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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI-C

VILLAGE SURVEY MONOGRAPHS

5. KAILASHPURI

Field Investigation by
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1967

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

Kailashpuri is a beautiful ancient village near Udaipur and is famous for its Eklingji temple where a deity, a composite idol having four faces - Brahma, Vishnu, Mahesh and Surya and the flat top symbolising the Supreme, is worshipped as the ultimate reality. The place is also associated with Bapa Rawal, the founder of the clan of the rulers of Mewar, whose tales of valour and chivalry are still sung in Rajasthan. The village is predominantly inhabited by Bhils, one of the most ancient dwellers of the State, who are believed to have rendered assistance to Bapa Rawal in capturing Chittor in the 8th Century A. D.

The field study in connection with the socio-economic survey of this village was done by Shri N. D. Sharma, M. A. formerly an Investigator in this office. The draft report was prepared by Shri G. R. Gupta, M. A. LL. B. Senior Supervisor. Later, Shri Shamsher Singh M. Sc. (Anth) also worked on this project and made some valuable modifications. Shri L. R. Pendharkar drew a few sketches and Shri P. C. Acharya contributed some photographs which now embellish this report. Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in editing and Shri S. R. Luhadia, Tabulation Officer has seen this through the press. I thank them all. I am grateful to Goswami Swami Premanandji, the high priest of the Eklinga temple who kindly explained the significance of the deity during the investigation.

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

Ram Bagh Palace Annexe,
Jaipur,
31st March 1967.

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

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale

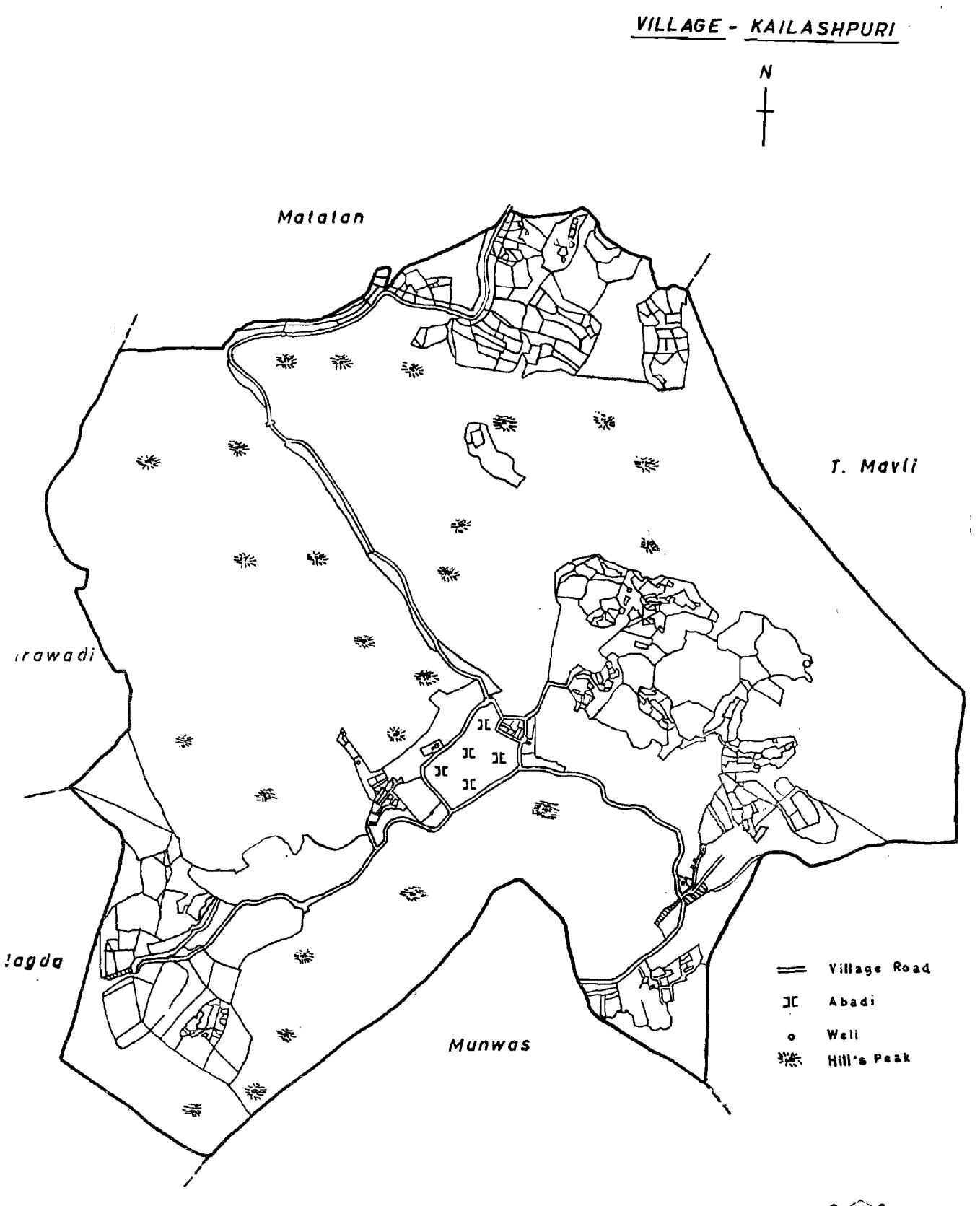
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VILLAGE KAILASHPURI

