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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

6. PANARWA

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1965

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

New Delhi,
July 30, 1964.

A. MITRA
Registrar General, India.

Villages selected for the Survey

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

PREFACE

Village Panarwa is famous for its scenic beauty, its thick forests and the shikar. A fine specimen for studying the first sign of impact of the modern ways of living and thinking on the traditional village societies contended in ignorance and happy in superstitions, it also provides sharp contrasts in the socio-economic conditions of the tribals and the non-tribals, and of its ex-feudal chief and the common man that inhabits this village.

In connection with this study, the village was first visited by Sarvashri B. R. Gulati M.Sc. (Anth.) and Shamsher Singh M.Sc. (Anth.) in May 1961 for the collection of basic data. The work was, however, later completed by Shri Gulati alone who revisited the village in March 1962 and again in November 1963 along with his supervisor Shri L. R. Pendharkar, who apart from guiding this work has also prepared some sketches for the report. Shri Prakash Chandra has done the photography and Shri M.L. Kumawat has prepared the village map.

Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assited me in the editing of this report while Shri S. R. Luhadia has seen it through the press. I thank them all. Rana Mohabbat Singh and Shri Daulat Singh of the village have greatly helped in the investigation and deserve my grateful thanks.

I owe a special debt to Shri A. Mitra, Registrar General India, and Dr. Roy Burman, Officer on Special Duty for their guidance in this work.

Ram Bagh Palace Annexe,
Jaipur.
14th November, 1965

C. S. GUPTA
Superintendent
Census Operations, Rajasthan.

CENSUS PUBLICTIONS

for

Rajasthan State

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

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

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

*Not for sale.

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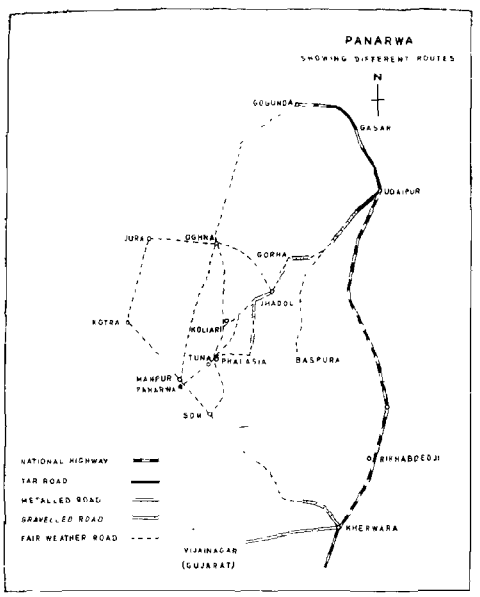
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VILLAGE PANARWA

TEHSIL PHALASIA

DISTRICT UDAIPUR



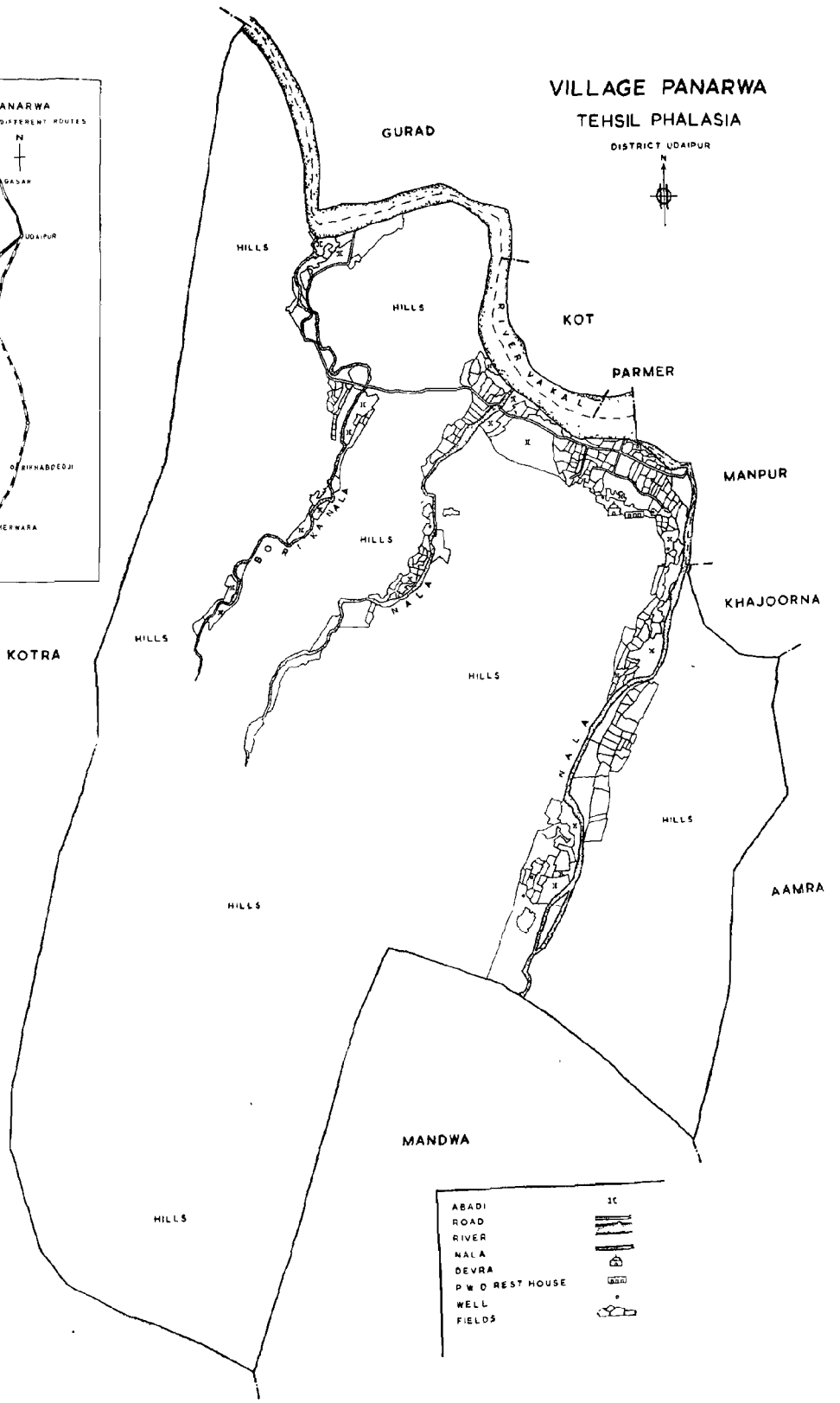
TEHSIL KOTRA

VILLAGE PANARWA

TEHSIL PHALASIA

DISTRICT UDAIPUR

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CHAPTER I

THE VILLAGE

PANARWA is one of the ideal villages in Rajasthan where one might go for a quiet retreat. Situated on the bank of a small river in a comparatively broad valley, surrounded on all sides by thickly forested mountain ranges and unserved by all-weather motorable pucca or kutcha roads, the village has an appearance of mediaeval backwardness. It is a fine specimen for studying the first signs of impact of the modern ways of living and thinking, so evident in urban localities, on the traditional village societies apparently contented in ignorance and happy in superstitions, the sharp contrast in the socio-economic conditions of the tribals and the non tribals and the ex-rulers and the ruled. The village is renowned for its scenic beauty and shikar. The Thikana, i.e. the residence of the ex-feudal chief of Panarwa, stands out among the thatched huts of the Bhils and the Girasias, his followers and dependants, and presents a calm and placid atmosphere. The whitewashed P.W.D. Rest House, situated on an elevation at one end of the village, commands a grand panoramic view of the vast valley and the swift-flowing river.

Location

2. The village is located at the foot of the Aravalli range on the bank of the river Wakal, in tehsil Phalasia of District Udaipur. Its longitude is 24° 14′ E and latitude 73° 15′ N. The tehsil has its headquarters at Jhadol. On the north, Panarwa is bounded by a tributary of Wakal, which also separates it from village Manpur. On the east, west and south-west lie the villages Khajurna, Vadli and Mandwa respectively.

3. The village, Panarwa, lies on the highway which joins Kherwara to Kotra, both cantonments during the British regime, and comprises a major part of what was than known as the 'Hilly Tracts of Meywar'.

4. The nearest railway station is Khed Brahma in Gujarat about 38 km from the village, on Delhi-Ahmedabad meter-gauge line. The nearest Police Station and Primary School, and the Panchayat Ghar are at Manpur, where also are found a flour mill, a wine-shop and a bazar. The Block Development Office is at the tehsil headquarter of Jhadol.

Approach

5. There is a motorable kutcha road from Udaipur to Panarwa, a distance of 122 km but the buses ply only upto Phalasia i.e. the first 93 km passing through Jhadol. From Phalasia there are two routes, one of which is a footpath, the other a jeepable road, The latter route is 29 km long while the former, the track, is only 15 km, and traverses through lovely hills and deep valleys. The customary mode of conveyance available at Phalasia for Panarwa is the camel. It is dangerous to cross the hills after dark for the area is infested by wild animals. Regular bus srevice from Udaipur to Manpur passing through Panarwa has recently been started. The buses ply only once a day both ways.

6. During the rains the river and nullah water levels rise dangerously high and the bus services are suspended. The villagers do not feel it necessary or find it worthwhile to improvise rafts. The only course open to the people for reaching neighbouring villages in cases of emergency is to swim across the flooded area.

Climate and Rainfall

7. The climate is generally healthy, and the heat never so great as in the State to the north and north-west of this place. The village enjoys a fairly regular rainfall, usually receiving not only the rains from the Indian Ocean which seep up the valleys of the Narbada and Mahi rivers across Malwa, but also the fag-end of the moisture coming from the Bay of Bengal in the south-east. If the south-western monsoon fails, that from the

south-east usually comes to rescue later in the season, so that the area is never subjected to the extreme droughts so common in western Rajputana. The averages for Kherwara, about 32 km to the west of Panarwa, and Kotra, the same distance towards its east, are 26½ inches. The maximum recorded so far is 61 inches at Kotra in 1893, and the minimum 6½ inches at Kherwara in 1899 i.e. during the great famine of 1899-1900 A.D.

8. The following is the record of rainfall in inches at Jhadol, the tehsil headquarters about 45 km away :

Year	*Rainfall*	*Year*	*Rainfall*
1951	13.65	1956	26.42
1952	25.86	1957	18.80
1953	32.69	1958	26.11
1954	30.78	1959	20.09
1955	25.04	1960	28.07

9. The rainfall at Panarwa, it is observed, is about 2 inches higher than that at the recording station at Jhadol because of the hilly tract covered with forest in which it is situated.

Flora and Fauna

10. The village is well-known for its dense jungle spread over an area of about 450 sq. miles which yields very valuable timber such as teak and shisham ; and the trees giving black wood and ebony are also not scarce. It is a perennial source of important products like gum, honey, wax, lac, white *moosli*, etc., a good source of income to the indigenous people. Flora consists of *bahera* (Terminalia bellerica), the fruit of which is used medicinally and for dyeing cloth and leather, and in the manufacture of ink ; the banian or *bar* (Ficus bengalensis) ; *dhak* (Butea frondosa), which exudes gum, and the flowers of which are much used by the people for thatching huts ; *dhaman* (Grewis appositifolia), yields wood strong and elastic for use in bows ; *dhao* (Anogeissus latifolia) used as fuel and timber ; *haldu* (Adina cordifolia), suitable for roofing houses ; *hingota* (Balanites roxburghi), used as fuel and in the manufacture of fire-works ; *jaman* (Eugenia jambolana) ; *khair* (Acacia catechu) from the wood of which catechu is extracted by decoction and evaporation ; *khajur* (Phoenix sylvestris) ; *mahua* (Basia latifolia) which supplies flowers for the distillation of country liquor and wood for carts ; the gum-yielding *salar* (Boswellia thurifera), the *semal* (Bombax malabaricum) remarkable for its finely buttressed grey trunk, spreading arms, and gaudy red flowers, and *shisham* (Dalbergia sisoo) yielding a hard, durable wood used in house building and carpentry.

11. With the exception in and near the hills surrounding the village Panarwa, large game such as tigers, black bears and sambar (Cervus unicolor) are not, on the whole, so plentiful. Chital (Cervus axis), wild dogs and wolves are less widely distributed. Wild pigs abound everywhere. Black buck, raving dear, and the usual small game and the *nilgai* (Boselaphus tragocamalus) are also found.

Rivers

12. The only river flowing in this area is the Wakal, which emerges out of the Jharga Hills at a height of 4375 feet, west of Gogunda, and flows, almost due south, for about 40 miles, past Oghna, Manpur and Panarwa, where it takes a sharp bend to north-west, and, five miles lower down, joins the Sabarmati in the old Idar territory. Its banks are low and wooded, and the bed very rocky. Smaller rivers, like the Khajuria and the Mandwa, also join the Wakal before its confluence with the Sabarmati. With the proposed Wakal Dam Project, it is apprehended that about fourteen villages of this area will be submerged under water, and Panarwa will be one of them.

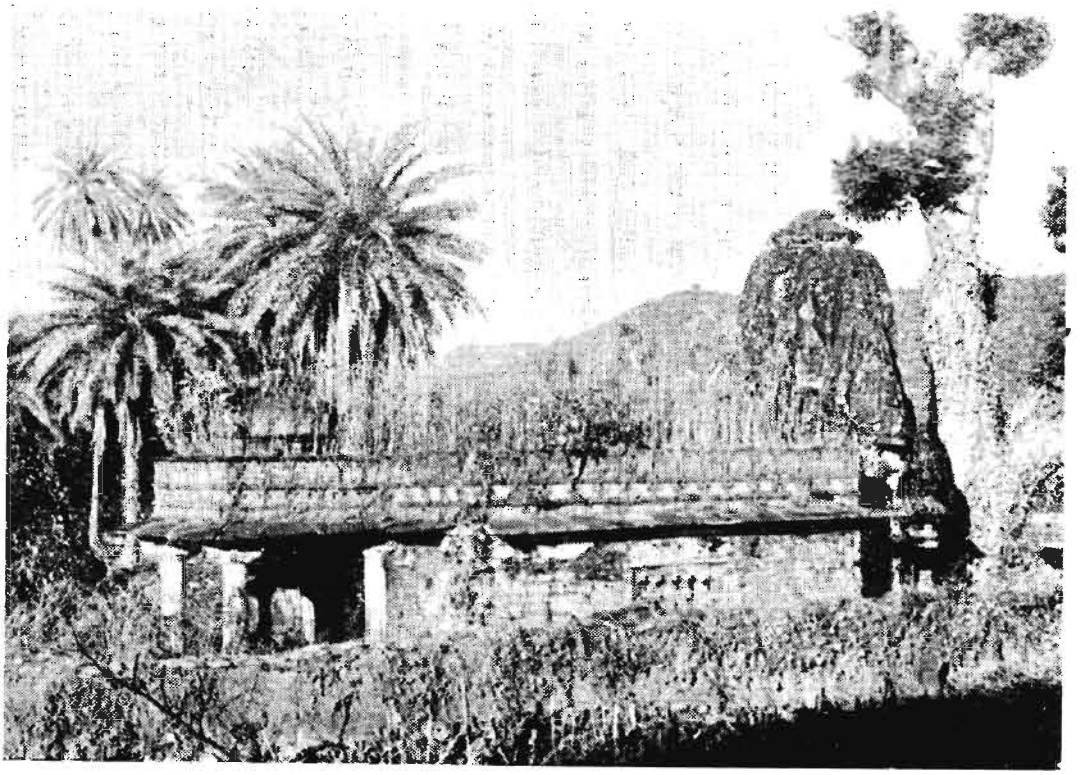
13. It is difficult to come across a villager who is not eager to know the details of project. They dread the very thought of losing their land, and are grieved at the prospect of having to live away from their centuries old neighbours. Every official visitor is to them a man from the suspect 'Talab Agency'.

Famines

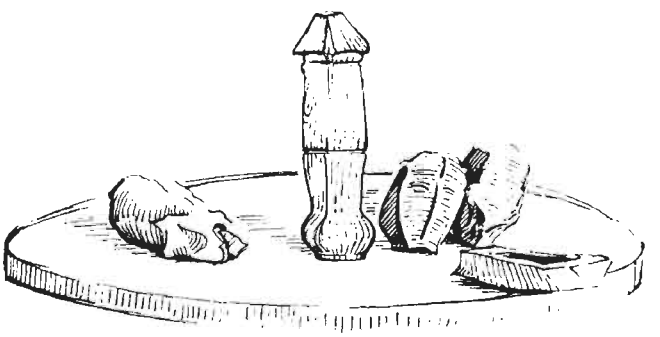
14. Inspite of its being surrounded by forests and consequent rainfall, Panarwa had to



Approach road to the village



Mahadevji's temple in dilapidated state



Mehra Bawsi

face many years of famine and scarcity. The first to be recorded was in Rajputana Gazetteer (1908), Vol II-A, Page 60, which occurred in 1762, and it was followed by the famines in 1764, 1812, 1868-69 and the great famine of 1899-1900, locally called *chhapania-ka-kal* since it occurred in the Samvat 1956 (*chhappania* from *chhappan* or fiftysix).

15. In the 'Hilly Tracts' of which the village, Panarwa, forms a major part, the famine was very acute and the situation had become desperate by November, 1899 when the Banias i.e. money-lenders refused to make advance payments, and the local *bhumat* chieftain did not agree to the terms the Darbar laid down regarding loans. The following words from the terse official report cited in the Gazetteer will convey some idea of the heavy toll of the visitation :

> "No administration was subjected to more severe and searching criticism, both official and public, than that of the Mewar Darbar. There was unquestionably a large amount of mortality and suffering....."

Size and Residential Pattern

16. The number of households in the village is 31 comprising of 146 persons. Theire community-wise distribution is as follows :

Community	Number of households	Persons	Males	Females
Rajputs	7	33	16	17
Darogas	6	26	18	8
Bhils	13	67	34	33
Girasias	5	20	11	9
Total	31	146	79	67

17. Out of the 13 households of the Bhils, five households claim themselves to be Malis. But after a thorough investigation it was found that they are Bhils who had been practising horticulture for a pretty long period, and henee considered themselves to be higher than other Bhils. They also denied any matrimonial alliances with the Bhils which was not so. Their father, a Bhil, used to be an employee of the Thikanedar of Kotra and used to work there as a gardener. After the death of his employer, he, alongwith his family, left the service as the new Thakur had little interest in gardening; and came to Panarwa on the invitation of the present Thikanedar about 30 years ago. A little distance away from the residence of the Thikanedar he planned a beautiful garden, but in the absence of a well, he could not do much, and, dejected, left the service of the Thikana and started independent cultivation. The remnants of the garden can be seen even now.

18. The houses of the Rajputs and the Darogas are clustered around the residence of the Thikanedar, and those of the Bhils and the Girasias are a little distance away.

Public Places

19. The only important public place in the village is the residence of the Thikanedar. It has a very spacious courtyard and a terrace called *bara dari* On festive occasions like Holi and Dewali, the entire population of the area assembles there to pay their respects to the Thikanedar, Rana Mohabbat Singh, who is addressed as 'Ranaji'. This is also a place for settling the community disputes.

20. As in other villages in the country, in Panarwa too the river bank is a favourite place of meeting for the fair sex. They go there either to fetch water for drinking purposes or to take bath. Women from villages across the river join them. Naturally much dirty linen is washed, rumours, founded or unfounded, spread and reports circulated by the participants. Young lovers too are often seen there cutting jokes.

Places of Worship

21. There is a temple of Mahadevji which is in a very dilapidated condition, and presently the idol too is missing. In old days, it is said, it used to be well looked after by the Ranaji himself. There is also one *devra* i.e. a place of worship of 'Mehra Bavsi' just behind the P.W.D. Rest House. The village folk assemble there on certain days for worship.

Crematorium

22. The village crematorium is on the bank of the river Wakal. The Rajputs and the Darogas have theirs upstream while the other communities like the Bhils and Girasias have theirs downstream.

23. There are no monuments of note in Panarwa. It is said, however, that not long ago beautiful stone idols of gods and goddesses were discovered in fields and were later removed to Udaipur. A search for them by the investigator in the State Museum at Udaipur proved to be of no avail.

Sources of Water

24. Presently the only source of drinking water for the village is the river. There were two built-in wells. One is in a good condition now though it is not used. The other is filled in.

Marketing

25. There being no shops in the village, its marketing connection is with Manpur, the village about a km away. All the necessities and luxuries of life of these simple people can be had from there. The shopkeepers in turn have their commerical links with Koliari, about 16 km away, and with Udaipur.

History of Settlement

26. The Rana's family with its followers and dependants was the first to settle here. Other families followed suit. Among the Rajputs who arrived later were the three families who reached the village some 50 years ago. One of these works as a Kamadar of the Rana presently, and hails from village Sameja. The last Rajput to shift to Panarwa did so about a decade ago-as a *ghar jamai*, i.e. as a son-in-law staying with his father-in-law.

