concerns

With the expansion of the city and the introduction of modern piped water supply systems, direct use of Purohit Ji Ka Kuan has ceased. Local residents reported that the well was misused for occult practices, leading the community to construct a chabutra and permanently close the opening.

At present, the well is no longer functional and does not play a role in the local water system.

8. Challenges and Conservation Issues

Key issues include:

- Complete closure and loss of functional value
- Lack of maintenance and documentation
- Risk of cultural neglect despite historical significance
- Absence of integration into heritage or water conservation planning

Shared by an Elder Resident:

" अब कुआँ बंद हो चुका है और इसका पानी किसी काम में नहीं आता। "
(Now the well has been closed and its water is no longer used.)

9. Conservation Priorities and Structural Needs

- Documentation of the well's historical and cultural significance
- Installation of an information board to mark the site as heritage
- Protection of the structure from further neglect or misuse
- Exploration of symbolic conservation rather than functional revival
- Community awareness regarding traditional water heritage

Ram Talai Naadi

Types of Water body: Stepwell
Coordinates: Latitude: 26.2821° N, Longitude: 73.0202° E
Ward No.:73
Landmark: Magra Punjla area near Lal Sagar

Ram Talai Naadi

1. Introduction and Geographic Context

Ram Talai Nadi is a traditional rainwater harvesting structure located in Magra Punjla area near Lal Sagar, Jodhpur, Rajasthan. It represents the indigenous water management systems developed to survive in the arid climatic conditions of the Marwar region. The nadi historically served as a vital water source for local communities, livestock, and ecological life.

Situated near the foothills and natural catchments of Mandore hills, Ram Talai Nadi was strategically positioned to capture monsoon runoff. Even today, despite degradation, it continues to support aquatic life and fauna, indicating its ecological relevance.

2. Historical Background and Community Memory

Ram Talai Nadi is part of Jodhpur's long-standing tradition of constructing nadis, talab, and bawdis after the city's establishment in 1459 CE by the Rathore rulers. In an environment marked by water scarcity, such structures were essential for both royal and common use.

Community memory suggests that Ram Talai Nadi functioned as a dependable source of water for drinking, limited agriculture, and religious activities. Elders recall that the nadi was cleaner, deeper, and received uninterrupted rainwater inflow from surrounding hills.

A local resident shared:

“ पहले यहाँ नाड़ी में पानी हमेशा मिल जाता था। पर अब जब गर्मी पड़ती है तो पानी सूखने लगता है । ”
(Earlier, water was always available in this pond. But now, when summer comes, the water begins to dry up.)

Historical narratives indicate that such naadis ensured survival during drought years and were carefully maintained by both rulers and local communities.

3. Structural Features and Water Architecture

Ram Talai Nadi follows the traditional design of nadis found in western Rajasthan. It is a naturally shaped, shallow-to-deep water body excavated to store monsoon runoff. Unlike formal reservoirs, it does not have a fixed geometric structure, as its form evolved organically with terrain and usage.

The nadi relied on natural slopes and catchments for water inflow. Its earthen base and natural embankments allowed for percolation, aiding groundwater recharge.

3.1 Technical Specifications

Type	Nadi (traditional rainwater harvesting structure)
Estimated Depth	Approximately 60 meters (as per local accounts)
Shape	Irregular / natural
Estimated Age	Several centuries (post-1459 CE period)
Construction Material	Natural soil, compacted earth, local stone
Catchment Source	Mandore hills and surrounding natural slopes

4. Hydrology and Water Behaviour

Ram Talai Nadi is primarily monsoon-dependent, receiving rainfall during July–August. Historically, it captured runoff from Mandore hills, allowing water to accumulate and remain available for extended periods.

The structure played a crucial role in groundwater recharge, supporting nearby wells and vegetation. However, urban expansion and encroachments have significantly disrupted natural inflow channels, affecting water retention capacity.

5. Past Uses and Social Functions

Traditionally, Ram Talai Nadi supported multiple social and livelihood functions:

- Drinking water for local residents
- Water for livestock
- Limited agricultural use
- Religious and ritual activities

Community members remember the nadi as a shared social space.

A resident recalled:

“ बात सिर्फ पानी की नहीं है , हमारे समय में हम यहाँ आकर बैठते थे , लोगो से मेल-जोल बढ़ती थी। ”
(It’s not just about water; in our time, we used to sit here, and it helped us connect with people.)

6. Cultural and Community Significance

Ram Talai Nadi continues to hold strong cultural value. Even today, it is actively used for religious rituals and community traditions such as:

- Ganesh Visarjan
- Mata Ji Visarjan
- Dev Uthani Gyaras celebrations (Dev Jhulan)

A community member shared:

“आज भी गणेश जी और माता जी का विसर्जन यहीं होता है। ”
(Even today, Ganesh and Mata Ji immersions take place here.)

The presence of fish and aquatic life has also led residents to regularly offer flour to fish, reflecting ongoing community attachment and ecological awareness.

7. Present Condition and Emerging Concerns

At present, Ram Talai Nadi is in a degraded condition. Due to pollution and disrupted inflow, the water is no longer suitable for drinking. However, it still supports fish and wildlife, indicating partial ecological resilience.

Urbanisation, encroachments, and neglect have resulted in reduced water quality and diminished storage capacity.

8. Challenges and Conservation Issues

- Blocked natural rainwater inflow channels
- Encroachments and urban pressure
- Declining water quality
- Lack of maintenance and monitoring
- Reduced groundwater recharge
- Absence of institutional or community-led management system

9. Conservation Priorities and Structural Needs

- Restoration of natural inflow channels from Mandore hills
- Removal of encroachments affecting catchment areas
- Desilting to improve storage capacity
- Regular water quality monitoring
- Formation of a local community-based monitoring committee
- Awareness programmes highlighting the ecological and cultural value of nadis
- Integration of Ram Talai Nadi into city-level water conservation and climate resilience planning

Ravati Talaab

Type of water body: Pond
Coordinates: Lat- 26.319383° N Long.- 73.022827° E
Ward no: 19
Landmark: Near Ravti Palace Road

Ravati Talaab

1. Introduction and Geographic Context

Ravati Talaab is located in the Ravati informal settlement (Kacchi Basti), Sursagar, Jodhpur, within Ward 19. The pond is situated in a densely populated settlement characterised by narrow lanes, mixed temporary and permanent housing, and limited open space. Historically, Ravati Talab has functioned as a critical water source for the surrounding community and continues to play an important role in the local water landscape despite increasing urban pressures.