TEHSIL GIRWA

DISTRICT UDAIPUR


VILLAGE - KAILASHPURI
N
Matalan
T. Mavli
irawadi
lagda
Munwas
Village Road
Abadi
Well
Hill's Peak
CENSUS 1961

CHAPTER I

THE VILLAGE

KAILASHPURI is one of the most important religious places of Mewar. It is situated in a narrow defile environed by undulating hills, having green vegetation on all sides and beautiful lakes, where lotus grow in abundance which enhance the beauty of the village. It is endowed with a natural environment which attracts multitudes of people every year. The antiquity of the place can be visualised by the old temples and historical monuments. It is 19 km to the north of Udaipur. Eklingji whose temple is situated in the village is the guardian deity of Mewar, the traditional land of warriors and protectors of freedom and faith and is held in such high esteem that it was revered as the virtual ruler, by the Maharanas of Mewar who relegated themselves to the position of its *Dewan* i.e. a regent. This holy place is associated with the name of Bapa Rawal, the founder of the clan of the Sisodia rulers of Mewar; whose tales of valour and chivalry are still sung all over Rajasthan.

Location and approach

2. Kailashpuri is located in Girwa tehsil of Udaipur District on 73°43' east longitude and 24°45' north latitude. The famous Nathdwara and Kankroli temples are 29 and 46 km respectively due north. The Tehsil headquarters is at Udaipur which is also the nearest and the most convenient railway station. The Block Development Office is situated at Bargaon 14.5 km from this place and 6.5 km from Udaipur by the roadside. The seat of Panchayat is in the village itself where a Post Office, Ayurvedic Dispensary and a Middle School are situated. The nearest Higher Secondary School is at Delwara, which is 5 km from Kailashpuri. It is easily approachable from Udaipur or Nathdwara by the buses which ply on a good metalled road.

Physical features

3. The village is situated 762 m above mean sea level surrounded by hills belonging to the Aravalli range. "To the east and north-east of it are found ridges of quartzite which are considered to belong to the Alwar group of Delhi system. With them are associated bands of conglomerate containing boulders and pebbles of quartzite matrix, but the position of these conglomerates is not very well established. The nature of the boulders they contain would lead one to suppose that they were of later date than the quartzite of the ridge close by, but their position would indicate that it came between the quartzite and the adjoining older schists."*

4. The hills towering around and encircling the village are of primitive formation with clusters of honeycombs at the summits. These hills are kept verdent by perennial water springs and look quite majestic. The village is bound on the north-west by villages Karawari and Nagda, in the east by village Mathatha, on the south-east by villages Jhaloka and Gurha and on the north by hills.

Climate

5. The climate is moderate and generally healthy. The maximum temperature is 44°C, the minimum 1°C and the mean temperature recorded is 22.5°C. The following table gives the figures for annual rainfall in cm from the years 1955 to 1961 :

Year	Rainfall in cm.
1955	21.96
1956	31.61
1957	22.74
1958	26.91
1959	33.84
1960	20.48
1961	65.19

The maximum rainfall during these years was 65.19 cm in the year 1961 and the minimum 20.48 cm in the year 1960 and the average being 63.5 cm .

* Rajputana Gazetteer, Vol. III, 1880

Flora and fauna

6. The village has green landscape on all sides. The shade bearing trees are found in plenty. Bamboo and mango trees grow abundantly. Some of the groves have recently been cleared to reclaim land for widening the Delhi-Ahmedabad highway. Various kinds of flowers, specially lotus which grow in the tanks and oliander (Kaner) are found in great luxurience and they are daily plucked and offered to the deity. The area is famous for herbs used in the preparation of Ayurvedic medicines. The following are the important trees and herbs in this area :

Trees

Mango (*Mangifera indica*), Babool (*Acacia arabica*), Bar (*Ficus bengalensis*), Dhak (*Butea frondosa*), Gular (*Ficus glomerata*), Jamun (*Eugenia jambolana*), Khair (*Acacia catechu*), Khajur (*Phoenix sylvestria*), Khejra (*Prosopis spicigera*), Mahua (*Bassia latifolia*), Pipal (*Ficus religiosa*), Runjra (*Acacia leucophloea*), Bahera (*Terminalia bellerica*), Dhaman (*Grewia oppositifolia*), Dhau (*Anogeissus pendula*), Haldu (*Adina cardifolia*), Hingota (*Balanites roxburghii*), Kohnar (*Bauhinia purpurea*), Sagwan (*Tectona grandis*), Salar (*Boswellia thurifera*) Semal (*Bombax malabaricum*), Timru (*Diospyros melanoxylon,*) Bamboo (*Dendrocalamus strictus*) Sandal etc.

Shrubs

Akra (*Calotropis procera*). Anwla (*Cassia auriculata*) Karanda (*Carissa carandas*), Nagdon-Nagphani (*Cactus indicus*), Thor (*Euphorbia neriifolia*).

Herbs

Kand, Satavari, Bansa, Dhatripushp, Brahmi, Shivlingi, Kander, Biradrikand, Mirchakand, Giloy, Jal-pipli, Swarankhiri, Patol, Jalmogra, Dansaria, Gulabans, Gwarpatha, Mulhati.