27. Seven of the 13 Bhil families had come to the village some 30 years ago. Four of these seven are of the four brothers whose father came here as a gardener. One of the Darogas hails from Naya Gaon. He settled here about 25 years ago. In all but two cases, the immigration has been for economic reasons only. In the two cases it was due to social compulsions as well as financial conditions.

Origin and History of the Village

28. Panarwa derives its name from the fact that huge heaps of broad leaves, known as *pana* or *panar* in local dialect, lie here and there in the village. The reason for the location of the settlement at this particular site seems to be three-fold, viz proximity to the source of water, forest wealth and availability of land for cultivation.

29. The residence of the former ruler of this area used to be near Manpur, an adjoining village on the eastern side of the Sitla Mata temple, but was later shifted to Manpur proper in the abadi area, and still later to the present site. Ruins marking the two previous locations can be observed even today. The reason for this constant shifting was perhaps to find the most suitable place from the point of view of defence. The present site has the river in front and the hill at the back.

30. Village Panarwa formed a major part of the then 'Hilly Tracts of Meywar'* between the 24th and 25th degrees of North latitude and 73rd and 75th degrees of East longitude, averaging some 95 km from north to south and 125 km from east to west from Udaipur with a total area of about 4000 sq. miles. The area or the district held on the *bhum* tenure by some petty Girasia Chieftains, such as the Thikanedar of Panarwa and the Rao of Jura and Oghna, is called *bhumat*. The tenure known as *bhum*, which was peculiar to the Rajputs, means the soil; and the term *bhumia* signifies the allodial proprietor as distinguished from the feudal chief and the tenant of crown-lands. Those holding the *bhum* tenure may be classed in two groups, viz., the petty chieftains of Panarwa, Oghna and Jura, and the *bhumias* of other parts of Mewar, who performed such watch and ward services of their villages as guarding the roads, escorting treasures, etc. The

*The Rajputana Gazetteer 1880 Vol. III p. 59

bhumias were all Rajputs, and paid no fee on succession as long as they did not neglect their duties. According to Colonel Tod (Annals and Antiquities of Rajasthan Vol. I, page 158), the, *bhumias* of Mewar are the descendants of the earlier princes, who, on the emergence of new powerful clans, ceased to go to the court as the possibility of their holding higher ranks had disappeared.

31. The precise origin of the Girasia chiefs, including that of the Thikanedar of Panarwa, is unknown. The Girasias of Mewar* are said to have formed colonies of Chohan Rajputs, who at different times before the destruction of Champanir, near modern Baroda in Gujarat, issued thence and established themselves in Mewar. Even the approximate period of their settlement in this area can not be inferred. As they were perpetually harassed by the Bhils, they at last sacrificed caste to necessity; and, by marrying Bhil women, gradually became a mixed race and in consequence were permitted to rule over them. However, this may be, it is certain that they are a tribe of mixed descent, which has for long controlled the wilder parts of the hills round Panarwa, and have lived on blackmail of the country side. None of the Girasia chiefs was ever subjugated by Mewar, and they held the *bhum* or the right of property in the land, over which the Maharana of Mewar had no power. They were not liable to be called upon for regular service or even to attend the court. They paid only quit-rent in token of submission, which, in the case of the Rana of Panarwa, amounted to Rs. 500 only (out of the total annual estimated revenue of Rs. 5000).

*The Rajputana Gazetteer 1880 Vol. III p. 63

32. The villagers, however, put forth an interesting story regarding the origin of the village. They say that this as well as the adjoining villages, were given to an ancestor of the Thikanedar of Panarwa by the illustrious Maharana Pratap in recognition of his services in saving the Maharana's mother from falling into the hands of some Mughal soldiers. Historical evidence, however, does not support this view; and neither is there any record with the present Thikanedar to justify his claim.

33. During the British rule Panarwa used to be directly under the political supervision of the Second-in-Command of the Mewar Bhil Corps stationed at Kherwara subject to the general control of the then Political Superintendent, Ajmer.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Village Panarwa, as mentioned earlier, is inhabited by four communities viz; the Bhils, the Rajputs, the Girasias and the Darogas. In the following paragraphs is given a short note regarding the Ethnic Composition of each one of the communities.

Bhils

35. Term Bhil, according to some authorities, is derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe ; and according to others from the root of the Sanskrit verb meaning 'to pierce, shoot or kill' in consequence of the proficiency as archers shown by its members.

36. There are numerous legends regarding the origin of these people. According to one, Lord Mahadeo, was reclining under a shady tree in a forest when there appeared before him a beautiful woman. The union of the god with the beauty gave birth to many children one of whom, slew the Nandi, his father's pet bull. For this deed he was sent to the dense forests and mountains. His progeny came to be called Bhil and Nishad, the latter denoting an outcast. Another version is that the first Bhil was created by Lord Mahadeo by breathing life into a doll of clay.

37. The tribe is subdivided into a large number of clans, some based on reputed common descent and others apparently huddled together as a group by simple contiguity of habitation or by the banding together of neighbours for plunder or in self-defence. These clans are strictly exogamous whereas the tribe as a whole is endogamous. Bhils in this village are also called as Gameti or Palwi. Sometimes they style themselves as Meenas also. The exogamous clans of the Bhils living in this region are the following :

1. Darangi	2. Rama
3. Hemat	4. Hagya or Sagya
5. Kasota	6. Lonavat
7. Gamer	8. Tabeej
9. Ahari	10. Khokaria
11. Tanat	12. Vanhia or Vansia
13. Balat	14. Wadera
15. Agari	16. Kalava
17. Heevna	18. Dabi
19. Laur	20. Kapasia
21. Padia	22. Neenama
23. Pargi	24. Bhoomari
25. Sisoudia	26. Daneji

38. The clan-wise distribution of the 13 Bhil families of the village is as follows :

Neenama	2	Bhoomari	1
Pargi	1	Sisoudia	4
Wadera	2	Gamer	1
Laur	1	Daneji	1

Rajputs

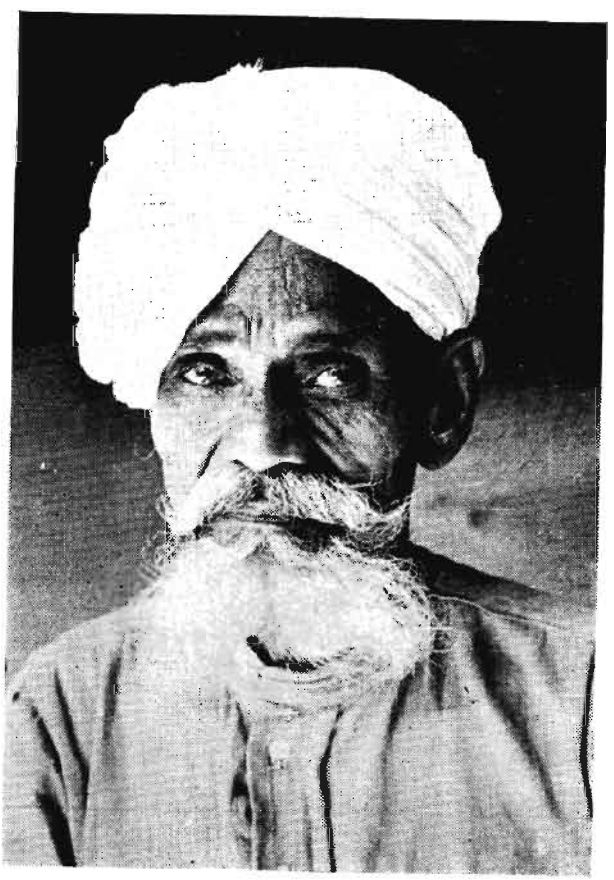
39. The Rajputs form the fighting, land-owing and ruling community of the State. Col. Tod traces their descent from the Indo-Scythian races, but the results of the very elaborate anthropometrical measurements show his theory to be incorrect ; and that, whatever their descent might be, it is not Scythian*. They should therefore, be considered to be the present representatives of the Indo-Aryan type.

40. They were also known as Kshatriyas and belonged to the two ancient Surajvanshi i.e. the solar, and Chandravanshi i.e. the lunar dynasties. After the Mahabharata period the two families, the Kauravas and the Pandavas, lost their power ; and later the spread of Buddhism in India brought about their fall. Other groups rose to prominence and occupied the kingdoms founded by the Rajputs. To get rid of these usurpers, the Bashist Muni and other *rishis*, as is commonly believed, performed the ceremony

* Census of India 1901 Vol. XXV Part I Page 159



Amaraji Bhil and his wife



Daulat Singh Rajput from Ranaji's retinue



Bhairon Singh Rajput with his wife



A Daroga (*sagri*)

of *jag* i.e. *yagya* or a sacrifice, at Abu ; and produced a new clan of Rajputs from *agnikund.* These Agnibanshis or fire-born formed the third Rajput dynasty, which dates back its origin to a period nearly 2500 years ago. The Agnivanshi Rajputs are divided into the well known clans of Panwars, Parihars, Chauhans and Solankis. The ancient dynasties of Surajvanshi and Chandravanshi Rajputs also got revived, and their various branches, such as Rathors, Sisodias, Kuchwahas. Tanwars, Bhati and Jarichas, established their authority in Gujarat and Rajputana. Recent research scholars, however, maintain, that there are only two broad divisions of Rajputs and that the various clans of Agnivanshi dynasty, such as the Parihars and the Chauhans, belong to the solar, and the Solankis to the lunar line* ; and there is no other separate dynasty like the Agnivanshi.

41. The seven Rajput households of Panarwa belong to the last two groups and their clan-wise distribution is :

Chauhans 3 and Solankis 4.

Girasias

42. The Girasias try to connect themselves to the Rajputs and aver that they were originally Rajputs, and, when they moved to the forests of Udaipur, Sirohi and neighbouring areas, they got their share of land from the Bhils who were previously occupying the land in those forests. They state that they were formerly called *bhumias* in the *bhumat* areas of the Udaipur State but when they got the land and started agricultural work they began to be called Girasias. Another view about their origin is that they are a mixture of the Rajputs and the Bhils. The story goes that on the fall of Chitor in the 13th century to the Muslims, many of the poor Rajputs fled to the Vindhya and Aravalli hills, mixed with the Bhils and settled there. They state that even now their bards, who are at Chitor, come to recount to them the story of their migration and ancestral history. According to one tradition Kanad Dev Chawhan of Jalore, being defeated by the Muslims in 1388, fled to the hills. There he defeated the Bhils and became their ruler, and his son; who was declared to be a Rao of Merpur, settled there. The Rajputs of the plains began to consider them low in their society and ceased entering into marital relations with them. Thereupon the high landers mixed with the Bhils and their offsprings came to be known as Girasias.

43. Lieut. Col. Erskine has described the Girasias as follows :

> "Allied to the Bhils, but ranking just above them in the social scale are the Girasias, the principal inhabitants of the Bhakar and also numerous in the Santpur and Pindwara Tehsils." According to Sir John Malcolm, the term Girasias denotes "Chiefs who were driven from their possessions by invaders and established and maintained their claim to a share of the revenue upon the ground of their power to disturb or prevent its collection."

44. The word is derived from the Sanskrit *giras* which signifies mouthful, and has been metaphorically applied to designate the small share of the produce of the country which these plunderers claim. The Girasias are said to have come from Mewar many centuries ago, and as they still have their internal *gots* or circles of affinity (such as Parmar, Chauhan, Rathore, etc.) upon the model of regular Rajput and Bhil clans, we may perhaps assume that they are the descendants of Rajputs by Bhil women.

45. The Girasias living in this village are the Bhil Girasias and not the Rajput Girasias and the following exogamous clans of them have been investigated in this area :

1.	Dangi	2.	Lakuma
3.	Rathore	4.	Bhumarni
5.	Kharadi	6.	Khokaria
7.	Unairia	8.	Bhagora
9.	Gamar	10.	Chauhan
11.	Vansia	12.	Sisoudia
13.	Kadava	14.	Mori
15.	Parmar	16.	Solanki

* Census of India 1901 Vol. XXV Part I 159.

Darogas

46. The Darogas are evidently a mixed progeny of the ruling class and its dependents, followers and servants. About their origin nothing can be stated with certanity since the word *daroga,* as used, here, is applied to a person born out of the union of the Thikanedar or any member of his family with his keeps or concubines. They, however, form a separate endogamous group, and the Bhils and the Girasias consider them degraded even though they enjoy many privileges like living in the residence of the Rana and being looked after by him.

47. Since the Thikanedar of Panarwa belongs to the Solanki clan of the Rajputs, most of the Darogas also take pride in calling themselves Solankis.

48. The clan-wise distribution of the six Daroga households in the village is :

Solanki 5 and Khokaria 1.

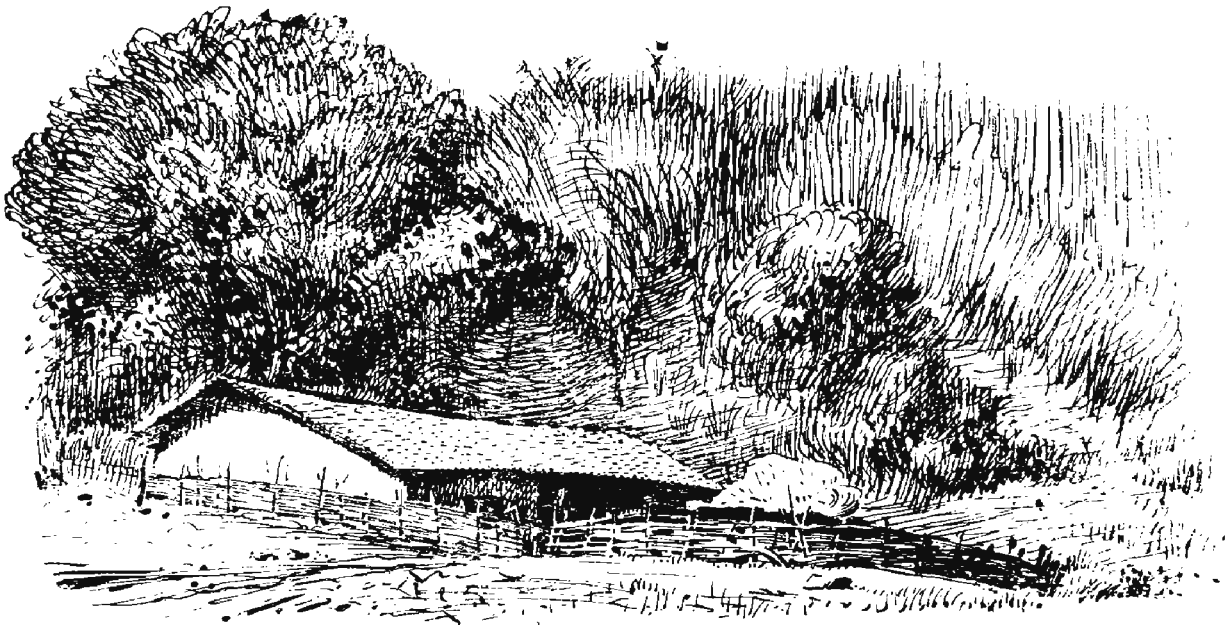
House Types

49. Of the total number of 31 households, 6 are in possession of houses having stone and mud walls ; 21 having walls of bamboo mats plastered with mud ; 1 of mud walls, one household is in possession of five houses having walls of stones, bricks and lime and cement. This is the household of the Rana. Two households, one of a Daroga and the other of a Rajput, do not own any house in this village and live in the house of the Rana. They are his servants. Except for the masonary houses, roofs of all other houses are invariably of mud tiles. The household of the Rana only has its separate kitchen, bath-room and latrine in the whole village. All the households have a separate cattle-shed. Most of the houses in the village are one room tenements. Out of the total number of 19 one-room houses as many as 10 have 4-6 persons; 10 houses have two rooms each; 1 has three rooms, and there is only one house having more than five rooms. It belongs to the Rana. The position is made clear in the following table :

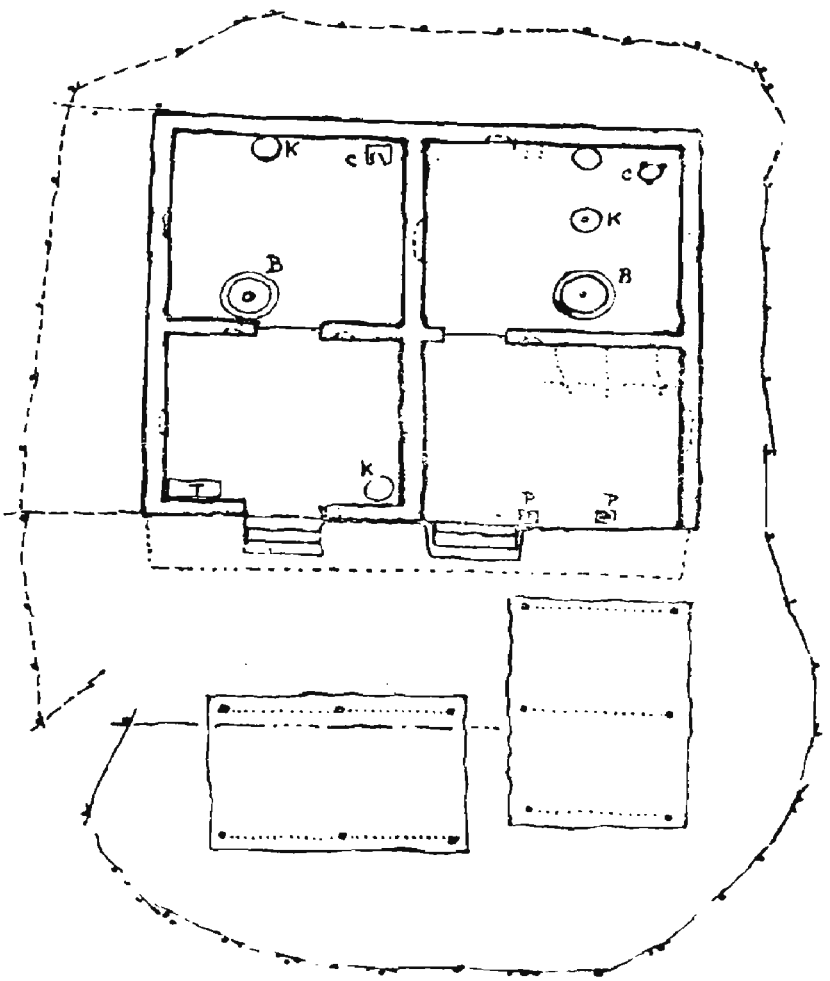
Number of rooms	Total number of households	Number of households according to number of persons				
		1	2–3	4-6	7-9	10 and over
1 Room	19	1	7	10	1	–
2 Rooms	10	–	2	4	3	1
3 Rooms	1	–	–	–	1	–
4 Rooms	–	–	–	–	–	–
5 Rooms and over	1	–	–	–	1	–
Total	31	1	9	14	6	1

50. From the table given below it is evident that the households having 3 rooms and over belong to the Rajputs; 7 households of the Bhils have one room huts whereas 6 of them have two room tenements. All the five households of the Girasias have one room huts.