2. Historical Background and Community Memory

According to local oral histories, the name and origin of the Ravati area are associated with the period of Maharaja Takht Singh of Jodhpur. As per princely customs of the time, royal family members who were not heirs to the throne were often settled outside the main court. Community narratives suggest that Maharaja Jorawar Singh was settled in this area, following which it came to be known as Ravati.

With the establishment of habitation, special attention was given to water arrangements. Community members recall that Ravati Talab and a nearby well were constructed to ensure water availability for residents, livestock, and birds. For many decades, the pond served as the primary source of drinking water and daily household use for the surrounding settlement.

An elder from the community shared:

“ पहले यह तालाब पूरी बस्ती का सहारा था, और हम सब इसी का पानी पीते थे। ”
(Earlier, this pond supported the entire settlement; we used to drink its water.)

These memories underline the long-standing dependence of the community on Ravati Talab and its role in shaping settlement life.

3. Structural Features and Water Architecture

Ravati Talaab is a natural, irregularly shaped pond adapted for rainwater storage. Its structure is simple and utilitarian, reflecting local building practices rather than monumental design. The embankments are primarily earthen, reinforced with stone at select locations. Gentle slopes and informal stepped sections allow access to water during different seasons.

3.1 Technical Specifications

Type	Talaab (traditional rainwater harvesting pond)
Shape	Irregular, natural pond-like form
Length	Approximately 85 to 97 meters
Width	Approximately 55–67 m
Average Depth	Approximately 5 to 10 meters
Catchment Area	Ravati informal settlement and surrounding slopes
Water Source	Rainfall and surface runoff

4. Hydrology and Water Behaviour

Ravati Talaab is entirely dependent on monsoon rainfall. Water flows into the pond from surrounding slopes and settlement surfaces, contributing to seasonal storage. The pond also plays a role in local groundwater recharge. During years of low rainfall, water levels decline rapidly, while good monsoon years result in complete filling and visible revival of the water body.

5. Past Uses and Social Functions

Historically, Ravati Talaab fulfilled multiple daily needs of the settlement. It was used for drinking water, bathing, washing utensils, and watering livestock. The pond also supported social and religious activities, serving as a shared space for the community.

Residents recalled how central the pond once was to everyday life:

“ नल की व्यवस्था नहीं थे, तब सब काम इसी तालाब के पानी से होता था। ”
(When there were no taps, all work depended on the water from this pond.)

The pond functioned as a collective resource, reinforcing shared responsibility and routine social interaction.

6. Cultural and Community Significance

Ravati Talaab holds strong cultural significance for the local community. Ritual practices such as lamp offering during Diwali and Chhath Puja are still performed at the site. The pond also serves as an informal gathering space where residents, especially elders and children, spend time in the evenings.

Community members expressed emotional attachment to the pond:

“ यह सिर्फ तालाब नहीं है, हमारी बस्ती की यादों का हिस्सा है। ”
(This pond is part of the memories of our settlement.)

The water body remains embedded in the collective identity of the Ravati settlement, even as its functional role has declined.

7. Present Condition and Emerging Concerns

At present, the water of Ravati Talaab is not directly used for domestic purposes. Rapid encroachment, inflow of household waste and wastewater, and lack of safety measures have significantly weakened the condition of the pond. The absence of protective barriers poses a risk, particularly for children.

Despite these challenges, the pond continues to fill during the monsoon and contributes to local water retention and environmental balance.

8. Challenges and Conservation Issues

- Rapid encroachment by informal housing around the pond boundary
- Inflow of domestic waste and wastewater into the pond
- Decline in water quality due to pollution
- Absence of safety measures leading to drowning risks
- Lack of regular cleaning, desilting, and monitoring
- Weak institutional attention to conservation

9. Conservation Priorities and Structural Needs

- Clear demarcation of the pond boundary to prevent further encroachment
- Diversion and management of wastewater inflows
- Regular cleaning and desilting to restore storage capacity
- Installation of safety railings or fencing
- Community awareness programmes on water heritage and protection
- Development of a green buffer around the pond to improve ecology

Sadul Bhavan Baori

Type of water body: Stepwell
Coordinates: Lat- 26.303332° Long.-73.03226°
Ward no: 52
Landmark: Chhipa Coloney

Sadul Bhavan Baori

1. Introduction and Geographic Context

Sadul Bhavan Baori, locally known as Sadhu Bawdi or Sau Bawdi, is one of Jodhpur's historically significant water bodies. Located within the expanding urban landscape of the city, the stepwell carries a deep cultural memory, shaped over generations by local communities, monks, and travellers.

According to community accounts, this bawdi was constructed at a time when sadhus and ascetics stayed in the area, which is why it came to be known as Sadhu Baori. It is estimated to be around 125 years old. The stepwell stands as a reminder of the traditional water systems that sustained livelihoods long before piped water networks were established.

2. Historical Background and Community Memory

Residents explained that the baori originally served as a public water source for nearby settlements, travellers, and the ascetics who lived around the site. Oral narratives indicate that Sadhu Baori was built with the intention of fulfilling multiple communal needs, including drinking water, bathing, washing, and even supporting animals.

A resident shared a memory of its earlier importance:

“ इस बावड़ी का पानी पीने, नहाने और पूरे इलाक़े की ज़रूरतों के लिए इस्तेमाल होता था। ”
(Earlier, the water from this baori was used for drinking, bathing, and all daily needs of the area.)

Another elder recalled its spiritual relevance, saying:

“ पहले यहाँ पूजा भी होती थी, और यह साधुजनों का आश्रय स्थल था। ”
(Prayers were conducted here earlier. This was a resting place for saints.)

These memories highlight the social and spiritual value of the baori and its connection to the community’s way of life.

3. Structural and Spatial Characteristics

Sadul Bhavan Baori displays a traditional stepwell design built using stone masonry and deep excavation methods typical of Jodhpur’s late 19th century water structures.

3.1 Technical Specifications

Type	Stepwell
Length	Approximately 35 meters
Width	Approximately 10 meters
Depth	Approximately 20 meters
Water	Mainly groundwater recharge

The rectangular structure is designed with steps descending towards the water body, with stone walls supporting the deep underground chamber.

4. Traditional Uses and Community Role

In earlier decades, Sadhu Baori played a crucial role in daily life. It served as:

- A drinking water source for households
- A bathing and washing site
- A water point for cattle, birds, and local wildlife
- A source for small-scale irrigation
- A space used for periodic religious rituals

Community members noted that the water quality was once fresh and suitable for consumption. Agriculture in nearby fields also benefited from the water stored in the baori.