7. The villagers do not make adequate use of the forest products except using the wood for fuel, house construction and cremation of the dead. Bamboos are used in house building. The forests are controlled by the Government Forest Department and its products are disposed off by auction or on payment of royalty.

8. The region around Kailashpuri abounds in wild life of different variety and interest. Tigers, panthers, boars, sambhar, deer, rabbits and partridges and roz (neelgai), inhabit the jungle in great number. Panthers usually visit the Abadi area in search of prey and kidnap goats and sheep and sometimes lonely cows. Shikar of big game is prohibited in this area.

Size and number of households

9. The area of the village is 1,045 acres or 4.18 sq km. Its population is 664 souls of which 348 are males and 316 females. The density of population is 158.8 persons per sq km. The following table gives the communitywise break up of the population:

Community	Households	Persons	Males	Females
Bhil	96	357	183	174
Brahmin	55	188	100	88
Mali	18	73	40	33
Darzi	2	11	6	5
Rajput	3	9	5	4
Muslim	1	8	5	3
Nai	2	6	3	3
Jogi	1	5	3	2
Manihar	1	4	2	2
Jat	1	3	1	2
Total	180	664	348	316

Residential pattern

10. The general residential pattern of the village is a loose cluster type. The Bhils reside on the slopes of the hills in two Mohallas which they call *Bhiladas*. The Bhil houses are built horizontally one near the other. Down the hill, at its foot and in the valley below, are pucka houses belonging to the Brahmins, the Malis and other castes. All the houses in the village are connected by small lanes or stone paved paths facing west, north and east but not the south, which direction

is generally avoided as it is considered inauspicious.

Communication

11. The National Highway connecting Udaipur to Jaipur runs through the picturesque hills and descends at the twelfth mile stone (19 km) into a valley where there is a gate which used to guard the entrance to Kailashpuri in medieval times. Another road at the point turns round Baghela lake and goes to village Nagda. A drive from Udaipur via Kailashpuri, Nathdwara, Kankroli, Charbhuja right upto the Desuri valley, joining Udaipur and Jodhpur divisions, affords a thrilling experience to the traveller from outside. The road has recently been widened and improved by constructing bridges over Banas and Khari rivers and by providing culverts on streamlets.

Important public places

12. The village begins to come in sight from the beautiful Baghela lake on whose western side lies, in all ancient glory, the village of Nagda with two most celebrated temples of Sas-Bahu and Adbhudji. Another important set of two temples of Neemuch and Kheemuch Mata said to be sacred to Kayasth community stand on the hill infront. Coming down the valley the most significant Eklingji's temple is situated just on the roadside; and facing the temple on either side are shops and tea stalls as also the Octroi Post. Adjacent to the Octroi Post is Panchayatghar and next to it is a stepwell from where the people fetch water for drinking purposes. Proceeding further towards the north is a small garden. Quite near the garden is the local Electric Power House. Infront of the Panchayatghar, on the temple-side, is the Ayurvedic Dispensary and office of the *Muntzim* (administrator) of the temple. Further south by the side of the road is 'Bal Sangrahalaya' i.e. children's museum on the backside of which is the Middle School. About 100 metres from the main market towards south there is a *Dharamshala* and at about the same distance towards north is the building of Shiv Shakti Sanskrit Vidyapeeth run by the Temple Trust for imparting religious education. Attached to the Vidyapeeth is a hostel for students. Another very attractive temple of Vindhyavasini Devi and the cave of sage Bhartrihari can be seen on the west of the Vidyapeeth and turning towards east one reaches the sacred Indra Sagar. A number of *Chhatris* (cenotaphs), temples and royal palaces surround the lake.

Crematorium

13. There are three crematoria in the village. One for the Sanyasis on the north-east of Indra Sagar, and the second for the Bhils is on the south of the village near the habitation of the Bhils and the third for the rest of the castes near Baghela lake. The ashes of the dead are consigned to the waters of the Indra Sagar.

Sources of water

14. There are no wells except the one near the Panchayatghar reffered to above. The two tanks, Bhaghela and Indra Sagar, fulfil all the needs of the people. These tanks are very deep and have an extensive catchment area. Both, the males and females, use Indra Sagar for bathing and washing purposes. The Bhils generally fetch water for drinking from Indra Sagar and other communities draw water from the step-well near the Panchayatghar.

Welfare and administrative institutions

15. The village Panchayat and the Nyaya Panchayat function in Kailashpuri where the headquarters of the Patwari and the Gram Sewak (Village Level Worker) are also located The Bal Sangrahalaya, which has been renamed by the Panchayat Samiti on 27-7-64 as 'Pandit Jawahar Lal Nehru Bal Mandir' in memory of the Late Prime Minister with a variety of exhibits is a matter of pride for the village. This is regularly visited by the villagers and pilgrims. Of the other institutions, the Vidyapeeth, the two *Dharamshalas*; the Panchayatghar, the Service Co-operative Society and the office of the temple administrator are worth mentioning. There is an arrangement for free boarding for three days for the sadhus and ascetics and other needy pilgrims visiting

Kailashpuri from the side of the temple authorities.

