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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI – B

VILLAGE SURVEY MONOGRAPHS

5. KYASARA

Field Investigation and First Draft by
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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 Kyasara, hemmed in by low Vindhyan hills, is a famous place of pilgrimage on account of the ancient temple of Kayaverneshwar Mahadeo which is looked after by the followers of Gorakhnath. It is situated some three km from Kolvi the site of the famous rock-cut Buddhist temples in Rajasthan.

In its earlier stages this study was made jointly by Sarvashri Shamsher Singh M. Sc. (Anth.) and N. D. Sharma M. A (Soc.) during the period 22nd Nov. to 2nd Dec. 1961 but later it was taken up by the former alone who visited the village from 15th Oct. to 23rd Oct. 1962 for this purpose. The village was revisited by the investigator along with Shri G. R. Gupta M. A. LL. B. who has supervised this work.

Dr. U. B. Mathur, Deputy Superintendent, Census Operations, Rajasthan, who assisted me in editing this report, visited this village in May 1965 along with the investigator and Shri L. R. Pendharker who has drawn some beautiful sketches now embellishing this report. Shri S. R. Luhadia, Tabulation Officer, has seen this through the press. I thank them all.

I gratefully acknowledge the help received during investigation from Sarvashri Bhaironnath, Nathunath, Nathu Singh and the late Shri Gesulal of the village.

I extend my gratitude to Shri Asok Mitra, Registrar General, India, and Dr. B. K. 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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VILLAGE KYASARA

TEHSIL DAG

DISTRICT JHALAWAR

CHAPTER I

THE VILLAGE

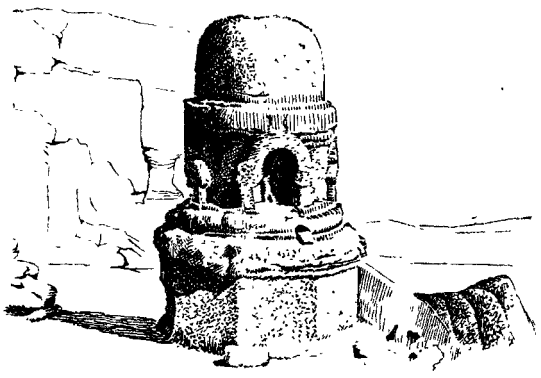
KYASARA*, the subject of this monograph, is a small sleepy village nestling in a corner formed by a hill-range and some hillocks in Jhalawar district of Rajasthan. It is 35 km from Chaumahla on Kota-Ratlam section of the Western Railway. The inquisitive visitor has to take a bus for Dag, the tehsil headquarters, at Chaumahla which he reaches after covering 26 km through colourful poppy fields. He will than proceed towards Bhawani Mandi by another bus and at some 9 km on this circuitous route, when almost suddenly, a sign-board at the mouth of a descending kutcha diversion will inform him that the village, a place of pilgrimage for Hindus in general and the Naths or Jogis in particular, a place very near the latest of the rock-cut Buddhist caves in India, Kyasara, is a km away.

2. Kyasara is bounded on the north by villages Malpura, Kitiya and Gunai ; on the east by villages Gunai, Bhainsaria, Govindpura and Saranga Khera ; on the south by villages Saranga Khera, Dolisarna and Peepaliya Kalan, and on the west by villages Peepaliya Kalan, Sujanpur and Malpura. There is a small Primary School in the village. The headquarters of the statutory Village Panchayat is also situated here ; and a Village Level Worker too resides in the village. The headquarters of the Development Block, the Police Station, the Dispensary, the Post and Telegraph Office and the High School - are all at the tehsil headquarters, Dag.

Physical aspects

3. The village is situated at the foot of a hill and is surrounded on three sides by small hillocks. The rocks of these hills consist of shales, limestone and sandstone. In fact they belong to the system of upper Vindhyan group. A small seasonal rivulet, Kyasari, passes by the village and contains water for about eight months of the year. In summer water can be found in it in small patches here and there. There are a number of other smaller streams which pass through the village and carry water during the rains. They dry up during summer. There is a thick growth of vegetation all round the village.

4. At a distance of about 3 km on the northern side of the village are the famous rock-cut Stupas of Kolvi, a historical monument looked after by the Archaeological Department of the Government of India. The hill of Kolvi rises to a height of 60 to 90 m above the plain. It is formed of coarse laterite and has a flat top and precipitous cliff forming its crest. The slope of the hill is pretty steep and is covered with brushwood. Towards the edge of the cliff, the rock is split into large isolated masses which have been ingeniously hewn into topes that stand out boldly from the face of the hill.



5. These Buddhist caves were first visited by Dr. Impey and afterwards by Sir A. Cunningham of the Archaeological Survey of India who made report in the year 1871 which is given in Appendix I of this volume.

Climate and rainfall

6. Being situated in that part of Rajasthan which is nearer to the Malwa the climate of the

* Latitude 23°39' N.; Longitude 75°52' E.

village is quite moderate as compared to the northern and western parts of Rajasthan. The hot season is less severe and similar is the case during the winter. Hot winds occasionally blow in April and May. The nights are usually cool and refreshing. The climate is on the whole healthy. The following table gives the statistics of maximum and minimum temperature and relative humidity on the basis of the observations made at the district headquarters of Jhalawar from 1956 to 1961 :

Year	Temperature in °C		Relative humidity
	Maximum	Minimum	
1956	45.1	4.4	—
1957	43.0	4.0	60.5
1958	45.0	6.0	36 4
1959	46.0	4.0	78.3
1960	46.0	4.0	56.0
1961	44.0	4.0	64.0

7. During the monsoons the rains are heavy. Streams and rivulets are over-flooded and the communication comes to a standstill. The average rainfall is about 90.5 cm per annum. The following are the figures of rainfall in cm from the year 1951 to 1960 :

Year	*Rainfall*
1951	50.1
1952	137.7
1953	26.2
1954	89.1
1955	83.7
1956	101.3
1957	84.6
1958	92.9
1959	96.6
1960	78.2

Flora and fauna

8. The following trees are commonly found in the village :

Dhav (*Anogeissus pendula*), Gurjan (*Dipterocarpus turbinantus*), Dhak (*Butea frondosa*), Tendu (*Diospyros tomentosa*), Bel (*Aegle marmelos*), Mahua (*Bassia latifolia*) and Mango.

9. Besides the usual small game, antelope and ravine deer are found. Tigers are occasionally met with. Leopards and wild hogs are also to be seen. Sambhar (*Cervus unicolor*), Chital (*Cervus axis*) and Neelgai (*Boselaphus tagocamelus*) are frequently met with .

Size

10. Kyasara has an area of 1,684.96 acres (6.74 sq km). It is inhabited by 12 communities with a total population of 514 souls contained in 94 households, a community-wise break-up of which is contained in the following table :

Community	House-holds	Persons	Males	Females
Rajput	46	246	131	115
Nath	18	99	53	46
Chamar	12	67	28	39
Brahmin	4	20	11	9
Suthar	3	17	9	8
Teli	1	16	7	9
Nai	2	11	7	4
Balai	2	11	6	5
Darzi	2	9	3	6
Dholi	2	7	4	3
Bania	1	6	3	3
Kumhar	1	5	2	3
Total	94	514	264	250

The density of population comes to 76.3 persons per sq km.

Reasons for selection

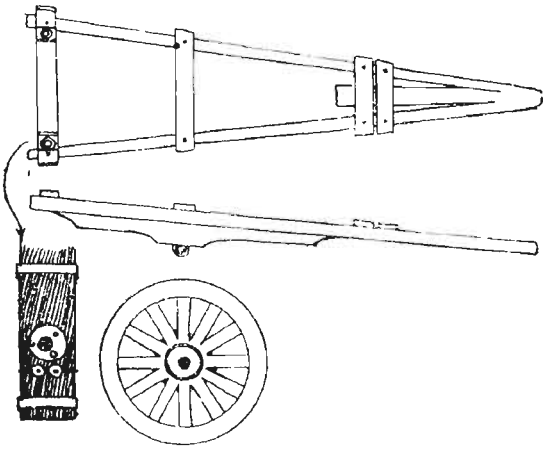
11. The main reason for selection of the village was to study the socio-economic conditions of the Naths who form an important community of the village, which is their place of pilgrimage and worship.

Residential pattern

12. The habitation of the village is concentrated at one place along the foot of a hillock and extends from south towards north. It may be given the category of linear cluster. On the northern, southern and the western sides of the habitation are hillocks and on the eastern side open fields.

Communication

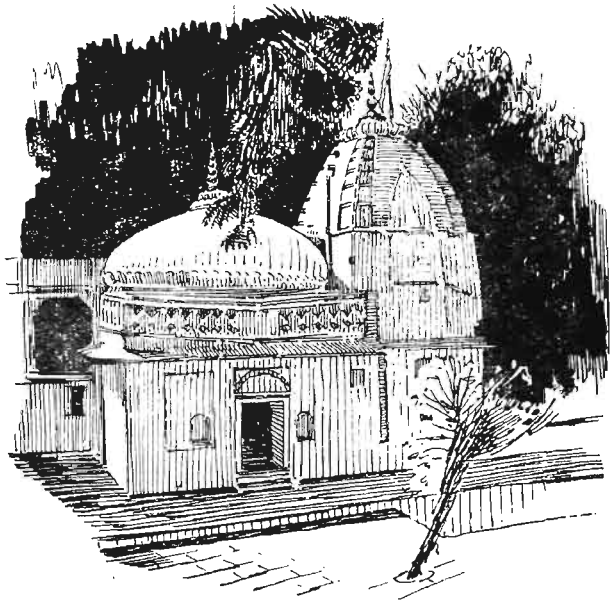
13. The back-bone of communication in Kyasara is the bullock-cart. Ponies are also



available which are used for riding and as beasts of burden. There are some donkeys also which carry load. Buses ply on the main road which connects the tehsil headquarters of Dag with Bhawani Mandi. It is, however, only a fair-weather road which is negotiable except for the rainy season. During the monsoon the streams and the rivulets are over-flooded and the bus service stops plying. A regular bus service plies between Chaumahla and Dag.

Important public places

14. The most important place in the village is the temple of Lord Shiva, Kayaverneshwar Mahadeo, which is built on an area of about 90 sq m. It is a famous place of pilgrimage which is visited by Hindus of Malwa. On the top of a small hill lying on the path which connects the village to the tehsil headquarters is a temple of Hanuman, in which a big idol about 3.5 m high is carved in relief in the hill-rock. Besides the above two temples there are about twentyfive shrines of various deities which are worshipped by the village people. At a distance of about half a kilometre from the temple of Shiva is a place having a capacity to accommodate about 200 persons which serves as a place for common assemblage. This is known as *Gaon Chauhra*. Meetings of the Panchayats are held in the *pole* i.e. outer part of the house, of Shri Shanker Nath Sarpanch. There is another place known as *Nathon-ki-pole*, where members of the Nath community assemble. It is at a distance of about 6 m from the temple of Shiva.

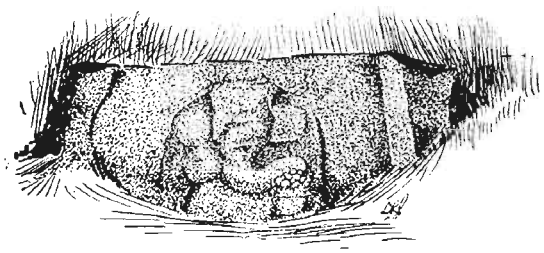


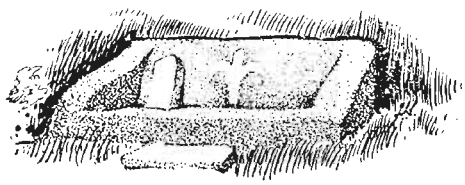
Kayaverneshvar Mahadeo temple



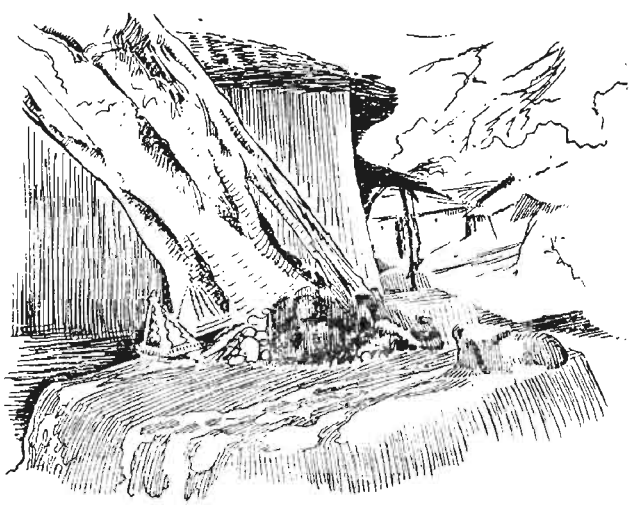
Hanuman temple

15. The Primary School and the office of the Village Level Worker are housed in a part of the temple of Kayaverneshwar. Just adjoining the temple are the two *asthans* of gods Ganesh





and Bhairon. In front of the temple, under a Banyan tree, there is a shrine of Bhomia on an earthen platform of about two metre square. The Bhomia is represented by a small stone erected against the trunk of the tree. At a distance of about 90 m from the main temple



under another Banyan tree is the shrine of Hithla Mata which is situated on an earthen platform of $2.70 \times 1.80 \times 0.45$ m. The goddess is represented by the figure of a woman having a sword in her hand along with two figures of children carved in relief. On the left of the idol of Hithla Mata are two images of the goddesses Phool Mata and Kesar Mata. In front of these two is a stone Nandi about 45 cm long and 20 cm high.

16. At small distance from the shrine of Hithla Mata is the shrine of Ajaipal. It is in the middle of a path. The deity is represented by twelve pieces of stone smeared with vermilion. At a distance of about 30 m from the shrine of Ajaipal, on the right of the common pathway, is an earthen platform measuring about $1.8 \times 1.8 \times 0.6$ m on which an idol of Polyaji is installed. A little away from this shrine on the left of the lane, is the place dedicated to Khoki Mata, who is represented by three flat stones. A little further away on the right of the thoroughfare is the shrine of the god Bhairon, especially sacred to the Balais. He is represented by two stone pieces. Just opposite to Bhairon but on the other side of the pathway is the shrine of goddess Bhainsasari represented by eight stones, one of which carries the symbol of the head of a buffalo. Some 6 m further away, the main lane bifurcates into two by-lanes. At the point of bifurcation but on the right is the shrine of Hati containing four images, one having the figure of a horseman riding a horse, the second a figure of a woman and the remaining two having couples engraved on them. On the north of this shrine is a place dedicated to Goroji and in front of the shrine of Hati is the shrine of goddesses Doodhakheri and Phool Mata which is situated on an earthen platform of $2.4 \times 2.4 \times 0.45$ m.

17. On the west of the temple of Shiva, at a distance of about one and a half kilometres, by the side of a stream, is another shrine of Hithla Mata, which is represented by five stones; on one of which two figures of women are carved. Some stones placed on its left represent the Phool Mata and by its side are placed two stones representing Ajaipal. Some 6 m away is another shrine of Hanuman and at a distance of about half a kilometre is the shrine of goddess Kund-ki-mata. The place where the shrines of Hithla Mata,

Kund-ki-mata and Hanuman are situated is known as Bhilon-ka-Khera. In the past it is supposed to have been inhabited by the Bhils. They are said to have gone away from there some years before the State of Jhalawar came into being (1834 A.D.). It is not known whence the Bhils came to the Khera or where they went away. Worship is offered still to the three deities by the inhabitants of Kyasara.

18. On the north-east of the temple of Shiva, at a distance of about a kilometre from it, under a Gular tree is the shrine of Mamoji Bhomia represented by seven stones. About 200 m further away is a shrine of Lal Mata represented by two stones placed under a Ber tree. On the eastern side of the temple of Shiva at a distance of about half a kilometre is the shrine of Takhaji represented by a stone slab of 30×30 cm carrying the figures of three snakes, installed on an earthen platform under a Khejra tree. In front of the platform is a small *havan kund* in which *homa* is performed once a year. On the right of Takhaji is another shrine of Bhomia. Towards the north-east of the temple of Shiva, at a distance of about one and a half kilometres, is the shrine of a Rajput hero of Sisodia clan named Jagmal. A little away from it is another shrine dedicated to another Rajput of the Gaur clan whose name is no longer remembered by the village people; all that they know about him is that he was from Mewar. At a distance of about half a kilometre from the temple of Shiva is a well, known as the Vadla-wala-kua (from its situation under a Banyan tree) and at a distance of about 30 m from it is a shrine dedicated to the deity, Devnarain.

19. A little away from Kyasara just adjoining its boundary on the north is a deserted village known as Kitiya, which is said to have been ruled formerly by a community named Anjana of which no trace is left now. Here are to be seen some *chabutras* or platforms dedicated to Hati, Shiva with his Nandi, and Hanuman. Worship is offered to them by the inhabitants of village Kyasara although Kitiya stands deserted for over two centuries.

Crematorium

20. The cremation ground is situated on the northern side of the village, on the bank of a stream where its boundary meets with that of village Kitiya. All the communities except the Naths cremate their dead at this place. Each community has demarcated by convention a separate area for cremating its dead. The Naths on the other hand bury their dead at a place which is at a distance of about 200 m from the temple of Shiva towards north-east.

Historical monuments

21. Apart from the Buddhist caves or stupas on the Kolvi hill, a reference to which has already been made, there is no other archaeological or historical monument in the village.

Sources of water

22. There are in all 27 wells in Kyasara. Out of these 5 are used for the supply of drinking water, 17 for purposes of irrigation and the remaining 5 are not in use. The most important of the wells of drinking water is the Bat-baori which is situated at a distance of about 15 m from the temple of Shiva. On one side of this well is a stair-case and on the other side is installed a pulley, with the help of which water is drawn out. This is said to have been constructed more than six centuries ago by a Rajput of the Bhati clan. The water is available at a depth of 10.5 m during summer. During the rainy season, however, it rises up and water is available at the depth of about 1.5 m. There is another well which is also an old one, though not as ancient as the Bat-baori. One Thakur Raghunath Singh affected repairs to it some 60 years ago. Another important well which serves for the supply of drinking water is the one which was constructed in the year 1898 A. D. by three Rajputs namely Kesar Singh, Man Singh and Sarup Singh. Another well was constructed in the year 1946 by two Rajputs, Ram Singh and Bhairon Singh. Chamars are not allowed to draw water from the aforesaid *baori* and wells. They have a separate well of their own which was constructed in the year 1961 and is known as Chamaron-wala-Bera. Prior to the construction of this well the Chamars used to fetch water from the irrigation well known as Chauvania kua, constructed in the year 1875 by one Rod Singh Rajput.

Welfare and administrative institutions

23. Apart from the Primary School and the statutory Village Panchayat there is no other welfare institution in the village.

Market

24. There is a small grocer's shop owned by an Oswal (Mahajan) in the village in which articles of day-to-day necessity are stored by him. Nearest business centre is, however, at Dag where a weekly *hat* (market) is also held every Monday. The village people obtain their requirements from Dag.

Origin and history of the village

25. The village is ancient one and people attribute to it mythological associations. It is believed that King Janmejaya, son of Parikshita and great grandson of Arjuna performed a *yajna* to avenge the death of his father, who was bitten by the great snake Takshaka. Janmejaya took into his mind to destory the entire progeny of snakes and all but one were burnt at the ceremonial *yajna* which is said to have been performed at Kailashpuri (district Udaipur). As a result of the sin which was involved in the destruction of the race of the snakes, Janmejaya was haunted by a curse due to which he suffered from leprosy. Thus afflicted, Janmejaya sought succour and he was advised by Maharshi Shukdev to go to Avantika (modern Ujjain) and offer worship to Mahakaleshwar Mahadeo there. On arrival at the place, Lord Shiva appeared before the king in his dream and asked him to search for the hidden linga in the jungle nearby where, he said, he would be guided in his task by one of his *ganas* in the form of a *shukar* (swine). The King, acting on the advice of the god. directed his footsteps in the direction of the jungle wherein he came across a swine suffering from leucoderma. Janmejaya persued the swine, which by the afternoon arrived at a bund near a hillock and took a dip into it after jumping over a thumb shaped linga of Mahadeo. To the great astonishment of Janmejaya, the swine got rid of the disease and regained the normal condition. Janmejaya followed suit and got rid of leprosy. Having thus secured redemption by the grace of Lord Mahadeo, he named the linga as Kayaverneshwar Mahadeo meaning Lord Shiva who had brought about a change in the pigment of his body. Out of the greatfulness to the deity he erected a temple at the place, and the village derived its name, Kyasara, from the name of the deity.

26. According to a more recent account an ascetic named Dharamnath, a follower of Satnath Panth of the Nath Sampradaya, came to this place from Dharnodhar in Kutch for pilgrimage in the Samvat year 1252 (1195 A.D.). He is said to have liked the place and settled here. His disciples also came and settled near him. Naths were at that time staunch ascetics and celibates. Some four centuries after this event a Rajput prince of Malwa who married a Kalbi woman and consequently was deprived of his patrimony is said to have come and became disciple of the Nath Mahant (Abbot) of Kayaverneshwar temple. In course of time he succeeded to the office of the Mahant of this shrine. Another version is that the prince, sometime after his initiation, went to fetch water from the well where a woman, who was already drawing water from the village well, felt attracted towards him. She spent a good deal of time in conversation with him. When she returned home, her mother-in-law asked her the cause which made her tarry so long. The woman replied that a person with a unique personality had come and was staying at the well outside the village and that she kept on looking at him. The mother-in-law was greatly infuriated at what she said and, turning her out of the house, she asked her to go and follow the footsteps of the person with whom she felt infatuated. The woman was in a sad plight. She returned to the prince and narrated to him her woeful story. The person consoled her and said that as he was the cause of her affliction he would not mind her staying with him and he kept her as his mistress. Ultimately when he succeeded to the office of the Mahant he kept her as his wedded wife and the followers of the sect also since then gave up following ascetism and became householders.

27. As regards the other communities, Rajputs are said to have come some six centuries

ago from Sindh to escape persecution by Muslim invaders there. The households of Brahmins, Dholis, Balais and some of Chamars followed soon after. In course of time the Suthar, the Darzi, the Kumahar and the Nai communities also came and established themselves as serving classes. It is believed that more than a century has elapsed since they came to this village. A Brahmin family came to the village from Dag just eight years ago having received a donation of 12 acres of land from a Rajput lady. One Chamar household came from Ghardan, a village in tehsil Dag about 20 years back to earn its livelihood. The Teli household came from village Rounija, 16 km away from Kyasara some 70 years ago. An Oswal (Mahajan) family came from Avar, also in tehsil Dag and settled here not more than 5 years back.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Kyasara, as has already been stated, is a multi-community village. Twelve communities are residing there of whom the Rajputs are the most numerous constituting 47.86 % of the entire population. Next come the Naths (19.26 %), then the Chamars (13.04 %), the Brahmins (3.89 %), the Suthars (3.31 %), the Nais (2.14 %), the Balais (2.14 %), the Dholis (1.36 %), the Mahajans (1.27 %), the Kumhars (0.97 %) and the Telis (3.11 %).

Rajputs

29. The Rajputs of Kyasara are categorised as Sondhia. They claim to be Sisodias having connection with the illustrious house of Mewar.



They explain that they are called Sondhia as their ancestors originally belonged to Sindh and came from there during the medieval times. They had to leave their homeland because of the persecution by the Muslim invaders. The entire region round Kyasara in which they settled came to be known by the name of Sondhwad. In the Imperial Gazeteer of India (Provincial Series, Rajputana, 1908) it has been stated that Sondhias are of "probably mixed descent". They are described as "ignorant, immoral and given to cattle lifting". The basis for these observations is not wholly explicable, nor does it lie within the compass of this monograph to support or dispute the aforesaid view. All that can be said is that the Rajputs having come from Sindh and having no ostensible mode of livelihood might have indulged in some anti-social activities when law and order was in a very unstable condition in those turbulent times. The Rajputs of Kyasara, however, are of a sturdy built, and appear to be good, peace-loving persons and are leading a settled life and it would perhaps be unjustified to lay any aspersion on them now. Agriculture is their primary occupation and none of them indulges in any kind of anti-social activity.