Number of rooms	Total number of households	Number of households in different communities			
		Rajputs	Bhils	Girasias	Darogas
1 Room	19	2	7	5	5
2 Rooms	10	3	6	–	1
3 Rooms	1	1	–	–	–
4 Rooms	–	–	–	–	–
5 Rooms and over	1	1	–	–	–
Total	31	7	13	5	6

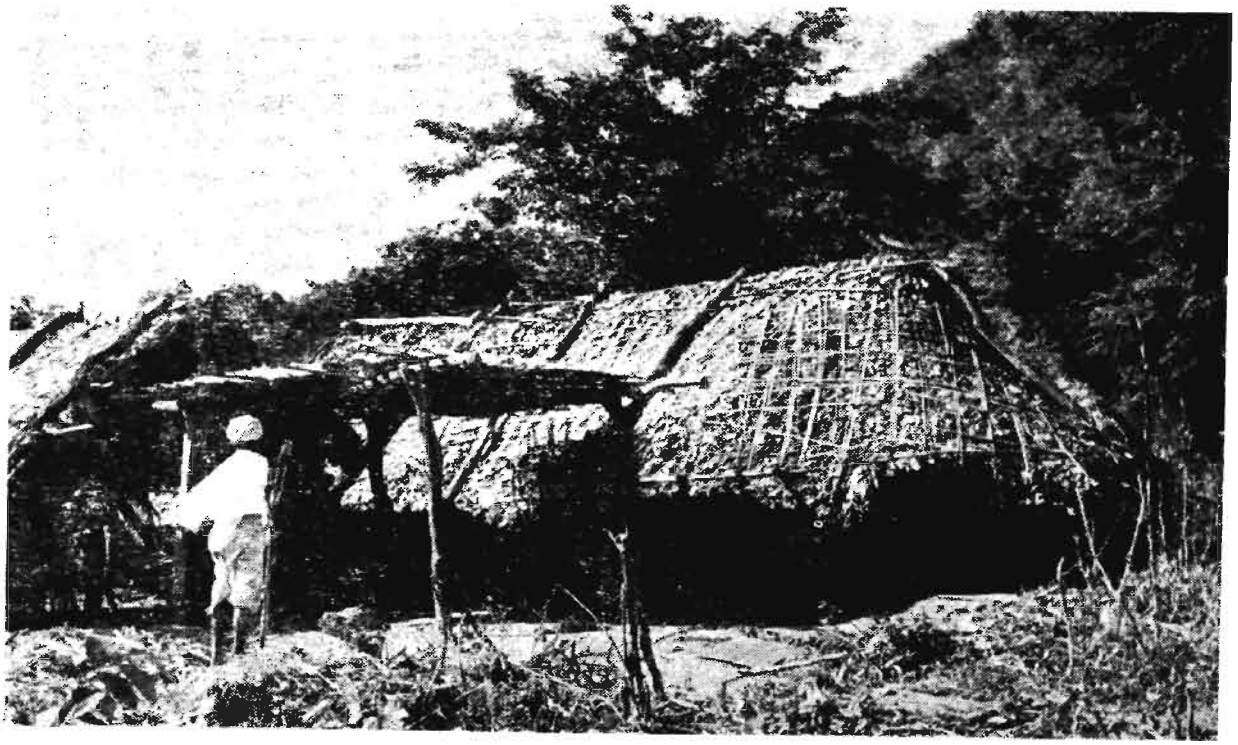


Rajput Bhairon Singh's house

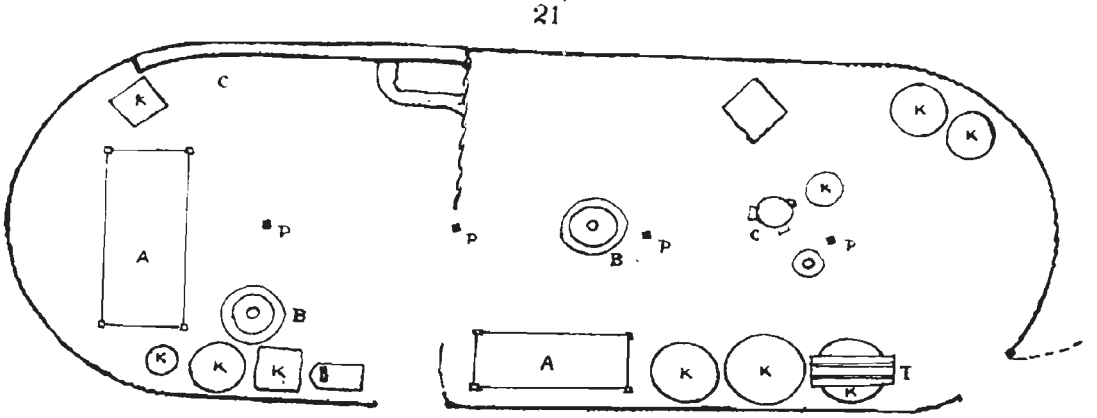


House Plan

B. Grinding stones C. Hearth
P. Poles K. Earthen containers
T. Iron trunk

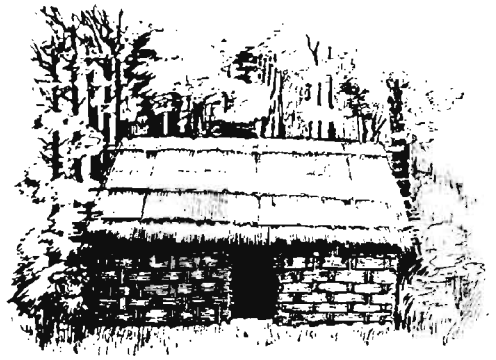


Badda's hut (with dagla in front)

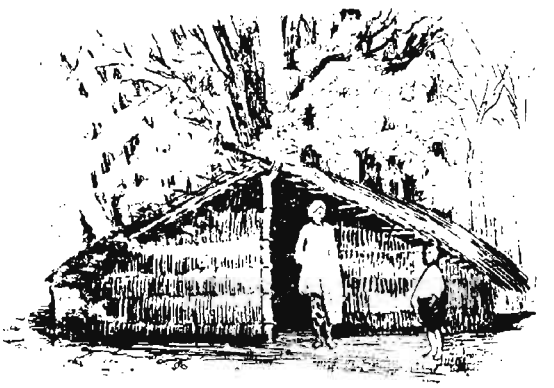


House plan of Badda's hut

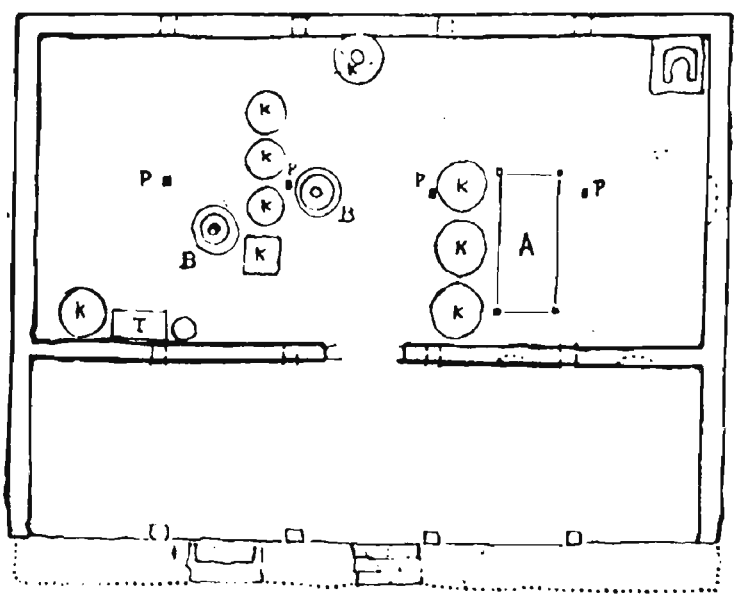
A. Cot
C. Hearth
P. Perpendicular poles
B. Grinding stones
K. Earthen containers
T. Iron trunk



A hut with side walls of bamboo strips

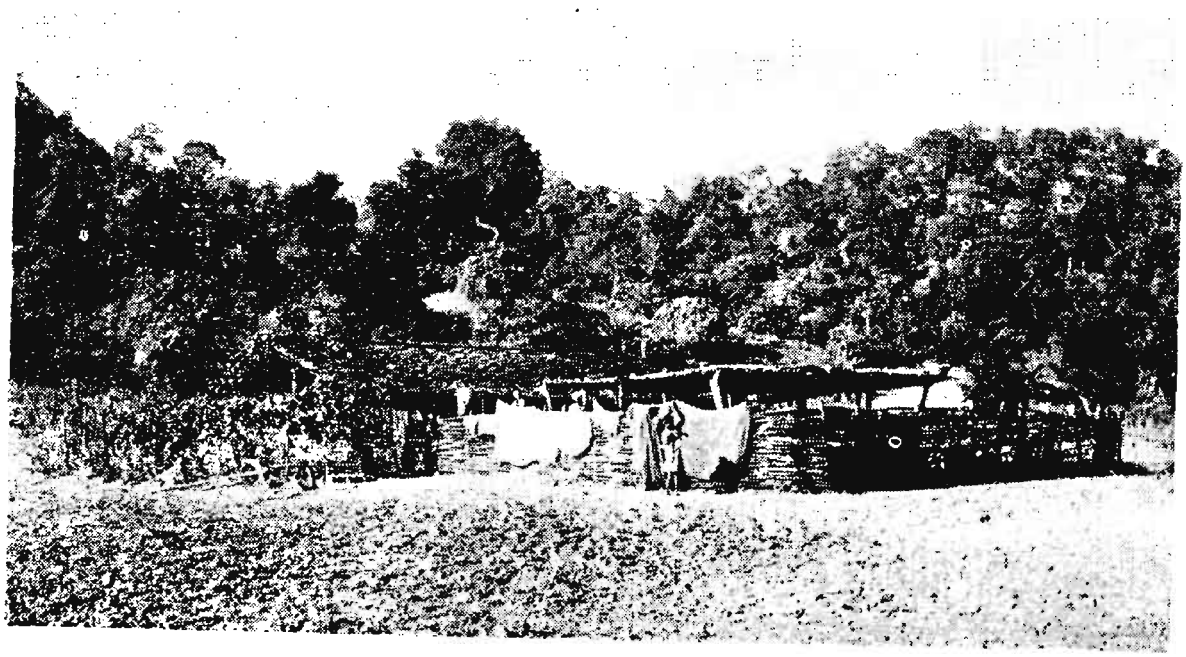


Side view of a hut



General ground plan of a typical hut

A. Cot
B. Grinding stones
C. Hearth
P. Poles
K. Earthen containers
T. Iron trunk



Moti Bhil's hut

51. All the building material is locally available. Being residents of the hilly tracts, the villagers are entitled to get free timber from the forests to build the houses.

52. The general ground plan of the house is rectangular in shape. The main door is exactly in the centre and is quite low so that one has to bend down to enter the house. The side-walls are of bamboo skeleton plastered with mud. The roof has bamboo net work covered with mud-tiles, called *thapra* in local dialect. Even though in rare cases walls are made of stone and lime, the roof is always made of mud-tiles. The roof at either end gives a typical gable appearance. Windows are conspicuously absent. In some huts, however, a large hole is provided at one side to serve as a ventilator. The house in local dialect is called *oda*.

53. The roof rests on four big horizontal wooden beams, called *paats*, placed on the side walls at regular intervals. On each beam stand three vertical poles or *chhoti kumbi* supporting the bigger longitudinal wooden rods of the roof, called the *aadio*. The frame-work of the roof is made of wooden rods, called *dand* or *vali* in vernacular, which slant downwards, are tied to the wooden central bar, and of small horizontal bamboo strips called *sallan*, which give a closely woven appearance to the ceiling. The strips are held in position with the saplings of *sirohi* plant or with the countrymade cords. The tiles, called *thapra*, are spread over the bamboo roofing.

54. The house is compartmentalized internally by arranging big earthen containers in such a way as to form a complete partition on either side of the door. Thus in the centre the door is common. This arrangment is resorted to where two married brothers or a father and a married son have to share a house. The partition idea is not for having separate hearths but for ensuring privacy to wedded couples. Persons with two or more wives also find this arrangement advantageous. In one of the corners of the hut, where there is complete darkness, cooking etc. is done, while the rest of the house is used for keeping other material effects.

55. There is a spacious courtyard infront of the hut; and all around it, there is a bamboo hedge or a thorny stockade, which shields it from small wild animals. A medium sized hut is about 7 m long and 6 m broad. The floor, though made of mud, is kept quite clean. The dirt swept out each morning, is thrown in the field nearby. No care is given to the cleaning of the courtyard. The moment a visitor leaves a hut, the housewife starts cleaning it. The idea is perhaps to drive away the evil spirits possibly brought by the visitor.

56. There is no special ceremony attached to the building of a house. The priest at Phalasia is consulted for an auspicious day to start the work. On this day jaggery is distributed amongst all those present. The house is constructed mainly by the members of the household. The mason alone is a paid man. Women help in building but they are employed in jobs like bringing water, etc. The wood required in the construction is collected from the forest while the tiles are made by the members of the household.

57. The huts, as distinguished from the houses, are of a different shape. They are of long structures with round ends and very low walls. Some of the huts are also made of leaves, twigs, wooden poles and bamboos.

Dagla

58. It is a common name for the cattle-shed adjoining the hut or in front of it. It is made of a bamboo mat raised from the ground by means of 4, 6 or 8 wooden poles, each about 2 m high, and is approachable by means of a ladder. Dry fodder or grass is spread over the raised platform while under it are tethered the cattle. Adjoining the *dagla* is a smaller shed, called *dagli* which is used for tying the young ones of the cows, the buffaloes and the goats. Unlike the *dagla*, it is covered on all the four sides and a small entrance is provided at one side. The entrance is again blocked by means of 3-5 horizontal wooden poles and not by a regular door. *Daglas* are also built in the fields for keeping a watch over the crops during the night or for reclining during summer noons for the cultivators.

Dress and Ornaments

59. The male dress is quite simple. It consists of a head-dress called *safa* or *kana*. It is made of cloth about 5-6 m by 1m; and is wound round the head and its end is tucked in at the back. The garment that covers the body is called *jhaggi*. It resembles a half-sleeved jacket with a pocket on either side and an open front. *Dhoti* is the dress for lower part of the body. It is generally white. *Pachhera* is a piece of cloth, about 2½ m by 1 m. It is thrown over the shoulder while going to meet relatives or to market, etc. These item of dress are not available in the village but are brought from Manpur.

60. The female dress is more distinctive and catches the eye more readily since the women prefer bright colours like red, green, etc. Their dress consists of the *ghagra*, the *jhulki* and the *kanchli* or *kapra*.

61. The *ghagra* is like a skirt and normally it reaches a little above the ankles. It is held in position by a cord tied tightly just below the belly. The cord is tied in front in a reef knot.

62. The young women have a peculiar system of tucking the *ghagra*. The back peripheral part is pulled through the legs and tucked in the centre front above, in a criss-cross manner, which gives a very smart, comfortable and compact appearance to the buttocks. The legs and the thighs are exposed when the feet are moved forward. The tucking is done for working in fields or on going on long walks. The lower part of the *ghagra* has a bright coloured border generally of contrasting colours. Deep red is the most favourite colour for it.

63. The *jhulki* is a small blouse. It reaches the *ghagra* but often stops a little above it so that the navel is exposed. The *jhulki* may have sleeves or may even be sleeveless. It is closed in front with the help of a lace passing through holes. Now-a-days it is buttoned. *Kanchli* or *kapra* is like a brassiere to keep the breasts in good shape. It is not used by unmarried girls.

64. These people are very fond of ornaments. So much so that men and women are laden with them on all festive occasions. The material used is generally silver and aluminium. Gold ornaments are rarely found. Brass is used for ornaments of the legs.

65. Women get their ears and nose pierced at an early age. There are four holes, three in the rim and one very large in the lower lobe of the ear. Men get only their ears pierced.

66. *Kairan* is the silver wrist-bangle used by men only. It has the pattern and design of a snake. *Murki* is used by men in the ear lobe. Generally two such rings are put in each hole. They are of gold or silver. *Veethi* is the silver ring. Women wear on the little finger silver rings which are called *honkli*. *Biri* is worn on the toe. It is made of silver and is round in shape.

67. Widows do not wear any ornaments. When a widow re-marries, she wears the ornaments given to her by the new husband. Old Bhil women are also seen wearing brass rings called *paijanian* on the legs. These are hollow, and small lead or brass pieces or pellets are inserted in them which give tinkling sound when the wearers walk. The *paijanian* are fifteen in number, and are worn one above the other. The lowest of the series is called *kaambiye*. These are no more in vogue.

Hair Dressing

68. Men keep their hair short and get them cut regularly by the village barber who owns a shop at Manpur. They, however, shave their beard themselves with the help of a country made razor and without soap. It is quite common to see 2–3 persons sitting together by the river-side in the afternoon shaving with a common razor and a small greasy looking glass. The women keep their hair long and part them in the centre making a long pleat at the back over which a black or red cord is wound very tightly. They also make two smaller pleats, one at each side of the head and join it to the central main pleat. The women of the Rana's family, however, make two distinct pleats at the back.



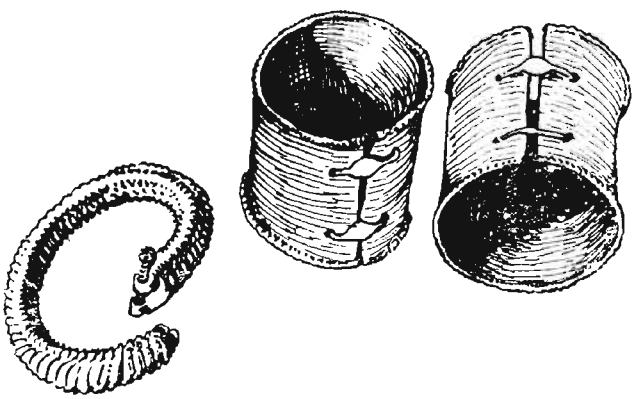
A Bhil girl's ornaments



A Rajput lady's ornaments



A Bhil woman wearing a silver necklace
and aluminium and plastic bangles



Bangles worn by a married lady (left)
and a widow (right)

Personal Hygiene

69. All the inhabitants of the village use *neem* or *palas* twigs for cleaning their teeth, though not daily. The members of the Rana's family, because of their status and education of his sons at Udaipur, however, use modern tooth brushes and pastes for the purpose. During summer people take their bath daily or even twice a day and generally in the afternoons in the river. Soap is used sparingly. During festive occasions the showy young boys and girls are often seen carrying Lux or other perfumed soap cakes. They keep them in their pockets after using them. Lending of soap to their friends and sweet hearts, is considered a matter of pride by them. Ordinary soap bought from Manpur is used for washing clothes. Men and women wash their own clothes.

70. There are no separate baths for men and women. Not infrequently young couple enters the river to enjoy a bath in each others company, away from the censorial gaze of the elders. For women, washing and bathing are a joint operation performed in the pleasurable company of other women at a leisurely pace.

Food Habits

71. All the households of the village are non-vegetarians; but normally the people cannot afford a non-vegetarian dish very often because of the recent ban imposed by the Government on hunting and fishing. Their staple food is maize, jowar, and an inferior quality of smaller millet called kodra. Heavy loaves of maize flour are baked on the circular earthen plate, called *tawa*, and taken with pulses or a paste of salt and red chillies. Except gourd, which is available throughout the year in dry form, no green vegetables are grown in the village. Some of the well-to-do families of Rajputs do buy imported potatoes from Manpur. People also make a preparation, called *raab*, by boiling coarsly ground maize and buttered milk and adding some salt to it. It is served cold in leaf-cups. Elders and guests are honoured by offering the *raab* in aluminium or brass bowls. On festive occasions or for the entertainment of the guests some jaggery is added instead of the salt. The Rajputs often use wheat flour for the purpose. It is a luxury which the other communities cannot afford to indulge in.

72. The non-vegetarian preparations are made by boiling meat of fish, and adding oil and some condiments to it. People prefer to use fowl's meet to that of the goat because it is consumed readily and is also cheaper. They do not eat the flesh of dead animals nor of the animals whose head is not chopped off by a single blow. The latter practice is due to religious scruples.

Stimulants and Narcotics

73. The village people are very fond of drinking liquor which is prepared locally by fermentation and distillation of mahua flowers, though stealthily. Wine is also available in Manpur where there is a contractor's shop, but the wine sold there is costlier than the one distilled by them. Mahua flowers are available in the nearby forest. Five seers of mahua normally yield about 3 bottles of liquor, sufficient to 'show heavens', as they say, to five persons. The mahua flowers are immersed in water in an earthen pot, and sealed airtight with mud. Bark of some wild herbs is also put in it which activates the process of fermentation within 3-4 days. The contents are then transferred to some other pitcher over which an inverted pot, having a hole at one side, is placed and sealed airtight. A slanting bamboo tube is fitted in the hole, the other and of which is joined to a pot, placed in a trough of water, through which the liquor is condensed. The apparatus is very simple and can be dismantled in a moment, which makes it very difficult for the Government officials to detect such illicit distillation. Wine is also extracted from old jaggery in a still more concentrated form. All the members of the household of the Bhils and the Girasias, including women and children, sit together and drink wine out of the same cup. The first one is always offered to the eldest male member of the family, who passes it on to others. If a guest happens to be there, it is he who is offered the first cup. If members of more than

one community are sitting together for a drink, separate cups are used. Rajput women refrain from drinking.

74. The villagers are also very fond of smoking *bidis*. Cigarettes, though enjoyed by some, are not quite popular. Even the Rana, who can very well afford them, smokes *bidis*. Members of a community share the same pipe. The women, however, abstain from smoking.

Household Goods

75. The mode of living of these people is very simple. Very few things of daily use are found with them. In a typical house, there may be one or two *massas* or cots, a few agricultural implements, fishing gear, weapons of offence and defence, a couple of big earthen containers, bamboo baskets and a few other sundries. The cots are often woven with bamboo strips. A cot with a netting of jute cords is an object of luxury. It is about 2 m long and 1 m broad. The former one is rather hard to sleep on while the latter is comparatively comfortable. The villagers receive their visitors by offering a *massa* and spreading a rag over it.

76. Hollowed out gourds are used sometimes as receptacles of water for the hen etc. Shallow, wide, wooden dug-out containers, called *koondis* in local dialect, are also used for serving water to the young ones of cows and buffaloes.

77. Every house contains a grinding machine which is kept generally to the left of the enterance. The grinding machine is called *ghanti* or *chakki*. It consists of two circular very heavy grinding stones, the upper slab rotates, while the lower is fixed. The former is turned clockwise, round a wooden axle fixed in the latter, by means of a wooden handle fitted upright into the upper stone near the edge. The entire apparatus is encircled by a wooden or mud trough-like container called *khelra*.