5. Hydrology and Water Behaviour

The baori draws water mainly from groundwater aquifers. Historically, its depth allowed it to hold water throughout most of the year. However, due to changes in settlement patterns and increased construction, groundwater levels have significantly dropped.

Residents described a remarkable shift:

“ पहले के मुक़ाबले अब इस बावड़ी में पानी नहीं के बराबर है। जहाँ कभी जीवन की धारा निरंतर बहती थी, आज वहाँ सूनीपन और कमी दिखाई देती है। यह बदलाव केवल प्राकृतिक नहीं, बल्कि हमारी देखभाल और सामूहिक ज़िम्मेदारी की कमी का भी संकेत है। ”
(Compared to earlier times, there is now almost no water left in this stepwell. Where once the flow of life continued uninterrupted, today there is emptiness and scarcity. This change is not only natural but also reflects a lack of care and collective responsibility on our part.)

Inflows of wastewater and garbage have further disturbed the natural hydrological balance.

6. Present Condition and Visible Transformations

At present, Sadhu Baori faces serious degradation. Garbage, sewage inflow, and urban runoff have polluted the water. Local drains and household waste have found their way into the baori, resulting in foul smell, contamination, and deterioration of water quality.

One local resident expressed their concern:

“ अब घरों का कचरा और गंदा पानी बावड़ी में गिरने लगा है, जिससे पानी खारा और गंदा हो गया है। ”
(Household waste and dirty water have started flowing into the baori. The water has become salty and polluted.)

Structural wear is also visible, and the accumulation of silt has drastically reduced both depth and storage capacity. In comparison to its earlier days, the stepwell now rarely holds fresh water.

7. Ecology and Biodiversity

Despite pollution, the baori still supports a range of small wildlife. Observations during the field visit recorded:

- Fish
- Turtles
- Snakes
- Scorpions
- Birds
- Small mammals

Ecology has been heavily impacted by contaminated inflow, lower water levels, and reduced habitat quality.

8. Community Perspectives and Lived Experiences

Participatory discussions revealed a sense of loss among residents. Many expressed sadness over the decline of a water body that once sustained life and culture in their neighbourhood.

One person said:

“ पहले यह बावड़ी हम सबकी जीवन-रेखा थी। अब ध्यान न देने से बेहाल हो गई है। ”
(Earlier this stepwell was the lifeline of all of us. Now neglect has left it in poor condition.)

Another community member reflected on the need for revival:

“ सफ़ाई हो जाए और गंदा पानी अंदर आना बंद हो, तो यह बावड़ी फिर से जीवित हो सकती है—जैसे पहले जीवन-रेखा थी, वैसे ही फिर से पूरे इलाक़े का आधार बन सकती है। ”
(If it is cleaned and dirty water is stopped from entering, the baori can come back to life.)

Such testimonies highlight a strong desire for conservation and a sense of community ownership over the water body.

9. Key Challenges and Risks

Major issues affecting the sustainability of Sadhu Baori include:

- Inflow of sewage and drain water
- Solid waste accumulation
- Groundwater table decline
- Structural weakening and silt deposition
- Loss of catchment area
- High salinity in remaining water
- Biodiversity disturbance
- Lack of systematic maintenance

Without timely intervention, the structure risks further deterioration.

10. Conservation Priorities and Restoration Needs

To revive Sadhul Baori, the following actions are essential:

- Immediate stoppage of sewage and drain inflow
- Scientific desilting and complete cleaning
- Water quality testing and monitoring
- Strengthening of stone structure
- Construction of protective boundary walls
- Development of surrounding premises
- Installation of signage boards
- Community-led awareness and monitoring
- Collaboration with municipal authorities

Sankhla ka Bas Talaab

Type of water body: Pond
Coordinates: Lat- 26.304445 ° Long.- 73.01141 °
Ward no: 19
Landmark: Near DIET (District Institute of Education and Training), Chandpol

Sankhla ka Bas Talaab

1. Introduction and Geographic Context

Sankhla ka Bas Talaab is located in the Chandpol area of Jodhpur (Ward 19), within the historic core of the old city. It is a traditional talab (pond) constructed primarily for rainwater harvesting and local water supply. The pond lies within a densely built neighbourhood, surrounded by narrow lanes, old residential structures, and paved drainage channels.

Historically, the talaab functioned as an important source of water for domestic use and daily activities of surrounding settlements. Beyond its utilitarian role, it also served as a shared social and cultural space within the Chandpol area.

2. Historical Background and Community Memory

Based on community narratives and participatory documentation, Sankhla ka Bas Talaab is estimated to have been constructed during the 17th–18th century. The pond was designed to collect rainwater flowing through the natural slopes and drainage lines of the Chandpol area. Its name is derived from the Sankhla community, which historically inhabited the surrounding locality.

Residents recalled that the talaab was once counted among important water bodies of the old city, comparable to Arjun Nadi, Mata ka Kund, and Toorji ka Jhalra. Elders shared that during earlier decades, the pond would reliably fill during the monsoon and support local needs for several months.

One resident recalled:

“ बारिश में यह तालाब पूरी तरह भर जाता था, लेकिन आजकल पानी ज़्यादा दिन टिकता नहीं। ”
(During the monsoon the pond used to fill completely, but nowadays the water does not last long.)

These memories underline the gradual transformation of the talab’s hydrological behaviour and community relationship over time.

3. Structural Features and Water Architecture

Sankhla ka Bas Talaab is a bowl-shaped pond, with a deeper central portion designed to maximise water storage. The structure follows traditional talaab design principles, using natural topography to collect and hold rainwater. Its edges were historically reinforced, with defined embankments and access points for water use.

Over time, sediment accumulation and lack of maintenance have reduced the effective depth and storage capacity of the pond.

3.1 Technical Specifications

Type	Talaab (pond)
Shape	Bowl-shaped, deeper at the centre
Approximate Length	120–180 metres
Approximate Width	80–120 metres
Depth	6–7 feet (greater during monsoon)
Water Source	Rainfall and surface runoff
Catchment	Chandpol area, Sankhla Bas lanes, paved drains and rooftops

4. Hydrology and Water Behaviour

The talaab is entirely rain-fed, with water entering through natural slopes and built drainage channels of the surrounding neighbourhood. During the monsoon, it fills rapidly, but water retention typically lasts only four to five months. In summer, the pond generally dries up completely.

Reduction in catchment permeability, siltation, and waste inflow have significantly affected its ability to retain water and recharge groundwater.