30. The most popular person amongst the Rajputs of Kyasara is one Shri Gesu Lal who is at



present an invalid. He had some trouble in his right leg when he was about ten years old and had

to undergo a major operation at Indore, now in Madhya Pradesh, in which his leg was amputated. Since then he can move about only for short distances with the help of crutches. Most of his time he spends sitting and poring over religious books and in discussions with his visitors on all sorts of topics. He is held in high esteem by all the communities of the village and he was elected as the first Sarpanch of the Statutory Village Panchayat. He held the office creditably for some time but, having felt that he could not do full justice to the job, he resigned and recommended another person Shri Shanker Nath a member of the Nath community as his successor to the responsible post.

Naths

31. Next in numerical strength come the Naths who claim to be the followers of Matsyendranath and Gorakhnath who were contemporary. The word *nath* has been used in Atharva and Taittriya Brahmin to mean protector or a giver of asylum. It has been used in the Mahabharata as a synonym for *swami* (master) and *pati* (husband). In Jain and Vaishnava works the term denotes the Supreme Being. The Shaiva cult of the mediaeval times developed into the form of Nath Sampradaya and since then the word *nath* has come to mean Shiva. This sect is also known as *Siddha Mata*, *Siddha Marg*, *Yoga Marg*, *Yoga Sampradaya*, *Avdhoot Marg* and *Avdhoot Sampradaya*. The followers of this sect are known as Naths, Yogis, Gorakhnathi, Darsani and Kanphata. The first name has already been explained. The second refers to their traditional practice of Yoga ; the third to the name of their reputed founder ; the fourth to the big earrings which are one of their distinctive marks ; and the last to the unique practice of perforating their pinna.

32. The Nath sect evolved by Gorakhnath is divided into twelve sub-divisions. According to one legend Shiva started twelve sub-divisions of this sect ; and the same number of sub-divisions were started by Gorakhnath. There used to be frequent quarrels between them. To avoid further troubles Gorakhnath abolished six sub-divisions from each of them ; and started the *bara panthi shakha* which is still found. According to another legend Shiva started the eighteen sub-divisions and Gorakhnath started twelve. Gorakhnath abolished twelve sub-divisions started by Shiva and six started by himself for the reason given above ; and started the *bara panthi shakha*.

33. The names of the twelve *panthas* or sub-divisions retained by Gorakhnath vary considerably in different accounts on Naths. Even in Kyasara there was found some variation. Following are the names of the twelve *panthas* or sub-divisions as quoted by some of the Naths of this village :

1. Satnath Panth	2. Dharamnath Panth
3. Nateshvari Panth	4. Kapilani Panth
5. Ram Panth	6. Ai Panth
7. Pao Panth	8. Dhvaj Rawal Panth
9. Bairag Panth	10. Gangnath Panth
11. Pagal Panth	12. Kanthar Panth

34. Besides these twelve *panthas*, there are many sub-*panthas* which are sometimes counted as the main *panthas* by many ; and it is the main cause of variation in the list of the twelve *panthas*. Some of the sub-*panthas* are as under :

1. Hari-Bharang	2. Udainathi
3. Charpatnathi	4. Varanjogi
5. Kashay	6. Amarnathi
7. Bhringnathi	8. Kayiknathi
9. Aryanathi	10. Gaini or Gahiminathi
11. Papank	12. Ardhanari
13. Kumbhi Das	14. Payalnathi
15. Philnathi	16. Niranjannathi
17. Kambhaj	18. Nayri
19. Taraknathi	20. Darianathi

35. The oldest description of the Yogis is found in Rigveda*. In twenty out of the one hundred and eight upanishadas, we not only find the importance of Yoga but its detailed description

* Rigveda 10.11-136. 1-7

also*. At the time of Buddha we find a great number of the followers of Yoga. Even Buddha and Mahavira looked kindly on Yoga. The famous *Yoga Sutras* of Patanjali were written possibly in the third century B.C.$ Yogic practices are frequently alluded to in the Mahabharata×. In the epics Ramayana and Mahabharata are to be found pictures of hermitages famous for their ascetics who acquired supernatural powers through practices of Yoga and Tapa (mortification of the body by unnatural inhibitions of one's desires). The Yogis are the residue of the ancient Shaivite sects which began as philosophies and became an ascetic order later@. The chief of the Shaivite sects which preceded the Kanphatas were the Pashupata, the Lakulisha, the Kalamukha and the Kapalika, all of which are essentially Pashupata. The Kanphatas share many things with the earlier orders and do not differ much from them+.

36. Among the finds of the Indus Velly civilisation were some terracotta figures depicting a Yogi. Some authors have concluded from this that the knowledge of Yoga and Shaivite sects were in existence even before the Vedic era. But in the Banbhatta's Kadambini, which is said to have been written in the 8th century A.D. and also in Maitraiyiupanishad, which dates even before it, there is no mention of the Kanphata Yogis++.

* These are-(1) Advayatarakopanishad (2) Amratanadopanishad (3) Amratabindupanishad (4) Ksurikopanishad (5) Tejobindupanishad (6) Trisikhibrahmopanishad (7) Darsanopanishad (8) Dhyanabindupanishad (9) Nadbindupanishad (10) Pasupatabrahmopanishad (11) Brahmavidyopanishad (12) Mandalabrahmopanishad (13) Mahavakyopanishad (14) Yogakundalyupanishad (15) Yogacudamanyupanishad (16) Yogatattvopanishad (17) Yogasikhopanishad (18) Varahopanishad (19) Shandilyopanishad (20) Hamsopanishad.

$ Chaturvedi Parsuram. "Uttari Bharat ki Sant Parampara"-p. 55.

× In Vana Parva and Udyoga Parva.

@ Hopkins 'Religions of India' (as quoted by Briggs G.W. in "Gorakhnath and the Kanphata Yogis". p. 218)

+ Briggs. G.W. "Gorakhnath and the Kanphata Yogis"-p. 218-19.

++ Dr. Singh. Mohan. 'Gorakhnath and the Mediaeval Mysticism'-p. 15.

37. The institution of piercing the pinna is attributed to Gorakhnath. It is said that Shiva ordered his consort Parvati to split the pinna of Gorakhnath and thus the practice arose. According to another legend the *kundals* were first given to Shiva by Shakti. Some trace the practice to Matsyendranath, who got this practice from Shiva as a special grant on his own request, while others maintain that when Matsyendranath was born as a fish, he was discovered to have had rings in his ears. This practice is traced to others as well. It is said that Bharthari (Bhartrihari) got his ears pierced by his Guru Jalandharipa as a mark of distinction, on his own request.

38. The practice of *hathayoga* is also said to have been started according to some by Gorakhnath along with the practice of piercing the ears, and by others by Markandeya Rishi. It should be noted, however, that the technique of Gorakhnath resembles more the *sahajyoga* then the *hathayoga*.

39. In many of the temples at Salsette, Elephanta and Ellora the principal figure is Shiva with earrings such as are still worn by the Kanphata Yogis; and the walls are covered with ascetics in various *asanas* (postures). The cells attached to some of the caves are also indicative of Yogis' residence, and one of the caves at Salsette is named as Yogishvara, as Lord of the Yogis*. Even before the 16th century A.D. these Yogis organised themselves in armed units ; and they used to move about the country in large bands. They were a dreaded and their arrogant demands were unhesitatingly granted. In the time of Guru Amar Das (1552-1574 A. D.) there was trouble between the Sikhs and the hitherto powerful Yogis $. Their power in Kutch was broken about the middle of the 16th century by Atits of Junagarh. Before that time they held several places and seized Atits and other Sadhus

* Transactions of the Literary Society of Bombay Vols. I and II (as quoted by Wilson H.H. in 'Religious Sects of the Hindus')

$ Liffe Macan and Arther Mase. 'The Sikh Religion, its Gurus, Sacred Writings and Authors'. Vol II p. 139-40.

going on pilgrimages and forcibly split their ears. Atits are regarded *Dasnamis* who revere Dattatraiya.*

40. There are said to be 9 Naths or masters of the Nath sects; 8 of whom, according to 'Gorakh Siddhant Sangraha', live in eight directions with Adinath in the centre. Different names are given to these in different works and by different persons as is the case with the names of the twelve *panthas* or sub-divisions of this sect referred to earlier. Following are the names of the nine Naths, as reported by a group of Naths in Kyasara@.

1. Onkarnath (Adinath)	2. Udainath
3. Satnath	4. Santoshnath
5. Achambhenath	6. Ganeshnath
7. Chauranginath	8. Machchhendranath (Matsyendranath)
9. Gorakhnath	

In the other list of the Naths as reported by the other group in the village, Ganeshnath has been replaced by Kantharnath $.

41. The leading Acharyas (saints) of the Nath Sampradaya are called Siddhas. There are said to be 84 Siddhas, the names of which have been mentioned differently in different works. Different lists of the Buddhists and the Shaivites, however, contain many common names.

42. Some of the Naths claim that they receive none but the twice born into their sect, while others admit that Shudras are also received. On the basis of references quoted by Briggs, it can be said that persons from all castes and religions are admitted in their sect ★. The Yogis are casteless persons, there being no restrictions upon eating, drinking and smoking, after initiation. It is, however, true that the Hindu Yogis refuse to eat with their Muslim counterparts.

43. Initiation rites of the Naths can roughly be divided into two stages. The first is a probationary period of discipleship in which an initiate is called Aughar, and in the second the ears of the Aughar are splitted, and he becomes a full-fledged Yogi. There is a class of Gorakhnathis who always remain Aughars. After the initiation a Yogi may elect to become a militant Yogi vowed to celibacy or become a *grahastha** i.e. a householder.

44. Naths have a number of accessories like most Indian ascetics. One of these is *dhuni* (fire). It is kept lit all the time at all shrines and monesteries and even in homes. The ashes of *dhuni* are smeared over the body by the Naths who are not householders. This is said to protect the users from vermin.

45. Naths wear a sacred thread known as *Singnad Janeo* round their necks. The Janeo is made of black wool to which a small horn shaped instrument, *Singi*, is attached. It is made of the horn of a deer and is blown at the time of service.

46. Some Yogis wear a special rope made of black wool or Moonj (a grass) round their waist. It is known as *Mekhala* and they fasten it to their loin cloth, called *Arband Langot Nag.*

47. Sometimes sacred cord called *Halmatanga* is worn by some Yogis. Wearing it a Yogi can neither sit nor standstill, but must keep his body in motion. Wearing of this cord is a matter of choice rather than of compulsion. None of the Naths of Kyasara has ever worn it.

48. Yogis who do not wear the sacred thread *Singnad Janeo* are not rare. A Yogi who has attained unusual spiritual eminence may discard the use of the sacred thread and earrings as well, saying that he wears them invisibly.

49. The Kanphatas also carry a *khappar* (begging bowl) a wallet, fire-tongs *(chimta)*, a staff and a crutch. A conch shell is used by Yogis in worship.

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* Indian Antiquaries–Vol II p. 9 (as quoted by Briggs. G.W. 'Gorahknath and the Kanphata Yogis p. 24).

@ See Appendix.

$ See Appendix.

★ Briggs. G.W. 'Gorakhnath and the Kanphata Yogis' p. 24.

* That he need not remain in the monastery is allowed by the 'Hatha Yoga Pradipika'.

50. The Naths use rosaries of Rudraksha (berries of the tree *Elaeocarpus ganitrus*). One such rosary is hung around the neck and consists of thirtytwo, sixtyfour, eightyfour, one hundred and eight or even of more berries. A smaller one, having eighteen or twenty berries, is worn round the wrist or the elbow. This is called *Sumarni*. It is often carried in hand. Beads are also used in worship as a check on the memory while repeating incantations. The word *Rudraksha* means an eye (*aksha*) of Rudra (Shiva) and might refer to his third eye. Rudraksha berries are found with faces between one and twentyone in number and special significance is attributed to each by the Yogis*.

51. Necklaces made of beads of glass or china are worn by the Yogis, but without any special significance.

52. Various marks are placed on the forehead by the Yogis e.g. *Tripund* (Trident mark), black horizontal lines and dots, red circles etc. to represent Shiva, Bhairon and Hanuman, etc. The mark on the forehead is the sign of the *Ishta Deva* (personal deity) of the Yogi.

53. A person who gets his ears pierced successfully puts on the ochre garments for the rest of his life. Those who worship Bhairon as the chief deity, put on black garments. The practice of putting on the ochre garments is said to have been started by Parvati, consort of Lord Shiva, who dyed a piece of cloth in her own blood and presented a robe made of it to her favourite disciple Gorakhnath$.

54. Nath Yogis also keep with them a puzzle made of chips of wood and thread or pieces of wire. It is commonly known as *Dhandhari* or *Gorakhdhanda*. There is a small hole in its centre in which a cowry is introduced and it moves freely between the wires of the *Dhandhari*. He, who knows the secret, can take it out without any difficulty. It is said that the cowry represents the soul and the *Gorakhdhanda* the world. It is believed by the Naths that he who knows the way taking out the cowry can free himself from rebirths and can thus achieve salvation.

55. The householder Naths are not very particular about carrying all the aforesaid emblems or accessories. Wearing *Singnad Janeo* is, however, obligatory for the followers of the Nath Panth. They generally keep rosary of Rudraksha also.

56. The Naths of Kyasara belong to the Satnath Panth. The temple of Kayavarneshwar



Mahadeo is the common property of the village as a whole and the Naths enjoy the right to priesthood and are entitled to income derived from *charahava* i.e. the presents made to the deity. This is shared by the Nath families of the village. The responsibility for the performance of worship in the temple is also shared by the Nath households according to mutual agreement. They perform their duties by turn during which period the expenses over the performance of the *puja* (worship) are met by the family concerned. There is no Mahant (abbot) in the temple. Now-a-days some of them have entered into Government service and also got themselves elected to public bodies.

* See Appendix

$ See Appendix

Brahmin

57. The one caste that pervades all India is the Brahmin. They have held the monopoly of performing priestly duties for all Hindus except for some of the lowest rank, who employ officiants drawn from their own or from some other group of the same standing. It would, however, be a mistake to class all Brahmins as priests. Many of them freely engage in all callings which do not involve personal pollution and are found in large numbers in active occupations of agriculturists and professional classes of merchants and some in clerical employment and as policeman too. It would also be an error to suppose that all Brahmins form one homogenous group. Sub-groups of Brahmins are practically independent of each other, they do not freely intermarry and interdine, and occupy very different positions in the social scale.

58. The offices of the Brahmins include all that part of his religion which the Hindu values most highly the initiation rites after birth, the ceremonies attending marriage and the obsequies which assure him a place in heaven.

59. The Brahmins of Kyasara call themselves Jodhpuria Brahmins. They are considered to be of a lower status by other Brahmins as widow re-marriage is permitted among them.

Suthar

60. The word Suthar is a corrupt form of the Sanskrit *Sutradhar* meaning one who guides the actions of the players in a drama or the one who holds the thread of the puppets. Suthars claim their descent from Vishwakarma, the architect of the clestial beings as mentioned in Bramh Vaivart Puran. Some consider them to be the offspring of Vishwakarma from a Shudra woman. According to Col. Tod, Suthars originated from Deceo son of Maipal grandson of Makur and great-grand-son of Tunno. There are many exogamous sub-divisions in which the community of Suthars is divided. Some of them are Bamania, Jangda, Purbia, Mewara, Dhaman, Chabra, Lodia, Asan, Jol, Gopal, Kejal, Gaur etc. Suthars of Kyasara belong to the Mewara sub-sect who claim descent from Maharshi Bharadwaj, son of Vishwakarma.

Oswal (Mahajan)

61. Oswal (Mahajan) household belongs to the Lodha *gotra* of Oswal Jains. The head of the family owns a shop in the village.

Darzi

62. Darzis are divided into many sub-divisions such as Juna Gujarati, Nava Gujarati, Mewara, Marwara etc. They do not intermarry. The Darzis of Kyasara belong to the category of Juna Gujarati which sect is subdivided into a number of exogamous *gotras* some of which are as follows :

1. Panwar 2. Solanki 3. Makhwana
4. Parmar 5. Rathor 6. Parihar

Kumhar

63. The word Kumhar is derived from the Sanskrit *Kumbhakar*, one who makes earthen pots. Kumhars also trace their descent from Vishwakarma and they are known as Prajapati which means the creator. The Kumhars belong to a very useful service class so that they are found in most of the villages in Rajasthan. Their social status is, however, not very high perhaps because of their use of the donkey as beast of burden. Kumhars are divided into a large number of endogamous groups such as Marwara, Mewara, Songaria, Nathalia, Golia, Gujarati, Malvi, Purbia and Maru, which perhaps bear reference to the territory from which they originated. Kumhars of Kyasara belong to the Marwara sub-division, which is further subdivided into many exogamous *gotras* such as Jinwal,Tanwalia, Rathor, Pindali etc.

Teli

64. Telis are designated as such by their profession of extracting oil from oil-seeds. They have, however, formed themselves into a caste. They are considered fo be of three kinds - (1) Tawania Teli, who heat the oil after extraction

from the *ghani* and then sell it, (2) Kasia Teli who sell the oil directly after it has been extracted without heating it; and (3) Muslim Teli. The Telis of Kyasara belong to the second group. They accept the daughters of Tawania Telis in marriage but do not offer their daughters to them. The two divisions of Telis are subdivided into a number of exogamous *gotras* which resemble those of the Rajputs.

Nai

65. Nais are barbers by profession. Nais constitute a very important class of the Hindu community. A Nai renders the most essential services on the occasions of birth, marriage and death ceremonies. He is sent as a call-man or messenger on these occasions. When a feast is held he goes from house to house and communicates invitations to the people from the host. He supplies leaf platters *(pattals)* and leaf-cups *(donas)* in which dinner is served to the guests. A Nai woman serves as a midwife and attends deliveries. A Nai acts as a quack surgeon too.

66. The Nais are divided into a number of clans and sub-clans which resemble those of the Rajputs.

67. The Nais of Kyasara belong to the Parmar *gotra*. It is considered to be an auspicious thing to meet a Nai with a mirror in his hand while one is setting out on a journey.

Balai

68. The Balais have got very low status in Hindu society. They are ranked a little higher than the Chamars. They are also known as Mer. Balais are divided into a number of exogamous *gotras* such as Chauhan, Rathor, Parihar, Parmar, Solanki etc. The Balais of Kyasara belong to the Solanki *gotra*. Formerly the Balais used to hold a Government office of Gaon Balai or Gaon Bhambi which was of some importance. All the messages or orders of the Government of the day used to be announced in the village through Gaon Balai or Gaon Bhambi. That office is no longer in existence. It ceased with the formation of the State of Rajasthan and the merger of the various princely States into it. The Balai families of Kyasara earn their livnig by agriculture. Balais are considered to be untouchables by the Rajputs, the Naths, the Brahmins, the Suthars, the Mahajans, the Darzis, the Kumhars, the Telis and the Nais.

Chamar

69. The word Chamar comes from the Sanskrit *Charmakar*, a worker in leather and hides. The Chamars claim origin from Brahmins and cite some mythological stories as to how they became degraded. According to one seven brothers belonging to Brahmin community were cooking their food when a calf happened to fall into the fire and died. After a great discussion as to who was to remove the carcass the youngest brother volunteered to carry out the job. The poor fellow was, however, excommunicated by the others for doing the thing which others had refused to do. In course of time the progeny of the youngest brother formed itself into a community. On their own they took to the profession of the cobbler and were called Chamars.

70. The Chamars are subdivided into a number of endogamous sub-castes such as Bhola, Purbia, Jatia, Baranjia, Jangad and Herwal. The Chamars of Kyasara are of Jangad sub-division. The Jangads are further divided into exogamous *gotras* some of which may be mentioned here: Jogchand, Bamania, Honawati, Rathor, Hiwaya, Baklaya, Parihar, Parmar, Kaleria, Khalwal, Ghorwal, Ralati, Katoria, Mal, Holanki, Halawa, Niajaia, Jajam, Dab, Lakuna, Vagana, Hidra, Rangoda.

Dholi

71. A Dholi is one who beats a drum. In every village there are to be found a few households of Dholis who play on drum on all festive occasions. They serve the higher communities by offering their services on the occasions of birth, marriage and festivals and are paid in grain for their work. The Dholis trace their origin from

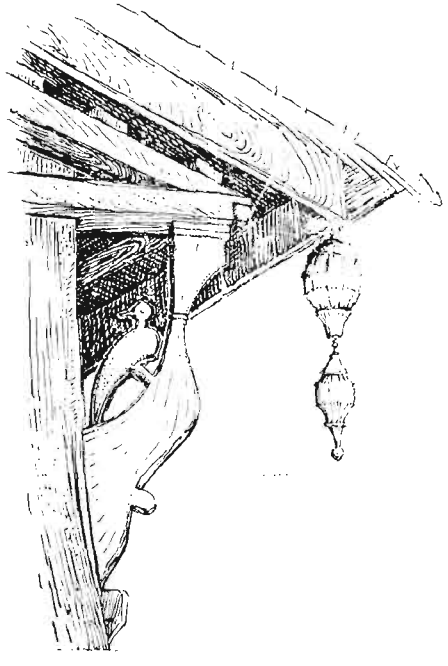
Rajputs. They are divided into *gotras* which, to a certain extent, confirm their claims. Some of their *gotras* are Panwar, Chauhan, Bamania, Nag, Kachrawat. The Dholis of Kyasara belong to the Kachrawat *gotra*. The Dholis occupy in caste hierarchy a status higher than that of the Chamars. They are, however, considered as untouchables.

Language

72. The dialect of the area in which the village lies is known as Sondhwadi from Sondhwad by which the area, the southern portion of the Jhalawar District, is designated. Sondhwadi is a form of Malwi which falls under central-eastern Rajasthani group of languages.

Housing

73. Except for the main temple of Shiva and one residential house which is a masonry structure, all houses in the village are made of stone and mud. They have a rectangular base and gabled roof. The side-walls are made of stone and mud. The roofs are either thatched or of burnt-tiles arranged over a bamboo network. Beautiful and artistic wooden brackets are

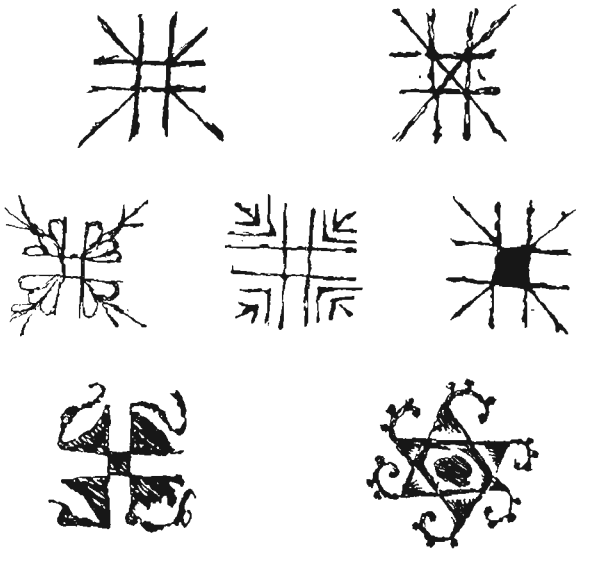


attached to the side walls to give support to the projecting roof. The floor is also made of mud and coated with cow-dung. All the houses are single storeyed and are constructed on a raised level with a plinth varying from 30 cm to 1 m in height. Out of the total of 94 houses, 19 have thatched roofs, 15 have roofs partly thatched and partly tiled, and 60 have roofs wholly of tiles.