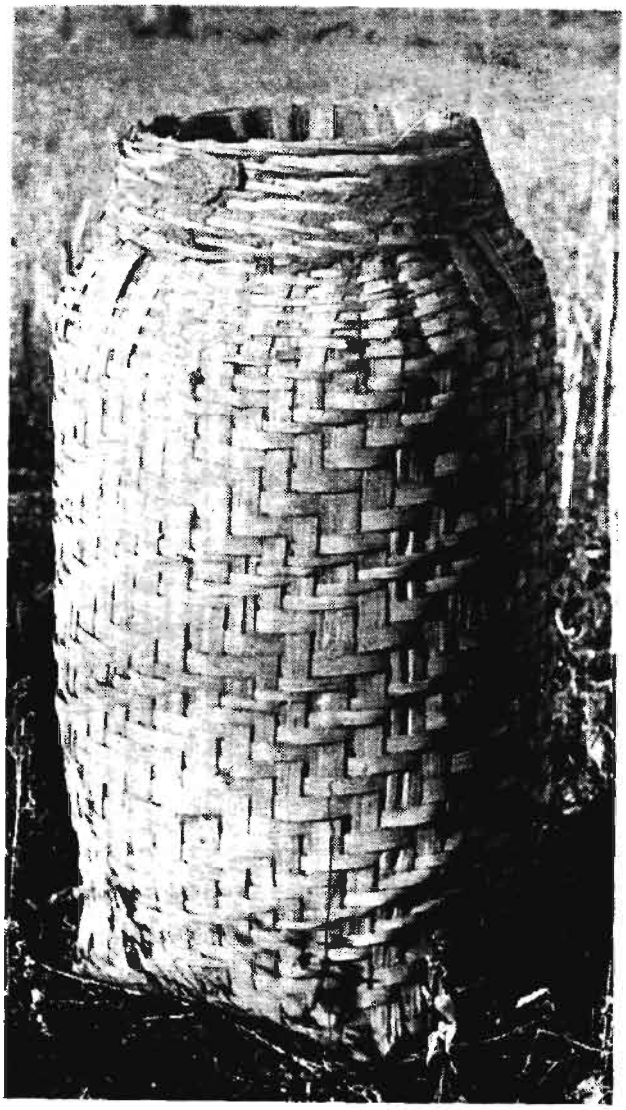
78. The peculiar sound of the working grinding machine can be heard in the early hours of the morning and in the afternoon from every hut. The housewives grind only as much grain as is required for immediate use. They do not store flour. The opening of a power-driven flour mill at Manpur is gradually having some effect on this healthy practice in Panarwa.

79. In the verandah there is a raised wooden stand, called *paneri*, for keeping water containers, and a shallow pit in one of its corners, called *okhalio*, which is used for threshing paddy. It is formed by scooping out wood or stone. The stout wooden rod which is used for threshing, is called *moosal*. It is cylindrical in shape, broad at both ends, and constricted in the middle. At one end is fixed an iron rivette called the *sonp*. The paddy is removed from the husk with the help of a winnowing fan, called *hoonpra*, which is made of bamboo strips.

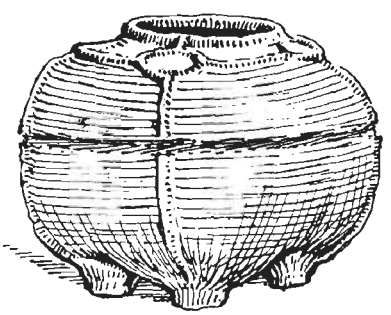
80. There are huge earthen containers, big enough to accommodate a standing man, for the storage of food grains. These are of two types. One is made of mud only and the other is of bamboo matting or frame with mud plastered on both, the inner and outer sides. The former called *porha*, relatively speaking, is quite small and is made exclusively by women; while in the latter, called *koti*, the bamboo skeleton is made by men, and the plastering is done by women. Both the containers have at the lower end small hole, which is temporarily plugged with dirty rags, and a wide opening at the top sealed off with a lid, called *datta*. While storing food grains, some cow-dung ash is mixed with it as it acts as germicide. The *porhas* are used to store other articles as well. They are often provided with shelves inside and decorated from outside.

81. There are two hearths having a common wall. On the hearth farthest from the person at work are cooked the vegetables, pulses, etc., while on the nearer one, loaves are baked. *Choola* is made of three iron bars girdled at one point. The central bar is the longest. It is pointed at one end and hooked at another for easy handling. It is used for roasting raw meat.

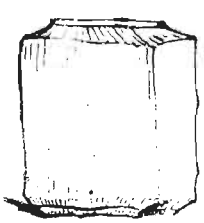
82. Dry wood, collected from the forest nearby, and cow dung cakes are used as fuel.



A huge basket, 1.25 m high, from Bhairon Singh Rajput's house. (Not yet plastered with mud)



Earthen containers

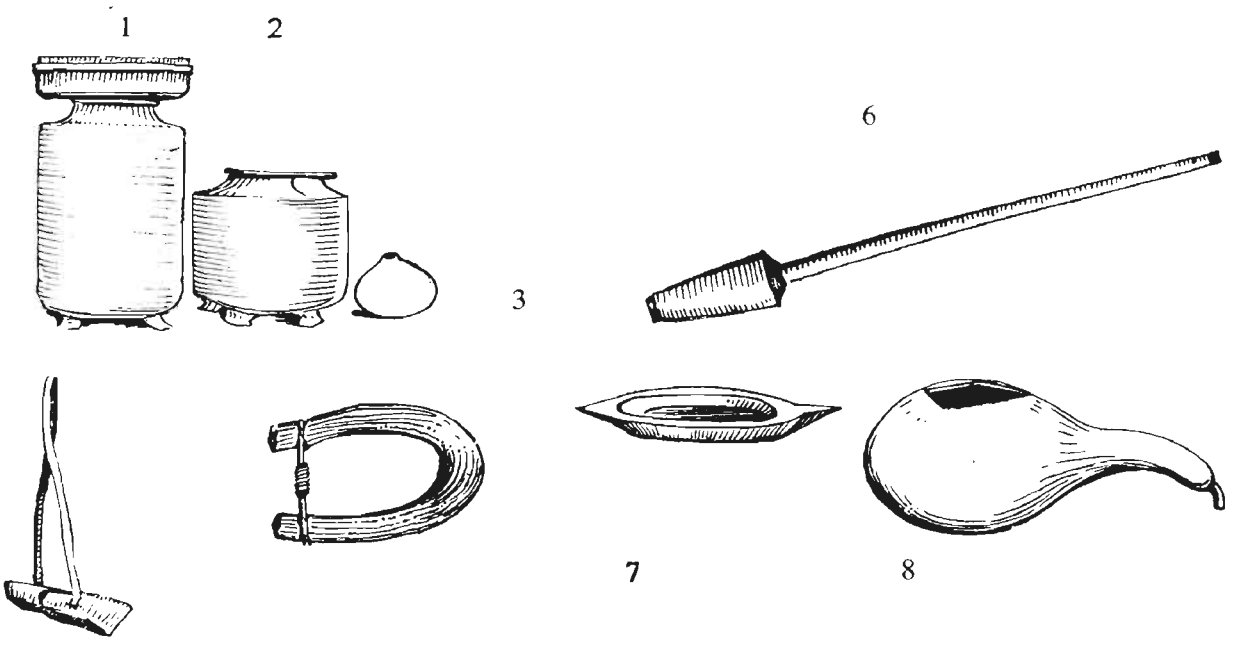




Stands or tripods for keeping water pots



Household goods from Dule Singh Rajput's house



1 & 2 Earthen containers for storing grains

3 & 8 Gourd containers

4 & 5 A hook and a muzzle for a calf

6 Another type of pestle

7 A dug-out wooden plate for kneading flour

Fire is kindled in the morning and is kept alive the whole day - in winter throughout the night too - by covering live embers with ash.

Fishing and Hunting Implements

83. Fish hunting is done by means of a bow and an arrow. The arrows are of harpoon type. They are shot like ordinary arrows, but when they strike the fish, the fore part gets detached, though connection with the rest is maintained by a lengthy cord wound round it. The main body of the harpoon is made of an iron blade called *oudh*, the long cord the *dori*, and the main stem the *haria*. At one end it has a reed which is lighter than water and thus tracking the prey is easy. At the lowest end of the *haria* are the feathers, which help in maintaining balance and direction and are known as *vaaran*. Below the feathers is a notch which serves as a resting place called *peekan* for the string. Fish is also hooked by means of an implement called *kaanti*.

84. Bows and arrows are used for hunting and are also a weapon for offence and defence. A bow is called *kamti*, and arrow a *haria*. There are various types of arrow-heads, which are made of iron. They are of two kinds, barbed and unbarbed. In case of barbed ones, the barbs point backwards.

85. They also use guns for hunting purposes. They are invariably country-made muzzle-loaders.

86. For protection the villagers carry big knives called *suris*. They wear them like pistols.

Life Cycle

87. Girls generally start menstruating at the age of twelve. No special ceremony is performed at the first menstruation nor is the girl told of its significance. She is not allowed to cook meals for the period. On the sixth day she is given a bath. She then washes her clothes, and resumes her normal work. The first menstruation, it is observed, does not upset her much because she has had some sex knowledge already. Among married women coitus is a taboo during this period.

Conception

88. These people do not believe in contraception. They do have good idea of safe and fertile periods. They hold further that coitus performed on certain days of the fertile period gives them a male child. Intercourse is again a taboo in the advanced stage of pregnancy lest some complications arise, they believe. Pregnant women continue working at their usual tasks but do lighter work.

89. Barrenness in a woman is considered as un-natural and unlucky. Different gods and goddesses are propitiated and many a charm and amulet is tried to get rid of it, and if still no fruitful result is obtained, it is attributed to the bad luck of the person. Abortions and still-births are attributed to the will of God. Abortion by artificial means is considered sinful and is not at all practised. Amongst the Bhils and the Girasias no social stigma is attached if an unmarried girl conceives. The girl is asked to name her partner in the act, and he is asked to marry her; and, in case of his inability to do so, he is forced to pay compensation to the father of the girl. The scandal is called *sam-sori* i.e. theft of the flesh. Amongst the Darogas, not much importance is attached if the person involved is a Rajput, but he has to treat the expectant mother with a kind eye. In case a Daroga is involved, he is forced to marry her.

90. Amongst the Rajputs, whose women-folk are mostly confined to the house, the question of illicit pregnancy rarely arises.

Birth

91. No ceremony is observed at conception or during the pregnancy. No special ceremony is performed at the time of delivery. Beats on a bronze or brass plate announce the birth of a male issue while on a winnowing fan that of a female. On the birth of a male issue in the

Rana's family a Dholi beats the drum. The mother is not allowed to touch anything used in cooking for a period of 37 days. This prohibition is observed in well-to-do families, the period varying with the economic condition, but generally the ban is in force for about a week or two. This period of confinement is called *jhape*, and the mother is given special food. For the first five days she is given only an emulsion of jaggary and ghee, which is served hot, and is called *vidyala*. After that some wheat flour is also added to it, and then it is called *seera*. After the 15th day she is given *laddus*, sweet balls made of a mixture of gum, dried ginger, *ajwain*, wheat flour and ghee. She is, however, not given any milk. Intercourse is prohibited during this period of separation.

92. There is no trained mid-wife in the village. Elderly women of the community act as mid-wives among all the communities except that of the Rajputs, among whom Daroga women discharge this duty. An amount of Rs. 5 is paid to the woman acting as mid-wife if a male child is born, and only half the sum if it is a female. One *loogra* and one *kapda* are also given to her if she comes to look after the child and the mother for about 20 days more. In cases of premature birth, the child is wrapped in dry clothes and placed in the darkest corner of the house. In such cases the mother does not feed the child directly but simply soaks a cotton plug with her milk and squeezes it into the child's mouth. New-borns are fed on mother's breasts. When the child grows up a little its diet is supplemented with goat's or cow's milk; and on attaining the age of about an year, light food like porridge etc. is given to it. Breast feed continues upto 3 or 4 years after which normal diet is given. Among well-to-do families, milk constitutes the major portion of the child's diet.

93. The child is carried about in a bamboo basket called *kedla*. Some rags are spread in it over which the child lies or sits comfortably and the mother carries it over her head. At home these baskets are generally hung from the ceiling of the *tapra* and they serve as cradles.

Jalma Pujna

94. This ceremony is performed mainly by the non-tribals. The mother goes to a well, carrying two pitchers with her, in a procession, the women in the neighbourhood accompanying her singing local songs. At the well, the woman lights an earthen lamp, worships the *jal deota*, i.e. the water god, draws some water from the well herself and brings it home. This ceremony of *jalma pujna* signifies the end of the period of confinement. The lady now takes up all her normal duties.

Botan

95. In this ceremony food is given to the child for the first time. *Halwa*, i.e. pudding made of jaggery and wheat flour, is put in the mouth of the child, and the women from the community sing appropriate songs.

Balli Barna

96. *Mundan* or tonsure is done by a barber and the locks of hair are placed in some cloth which are later on consigned to the river.

Kan Bindhana (Piercing of Ears)

97. This ceremony is got to be performed by all the inhabitants of the village and is done by the goldsmith who lives at Koliari and visits the village now and then. Ears of the boys are pierced only at the lobe while those of the girls at four places, one at the lobe and the rest on the upper rim. Girls also get their noses pierced.

Marriage

98. All the communities of this village are endogamous with respect to their caste or tribe and exogamous in regard to their *gotra* or the clan. Polygyny is permissible in all the communities but polyandry, levirate and sororate are all absent. Widow re-marriage is permissible amongst the Bhils, the Girasias and the Darogas. Wives and daughters of the Darogas are generally kept as concubines by the members of the ruling

Rajput family. The practice still continues but to a lesser extent because of the changed set up after the abolition of rulers and Jagirdars.

99. The following types of marriage are prevalent in this area :

(i) *Vivah :* This type of marriage is an arranged one and is done according to the Hindu rites. This is found among all the four communities.

(ii) Marriage by exchange : The sister of the groom is married to the brother of the bride. Such a type of marriage is called *haate paate* in local dialect. No bride-price is paid in cash though settled previously. During such a contract if one's wife elopes with some one he has the right to bring his sister back or else charge the *dapa* fixed earlier. A daughter can never be exchanged to get a wife. A brother's daughter or a sister's daughter can, however, be exchanged for a wife. If A's daughter is marriageable and if he desires to have another wife, he can do so by exchanging some other relative's daughter and in turn giving his own daughter to get a bride for that relative. This is prevalent among all the communities except that of the Rajputs.

(iii) Marriage by elopement : In this type of marriage the boy and the girl run away from their homes and stay with some of their relatives or hide themselves in the forest till the *dapa*, the bride-price, is settled amongst their parents. The elopement generally takes place at fairs and festivals. The most famous fair for such elopements is the Gangore fair. Usually the eloping couples have previous arrangements made for their stay etc., but sometimes cases of love-at-first-sight also occur. This mode of marriage is found among the Bhils and the Girasias only.

100. If, however, the parents fail to settle the bride-price, the girl is returned to her parents alongwith a sum of Rs. 15, this being the penalty for depriving her of her maidenhood. Usually the couple does not come back till the case is favourably decided. The decision sometimes takes years; and even children are born to the pair during the period. Even after such long durations the penalty payable for unsanctioned unions is Rs. 15 only. It may however, be mentioned that matrimonial values of the girls are not decreased by such unfavourable decisions if the amount of Rs. 15 is recovered by her parents. Unless the amount is so accepted the girl is considered unfit for marriage.

(iv) *Natra* : This means widow re-marriage as well as marriage of a divorced wife or a woman who has left her husband. A widow or a divorced woman can be married only to a widower. A widower, however, can marry an unmarried girl. This custom of widow re-marriage is not found among the Rajputs.

Dapa

101. The bride price is called *dapa*. It varies from community to community with the social and economic conditions of the families concerned, and also, to a lesser extent, with the ages of the spouses.

102. Amongst the Bhils it used to be Rs. 120 about 2–3 decades back, but at present it has increased to Rs. 300. Amongst the Darogas it is Rs. 300 and among the Girasias Rs. 100. In case of *natra*, the value of *dapa* comes down to less than half the normal rate and is paid to the woman's parents and not to her husband's kinsmen. *Dapa* is charged in cash before the marriage materialises. If some betrothed girl becomes pregnant due to pre-marital relations, an amount equal to double the bride-price settled for her marriage is charged by the bride-groom's parents.

Ceremonies Connected with Marriage

103. The boy's parents search a suitable match for their son. When a suitable girl has been found out, her parents are approached through a middleman who, amongst the Bhils and the Girasias, is generally the Patel of the village. If a reply from the other party is received in affirmative, the ceremony of *sagai* i.e. betrothal, is performed. On the day of *sagai*, the boy's

father goes to the girl's house, alongwith some friends and relatives and presents *hansli* i.e. a necklace, and a *lugra* to the girl's father alongwith some cash which generally amounts to Rs. 5 and in certain cases Rs. 11 or even more, depending upon the social and economic status of the family. Then some liquor is served to all those present as a mark of happiness on the occasion.

104. On the day of *sagai*, the date of marriage is also fixed. A few days before the date of marriage, the ceremony of *pithi* is started. A paste of turmeric and sesamum oil and wheat flour is applied to the bodies of the prospective bridegroom and the bride by their sisters and sisters-in-law daily upto the day before the marriage whence the marriage party starts for the bride's place. This is done to the accompaniment of songs and beating drums. During the period of the *pithi*, the bride and the groom do not take bath. While the application of turmeric paste is from feet upwards, its removal on the final day takes place from head downwards at the hands of five married ladies of the community. While *pithi* is being applied or removed an arrow and a *hansli* i.e. necklace, always keep on changing hands amongst the ladies doing it. During this period the bride and the bride-groom are not allowed to sleep on cots. They sleep on bamboo mats inside the house lest some supernatural agency harm them. On the first day of the ceremony the groom is given a sword, which hereafter becomes his inseparable companion till all the ceremonies connected with marriage are over, for fear of supernatural power. At night women from the nearby house assemble at the groom's and the bride's houses and sing songs and dance to the accompaniment of drums.

105. A day before the actual date of marriage, the groom's relatives and friends set out in procession for the bride's place. The bride-groom is dressed in new clothes, which consist of a scarlet *jhulki*, a white or pink *dhoti* and a red turban. *Maur* which is a ceremonial head-gear, is tied on his forehead. It covers almost all his face. A coconut is tied to the grip of his sword with the help of *kalawa* i.e. coloured yarn, by his sister's husband. On reaching the bride's village, the party halts under the shade of some tree and an information is sent to the bride's parents. Her father comes forth to receive the party there alongwith the *patel* of the village, some friends and relatives. Here new clothes for the bride, a coconut and some money are offered to her father by the groom's father.

106. The bride-groom then mounts a horse and the whole party proceeds to the bride's house, where he breaks the ceremonial *toran* made of wood and fixed at the entrance of the hut, with his sword as a gesture of his heroism that he can do anything to win the lady's hand. It is at this time that the bride-price, settled previously, is paid to her father by the boy's father. In the early hours of the next morning the bride-groom and the bride go round the holy fire 7 times. During the first four rounds the bride leads the groom while during the remaining three it is the bride-groom. Brahmin officiates as priest during the marriages of the Rajputs and the Darogas. For the Bhils and the Girasias the Bhopa does so.

107. The couple starts for the groom's house the next day. They will however, not go to their house directly, but stay at some relative's house for a while or even for a night. The house of his father's sister is usually preferred. When later they go home the groom's mother welcomes the couple where relatives, friends and villagers are assembled.

Death Ceremony

108. When the condition of the dying person becomes serious the Bhopa is sent for. Looking at the general condition of the sick and making his own calculations by means of maize grains, he suggests the sacrifice of a goat if he sees that the patient can be saved. Otherwise he leaves the house under pretext of returning later. He, however, never shows his face again. The dying man is left entirely to his own fate.

109. After death has occured, a barber is called in. He cleans and bathes the corpse and dresses it up in new clothes for the cremation.

A bamboo bier, called *gomati*, is made and some dry grass is spread over it. The corpse, with its hands touching the knees, is placed over the bier. A white sheet is spread over it and is tied to it with cords. The bier is then taken inside the house and brought out again. The idea is perhaps to say good-bye to all the worldly possessions. Adult male members of all the communities join the funeral procession. Midway between the house and the crematorium, the corpse is lowered down. A piece of cloth is torn from the shroud and some coin is tied to one of its corners and placed under a bush. This is called *viyama*, and is considered to be the rent of the land utilised for taking *vishram* or rest.

110. Placing the dead body in the crematorium, every body goes to the jungle to bring logs of wood. Even the Thikanedar has to go and bring some wood, be it the death of a Bhil. The son or the brother of the deceased then places the corpse on the pyre and sets fire to it. When the corpse is consumed by fire, men take bath, wash their clothes, and return home. The women go to the river separately, wash their clothes; take bath and reach the deceased's house before men.