5. Past Uses and Social Functions

Historically, Sankhla ka Bas Talaab supported a wide range of everyday and ritual uses. It provided water for drinking, bathing, household chores, livestock, and seasonal agricultural activities. The pond was also used for religious rituals, including tarpan and ancestral rites.

Residents recalled its central role in daily life:

“ यह तालाब सिर्फ़ पानी का ज़रिया नहीं था, यह हर रोज़ के काम और धार्मिक क्रियाओं का हिस्सा था। ”
(This pond was not just a source of water; it was part of everyday life and religious practices.)

The space around the talaab functioned as a communal gathering area, strengthening social ties within the neighbourhood.

6. Cultural and Community Significance

Sankhla ka Bas Talaab continues to hold cultural meaning for local residents, even in its degraded state. The pond is remembered as a site of collective memory, faith, and seasonal rhythms linked to rainfall and festivals.

Community members expressed emotional attachment to the site:

“ आज भी यह हमारे लिए यादों का तालाब है, भले ही इसका उपयोग बंद हो गया हो। ”
(Even today this pond is a place of memories for us, even though its use has stopped.)

The talaab remains connected to religious activities in the surrounding area, reinforcing its symbolic importance within the urban cultural landscape.

7. Present Condition and Emerging Concerns

At present, Sankhla ka Bas Talaab is not in active use. The pond has become a dumping ground for plastic waste and garbage. Encroachment risks are increasing, and the absence of lighting and safety measures makes the area vulnerable.

Residents reported that water availability has declined sharply, and the talaab no longer serves any functional role in the neighbourhood.

8. Challenges and Conservation Issues

- Accumulation of plastic waste and solid garbage
- Progressive siltation reducing depth and capacity
- Risk of illegal encroachment
- Very limited water retention in summer
- Lack of safety measures and lighting
- Degraded catchment and blocked inflow channels

9. Conservation Priorities and Structural Needs

- Scientific and regular desilting of the pond
- Repair and restoration of old embankments and ghats
- Cleaning and revival of the catchment area
- Installation of safety grills and warning boards
- Provision of lighting around the pond
- Separate arrangements for religious offerings
- Promotion of environmentally responsible ritual practices
- Public seating and landscape improvement for community use

Sukheshwar Well (Kuan)

Types of Water body- Well
Coordinates: Latitude 26.293590, Longitude 73.020050
Ward No.: 36
Landmark: Near the Kunj Bihari Temple in the Tripolia Bazaar

Sukheshwar Well (Kuan)

1. Introduction and Geographic Context

Sukheshwar Well is located near the Kunj Bihari Temple in the Tripolia Bazaar area of Jodhpur city (Ward No. 36). It is a traditional circular well (kuan) that continues to function as an active water source within a dense historic and commercial neighbourhood. The well is closely associated with the adjoining temple and forms part of the religious and cultural landscape of the old city.

Situated amidst narrow market lanes and temple structures, the well has historically supported both ritual and everyday water needs. Its continued use reflects the resilience of traditional groundwater systems within highly urbanised settings.

2. Historical Background and Community Memory

Based on historical accounts and local narratives, Sukheshwar Well was constructed approximately 250 years ago by Maharani Gulab Rai Ji. The well has long been linked to the Kunj Bihari Temple, which is one of the important religious structures in this part of Jodhpur. Historically, the well functioned as an integral component of temple life and surrounding activities.

Community members recall that the well's water was known for its sweetness and reliability, making it suitable for both religious and domestic purposes. Its continuous use over generations has embedded it deeply within local memory.

One resident shared:

" यह कुआँ सिर्फ़ पानी का स्रोत नहीं था, बल्कि मंदिर और शहर की यादों से जुड़ा हुआ है। "
(This well was not just a source of water; it is closely connected to the memories of the temple and the city.)

3. Structural Features and Water Architecture

Sukheshwar Well is a circular, vertically deep groundwater structure built using traditional construction techniques. Its form reflects a design focused on durability, safety, and long-term access to groundwater. The structure was developed keeping in mind both technical requirements and religious usage associated with the temple.

The well's relatively narrow diameter and significant depth allow it to access stable groundwater layers while occupying minimal surface area—an important consideration in a dense urban setting.

3.1 Technical Specifications

Type	Well (Kuan)
Shape	Circular
Diameter	Approximately 2.7 m.
Depth	Around 21 m. or more

4. Hydrology and Water Behaviour

The well draws water from a shallow to mid-level groundwater aquifer that is regularly replenished. Community accounts describe the water as clean and sweet, indicating good groundwater quality. The stable water level suggests effective natural recharge, supported historically by open surfaces and temple surroundings.

The religious nature of the site has traditionally contributed to protection and careful use of the water source, helping maintain its hydrological stability over time.

5. Past Uses and Social Functions

Historically, water from Sukheshwar Well was used for multiple purposes. These included supplying water for the Kunj Bihari Temple, irrigating nearby land, and supporting ritual bathing associated with religious and ceremonial practices.

Residents recalled:

“ पहले इस कुएँ का पानी खेती, मंदिर के काम और धार्मिक स्नान के लिए उपयोग होता था। ”
(Earlier, the water from this well was used for farming, temple activities, and religious bathing.)

The well thus served both functional and ritual roles, linking everyday life with spiritual practices.

6. Cultural and Community Significance

Sukheshwar Well holds strong cultural significance due to its association with the Kunj Bihari Temple and long-standing religious traditions. It is remembered as a sacred water source that supported rituals related to worship and ancestral practices.

A community member expressed:

“ आज भी यह कुआँ हमारे लिए यादों और परंपराओं का प्रतीक है। ”
(Even today, this well is a symbol of memories and traditions for us.)

The well continues to be respected and protected as part of the temple ecosystem and local heritage.

7. Present Condition and Emerging Concerns

At present, Sukheshwar Well is managed by the Kunj Bihari Temple authorities and remains in regular use for temple-related water needs. The water is reported to be clean and usable, allowing the well to function as a dependable source.

However, increasing urbanisation in the surrounding area has placed pressure on groundwater resources. Limited public information on structural condition and safety also raises concerns regarding long-term maintenance.

8. Challenges and Conservation Issues

Key challenges identified include:

- Pressure on groundwater due to urban development
- Need for regular structural inspection and maintenance
- Ensuring long-term water quality for ritual use
- Limited documentation on current structural health and safety measures

A local resident noted:

“ आज भी कुआँ का पानी काम आ रहा है, लेकिन शहर के बढ़ते दबाव के चलते इसका ध्यान रखना बहुत ज़रूरी हो गया है। ”
(Even today the well’s water is useful, but with increasing urban pressure, taking care of it has become very important.)