74. Twenty households have separate kitchens provided in them and 91 households have separate cattle-sheds. 14 households are provided with a separate room which is used for sitting and reception of guests. Forty-three households have sheds extended beyond the living rooms which are used for sitting, sleeping and other sundry purposes. The following table gives an idea of the accommodation available in the village houses:

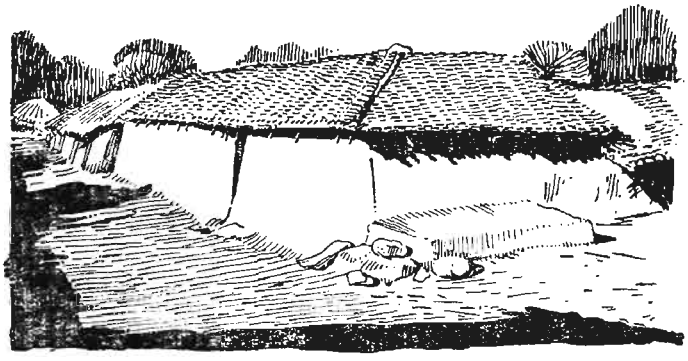
Number of rooms	Total Number of households	Number of persons				
		1	2–3	4–6	7–9	10 and over
One room	34	2	11	20	1	–
Two rooms	43	–	7	24	12	–
Three rooms	11	–	–	4	2	5
Four rooms	5	–	1	1	2	1
Five rooms and over	1	–	–	–	–	1
Total	94	2	19	49	17	7

75. The walls of the houses are plastered with mud and cow-dung or white-washed. On festivals and ceremonial occasions they are

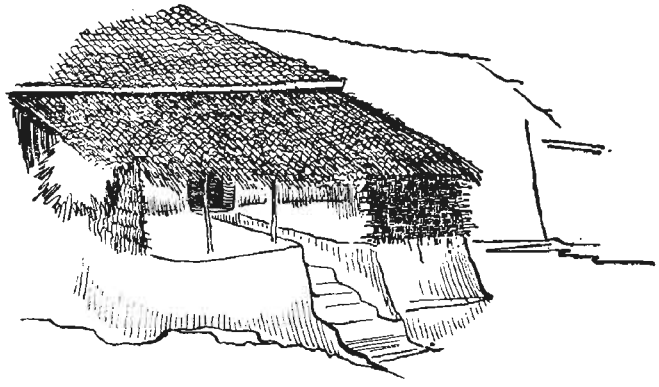


decorated with various animal figures and floral and geometrical designs. When a new house is

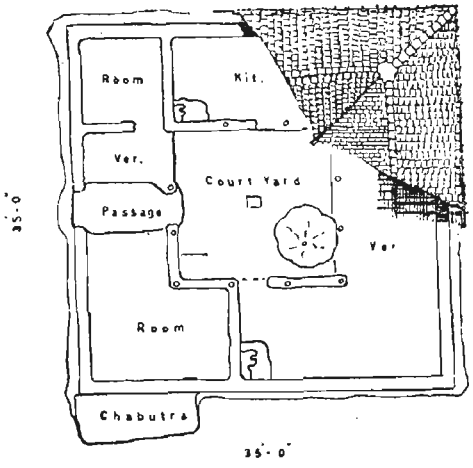
constructed a Brahmin is consulted who fixes up the auspicious day and time for starting the construction of the house and entry into it on its completion. A feast is held at the time of entering the house for the first time at which the members of the community and friends of the family are invited.

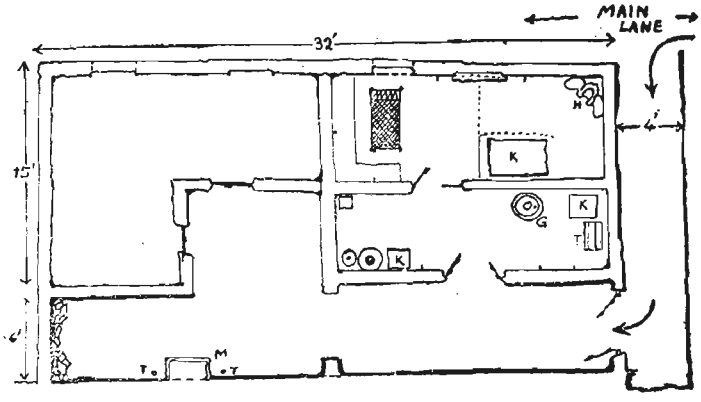


Elevation and ground plan of a Rajput's house

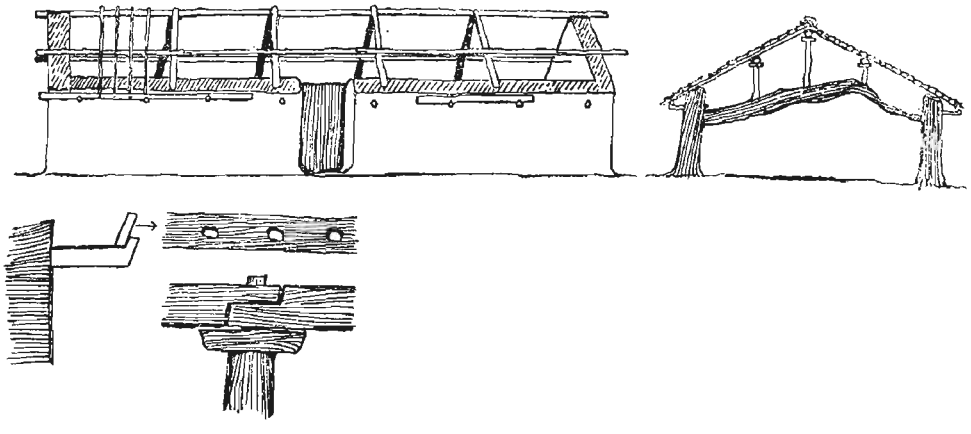


Front view of a Rajput's house





Ground plan of a Nath's house



Front elevation and side elevation of a Nath's house

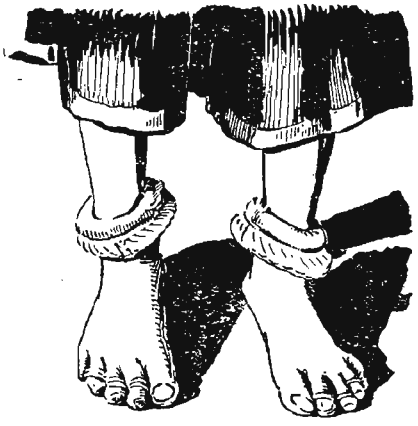
Dress and decoration

76. The usual dress for males in the village is *angarkhi* (a sleeved vest with strings that are tied in the front) or shirt to cover the body, *dhoti* which is worn round the waist to cover the lower part of the body; and turban for headgear. On festive occasions and marriages they dye their turbans in red, pink or yellow colours, otherwise they put on white clothes. The women put on *angi* or *choli*, *loogri* (scarf) and *ghagra* (skirt). The *loogri* is dyed in a fast colour and the *ghagra* is made of dark chintz. Widows put on clothes of black or dark brown colour. Men do not wear their hair long. Old men get their hair cut with razor, young ones with machine or scissors. Women arrange their hair into plaits and tie them in a tuft at the back. Widows, especially of the Naths, get their hair cropped.

Ornaments

77. Males, wear *murkis* (rings) in the lobes of their ears and *beenti* (ring) in the finger. Some of them put on silver buttons on their shirts. Women use *borla* on their forehead. It is a common symbol to show that a woman is married and her husband is alive. Rajput women wear *borla* of gold while other communities have it made of silver. Another ornament used for decorating head is the *jhela* which is made of chains and at its middle hangs the *borla*. The two parts then hang by the sides of the forehead and are either tied to the tuft of hair at the back or to the rings in the ear lobes. The ornament for the nose is the *nath*. The Kumhar women do not put on this ornament. *Hansli*, also called *khungali*, is worn round the neck ; it is a silver ornament made of thick wires. On the forearm they wear *dhyodio*, *bangdi* and *churla* (bangles) and on the upper arm *kada* or *bajuband*. The bangles are made of coconut shell which carry strips of silver around them. Silver rings are worn on fingers and silver chain on the waist which is called *kandhora*. The ornaments for tha legs are *kadi* and *aunwla*. Rings called *bichhia* are worn on toes.





Dietary habits

78. The staple food of the villagers is maize and jowar. Wheat is used only on festive occasions and for entertaining guests. The medium for cooking is ghee, oil of poppy seeds

or sesamum. Poppy seed is in common use in the district of Jhalawar. Apart from the use of oil extracted from the poppy seeds, the seeds are crushed into powder and delicious dishes of pudding are prepared of it. During summer it is soaked in water during night and early morning the next day crushed into a paste and syrup prepared by mixing sugar with it. This is considered to have invigorating effect. Vegetables are very few and available only during the rainy season. *Torai*, *karonda* and *loki* (pumpkin) are available during and immediately after the rains and *mooli* (radish) is available during the winter. Pulses of *arhar*, *chaula* and *moth* are also used. Excepting the Rajputs, the Balais, the Chamars and the Dholi, all other communities of the village are vegetarian. The non-vegetarians have mutton and pork whenever available. The Chamars formerly used to eat the flesh of dead animals but for more than a decade they have been abandoning this practice.

79. Food is taken generally thrice a day. Some people have it only twice. Children are fed 3 or 4 times a day. The usual menu for morning and evening is bread of maize or *jowar* and *rabdi* (which is prepared by boiling *jowar* or maize flour in butter milk) and *dal* (pulse). Those who can afford do take milk during the night. A special preparation of maize flour is known as *dhonkla*. It is eaten in winter and is prepared by kneading the maize flour in a solution of *sajji* and boiling the flat balls or cups made thereof in water. They are then eaten with sesamum oil and butter milk or *dal*.

Stimulants and narcotics

80. Tobacco is in common use among all the communities in the village. They smoke it in *chilam* or *hukka*. Many people mix lime with tobacco and chew it. The Rajputs, Balais and Chamars are addicted to liquor. They take it in large quantities on all festive occasions. The drugs used are hemp and opium. Hemp has been employed for centuries as the favourite intoxicant in several eastern countries. Hemp plant is found in three forms. The dried leaves and stalks are *bhang*, the flowering tops are *ganja*. Formerly the resin which exudes from the leaves and branches, known as *charas*, was also copiously smoked. Its sale has been prohibited throughout the country for many years past.

81. When taken in large quantities hemp is said to affect the brain producing excitement and hallucinations, but if taken in small doses, it causes pleasurable sensations and gives a refreshed feeling and makes the person gay and joyful. Under its influence intoxication is caused and the person loses self-control and sense of time. He talks a lot and laughs at everything. Sometime delirium is caused and it is accompanied by muscular excitement and followed by sleep. The drug acts as an aphrodisiac; and a syrup of its leaves with pepper, almonds and cardamum is daily indulged in in morning and evening, and many Naths are said to be addicted to swallowing small balls of crushed hemp leaves and pepper. Poisoning from hemp is rare. Persons addicted to it can smoke 15 gm of it daily without any apparent evil effect.

82. Opium is an indigenous drug of great antiquity. Opium eating is also indulged in by many old people but sparingly and with discretion. Its abuse is rare. Its use is said to prevent chills. Suckling mothers administer it to infants in very small quantities to put them to sleep while they are at work.

Weapons

83. People carry big sticks in their hands. They are made of solid bamboos. Their lower ends are embellished with wires and heavy rings of iron. Rajputs carry cutlasses and daggers with them. Some of the households are in possession of muzzle-loaders also.

Musical instruments

84. The *dhol* and the *dholak* are the only musical instruments that are commonly in use in the village. The *dhol* is made of a big wooden cylinder and is covered with goat's skin at both the ends. The *dholak* is a smaller drum and is played on by women folk. In the temple bells

and metallic gongs are sounded. Conch shells are also blown. *Manjira* (cymbals) and *khartals* (brass discs fixed in wooden frames) are also used when people sit together and sing *bhajans* and *kirtans.* Recitation of sacred books is accompanied by harmonium and tabla.

Life cycle

85. The usual age for commencement of menses among the girls is 13 or 14. No ceremony is performed at the time of conception or during the period of pregnancy. Pregnancy is detected by cessation of menses and gradual enlargement of breasts and formation of a dark pigment around the nipples. During pregnancy the prospective mother is not allowed to undertake hard manual labour. Cases of abortion and still-birth are very rare. It is considered as a great sin to abort, and cases of intentional abortion are unheard of. When abortion or still-birth occurs in the ordinary course, it is attributed to ill-luck and special prayers are offered to the family gods and goddesses to prevent the recurrence of such unfortunate incidents.

86. Barrenness in a woman causes a good deal of anxiety among the family members, and worship is offered to the village gods and goddesses and vows are kept for the removal of barrenness. Great jubilations are held if a woman conceives for the first time in an advanced age.

87. There is no trained nurse or midwife in the village. A barber woman attends the delivery. She is given 4 kg of grain on the birth of a baby and one *loogra* also when it is a male one. Amongst the Chamars, the Balais and the Dholis old and experienced women of the community attend to deliveries. They do not charge any thing for their service. Umbilical cord is cut with the help of a sharp knife. The placenta is burried in a deep hole in the apartment in which the delivery takes place. Immediately after the birth, the baby is given a concoction known as *janam ghutti.* The baby is then washed with warm water and wrapped in warm clothes. The mother is given bath after 5 or 7 days. The period of pollution is governed by the position of stars in the ascendant at the time of the birth of the child. Sometimes the period is as long as 27 days. This is fixed in consultation with the Brahmin priest ; and when it is over, the mother of the newly born babe is given a ceremonial bath after which worship is offered to the Sun god. The women who are invited to attend the ceremony sing songs and are given boiled jowar called *bakalyan ghoogri* by way of present.

88. No ceremony is performed when the child is first taken out of the house nor when a name is given to it. Name giving is done within 2 or 3 months of the birth and it is proposed by some near and elder member of the family. The child is breast fed by its mother for about a year and afterwards it is gradually given some semi-solid food. Among the Naths when the child is in its 9th month, a ceremony called *botna* is performed. The child is fed with boiled rice for the first time. Among other communities no particular ceremony is observed on such an occasion.

Mundan

89. The first hair of the newly born child are cut in the second year. The barber is called who crops the hair of the child and gets one kilogram grain in lieu of his services.

Piercing of ears and nose

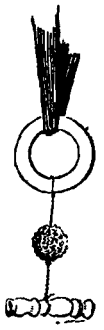
90. Ears are pierced in the 8th or 9th year. In the case of boys, only the ear lobes are perforated while the girls have the upper rims of their ears pierced at three places also. If a child suffers from hernia his ears are pierced in the middle also and this is said to affect a cure for the disease. Girls get their nose pierced on left side. This is done by goldsmith who is paid 12 paise for his service. Kumhars do not practise piercing of the nose.

Initiation ceremonies

91. Among the Brahmins when a boy attains the age of 12 the sacred thread ceremony is performed. This is accompanied by a *havan*

and chanting of sacred verses. The hair of the boy is closely cropped. He abstains from food on the day and puts on a yellow dhoti when the ceremony is performed.

92. Among the Naths the ceremony of initiation is somewhat elaborate. It takes place in four stages. The first stage consists of the cutting of the scalp-lock or *choti* of the child disciple by the *Choti Guru.* Simultaneously the



Chela is invested with *nad janeo.* The subject becomes *Aughar.* In the next stage the *Cheera Guru* pierces the cartilage of the disciple's ears. In the third stage the *Updesh Guru* initiates the disciple in the philosophy of the sect ; and, in the last stage, the *Bhagwa Guru* gives lessons in the practical knowledge of the Yoga. The importance of the *Guru* in this way increases from stage to stage and it is the *Bhagwa Guru* who is of the greatest importance as he initiates his disciple into the knowledge of the Yoga through which the disciple is supposed to attain salvation. The incantations chanted by the Naths on various ceremonial occasions are given in Appendix II.

93. The knives with which the ears of the disciples are pierced are of different makes and are termed differently according to the various sub-sects in which the child is initiated. They are :

1. *Thechri Chhuri*
2. *Buchri Chhuri*
3. *Agochari Chhuri*
4. *Brahmani Chhuri*

In the village it is the *Brahmani Chhuri* which is in use. This is a double-edged knife about 6 cm long. Four or five disciples are initiated at a time. They are first given a bath and new clothes to wear. They are then asked to perform the worship of Shiva. Next they are required to worship Bhairon whence they are put under a trance. At this stage the *Cheera Guru* pierces their pinna to the accompaniment of recitation of set *mantras.* When the ears are thus pierced, dry Neem twigs are put into the holes. They are after sometime replaced with earthen hooks. After two or three months they are replaced by earthen *kundals.* After about a year *kundals* are replaced by stone, horn or ivory rings. If a *kundal* breaks or is lost it is considered as something ominous. The person concerned has to sit at one place, neither speaking nor moving, until the ring is replaced. Prescribed *mantras* are chanted at the time of each of the ceremonies performed at different stages. At present there are only five *Kanphata* Naths in the village.

Marriage

94. All the communities of the village follow the customary Hindu rites of marriage. The communities are strictly endogamous in respect of their caste and sub-caste and exogamous so far as their *gotras* are concerned. Consanguineous marriages are for bidden, nor are levirate or sorrorate marriages in vogue. Polygyny is not forbidden by law but it is not practised. Polyandry is unthinkable. Marriages are as a rule arranged by the parents. Except among the Rajputs and the Mahajan, *nata* or *natra* i.e. widow remarriage is in vogue among the rest of the communities. Bride-price is also charged among the communities which permit widow remarriage. The usual sum varies between Rs. 200 to 300. In case of widow re-marriage the value of bride-price is almost half and it is payable to the widow's parents.

95. When the parents have hit upon a suitable match, the ceremony of *sagai* or betrothal is performed. The bride's father presents a coconut and a rupee to the boy and this completes the ceremony.

96. After betrothal there is an exchange of presents and after sometime a date convenient to the parties is fixed for the marriage. This is always done in consultation with the Brahmin priest. When the date is decided upon, a letter is sent from the bride's side to the beidegroom's father. This is known as *lagan* and is sent a week or ten days before the date of marriage usually in the bright half of the month. The bridegroom's father formally receives it in the presence of his relatives and important members of the community. This takes place usually in the evening. The Dholi beats the drum and women-folk sing the customary songs. The Brahmin performs *puja* and after reading the letter of *lagan*, presents it to the groom's father. The *lagan* is brought by the barber of the bride's family, who is given a sum of Rs. 5 and a turban or a *dhoti* as present. The priest is paid a rupee or two by way of *dakshina*.

97. On the day next to the acceptance of *lagan*, *manglachar* begins. The bride and the bridegroom are both anointed with *peethi* (a paste made of turmeric powder, barley flour and sesamum oil) at their respective houses. When the massage of the body with turmeric goes on, the women who are relations, are in attendance and they sing the usual folk-songs one of which is given here :

रतन बाजोट्यो हीरां सूं जड़िया,
जिण पर बैठा पिंगल का राजा ।
मोटो जी आवै नै जाण चलाड़ै,
छोटी सी बनड़ी नै लखिया भेजा ।
बेग पधारो दाऊ जी का प्यारा,
बीरोजी आवै नै जाण चलाड़ै ।

"The bridegroom, the Raja of Pingal, is seated on a pedestal studded with diamonds and other precious jewels. A letter of invitation has been received by the bridegroom from the bride who has invited him for the marriage. The father of the bridegroom and his brother will lead the marriage party "

98. The day on which the *manglachar* begins is called *Chhotta Binayak*. From this day preparations for the marriage start on both the sides, the bride's as well as the bridegroom's. A few days before the date of marriage the ceremony of *Bara Binayak* takes place. On this day after the application of *peethi*, the bridegroom and the bride are given a bath and worship is offered to god Ganesh. Ceremonial threads known as *kankan* and *dora* are tied to the wrists and ankles of the bride and the bridegroom respectively. The *kankan* consists of a twisted *lachha*, thread with red, yellow and blue colours, to which small ringlets of iron, silver and lead and a little *rai* (musterd) contained in a tiny silk bag are tied. A small idol of Ganesh is made of wheat flour and is placed in an earthen pitcher, which is rested on a small quantity of jowar, by the bridegroom. At the bride's place, it is placed by the Brahmin priest. The bridegroom is now given a sword or a *katar* (dirk) which from now onwards becomes his inseparable companion till the end ef the ceremonies relating to the marriage. The daily anointing with *peethi* continues till the day of marriage. The bridegroom's party proceeds to the bride's village so as to be there in the morning of the day fixed for the marriage ceremony. From the day the *lagan* is received, friends and the community people assemble every evening at the *gaon chohra*. Women sing songs and perform dances. Men also dance with small sticks in their hands, striking them against the sticks held by others, rythmically as they move round to the beat of the drum. A few of the songs sung by women on the occasion are given below. It will be observed that they have a tinge of modernity in them and are obviously of a recent origin.

दाऊजी की प्यारी बनी साइकल पे बैठे ।
बैठो मती लाल उमर तेरी छोटी ।।
बैठोगा तो पड़ जावोगा, गिर जावोगा, लग जावेगी ।।
बीराजी की प्यारी बनी साइकल पै बैठे ।
बैठो मती लाल उमर तेरी छोटी ।।
मामासा की प्यारी बनी साइकल पै बैठे ।
बैठो मती लाल उमर तेरी छोटी ।।

"The beloved daughter of the father rides a cycle. The mother forbids her to do so as she apprehends that she might fall down and get hurt and the girl is too young to undertake the risk involved in cycling."

99. At the bridegroom's place the women sing :

चलो बना बम्बई दशहरा मनायेंगी ।
दशहरा मनायेंगी दीवाली मनायेंगी ।
रहे जिन्दगानी नै होलियां मनायेंगी ।। चलो बना०।।
भंवर मोलायेंगी, राखड़ी भी मोलायेंगी ।
रहे जिन्दगानी नै किलिफ़ भी मोलायेंगी ।। चलो बना० ।।
चलो बड़ नीचे तिरंगा उड़ायेंगी ।
देखो लाल झंडी का लम्बर लगायेंगी ।। चलो बना०।।

"Come on beloved bridegroom, let us go to Bombay to celebrate the Dashera festival. We shall go there and stay on for the Dewali and God-willing if we remain alive we may also celebrate the Holi. There we shall purchase the *rakhri* and the clip. We shall proceed to the place under the Banyan tree and hoist our tri-colour national flag. We shall fix a number of red flags all around to celebrate the occasion. Let us go to Bombay and enjoy ourselves at the festivals."

100. Before the bridegroom's party sets out for the marriage ceremony, friends, relatives and the community members are entertained at a feast which is known as *jyonar*. On this occasion the usual menu is the *malpua* and *karhi* (curry). *Malpua* is prepared by frying a solution of wheat flour and jaggery in a shallow iron pan. The *karhi* is made of flour of gram-pulse boiled in butter-milk. The invitees put on *kum-kum* mark on the bridegroom's forehead and present to him a rupee each. After the *jyonar* is over the bridegroom is dressed in the ceremonial clothes, the prominent of which is the saffron coloured turban on which a *maur* (ceremonial headgear) is tied. Then the *nikasi* takes place. When the bridegroom rides a mare and his mother performs some antique rites and waves *arti* round his face, and feeds the mare with soaked gram-pulse, while the women sing :

लाडले तो चढ़ो अणी घोड़ी,
चढ़ो अणी घोड़ो नै बाग मरोड़ो ।
दूला जी भी जाणै कौन पधारिया,
लाडले तो चढ़ो अणी घोड़ी ।। चढ़ो अणी० ।।
जानिया ओ जानिया सब सनगारिया,
लाडले तो चढ़ो अणी घोडी ।। चढ़ो अणी० ।।

"Beloved bridegroom get on this mare, and hold its bridle carefully. The bridegroom takes a view of all who are joining the barat party. All the persons are dressed in their best clothes. O ! bridegroom, mount on this mare."