History of the village

16. Kailashpuri is an ancient village. Although one gets glimpses of history of the village only from the period of Bapa Rawal, the founder of the ruling dynasty of Mewar, the mythologies assign its origin to a period several millennia before Christ. The history of the place starts with the miraculous capture of Chittor by Bapa Rawal from the Mori chieftain, Raja Man, in 734 A.D. It is recorded in the famous history book 'Vir Vinod' that Bapa's father the eighth descendant of Guha, Aparajit, died in an encounter with the Bhils who rose in revolt against the Gehlot chiefs of Mewar, and that his wife with her infant son took shelter in the house of Purohit Vashisht Rawal of Nagda, a village just 3 km from Kailashpuri, which was then known as Nagindra valley. Bapa grew up amidst wild atmosphere. In his childhood he used to graze the cattle of his saviour, and, so runs the legend, was suspected of stealing the milk of a cow for his own use, but later on it was known that the cow leaving the company of others used to go stealthily to a small narrow dale, spontaneously pouring milk on a Shiva Linga at a place where a hermit, Harit Rishi by name, was performing meditation. Bapa was so impressed with the miraculous powers of the sage that he dedicated himself to his service. The Rishi was so pleased with Bapa that he invoked the blessings of Rathasan Devi (Rashtrasena Devi) to reward him, and the goddess bade him propitiate Lord Shiva (Eklingji). This he did. While renouncing the world the Rishi blessed Bapa and prophesied that he would be king of Mewar and revealed to him a treasure for raising an army for the fulfilment of the boon.

17. According to another legend, a princess of Nagda and her companions, wishing to play hide-and-seek, found that they were short of a player. They invited the young cattle-grazer near by, Bapa, to join them. Bapa agreed to do so if the princess married him. The princess accepted the condition as she thought it was made in jest. The marriage scene was hastily gone through, and subsequent game proved very interesting. When, however, the incident became known to the Raja, the princess's father, through an astrologer, Bapa was compelled to fly away and take refuge with the Mori prince of Chittor. The times were terbulent. The fall of the Gupta dynasty and the invasions of the Arabs offered an opportunity to Bapa, who led the Mori forces against the Arabs, and rising to power, established himself as an independent ruler of Chittor. He laid the foundation stone of a temple dedicated to the worship of Lord Shiva at a place where the present Eklingji temple stands and where, in his youth, he had grazed kine.

18. 'Ekling Mahatamya,' a publication on Eklingji by one of the Mahants of the temple, speaks about the mythological importance of the place. It is mentioned that in Satyuga Indra killed Vritrasur and the former was charged with the sin of killing a Brahmin. As a result he began to suffer from fever. As a penance, his Guru Brahaspati advised him to worship Eklingji whose abode was situated on the bank of river Kutila.

19. In Tretayuga, Nandini, daughter of Kamdhenu, the celestial cow, came here to seek protection from sage Vishwamitra and, overcoming all the forces of the Rishi by the grace of Lord Shiva, so pleased her master Vashistha, that he shielded her from the Rishi's wrath. It is said that the famous *Sarp Yajna* of Mahabharata was performed here.

20. In Dwaparyuga, king Janmejaya, the great grandson of Arjuna, performed the great *Sarp Yajna* to destroy the Nags(snakes)whose chief Takshak, bit his father, Parikshit. In order to save his life, Takshak came to this place and took shelter in a pond (kund) near Kutila river which still goes by the name of Takshak Kund. According to a local belief, no one ever died of snake bite in this area.

21. In Kaliyuga Harit Rishi worshipped Lord Shiva in this valley and granted Bapa the suzerainty of this area in the name of Lord Eklingji, This title of Dewan (Regent) is still

enjoyed by the Maharanas who act as priests when they happen to visit Eklingji.

22. It is, therefore, apparent from the foregoing account that this village has been held sacred to Lord Shiva by the people from times immemorial and hence the name of the village has become known as Kailashpuri i. e. abode of Lord Shiva. The village is also commonly known after the famous Shivalinga as Eklingji.

23. As to the settlement of the communities nothing definite is known. Kailashpuri is an ancient village and the communities that are living therein only say that they have been residing there from times immemorial. Tradition goes that formerly the place was dominated by the followers of the Nath sect, of whom Harit Rishi, who was the contemporary of Bapa Rawal and, according to Muhnot Nensi, is believed to have conferred the kingdom of Mewar on Bapa Rawal, is reported to have been incharge of the temple of Eklingji. The Naths continued to manage the temple till, in the year 1687, Maharana Jagat Singh got disgusted with some of the practices observed by them and replaced them by Swami Rama Nand Sanyasi of Varanasi. The Naths where thus ousted and the Brahmins came to serve the temple. The Malis and the Bhils resided in the village even in the time of the Naths. Other communities such as the Rajput, the Jat, the Bania, the Darzi, the Jogi, the Nai and the Muslim seem to have settled comparatively recently. They do not remember the place from which and the time when they came to the village and established themselves there. The only Jat household is that of the Gram Sewak and has come here on transfer about two years ago.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The village is predominantly inhabited by the Bhils, the poorest class, forming 53.8% of the total population. Next to the Bhils come the Brahmins, the Malis and other minor groups forming 28.3%, 11% and 6.9% of the population respectively. A short account of the three major group of Bhils, Brahmins and the Malis is given below :