9. Conservation Priorities and Structural Needs

- Regular monitoring of water quality and water levels
- Periodic structural assessment of well walls and access points
- Protection of the immediate surroundings to support groundwater recharge
- Documentation of the well’s history and cultural value through signage
- Strengthening coordination between temple authorities and local institutions for long-term conservation

Sumnohara ki Bawdi

Type of water body: Stepwell
Coordinates: Lat- 26.352129° Long.- 73.042249°
Ward no: 6
Landmark: Near Mandore Railway Station

Sumnohara ki Bawdi

1. Introduction and Geographic Context

Sumanohara ki Baori is located near Mandor Railway Station in the Mandor region of Jodhpur. It is considered one of the oldest and most architecturally significant stepwells of the area. Situated in the historic Mandor landscape, the stepwell continues to serve as a prominent cultural landmark surrounded by old settlements and community spaces.

Mandor, which once served as the ancient capital of Marwar, is known for its advanced traditional systems of water conservation. Sumanoro ki Baori forms an integral part of this heritage, reflecting both the engineering skills and the social life of the communities that lived here. Adjacent to the stepwell, a stone slab bears intricate carvings depicting Nataraja Shiva, Ganapati, and the Saptamatrikas, exemplifying the artistic traditions of the 7th century.

Below this, a stepwell has been hewn from the rocky terrain in the form of the English letter ‘L’. The structure features an entrance on the southern side, accessed through a descending flight of steps. There are many narratives and pieces of literature about the name of this stepwell. Some say that it was called Sumanohera because of its delicious water, while others say that the baori is named after the Sumanoro community or lineage, which historically resided in this area.

2. Historical Background and Evolution

Sumanoro ki Bawdi is believed to have been constructed between the 14th and 15th centuries, making it one of the oldest functional stepwells in Rajasthan. Oral histories suggest that the structure was built under the patronage of local rulers or estate families of Mandor, who invested in water structures to support the population and travellers passing through ancient routes. The baori served as a primary water source for people living in the surrounding region and for travellers who halted here on long journeys. Community elders recalled stories of how settlements around the baori developed gradually because of the abundant fresh water available throughout the year.

One elder shared,

“ पहले यहाँ का पानी बहुत मीठा और ठंडा होता था। ”
(Earlier, the water here was very sweet and cold.)

Another resident explained

“ गर्मियों में भी यह बावड़ी कभी पूरी तरह नहीं सूखती थी। ”
(Even during peak summers, this stepwell never completely dried.)

These testimonies reflect the bwdi’s historic resilience and its central role in sustaining early habitations around Mandor.

3. Purpose and Traditional Functions

Sumanoro ki Baori historically served multiple important functions for the surrounding communities:

- Collection and storage of rainwater
- Drinking water for local residents
- Resting and refreshment point for travellers
- Bathing and washing area
- Water for animals and agricultural needs
- Space for religious rituals and cultural gatherings
- Centre for social interaction

The multifunctional use of the stepwell made it a vital part of Mandor’s early settlement history.

4. Architectural and Structural Features

The baori is built entirely with local red sandstone, which is characteristic of Mandor's medieval architecture. Its design reflects the traditional engineering principles of Marwar, combining deep excavation, stepped access, and strong stone masonry.

Key Architectural Features

Type	Stepwall
Shape	Rectangular, L-shaped multi-level stepwell
Size	Length: 24.4–30.5 m Width: 7.6–9.1 m
Depth	21 to 24 m. deep
Material	• Layered stone steps descending towards the water • High stone walls on both sides
Internal features	• Inlet channels that once carried rainwater from the surrounding catchment • Naturally cool internal environment due to stone construction

Satellite imagery of the stepwell in February 2026

The design ensured that even during intense heat, the water remained cool and stored safely deep within the stone structure.

5. Hydrology and Water Flow Behaviour

Sumanoro ki Baori is primarily a rain-fed stepwell that collected water from the natural catchment of the Mandor region. In earlier times, water flowed into the baori through natural slopes and carefully constructed channels.

Key hydrological characteristics include:

- Rapid filling during monsoon season
- Groundwater recharge due to deep construction
- Long-term water retention because of sandstone insulation
- Decreasing water levels in recent years due to silt accumulation and urban construction
- Reduced inflow because natural water passages have been blocked

Locals shared an interesting historical detail:

“ बेरी गंगा जल स्रोत की एक सुरंग इस बावड़ी से जुड़ी हुई थी। ”
(A tunnel from the Beri Ganga water source was connected to this stepwell.)

This indicates the presence of an ancient,interconnected water network.

6. Present-day Use and Community Engagement

While the baori is no longer used for drinking water, it continues to serve as:

- A heritage monument
- A tourist and photography site
- A space for cultural and religious rituals
- A location for heritage walks
- A site for research and educational visits
-

The Municipal Corporation manages cleaning activities occasionally, and youth groups often conduct heritage walks to raise awareness about its conservation.

7. Cultural Significance and Ritual Practices

The baori holds deep cultural importance for the local community. It is used for:

- Shraddh rituals and offerings for ancestors
- Ceremonial water rituals such as tarpan

- Worship of local deities during festivals
- Lamp lighting during traditional events
- Seasonal cultural gatherings

Residents shared that even today, during periods of drought, people gather at the baori carrying pots on their heads and sing songs to pray for rainfall:

“ अकाल या सूखा पड़ता है तो लोग यहाँ कलश लेकर आते हैं, गीत गाते हैं और वर्षा के लिए प्रार्थना करते हैं। ”
(When there is drought or water scarcity, people come here with ceremonial pots and sing for rain.)

This practice highlights the continued spiritual connection between the community and the bawdi.

8. Issues and Challenges Identified

The major concerns around Sumanoro ki Baori include:

- Encroachment and unplanned urban development
- Heavy siltation that reduces holding capacity
- Cracks and erosion in stone walls
- Accumulation of plastic and ritual waste
- Reduced natural water inflow
- Weak safety barriers
- Structural weakening in some parts
- Blocked drainage paths

These issues affect both the physical structure and the cultural value of the baori.