101. On arrival at the bride's place the party camps on the outskirts of the village under a Banyan tree and an intimation of their arrival is sent through the family Nai to the bride's household. The Nai receives a turban and a *dhoti* as present from the bride's parents. A person from the bride's side then comes to greet the bridegroom's party. He puts a *kum-kum* mark on the bridegroom's forehead. The father of the bridegroom gives him a turban and a *dhoti* as present. The Nai and the Balai of the bride's side then wash the feet of the bridegroom with water. The priest then pours milk on the bridegroom's toes. The Brahmin and the Nai are given cash presents by bridegroom's father and they return to the bride's place. Sometime afterwards, the Balai is sent by the bride's father to invite the barat party to meals. When they have enjoyed the feast, they return to their place and take rest. In the evening, the party is invited to the marriage ceremony. The bridegroom rides the mare and his people accompany him in a procession. They are received at the bride's place by the Dholi who stands with a pitcher full of water. A coin is put by the bridegroom's father in the pitcher. The bridegroom then strikes the *toran* hanging at the gate of the bride's house with his sword. On this occasion the bridegroom's father pays a rupee each to the Brahmin, the Dholi and the Kumhar and Rs. 2.00 to the Suthar. The Suthar gets double the amount in consideration of the *toran* which is prepared by him.

102. After the *toran* ceremony the bridegroom is led into the house. Here on the wall of a room facing towards the east are all the nine planets known as *Navagraha* depicted by small vermilion dots. It is called *Mayan*. Both the bride and the bridegroom offer their worship to the *Mayan*. They are then taken to the *Chanvari* called *Sauri* in local dialect. This is made of four sets of pitchers each consisting of seven pots in descending size placed one on the other. The sets are placed at four corners of a square. The bride and the

bridegroom sit between the two sets. The usual *havan* is performed. Then the wedding couple goes round the fire seven times. In the first six rounds it is the bride who goes ahead and in the seventh the bridegroom leads. In the last round the bridegroom holds a *lota* i.e. a brass pot in his hand in which a coin is placed. This is known as *ghargharia.* The practice regarding the bride leading for a certain number of *pheras* around the fire is reported to be different with different communities, Among some the bride leads in the first three rounds, while in others any number upto six. The following song is sung by the women while the *pheras* take place :

धरम करो म्हारा धरमिया दाऊजी, यही धरम की बेला ।।
धरम करो तो सोरियां में करजो, फेर सब झूठी बातां ।।

"My pious father, give as much as you can by way of charity on this occasion. This is the moment for bestowing the dowry on your beloved daughter. Whatever you want to give, give it now when the wedding couple goes round the fire. All will be useless thereafter."

103. After the *pheras* have been completed, the bride, who up-till now was seated on the right of the bridegroom, takes her seat on his left. The women sing :

फर गया फेरा नै उतर गई सोरियां,
राइवर वया रे उतावला ।
दाऊजी कन्याला, मारी माता बाई कन्याली ।। फर गया० ।।
दाऊजी जिमाड़ो, मारी माता बाई जिमाड़ो ।। फर गया० ।।
बीराजी जिमाड़ो, मारी भाभी बाई जिमाड़ो ।। फर गया० ।।

"Now the *phera* ceremony is on the point of completion. The *chanvaries* are now being put aside. Beloved bridegroom ! why are you in a hurry ? Both the parents of the bride have fasted the whole day. Let them now break their fast. Let my brother and sister-in-law also break their fast."

104. Brahmin priest officiates at all the religious functions of the communities other than the Balai, the Chamar and the Dholi, who are considered members of the untouchable castes. In the latter communities the Garuda officiates for the Brahmin and the services of Nai are performed by the Badi. Both Garuda and Badi are called from Dag or some other nearby village where they may be available.

105. The next day the bride's party bids farewell to the bridegroom's people and they return to their place. The bridegroom's mother welcomes the bride. The following song is sung on the occasion :

पगे पगे बावड़लियां खोदाड़ो, मारी नाजुक लाड़ी,
लइ सालो मारे देस ।।
दाऊजी छोड़ाबिया नै सुसरा जी बताड़िया,
दाऊजी का भोगा सुसरा जीं भोगे, थ्रो नाजुक लाड़ी,
लइ सालो मारे देस ।।

"The young bride is very delicate. We are taking her to our place. Let step-wells be dug at each step from which water could be drawn and given her. The bride has left her father and come under the care of her father-in-law. The bride, the beloved of her father, is being taken away by her father-in-law. She is very delicate. Let us take her to our place."

106. No elaborate ceremonies are performed when a widow re-marries. She is asked to fetch a pot of water from the well, which is taken off her head by her future husband at the door and she than follows him inside the house. They then lead the life of husband and wife.

107. There is no system of divorce in vogue in the village. If, however, a married woman runs away with some one else, her future marital status is regularised by payment of a suitable compensation by the new man to her former husband.

Death and disposal

108. Apart from the Naths, who bury their dead, all other communities resort to cremation. Children upto the age of five and persons dying of smallpox and leprosy are buried in all the communities. A pregnant woman is cremated along with the foetus in her womb.

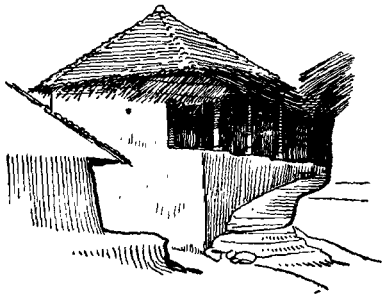
109. Among the Naths when a person dies the Nai is called to shave the head and face of the

dead body. The corpse is then given a bath and dressed in new clothes. It is then seated in *padmasana* posture. A tiny bit of silver or a small silver coin is then placed in its mouth. The body is then put in a sitting posture on a piece of cloth measuring about a square metre. A copper coin is tied to a corner of this cloth. If the diseased be a male survived by his wife, she goes round the dead body in anti-clockwise direction. This is called *Ulta Phera Lena.* Four persons of the Nath community then catch hold of the four corners of the cloth, lift the dead body and carry it to the burial ground. The earthen pot which had been used for giving a bath to the dead is carried to the burial ground along with the corpse. When the procession covers about half the distance, it halts for rest. The copper coin is untied from the corner of the cloth and thrown away. The persons who carry the dead, now change their positions, those in front taking the rear position and *vice versa.* When the party has arrived at the burial ground, a pit about one and a quarter metre in diameter and two metres in depth is dug at a suitable place. In the wall of the pit a niche is dug out on the southern side and the dead body is seated in it facing towards the north. A loaf of bread with a little powder of baked bread mixed with sugar or jaggery is placed on the right of the corpse and on its left a *lota* (brass pot) full of water. The pit is then filled in with earth. The party then takes a bath at some well and return to the house of the deceased where they bid farewell to his relatives and return to their respective homes after visiting the temple of Shiva.

110. *Tiya* is performed on the third day. They go to the burial ground and offer worship at the place where the dead is buried. On return, friends and relatives are fed. At night, food is prepared in the apartment in which the person had breathed his last. Special dishes of *kheer, puri, bara* and vegetables are prepared. A small space measuring about 60 sq cm is then coated with cow-dung and a piece of white cloth spread over it. This is covered with another piece of red cloth of the same size. Uncooked rice is then arranged on it in a circular form and worship is offered to the gods. In the centre of the circle two brass pots are placed on two small heaps of rice which represent the *Jaladhari* of Shiva. One of the pots is half-filled with jowar and ghee is poured in it upto the brim. This is known as *Hingula Devi-ki-jot.* In the other pot some water is filled and five betel leaves or leaves of Pipal tree are placed in it and a coconut is put over the brim. This is known as the *Rudra-kalash.* Four lamps made of wheat flour are placed at the four corners of the cloth. The neares male relative of the deceased, who performs the ritual, sits facing towards the west and the *Acharya* (priest) who officiates at the ceremony sits with his face towards the north. The *Hingula Devi-ki-jot* is so placed that it stands at the right hand of the person performing the ritual and the *Rudra-kalash* on his left. An effigy of a human being is made of *durba* (grass). The nine planets are then propitiated. The effigy is washed with water, covered with cloth and is placed in a *khappar.* A little fire is then placed on an earthen tile. For propitiating the nine planets some dry fruits such as dates, almonds, betel-nuts cardamom, and a copper coin are placed at the nine places and also at the four corners of the cloth and at places where *Rudra-kalash, Hingula Devi-ki-jot,* the effigy and the food dishes are kept. A triangular figure called *Tribeni* is then prepared from the stem of a cotton plant. Its three corners are tied with yarn and all the three pieces of yarn tied together and the *Tribeni* is then hung from the ceiling so as to be right over the centre of the cloth at a height of about half a metre from it. A ladder with ten steps is then prepared of the twigs of the cotton plant which is about half a metre in length. Its lower end is placed in the plate wherein the effigy of grass lies and its upper end touches a point of the *Tribeni* which hangs from the ceiling. Worship and food are then offered to the effigy. Tablets of barley flour of the size of a pea are prepared and five of them are given to each of the persons present there. All of them then put on a ring of *dab* or *durba* in the little finger of the right hand and offer one tablet to the effigy pouring some water from a conch shell. A little milk and a few coins are also offered. This is repeated five times by each of the persons present. The grass effigy is then taken to the ladder and made to ascend the steps one by one by the officiating *Acharya.* This ceremony is considered

to be very important for giving peace to the soul of the deceased who is supposed thereby to go to Amarapur, a place of bliss devoid of all pain. The grass effigy represents the soul of the deceased. The *Tribeni* represents Amarapur or *Satlok* and the ladder made of cotton plant the *dharma* or religion. The *Acharya*, while taking the effigy to *Satlok* over the ladder discourses on the difficulties which face the deceased in arriving at its destination. At the first rung the soul of the deceased needs the wooden slippers as the path to Amarapur is full of thorns. At the second rung the soul is in need of clothes to protect itself from cold. At the third stage it feels hungry and needs something to eat. At the fourth it feels thirsty and so requires a pot and a rope to draw water. At the fifth, five utensils are required for cooking the food. At the sixth step the necessity arises for a cow by holding the tail of which the soul might cross the *Vetarni* river. At the seventh rung a horse is required to carry the soul, who now feels greatly fatigued, on its back. The soul now arrives at a place which is devoid of land so it feels difficulty in resting its feet. Land is, therefore, required to be offered in charity. At the ninth rung the soul stands in need of money to cover the expenses on the way. On the tenth and the last rung it is only the good deeds and prayers that help in washing away the sins and permitting the soul to enter into Amarapur or *Satlok*. Suitable amounts which vary according to the economic position of the family of the deceased are paid to the *Acharya* as substitutes for the sandals, clothes, grains, utensils, cow, horse, land and gold. The grass effigy is now put on *Tribeni* and is swung over it. Flame is applied to the string from which the *Tribeni* hangs and when it burns and *Tribeni* is set asunder from the ceiling, it is caught in hand and not allowed to fall on the ground. It is then rested in the *khappar* from which it was taken. The effigy is then buried in a pit in some clean place in the house along with a coconut. Holy water is thereafter sprinkled on the persons who had carried the corpse to the burial ground. The widow of the deceased now breaks her bangles and throws the pieces in a well or a pond. Food is served to all the persons present there. This ritual is known as *Sankadhal*.

111. Among other communities the customs generally followed among the Hindus are in vogue. When a person is about to die his last wishes are ascertained by his nearest relatives and he is assured of giving effect to them so far as is practicable. He is then laid on the floor coated with cow-dung and Ganges water and *Tulsi* leaves and a bit of gold or silver is placed in his mouth. The dead body is then washed and attired in new clothes which are white in case of males and bright coloured, yellow or red for married women and dark brown for widows. The dead body is placed on a bamboo structure and carried to the cremation ground. Fire is applied to the funeral pyre by the eldest son and, in his absence, by the nearest male relative. On the third day ashes are collected and thrown in some river or stream. On the twelfth day Brahmins and community people are fed. This ceremony is known as *barahwan*. On this day the turban is tied round the head of the eldest son who thenceforth becomes the head of the family. Women-folk lament the death on all important festivals early in the morning. After six months the *chhamahi* is performed and after a year the *barsi*. If during the interval a son is born or a marriage takes place the mourning is given up.



Front view of a Rajput's 'Baithak'

CHAPTER III

ECONOMY

The economy of village Kyasara like that of ther villages of Rajasthan is based on agriculture. Almost 75% of the households depend mainly on agriculture for their subsistence. The other occupations in the village are also allied to agriculture.

113. According to the categorisation of population under the heads prescribed for the Census of 1961 the position of workers and nonworkers in the village as revealed by enumera,-tion stands as follows :

	Categories	*Males*	*Females*
	Total number of persons	249	244
	Total number of workers	159	27
I	As Cultivators	108	2
II	As Agricultural labourers	17	21
III	In Mining, Quarrying, Live stock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities	–	–
IV	At Household Industry	10	–
V	In Manufacturing other than Household Industry.	–	–
VI	In Construction	1	–
VII	In Trade and Commerce	1	–
VIII	In Transport, Storage and Communications	–	–
IX	In Other Services	22	4
X	Non-workers	90	217

Settlement

114. The system of land tenure in the former State of Jhalawar has changed from time to time. Formerly the entire State was divided roughly into two parts; one was *Khalsa* and the other *Jagir* or *Muafi*. The Jagirdars used to pay cash tribute annually or on alternate years to the State and in some cases they rendered personal service by furnishing horses and men to the Government. *Muafi* lands were granted to religious or charitable institutions or to persons who rendered specified service. For the collection of rent for *Khalsa* land there were two systems viz. the *Khatedari* and the *Watandari*. In *Khatedari* rent was collected directly from the landholders. In *Watandari* the *Watandars* held hereditary interest in land which was transferable and was not lost by absence. A *Watandar* used to arrange for the cultivation of land in his possession by the members of his community, he alone being responsible for payment of the entire revenue relating to the land to the State. Prior to the year 1805, land revenue was realised in kind but in that year Maharaja Zalim Singh introduced cash rental. A regular settlement was, however, made only in the year 1884, which continued for more than 60 years. The last settlement took place in the year 1946 when the following rates of rent were fixed which were made applicable to Kyasara also :

Type of land	*Rates per acre in Rs.*	
Peevat special	16.25	
Peevat I	13.75	
Peevat II	10.00	
Peevat III	7.50	
Peevat Zadid	10.62	When irrigated from kutcha well
	9.37	When irrigated from pucca well
Mal or *Barani* 2	2.65	
Mal or *Barani* 3	1.88	
Nautaur Mustkil	1.88	
Nautaur Gair Mustkil	1.4 0	
Beer I	1.25	
Beer II	0.62	

Peevat means the irrigated land and *Mal* or *Barani* unirrigated. *Nautaur* is the fallow land which has been put under cultivation for the first time. In *Beer* grass is allowed to grow. *Beer* of category I is reserved and grass is cut therefrom and stored for utilisation in summer. *Beer* of catagory II is used for the purpose of grazing.

115. The total revenue received by the State from 1958 to 1962 from the village is as follows:

Year	*Revenue in Rs.*
1958	1,370.31
1959	1,387.19
1960	1,388.21
1961	1,391.84
1962	1,396.05

Trends of changes

116. The abolition of *Jagirs* by the State had no effect on Kyasara as it was a *Khalsa* village and there was no *Jagir* land in it. There has been no consolidation of holdings so far nor any improvements affected in the land. No trends of urbanisation or industrialisation are perceptible here. Improved means of communication resulting from the starting of bus service connecting the tehsil headquarters of Dag with the commercial centre of Bhawani Mandi have so far made no appreciable change in the routine of village life. The economic set-up remains altogether unchanged.

Workers and non-workers

117. Out of 554 persons residing in the village 337 are workers and 177 non-workers. The workers thus form 60.8% of the population and the remaining 39.2% are non-workers. The following table gives statistics regarding the distribution of workers and non-workers in the various age groups :

Age groups	Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females
All ages	337	178	159	177	86	91
0 - 14	27	17	10	152	79	73
15 - 34	202	101	101	2	1	1
35 - 59	99	51	48	6	1	5
60 and over	9	9	-	17	5	12

118. Out of the total number of workers as many as 285 or 84.5% are engaged in agriculture. Of them 138 are males and 147 females. The following table gives distribution of the workers engaged in agriculture in various age groups :

Age groups	Persons	Males	Females
All ages	285	138	147
0 - 14	26	16	10
15 - 34	169	78	91
35 - 59	83	37	46
60 and over	7	7	-

119. Apart from agriculture, workers are engaged in industries and other occupations and a few of them are engaged in service and business. Those engaged in industry and other allied occupations number 40. The following table shows distribution of workers engaged in industry and other occupations in different age groups :

Age groups	Industry			Others		
	P	M	F	P	M	F
All ages	21	15	6	19	15	4
0 - 14	-	-	-	1	1	-
15 - 34	16	10	6	11	8	3
35 - 59	5	5	-	5	4	1
60 and over	-	-	-	2	2	-

120. The following table gives the number of workers earning their livelihood by service and by business in different age groups :

Age groups	Service			Business		
	Persons	Males	Females	Persons	Males	Females
All ages	7	5	2	5	5	-
0 - 14	-	-	-	-	-	-
15 - 34	4	3	1	2	2	-
35 - 59	3	2	1	3	3	-
60 and over	-	-	-	-	-	-

121. Out of the total of 177 non-workers, 11 are females engaged exclusively in household duties, 20 persons, all male, are students, and 146 persons, of whom 66 are male and 80 female, are sick, old and infants. During the peak season the students assist in agricultural work, and their attendance in the school becomes irregular. The following table gives statistics regarding the number of non-workers and the nature of their activity spread over in various age groups:

Age groups	Persons engaged in household duties only			Full time students or children attending school			Sick, old and infants		
	P	M	F	P	M	F	P	M	F
All ages	11	–	11	20	20	–	146	66	80
0 – 14	10	–	10	19	19	–	123	60	63
15 – 34	1	–	1	1	1	–	–	–	–
35 – 59	–	–	–	–	–	–	6	1	5
60 and over	–	–	–	–	–	–	17	5	12

Agriculture

122. The total area of the village is 1,684.96 acres, the break-up of which is as under:

	Area in acres	
(a) Uncultivable land		1,098.34
(i) Mountain	747.36	
(ii) Land utilised for purpose other than cultivation	56.18	
(iii) Waste land	173.92	
(iv) Pasture	120.88	
(b) Cultivable land		0.88
(c) Fallow land		13.28
(i) Uncultivated for one year	2.08	
(ii) Other fallow land	11.20	
(d) Other fallow land		254.78
(i) Garden	1.06	
(ii) *Beer* (Grazing land)	253.72	
(e) Cultivated land		317.68
(i) Irrigated	55.82	
(ii) Unirrigated	261.86	
Total		1,684.96

123. The agricultural land is not very good and fertile. It is rocky and hard crust is met at a depth of some 60 to 90 cm below the soil at many places. Small stones containing iron ore are scattered all over the fields. When those lying on the surface are removed new ones crop up with the tilling of land. It is, therefore, a problem for the agriculturists in hilly area to make both ends meet. Their life is very hard indeed. There is a common pasture land in the village in which the animals are allowed to graze. In accordance with the democratic decentralisation of administration, which has recently been introduced in the State, the pasture land comes under the charge of the Panchayat. The reserved *Beer* or grass land is, of course, under the control of the tehsil and is not open to the villagers to graze their animals in it free of charge. The rates for cutting grass from the reserved area and grazing cattle therein is Rs. 1.25 and Re. 0.62 per acre for *Beer* of category I and II respectively.

124. Out of 94 households residing in the village as many as 82 or about 87% are in possession of land. The size of average land holding for the households possessing land is 6.62 acres, the minimum being 0.6 acre and the maximum 20 acres. The following table gives information regarding the holdings of land on the basis of number of persons in the households:

Size of land (in acres)	Number of households	Number of households according to the number of persons				
		1	2	3-5	6–10	More than 10
Less than 1	3	–	2	1	–	–
1.0 – 2.4	13	1	–	6	5	1
2.5 – 4.9	20	–	1	11	6	2
5.0 – 7.4	13	1	1	7	4	–
7.5 – 9.9	14	–	–	8	5	1
10.0 – 12.4	10	–	1	4	4	1
12.5 – 14.9	7	–	2	2	3	–
15.0 – 29.9	2	–	–	1	1	–
Total	82	2	7	40	28	5

125. All the communities excepting Teli and Dholi are in possession of agricultural land most of which, almost 70%, is in the possession of the Rajputs; about 10% in the possession of the Naths; and the remaining 20% belongs to the rest of the communities as would be seen from the following table:

Community	Land possessed (in acres)	Percentage of land possessed to the total land
Rajput	377.20	69.47
Nath	55.60	10.24
Chamar	20.40	3.76
Brahmin	27.60	5.08
Suthar	18.80	3.46
Nai	6.40	1.18
Balai	20.80	3.83
Darzi	0.60	0.11
Oswal	8.00	1.47
Kumhar	7.60	1.40
Total	543.00	100.00

It would be seen from the figures given above that the land in possession of the villagers exceeds the total cultivated land in the village by about 225 acres. This is due to the fact that some of the households in the village are in possession of land which is not included in Kyasara but forms part of the neighbouring deserted village of Keetiya. The temple of Kayavarneshwar had formerly 120 acres of land attached to it; and a part of it lay in different villages some of which were as far away as 32 km from Kyasara. The management of the temple was not in a position to arrange for the tilling of all the land situated outside the village and so according to the recent land legislation the tillers of the soil acquired the *Khatedari* rights over it; and the temple had to forego the proprietary rights which it formerly enjoyed. At present 3.48 acres of *Muafi* land in the villages is attached to this temple.

126. Altogether 24.84 acres of cultivated land falls in the category of *Muafi* land in the village. Apart from the aforesaid 3.48 acres attached to the temple, 14.56 acres is in the possession of Nathu Singh Patel and 3.6 acres in the possession of Kachariya Balai. Another Patel Gangaram had 3.2 acres with him but since his death, which occurred in the year 1962, the *Muafi* rights in respect of that land have terminated. Nathu Singh and Kachariya are, however, still enjoying the *Muafi* rights. The Patel helps the patwari in the collection of land revenue. Elsewhere the Patels receive cash commission from the Government on the collections made through them. Here the old system continues and the holders of *Muafi* still possess the land in lieu of the services rendered by them to the State.

127. The main crop in the area is the *kharif*. Jowar, cotton, arhar pulse and sesamum form the major produce of this crop. Operations for the *kharif* begin in mid-July, that is with the start of rains; and continue upto mid-August. Harvest is gathered in the month of November. Operations for *rabi* crop start in October and November; and are over by the end of March or the beginning of April. Poppy cultivation forms an important item of the *rabi* crop.

128. The maize crop is sown with the help of a seed-drill. 32.5 kg of seed is required per acre and yield is about 4,6 quintals. For jowar 4 6 kg of seed is sown per acre and the yield is about 2.3 quintals. For wheat 46 kg of seed is required per acre and the yield is about 3.7 quintals. The same is the case with barley. For cotton cultivation, seeds are sown at the rate of 14 kg per acre and the cotton yield is 70 kg per acre. For sesamum 1 5 kg of seed is sown per acre and the yield is about 87.5 kg. Moong and arhar are sown mixed with jowar. Sometimes moong is mixed with maize also and sesamum is sown mixed with cotton. Hemp is also cultivated. For hemp 37 kg of seed is required per acre and the yield is about 1.75 quintals.

129. Poppy cultivation : For poppy cultivation the field is ploughed and furrows made. It is then ploughed again making cross furrows at right angles to the previous ones. The process is repeated four times. The field is then levelled with a leveller called *pathar*. Beds of about 1.5 m square known as *kyaris* are made with the plough.

Poppy seeds are then broadcasted. Care is taken when the shoots emerge for the first time. It is now so arranged that a distance of about 22 cm is left between any two shoots. The rest of the plants are weeded out. Weeding is done five times at suitable intervals; and every time after weeding, the field is irrigated. When the poppy fruit ripens, cuts are made on it with a knife at 2 or 3 places. Opium juice slowly oozes out through these cuts and dries on the surface of the poppy crust. It is then removed with the help of a sharp knife and collected in a metal pot. The material so collected is heated on fire till water content in it has evaporated and the residue dries up. The dry opium is then transferred to weighed earthen pots. This is done under the supervision of the persons of the Excise Department. Poppy seeds remain in the shell. They are removed after the opium is collected from the surface. The yield of opium is 7 to 10 kg per acre and that of poppy seeds about 87 kg per acre.