Bhils

25. The word Bhil is stated to be derived either from Sanskrit word *bhid* meaning to pierce or from the Dravidian word *bil* meaning a bow, which is the chief weapon of this tribe. Col. Tod calls them 'Van-Putras', sons of the forest, inhabiting the rocky terrain of the Aravallis from times immemorial. According to Herbert Risley they belong to the Dravidian type, a view not acceptable to the modern researchers. Some of their clan names, which are similar to Rajput clans and their two divisions—*UJLA* and *KALA*—suggest that they are the results of mixed unions. It is, however, generally believed that they are one of the most ancient dwellers of Rajasthan. The region around Kailashpuri was under the occupation of the Bhils long before the advent of Rajputs. They rendered assistance to Bapa in capturing Chittor in 8th century and had also helped Guha, the 8th ancestor of Bapa, to the throne of Edar. Stories are current amongst the Bhils that they were actually the ruling class, dominating the whole of Rajasthan. The influx of invading hordes from the north compelled them to retire to the hilly regions of the south. They are still proud of their lineage and martial spirit.

Brahmins

26. Next to Bhils in number are the Brahmins belonging to Chaubisa, Dashora, Bhatmewara, Modh, Menaria and Nagda sub-castes. There are at present two households of Chaubisa Brahmins, 3 of Dashora, 1 of Bhatmewara, 7 of Modh, 2 of Menaria and the rest of Nagda Brahmins.

27. The Chaubisas are formed into 24 exogamous gotras named after 24 Rishis, and persons belonging to this sub-caste are found in Mewar, Malwa and Gujarat. They interdine with and inter-marry among Dashoras, Bhatmewaras and Modhs whereas they treat Menarias as being lower in status. They claim their descent from the *Panch-Dravid* division of Brahmins and, on that account, they do not accept food cooked by other Brahmin communities who belong to *Panch-Gaur* division unless the food is cooked in milk instead of water.

28. The Dashoras derive their name from the ancient town of Dashor lying in ruins near Mandsor in Madhya Pradesh. They say their forefathers came and settled in Gujarat and then moved on to Dashor during the days of King Vikramaditya. They still worship Hotkeshwar, the titulary deity of the Nagar Brahmins of Junagarh in Kathiawar. They are strict vegetarians. They relate a story that while living in Mandsor their forefathers refused to pay homage to Alauddin Khilji (1296—1316 A. D.) and, therefore, most of them were massacred. The survivors sought refuge in Mewar and to this day they show their gratitude to their saviour by worshipping Halloo Hira on the 10th day of a child's birth.

29. The origin of the Bhatmewara sub caste could not be ascertained. According to their own version they are the descendents of the *Panch Dravid* Brahmins who came to Gujarat during the time of Gehlot rulers. When the Gehlots moved towards Chittor, these Brahmins, who were then known as Bhatts, accompanied the rulers; and, after their settlement in Mewar, they were designated as Bhatmewaras. They claim that their forefathers belong to Nagar subdivision of *Panch-Dravid* division and came to be

known as Bhattas on account of the valour they displayed in rescuing a Naga princess from Naga Guards. Later they rose in revolt against the Naga kings and sided with Janmejaya, who, as has been already said, performed the celebrated Nag sacrifice at which Bhatmewara Brahmins acted as priests and recited mantras. It was pointed out to them that they had committed a sin in burning living snakes at the time of *yajna*, and, as an act of atonement, they left Nagda, their original home, and settled in Bhatewar village and were called Bhatmewaras. Unlike their kinsmen in Gujarat, they worship Eklingji, whom they treat as their patron deity. They cook their own food and observe many other rigorous regulations.

Like other *Panch-Dravid* Brahmins named above the Modhs claim their origin from a village called Modhera, in the former princely state of Baroda, now a part of Gujarat State.

30. The Menarias trace their origin from a village named Menar which according to their belief was granted as fief to their forefathers by Raja Mandhata ruling over northern India, in the mythological Satyuga. According to their contention their forefathers led a life of strict austerity by exercising complete control over their passions; and the village they inhabitated was named *Madan-Ari*, i.e., enemy of Kamdeo (Cupid). The Menarias are different from the other Brahmins of Kailashpuri as they marry among *Panch-Gaurs* and not among *Panch-Dravids*.

31. Nagda Brahmins are named after the village of the same name from which they originated. There is a legend according to which when Bapa Rawal was in the womb of his mother, the latter went on pilgrimage to Amba Devi on the border of Mewar and Edar. From there she arrived at Nagda where she learnt of the death of her husband at the hands of the Girasias with whom he had an encounter. After about a fortnight of this incident Bapa was born. A couple of weeks after the Rani decided to become Sati near the temple of Koleswar Mahadeo. One Bijay Dutt Brahmin used to worship the deity for a son. The Rani handed over Bapa to Bijay Dutt, who was reluctant to receive the precious trust but ultimately agreed to the Rani's request when she gave him a lot of wealth and jewellery. She also gave him a blessing that for ten generations his descendants would receive maintenance from the prince who was going to be the Ruler of Mewar. Her prophesy came out true and the Brahmins who descended from Bijay Dutt were known as 'Nagdahey' or Nagda Brahmins. The story is again related by Muhnot Nensi in his 'Khayat' at page 10.