9. Conservation Needs and Priority Actions

To protect and rejuvenate the baori, the following measures are required:

- Scientific desilting and excavation
- Structural restoration of stone walls and steps
- Safety railing and protective barriers
- Improved lighting
- Installation of information boards
- Clearing the catchment area
- Removal of encroachments
- Regular maintenance and community monitoring
- Water conservation awareness campaigns

Tapi Bawdi

Types of Water body: Stepwell
Coordinates: Latitude 26.291182° N, Longitude 73.015328° E
Ward No.:26
Landmark: located in Bhim Ji Mohalla

Tapi Bawdi

1. Introduction and Geographic Context

Tapi Baori is a historic and architecturally significant stepwell located in Khanda Phalsa, Bhisatiyon ka Bas (Bhim ji ka Mohalla), within the old city of Jodhpur, Rajasthan. The bawdi forms part of the dense historic urban fabric of the walled city and represents the advanced water-harvesting traditions developed in the arid Marwar region.

Constructed as a deep, multi-storeyed stepwell, Tapi Baori was designed to provide year-round access to water while also serving as a climate-responsive public space. Its location within a residential neighbourhood ensured easy access for surrounding communities and contributed to maintaining a cooler microclimate in the area.

2. Historical Background and Community Memory

Tapi Baori dates back to the early 17th century (1671-1675 CE). It was constructed by Nathoji Vyas, brother of Diwan Veer Girdharji Vyas, in memory of their father Tapoji Vyas. During this period, stepwells were among the most important urban water structures in Jodhpur, forming an interconnected network of baoris, wells, nadis, and ponds.

Local oral traditions highlight the prominence of Tapi Baori within the city's collective memory. It was often mentioned alongside other notable water structures as a benchmark of abundance and purity.

A popular local saying recalled by residents goes:

" तापी बावड़ी और निमलो कुआँ—नी देख्यो सो जीवतो ही मुओ। "
(One who has not seen Tapi Baori and Nimla Well has lived life without truly seeing it.)

This saying is deep in itself. Its meaning is that just by looking at these water sources one is reminded of the impermanence of life and the flow of time. Water here was not only a means of quenching thirst, but was a witness to both life and death.
Such expressions underline the symbolic and cultural stature of the baori within Jodhpur's historical landscape.

3. Structural Features and Water Architecture

Tapi Baori is an outstanding example of multi-storeyed Rajput stepwell architecture, combining structural depth, aesthetic detailing, and climatic intelligence. The baori descends approximately five to six levels, with each level comprising corridors, verandahs, and carefully planned access routes.

The structure is built primarily from red sandstone, featuring finely carved pillars, balconies, and enclosed pols (small chambers). The symmetrical arrangement of spaces ensures both stability and visual harmony.

3.1 Technical Specifications

Type	Baori (stepwell)
Estimated Age	Early 17th century (circa 1618 CE)
Depth	Approximately 5–6 storeys
Size	approximately 60 m. in length and 30 m. in width

Construction Material	Red sandstone
Architectural Elements	Multi-level corridors, carved pillars, pols, verandahs
Climate Design	Natural cooling through depth and stone mass
Lighting	Natural light penetration through openings at upper levels

4. Hydrology and Water Behaviour

Tapi Baori was designed to harvest and store rainwater and groundwater, ensuring water availability even during extended dry periods. The depth of the structure allowed access to water at fluctuating levels, while the stone-lined walls reduced evaporation and maintained water quality.

Historically, the baori remained cool throughout the year, creating a naturally temperate environment. Over time, disruption of traditional recharge pathways and reduced rainfall have affected water availability, though the structural logic of the baori remains intact.

5. Past Uses and Social Functions

In earlier times, Tapi Baori served as one of the primary water sources for the old city. Residents relied on it for drinking water, bathing, washing clothes, and other daily needs. The lower levels also functioned as resting spaces during intense summer heat.

A resident shared:

“ गर्मियों में यहाँ का पानी हमेशा ठंडा रहता था। ”
(During summers, the water here always remained cool.)

The baori was thus not only a utilitarian structure but also a shared public space embedded in daily urban life.

6. Cultural and Community Significance

Beyond its functional role, Tapi Baori holds deep cultural and emotional significance for the people of Jodhpur. It features prominently in local folklore, collective memory, and the city’s identity as a place shaped by water wisdom and architectural excellence.

A local community member expressed concern and pride simultaneously:

“ यह सिर्फ़ एक बावड़ी नहीं है, यह शहर की पहचान है। ”
(This is not just a stepwell; it is the identity of the city.)

Even today, residents regard Tapi Baori as a heritage structure worthy of protection and revival.

7. Present Condition and Emerging Concerns

At present, Tapi Baori is in a fragile and partially restored condition. Restoration work was initiated in the past by the Municipal Corporation and heritage agencies, but the process remains incomplete. Several areas show structural cracks, loose stone blocks, and signs of deterioration.
Temporary iron support structures have been installed in some sections, indicating the risk of collapse if timely intervention is not undertaken. Accumulation of waste in and around the site further threatens its integrity.

8. Challenges and Conservation Issues

- Incomplete restoration and halted conservation work
- Structural cracks in pillars, walls, and verandahs
- Risk of stone displacement and collapse
- Accumulation of garbage in surrounding areas
- Lack of regular monitoring and site management
- Limited public access due to safety concerns

9. Conservation Priorities and Structural Needs

- Immediate structural stabilisation of pillars, roofs, and walls
- Preparation of a detailed conservation plan by heritage architects and ASI experts
- Completion of stalled restoration work with appropriate funding
- Installation of safety barriers in vulnerable areas
- Regular cleaning and waste management around the site
- Inclusion of Tapi Baori in the city’s heritage tourism circuit
- Active involvement of local communities and volunteers in long-term stewardship

Toorji Ka Jhalra

Types of Water body: Jhalra (step pond)
Coordinates: Latitude: 26.296810° N, Longitude: 73.023002° E
Ward No.: 38
Landmark: opposite the Raj Hotel

Toorji Ka Jhalra

1. Introduction and Geographic Context

Toorji ka Jhalra is one of the most iconic and historically significant water structures of Jodhpur, Rajasthan. Located opposite the Raj Hotel in Ward No. 35, the jhalra lies in a densely populated area to the north-east of Mehrangarh Fort. Despite intense urbanisation, it remains a prominent landmark within the historic core of the city and is widely regarded as one of the most visually striking stepwells in Jodhpur.

Satellite imagery of the lake in February 2026

Constructed in the 1740s, Toorji ka Jhalra forms an integral part of Jodhpur's traditional water management network that included interconnected lakes, stepwells, and reservoirs designed to ensure water security in an arid landscape. Today, the jhalra functions primarily as a protected heritage and tourism site.