130. The following are the statistics of the area under cultivation under the different crops:

Area under kharif crop (in acres)

Crop	1960-61	1961-62	1962-63
Paddy	1.10	-	2.60
Maize	71.54	65.00	74.62
Jowar	141.56	21.04	-
Bajra	-	-	11.74
Jowar and moong	-	74.32	170.08
Black kly	0.44	0.58	0 04
Arhar	5.02	9.32	8.02
Sesamum	2.00	6.42	8.82
Groundnut	1.48	1.54	1.96
Chillies	3.14	1.72	6.38
Cotton	88.70	136.46	34.54
Hemp	0.94	1.70	0.32
Shakarkund	-	-	0.36
Total	315.92	318.10	320.20

Area under rabi crop (in acres)

Crop	1961-62	1962-62
Wheat	40.98	47.54
Barley	4.26	5.08
Gram	9.92	7.72
Methi	1.10	1.72
Poppy	3.90	-
Garlic	0.02	-
Onion	0.14	0.28
Alsi	0.80	-
Total	61.12	62.34

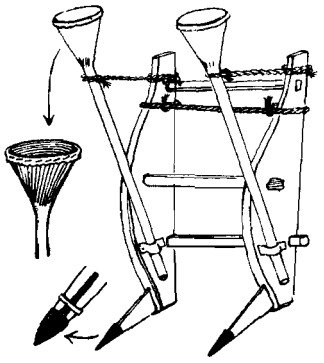
131. On the advice of the authorities of the Development Block, villagers are now introducing the method of preparing manure with the help of manure-pits. But still mostly the old method of dumping cow-dung in fields continues. Green manure is also used sometimes. the villagers have a prejudice against the use of chemical fertilisers. They apprehend that more harm than good may be done to the crops by their use. The fact is that use of chemical fertilisers requires better arrangements for irrigation of the fields than are available at present.

Irrigation

132. Altogether there are 27 wells in the village. Out of these 5 are quite useless. Of the remaining 22, 19 are utilised for purposes of irrigation. Hard black rocks are encountered at a depth of 5 to 7 metres and so it is very difficult to dig them deeper. The quantity of water available in them is, moreover, limited. Irrigation in Kyasara is done with the help of *charas* (leather bucket), and a pair of bullocks. The *charas* in use consists of an iron bucket of diametre about half a metre, to the lower end of which a leather duct, about 22 cm in width and one and a quarter metre in length, is attached. An iron ring with a strong hook is firmly attached to the upper end of the bucket to which a thick rope, called *lao*, is fastened. A thinner rope, called *sindoria*, is tied to the end of the duct. The *lao* is drawn over a pully which is fixed between two supports at a height of about one and a quarter metres from the mouth of the well. The rope tied to the duct passes over a wooden spindle, which is fixed near the surface of the well. The two ends of the two ropes, the *lao* and the *sindoria*, are tied to the yoke which is drawn by two bullocks. When the *charas* is drawn out of the well the lower end of the duct slides over the spindle on the surface of the well and opens out with pressure of water which flows out and is stored in a reservoir and distributed through the mud channels in the field. The bullocks are drawn back without turning them till the bucket dips beneath the surface of water. The process goes on till the work of irrigation is over for the day.

Agricultural implements

133. The traditional implements which have been in use for decades still hold sway. The plough, the leveller, the scythe, the *khurpi*, etc. are all the implements that are needed. While sowing, a special type of plough in which there are two bodies is used, to which two seed-drills are



attached. No improved implements of agriculture have yet been introduced. In the year 1961 there were 58 ploughs and 28 bullock-carts in the village.

Organisation of man power

134. Agriculture being the pivot of the economic set-up of the village, most of the householders have to apply themselves wholly to the operations relating to agriculture. A part of their time is taken by the animals which they rear. The women have to work extremely hard. They are assisted in their tasks by children above the age of 9 or 10 years. When the agricultural operations are in progress all their energies are directed towards them. They rise early in the morning and work from dawn to dusk; and have to guard the crops against animals and thieves. Along with the assistance rendered in the fields, the women have to carry on their household duties of grinding corn, cooking meals, cleansing utensils, looking after the children and other sundry duties.

135. The routine of the day starts with the milching of cows and buffaloes. Curd is then churned. The housewives have also to occupy themselves with the grinding of corn for the day. By this time members of the household take their breakfast and set out for the day's work. Small children are allowed to play but those who are a little older take the cattle to the pasture land. Those who have joined the school go there. All others help their elders. When it is difficult for the members of the households to perform all the work relating to their fields, they employ hired labour. It is the Chamars who are mostly available as agricultural labourers. They are employed when the season is at its peak.

Animal husbandry

136. The following statement gives the figures of the animal wealth possessed by the residents of Kyasara during the five years, 1958–59 to 1962-63 :

Animals	58-59	59-60	60-61	61-62	62-63
Bullocks	148	156	165	141	122
Cows	387	408	427	364	389
Calves *(m)*	134	175	182	150	178
Calves *(f)*	157	176	189	216	277
Buffaloes *(m)*	6	–	1	1	1
Buffaloes *(f)*	109	117	111	106	124
Calves *(m)*	50	53	61	37	56
Calves *(f)*	63	78	69	53	57
Goats	118	137	75	153	138
Horses	28	31	26	13	9
Donkeys	7	4	6	3	3
Camels	–	–	–	2	1
Total	1,207	1,335	1,312	1,239	1,355

From the above statement it would be seen that the animal population which kept on increasing from 1958 for two years suddenly decreased during the year 1961-62. It was due to an epedemic which overtook the village during that year. This greatly reduced the number of cows from 427 in 1960-61 to 364 in 1961-62 and from 111 buffaloes to 106 Ultimately, however, during 1962-63 there were 389 cows and 124 buffaloes in the village. The cow has always been regarded as a very sacred animal. This is mainly due no doubt, to its usefulness. It gives milk. Its young ones grow

up into cows and bullocks. Cow-dung is used as manure and fuel; and after the animal is dead, its skin is used in making buckets, ropes, shoes etc. The people speak of cow as their *maa* i. e. mother; and belief in its sanctity has never been on the wane. It is, however, to be regretted that notwithstanding the great reverence in which the cow is held, the village people do not give sufficient attention to its maintenance on healthy lines. The cows are left in the fields for grazing, and very little care is taken of them at home. They are brought for milching, and then turned out of the houses, fodder being served to them at home very sparingly, only when there is hardly anything to be found in the jungle for grazing. When the animals become sick indigenous treatment which consists of *jhada phunka* or magical incantations and charms, accompanied by administering of some decoctions is given. In rare case a cattle-owner may take the trouble of getting his animal treated at the Veterinary Hospital at Dag. The result of this lack of care is that the breed is very poor and the milk yield is also very low. A cow yields about two litres of milk per day. The milk giving capacity of buffalo is double that of the cow. The income from milk and milk produce is not lucrative. People use them mostly for themselves and very little surplus is available for sale. When calves grow up they are sold in the fair held at Chaumahla.

Village industry

137. Pottery, oil-pressing, carpentry, tanning of leather and making of shoes are all that can be called as village industries of Kyasara. Earthen pots are prepared by the Kumhar who formerly used to be paid in grain for the pots supplied by him to the households in the village. It is now customary to pay him cash which is more or less according to the schedule given below:

Name of the pot	*Purpose for which used*	*Price (in Rs.)*
Chaklio	A pot for bringing water	0.20
Meomano	It is bigger than *Chaklio*	0.25
Moman	Thrice as big as *Chaklio* used for storage of water	0.37
Kala	Large sized earthen vessel used for storage of grain	0.75 to 1.00
Handi	Used for cooking pulses and vegetables	0.12 to 0.20
Kadhaili	*Tava* or pan for cooking bread	0.06 to 0.12

138. There are two *ghanis* or oil-pressing machines in the village which are used for extracting oil of sesamum and poppy seeds. A *ghani* costs Rs. 150.00 and it lasts for about six year. 6 kg of sesamum or poppy seeds can be pressed in the *ghani* at a time from which 2 kg of oil and 4 kg of *khali* (oil-cake) are manufactured. A sum of 50 paise is charged for extracting oil from 6 kg of seeds. The Teli also retains a quarter kilogram of oil-cake for his own use out of 4 kg extracted from the material. Not more than 24 kg of sesamum or poppy seeds can be pressed in a day, The income to the Teli from the profession is about Rs. 2.00 per day.

139. The Suthar manufactures agricultural implements, wooden doors, bedsteads and articles used in construction of a house. The rate of Suthar's wage is between Rs. 4.00 and 5.00 per day.

140. The Chamar tans the hides and repairs old shoes. The process of tanning takes a pretty long time. The hide, after it has been removed from the dead animal, is first washed thoroughly with water and then kept in a solution of sodium chloride for about 20 days. It is then subjected to another process whereby it is soaked in a solution of leaves of Dravdi tree. The hide is then hung on three bamboos which are so arranged that their upper ends are tied together and the lower ends fastened in a triangular form to the ground. The hide is hung from the apex of this arrangement and water is filled in it which trickles down in a *kund* (earthen container) placed below. The hide is again filled as soon as the water has trickled down and this is repeated for about 3 days. Tanning is now complete; the hide is dried and it is available for use. Tanned leather of a cow brings about Rs. 30.00 and that of a buffalo about Rs. 35.00, A *charas* costs about Rs. 40.00, a *lao* Rs. 15.00 and a pair of shoes Rs. 7.00. The average income of a person working with leather is about Rs. 3.00 per day.

Commerce

141. The Oswal (Mahajan) maintains a small shop of general merchandise in the village. The village people make small purchases from him when the need is urgent; otherwise they prefer to go to Dag and bring their requirements from there. The surplus produce of grain, oilseeds, cotton and ghee, etc. is sold at Dag and they are generally exchanged for commodities required for the household. The village people keep running accounts with the shopkeepers at Dag. If the seller of the article does not stand in need of money urgently he lets his produce lie with the shopkeeper and awaits a good price till the proper moment comes. In the village, transactions are also held by barter.

Other occupations

142. Agricultural and casual labour by persons who are not able to secure any other employment, tailoring by Darzis, officiating as priests by the Brahmins, and reciting of *Kathas* and begging from door to door by the Naths are resorted to as other occupations. Labourers are paid according to the following rates :

Man	...	Rs. 2.00 per day
Woman	...	Rs. 1.25 -do-
Child	...	Rs. 0.75 -do-

Primary and subsidiary occupations

143. The following table gives statistics regarding the primary and subsidiary occupations of the households in village Kyasara in the various income groups :

Income groups (in Rs.)	Total number of households	Primary occupation					Subsidiary occupation					
		Service	Cultivation	Industry	Business	Others	Service	Cultivation	Industry	Business	Dairying	Others
20 - 30	6	–	4	–	–	2	2	–	–	–	2	2
30 - 40	7	–	4	–	1	2	–	1	–	–	4	3
40 - 60	32	3	20	3	2	4	4	6	4	1	24	24
60 - 80	22	1	17	2	–	2	1	4	1	1	20	17
80 -100	7	–	6	–	–	1	1	–	1	1	7	3
100 and over	20	1	14	3	1	1	1	5	–	2	19	13
Total	94	5	65	8	4	12	9	16	6	5	76	62

144. The following table gives community-wise information regarding the primary and subsidiary occupations of the households residing in the village :

Community	Total number of households	Primary occupation					Subsidiary occupation					
		Service	Cultivation	Industry	Business	Others	Service	Cultivation	Industry	Business	Dairying	Others
Rajput	46	–	45	–	1	–	–	1	–	4	43	34
Nath	18	2	10	–	–	6	3	3	–	–	13	12
Chamar	12	2	2	6	–	2	4	6	3	–	6	8
Brahmin	4	1	2	–	–	1	–	2	–	–	3	2
Suthar	3	–	2	1	–	–	–	1	2	–	3	1
Teli	1	–	–	1	–	–	–	–	–	1	1	–
Nai	2	–	1	–	–	1	–	1	–	–	2	1
Balai	2	–	2	–	–	–	2	–	–	–	1	1
Darzi	2	–	–	–	2	–	–	1	–	–	1	2
Dholi	2	–	–	–	–	2	–	–	–	–	1	–
Oswal	1	–	–	–	1	–	–	1	–	–	1	–
Kumhar	1	–	1	–	–	–	–	–	1	–	1	1
Total	94	5	65	8	4	12	9	16	6	5	76	62

It will be seen from the above table that out of a total of 46 households of Rajputs, 45 are having agriculture as their primary occupation. Among the Naths out of 18, ten households, the two households of Balais, and 2 out of 4 households of Brahmins, 1 household of Kumhar, 2 out of 12 Chamar households, practise agriculture as their primary occupation. One household of Suthar and one of Teli have village industry as their primary occupation.

145. The following table gives the number of persons in different income groups and their sources of income :

Income groups (in Rs.)	Total number of persons	Number of persons deriving their income from					
		Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
20 - 30	17	5	12	-	-	4	13
30 - 40	19	-	13	-	4	10	16
40 - 60	151	32	119	39	13	117	138
60 - 80	132	16	124	28	7	123	115
80 -100	45	10	35	2	7	45	31
100 and over	150	8	134	31	24	146	107
Total	514	71	437	100	55	445	420

Income

146. The total income of the village derived from all sources is Rs. 79,570.00 per annum. 51.41% of it is derived from cultivation, 18.75% from other sources, 15.09% from dairy products, 4.52% from business, 5.57% from industries and 4.66% from salary and wages as would be seen from the table given on the right :

Sources of income	Total income	Percentage of income from various sources to total income
Salary and wages	3,710.00	4.66
Cultivation	40,910.00	51.41
Industry	4,430.00	5.57
Business	3,600.00	4.52
Dairy products	12 010.00	15 09
Other sources	14,910.00	18.75
Total	79,570.00	100.00

147. The average annual income of a household comes to Rs. 846.49. The following table gives the average annual income of the households in different income groups from different sources in which they are engaged :

Income groups (in Rs.)	Total number of households	Average income	Average income for the households engaged in					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
20 - 30	6	333.33	100.00	200.00	-	-	50.00	225.00
30 - 40	7	444.29	-	302.00	-	300.00	100.00	180.00
40 - 60	32	595.31	264.29	294.23	177.14	300.00	115.83	165.36
60 - 80	22	825.45	250.00	398.08	263.33	200.00	142.00	183.16
80 -100	7	1,054.29	200.00	633.33	500.00	300.00	168.57	350.00
100 and over	20	1,493.50	480.00	884.21	633.33	633.33	247.84	258.14
Total	94	846.49	265.00	505.06	316.64	400.00	158.03	177.50

148. The following table gives information regarding the average income of households of different communities residing in the village from different sources in which they are engaged;

Community	Total number of households	Average income	Average income for the households engaged in					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
Rajput	46	900.21	–	605.43	–	260.00	179.07	134.12
Nath	18	784.44	240.00	234.81	–	–	109.23	325.00
Chamar	12	550.83	225.00	137 50	208.88	–	105.00	165.00
Brahmin	4	930.00	720.00	412.50	–	–	166.66	283.33
Suthar	3	1,200.00	–	433 33	583.00	–	183.33	150.00
Teli	1	1,700.30	–	–	800.00	600.00	300 00	–
Nai	2	775.00	–	300.00	–	–	225.00	250.00
Balai	2	1,270.00	220.00	900.00	–	–	100.00	200.00
Darzi	2	555.30	–	60.00	–	350 00	150.00	100.00
Dholi	2	475 00	–	–	–	–	50.00	450.00
Oswal	1	1,660.00	–	600.00	–	100.00	60.05	–
Total	94	846.49	265.00	505.06	316.64	400.00	158.03	177.50

148. The annual per capita in come has been calculated at Rs. 154.81. The following table shows the annual per capita income in different income groups from various sources of income:

Income groups	Total number of persons	Per capita income	Income per capita for the persons deriving their income from					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
20- 30	17	117 64	40.00	66.66	–	–	25.00	69.23
30- 40	19	163.15	–	116.15	–	75.00	40;00	56.25
40- 60	151	126.16	57.82	64.29	31.79	69.23	23.76	33.55
60- 80	132	137.57	31.25	83.46	28.21	28.57	23.27	30.26
80-100	45	164 00	20.00	108.57	150.00	42.85	26.22	45.16
1000 and over	150	199.13	12.00	125.37	61.28	49.16	32.27	33.64
Total	514	154.81	52.25	93.61	44.30	65.45	26.98	35.37

149. The following table gives annual per capita income of persons in different communities from various sources of income :

Communitiy	Total number of persons	Per capita income	Income per capita for the persons deriving their income from					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
Rajput	246	168.33	–	113.21	–	54.16	32.49	23.26
Nath	99	142.62	35.29	78.47	–	–	18.20	59.09
Chamar	67	98.65	61.37	24.44	30.32	–	14.31	25.78
Brahmin	20	186.00	180.00	82.50	–	–	31.25	53.12
Suthar	17	211.76	–	16.47	111.76	–	32.35	16.66
Teli	16	106.25	–	–	50.00	37.50	18.75	–
Nai	11	140.91	–	54.54	–	–	40.91	45.45
Balai	11	230.91	40.00	265.63	–	–	14.28	50.00
Darzi	9	123 33	–	15.00	–	77.77	30.00	22.22
Dholi	7	135.70	–	–	–	–	16.66	128.57
Oswal	6	276.66	–	100.00	–	166.66	10.00	–
Kumhar	5	120.00	–	60.00	30.00	–	20.30	10.00
Total	514	154.81	52.25	93.61	44.30	65.45	26.98	35.47

Indebtedness

150. Out of 94 households in the village, 37 i.e. 39.36% are under debt. The minimum debt payable by a household is Rs. 300 and the maximum Rs. 2,000. The following table gives information regarding the number of households under debt in various income groups :

Income groups (in Rs.)	Total number of households	Number of households in debt	Percentage of col. 3 to col. 2	Average debt
1	2	3	4	5
20 - 30	6	1	16.67	300.00
30 - 40	7	3	42.86	433.33
40 - 60	32	17	53.13	623.53
60 - 80	22	7	31.82	692.86
80 - 100	7	1	14.29	600.00
100 and over	20	8	40.00	837.50
Total	94	37	39.36	658.11

151. The following table indicates the community-wise information regarding indebtedness :

Community	Total number of households	Number of households in debt	Percentage of col, 3 to col. 2	Average debt
1	2	3	4	5
Brahmin	4	1	25.00	400.00
Nath	18	7	38.88	500.00
Rajput	46	18	39.12	752.77
Oswal	1	–	–	–
Suthar	3	1	33.33	800.00
Darzi	2	1	50.00	500.00
Kumhar	1	–	–	–
Teli	1	–	–	–
Nai	2	–	–	–
Balai	2	2	100.00	700.00
Chamar	12	7	58.33	600.00
Dholi	2	–	–	–
Total	94	37	39.36	658.11

152. Most of the debts are secured for social ceremonies and ordinary wants which account for 71.04% of the total debt. 16.63% of the debt has been contracted for agricultural purposes, 10.27% for housing and 2.06% for business. The entire position may be seen in the following table :

Causes of debt	Amount of debt	Average for families in debt	Percentage of debt due to causes to the total debt
Housing	2,500.00	625.00	10.27
Social ceremonies	8.100.00	450.00	33.26
Ordinary want	9,200.00	541.18	37.78
Cultivation	4,050.00	578.57	16.63
Business	500.00	500.00	2.06
Total	24,350 00	658.11	100.00

153. The villagers secure loans locally or from the money-lenders at Dag. The rate of interest varies from 12% to 24% per annum and it is the compound interest that is charged. 6 households have been benefitted by Tacavi loans, out of these 5 belong to the Nath community and 1 is from Balai community. Four of them got Rs. 1,000 each for digging the wells and for fixing 2 *charas* on the wells. One got Rs. 800 for digging a well. The Balai also secured Rs. 500 for digging a well.

Co-operative socity

154. It has not been possible for the village people to have a Co-operative Society functioning notwithstanding their efforts to form one. A meeting of those anxious to form such a society was held on 6-7-1962. 105 persons were enrolled as ordinary members, out of whom 7 were nominated to the working committee. Share money amounting to Rs. 499 was subscribed. An application was made for grant of loan of Rs. 34,820 through Central Co-operative Bank, Jhalawar, but, for some technical reason the loan could not be granted. The matter dragged on with the result that the ordinary members who had subscribed the share capital became impatient and demanded the refund of their money. The members of the working committee were, therefore, in a dilemma and did not know what to do. It is not known whether any further efforts were made by them to make the scheme a success.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The population of Kyasara which was 431 in 1951 has gone upto 514 in 1961 indicating an increase of 20%. Whereas the increase in the male population has been about 20%, that in the females is a little less i.e. 16%. A break up of the population as registered during the survey in 1961 is given age-group-wise in the following table :

Age groups	Persons	Males	Females
All ages	514	264	250
0 - 4	67	36	31
5 - 9	70	39	32
10 - 14	42	22	20
15 - 19	49	24	25
20 - 24	66	27	39
25 - 29	42	26	16
30 - 34	47	25	22
35 - 44	55	27	28
45 - 59	50	25	25
60 & over	26	14	12

The preceding table shows that the predominant portion of population of the village, (26.65%) lies in the two age groups 0–4 and 5–9; and the minimum in the age group 60 and over (5.06%). Except in the age group 20–24, where the number of females exceeds that of males by 45%, there is no marked disparity in sex ratio in other groups.

156. Whereas there are 112 unmarried males and 64 such females, the number of married males and females is 140 and 145 respectively that is to say, 34% of the total population is unmarried 56% married 11% being widowed. The number of married females exceeds that of males by 5 due to the fact that 5 persons have two wives each. Out of 53 widowed persons 12 are widowers and 41 widows. The following table gives the entire position relating to the marital status of the village population :

Age groups	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	514	263	251	112	64	140	145	12	41
0 - 9	137	74	63	73	59	1	4	-	-
10 - 14	42	22	20	14	5	8	15	-	-
15 - 19	49	24	25	11	-	13	25	-	-
20 - 24	66	27	39	2	-	25	37	-	2
25 - 29	42	26	16	1	-	25	14	-	2
30 - 34	47	25	22	2	-	21	16	2	6
35 - 39	24	12	12	2	-	9	9	1	3
40 - 44	31	15	16	3	-	11	9	1	7
45 - 49	19	12	7	1	-	10	4	1	3
50 - 54	16	5	11	-	-	4	6	1	5
55 - 59	15	8	7	-	-	6	5	2	2
60 - 64	15	9	6	2	-	5	-	2	6
65 - 69	1	-	1	-	-	-	-	-	1
70 and over	10	5	5	1	-	2	1	2	4

The significant fact which is obvious from the above figures is that children are married at a very early age. There is one married male and four married females of the age bolow 9 and there are 8 married males and 15 married females in the age group 10–14. There is no unmarried female above the age of 14 in the village. The prevalence of early marriage, specially of the girls is further established from the fact that in the category of 'Never married persons' there are only 64 unmarried females as against 112 such males. Altogether there are 25 unmarried males in the village between the age of 15 and 70. Out of these 13 are below 25 and the rest above 25.

157. No data on births, diseases and deaths are available. It is the function of the village Panchayat to maintain the register but it has not cared to do so.