Malis

32. The origin of the Malis is doubtful. There are some who consider themselves as descendants of the Malavs who held sway over a large tract of Rajasthan and Malwa in the early centuries of the Christian era. Others trace their descent from the Mallas of Pauranic India who resided in the area beyond Mathura. Col. Tod believed that they were the original inhabitants of Rajasthan directly descending from the Mallis- an agricultural tribe living in the western desert known as Malani, present Barmer. On account of their martial spirit and religiosity, they were entrusted with the task of defending the Jain temples when Jainism came into prominance in Rajasthan. They are still employed in Jain temples for the purpose. As they became proficient in the knowledge of agriculture, they were also employed for developing gardens of the Kshtriya princes. They became horticulturists by profession and came to be known as Phool or Pushpak Malis. Those who took to agriculture and army service styled themselves as Saini (Sainik Kshtriya) Malis. At the time of the 1941 Census most of them got themselves registered as Saini or Sainik Malis. The Malis of Kailashpuri are Phool Malis and they are strict vegetarians.

33. The caste hierarchy in the village is as follows :

Brahmin
Rajput
Jat-Mali-Manihar-Darzi
Jogi
Nai
Bhil

The traditional occupation of the Brahmins is confined to the performance of service in the temple of Shri Eklingji. The Rajputs have been performing the duties of watchmen and guards. The Darzi and the Nai are engaged in their traditional occupation of tailoring and hair cutting. The Nai also performs menial services such as cleansing of utensils, sweeping the floors, carrying of invitations etc. The Jogi goes round the village begging alms. The Bhils are engaged as labourers and do all kinds of work in the temple. They also do agricultural work. The Muslim household runs a fruit and vegetable shop. The Malis are engaged in selling of flowers and garlands and also run small tea-stall. Manihar sells bangles. The Jat household is that of the Gram Sewak.

House type

34. The Bhils live on the slope of the hills in kutcha houses, the construction of which is very simple. They are mostly one or two room tenements. Their foundations are not deep. The villagers simply level the place and raise walls 2 to 2.5m high with stone and mud. The dimensions of the rooms are 3 m × 2.5 m or, at the most 3 m × 3.5 m. The roof is covered with kelu tiles, spread on a gabled bamboo frame work supported by a beam in the centre. They construct their own houses and seldom employ labourers. The rooms are mostly unventilated; and they are protected by doors made locally of bamboos or wooden shafts held together with nails. They keep their cattle in the open courtyard outside the house which is fenced on all sides by twigs of thorny bushes. These single room hutments serve the purpose of kitchen, bedroom, drawing room and store room. Thus they are living in appalling conditions without enough accommodation. The pucka houses constructed on plain ground belong to Brahmins and other well-to-do persons. Except half a dozen houses all are single storeyed, consisting of two to three rooms, which are also not very big. It is noticed that most of the rooms are 2.5 m × 2.5 m. × 2.5 m. The architecture of these pucka houses is also very simple. The construction is done in lime masonary and the roof is covered with stones. A small open kitchen covered with clay tiles is provided on the first or second floor and there is no provision for latrines and bathrooms. On festivals they clean the houses, and generally whitewash the front portion only, which is decorated in floral designs. The following table gives the details of the rooms and the number of the family members residing in them :

Total number of rooms	Total No. of house-holds	Number of persons in the household			
		1	2 - 3	4 - 6	7 - 9
One room	78	8	44	25	1
Two rooms	63	3	19	38	3
Three rooms	18	1	6	10	1
Four rooms	15	-	6	7	2
Five rooms	6	-	3	2	1
Total	180	12	78	82	8

Dress

35. The dress of the Bhils is the simplest. They use cheap coarse cloth. A buttoned, collarless jacket, a loin cloth (*dhoti*) reaching down to the knees and a head scarf is the only out-fit. About 80% of the Bhils have no spare dress. Those who are a little better economically, wear *pugree* 7.25m to 9.15m in length and an *angarkhi*. They have now begun to use shirts also. Barring very few, who use locally made chappals and *juti* (shoes), they usually remain bare-footed The Brahmins clad themselves in traditional dress i.e. *dhoti*, *angarkha* and a *pugree*, of white or orange colour. Their clothes are neat and clean and when they go for temple service they carry a *kamarbandha* and cover their mouth with a small piece of cloth.

36. The common dress of the males of other communities residing in the village excepting the Muslim is a shirt or a *kurta*, a *dhoti* and a *pugree* which is about 20 m long and 15 cm wide. The turban is put on in the traditional Mewari fashion. Many of the Brahmins put on *bagalbandi*, a double breast full sleeved jacket which is held in position by the help of strings. They put on locally made shoes which are available at Delwara. The male Muslim puts on Turkish cap, *kurta* and a *loongi* or *tahmad*.

37. The female dress consists of the *odhni, ghagra* (skirt) and *kanchli* (corset). *Sari* has also come into fashion andis worn by the Brahmin women. The Bhil women are clad in very scanty garments. A small piece of cloth serves as *odhni*, a short skirt falling upto knees and a *kanchli*. Bhil boys upto the age of 7 or 8 go stark-naked. The girls put on a nominal skirt on their waist. The Muslim women wear an *odhni*, a half sleeved shirt, falling upto the knees over a *kanchli* and trousers.