2. Historical Background and Community Memory

Historical records, genealogies, and oral traditions attribute the construction of Toorji ka Jhalra to Maharani Tanwar Ji, during the reign of Maharaja Abhay Singh of Marwar in the 1740s. The structure was originally commissioned to ensure a reliable supply of drinking water and was initially intended for royal use. Over time, it evolved into a significant public water source for the surrounding settlements.

Community narratives indicate that the jhalra has never fully dried up, even during periods of drought, and was long considered a dependable and sacred source of water.

Community member / local resident shared:

" इस झालरे का पानी कभी पूरी तरह से नहीं सूखा। "
(The water of this stepwell has never completely dried up.)

These memories underline the historical resilience of the structure and its importance in everyday urban life.

3. Structural Features and Water Architecture

Toorji ka Jhalra is constructed entirely of red sandstone and follows a rectangular plan. The structure is characterised by three sides of descending stone steps leading down to a deep central water shaft. The quality of stone craftsmanship, symmetry of steps, and proportional depth demonstrate advanced Rajput-era water engineering and aesthetic sensibility.

Multiple internal niches and openings (pols) are built into the structure, allowing light and ventilation while also serving functional and ritual purposes. Despite the surrounding dense habitation, the core structure of the jhalra has remained largely intact.

3.1 Technical Specifications

Type	Jhalra (stepwell)
Plan Form	Rectangular
Length	Approximately 36.58 meters
Width	Approximately 25 meters
Depth	Over 60 meters
Construction Material	Red sandstone
Architectural Elements	○ Three-sided stepped access ○ Deep groundwater shaft ○ Multiple internal pols and niches
Associated Water Bodies	Gulab Sagar, Fateh Sagar

4. Hydrology and Water Behaviour

Toorji ka Jhalra is fed by natural underground water channels and aquifers. The depth of the structure enables long-term water storage and protection from evaporation. Historically, the jhalra was cleaned and maintained through traditional practices, supported by nearby institutions and settlements.

Even today, the water body is known to retain water throughout the year. During the monsoon, rising water levels in connected water bodies such as Gulab Sagar and Fateh Sagar contribute to an increase in the jhalra's water level.

5. Past Uses and Social Functions

Historically, Toorji ka Jhalra served as a major source of drinking water for local residents. It was also used for religious rituals, social gatherings, and agricultural-related activities. The stepwell functioned as a communal space where people interacted while collecting water, performing rituals, or resting along the steps.

Community member shared:

“ पहले इस झालरे के पानी का उपयोग पीने और सामाजिक कामों के लिए होता था। ”
(Earlier, the water of this stepwell was used for drinking and social activities.)

6. Cultural and Community Significance

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Toorji ka Jhalra holds strong cultural and religious significance. Rituals such as deepdaan during Diwali, Dev Jhoolni Gyaras, and last rites (kriya-karm) are associated with the site. A dargah located within the structure further adds to its layered religious identity.

The jhalra continues to attract local residents during festivals and tourists throughout the year, making it a living heritage space rather than a static monument.

7. Present Condition and Emerging Concerns

At present, Toorji ka Jhalra is maintained primarily as a heritage and tourism site. Its water is no longer used for drinking or domestic purposes. The surrounding area has seen significant commercial development, including hotels and heritage streets, increasing footfall and pressure on the structure.

While the interior remains relatively clean, structural stress and safety concerns have emerged due to increased human activity.

8. Challenges and Conservation Issues

- Encroachment affecting visual and spatial integrity
- Damage to stone walls due to peepal tree roots
- Safety risks, including past drowning incidents
- Environmental stress from excessive feeding of fish
- Lack of CCTV surveillance or permanent guards
- Gradual weakening of outer walls
- Decline in water quality linked to falling groundwater levels

9. Conservation Priorities and Structural Needs

- Repair and strengthening of boundary walls
- Restoration of heritage walls and fishing platforms
- Expansion of lighting and aesthetic enhancement
- Regular scientific cleaning and maintenance
- Installation of safety grills or protective barriers
- Regulation of ritual offerings to protect aquatic life
- Improved monitoring through guards or surveillance systems
- Continued collaboration with the Municipal Corporation and local community

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Annexure-1

ATEMPLATE FOR MAPPING BY COMMUNITY/ SHG WOMEN

The following table provides a list of details to be captured about a water body. The goal is not only to gather essential data but also to inspire community engagement and foster a deeper connection with the water body. By understanding the value and significance of their water body, the community is more likely to take an active role in its rejuvenation and long-term care.

S. No.	Information	Sources/ Method	Details on gathering information	Participatory Methodology/ Tools	Purpose
1	Name of water body	Community	Ask the community members what the WB is called	Begin with Transect walk then Community discussion	Identification
2	Type (lake, pond, baoli etc.)	Community/ Govt.	Specify the type.	Community discussion	Identification and scope
3	Ward no. and landmark	Community	Specify the ward and a nearby landmark	Community discussion	Identification
4	Reason for name of the water body	Community	Ask community members why it is called so. Is there a meaning or significance to the name?	Community discussion	To know whether the name gives information about the history or significance of the WB.
5	History of the water body	Community	These questions can be targeted at community elders: In case of **man-made** WB, ask who (person/ community) built the WB, when it was built, any reason why it was built there. Who used to use the WB? For what purposes? Was anyone not allowed to use it? How did it look when it was in use? Was there any flora or fauna in and around the water body that has greatly decreased or is not seen now? Since when did the WB stop being used? What has changed about the WB? Size, land use, flora, fauna, water quality… Ask them to explain how they used to take care of the WB. What rules, practices or traditions were followed? In case of natural WB, ask: Who used to use the WB? For what purposes? Was anyone not allowed to use it? How did it look when it was in use? Was there any flora or fauna in and around the water body that has greatly decreased or is not seen now? Since when did the WB stop being used? What has changed about the WB? Size, land use, flora, fauna, water quality… Ask them to explain how they used to take care of the WB. What rules, practices or traditions were followed?	Historical timeline in consultation with community elders Draw on paper and then Community discussion Community discussion and FGDs	Knowing the historical importance of the WB can instil a sense of pride in the community. Understanding the how the WB was used, and its benefits can motivate the current generation to value it and work towards maintaining it.