Literacy

158. The standard of literacy in the village is very poor. Out of a total number of 514 persons only 44 are literate; and out of this small number as many as 23 are children attending the school. There is only one literate female in the village who falls in the age group 30-34. There is one matriculate also who is in the age group 35-44. It is, therefore, obvious that the village people do not look favourably towards female education and they are not very keen about the education of their boys as well. The following table gives the entire position regarding literacy in the village :

Age groups	Total population			Illiterate		Literate without educational Standard		Primary or Junior Basic		Matriculation or Higher Sec.	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	514	264	250	221	249	39	1	3	–	1	–
0 - 4	67	36	31	36	31	–	–	–	–	–	–
5 - 9	70	38	32	23	32	15	–	–	–	–	–
10 - 14	42	22	20	13	20	9	–	–	–	–	–
15 - 19	49	24	25	22	25	–	–	2	–	–	–
20 - 24	66	27	39	24	39	3	–	–	–	–	–
25 - 29	42	26	16	24	16	2	–	–	–	–	–
30 - 34	47	25	22	25	21	–	1	–	–	–	–
35 - 44	55	27	28	23	28	2	–	1	–	1	–
45 - 59	50	25	25	21	25	4	–	–	–	–	–
60 and over	26	14	12	10	12	4	–	–	–	–	–

159. A primary school was started in Kyasara on 1st July 1949 by the Education Department when only the infant class was opened. The fourth standard was started for the first time in 1956-57. The school was handed over by the Education Department to the Panchayat Samiti Dag on 2-10-1959. The following table gives the number of students on roll of the school in Class I to Class IV during the period 1949-50 to 1961-62 :

Classes	1949 - 50	1950 - 51	1951 - 52	1952 - 53	1953 - 54	1954 - 55	1955 - 56	1956 - 57	1957 - 58	1958 - 59	1959 - 60	1960 - 61	1961 - 62
I	7	15	19	17	10	24	9	10	4	8	14	14	10
II		6	2	11	3	3	6	6	4	12	5	3	4
III	–	–	2	4	3	4	3	2	3	10	1	5	3
IV	–	–	–	–	–	–	–	1	–	4	2	4	2
Total	7	21	23	32	16	31	18	19	11	34	22	26	19

160. A small library containing 143 books is attached to the school. The Panchayat Samiti started night classes from 1-11-61 as a part of the adult education drive. 15 persons got themselves enrolled, and 10 slates and 31 books purchased for them; but they could not put in the arduous work of learning the alphabet. The class was closed down on 12-3-62.

Diseases

161. There is no dispensary in the village. The people are old.fashioned in their ideas ; and, due to superstitions, they consider that disease and sickness are caused on account of the wrath of the evil spirits and supernatural beings. For cures they have recourse to charms and incantations, and worship the local deities. Charms and amulets are given by the local quacks who are members of the Nath community. They also suggest indigenous medicines for treatment of the diseases but, as the people are getting into closer contact with the urban population, they do not wholly depend on the quacks and avail of the

medical help which is available at Dag whenever it is practicable to do so.

Family structure

162. Out of the 94 families residing in the village 31 (32.98%) are simple ; 20 (21.28%) intermediate ; 37 (39.36%) joint and 6 (6.38%) others. Institution of joint family is most marked among the Rajput community in which there are 18 joint families, 15 intermediate ones and 10 simple. Among the Naths there are 9 joint families. The two households of Balai, 2 of the Suthars, and 4 out of 12 of the Chamars are also living jointly. The rest of the families are mostly of the simple type. A community-wise distribution of the families in the four categories is given below :

Community	Total number of households	Type of families			
		Simple	Intermediate	Joint	others
Rajput	46	10	15	18	3
Nath	18	7	2	9	–
Chamar	12	5	1	4	2
Brahmin	4	3	–	1	–
Suthar	3	1	–	2	–
Teli	1	–	–	–	1
Nai	2	–	2	–	–
Balai	2	–	–	2	–
Darzi	2	2	–	–	–
Dholi	2	2	–	–	–
Oswal	1	1	–	–	–
Kumhar	1	–	–	1	–
Total	94	31	20	37	6

163. Out of the 94 families residing in the village as many as 49 consist of 4 to 6 members and 17 of 7 to 9 members. 7 families have 10 and over members in them and 19 have 2-3 members. 2 families consist of 1 member each. The average membership of a household comes to 5.5 persons. The following table gives statistics of the size of the family in various communities of the village :

Community	Total number of households	Households according to the number of persons				
		1	2 - 3	4 -6	7 - 9	10 and over
Rajput	46	1	10	24	9	2
Nath	18	–	3	11	1	3
Chamar	12	1	3	3	4	1
Brahmin	4	–	1	2	1	–
Suthar	3	–	1	1	1	–
Teli	1	–	–	–	–	1
Nai	2	–	–	2	–	–
Balai	2	–	–	1	1	–
Darzi	2	–	–	2	–	–
Dholi	2	–	1	1	–	
Oswal	1	–	–	1	–	–
Kumhar	1	–	–	1	–	–
Total	94	2	19	49	17	7

Intra-family relationship

164. The Rajputs observe strict purdah. Their women remain inside the four walls of their houses. In each of the Rajput households there is a separate *baithak* which serves as a sitting room for the males ; and the females do not show themselves there. The Rajput households observe

the traditional discipline which has been in vogue for generations. The head of the household is all and his word is law unto the junior members of the family. They would never dare go against his wishes. He too is very considerate in his dealings ; and tries to give even justice to all the members of the household.

165. Among other communities also the relations between the members of the family *inter se* are cordial. The model is set by the Rajputs who dominate the village social life and all the communities copy them in their day-to-day life with the difference that purdah is not observed by their women-folk. They, of course, veil their faces with a part of the *loogra*, in the presence of the elder members of the family ; but they assist their men-folk in all their callings. The relation between parents and daughters, brothers and sisters, in fact, among all the members of the household are generally cordial. Mother's brother and sister's son when they pay visits to the house, which are not very many, are treated with great courtesy and affection.

Inheritence

166. The old custom whereby the sons of the deceased father take an equal share in the property left by him, continues amongst all the villagers. The daughters do not have any share in their father's property unless expressly bequeathed to her at the time of his death. The present legal provision whereby equal share has been granted to a daughter along with her brothers is very well known to the village people ; but they are not inclined to give effect to it nor are the daughters at all keen to assert their right. If a person dies without any male issue, his property is inherited by the nearest male relation in the direct line of descent.

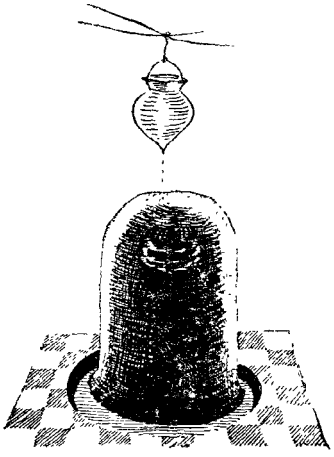
Leisure and recreation

167. The village being an agricultural one there is very little leisure when the agricultural operations are going on. When persons return from their fields they sit at the *baithak* of some member of their community or at *gaon chaurha* and smoke pipes and pass their time in idle gossip commenting on some incidents in the village. Sometime *kathas* (recitations) of Ramayana and Mahabharata or Bhagwat are arranged and the members of all communities attend them with great interest. Women of all the communities attend them. On such occasions special arrangements are made for Rajput women who can hear the religious discourses from behind a curtain. Young men and children enjoy themselves at the swings during the rainy season, specially in the month of Shravan. Ropes are tied to the strong branches of Banyan trees and young folk enjoy themselves swinging for hours together. Women have their separate swinging parties. They also recreate themselves by singing songs and dancing to the beat of drum.

Religious beliefs

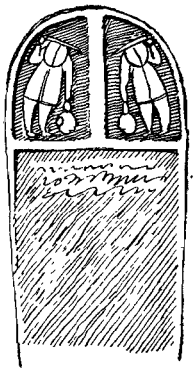
168. All the communities of the village profess Hindu religion. All gods and goddesses of the Hindu pantheon are the object of their worship along with the lesser local deities. The beliefs and thoughts of the Nath sect have greatly influenced the thought of the village people in general. Magic, witchcraft and ideas of Yogic powers etc. have gone into the making of their minds.

169. The most prominent object of worship in the village is the Kayavarneshwar Mahadeo



whose shrine stands most prominently in the village. Every household of the village owes

allegiance to this deity. The god is worshipped in the form of *lingam* or phellic emblem. Along with the *lingam* of Shiva the goddess Parvati, Shiva's consort, his son Ganesh and his favourite bull, Nandi, are all worshipped without fail. The worship of the *lingam* is somewhat perfunctory. It consists of water oblation or placing of a few flowers on the emblem with or without a perambulation of the shrine which must be done with the right shoulder towards the sacred object in the course of the Sun. Orthodox devotees of Shiva have, however, sometimes been guided by deep emotional motives and in their fanatical zeal to please the god have not hesitated to sacrifice even themselves with a view to attain the highest merit. Incidents of this type have happened not very long ago. In Samvat year 1888 on the 14th day of the dark half of the month of Phalgun (March, 1132 A. D.) one Ramji Sondhia of village Bharka (Tehsil Dag, District Jhalawar) and another Mayaram Adigaur Brahmin of village Takha Kheri (Tehsil Gangdhar, District Jhalawar), sacrificed themselves by decapitating each other with swords before the *lingam* of Kayavarneshwar Mahadeo. Both these persons were unmarried and about 23 years of age. Another similar incedent occured more recently on Jyeshtha Krishna Tritiya in the Samvat year 1972 (May, 1915 A. D.) when Shankar, Mewara Suthar and Gamoji Chamar, both of village Kyasara, made a pact to cut each other's head ; and actually sacrificed themselves in the temple as the two other persons had done formerly. Two masonry



platforms on which stone slabs showing the figures of the participants and the story narrated on them have been erected in their memory by the villagers.

170. The consort of god Shiva is worshipped independently of her lord in the form of Shakti (power). There are considered to be numerous forms of her — 7 as Chandis and 9 as Durga. Then there are 64 Yoginis and 16 Matrikas. The nine forms of Durga play a more prominent part in the day-to-day life of her devotees. Her various forms are Adi Shakti, Bodri, Kesar Bai, Phool Bai, Lal Bai, Chamunda, Sheetla, Annapurna and Hingulaj. All the village people offer their worship to Kesar Bai, Lal Bai, Phool Bai, and Sheetla. The goddess is supposed to cause measles, typhoid, smallpox and other virulent diseases. Hingulaj is specially sacred to the Naths and worship is offered to her during the death ceremonies, as that is considered necessary for the attainment of salvation. The Yoginis and Matrikas are worshipped before worship is offered to Durga. Apart from the aforesaid deities there are the Kund-ki-Mata, Doodhakheri, Bhainsasari, and Khoki Mata. The last one is specially worshipped when children suffer from cough, especially whooping cough. Others are worshipped in a general way for common welfare.

171. Other male deities worshipped by the villagers are Thakurji, Hanumanji and Bhaironji. There are said to be 62 Bhairons and the Naths give Bhairon precedence over every other deity. They cite the following legend regarding the origin of Hanuman. Once an Asura king named Bhasmasura performed great sacrifices to please god Shiva ; and secured from him a curious boon that on whomsoever's head the Asura placed his right hand he would instantenously be turned to ashes. Bhasmasura took into his head to try the efficacy of the gift on Shiva himself. Shiva, in consternation to escape from the pursuit of the demon, sought refuge with Lord Vishnu who, in order to save Shiva, distinguished himself as a beautiful damsel. Bhasmasura, bewitched by her beauty, asked for her hand in marriage. As a condition of her acceptance of the proposal she requested him to perform a dance for her to which he agreed. In the course of the dance he happened to place his right hand over his own head and was

reduced to ashes. Shiva on hearing this requested Vishnu to show him the form whereby the latter had accomplished the destruction of Bhasmasura. Gazing at the ravishing beauty of the damsel, Shiva himself became infatuated, the story goes, and discharged his semen which was collected in a *singi* (the musical instrument kept by the Naths). When the *singi* was blown the semen passed into the ear of Anjani, who gave birth to the monkey-god Hanuman.

172. Each of the communities residing in the village has its own *Kul Devi* or *Deradi* (family goddess) which is worshipped during the Navaratra. Amba Mata is the Kul Devi of the Rajputs, the Suthars and the Darzis. The Asa Palak or Asapura is the Kul-Devi of the Naths and the Teli communities. Bhairon is the male family deity of the Naths.

173. Further more, there are heroes of the past to whom worship is offered by the villagers. The more prominent among these are Ajai Pal, Dev Narain, Mamoji Bhomia, Jagmal and Sati. To worship Ajaipal two bamboos are stuck in the ground before his shrine ; and a cage made of bamboo strips, is hung on these with the help of a string made of *moonj* or *dab*. A bird locally known as *Khet Rakhwali* is enclosed in the cage and the cattle of the village are paraded underneath it, the worship being continued during whole of the night. It is believed that the cattle having undergone the formality become immune to the epidemics.

174. Worship is also offered to Dev Narain, the Gujar deity. Dev Narain was born in Samvat year 968 (911 A. D.) at village Kagothan. His father's name was Bhoj Sawai, who was killed by Durjanshal Parihar, King of Mandore. His mother, Sadhu, who was pregnant at that time, tried to immolate herself on hearing the death of her husband but was checked from carrying out her desire by her father-in-law Vishal Dev and her religious preceptor Roopnathji. The latter predicted to her the birth of a famous son endowed with supernatural powers. In due course she gave birth to Dev Narain, who with the help of his mystic powers, succeeded in avanging the death of his father by killing Durjanshal. He(Dev Narain) died in the samvat year 999 (942 A. D.) at the age of 31 years.

175. Jagmal is supposed to be a Rajput hero belonging to the village. Apart from the aforesaid heroes there is one Polya, the spirit of the person who had been killed during a combat ; and Pantri or Pantwari, the spirit of the person who escaped death but whose body was mutilated during the fight. Worship is offered to both of them. The worship of the snake-god is also prevalent among the villagers and the cobra is worshipped as Takhaji who is also known as *Kaleshwar*. When people go on pilgrimage for a bath in the Ganges, they offer worship to Goroji. Shakes Maharaj, supposed to be the form of *Bhoot*, *Jind* (male evil spirits) and the female *Dakin* are the evil spirits who are propitiated. There are supposed to be 360 types of *Bhoots* and 7 types of *Dakins*. Women dying during pregnancy or delivery are supposed to take the form of a *Pari* or *Churel*.

176. Naths believe that by performance of Yogic practices it is possible to acquire complete command over the elements. By suitable Yogic exercises it is claimed that a person can make himself lighter than the lightest substance and heavier than the heaviest. He can become as big or as minute as he pleases; can traverse space; can animate a dead body by transmission of his spirit into it ; have a knowledge of the past, present and future ; render himself invincible ; attain not only all the objects of his desire but the *summum bonum* of life. The Naths have their own metaphysics and cosmology. *

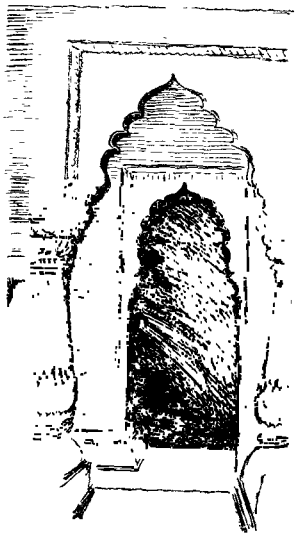
177. The most outstanding personality of the Nath cult has been Goraksh Nath or Gorakhnath, who probably flourished in the 10th century A. D. He was a great preceptor with strong and untarnished character, most intelligent, and follower of reason and common sense. He never became a sentimentalist. He was a great social reformer who galvanised the life of the common people by brushing aside with a strong hand the rituals and formalities, and by laying stress on

*Two verses which throw some light on their cosmology are reproduced in Appendix III.

purity and simplicity of life and observance of *Brahamcharya* i.e., celibacy. He made great onslaughts on the prevailing evils of the life of the householders and the ascetics ; and exhorted them to acquire healthy and wholesome methods of thinking and practising them in day-to-day life. He was also a great scholar and did not hesitate to accept what he considered to be useful from any source whatsoever. In doing so he never lost sight of the pole-star of truth which to him was synonymous with the great "Shiva". His teaching was "Try to understand the Almighty Force. It alone is our teacher and our knowledge and the highest essence, the source of all that is good and full of light." Gorakhnath had a dynamic personality and he propagated his teachings all over the length and breadth of northern India. In course of time, however, were numerous interpolations in what is now said to be the record of his verbal teachings, and intricate ritualism also entered the life of the Naths.

Religious institutions

178. The temple of Kayavarneshwar is naturally the object of great veneration not only for the people of this village, Kyasara, but of the neighbouring areas and even of distant Malwa. The temple, situated on the southern skirt of the village at the foot of a small hill, is said to have been constructed some 600 years ago by a prince of Dhar. Repairs were affected to it by the local authorities in the year 1940-41. On either side of the entrance of the temple there are two small pavilions wherein the musicians sit and play on the *nakaara*, (kettle-drums) and *sehnai* (clarionet). The main gate opens into a big courtyard, on either side of which there are double storeyed constructions. On the left is a zenana Dharamshala (lodging for women pilgrims) which is presently used for the Primary School. On the right side is a room which was constructed for the ruler of Jhalawar. For the construction of these structures, money was subscribed to by the general public. An inscription to that effect is to be seen on a wall of the Dharamshala. Attached to the Dharamshala is a temple of Vishwakarma which was constructed in the year 1897-98 by one Gabaji Suthar at a cost of Rs. 1,700.. In the centre of the courtyard is a Pipal tree beside which



a big *hawan* was performed in the year 1962 from 3rd to 5th February, to avert the calamity apprehended by the conjunction of eight planets in the firmament, and which event had caused a great sensation throughout the credulous world. By the side of the Pipal tree there is a shrine of Hanumanji.



179. The main apartment in which the Shivalinga of Kayavarneshwar is installed is about 4 metre square. In front of the apartment is a big stone likeness of the Nandi, the sacred bull, and in the right corner are installed the idols of god Vishnu and King Janmejaya.

180. Underneath the main apartment of the shrine of Kayavarneshwar Mahadeo is the

Mandakini, a reservoir for the water which is offered to the deity. It never goes dry. Pilgrims take bath in it with the idea of purifying themselves.

181. Any account of religious and cultural life of Kyasara will remain incomplete without a review of the *Stupas* at Kolvi which are the remains of the Buddhist architecture. These rock-hewn caves are believed to have been built between 700 to 900 A. D. There are altogether 44 excavations out of which about 11 are on the southern side of the hill and about the same number on the northern side. The most striking feature of these *Stupas* is the excavated chamber which is invariably pierced to the centre of the tope in



which the enshrined statues of Buddha occupy the central position. They are, in fact, *Chaityas* i. e. temples and not *Viharas* or monesteries. Some of the *Stupas* stand out boldly in open air instead of being half-hidden in the interior of a dark cave with a figure of Buddha. The caves are set on a hill commanding a magnificent view. A visitor who does not feel the sanctity and grandeur of the place must indeed be dull of imagination. Similar excavations have been found on the nearby Gunai hill where there are 12 or 14 structures. There are 3 small caves in the village Kyasara itself. It seems that Kolvi was the centre of Buddhist culture which exercised great power and influence over quite a wide region during the declining period of Buddhism.

Beliefs and superstitions

182. It is an irony of fate that the followers of the great reformer Gorakhnath noted for his reason and sturdy common sense are at present greatly entangled in the cobwebs of superstition and primitive blind beliefs. Most of the village people have almost unshakable faith in magic and witchcraft and they believe that mysterious powers could be excercised through charms and amulets which could be utilised for fulfilment of all sorts of desires and cure of ailments. Some of the Naths of the village are quacks who practise magic and sell charms and amulets for the alleged protection of children from diseases, and influence of malignant spirits. With the help of a bundle of peacock feathers or a broom or by burning chillies and turmeric and chanting some incantations they exorcise evil spirits. Insignificant incidents like quarelling of dogs, fighting of buffaloes, and braying of donkeys cause fear in the hearts of the housewives who consider them as evil omens of great magnitude. They apprehend trouble from all sorts of happenings and natural phenomenon and have recourse to the quacks for the cure of their real and supposed ailments.

Fairs and festivals

183. The important festivals observed by the villagers are as follows :

(i) Holi : A bamboo is stuck in the ground on the full moon day of the month of Magh at a place where Holi is usually lighted. People congregate at this place in the evening and sing songs to the accompaniment of the *duff* (a circular wooden frame covered on one side with goat's skin). The actual festival is celebrated on the 14th day of the bright half of Phalgun at an auspicious hour forecasted by the Brahmin priest. Thorny bushes and fuel collected around the bamboo are set on fire. Women offer to the Holi garlands of small cakes of cow-dung prepared some days before the event. Sheaves of ripe wheat and barley twigs or sprouts of ripening grain are roasted in the flames of the Holi and partaken off by the members of the household by way of *prasad*. On the following day people throw *gulal* and coloured water on each other.

Women also play Holi amongst themselves. This continues for four or five days.

(ii) Sheel Saptmi : Seven days after the festival of Holi worship is offered to the goddess Sheetla Mata, Phool Mata and Kesar Mata. Toy palanquins made of mud and wooden sandals are offered to the goddess Sheetla along with food cooked the previous evening, which consists of wheat or bajra cakes, maize pudding or cooked rice mixed with curd, and *puas* (pan-cake) etc. No fresh food is cooked by any household in the village in the morning of this day, they do not even kindle fire in their hearths. All partake of the dishes that are prepared the previous evening. Songs are sung by the women to propitiate the goddess Sheetla. One such song is quoted here:

गाड़ा भरी संगेड़ी थें कठे चाल्या ।
सीतला बाई आसन बैठ्या ।।
योग माता मारी एक बालूड़ा ।
एक बालूड़ा के कारणे ,
म्हारा सुसरा जी बोले ओछा बोल ।।

"With the cart loaded with *sangeri* where are you going ? The goddess Sheetla Mata is herself sitting comfortably on her seat. Revered Yog Maya will you kindly give ear to my prayer ? For want of a son my father-in-law taunts, casting aspersions of barrenness on me. Will you not bless me with a son ?"

(iii) Akha Teej : The next important festival is that of Akha Teej which falls on the third day of the bright half of the month of Baisakh. The village people count their New Year from this day. They read omens to determine whether rains would be sufficient during the year. Four clods of clay are taken and named after the four months of rainy season viz Ashadh, Shravan, Bhadrapada and Ashwin. A new earthen pitcher full of fresh water is put over them. The clods gradually become soaked up with water which trickles down from the pitcher. The one which gets soaked up first indicates the month which is expected to be most rainy. The time taken by the clods in getting soaked is taken as an indication of early or late rains. Worship is also offered to bullocks on this day.

(iv) Nirjala Ekadashi : Village people, generally the adults, keep fast on the 11th day of the bright half of the month of Jyeshtha. They attend the recitation of some religious discourse or sing *bhajans* in parties.

(v) Raksha Bandhan : On full moon day of the month of Shravan, Raksha Bandhan is celebrated by the sisters tieing the ceremonial Rakhi round the wrists of their brothers for which suitable presents are made to them. The Brahmins of the village also go round and tie Rakhis to the wrists of the Rajputs, the Mahajans and the Naths who offer them payments of small cash.

(vi) On the 5th day of the dark half of Bhadrapada the snake-god, Takhaji or Kesar Kanwar, is worshipped. A small *havan* is also performed at his shrine. Women sing appropriate songs for the occasion.

चलो कालेसर, चलो नाग, चलो नागन ।
नदी पे जाने की हो रही त्यारी ।।

"Come let us go to Kalesar. O' snake god and snake goddess we follow you. Let us go to the river."

(vii) Navaratra and Dashera are important festivals which last from the first day of the bright half of Ashwin to its 10th day. Worship is offered at all the shrines of the deities in Kyasara and the forlorn village of Keetiya. The Lambardar of the village and some elders visit these shrines to offer homage and worship. All the households of the village subscribe according to their means towards the expenses which have to be met with on account of these celebrations. Worship is offered to the family deities on this occasion. The Rajputs sacrifice a goat in honour of their *Kuldevi* on the Dashera day.

(viii) Dewali : On the 15th day of the dark half of the month of Kartik worship is offered to goddess Lakshmi, the consort of Lord Vishnu, and god Ganesh, son of Lord Shiva. All households are illuminated by tiny earthen lamps. Worship is offered in all homes and people pay friendly visits to one another.