Ornaments

38. Bhils are very fond of ornaments made of bronze, aluminium or nickel silver. They wear *murkis* in ear lobes, *hansli* round their neck and *kada* round their wrists. They are very fond of silver buttons, which they use with their jackets. There are very few Bhils in Kailashpuri who use silver *murkis* and silver *kadas* and there is no one possessing gold ornaments. Bhil women wear a number of ornaments, some of which are considered very essential. The metal may vary according to the economic condition and status of the persons. *Bor* made of silver on the head, *ognies* and *karnphool* in the ears, *vesar* in the nose, bangles of ivory, coconut shell or lac on the hands and *paijanias* on the ankles are commonly worn and possessed by all the women. There are other ornaments too viz. *jhalar, gujri, thusi, timania, bazuband, hathphool, langar, tanka, anwla* and *nevris*. All these ornaments are worn by the women at the time of festive occasions. Among the Bhils, the number of women owning even half the number of the ornaments stated above, is not more than one dozen and hardly half a dozen families possess ornaments made of silver. The ornaments used by the women belonging to other castes are similar in make but they are made of silver or gold.

Household goods

39. The social and religious customs and traditions of the Brahmins and the Bhils show a multitude of variations which subsequently affect their purse. The expenditure amongst the Brahmins is usually higher on such items as housing, decorations and household equipment. In a Bhil's house no other item of furniture than a cot is found and that too only in 30% houses. They usually sleep on mats made of grass without any cotton rugs below. During winter they use quilts or rugs made of cotton. Only very few possess inferior type of woollen blankets. The poorest amongst them keep fire burning throughout the night during cold winter and sleep beside it. Kitchen utensils are also very few and simple and mostly made of clay. In the three corners of a Bhil's house one can notice a *ghatti* (hand-mill) a *kothi* for storing grain and the hearth. In the fourth corner near the entrance they keep the plough, a lathi and a hatchet called *koont* which is used for cutting woods.

40. In the wall facing the entrance they provide two small niches. In the upper one they keep a picture or a statue of god Ganesh, and in the lower one a bottle of kerosene and a locally made tin lamp or a cheap lantern. In the centre of the house there is a *valgani* i.e. hanger with a pole hanging on two ropes fixed on the central beam. Besides clothes, a sword can usually be seen hanging in the centre. On one of the walls they also provide a sort of a bamboo *dagli* (grill) 60 cm wide, on which they keep other items of the household, such as clay pots, small tins which contain oil, ghee, spices, etc.

41. The picture is different in the household of a Brahmin and other groups. Practically all articles of day-to-day use and other consumer goods are there in his house. Utensils made of bronze and brass are seen in sufficient number in the kitchen. Chairs and tables are also found in some of the houses but they are few and seen less often. The walls of the houses are decorated with pictures and toys. Those who are well-to-do even have articles such as tumblers, spoons and plates etc. of silver. The Rajputs, the Malis and the other well-to-do persons may be seen using even china.

Food and drinks

42. All the people in this village except the Bhils, the Rajputs and the Muslims are vegetarians. The staple food of the people is

maize, barley and jowar. Wheat is consumed by very few. Those working as cultivators or labourers take their meals thrice a day; but persons in the employment of the temple do it only twice. People mostly use green vegetables which are locally grown. Peas and potatoes are rarely available. Pulses and onions are commonly eaten. The Brahmins, being orthodox, do not eat food prepared by other castes. On special occasions they take food with other *Savarnas* only if it is prepared in milk instead of in water. On festive occasions the vegetarians prepare sweets. The non-vegetarians experience difficulty in procuring meat here. It is a religious place and there is no meat shop. The non-vegetarians sacrifice goats on festivals like Holi and Dewali and distribute the meat among themselves. Sometimes they go out hunting birds and animals in the forest and share the game bagged by them.

43. The Rajputs and the Bhils are fond of liquor but there is no licensed dealer of liquor in the village. They procure it from Udaipur. A majority of people in the village are abstainers. Opium is consumed by the Rajputs and the Bhils but in small quantities. Brahmins are fond of chewing tobacco mixed with lime. Smoking is common with all the communities. Women, however, do not smoke.

Tattooing

44. Tattooing is prevalent among the Bhils. One can notice tattoo marks on the faces of the women and hands of male members. Usually tattooing is done at the time of the fairs. Figures of flowers, scorpion, animals and names of individuals are tattooed on arms. Only cheeks, nostrils, eyebrows and chins are marked with dots.

Life cycle

45. During pregnancy women are not allowed to under-take hard duties. After the fourth month long journeys are forbidden. They abstain from eating such things as may have adverse effect on the embryo. No ceremony is performed at the time of the first and the subsequent conception in any community. At the time of delivery the woman is removed to a separate room, if possible. Old and experienced ladies of the neighbourhood and untrained local *Dais* (midwives) are called to help in the delivery. As soon as the delivery takes place, the naval cord is cut either with a knife or a scythe. The severed part along with other matter is placed in an earthen jar and is buried under ground usually somewhere inside the house. The mother and the newly born babe are given bath with hot water three to four times only during the whole period of confinement. They are regularly attended to by a lady attendant and the midwife. The birth of a son is announced by the beat of a bronze plate and that of a daughter by the beating of a *Soopda* (winnowing fan). The birth of a male child is more welcome in all the communities including the Bhils. The period of confinement ranges from 7 to 15 days except among the Modh Brahmins among whom it is of ten days. Fire is usually kept alive inside the maternity room. There is a custom among the Chaubisa Brahmins of worshipping Halloo on the tenth day after the birth. The Halloo, as has been mentioned earlier, was their saviour. During the period of confinement the mother is not allowed to touch anything, nor permitted to do any work. Substantial liquid diet which includes ghee, dry ginger and drillseed and *gurta* is given to the mother. On the tenth day in some communities and on any other auspicious day between the tenth and fifteenth in others, the mother is given a bath and dressed in new clothes. She is taken out in procession for worship of sun. The ladies of the house, as also of the neighbourhood, assemble and sing songs. Pieces of jaggery are usually distributed among those present. New garments for the babe and the mother are supplied by the maternal uncle.