S. No.	Information	Sources/ Method	Details on gathering information	Participatory Methodology/ Tools	Purpose
6	Cultural significance of the WB	Community	Ask if the WB is/was known for a particular reason. Are any festivals or events held around the WB?	Community discussion and FGDs	Same as previous
7	Approximate area	Community/ Govt.	Ask community members. Check if the government has data on this.	Community discussion	Useful for planning purposes. Along with the depth, it also gives an idea about the volume of water
8	Approximate depth	Community/ Govt.	Ask community members. Check if the government has data on this.	Community discussion	Along with area, it gives an idea of the volume of water. Also useful in case de-siltation needs to be done.
9	Current ownership	Community/ Govt.	Check government records or ask community members.	Community discussion	To know the stakeholders and the scope of intervention.
10	General condition of the water body in terms of cleanliness	Community	Ask community members to rate the WB as clean, slightly dirty or very dirty. What seems to be the major pollutant (algae, plastic, religious waste etc.)?	Community discussion and FGDs	To understand factors that are leading to deterioration of the WB.
11	What are the major reasons for the WB being dirty?	Observation / Community	Observe if there is any direct input of pollutants into the WB. Is there any sewage pipe or drain pipe eliminating waste water into the WB? Are people throwing waste into the WB? Are there any industries discarding waste into the WB? Is there algae on the surface of the water? Also ask community members if they know the reasons why the WB is dirty. Ask community members to draw a rough map of the WB and mark the sources of pollution.	Community discussion, FGDs, Transect Walks, Resource Mapping	To understand factors leading to the deterioration of the WB.
12	Status of catchment area	Community	Ask community members the extent of the catchment area of the WB. Is there is any pollution or hinderance in the area that affects the WB?	Transect Walks followed by Community discussion	‘’
13	Seasonal trend	Community	Ask community members at what parts of the year the WB has water and what parts of the year it dries up.	Community discussion, FGDs, Seasonal Mapping	To understand seasonal effect
14	Status of encroachment	Observation / Community	Observe if there is encroachment on the WB or in its catchment area. This could be buildings, agricultural activities or dumping of waste. Ask community members since when the encroachment has been present.	Community discussion, FGDs, Transect Walks and self-observation.	To understand factors that are leading to deterioration of the WB.
15	Existing operation and maintenance practices	Community/ Govt.	Ask community members if any people or authorities carry out any cleaning/maintenance of the water body? If yes, who does it? What do they do?	Community discussion and FGDs	Opportunity to collaborate with any existing practices of WB maintenance.

S. No.	Information	Sources/ Method	Details on gathering information	Participatory Methodology/ Tools	Purpose
16	Presence of inlets or outlets to the water body.	Community	Ask community members where does water flow into the WB from? Is it only rainwater or does a river or stream flow into it? Does the water from the WB then flow into another WB?	Community discussion, FGDs, Transect Walks	Understanding of the sources of water is required to ensure that these sources are not hindered or polluted.
17	Connection of WB to groundwater	Community	Ask community members if they have observed changes in groundwater quality coinciding with change in the quality of the water in the WB.	Community discussion, FGDs	Since groundwater is commonly used for household purposes, a link to the groundwater can motivate community to take care of the WB.
18	Biodiversity in and around the water body.	Community/ Observation	Ask community members about the kinds of plants in and around the water body. Are they present throughout the year or do they grow in particular seasons? Are any of them edible? Ask community members what animals, amphibians, birds and reptiles live in and around the water body? What varieties are present? What are their local names? Are there birds or butterflies that come in a particular season?	Community discussion, FGDs, Transect Walks	To understand the flora and fauna that thrives in the microclimate created by the WB
19	Current users of water body	Community	Ask who uses the water or visits the WB?	Community discussion and FGDs	To understand the community stakeholders of the WB and their relationship with the WB
20	Current use of water body	Community	Ask if the water used for any purpose? What are the purposes? Do people visit the WB for any reason?	Community discussion and FGDs	To know the uses it serves to the community and assess whether these uses will be in favour of WB rejuvenation or not.
21	Vision	Community	Ask community members to draw a picture of how they would want their WB to look and what they would do with a rejuvenated WB. What would they add to the WB space? More trees? Seating spaces? Fencing? Walking track?	Community discussion, FGDs	To know the needs/desires of community members and to instil in them a desire for WB rejuvenation.

Annexure-2

ATEMPLATE FOR MAPPING BY STUDENTS

The following table provides a list of details to be captured about a water body. This list consists of data that requires some technical capacities.

S.No.	Information	Sources/ Method	Details on gathering information	Purpose
1	GPS coordinates	GPS Camera/ Google Map	Using GPS Camera: 1. Download the GPS Camera app on your phone. 2. Open the GPS Camera app and click a photo. The coordinates will be displayed. Using Google Maps (useful for large WBs): 1. Locate the WB on Google Maps. 2. Click a point on the WB and the coordinates will be displayed.	To locate the WB on map and on ground.
2	Dimensions/ Perimeter	Measuring tape/ Laser measuring device/ Google Earth Pro	Using a laser measuring device (useful for small water bodies): - Standing at the starting point of measurement, point your laser device at a surface that is the end measurement. The laser beam should hit this surface to get the measurement. Using Google Earth Pro: 1. Insert the coordinates to zoom to the water body. 2. Use the Add Polygon feature to draw around the water body. 3. The area and perimeter of the WB will be displayed in Measurements.	Useful when work needs to be carried out on the water body.
3	Changes over time period	Google Earth Pro	1. Click the 'Historical Imagery' tab at the top of the screen. Use the slider to go to the desired year. Changes in area, land use and drying trends can be observed.	To check seasonal changes and changes in and around the water body over the years.

About the Report

This compendium is the outcome of a systematic process of identifying and mapping public traditional water bodies in the city of Jodhpur. It brings together oral histories and lived experiences of local residents residing in the vicinity of these water bodies, capturing their knowledge, memories, and interpretations of these shared resources. Through these narratives, the compendium documents how communities have historically interacted with, depended upon, and cared for these water bodies, offering valuable insights into their social, cultural, and ecological significance.

This work was undertaken under the 'Community-Led Water Body Rejuvenation and Green Space Development' project, supported by the International Institute for Environment and Development (IIED). The project aims to enhance climate resilience in the cities of Ajmer and Jodhpur by preparing plans for rejuvenating traditional water bodies and developing green spaces through community-led participatory planning. Leveraging the SECURe framework and AMRUT 2.0 guidelines, it endeavours to build the capacities of community in general and women SHGs in particular as climate champions for sustainable water governance and ecosystem restoration

About PRIA

Established in 1982, PRIA is a global centre for participatory research and training. Our mission is to build capacities of citizens, communities and institutions, to enable vibrant, gender-equal societies. For over four decades our efforts have been focused towards empowering citizens through information and mobilisation, and at the same time, sensitising government agencies towards citizens' needs. We work towards creating a bridge between the two to ensure that the right kind of government efforts reach the right people, at the right time

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