(ix) Shiva Ratri : The most important festival of the village is, however, celebrated on the 13th day of dark half of Phalgun in the temple of Kayavarneshwar. People observe fast on the day and also keep awake the whole night. A fair is held on this occasion in which 3000-4000 people assemble from the neighbouring areas. A similar fair is also held on the full moon day of Baisakh but the congregation on the occasion is about 1,000 persons. Shopkeepers from Dag, Chaumahla and other towns, numbering 30 to 40, bring articles of general merchandise for sale at the fair. The village people enjoy on the merry-go-rounds and swings and make sundry purchases at the fair. Children partake of the sweets sold by the confectioners. Women sing songs in honour of Lord Shiva :

सोने की थाली, कपूर की बाती,
शिवजीये पूजन, सालो हरी जी ।।
शिवजी डाबर पग को, नेवर बाजो,
शिवजी की पलक, खोलाओ हरी जी ।।
।। ओ शिवजीये० ।।
कौन घरां की पुत्री, कौन घरां की नारी,
राजा जनक घरां की पुत्री,
रामचन्द्र घरां की नारी ।।
।। ओ शिवजीये० ।।
शिवजी जटा कटाड़ी, जंगल में पधारो,
दुनियां तालियां दे दे हंसे ओ हरी जी ।।
।। ओ शिवजीये० ।।

"Let us proceed to offer worship to Lord Shiva with a wick of camphor placed on a golden plate. The god is in a trance, playing on his *damroo* (hand-drum) and the anklets round his feet are sounding while he is performing the *Tandav Nritya*. Let us pray Shiva so that he may awake from his trance and open his eyelids. To which household belong the daughter and wife who has come to offer him worship ? Aye, she is the daughter of King Janak, and wife of Shri Ramchandra. Lo ! god Shiva has shorn off his *jata* (locks of hair) and has run away to the jungle and people are clapping in fun and merriment and laughing at him."

184. There is an emblem of Shiva made of copper and covered with a thick layer of silver



lying at Kyasara. On a Monday in the month of Shrawan the people from Dag come to Kyasara and take the idol there in procession. They offer worship to it and carry it round the town and bring it back to Kyasara the next day. The idol belongs to the Naths who are paid some cash in return for the permission to remove the idol to Dag.

Inter-community relationship

185. According to the caste hierarchy in the village it is the Brahmins and the Naths who stand upper most, almost on the same plane. Next come the Rajputs, then the Mahajans followed by the Kumhar, the Darzi, the Nai all the four occupying an almost equivalent status. Then come in descending order the Teli, the Dholi, the Balai and last of all the Chamar. The Brahmins, the Naths, the Rajputs, the Mahajan and the Teli are the *jijmans* (patrons) of the Kumhar, the Darzi, the Suthar, the Nai, the Balai and the Chamar.

186. The Balais, the Chamars and the Dholis are considered as untouchables by other castes. The Brahmins do not take unfried food from the hands of any non-Brahmin household. They have no objection to taking fried cakes and sweet-meats from the Naths, the Rajputs, the Mahajan, the Kumhar, the Darzi, the Suthar and

the Teli. Similar is the case with the Mahajan. The rest of the communities have not got any great scruples in taking food from the hands of one another. They would, of course, not dine in a common plate. The Dholi takes food cooked by all other communities except from the Balai and the Chamar. The Balai takes food cooked by any other community except from the Chamar and the Dholi. The Chamar accepts food cooked by any community except from the Dholi.

187. Each of the communities has its own Bhat (Bard) who maintains their genealogical table and pays visits to the village once in two or three years. The Bhats are given some cash, grain and clothes in return for their traditional services, the value of which varies according to the economic condition of the *jijman.*

188. A Bhangi lives at village Gunai, 3 km from Kyasara. He comes to sweep the village only occasionally and on occasions of festivals he receives a little grain and old clothes from all the communities.

Village organisation

189. The village, Kyasara, has a Panchayat of its own which is included in the Panchayat Samiti of Dag. The Samiti has in all 40 Panchayats under its jurisdiction. In the village Panchayat of Kyasara the following 8 villages are represented :

1. Kyasara
2. Govindpura
3. Malpur
4. Saranga Khera
5. Bhedies
6. Mohudi Khera
7. Puwadla
8. Dolisarna

There are 11 panchas in the Panchayat, out of whom 6 are from Kyasara. One panch belongs to the Nath community, another to the Rajput community and a third to the Balai community. Two woman panchas, one from the Rajput and the other from the Chamar community have been co-opted. Another co-opted member is from the Nath community. The rest of the 5 panchas are from the other villages. They are all Rajputs. The majority of the panchas in the village Panchayat of Kyasara is formed by the Rajput community but the Sarpanch and the Up-Sarpanch are both from the Nath community. From the constitution and working of the Panchayat it appears that they are progressing on healthy democratic lines. The Panchayat is still in its infancy and it pays attention to the problems of general welfare and development of the villages under its charge.

190. The village is included in the Nyaya Panchayat of Dag which has altogether five village Panchayats in its jurisdiction viz. Dag, Dodi, Dohra, Peepaliya and Kyasara. A representative of the village Panchayat represents it in the Nyaya Panchayat. Meetings of the Nyaya Panchayat are held every Friday. The avenue for the meetings is not fixed, these being held in each of the constituent villages by rotation.

191. There is no caste Panchayat in the village nor is there any club or other social welfare institution.

CHAPTER V

CONCLUSION

In the foregoing pages an attempt has been made to portray the socio-economic life of Kyasara in which a community, the Naths, occupies a special position. The village is very old and its thought, patterns and ways of living have been deeply influenced by their practices. The village has not remained unaffected by the Buddhists also ; for not far from the village, atop a hillock, are situated the Kolvi Caves, which are said to be the latest among the rock-cut temples discovered in India. Indeed it can be said about Kyasara that it has something uncaning about its atmosphere, which has not yet been affected either by its proximity to the tehsil headquarters or by the opening of a bus service between the two towns of Bhawani Mandi and Dag.

193. The economy of Kyasara, as has been shown already, is based on agriculture which alongwith other allied pursuits, forms the mainstay of the simple inhabitants. They toil in the fields exactly in the same way in which their forefathers decades and centuries ago worked ; and earn hardly anything more than what is needed to keep body, mind and soul together,— just enough to satisfy basic animal wants. They are illiterate and in a way uneducated. There is no one among them to show them a way to prosperity and better living. While leaders elsewhere in the country are talking about progress achieved so far in terms of Five Year Plans and atomic reactors, of electrification of villages and industrialization of towns, of mechanized farming and chemical fertilizers, the humble inhabitants of Kyasara have to remain content with what little they grow with their primitive ploughs, hoes and two weak hands. These hands require better implements ; the simple mind that directs these hands needs technical training ; and to make productive use of both, the hands and the implements, there should be larger fields and farms, appropriate social customs, and religious ideas and rituals. Unless, therefore, the life of the oczen communities dwelling in Kyasara is raised to a higher mental level by putting in healthy ideas in their medieval superstitious world, they will not progress. In other words what is needed most today is a kind of general education for the village adults, a wide diffusion of knowledge which will broaden their outlook and inspire them to follow new ways, learn new skills, use modern tools, adopt new ways of behaviour, and actively participate in the efforts so liberally planned and financed by the different official agencies.

194. The direct economic assistance given by the Government does not necessarily help a community : often it goes into wrong pockets. The guidance provided by the various functionaries of the local bodies is not always correct : it is too academic and sometimes ignores local conditions. Opening of new schools does not in itself constitute progress. Not infrequently inadequately instructed and ill-paid teachers are burdened with impossible extra-curricular tasks. These and such other shortcomings can be easily removed and work of enduring nature done. Greater flexibility in official planning, further devolution of powers to the men on the spot, less involvement of local busybodies in official work, ousting of corrupt and inefficient individuals and agencies ; — these are the demands of the times ; and if these are met progress is assured.

195. Democratic decentralization of administration begun in the State has shown certain unmistakable tendencies and some favourable reactions. The villagers are getting acquainted with their working and are slowly realizing the great benefits which corporate life based on healthy modern ideas and principles is likely to bring to them. Similarly their interest in the village Panchayats is growing and is bound to broaden their outlook and make them aware of their civic responsibilities. These are all hopeful signs.

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APPENDIX I

Extracts from the Archaeological Survey of India, Vol. II (Report from 1862-65) by A. Cunninghom 1871. Simla.

VII Kholvi

The Buddhist caves of KHOLVI were first visited by Dr. Impey* who has given a description of them so full and accurate that I should have hesitated about noticing them again, were it not that I differ with him in opinion most widely as to their age, and that I am able to illustrate my account with a ground plan and view of the principal excavations. As these Kholvi caves were unknown to Tod and Fergusson, we shall lose the valuable guidance of the latter in estimating the age of the excavations. This is more to be regretted as I shall have only my unsupported opinion to offer in opposition to that of Dr. Impey.

The village of Kholvi is situated about 30 miles to the north-west of the town of Augar, and about the same distance to the south-east of Chandwas and the Dhamnar caves. The hill of Kholvi, which lies to the north-east of the villages rises to a height of from 200 to 300 feet above the plain. It is formed of coarse laterite like that of Dhamnar. It has also the same flat tope the same precipitous cliff, of from 25 to 30 feet in height, forming its crest, and the same talus or slope of debris at its foot, but the slope at Kholvi is much steeper, and is covered with brushwood. Towards the edge of the cliff the rock is split into large isolated masses, which have been ingeniously hewn into topes that stand out boldly from the face of the hill, and in this respect offer the most striking difference to all other chaitya excavations of the Buddhists. But there is another equally striking peculiarity about these topes in the possession of an excavated chamber for the reception of a statue. These chambers are invariably pierced to the centre of the tope, so the enshrined statues of Buddha occupy the very same position in these modern chaityas, which the relics of Buddha filled in the ancient stupas of Asoka. They are, in fact, no longer stupas but real temples, which differ only in their form from the common structural shrines of the Buddhists. I will recur to this subject hereafter when I come to discuss the probable age of these rock-cut stupas.

The principal excavations at Kholvi, like those at Dhamnar, are referred by the ignorant peasantry and their Brahmin teachers to the time of the Pandus. Thus we have Arjun's house and Bhim's house, both of which names I have retained in conjunction with the numbers of my plan. As the whole of these excavations have been carefully detailed by Dr. Impey, I propose here to describe only the principal group, which forms the subject of my plate.

Number 1 is a cave of two chambers, the outer being 21½ feet by 6½ feet, with a rock bed-stead at each end, and the inner 10½ feet by 6, with three narrow openings between the two. It stands at the back of the large tope called Arjun's house, and is, therefore, not visible in my sketch.

Number 2 is the large tope itself, which stands on a broad base 28 feet square, and from 4 feet in height at the entrance to 14 feet at the back. On this base is raised a square plinth 8 feet high, with a projection in the middle of each side, which on the east is extended into a small portico supported on two square pillars. Above this rises a second or upper plinth of 11 feet, which is circular in form, but with

* Bombay Asiatic Society's Journal, V. p. 336

the same projections continued on the four faces. All these projections, as well as the intervening spaces, are decorated with a bold trefoil moulding with a circular recess in the middle, which is peculiar to the mediaeval architecture of India, both Buddhist and Brahmanical, and which I have already noticed in my account of the great kacheri at Dhamnar. This is all that now exists of the stupa, and it is evident from certain traces and other remains on the top of the rock that the solid portion must originally have stopped at this point, and that the dome or hemisphere must have been constructed in the usual manner with small stones. The solid portion in front is 23 feet in height, and as the circular plinth is 18 feet in diameter, the whole height of the stupa to the top of the dome must have been 32 feet, and to the top of the umbrella, or other pinnacle, not less than 40 feet. But as the domes of the other topes are elongated hemispheres, with a height equal to three fourths of the diameter, the full height of this tope must have been 37 feet to the top of the dome and about 45 feet to the summit of the pinnacle. The interior chamber is 6½ feet long by 5½ feet broad, and 11 feet high, including the domed-roof. At the back, or west side, there is a colossal figure of Buddha the ascetic, not squatted on the ground in the usual Indian fashion, but seated on a throne, with his hands in his lap, in the conventional posture of abstract meditation. The statue is 5 feet high in its sitting posture, which would give the standing figure a total height of 7½ or 8 feet. It is impossible to judge of its execution, as it is now a mere rude mass of rock. But as the whole was once plastered over, it is probable that the original execution was broad and coarse. The whole stupa must also have been once covered with plaster, as I observed the remains of stucco in many of the sheltered portions of the mouldings. This is largest of the Kholvi topes, and, considering that it is when from an isolated mass of solid rock, its size is very remarkable.

Number 3 is a large double storied excavation consisting of four rooms in the lower floor, and of two rooms and a passage in the upper floor. Externally, the front view of this excavation is both symetrical and picturesque. The lower storey has an entrance door in the middle surmounted by a triangular recess, with a small one-pillared window on each side. The upper storey is made to project, by cutting away the rock of the lower storey, so as to form a narrow kind of verandah without pillars. There are two windows in the upper storey, each of three openings, divided by square pillars ; and as the top of the rock slopes rapidly backwards, the whole mass has a striking resemblance to an ordinary European cottage of two storeys. The lower apartments consist of a long front room, 27 feet by 6½, with three chambers behind, of which the middle one is 13½ feet by 7 feet with a rock-bed on one side, and a recess or niche on the opposite side. Of the two side-rooms one is 7½ feet square, with a doorway leading from the middle chamber, and the other is only 7½ feet by 6, with its doorway opening into the front room. Altogether this suite of apartments forms the most comfortable and secure of all the rock-hewn dwellings that I have yet seen.

The only entrance to the upper storey is by a rude staircase cut in the outside rock towards the east. The principal apartment 12½ feet by 6½ feet is lighted by the left hand window shown in the sketch. The roof is domed. The other apartment, which is opposite the right window, is somewhat larger, but it is also much darker as it is separated from the window by the passage which leads to the first chamber.

Number 4 is a small isolated stupa standing in the middle of the platform on an octagonal base of only 2½ feet each side. Its total height is 12 feet, but with its pinnacle complete, it could not have been less than 15 feet. On the outer face of the circular plinth there is a small niche for the reception of a statue which has long ago disappeared.

Number 5 is another rock-cut stupa standing on a base 18 feet square and 9 feet high, above which is a circular plinth 12 feet in diameter and 9 feet high, with several hands of plain mouldings both above and below. The upper moulding is remarkable for a line of dentils which are not unlike those of

the later Panjab topes, and of the mediaeval Kashmirian temples. On the outer face there is an empty round headed niche. The dome is an elongated hemisphere its height being equal to three fourths of its diameter. The whole height of the tope is, therefore, 27 feet, or exactly one lower diameter and a half. In the square basement a chamber has been excavated, 10½ feet long by 6 feet broad and 9 feet high, including the domed roof. The enshrined statue no longer exists, but the pedestal is still there and as the height of the chamber from the top of the pedestal is exactly 5 feet, as in Arjun's house, I infer that the statue must have been of the same size. It will be observed that the depth of the chamber 10½ feet is exactly 1½ feet, in excess of the half diameter of the base, so that the statue would have occupied the exact centre of the stupa.

Number 6 consists of a single apartment, 17 feet by 6, with an open portico in front of 11 feet by 4. The room is well lighted by three openings which are divided by two stout pillars each 2 feet square, with massive bracketted capitals.

Number 7 is a small temple cave of singular arrangement which is peculiar to Kholvi. The main excavation, 26 feet by 13, forms a passage all round the inner chamber or sanctuary, the end of which is externally a simple chaitya 8 feet in diameter, with its pinnacle supporting the roof of the outer chamber. The whole of the interior of the chaitya has been hollowed out to form a shrine 5 feet deep and 5 feet broad for the reception of a colossal seated statue of Buddha the ascetic, who is represented as usual with both hands in the lap. This inner chamber, however, is not confined to the interior of the tope, but is prolonged to the front by two thin parallel walls, covered by a vaulted roof which increases the size of the shrine room to 13 feet by 8. These two walls end in square pillars, which are crowned by small pinnacle stupas, and decorated in front with panels containing two standing and two sitting figures of Buddha. The greater part of the vault has now fallen as well as the western wall of the outer chamber, but enough still remains to show the novel arrangement of this curious excavation which I have attempted to describe. As Dr. Impey truely says 'it is the most remarkable of the series', but I disagree with him altogether in his suggestion that it is 'the original type of the chaitya caves improved on at Dhamner and brought to perfection centuries later at Karli and Ajanta'. This would rank the Kholvi caves amongst the earliest of the Buddhist excavations, whereas I am fully persuaded that they are amongst the last, if not the very latest, of all the Buddhist works. This point will be referred to again when I come to discuss the probable age of the Kholvi caves. The entrance to the outer chamber is decorated in a novel and peculiar manner. In a semi-circular recess over the doorway is placed a lofty tope with three umbrellas and surmounted by the trefoil ornament. It is worthy of remark that an entrance doorway is represented in the base of the tope which shows, in my opinion, that the chambered tope must have been the usual construction of this period.

Number 8 is another two storeyed excavation, but much smaller in size than number 3. In the lower storey to the west there is a single isolated room 5 feet square, and to the east two rooms each 9 feet by 6, of which one is placed behind the other. They are separated by a thin wall with a passage round one end leading to the inner chamber. The upper storey contains one long room lighted by a window of the openings similar to that of number 6.

Number 9 is another large tope, with a base 15 feet square and 9 feet high, on which stands a circular plinth 12 feet in diameter and 7 feet in height. Above this rises the dome, which is an elongated hemisphere with a height of 7½ feet, or three fourths of its diameter. The total height is, therefore, 23½ feet, or rather more than one diameter and a half of the square base. On the outer face of the circular plinth there is a small niche containing a seated figure of Buddha the ascetic, but this is the only external ornament of the tope besides the plain bands of moulding round the plinth and base. The position of the inner chamber or sanctum is different from that of the other topes, as it does not occupy the centre

of the basement, but is placed in its half, with its entrance to one side as shown in my view of these excavations. The enshrined statue has disappeared, but I conclude that it must have been similar to those of the other two topes.

Number 10 is a colossal standing figure of Buddha, the teacher, upwards of 12 feet in height, which is placed in a niche of the east wall of a courtyard 22 feet by 13, at the back of the last tope. The right hand of the figure appears to be holding some part of the dress, or it may be the monk's begging pot, but the left hand is raised to the breast in the act of teaching, which is in strict accordance with all the conventional representations of this common occurrance in the life of the great Indian reformer.

Number 11, called Bhim's house, is the largest excavation of the Kholvi series. Its entrance is in the north side of the courtyard just described, and exactly in rear of the centre of the tope. This excavation is 42 feet in length and 22 feet in breadth, and from its size I infer that it must have been the assembly hall of all the Kholvi monks on this side of the hill. The roof is vaulted in three rows of semicircular arches supported on two lines of square pillars 6 feet apart. Altogether there are eight pillars and four pilasters of half pillars. Externally, the entrance is decorated with the usual trefoil ornament of these excavations, but in this instance it is supported on each side by a short pilaster, which rests on the basement moulding.

As the caves just described are grouped together on the south face of the hill, there are about as many more on the east face, and a still greater number on the north side. Altogether Dr. Impey has enumerated fortyfour excavations, but with two exceptions, the whole of the remaining works are inferior in size, and of little interest. On the east face there is a second assembly hall with an open court in front, similar to 'Bhim's house' but the roof has fallen in, and the interior is inaccessible. On the north face there is a large excavation presenting to the front a central door with three windows on each side. Before the door there was once a broad platform, where the monks no doubt used to take exercise, but the greater part has now fallen down, and the excavation is consequently rather difficult of access. It has two dark inner chambers, but the whole work is rude and coarse, and much inferior to the excavation on the south side which I have selected for illustration.

These Buddhist remains at Kholvi, though comparatively few in number and small in size, are yet of great interest and importance from their peculiar arrangement and novelty of design. Here we see the stupa standing boldly out in the open air, instead of being half hidden in the interior of a dark cave, and here also, for the first time, we see the stupa converted into a temple by excavation of a sanctuary chamber in its base. This is so arranged that the enshrined figure of Buddha occupies the very centre of the chaitya, that is precisely in the same position in which the relics of Buddha are found in the earlier stupas. These Kholvi chaityas are, therefore, not relic towers, like those that are found in other parts of India, but true hollow temples, which were originally designed for enshrining statues of Buddha. On account of this obvious innovation I infer that the Kholvi excavations are most probably of later date than the caves of Dhamnar and Bagh in Malwa, and of Karli, Ellora, and other places in Southern India.

I am led to the same conclusion also by the loftier form of the stupas themselves, which I have hitherto found to be an unfailing test of a late date. The earliest topes would appear to have been simple hemispheres, in which the height was little more than one-half of the diameter, as in the two great stupas of Sanchi and Satdhara, which are certainly not later than the age of Asoka, and which must be assigned to the first ages of Buddhism or from 500 to 300 B. C. The topes of the next age, with a height equal to three fourths of the diameter, may be assigned to the period from 300 B. C. to 100, but I am not able to refer to any undoubted specimen of this kind. I think, however, that the great Manikyala tope

may, perhaps, be taken as a modern re-construction of a tope of this date. Those of the next age, with a height equal to the base diameter, may be ranged from B. C. 100 to 100 A. D. They may be seen in the sculptured base reliefs of the Sanchi gateways, which certainly belong to the latter end of the first century of the Christian era, or about A. D. 100 ; of the same age also, or perhaps rather later is the Kanheri tope described by Mr. West. The topes of the fourth class with a height of one eighth more than the diameter, may be assigned to the period between A. D. 100 and 300. To this class I would assign Dr. Bird's Kanheri tope, which was erected in Samvat 245, that is, either A. D. 188 or 323, according as we refer it to the Vikrama or Sake era. I am not able, however, to test this assignment, as I do not know where to find the dimensions of Dr. Bird's tope. The fifth class, with a height equal to one diameter and a quarter, may be ranged from A. D. 300 to 500. To this period I would assign the Great tope at Sarnath near Banaras which is 94 feet in diameter, and 110 feet in height above the present level of the rubbish at its foot, or upwards of 120 feet above the fields. The sixth class with a height of one diameter and three eighths, is represented by the rock hewn stupas at Dhamnar, which may be ranged between 500 and 700 A. D. To this class also belongs a small votive tope discovered at Mathura which is $13\frac{1}{2}$ inches in diameter, and $18\frac{1}{2}$ inches in height. The seventh and the last class, which has a height of one diameter and a half, may be ranged from 700 to 900 A. D. and will include all the rock-cut stupas of Kholvi, which appear to me to belong to the very latest works of the Indian Buddhists. For easier reference I repeat the above results in a tabular form, as I think that they will be found useful in determining the probable dates of Indian topes :

	Height/Diameter			Approximate date	Topes
1.	Height	= $\frac{1}{2}$	diameter	B. C. 500 to 300	Sanchi, Satdhara
2.	-do-	= $\frac{3}{4}$	-do-	B. C. 300 to 100	Manikyala ?
3.	-do-	= 1	-do-	B. C. 100 to 100 A. D.	Sanchi bas relief
4.	-do-	= $1\frac{1}{8}$	-do-	A. D. 100 to 300	Dr. Brid's Kanheri tope
5.	-do-	= $1\frac{1}{2}$	-do-	A. D. 300 to 500	Sarnath Banaras
6.	-do-	= $1\frac{3}{8}$	-do-	A. D. 500 to 700	Dhamnar
7.	-do-	= $1\frac{1}{2}$	-do-	A. D. 700 to 900	Kholvi

Admitting that this table gives very nearly the true dates of all the earlier stupas, which have been cited as examples of each class, I think it is impossible to withstand the conclusion that the Kholvi topes must certainly be the latest works of this kind that have yet been found in India, although the approximate date which I have assigned to them may not admit the actual proof*.

Extract from the (History of Indian and Eastern Architecture) by J. Fergusson

(Vol. I) revised edition 1910 (Pub. John Murray London)

(Chap. V. Chaitya Halls)

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The geographical distribution of the caves is somewhat singular, more than nine-tenths of those now known being found within the limits of the Bombay Presidency. The remainder consist of two groups in Bengal—those of Bihar and Katak, neither of which is important in extent; those of Dhamnar,

* On examining the sculptured representations of topes from Amravati, I find that the average height of the older examples is $1\frac{1}{7}$ diameter, while that of the later examples average $1\frac{1}{2}$ diameter. Applying to them the test suggested above, the approximate age of the great Amaravati tope will fall between A. D. 100 and 300 and that of the latter sculptures between A. D. 500 and 700. This date of the great tope is corroborated by the characters of the inscriptions, which are similar to those in the western caves.