111. Except the nearest relatives of the deceased, men do not weep for the dead. The relatives weep on the death-feast day, called the *kharach*. Infants who have yet not taken to normal diet, and persons dying of small-pox or other infectious diseases, are not burnt. They are buried by the river-side. In case of a pregnant woman, her womb is slit open by a strong hearted man and the child is taken out. It is buried after the cremation of the woman.

112. Early in the morning on the third day the ashes are collected in a bamboo basket and thrown into the river alongwith the basket.

113. If some rich person dies, his nearest relatives camp at the crematorium for full twelve days. On the 12th day in the evening a big death-feast is arranged, to which the whole village is invited. If an infant below five years dies, no feast as such is arranged. On the fifth day, however, some children from the community are invited and offered milk etc. In the past the feast used to cost as high an amount as Rs. 1,000 but now, due to Government laws forbidding such feasts, the expenses have come down and only members of community of the deceased are invited. The Bhils and the Girasias erect stone monoliths generally after one year of death in memory of the dead. These stones are worshipped to appease the ancestral soul.

CHAPTER III

ECONOMY

As already stated in Chapter I, this village is one of the many previously ruled over by the Rana of Panarwa, a Girasia Chieftain of the region, who was never subjugated by Mewar, and held the *bhum* or the right of property on the land. It was a Jagir village and almost all the families in it worked for him as tillers, and were given a part of the produce just sufficient for their subsistence. This led them into a state of continuous indebtedness and the poor people were turned into *sagris* or slaves. The condition for release from the *sagri* bond was payment of the debt, which the hapless ones could not dream of doing for generations. Remnants of this system still linger in the village. The recent Government moves like "The Rajasthan Sagri System Abolition Act of 1961", banning such a practice have made the owners cautious, and the *sagris* are now shown as paid servants. They are, on the other hand, strictly warned by their masters not to disclose their identity.

Livlihood Classes

115. During the Census of 1951, out of the total village population of 116 persons, 102 persons (54 males and 48 females) were classified as cultivators of land wholly or mainly owned and their dependents, and 14 persons, (3 males and 11 females), were classified as engaged in other services and miscellaneous sources. In the Census of 1961 the population of Panarwa has been classified only in two categories namely (i) as cultivators and (ii) in other services. Of the total persons, 100 are classified as cultivators (53 males and 47 females) and the rest in other services.

Changes in Population

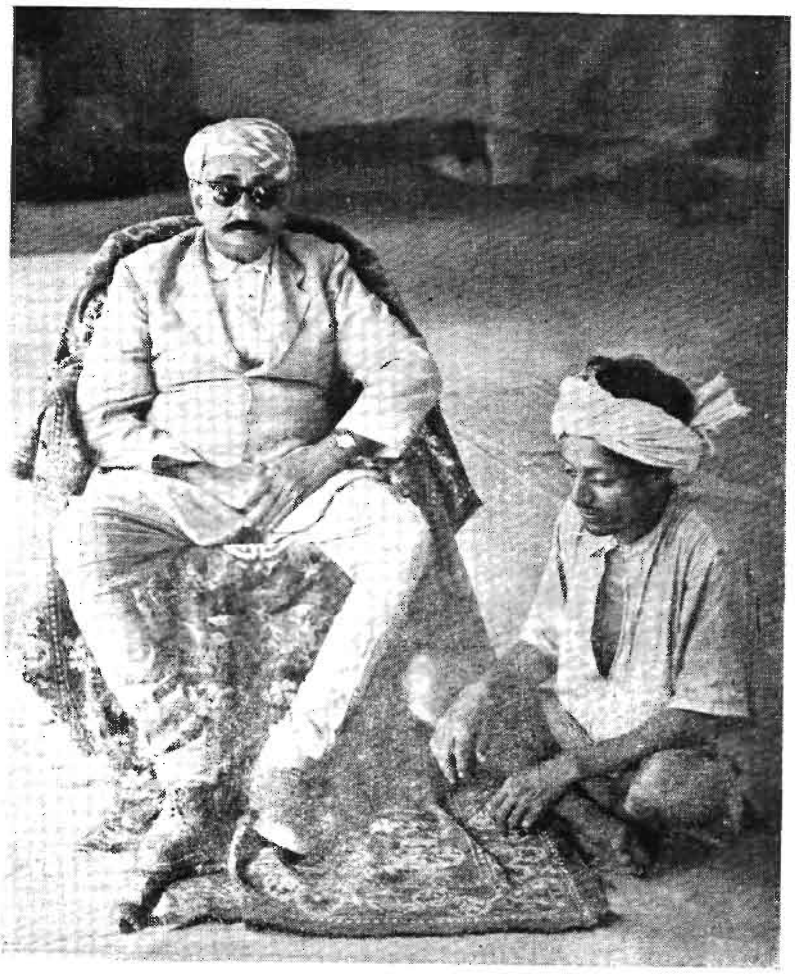
116. The total population of the village in the year 1941 was 99 persons which increased to 116 persons in 1951, marking an increase of 17.2% over the 1941 population. The population further increased to 146 persons in the year 1961 showing an increase of 25.8% over 1951 and of 47.5% with respect to the population of 1941. The growth of the population of the village will be further evident from the following table :

Year	*Persons*	*Males*	*Females*
1941	99	59	40
1951	116	57	59
1961	146	78	68

117. There is, it will be noted, a decrease of two males in the year 1951 as compared to 1941 figures, whereas the number of males in 1961 has increased to 78 in accordance to the increase shown by the number of females during the past Censuses. The reason for the decline in the number of males in 1951 appears to be due to temporary exodus of males at the time of enumeration which seemed to have returned to the village after sometime as the number of the males in 1961 exceeded the number of females almost in the same ratio as in 1941. The probable cause for this fluctuation may be due to the temporary emigration of males in 1951.

Occupational Mobility

118. There has been no major change in the traditional occupation of any of the communities except that of the Rana of Panarwa, and a few Bhil families. Kanwar Sahib, Manohar Singh, one of the sons of the Rana, has set up a flour mill at Manpur. Though he is running a good business the general attitude of the populace towards this change can not be described as favourable because they think that it is not becoming a person, whose father was once a ruler, to adopt such a profession. Though the Rana himself does not like the occupation, his



Ranaji and a *sagri*, Dhoola



Kanwar Sahib Manohar Singhji



A Bhil and his wife
The cigarette in hand, the scarf, the sandal and
the neat white shirt and hair-cut show the impact of modern living



Labourers at the Rest House about to set out for the day's work

economic condition has, it seems, compelled him to tolerate it. He is already in debt to the tune of Rs. 50,000. His son, who is running the flour mill, believes in dignity of labour, and feels that an independent business is better than holding ones hand before others for help.

119. As for the four Bhil families, who created a great problem for the investigator by posing themselves as *malis*, have now returned to their traditional occupation of agriculture. It may be recalled that they had turned to the profession of horticulture about 33 years ago.

Primary and Subsidiary Occupations

120. Of the total 31 households residing in this village, 18 have agriculture as their primary occupation, 9 depend primarily on salary and wages, and 4 on other sources. The following table gives the monthly income group-wise break up of the households engaged in different occupations :

Income groups	Total number of house-holds	Primary Occupation			Subsidiary Occupation				
		Salary and wages	Cultivation	Other Sources	Salary and wages	Cultivation	Business	Dairy products	Other Sources
20- 30	6	3	1	2	–	–	–	–	4
30- 40	5	–	3	2	2	–	–	–	3
40- 60	10	5	5	–	3	1	–	2	4
60- 80	6	–	6	–	–	–	–	6	3
80-100	1	–	1	–	–	–	–	–	–
100 and over	3	1	2	–	1	1	1	3	–
Total	31	9	18	4	6	2	1	11	14

121. The community-wise break-up of the household engaged in different primary and subsidiary occupations is explained by the following table :

Community	Total number of households	Primary Occupation			Subsidiary Occupation				
		Salary and wages	Cultiva-tion	Other Sources	Salary and wages	Cultiva-tion	Busi-ness	Dairy products	Other Sources
Rajputs	7	1	6	–	1	1	1	6	–
Bhils	13	4	5	4	2	1	–	2	5
Girasias	5	1	4	–	–	–	–	3	4
Darogas	6	3	3	–	3	–	–	–	5
Total	31	9	18	4	6	2	1	11	14

Workers and Non-workers

122. Life in the village is very strenuous and the villagers have to work very hard to fulfil their requirements. Even members of the Rana's family have to work like an ordinary peasant. The following table gives the number of workers and non-workers in different age groups :

Age groups	Total			Total Workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
0-14	48	28	20	6	5	1	42	23	19
15-34	49	27	22	43	25	18	6	2	4
35-59	35	17	18	30	17	13	5	–	5
60 and over	14	7	7	12	7	5	2	–	2
Total	146	79	67	91	54	37	55	25	30

123. Out of the total population of 146 persons, 91 (54 males and 37 females) are workers and the rest 55 (25 males and 30 females) are non-workers. The maximum number of workers is in the age group 15-34. This forms about 47% of the total number of workers. Six children in the age-group 0-14 also have to work along with their parents. Of the total non-workers, 42 are in the age-group 0-14. Of these 33 are below the age of 10 years and only 9 are between 10-14 years. Of these, 3 are females who help their mothers in the household duties and the 6 males are full time students. There are two male non-workers in the age-group 15-34. One of these is a totally blind Daroga and the other is a student. All the 9 female non-workers in the age-group 15-59 are from Rajput families, who do not go outside their houses to work in the fields because of their social customs. They remain engaged only in the household duties. The entire position regarding workers and non-workers can be summarised in the following table :

Age groups	Persons engaged in household duties only			Full time students			Sick, old and infants		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	12	–	12	7	7	–	36	18	18
0-14	3	–	3	6	6	–	33	17	16
15-34	4	–	4	1	1	–	1	1	–
35-59	5	–	5	–	–	–	–	–	–
60 and over	–	–	–	–		–	2	–	2

Organisation of Manpower

124. Life in the village is very hard. Each member of the family has got to strive hard to the utmost in order to earn a living. Their women work shoulder to shoulder with men. Women of the Rajput community, however, do not work in the fields with their men for the reasons already mentioned. They keep themselves busy mainly in their household affairs e.g., bringing water from the river, threshing, pounding or grinding corn, cleaning house, cooking, etc.

125. Education is hardly known to the children of this village and they start proving useful to their families by doing odd jobs in the house from an early age such as feeding the cattle carrying meals for their parents to the fields, tending the cattle or going to the forest to collect forest produce.

126. Women of other communities have to work at their houses also, in addition to the sharing of almost equal work with the men in the fields. They, however, do not plough the fields.

127. Panarwa is an agricultural village and its economy is based mainly on agriculture. Almost all the households of the village depend mostly on cultivation of land for their livlihood but the land they till in their hilly abodes is small and inadequate and their uneconomic holdings can hardly produce wheat or maize or gram sufficient for the family.

128. The economic activities of the village people may be discussed under the following main heads :

I Agriculture
II Animal Husbandry
III Forestry, Fishing & Hunting, and
IV Other Occupations.

Agriculture

129. Total area of the village is 8,165.00 acres, the break-up of which is as follows :

			Acres
a)	Forest		7,278.00
b)	Uncultivable land		316.00
	(i) Land utilised for purposes other than agriculture	3.00	
	(ii) Waste land	313.00	

c)	Banjar		15.00
d)	Cultivable land not put to agricultural use		163.00
e)	Fallow land		123.00
	(i) Uncultviated for one year	54.00	
	(ii) For two years	52.00	
	(iii) For more than two years	17.00	
f)	Cultivated land		270.00
	(i) Irrigated	94 00	
	(ii) Unirrigated	194.00	
	Double crop area	18.00	

130. The forest area of 7,278.00 acres falls in the category of protected forest, the control of which is now with the State Forest Department but before the abolition of Jagirdari System was vested in the Rana. Similar is the case with the Banjar land.

131. Out of the 31 households, only 21 are in possession of cultivated land. The total land possessed by the villagers is 271.90 acres. This is explained by the fact that some of the land is kept fallow for some time so that it may regain its fertility in natural course of time. The total land in possession of the tillers being equal to the total of the cultivated land and the fallow land which comes to 393.00 acres. Of these only 271.90 are owned by the inhabitants of this village and the rest is in possession of the inhabitants of the adjoining villages.

132. The following table gives the land holding in possession of different communities residing in the village :

Community	Total number of household	Number of households owning land	Total land in possession in acres	Percentage to the total land	Average land holdieg for the households owning land
Rajput	7	7	193.60	71.20	27.65
Bhil	13	6	34.80	12.87	5.80
Girasia	5	5	39.20	14.42	7.84
Daroga	6	3	4.30	1.51	1.43
Total	31	21	271.90	100.00	12.94

133. The maximum land is in the possession of the Rajputs which comes to 71.20% of the total land held by all the villagers. The minimum land is with the Darogas which comes to 1.58% of the total land holding. The average land holding for the households possessing land comes to 12.94 acres.

134. It will be seen from the table given below that the average land holding increases in the higher income groups. The highest percentage of the land is in possession of the households in the income group 100 and over, and the lowest in the households of income group 20-30.

Income groups	Total number of households	Number of households owning land	Total land in possession in acres	Percentage to the total land	Average land holding for the households owning land
20-30	6	1	3.20	1.18	3.20
30-40	5	3	7.40	2.72	2.46
40-60	10	7	27.70	10.19	3.96
60-80	6	6	63.60	23.39	10.60
80-100	1	1	10.00	3.67	10.00
100 and over	3	3	160.00	58.85	53.33
Total	31	21	271.90	100.00	12.94

135. More than fifty percent of the households having land are in possession of less than 10 acres. Only one household possesses more than 50 acres and the rest possess less than 30 acres of land. In the following table is shown the holding of the land on the basis of the number of persons in various households residing in the village :

Number of persons	Number of households	Land in acres								
		0-2.4	2.5-4.9	5.0-7.4	7.5-9 9	10.0-12.4	12.5-14.9	15.0-29.9	30.0-49.9	50 & over
1	1	–	–	–	–	–	–	1	–	–
2	2	–	–	–	1	1	–	–	–	–
3-5	11	3	3	1	2	1	1	–	–	–
6-10	7	2	1	–	1	–	1	1	–	1
Total	21	5	4	1	4	2	2	2	–	1

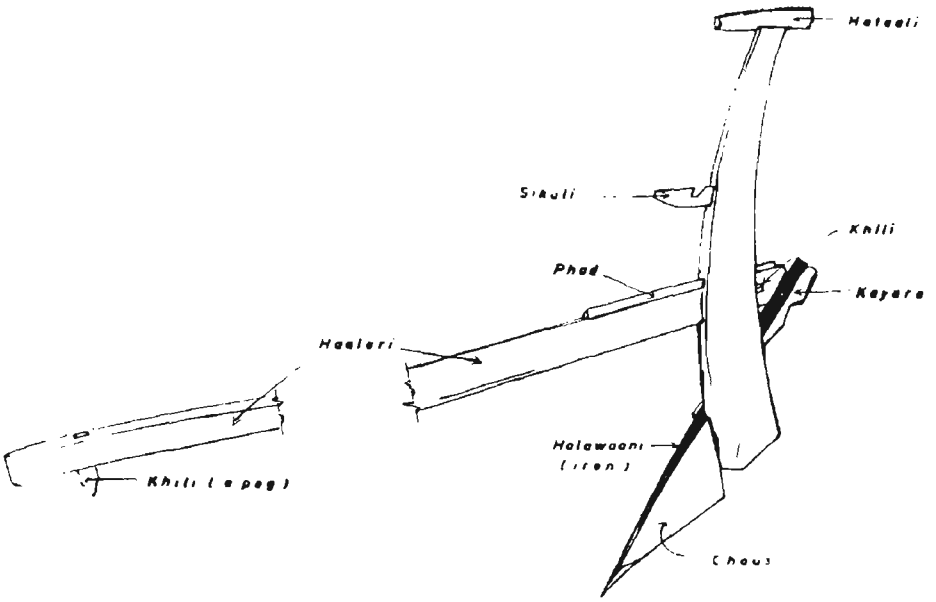
136. Two crops are sown in this village. The main crop is the Kharif or the *sialu* crop. Maize, rice, urd (Black kly), smaller millets, sesamum, etc., are the main produce of this crop. Sugarcane is also sown in the irrigated holdings. Agricultural operations begin with the onset of rains in July - August, and are over by Diwali in November. Agricultural operations for the Rabi or the *unhalu* crop start in October - November between Dashera and Diwali and are over by the end of April. The villagers allot time for different agricultural operations taking into consideration the possibility of rain according to Hindu calendar. No times are fixed. Wheat and gram are main produce of this crop. Sometimes barley is also sown. The following table gives the consumption of seeds and the yield for major produce of the two crops :

Crop	Seeds consumed per acre (in kilograms)	Yield per acre (in quintals)	Mode of sowing
Maize	10	8	Ploughing
Paddy	40	6	Broad-casting and transplantation
Ses mum	8	4	Broad-casting
Millets	10	7	-do-
Wheat	30	5	Ploughing
Gram	25	3	Broad-casting

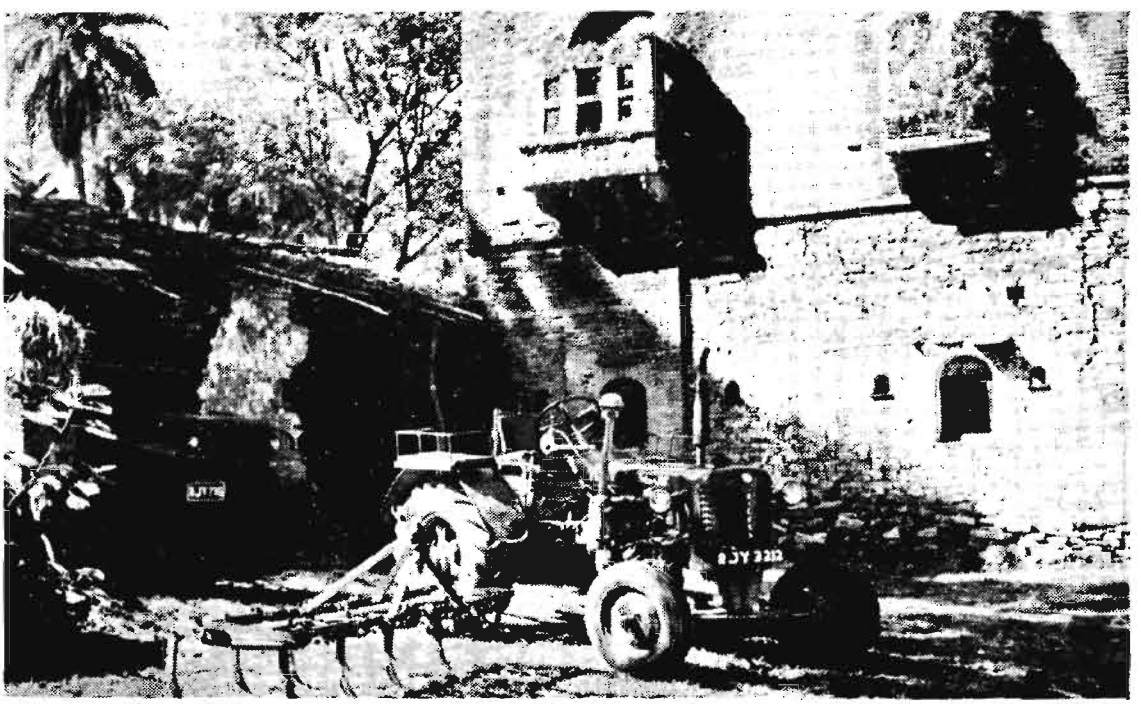
137. The following is the break-up of the land utilised for the crops during the year 1960-61 :

Kharif Crop		
Name of the crop	Area in acres	Irrigated or unirrigated
Paddy	14	Irrigated
Maize	65	Unirrigated
Jawar	51	-do-
Millets	43	-do-
Urd	11	-do-
Sesamum	2	do-
Sugarcane	5	Irrigated
Total	191	172 Unirrigated 19 Irrigated