Kholvi, Deonagar and Bagh in Rajputana; in Madras, the groups at Mamallapuram, Bejwada and Guntupalle ; and two or three small groups in the Panjab and Afghanistan.

This remarkable local distribution may be accounted for by the greater prevalence in western than in eastern India of rocks perfectly adapted to such work.

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Twenty two miles south east from Dhamnar is another series of caves not so extensive, but interesting as being probably the most modern group of Buddhist caves in India. No complete account of them has yet been published*, but enough is known to enable us to feel sure how modern they are. There are between forty and fifty excavations here, mostly small, and in three groups on the south, east and north sides of the hill the principal caves being on the south face. The most marked feature about them is the presence of some seven stupas or dagabas with square bases, in all the larger of which shrines have been hollowed out for images. One called Arjun's house, is a highly ornamented dagaba, originally apparently some 20 ft. in height, but the upper part being in masonry has fallen away. Inside this is a cell open to the front, in which is a cross-legged seated figure of Buddha, showing an approach to the Hindu mode of treating images in their temples, which looks as if Buddhism was on the verge of disappearing.

The same arrangement is repeated in the only excavation here which can be called a chaitya hall. It is only 26 ft. by 13 ft. internally ; but the whole of the dagaba which is 8 ft. in diameter, has been hollowed out to make a cell, in which an image of Buddha is enshrined. The dagabas, in fact-here there are three standing by themselves-have become temples, and only distinguishable from those of the Hindus by their circular forms@.

It is probably hardly necessary to say more on this subject now, as most of the questions, both of art and chronology, will be again touched upon in the next chapter when describing the Viharas which were attached to the chaityas, and were, in fact, parts of the same establishments. As were residences, the Viharas may be deficient in that dignity and unity which characterises the chaityas, but their number and variety make upto a great extent for their other deficiencies ; and altogether their description forms one of the most interesting chapters in our history.

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At Kholvi there is nothing that can correctly be called a Vihara at all. There is indeed one large hall, called Bhim's house, measuring 42 feet by 22 ft. ; but it has no cells, and is much more like what would be called a Sala at Bath than a Vihara. The others are mere cells, of no architectural importance.

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It is not easy, in the present state of our knowledge, to determine whether the Ellora Buddhist group is later or earlier than those of Dhamnar and Kholvi. It is certainly finer than either, and conforms more closely with the traditions of the style in its palmiest days ; but that may be owing to local circumstances, of which we have no precise knowledge. The manner, however, in which it fades into the Hindu group is in itself sufficient to prove how late it is. If we take A. D. 600 as the medium

* Journal of Bombay Branch Royal Asiatic Society Vol. V pp. 336–349

@ The Particulars of the architecture of these caves are taken from Gen. Cunningham's report above alluded to Vol. II pp. 280–238.

date for the Viswakarma and its surroundings, and A. D. 750 as a time when Buddhism began to wane in western India, we shall probably not err to any great extent : but we must wait for some inscriptions or more precise data before attempting to speak with precision on the subject.

A great deal more requires to be done before this great cartoon can be filled up with anything like completeness ; but in the meanwhile it is satisfactory to know that in these 'rock-cut temples', eked out by the few structural examples that exist, we have a complete history of the arts and liturgies of the Buddhists for the thousand years that ranged from B. C. 250 to A. D. 750 ; and that when any one with zeal and intelligence enough for the purpose will devote himself to the task, he will be able to give us a vivid and authentic account of this remarkable form of worship than be gathered from the books known to us.

APPENDIX-II

Names of the nine Naths as given by one group of the Naths of Kyasara :

आदि ॐ**कार नाथ** सुन्न सरूपी ।।१।।
उदय नाथ पार्वती धरती सरूपी ।।२।।
श्री **सत नाथ** ब्रह्मा जल सरूपी ।।३।।
संतोष नाथ बिष्णु तेज सरूपी ।।४।।
अचल अचम्भे नाथ शेष सरूपी ।।५।।
गज कंथड़ गज बेली **गनेश नाथ** हस्ती सरूपी ।।६।।
ज्ञान पारखी सिद्ध **चौरंगी नाथ** अठार भार वनस्पती सरूपी ।।७।।
माया रूपी दादा **मछेन्द्र नाथ** माया सरूपी ।।८।।
गटे पिंडे निरंतरे रक्षा करे सत श्री शंभुजती
गुरू **गोरख नाथ जी** महाराज ज्योति सरूपी ।।९।।

Names of the nine Naths as given by another group of the Naths of Kyasara :

ॐ आदि ॐ**कार नाथ** ।।१।। आका **उदय नाथ** पारवती ।।२।। पृथ्वी जो **सत नाथ** ब्रह्मा ।।३।। जल **संतोष नाथ** विष्णु रूपी ।।४।। **अचल अचम्भे नाथ** ।।५।। सील गज बेली गज **कंथर नाथ** ज्ञान सरूपी ।।६।। सिद्ध **चौरंगी नाथ** माया रूपी ।।७।। **मछेन्द्र नाथ** ।।८।। गटे पिन्डे गुरू **गोरख नाथ** ।।९।।

Jap of Rudraksha berry :

ॐगुरूजी आदि नाथ जी ने ॐ सोम का बीज बोया चार फांकड़ी चारों दिसा गईं । पैली फांकड़ी पूरब दिसा, दूजी फांकड़ी दक्षिण दिसा, तीजी फांकड़ी पश्चिम दिसा, चौथी फांकड़ी उत्तर दिसा । एक मुखी रुद्राक्ष ॐ कार वरणी, दो मुखी रुद्राक्ष शिव शक्ति वरणी, तीन मुखी रुद्राक्ष तीन देव वरणी, चार मुखी रुद्राक्ष चार वेद वरणी, पांच मुखी रुद्राक्ष पांच वेद वरणी, छः मुखी रुद्राक्ष छः दर्शन वरणी, सात मुखी रुद्राक्ष सप्त ऋषि वरणी, आठ मुखी रुद्राक्ष अष्ट कमल वरणी, नौ मुखी रुद्राक्ष नौ नाथ वरणी, दस मुखी रुद्राक्ष दसों दिशा वरणी, ग्यारह मुखी रुद्राक्ष ग्यारह रुद्र वरणी ।। ग्यारह मुखी रुद्राक्ष श्री शम्भू जती गुरु गोरख नाथ जी को सौंपे । पांवे बांधे पद्मावती को प्रणाम, हाते बांधे हड़मत को प्रणाम, गले बांधे गुरू गोरख नाथजी को प्रणाम, कानें बांधे ब्रह्मचर्य को प्रणाम, माथे बांधे बाबा मस्त नाथ जी को प्रणाम । बिना जाप से रुद्राक्ष बांधे तो घोर घोर नरक मे जाय । जाप कइने रुद्राक्ष बांधे तो सत अमरापुर में जाय । रुद्राक्ष का जाप सम्पूर्ण हुआ । गादी बैठ श्री शम्भु जती गुरू गोरख नाथजी ने कहा सिद्धों आदेश आदेश ।।

Mantra to be chanted while applying ashes on the body :

ॐ गुरुजी विभूती (भभूती) माता, विभूती पिता, विभूती तीन लोक तारणी, चढती विभूती रूप ले चढ़े, उतरती विभूति रोग ले उतरे, बिना जाप से विभूति चढ़ावै तो घोर घोर नरक में जावे । जाप कइने विभूति चढ़ावे तो सत अमरा फल पावे । विभूति का जाप सम्पूर्ण हुआ । गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

The *mantra* of greetings :

ॐ गुरूजी आदेश नाम अमर देवा, सात द्वीप नव खण्ड में सेवा, आदेश नाम जपै नौ नाथा, बारह पंथ न मावै माथा ।

आदेश नाम जपे जो जोगी, आवागमन नहीं भोगी । आदेश पुरुष को आदेश, आदेश का अनुपम उपदेश । आदेश नाम जाप सम्पूर्ण हुआ । गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

Jap of *Nad Janeo* :

ॐ ओंकार तेरे नाम का आधार, तीन लोक में जय जय कारा नाद बाजै काल भाजै, ज्ञान टोपी गोरक्ष साजै । टल्ला भाग भाग डंखणी शंखणी, आये, जती गोरख, काल के पुत्र काल को मार भगावै । जोगी अवधूत कामरू देश कनक्या देवी, जहां बसै असमाल जोगी । वो करै नाद जनोई की पूजा, कि आपके नाम बिना और देव नहीं दूजा । इतनी नौ नाथ चौरासी सिद्धों की गायत्री जाप सम्पूर्ण हुई । त्र्यम्बकेश्वर गौतमी तटे, अनन्त अनन्त कोटि सिद्धों में बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

Mantra to be chanted while piercing the ears :

ॐ गुरूजी सत की छुरी, धरम का दस्ता । अगम मुख छुरी पवन मुख धार । ॐ सबद से चोटी काटे, चीरा चढ़ावै, सत सबद से फूंके कान । सत से चेतावै बस्ती, धरम से तारे गाम, अलख पुरुष का सुमिरे नाम । छुरी का जाप सम्पूर्ण हुआ । गादी बैठ श्री शम्भु जती गुरु गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

Jap of *Bhagva*, while dying clothes in ochre colour :

ॐ गुरूजी अरभै निरभै धंदुकारा, नहीं आव नहीं ॐकारा, जिसमें से शक्ति पैदा हुई, शक्ति से नख, नख से भख, भख से गेरू, सवा हाथ अंचला पारवती जी को दिया पारवती ने रंग के महादेव जी को दिया, महादेव जी ने संत को दिया, बिना जाप से भगवां रंगे तो घोर घोर नरक में जाय । जाप कइने भगवा रंगे तो सत अमरापुर को जाय । भगवा का जाप सम्पूर्ण हुआ । गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

Samadh Gayatri, The *mantra* chanted while burying the dead :

ॐ गुरूजी प्रथम धरती द्वितीय आकाश, सत लोक में पावै बास, सूता कृष्ण करिया प्रकाश पांचवीं पेड़ी, धननाथ जी की चरण पादका, ब्रह्म कुदारी, विष्णु पावड़ी, ईशर गौरां मट्टी डारी, धरती माता मांगू तोय, साड़ा तीन हाथ धरती दे माय, काया कांपी मंत्र साणी, इन प्राणी का पाप गया, भो भो का प्रलै गती । इतनी समाध गायत्री जाप सम्पूर्ण हुई । गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

Amarapur Gayatri. The *mantras* to be chanted while performing the ritual of leading the soul of the dead person to the *Satlok* or *Amarapur* :

ओ हंसा पेली पेड़ी पांव धरो, दुरमत मेटो, साधां से सनमुख रहो, बैठो आसन पूर, छाया जोत कलश की गुरू पीरों से प्रणाम करो, प्रतीत करो, छोड़ो आसा जगत की, माया मोह त्यागो, जीव करो निशंक, रतन ललाई नाओगे जद पहूंचोगे निर्वाण ।

ॐ गुरूजी पेली पेड़ी पांव कैसे धरें । वहां तो शूलों का बिछौना । सथ धरम पगरकी का करो तो पहिली पेड़ी हम तरें । पेली पेड़ी दान पगरकी का किया ।।

दत्त गोरख ढ़ोले शंख, हंस के लग्या सबद का पंख, हंस की लारां दोपरस्तां सथ ने धरम चवदा चौकी जम की तोड़े हंस चले निशंक । ओ हंसा दूजी पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी दूजी पेड़ी पांव कैसे धरूं वहां तो सीत सतावे । सथ धरम कपड़े का करो तो दूजी पेड़ी हम तरें । दूजी पेड़ी दान कपड़े का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा तीजी पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी तीजी पेड़ी पांव कैसे धरें । वहां तो भूक सतावै । सथ धरम अन्न का करो तो तीजी पेड़ी हम तरें । तीजी पेड़ी दान अन्न का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा चौथी पेड़ी पांव धरो दुरमत मेटो । ॐ गुरू जी चौथी पेड़ी पांव कैसे धरें । वहां तो प्यास सतावे । सथ धरम डोर लोटिया का करो तो चौथी पेड़ी हम तरें ।। चौथी पेड़ी दान डोर लोटिया का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा पांचवीं पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी पांचवी पेड़ी पांव कैसे धरें । वहां तो बरतन नहीं । सथ धरम बरतन का करो तो पांचत्री पेड़ी हम तरें । पांचवी पेड़ी दान बरतन का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा छटी पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी छटी पेड़ी पांव कैसे धरें । वहां तो वैतरणी नहीं । सथ धरम गउ का करो तो छटी पेड़ी हम तरें । छटी पेड़ी दान गउ का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा सातवीं पेड़ी पांव धरो दुरमत मेटो । ॐ गुरू जी सातवीं पेड़ी पांव कैसे धरें । वहां अनहद देश, कठिन मारग । सथ धरम सवारी का करो तो सातवीं पेड़ी हम तरें । सातवीं पेड़ी दान सवारी का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा आठवीं पेड़ी पांव धरो साधां से सनमुख रहो । ॐ गुरूजी आठवी पेड़ी पांव कैसे धरें । वहां तो बिन भूमि का देश है । सथ धरम भूमि का करो तो आठवीं पेड़ी हम तरें । आठवीं पेड़ी दान भूमि का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा नौमी पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी नौमी पेड़ी पांव कैसे धरें । वहां तो खर्च से लाचार । सथ धरम हेम का दान करो तो नौमी पेड़ी हम तरें । नौमी पेड़ी दान हेम द्रव्य का किया ।।

दत्त गोरख ढोले शंख० ।। ओ हंसा दसवीं पेड़ी पांव धरो दुरमत मेटो । ॐ गुरूजी दसवीं पेड़ी पांव कैसे धरें । सथ धरम भजन का करो तो दसवीं पेड़ी हम तरें ।। दसवी पेड़ी दान भजन का किया ।।

दत्त गोरख ढोले शंख ० ।। दस पेड़ी द्वार हंस पहुंचे सतलोक, अमरापुर निर्वाण । दसवीं पेड़ी अमरापुर गायत्री जाप सम्पूर्ण हुई । गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ।।

APPENDIX—III

Mool Mandan Gayatri (मूल मण्डान गायत्री) which gives how the world was created :

ॐ गुरू जी नहीं था। रणुकार नहीं थीं। झंणुकार नहीं थीं। धरती नहीं थी। आकास नहीं था। पवन नहीं था। पाणी नहीं था। वेद नहीं थे। पाणी जब था वहां धंदुकार। धंदुकार में से एक पवन जोत जागी। बिना बाप के एक बेटा जाया, जांका नाम अलख निरंजन आया। जांका लखिया लेख जहां तीन देव तरतर उपाया। ब्रह्मा विष्णु महेश कहलाया। भरी नजर से ब्रह्मा ने देख्या जद गोरख पाया। जला भौम फैलाई माया। धरती थाप आकाश थापिया। जग में जोगण जनम तुम्हारा पूरब दिशा में दो दीपक मेल्या। हुआ नौ खन्ड में उजाला। जोत का हात, जोत का पांव, जोत का नर जाया। पवन गोदड़ी ओढ़ कर पुरुष आया। अलख साब नौ नाथ बारा पंथ चौरासी सिद्ध हुआ प्रकट जिनसे पहिले जोगा राम आया। इतनी नौ नाथ चौरासी सिद्धों की गायत्री जाप सम्पूर्ण हुई। अनन्त कोटि सिद्धों में बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ॥

Janam Patri Gayatri :

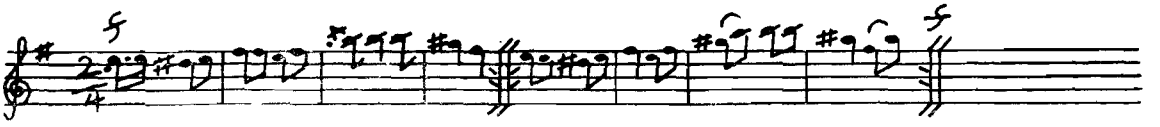
ॐ गुरूजी अगम निगम रणुकारा, कौन जाणे पारम्पारा, छचम (प्रथम) पेली सतगुरू हमारा। छचम वेद नहीं था। जब नहीं थी जल की वारता। नहीं थी धरती, नहीं था आकास। नहीं था पवन, नहीं था पाणी। नहीं था वेद, नहीं थी वाणी. नहीं था कंथर कंथा, नहीं था सोला। तथा नहीं था गुरू, नहीं था चेला। जब था वहां आप अमेला। आपने उदाई माया, माया ने तीन नर जाया। ब्रह्मा विष्णु महेश कहलाया। जब आपने कहा कि उठो देवी आपी आप पियो, तीन देव को आप वरो। जब चली देवी गई ब्रह्मा के पास तो ब्रह्मा ने कहा कि सुनो देवी, तू मेरे मन नहीं भावें तूही तो मां ने तू ही बाप। नहीं हे देवी जुग मिलने को सार। तो देवी ने कहा कि सुनो हो ब्रह्मा, कणी की मां ने कणी का बाप, जहां देखूं तहां हम तुम, हम तुम। जोग भोग से न्यारो रीजे, अगम की छोड़ पछम की कीजे। दोरा पूत सपूता, निज नाम की कांई पूछै रे कपूता। जब देवी ने दिया चक्कर चलाय, तो ब्रह्मा को दिया परले में डाल। फिर चली देवी गई विष्णु के पास तो विष्णु ने कहा कि तू मेरे मन नहीं भावे। तू ही तो मां ने तू ही बाप। नहीं हे देवी जुग मिले को सार। तो देवी ने कहा कि सुनो हो विष्णु, कणी की मां ने कणी का बाप, जहां देखूं तहां हम तुम, हम तुम। जोग भोग से न्यारो रीजे, अगम की छोड़ पछम की कीजे। दोरा पूत रे सपूता, निज नाम की काईं पूछे रे कपूता। जब देवी ने दिया चक्कर चलाय तो विष्णु को दिया परले में डाल। फिर चली देवी गई शंकर के पास, तो शंकर ने लिंगी काट कर सिंगी बनाई। देवी ने भग काट कर मुद्रा किया। लिंग की कीनी नाद और भग को कीनी मुद्रा। जब देवी ने दिया उपदेश तो नाथ जी ने किया आदेश। भगवा तो भग से हुआ, लिंग की कीनी पूजा। ले तेतीसां में पूरिया पाठ, जब हुआ सब ठाट बाट। जाओ ओ बगम जी (महादेव का कोटवाल) सुमेर पर्वत पर वहां से लाओ मेंगवाल, थाना थापो। कोटवाल समझाय के जब उपाया पंचानी शंख, पंचानी शंख से उपाया खलक। पियाला पिया, अलख निरंजन निराकार जोती सरूपी बाला सुन्दरी को किया नमस्कार। नख काट कर जोत बनाई, ले जोत सत पर ठहराई। सत पे सूयं, सूर्य पर आभा, आभा पर अभिमान, अभिमान पर आदि सुन्दरी, आदि सुन्दरी पर जुगादो सुन्दरी, जुगादी सुन्दरी पर तंत सुन्दरी, तंत सुन्दरी पर तारक सुन्दरी। एक नर नै एक नारी, जिसकी रचना है यह सारी। घर घर नाती, घर घर गोती। घर है भक्षण वाला। भूमण्डल में भेर मचा दूं कौन है अथकण वाला। जोगी तो जोग में भूला, भ्रम में भूला चेला। इतनी जन्म पत्री गायत्री जाप सम्पूर्ण हुई। गादी बैठ श्री शम्भु जती गुरू गोरख नाथ जी ने कहा सिद्धों आदेश आदेश ॥

APPENDIX IV

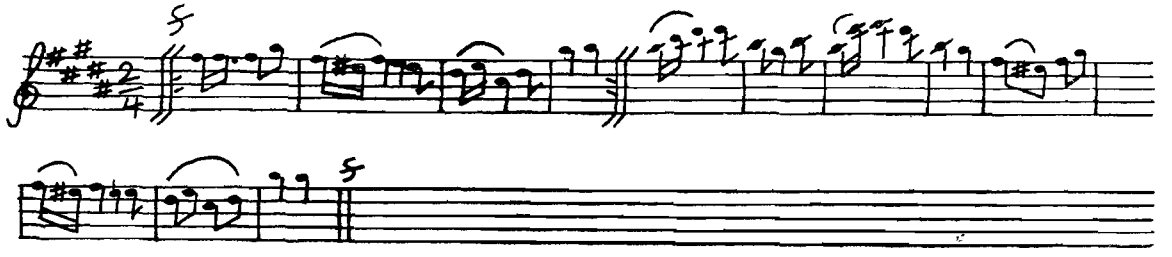
MUSIC OF VILLAGE KYASARA

Staff notations of tunes for some traditional songs rendered on flute by Shri Sri Narain of this office are presented below :

दाऊजी की प्यारी बनी साइकल पे बैठे । *(Page 21)*



चलो बना बम्बई दशहरा मनायेंगी । *(Page 22)*



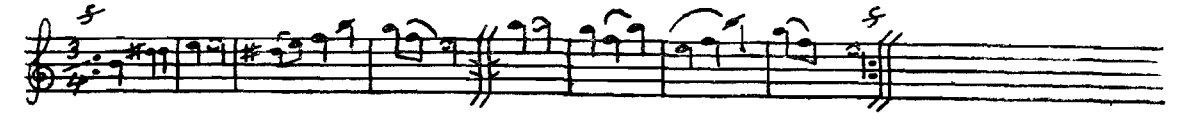
गाड़ा भरी संगेड़ी धें कठे चाल्या । *(Page 45)*



चलो कालेसर, चलो नाग, चलो नागन । *(Page 45)*



सोने की थाली, कपूर की बाती । *(Page 46)*



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 material is used to wash:—

(a) Body

(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

A. Illness—

(a) No action taken

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

(c) Ayurvedic or Unani treatment

(d) Allopathic treatment

B. Maternity—

(a) Case done at home through—
(i) Untrained dai *(ii)* Trained midwife

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household

A. Marriage—

2. Any peculiarities in rites of marriage

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

(a) Male

(b) Female

4. Is Divorce and re-marriage permissible ?

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

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

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

8. Usual total expenditure incurred on:—

(a) Boy's marriage

(b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

XIII. Occupation

A. Traditional—

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

B. Household Industry—

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

C. Household cultivation—

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

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

3. Principal crops etc. raised

D. Other occupations—

Nature of work with full particulars

XIV. Property

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

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

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

2. How expenditure not covered by income is met ?

XVII. Indebtedness

1. Extent of debts, if any

2. Extent and purpose of debt incurred on—

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

3. Rate of interest payable on debts

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

XVIII. Social and Economic Reforms

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

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

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

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

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

6. Has there been any 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-lands-shade bearing trees and their arrangement-village water supply system for drinking and irrigation.

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-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 effected by above.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures abolishing forced and 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 undertaken. You have full knowledge about the criteria and the background which have been observed in selecting these villages. Keeping this background in view, you have to make an effort now to undertake the survey but success will mainly depend on your initiative, capacity to investigate various aspects of life in the selected villages and your inclination to undertake deep research. In nut-shell, you should treat the socio-economic survey now being entrusted to you as a research project from all points of view.

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence :—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits* :—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits :—*

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

(ix) *Recreation :—*

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

(x) *Social Customs :—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation:—*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

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

(xvi) *Indebtedness:—*

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

(xvii) *Social and Economic Reforms:—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

I have separately sent to you instructions for filling the Household Schedule and the printed forms of Household Schedule which you shall use while making Socio-Economic Survey in selected villages. I am now enclosing a form of Village Schedule which has been designed after close discussions with you. The Registrar General of India desires that a separate voiume 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 vllage in which Socio-Economic Survey has been conducted should be described. In order that the monograph on each village may be both interesting and instructive, you will have to prepare the Village Schedule very carefully.

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography:—*

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

(iv) *Climate*:—

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

(v) *Origin and History of village:*—

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

(vi) *Communities:*—

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

(vii) *Village administration:*—

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

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

(viii) *Social life:—*

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

(ix) *Religious beliefs and superstitions:—*

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

ignorance. If there are interesting superstitions for village as a whole or for one or more communities, you 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 wi l 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.