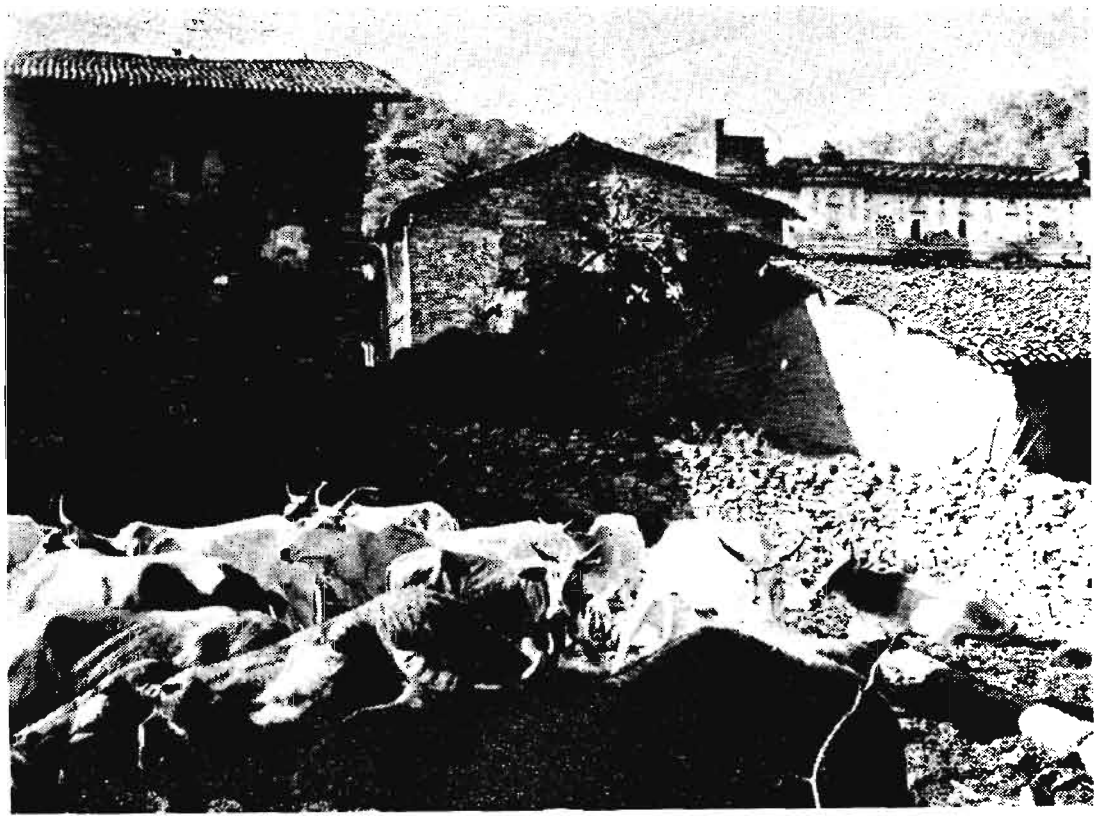
Rabi Crop		
Name of the crop	Area in acres	Irrigated or unirrigated
Wheat	75	Irrigated
	2	Unirrigated
Gram	2	Unirrigated
Total	79	75 Irrigated 4 Unirrigated



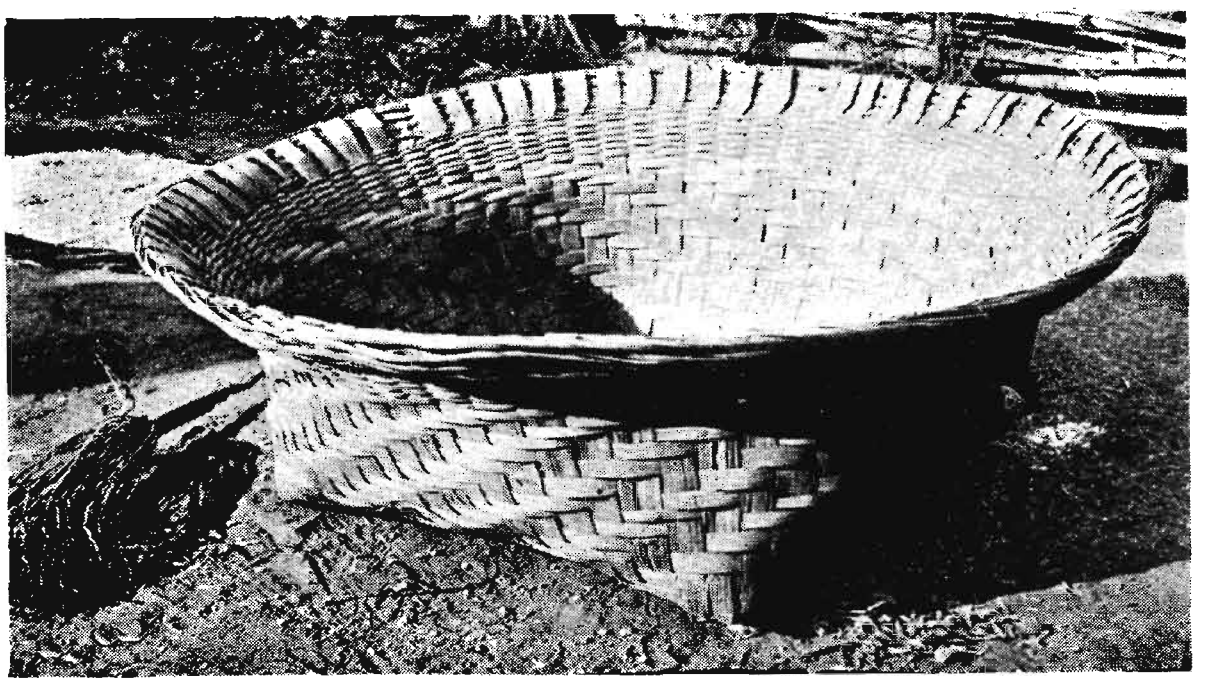
A plough from Panar'va



The jeep and the tractor parked in the
Ranaji's premises–in his yard



Enclosure for cattle near Ranaji's Kothi



A bamboo-strip basket from a Daroga's house
(Left fore-ground a domestic sweeping brush)

Manure

138. Dry cow-dung is used by the villagers for manuring land. It is spread in the fields directly and takes quite a long time to decompose. On the advice of the Block authorities the agriculturists have started the use of manure-pits and this method of preparing manure is becoming popular now-a-days. Artificial fertilizers have only recently found access to this village. The first use of such fertilizers has been made by the Rana of Panarwa in the year 1963. Only 20 maunds of it have been used for experimentation. Other villagers are still reluctant to use it.

Irrigation

139. Not all the cultivated land is irrigated. It has already been mentioned that more than 60% of the cultivated land (194 out of 270) acres is unirrigated and the villagers have to depend on rains for this area especially to raise Kharif crops In the irrigated land, irrigation is done with the help of the *nullahs* that draw water from thew hich river Wakal. Smaller water channels are made connect the irrigated land with the river. There are only two wells in the village for irrigational purposes. One of these is, however,filled up and the other is used occasionally for irrigational purposes. Both these wells belong to the Rana.

Tools and Equipment

140. The agricultural implements are of a simple type. According to the elders of Panarwa the wooden plough-share gave way to the iron one about 50 years ago in their village. This plough opens a triangular furrow to a depth of about 6 inches. The plough is yoked to two bullocks. Ploughing is done from early morning to mid-noon and then from after-noon till evening. But if a person is having only one pair of bullocks, the ploughing is not resumed in the after-noon. The plough used in the village Panarwa is of an ordinary type with the only variation in local names. The handle at the top of the plough is called *hatali* and the horizontal long wooden beam with which the bullocks are yoked is called *halaari*. The iron blade is called *halawaani* and the wooden, triangular base the *chaus*.

141. The Rana of Panarwa, however, carries on his ploughing by mechanized means, i.e. with the help of a tractor which he purchased in 1962.

142. Sickle and axe are the other important agricultural tools. The sowing is done by means of a *pinni* which is made out of a bamboo of which all the nodes have been hollowed out, and one end is turned into the form of a funnel. This is tied to the plough at its back. The seeds are poured into the funnel which find their way through the hollowed bamboo to the furrow below.

143. The plough and other implements are manufactured and repaired in village Manpur.

Utilization of Produce

144. A major part of the produce and sometimes the whole of it is utilised for clearing old debts. The remaining is stored for future use. Whenever there is surplus produce, it is sold at Manpur. There is no scope for intervention of middleman in the disposal of the agricultural produce as there is not much of it generally. The same reason also prevents the outside traders from buying the surplus from the village itself, and the cultivators have to take it to Manpur whenever they wish to sell it. Moreover if the villagers sell their produce to shopkeepers other than those at Manpur, with whom they have money borrowing links, they would not get the loans in future which is so very important for their living. This results in the marketing of the produce almost at the rates desired by the money-lender, who thus makes profit in two ways, firstly by procuring the grains at a much cheaper rate and secondly by supplying it to the agriculturists at a high rate on credit and getting interest thereon.

Sources of Finance

145. The only source of finance is the money-lender at Manpur. There is no money-lender in Panarwa. Previously the Thaiknedar

used to advance money, but he has now discontinued the practice as he saw that he could not exploit the poor to the extent he used to do in the past. Taking loan from him meant complete ruin and enslavement under the *sagri* system. The village money-lender, called the *vania*, also charges as high a compound interest as 75% per annum. The amount is to be repaid in kind in the absence of marketing facilities for the borrowers' produce. If the unfortunate borrower succeeds in disposing of his merchandise elsewhere, he is bound to lose the services of the money-lender in future, which means disruption of his economy. If the villagers keep their accounts with persons other than those at Manpur, to whom they sell their produce normally same results ensue.

146. At the time of recovery of the loan the *vania* collects the entire crop and lends out to the farmer some grain for his subsistence at the prevailing market rates.

147. The village *vania* supplies him bullocks on hire which fetches him six maunds of grain per crop; and, if during the period the bullock dies, the *vania* recoveres its price.

Animal Husbandry

148. Cattle are the most prized possessions of the villagers, since they are benefitted from them in two ways, firstly by making their use in agriculture and secondly by way of dairy products.

149. The cattle are of Malvi breed. The average yield of the milk-giving cattle is very poor. The villagers totally depend upon the pasture land for feeding them and do not feed them at home. A cow on an average yields about a litre of milk per day, and a buffaloe about 2 litres. An ordinary goat gives as much milk as the cow. The milch cattle remain dry for about almost 6 months. The milk of goats is generally mixed with that of the cows and buffaloes, and clarified butter, *ghee* is prepared from it, and sold at Manpur. The largest number of the animals are in the possession of the Rajputs and the least with the Darogas. Horses and Camel are owned only by the Rajputs. Four cows owned by the Darogas are non-milk giving.

150. In the following table is given the community-wise distribution of the cattle wealth of the village :

Community	Bullocks	Cows	Calves	Buffaloes	Calves	Goats	Horses	Camels
Rajputs	33	29	14	20	10	30	3	4
Bhils	10	13	3	–	–	24	–	–
Girasias	12	25	9	6	2	30	–	–
Darogas	9	4	2	–	–	16	–	–
Total	64	71	28	26	12	100	3	4

151. The following are the approximate prices for various cattle in this area :

(i) Bullock	Rs. 150
(ii) Cow	Rs. 100
(iii) Buffalo	Rs. 250
(iv) Horse	Rs. 125
(v) Camel	Rs. 500
(vi) Goat	Rs. 25

Fishing

152. River Wakal abounds in fish, especially during the rainy season. The villagers catch fish with the help of fishing nets and lines. The Bhils catch fish by transfixing them with the help of barbed arrows and harpoons. In shallow water fishing is done with the help of a thin sheet of cloth. Two persons stand in the river near its bank and hold the cloth against the flow of water. The moment a fish comes in it, the cloth is suddenly lifted up. The water is drained off and the catch thrown out very swiftly. In shallow ditches fishing is done by catching them with hands. For line fishing they use dead or live earthworms as bait. Sometimes a morsel of meat is also offered as a bait. Fishing is done by the

villagers only for home consumption. The surplus game is stored for future use. The smaller ones are dried in the sun after applying common salt, and the bigger ones are preserved by smoking. Since 1956 the Government started auctioning fishing waters to outside contractors and the villagers have to catch fish stealthily.

Forestry

153. Forestry plays an important part in the economy of the village. The Girasias and the Bhils especially supplement their income by having recourse to it. 89% of the total area of the village is covered by the forest which is rich in vegetation and offers ample opportunities to the inhabitants to collect forest products. The villagers get their supply of wood and fuel from the jungle. During the winter season most of the villagers depend on burning faggots to keep them warm. Timber is used for the construction of the houses and *daglas*. Bamboo is used for the construction of the roofs, mattings for walls of the huts and making the baskets.

154. The following minor forest products are available in the village forest. *Dhaoli moosli*, gum, Mahua (its seeds and flowers), lac, honey and wax. These are collected by the Bhils and the Girasias and sometimes also by the Darogas, and sold to the shopkeepers at Manpur, who are the agents of the recognised contractor. The gum brings about Re 1 per kg and honey about Rs. 2 per kg while *moosli* about Rs.6 per kg. The usual income from this source varies between Re. 0.50 and Rs. 1.25 per day.

Household Industry

155. The villagers make baskets of bamboo for their domestic use only. The larger ones are used for storing grains and the smaller ones are used for keeping rice, grains, flour etc. The Bhils prepare their own bows and blunt arrows from bamboos with which they kill birds. The arrow-heads are made by a blacksmith at Manpur and cost from 6 paise to 25 paise according to the size and quality of iron required. These are then hafted in the shaft of the arrow. For smithy work such as manufacturing and repairing of agricultural implements, the villagers utilize the services of the two blacksmiths at Manpur. Some of the villagers pay the blacksmith annually in kind whereas others make cash payment. The villagers have to assist the blacksmith in his work when the articles required by them are being prepared. The services of the carpenter are availed of from the adjoining villages. He is paid in cash according to the nature of the work done or on the basis of daily wages if it is of long duration. He is paid about Rs. 3 per day in addition to food and tobacco for smoking.

Commerce

156. Each villager has a running account with the shopkeepers at Manpur or with the *bohra* at Ghurarh. They sell their grain and ghee through their respective creditors. Almost all of the consumers goods are bought on credit basis from their shops. Transactions are made mostly by barter.

157. The following measures of weight are in use in this area:

1 paili = ¾ Standard Seer
4 Paili = 1 Mana
4 Mana = 1 Sai
10 Sai = 1 Pothi = 3 Maunds

158. Though the standard metric weights have recently been introduced, the people prefer their own traditional measures for the purpose.

Other Occupations

159. Working as agricultural or casual labourer is the only other occupation practised by all the communities of the village except that of the Rajputs. They mostly work for the contractors in the forest or on the roadside.

Income

160. Of the 31 households residing in the village 20 derive their income from cultivation, 18 from other sources, 15 from salary and wages,

11 from dairy products and only 1 from business. The following table gives distribution of households in various monthly income-groups deriving income from different sources :

Income-groups	Total number of households	Number of households deriving their income from				
		Salary and wages	Cultivation	Business	Dairy products	Other sources
20- 30	6	3	1	–	–	6
30- 40	5	2	3	–	–	5
40- 60	10	8	6	–	2	4
60- 80	6	–	6	–	6	3
80-100	1	–	1	–	–	–
100 and over	3	2	3	1	3	–
Total	31	15	20	1	11	18

161. The community-wise distribution of the various households getting their income from different sources is contained in the following table :

Community	Totat number of households	Number of households deriving their income from				
		Salary and wages	Cultivation	Business	Dairy products	Other sources
Rajputs	7	2	7	1	6	–
Bhils	13	6	6	–	2	9
Girasias	5	1	4	–	3	4
Darogas	6	6	3	–	–	5
Total	31	15	20	1	11	18

162. Out of the total 146 persons, 106 derive their means from cultivation, 85 from other sources, 67 from salary and wages, 57 from dairy products and 9 from business. Following table gives distribution of persons in various income-groups deriving income from different sources :

Income-groups	Total number of persons	Number of persons deriving their income from				
		Salary and wages	Cultivation	Business	Dairy products	Other sources
20- 30	22	7	18	–	–	22
30- 40	22	9	14	–	–	22
40- 60	54	41	36	–	11	26
60- 80	27	–	27	–	27	15
80-100	2	–	2	–	–	–
100 and over	19	10	19	9	19	–
Total	146	67	106	9	57	85

163. The community-wise break up of the poulation of the village depending for their income on various sources is contained in the following table :

Community	Total number of persons	Number of persons deriving their income from				
		Salary and wages	Cultivation	Business	Dairy products	Other sources
Rajputs	33	10	33	9	31	–
Bhils	67	27	42	–	14	45
Girasias	20	4	16	–	12	16
Darogas	26	26	15	–	–	24
Total	146	67	106	9	57	85

164. The total annual income of the village is Rs. 31,535.00. Of this 68.66% is derived from cultivation; 17.47% from salary and wages; 7.62% from other sources and 3.17% and 3.08% from business and dairy products respectively. The position may be stated as follows :

Source of income	Total income	Percentage to total income
Salary and wages	5,510 00	17.47
Cultivation	21,650.00	68.66
Business	1,000.00	3.17
Dairy products	970.00	3.08
Other sources	2,405.00	7.62
Total	31,535.00	100.00

Average Income

165. The average annual income of a family in the village comes to Rs. 1,017.26. The average income from cultivation for the households engaged in cultivation is Rs. 1,082.50; that from salary and wages, Rs. 367.33; from other sources, Rs. 133.61; from dairy products is Rs. 88.18, and from business Rs. 1,000.00.

166. In the following table is contained the average annual income derived from various sources for the different households engaged in them. The catagorization of households is based on their monthly income-groups :

Income-groups	Total number of households	Average annual income	Average annual income for the households engaged in				
			Salary and wages	Cultivation	Business	Dairy products	Other sources
20- 30	6	336.66	266.66	300.00	–	–	153.33
30- 40	5	448.00	180.00	250.00	–	–	226.00
40- 60	10	552.50	381.25	366.66	–	27.50	55.00
60- 80	6	790.00	–	716.66	–	52.50	45.00
80-100	1	1,200.00	–	1,200.00	–	–	–
100 and over	3	5,266.66	650.00	4,300.00	1,000.00	200.00	–
Total	31	1,017.26	367.33	1,082.50	1,000.00	88.18	133.61

167. The community - wise statment of average annual income for the households engaged in different occupations is contained in the following table :

Community	Total number of households	Average annual income	Average annual income for the households engaged in				
			Salary and wages	Cultivation	Business	Dairy products	Other sources
Rajputs	7	2,766.42	650.00	2,342.86	1,000.00	110.82	–
Bhils	13	465.38	308.33	366.66	–	65.00	207.77
Girasias	5	670.00	600.00	587.50	–	58.33	56.25
Darogas	6	461.66	293.33	233.33	–	–	62.00
Total	31	1,017.26	367.33	1,082.50	1,000.00	88.18	133.61

Per Capita Income

168. The annual per capita income comes to Rs 216.00. The per capita income from cultivation comes to Rs. 204.24; from salary and wages Rs. 82.24; from other sources Rs. 28.30; from dairy product Rs. 17.01 and from business Rs. 111.11.

169. The position regarding the per capita income from various sources for the persons in different income-groups is given below :

Income-groups	Total number of households	Per capita income	Annual per capita income derived from				
			Salary and wages	Cultivation	Business	Dairy products	Other sources
20- 30	22	91.82	114.30	37.50	–	–	41.81
30- 40	22	101.82	40.00	53.57	–	–	51.36
40- 60	54	102.31	74.40	61.11	–	5.00	8.46
60- 80	27	175.55	–	159.30	–	11.66	7.00
80–100	2	600.00	–	600.00	–	–	–
100 and over	19	831.58	130 00	679 00	111.11	31.58	–
Total	146	216.00	82.24	204.24	111.11	17.01	28.30

170. The position as regards the annual per capita income derived from various sources in different communities is made clear in the following table :

Community	Total number of households	Per capita income	Annual per capita income derived from				
			Salary and wages	Cultivation	Business	Dairy products	Other sources
Rajputs	33	586.82	130.00	496.96	111.11	21.45	–
Bhils	67	90.29	68.52	52.38	–	9.30	41.55
Girasias	20	167.50	150.00	146.87	–	14.58	14.06
Darogas	26	106.54	67.69	46.66	–	–	12.92
Total	146	215.93	82.24	204.24	111.11	17.01	28.30

Indebtedness

171. Out of 31 households inhabiting the village 26 households, i. e. 83.87% of the total number of households, are under debt. The minimum debt payable is Rs. 100 by a Girasia in the income group of Rs. 40-60, and the maximum is Rs. 50,000 by the Rana of Panarwa in the income group of Rs. 100 and over. The following table shows indebtedness in various income-groups :

Income-groups	Total number of households	Number of households in debt	Percentage of col. 3 to col. 2	Average debt
20– 30	6	4	66.66	450.00
30– 40	5	4	80.00	450.00
40– 60	10	8	80.00	331.25
60– 80	6	6	100.00	558.33
80–100	1	1	100.00	200.00
100 and over	3	3	100.00	17,500.00
Total	31	26	83.87	2,396.15

172. The average debt to be paid by households under debt, is Rs. 2,396.15. The cause of this high average debt, and of the highest average debt in the income group of 100 and over is that one household in this income-group is indebted to the extent of Rs. 50,000. If this single case of indebtedness is ignored the average debt for this income-group comes to Rs. 1,250.00 only and that for the total number of households under debt, comes down to Rs. 492.00.

173. The position regarding indebtedness in the various households belonging to different communities is made clear in the following table :

Community	Total number of households	Number of households in debt	Percentage of col. 3 to col. 2	Average debt
Rajputs	7	7	100.00	7,757.14
Bhils	13	11	84.61	481.82
Girasias	5	4	80.00	387.50
Darogas	6	4	66.66	287.50
Total	31	26	83.87	2,396.15

174. The following table gives information regarding the causes of indebtedness and loans secured against each purpose, and also the percentage of debts due to causes to total debts :

Causes of indebtedness	Number of households in debt	Amount of debt	Average of families in debt	Percentage of debts due to cause to total debt
Agriculture	6	2,400.00	400.00	3.85
Social needs	20	25,500.00	1,275.00	40.93
Other purposes	23	34,400.00	1,495.65	55.22
Total		62,300.00	3,296.15	100.00

175. The loans have been secured only for the above mentioned three purposes viz., agriculture, social needs and other purposes. Indebtedness for social needs covers broadly the money borrowed for spending on birth, marriage and death ceremonies or for any other social compulsion. The term other purposes denotes the things of daily needs such as fooding, clothings and other sundries. The maximum percentage of loans have been secured for other purposes, and the minimum of the loan has been taken for agricultural purposes.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The following table gives the distribution of population in different age-groups :

Age-groups	Persons	Males	Females
All ages	146	79	67
0- 4	16	7	9
5- 9	17	10	7
10-14	15	11	4
15-19	11	4	7
20-24	19	12	7
25-29	13	7	6
30-34	5	3	2
35-44	11	5	6
45-59	25	13	12
60 and over	14	7	7

Marital Status

177. It would appear form the above table that the sex ratio is almost evenly balanced except in the age-group 10-14 and 20-24 where there are 11 males and 4 females and 12 males and 7 females respectively. This is explained by the fact that there is emigration of females by way of marriage in the age-group 10-14. The marriageable age of males being slightly higher, there is less immigration of females of this age-group. In the age-group 20-24 there are 3 unmarried males who could not marry because of their unsound economic conditions. This makes the number of the males and the females in this age-group almost equal i.e. 9 : 7 respectively, all of whom are married as would be evident from the following table :

Age-groups	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	146	79	67	34	19	44	45	1	3
0- 4	16	7	9	7	9	–	–	–	–
5- 9	17	10	7	10	7	–	–	–	–
10-14	15	11	4	11	3	–	1	–	–
15-19	12	5	7	3	–	2	7	–	–
20-24	19	12	7	3	–	9	7	–	–
25-29	13	7	6	–	–	7	6	–	–
30 34	5	3	2	–	–	3	2	–	–
35-44	11	5	6	–	–	5	6	–	–
45-59	24	12	12	–	–	12	12	–	–
60 and over	14	7	7	–	–	6	4	1	3

178. It would appear from the above table that there are in all 89 married persons of whom 44 are males and 45 females. One of the married males lives alone in this village and his wife lives in his native village where he casually goes. He is a Rajput and works as the *kamdar* (manager) of the Rana. Thus there is an excess of two married females over married males, This is explained by the fact that two Bhil males, one in the age-group 25-29 and the other in the age-group 45-59, possess two wives each.

179. There are four widowed persons, of whom three are females and only one is a male; all of whom are in the age-group 60 and over. There is no divorced or separated person.

180. No statistics are available regarding births, deaths and diseases in this village.

Literacy

181. There are in all 19 literate persons of whom 17 are males and 2 females. The females

belong to the family of the Rana. The females of all other communities in the village are illiterates. The following table gives the literacy figures for the last two decades :

Year	Literate		Illiterate	
	Males	Females	Males	Females
1941	18	4	41	36
1951	12	3	45	56
1961	17	2	62	65

182. The percentage of literacy has decreased as compared to the 1941 figures. There were 22 literates in 1941 but the number was reduced to 15 in 1951, but again a slight increase has been registered in 1961. The position is explained by the fact that in 1941 there were some literate persons in the service of the Rana of Panarwa who have left him after the resumption of Jagir. Later on due to the influence of development activities of the State Government the literacy figure is again coming up. The distribution of the literates and the illiterates of this village in different age-groups has been illustrated in the following table :

Age-groups	Total			Illiterates		Literate without educational levels		Primary or Junior Basic		Matriculation	
	Persons	Males	Females	M	F	M	F	M	F	M	F
All ages	146	79	67	62	65	14	–	2	2	1	–
0- 4	16	7	9	7	9	–	–	–	–	–	–
5- 9	17	10	7	8	7	2	–	–	–	–	–
10-14	15	11	4	7	3	4	–	–	1	–	–
15-19	11	4	7	3	6	1	–	–	1	–	–
20-24	19	12	7	9	7	2	–	1	–	–	–
25-29	13	7	6	6	6	–	–	–	–	1	–
30-34	5	3	2	2	2	1	–	–	–	–	–
35-44	11	5	6	4	6	1	–	–	–	–	–
45-59	25	13	12	11	12	2	–	–	–	–	–
60 and over	14	7	7	5	7	1	–	1	–	–	–

183. Out of the total literate persons, 14 are literates without educational standard; 4 are educated upto Primary level and only 1 male is educated upto the Matric level. Of the 14 literate persons without educational standard, 7 are full time students and are reading in the school at Manpur. The person who has passed his matriculation is the eldest son of the Rana. In all there are 32 children of school-going age in the age-group 5-14 in this village, and only 6 af these go to the school. The reason for this low figure is that their parents are of conservative ideas and utilise their services for household needs. Going to the scoool means wasting of time in 'unproductive pastimes', they say. Morever the children of this village, due to its scattered habitation, find it difficult to go to the scoool at Manpur especially during the rainy season. The students often play truant from the school and join their friends in the forest around Panarwa till the school time is over.

Diseases

184. People suffer from skin diseases like scabbies, ringworm, ulcers, tumours. smallpox, chicken pox, etc. Some of the Bhils and the Girasias are also said to suffer from veneral diseases. The villagers are greatly afraid of these diseases which according to them run down to the seventh generation. There is no exception to *nahru* (guinea-worm). Fortunate is the person who has not suffered from this disease. No regular treatment is available to them as Panarwa, like many of the surrounding villages, has neither a hospital with doctor nor vaid or hakim. The nearest allopathic dispensary is at Jhadol, the tehsil head-quarters. The villagers follow their own indigenous methods for the treatment of various diseases. Help of the local quacks is always sought. Besides local herbs, many of which they can not even name but readily identify, all sorts of charms and amulets, especial worship of

various gods and goddesses, sacrifices of fowls and goats, are frequently resorted to. The two Bhopas of the village act as local quacks. They do not charge any fee and readily extend their help to the needy person, who on recovering, however, offers something to them as a mark of gratitude. In serious cases the patients are taken to Jhadol and in very rare instances even to Udaipur, but the villagers find the city treatment too expensive and beyond their reach. A Rajput who suffered from T.B., was prevailed upon to visit Udaipur for treatment in the Civil Hospital there. His opinion about the costly treatment, expressed on his return, is definitely discouraging, and he has given up all hope of recovery. The villagers have no faith in vaccination or inoculation, They just avoid them.

Size and Composition of the Households

185. There is only one single-member household; 9 households have 2-3 members; 14 have 4-6 members; 6 have 7–9 members and only one household has more than 10 members. The average number of persons in a family comes to 4.71. The following table gives the distribution of the households according to the number of its members in various communities residing in the village ;

Community	Total number of households	Single member	2–3 members	4–6 members	7–9 members	10 and over members
Rajputs	7	1	2	2	2	–
Bhils	13	–	4	5	3	1
Girasias	5	–	1	4	–	–
Darogas	6	–	2	3	1	–
Total	31	1	9	14	6	1

Types of Families

186. Out of the 31 families residing in the village 18 are simple; 1 of intermediate type; 9 joint and 3 un-classified or other types of families. The following table gives information regarding the nature of families in different communities residing in the village :

Community	Total number of households	Type of family living in households			
		Simple	Intermediate	Joint	Others
Rajputs	7	3	–	3	1
Bhils	13	8	–	4	1
Girasias	5	3	–	2	–
Darogas	6	4	1	–	1
Total	31	18	1	9	3

187. The Bhils and the Girasias prefer simple families. The sons separate from their parents soon after marriage. A new *tapra* is constructed adjacent to the family one as soon as possible otherwise at some other suitable place. Some fields are allotted to the son by the father and the new couple begins to lead an independent life. The Darogas also live in simple families because of their economic condition and the nature of services to be rendered in the Rana's family. The nature of service rendered by the Darogas is like that of a valet in Western royal families.

188. The maximum number of joint families are found among the Rajputs. The probable causes for their adhering to the joint family system are (i) the rule of primogenitur, (ii) pardanashin women and (iii) dependence on male labour only. This system still exists.

Community	Total number of households	Number of households in debt	Percentage of col. 3 to col. 2	Average debt
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of Panarwa are no exception. The young are very fond of dance and drinking. Every Bhil and Girasia is an adept in community dances and songs. They compose their songs as they proceed with their dances. It is these small pleasures and a joyful attitude which make the harsh realities of their life bearable.

Religion

199. The inhabitants of Panarwa are all Hindus. In 1941, however, a Jain and a Muslim have been recorded. Both were in the service of the Rana and they left Panarwa after the merger of the States. The Jain opened a grocer's shop at Manpur and about the Muslim it is said that he returned to his native village. The following table gives the religion-wise break-up of the population of Panarwa since 1941 :

Year	Hindu		Muslim		Jain	
	M	F	M	F	M	F
1941	57	40	1	–	1	–
1951	Not available					
1961	78	68	–	–	–	–

200. A number of gods and goddesses are worshipped by the villagers. Shiva is considered as supreme God and is referred to as Bhagwan or Mahadev. Amongst the female deities Khemaj Mata, Amba Mata, Sikodari Devi, Kalebari Devi, Chaumunda Devi, Hithla Mata, Dasa Mata and Kalka Mata are worshipped. Each of the communities has its own family goddess (Kul-Devi) to whom worship is offered every year during Navratra. The Rajputs adore Khemaj Mata, the Girasias buffalo-riding Amba Devi, while the Bhils worship the Sikodari Devi as their Kul-Devi. The Darogas being a subservient class to the Rajputs worship Khemaj Mata as their family goddess. Although every community has its own family goddess, Khemaj Mata is adored by all the communities being the family goddess of the ex-ruler of the area.

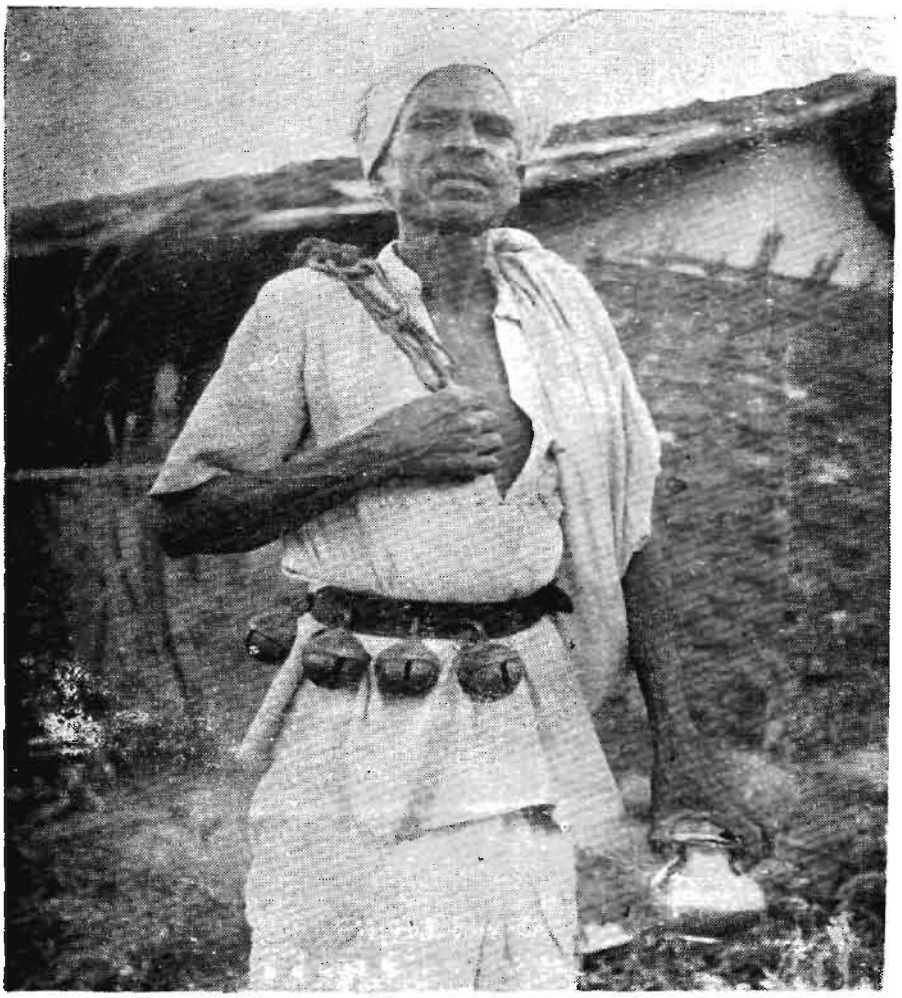
201. Among the male deities, Kala and Gora Bhairon, Dharam Raj also known as Takhaji or Nag-Devta, Bhomia or Khetpal, Hanumanji, Inder Raja (god of rains) and Gram Devta (village deity) are worshipped. Khetpal looks after the fields and crops and the Gram Devta, who is known by the name Mehra-Bawsi, cares for the prosperity of the village as a whole.

202. Mehra Bawsi is supposed to possess the form of tiger. In almost all the houses separate place for lodging the deities is reserved. In some cases it is sort of a small annexe which is covered by the roof and protected on other sides. On the front side, instead of door, there is a low wall, about 2 feet high, so that animals may not get inside. A shallow pit is made before the idol in which barley is sown during the Navratra. Incense, earthen lamps and grain and sometimes fowls and goats are also offered to the deities. Small silver canopies are offered to the female deities, especially the Kul Devi, if somebody's cherished desire is fulfilled through the intercession of the deity. The passage of time has not borne any effect on the ideology of the people so far as their beliefs in this respect are concerned.

Magic and Witchcraft

203. The life of the people is influenced to a great extent by the idea of magic, witchcraft, superstitions and omens. In Rajputana Gazetteer of 1879 witchcraft and magic have heen described as having tremendous power and influence over the people of this part of the country, especially the Bhils. The passage of time has not changed the ideology of the people and they have not become more rational. The woman who practises witchcraft is known as *dakan*. She is supposed to cause all sorts of ailments. The art of *dakan* can be passed on only to virgins, after promising human sacrifice. The teacher is known as *gurrani* and the pupil as *seli*. The pupil generally promises the sacrifice of her first child. It is not essential for the *seli* to actually sacrifice the said person with her own hands. The contention is that the promised person will die of his own. In olden days the woman who was suspected to be *dakan* used to be tortured and sometimes even killed. The torture is not indulged in now and the people have to remain satisfied with different kinds of charms and amulets given by the Bhopa to ward off effect of *dakans*.





Bhopa



Bhopa's aids

204. Different kinds of spirits are supposed to cause various kinds of ailments. The spirits of the dead are also supposed to produce an ailment. The villagers, therefore, are very particular in properly propitiating all sorts of spirits lest they harm them. In case of ailments special worship is offered to different deities, and the spirit causing it pacified by proper propitiation. In case a spirit is suspected to cause some bad effects the Bhopa is called who derives away the spirit in the following manner.

205. A cloth is spread over an earthen platform on which a lemon is placed and some maize flour mixed with ghee and jaggery is put over a burning cow-dung cake arranged on an earthen tile to produce smoke. Some incense is burnt and an earthen lamp is also lit. Some liquor is sprinkled over the person infested by the spirit and also taken by the Bhopas. A bronze gong is beaten with a bamboo stick and some incantations are chanted. The spirit is thus made to speak out the nature of propitiation demanded by it. The necessary perquisites such as sacrifices of fowls and goats etc. are offered to the spirit in order to appease it and the person is cured. For a detailed case history see the Appendix.

206. Different *veers* are remembered and propitiated while curing the diseases like headache, colic pain, paralysis, beating sensation, etc. The *veer* means fighter hero.

Superstitions and Omens

207. Day to day life of the villagers is governed by various superstitions and omens. No new work is started on Monday as, they believe, it will not be completed. Poornima (full moon), Akhshya Tritia, and Amli Igyaras are considered as auspicious days. The poornima of Kartik is known as Katki and is held to be the most auspicious day for learning, reviving or practising the art of magic. Friqay is thought to be the lucky day. Wednesday is considered good for begining agricultural operations.

208. A woman with a pitcher full of water, chirping of a black sparrow and a braying of a donkey on the left side are considered good omens while setting out on journeys. The opposite of these are considered bad. Bhalya Navmi (Asarh Shukla Navmi) is thought to be auspicious for begining a new work.

Fairs and Festivals

209. Following festivals are celebrated by the villagers :

Gangore

210. It is celebrated on Chaitra Purnima. It is the festival of women who observe fast on the day and worship Lord Shiva and his consort, Parvati, to ensure long life of their husbands and children. It is also one of the most opportunate festivals for the youngsters to elope away.

Akha Teej

211. It is celebrated on Baisakh Shukla Tritia. It is considered to be very auspicious day. New year starts on this day.

Deevo

212. It is celebrated on Shravan Amavashya and god Ganesh is worshipped on the day. Bullocks are given a bath and worshipped by all the communities of the village.

Rakhari

213. It falls on Shravan Poornima. Rakharis i.e. sacred threads, are tied to the wrists of brothers by sisters and are also offered to different gods.

Navratra and Dushera

214. Navratra is celebrated from Ashwin Shukla Pratipada to Ashwin Shukla Navmi. Goddesses like Kali Mata are worshipped during the period. A goat is sacrificed on Dushera before the shrines of these deities. During the rule of Rana a he-buffalo used to be sacrificed by him at

the shrine of his family deity, Khemaj Mata. The Rajputs worship their arms on the day of Dushera.

Diwali

215. It falls on Kartik Amawasya. Earthen lamps are lit in the houses and worship is offered to goddess Lakshmi and god Ganesh. The family members offer rice and burn incense before them.

Khekra

216. On the day next to Diwali i.e. on Kartik Shukla Pratipada, villagers offer special worship to the cows.

Holi

217. It is celebrated on the Poonam or Purnima (full moon) of the month of Phagun with great enthusiasm by all, especially by those families in which a male child has been born. Such a celebration is called *dhoondh*. A month before the Holi day a long bamboo pole is erected in the courtyard of the residence of the Rana and a heap of cow-dung cakes gathered around it after it has been touched by five elderly persons of the village. Beating of the drum starts in the morning and continues the whole day and night almost uninterruptedly. The drum beating goes on, passing through hands, at the time of burning the Holi, the drumming reaches its climax. Men, women and children sing songs and enjoy to their hearts content. They are free to say anything to anybody. Abuses and filthy remarks are hurled even upon the Rana.

218. A few days before Holi, young girls come in batches and sing songs and demand money and a coconut. Even a little hesitation to give money fetches to a new comer a good rocking at the hands of young girls. Though drinks are a must on all festive occasions among these villagers, it is especially so on the Holi and almost every house becomes a distillery. The atmosphere on the eve of the Holi is calm and serene, and everybody is seen sitting in his house enjoying the drink. This is done probably to prepare himself for the night-long dancing and singing that follows.

Inter-community Relations

219. The Rajputs form the highest stratum in the caste hierarchy of the village. After Rajputs come Darogas, Girasias and the Bhils in that order. None of these is considered as untouchable although the food prepared by Girasias and the Bhils is not partaken by the Rajputs and the Darogas. The Rajputs accept food prepared by the Daroga and can even have marital alliance with Daroga women. Although Darogas are given lower social status, being subservient to the Rajputs, an alliance with a Daroga woman is not considered as stigma on a Rajput. This is an example of hypergamy and the vice-versa is not practised. It is noteworthy that a Rajput connot go through full marriage ceremonies with a Doroga woman; and the children so born do not have any claim upon the property of the Rajput unless he specifically gives it to them. Even then its title cannot be claimed by them. The Girasias do not accept food prepared by a Bhil. The Bhils, however; can accept it from any of these communities. The Darogas enjoy higher status because of their association with the former ruling class. But they are considered degraded by the Bhils and the Girasias because of the relation of Daroga women with Rajput males. None of these communities smokes from the same pipe. On the other hand members of the same community feel pleasure in sharing the same.

220. The Bhambi, the carpenter, the blacksmith, the potter, the Bhat i.e. family bard and the Dholi are the *kamins* (village menials) of all these communities. Every community has its own Bhat and Dholi. The Bhat keeps the geneological record and reads it to the families concerned. He visits the houses once in three or four years. Some cash and grains are given to him depending upon the social and economic position of the family. The Dholi plays the drum on festive occasions and marriages and births. Some grains are given to him also every year. The potter is paid in cash for the things supplied.

The blacksmith and the carpenter are paid by some in cash or grains annually and by others in cash only according to the nature of the work done, e.g. repair of agricultural implements etc. If the work is of some other kind, e.g. making of doors etc., they are paid in cash by all.

Village Organisation

221. The administration and judiciary of Panarwa Thikana was under the Rana of Panarwa who enjoyed first class magisterial powers till the merger of the Jagir. After this the Jagir came under Tehsil Phalasia of district Udaipur. Under the democratic decentralization scheme, a village Panchayat was formed in the village on 12th December, 1960.

222. The village comes under Panarwa Gram Panchayat of the Jhadol Panchayat Samiti. There are 26 Gram Panchayats and 5 Nyaya Panchayats in the Samiti. This Panarwa Gram Panchayat represents 22 villages, divided into 8 wards, with a total population of 2000 persons. Eight panchas, one from each ward, and a sarpanch from all the 8 wards, are elected. There are 2 co-opted women members, one of them is always from tne Scheduled Castes or Tribes. One of the 8 panchas is also required to be from the Scheduled Castes or Tribes. It is worth noting that Panarwa is represented by Shri Akhe Singh, an active lieutenant of the Rana. The eight wards with the names of their representatives and other details are given in the following table :

Name of the village	Name of the panch	Sex	Community	Age
Ghurarh	Gulam Abbas (Sarpanch)	M	Mohammedan	-
Manpur	Jamna Lal (Up-sarpanch)	M	Jain	32
Panarwa	Akhe Singh	M	Rajput	45
Amrha	Kana Das	M	Bhil	45
Parmer	Ambana	M	Girasia	55
Ghurarh	Rupa	M	Meghwal	50
Anjhroli	Amar Singh	M	Rajput	50
Mandaw	Lakma	M	Girasia	35
Bobrhawada	Deva	M	Girasia	40
Ghurarh	Rorhi	F	Meghwal	-
Manpur	Rupi Bai	F	Danki	-

223. Six such Gram Panchayats, when combined, form one of the Nyaya Panchayats. The headquarters of the Nyaya Panchayat for Panarwa is at Koliari at a distance of about 10 km by track and about 30 km by jeepable route via Phalasia.

224. The Nyaya Panchayat is formed by six members, each village Panchayat sending a representative. The representative from this area for the current session of the Nyaya Panchayat is Ganesh Lal of Manpur. The election of the Pradhan (President) of Panchayat Samiti is done by all the sarpanchas of 26 village Panchayats. Only a sarpanch can contest in the election of a Pradhan. Besides, there is the election of the Pramukh at the district level.

225. The village Panchayat has the power to fine a defaulter upto Rs. 15 whereas the Nyaya Panchayat, which deals with civil and criminal cases, is authorised to impose a fine upto Rs. 50. The village Panchayat has its head-quarters at Manpur. It has one peon, who is paid Rs. 15 per month.

226. Strictly speaking there should be no political party affiliations in these Panchayats. Unhappily that is not the case.

227. In these Panchayat elections the ruling party sweeps the polls and the Pramukh of Udaipur, who is a Congress man, often arranges visits of Ministers. People are heard to condemn him for his activities. Prior to the General Elections,

i.e. as this survey was being conducted, sometime in May, 1961, the Chief Minister of Rajasthan visited Panarwa. The small audience which greeted and heard him on the occasion was indicative of the unpopularity of the Pramukh.

228. This goes to prove beyond doubt that the Rana of Panarwa, the ex-feudal chief of this area, still has a very strong hold over the majority of the villagers. The Rana, though he keeps himself aloof from politics, has his active lieutenants in the Panchayat. People still have regard for him; so much so the land revenue is still deposited with him and not with the Patwari. The Patwari later on collects the amount from the Rana.

CHAPTER V

CONCLUSION

Thus we see Panarwa, a small village of 146 souls, eking out its living in the rather primitive surroundings of natural beauty. It has no potter, no smith, no carpenter, no weaver, no tailor and no Brahmin. But it has a Rana, owning a tractor, a jeep, a .303 gun and several *sagris* or slaves dancing attendance on him. The Rana is a link with the feudal past which has all but disappeared. The first class magisterial powers which he enjoyed are no longer with him; the old handcuffs that he has, are now used for locking the doors. The democratic procedures of the modern administration are slowly but surely cutting down the princely privileges which his family enjoyed so far. The rich forest which he used to auction out to the contractors is also no longer his. The Government's ban on *sagri* system has made it necessary for him to call his slaves 'domestic employees' and not *sagris*. His contacts with outsiders i.e. election agents, social workers, public servants, etc. have made him and his dependants wiser, and he is adapting himself to the realities around.

230. The physical isolation, which made the *vania* and the Thikanedar the slave-drivers of Panarwa, is fast disappearing. The trucks of the forest contractors, the visits of officials and election agents, the tours of political leaders and workers are doing this; and the unmistakable evidences of this civilization of mid-twentieth century are now to be seen in the huts of the Darogas and the Bhils of the village. Besides the tractor, the jeep, the gun, the wrist-watches, the tables and chairs, cups and kettles, table-cloths and bed-sheets, etc. found in Rana's haveli, there are plastic bangles, ribbons, aluminium *dekchis*, tin trunks, cigarettes, buttons, shoes and sandals, and the like found in villagers' huts; and the day it seems, is not far off when further contacts with the workers at the Dam on the river Wakal, which is soon to come up, will transform them into modern intelligent citizens of the developing Republic of India.

231. But returning to the theme of the present state of village Panarwa, the four communities of the Rajputs, the Girasias, the Bhils and the Darogas are held together by socio-economic bonds hallowed by long usage and customs going back to several generations. The people are, generally speaking, honest, intelligent in their own way, conservative in all things and especially so in matters social. They are contented in the sense that they do not show any genuine active interest in bettering their economic condition. The Rajput is the master even now and stands highest in the village hierarchy. He is pround of his glorious past and enjoys all the advantages that his birth gives him. Next comes the Girasia, then the Bhil, and lastly the Daroga subserving and satisfying the needs of the Rajput overlord and leading an otherwise miserable existence.

232. The thirty and odd households are completely dependent for their life on the adjoining slightly bigger village of Manpur, where are to be found such elementary amenities of life as a flour-mill, a shop, a school and Panchayat Ghar. The detailed account given in the preceding chapters must have shown the reader the stage of socio-economic evolution of this forest settlement and the place it occupies in the economic structure of the region.

233. There are two main causes of back-wardness of people viz. ignorance and poverty which, in their turn are born of the seclusion or isolation from the general trend of life in the adjoining progressive parts of the country. The plans of progress for the Panarwans must include, therefore, all those steps which pull down the high walls of separation. They should include opening of schools and establishment of

multipurpose contacts with the progressive village communities and other bodies outside.

234. But the ignorant villagers are always suspicious of the moves of the new arrivals and visitors. Any outside agency working for the betterment of their lot will fail in its purpose if it does not win their confidence. The first and foremost thing to do for the advancement of the residents of Panarwa, as of other backward communities elsewhere, by social workers or Government employees engaged in the task, is to establish fruitful contacts with community leaders and serve their material needs and put them under some sort of obligations. The workers must prove to be really useful to the communities before they can talk about opening schools or about forming cooperative societies.

235. Even such an innocent begining is bound to meet with strenuous opposition from quarters which have vested interest in the continuance of ignorance and superstition in the village. The Thikanedar with his agents and the *vania* with minions are bound to feel hurt. This is the reason why the evil practice of slavery is still surviving in the village inspite of the State Legislation banning its operation.

236. The precaution to be taken while introducing any constructive measures is to make it widely known that the whole power of the State or the Government is actively behind the measure and the persons engaged in carrying them through. The village-tyrants should be put in their proper places. Holding of regular adult classes, establishing primary schools for village (boys and girls), and making the adults conscious of the rights given to them under the Constitution, as well as making them aware of the administrative agencies whose help they can take in case of need, are the surest means of progress.

237. The usual suggestions and steps for progress like construction of a bridge over the river Wakal, or the founding of a cooperative society or of a consumers' store or of a guild-like union for marketing the farmers' produce, though sound in themselves, will not work initially in the setting of Panarwa. Because of total illiteracy and continued suppression of the overwhelming majority of the workers by the overbearing, non-worker group comprising of the Thikanedar and his associates, the societies, if founded, will merely become a new, albeit, respectable means of perpetuating all the old evils.

238. The vicious circle of ignorance and indigence can be broken only by making available to each adult inhabitant information, instruction and education, the accepted instruments of self emancipation and progress.

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APPENDIX

CASE HISTORY

Introduction

Manga, a Bhil aged 20 of the village Panarwa, and his wife, Sonari aged 16 from the village Bilwan, about 30 km away, were having constant pain in the belly right from the day of their marriage about a year back. The husband suffered less than his wife. The woman would do no work as she had acute stomach-ache. So, many quacks and village elders were consulted but to no avail. The victim still suffered; the cause, as believed by all and sundry, was an evil spirit hovering around her and causing her pain and misery.

The Background

(ii) At the time of their marriage there was some dispute. The elder brother of Manga, Kona, and others went to the bride's house for giving her clothes. As was customary, her elder brother's wife, named Rorhki, tried to sprinkle coloured water on the clothes of those who had come. Kona, however, showed reluctance to participate in the fun and, while sprinkling water with a lota on him, Rorhki hit Kona's mouth and broke his right central upper incisor. He then vowed that he would take away the woman who dared to break his tooth thus. The rest of the party also approved of the idea. This resulted in a little quarrel and it was considered to be a bad omen on such occasions.

(iii) Bada (Rorhki's husband) held his wife responsible for all this trouble, and gave her a good beating. The victim, stung at the insult, decided to cast spell of an evil spirit over her husband's sister.

Operation

(iv) The persons concerned decided to drive away the evil spirit out of Sonari through the Bhopas.

(v) Two Bhopas, named Hakra and Deva from the village Kot, about a km north-west of Panarwa, were called for this purpose on a Saturday night, the 10th of March, 1962. Maize-flour mixed with ghee and some gur was burnt on an earthen tile, called *dhupara*, and a country-made lamp containing til oil was lit and placed on a handful of maize. Both the things were placed on a raised platform over which a piece of cloth had been spread. Also a lemon was placed over it as it was supposed to capture the evil spirit. Sonari was made to sit before the platform on a piece of rag. The Bhopas sat on either side of her. A long cotton wick, known as *kankra*, dipped in til oil, was burnt at one end and moved to and fro before the subject. Ghee was intermittingly poured on the holy fire.

(vi) The musical instrument to attract the *devat* was made of bronze and called the *vaja* of the *devat*. This resembles a hollow bowl and rested on the cup formed by fingers of the left hand, and was constantly beaten by a bamboo-stick, called *gherhi*, held in the right hand, producing the musical notes. The other participants sang songs and acted as activators. They behaved as if they actually saw the spirit face to face and called him to earth.

(vii) They also sprinkled some wine over the subject who was supposed to lodge the evil spirit other *devat*. A dose was given to the Bhopa also.

(viii) The subject, that is the spirit in it, moved and trembled tremendously from 8 P.M. to 2 A. M. Initially the movement was slow but later gathered momentum and vigour alongwith the enthusiasm of the Bhopas. It was physically an impossible act and one was wonder-struck by this acute torturing of the body and could not help suspecting some supernatural hand behind all that. The presence of the *devat* was judged by the Bhopas' mysterious calculations on the maize grains. They took a handful of maize, counted the grains and placed them in groups of four. If the remainder were three, the *devat* was supposed to be there. Before taking the handful, the Bhopa said, "If the *devat's* spirit is here let it come in my grip". If the *devat* was there, it definitely manifested itself by the grain calculation. If the result was in the negative, the Bhopas shouted louder and tried harder as if they were calling the spirit from the sky.

(ix) The next morning at day-break, the Bhopas repeated their performance for well-nigh three hours. At long last the *devat* spoke and showed its identity from the village Bilwan, about 30 km away, but it did not give details.

(x) The result being encouraging, the operation was tried again at night and the *devat* disclosed that he had been ordered by the subject's brother's wife, at the time of her marriage, to hover around her and cause misery to her. The Bhopa then asked him whether he was willing to leave the body. The spirit said it would, provided proper offerings were made to him.

(xi) The brother of the girl was summoned from Bilwan. He arrived on Wednesday accompanied by another Bhopa from his village.

(xii) The whole ritual was gone through again on 15th night. The *devat* gave out the whole story in the presence of the woman's brother and the other Bhopa. The Bhopa then asked for the type of appeasement it required. To this the *devat* replied, "Any type you wish". The Bhopas asked : "We can offer a *havan* of maize flour. Will you accept it ?" The *devat* then said, "No, give me atleast a fowl".

(xiii) So, the next morning a fowl was sacrificed. Slowly the neck of the sacrificial fowl was severed from the body, and the *devat* was asked to accept it and depart never to come back again.

(xiv) The little shivering of the fowl before its slaughter, was interpreted by the Bhopas as a sign of acceptance of the offering by the *devat*.

(xv) Then some blood was sprinkled over the lemon into which the spirit was supposed to have been captured. The lemon was then wrapped in two pieces of cloth, red inside and white outside. The contents were handed over to the visiting Bhopa alongwith a coconut.

(xvi) The rest of the fowl was consumed by the male members of the family. The females do not take part of it because they are suspicious and are likely to attribute later illness to this eating.

(xvii) The *devat* demands a sacrifice at the house of the person who had cast the spell. So the contents are placed ceremonially at the place of worship in the house.

(xviii) The lemon and the clothes are replaced every year on Kali Katki day. A fowl is sacrificed and the transfer of the spirit from the old lemon to a new one is affected. The old lemon is consigned to the river waters.

(xix) The woman who practices this art of black magic is called a *dakan.* These *dakans* can not be easily detected as there is nothing to distinguish them from other village women. It is only when the spirit, under compulsion, names them that they come to light.

(xx) The *dakan* can teach her art to others but then great sacrifice is required viz. the promise of a human being. The art is communicable only to virgins. The *gurrani* demands the sacrifice and the *seli* (disciple) agrees to "any thing you like". The *gurrani* demands the sacrifice of her brother, and the *seli* gives a 'no'. The *gurrani* asks for her husband and the *seli* again says 'no'. But when the *gurrani* asks for her first child, the *seli* generally agrees. It is not that the person so promised is sacrificed before the *gurrani* but that he dies sooner or later because of the solemn promise.

(xxi) While calling the *devat* the people sing the following lines.

रगतीया वीर का समरण करूं :	For stomachache.
हुहीया वीर का समरण करूं :	,, needle like pains.
भाटकिया वीर का समरण करूं :	,, headache.
कलतिया वीर का समरण करूं :	,, paralysis.
हुरीया वीर का समरण करूं :	,, cuts and wounds.
मसानिया वीर का समरण करूं :	,, beating sensation.

APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District — Name and Code No. of village

Name of Tehsil — Code No. of Household

I. General Description

	Total	Male	Female
1. Total No. of Members			
2. Religion of Household			
3. Language of Household			
4. Tribe/Caste and Sub-tribe/Sub-caste of Household			
5. Household vegetarian or non-vegetarian			

II. Composition of Household

S. No.	Name	Sex	Relationship to Head	Age	Marital Satus	Age at marri-age	Occupation	Illiterate or literate with edu-cational standard	Any Dis-ability
1	2	3	4	5	6	7	8	9	10
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

III. Duration of Residence

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

IV. Settlement pattern

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

V. House Type and Household Effects

1. What is the general ground plan of house ?

2. Is the house *(a)* owned or *(b)* rented or *(c)* owned but partly rented out ?

3. What is the condition of the house *(a)* properly maintained or *(b)* dilapidated ?

4. What materials have been used in the construction of—

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

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8 Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

Contents of each meal

1	2	3	4

2. What is the ordinary medium of cooking ?

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

(a) Tea

(b) Tobacco for

(i) eating

(ii) smoking

(c) Liquor

(d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by :—

	Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General hair style of the head amongst :—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What materrial is used to wash:—

(a) Body
(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

A. Illness :—
- *(a)* No action taken
- *(b)* Aid sought from village witch or other local quacks
- *(c)* Ayurvedic or Unani treatment
- *(d)* Allopathic treatment

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social customs

1. Any peculiar social rite of the Household

A. Marriage :—

2. Any peculiarities in rites of marriage

3. At what age marriage is usually performed of :—
   - *(a)* Male
   - *(b)* Female

4. Is Divorce and remarriage permissible ?

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

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

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

8. Usual total expenditure incurred on :—
   - *(a)* Boy's marriage
   - *(b)* Girl's marriage

B. Funerals:—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance:—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

1. How the household is governed in social matters :—

   (a) By Head of Household only
   (b) By Caste or Tribe Panchayat
   or
   (c) By village Panchayat

2. How these Panchayats are formed

3. Composition of these Panchayats ?

4. How these Panchayats Act ?

XIII. Occupation

A. Traditional:—

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

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

B. Household Industry:—

1. Nature of Household industry undertaken and its products

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

C. *Household cultivation—*

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

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

3. Principal crops etc. raised

D. *Other occupations—*

Nature of work with full particulars

XIV. Property

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

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

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

2. How expenditure not covered by income is met ?

XVII. Indebtedness

1. Extent of debts, if any

2. Extent and purpose of debt incurred on—

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

3. Rate of interest payable on debts

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

XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any improvement in irrigational facilities ?

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

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

9. Has village Panchayat proved advantageous to the community ?

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

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

12. Has Household got itself vaccinated against smallpox & tuberculosis ?

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

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

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

Dated.....

Signature of Investigator

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

Origin of village-Local legend about name of village-past history-archaeologicalexcavations.

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

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

X. Educational life

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

XI. Economic life

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

XII. Art and Architecture

Architectural details-Things of art produced in the village.

XIII. Recent Socio-Economic Reforms

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

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

I. Displaced persons in the village—

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

II. Awareness of various legislative or executive measures—

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

III. Labour and employment—

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

IV. Markets and fairs most commonly visited—

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

Fairs most commonly visited—

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

Shops—

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

V. Educational Institutions—

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

VI. Maps—

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits:—*

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits:—*

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

(ix) *Recreation:—*

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

(x) *Social Customs:—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation:—*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

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

(xvi) *Indebtedness:—*

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

(xvii) *Social and Economic Reforms:—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topographp:—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

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

(vi) *Communities:—*

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

(vii) *Village administration:—*

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

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

(viii) *Social life:—*

It is a very important head of inquiry. You will have to go deep into the division of the village society, castes and sub-castes, tribes and sub-tribes. What is the importance of the family in the social life ? You will find different types of pattern of society in respect of different castes and tribes. Somewhere you will find the family rule and somewhere the community rule. Then you will have to describe general conditions of health and sanitary practices relating to different communities as a whole. In some communities you will find people keep their body and clothes neat and clean and avoid all sorts of insanitary habits while in other communities you will find utter carelessness in this matter. Peculiarities of dress and ornaments, hair arrangement, body decorations and food habits should be indicated for communities as a whole. The position of women in different communities and the ceremonies performed at the time of marriages will be interesting to know. There may be other peculiar ceremonies connected with the life of the communities relating to several festivities and funeral. If you find any social evils prevalent in any community which cross the normal moral, religious and health standards, you should surely point them out. You will find villagers in certain communities like to marry their boys and girls at an early age. You may find laxity in sex morals in certain communities and so on. If there are any pastimes and recreations in which certain community takes part and which are peculiar to one or more communities, you should pin point them. It will be of great interest to know how people behave within the household and outside in the social life. What is their standard of etiquette and social behaviour ? Do they respect elders of their own community or members of their households or of all communities in general. In this manner you have to keenly observe how different communities living in the village lead their life within the village society and whatever thing of interest is noticable should be surely recorded.

(ix) *Religious beliefs and superstitions:—*

Religion plays a very important part in the life of village communities. Different communities may be worshiping different types of gods and goddesses and evil spirits. Their mode of worship and place of worship may be quite different. You will find certain communities not worshiping at all while others having one or more places of worship. Does the entire community congregate to worship once in a while ? You have to describe different gods or goddesses or spirits in which different communities have faith and how they have built some sort of temples or altars to worship them. You will find certain festivals and fairs which have great importance from the religious point of view for certain communities. What are popular religious places of each community ? If there are certain ascetic orders or sects to which certain communities belong which are off-shoots of certain big religions etc. you should not fail to describe them. You will find followers of Ramdeoji, Gogaji and Jambaji etc. You should describe the origin of such ascetic orders or sects and what are their distinguishing features. You will find several such sects or orders among the Muslims as well as the Hindus. If you find communities indulging in certain special practices in connection with the performance of certain ceremonies and beliefs, you should mention them. In certain communities animals are sacrificed even now-a-days on certain occasions. Apart from the main religious beliefs you will find village communities steeped in large number of superstitions on account of their

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

(x) *Educational life:—*

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

(xi) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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