46. The infants are fed on the milk of their mother's breast. They continue to do so till the mother goes dry after which goat's milk is given till the child attains the age of about an year and a half. Afterwards it is fed on milk and semisolid food such as porridge of wheat or maize and gradually it is brought on solid food by the time it attains the age of three.

47. Barrenness is considered a great curse. It is considered sinful to look at a barren woman's face in the early morning. Her presence is detested on all auspicious occasions. Charms and amulets are obtained and special vows made to the family deities to remove the state of barrenness so that the woman may be blessed with a child. Cases of abortion are very rare. Cases of still birth are also very rare and if any occurs it is attributed to the displeasure of gods or due to ill-luck.

Name giving ceremony

48. There is a custom of naming the child on the *Surya-Pujan* day amongst the Brahmins but the child in Bhil family is named soon after the birth. The name giving ceremony is performed either by an aunt or by some elderly person among the Bhils and by a Brahmin priest in other Hindu castes. The Brahmin priest names the child according to the constellation rising at the time of the birth. A Bhil child is usually named after week days, Hindu months or is given any name suggested by an elderly man or a woman in the house. When the child attains the age of four, tonsure ceremony is performed at the temple of the family gods. A tuft of hair cut on this occasion is offered to the family deity and a feast is arranged on this occasion.

Ear piercing ceremony

49. This ceremony is observed on any Basant Panchmi day after the first birth-day. It is obligatory in the case of a girl whose nose is so pierced on the right nostril as to allow wearing of *naths* afterwards.

Marriage

50. Marriages among Brahmins and other castes are performed according to the rites usually observed by the Hindus. The Bhils follow certain customs peculiar to their community. The system of payment of *dapa* (bride-price) is prevalent among all the communities though the amount varies from community to community and from family to family. Marriage cannot take place in the gotras or clans of father and mother. Among the Brahmins horoscopes of the boy and the girl are compared by priests and when both the parties are satisfied about their appropriations the betrothal ceremony is performed. In marriage ceremonies a custom known as *pag-pachhevri* is commonly observed. About fifteen days after the marriage contract has been agreed upon the girl's father goes to the boy's house and presents a *pugree* about 25 metres in length and an *uparna* (piece of cloth of about 2.5 m in length), locally called *pachhevri* to the boy. The father-in-law puts a tilak on the forehead of the groom and presents him with a rupee, a coconut and *pag-pachhevri.* The custom is prevalent in Kailashpuri among all communities. A few days before the date fixed for marriage, *lagan* (formal invitation of marriage) is sent to the assembly of elders and relations at the bridegrooms house by the bride's father. The *langan* and other presents are carried by a Nai to the house of the boy where the presents are ceremonially accepted in the presence of relatives. The *lagan,* contains the complete programme of the ceremonies connected with the marriage. For three or four days prior to the date of marriage, both the bride and the bridegroom in their respective houses are given bath to the accompaniment of songs sung by the ladies of the house after applying *ubtan* (turmeric paste) and oil to their bodies. On the day of marriage the bride-groom's party reaches the house of the bride where, after the welcome ceremony, marriage is performed under a *mandap* (canopy). Sacred fire is lighted and the bride and bridegroom go round the fire to perform the seven *pheras* (circumambulation). Among Modh Brahmins five *pheras* are performed on the first day and two on the next day. It is customary for the bride to lead in the first four *pheras* and the bridegroom in the last three. The marriage feast is given on the second day and the bride groom's party takes leave on the day following, when all the invitees are given some presents and the father of the bridegroom is honoured with a handsome amount of money along with articles which constitute the dowry. On their return home the bride and the bridegroom are received amidst rejoicing, dancing and singing.

51. Marriage is an important event in the life of a Bhil and is contracted in various, manners such as *Hadi, Ata-sata* and *Nata.* Marriage by

elopement is not in vogue amongst the Bhils of Kailashpuri. Here a proposal for marriage goes from the boy's family and, when agreed to by the girl's parents bride-price, amounting from Rs.100/- to 500/- is fixed and paid to the girl's father. The date of marriage is decided after mutual consultation. The rituals are very simple and more or less similar to those observed by other Hindus. The bridegroom is anointed with *haldi* and oil and is peculiarly dressed. He wears all sorts of ornaments used by the ladies and also wears a *sehra* (tiara) on his head. The marriage commences with *toran* ceremony i.e. striking of a wooden frame hanging at the front gate of the house with a sword by the bridegroom. It is followed by seven *pheras*. The father of the girl feeds the bridegroom's party and liquor is freely used. This type of marriage is termed as *Hadi*.

52. The second type of marriage prevalent amongst Bhils is called *Ata-sata* i.e. marriage by exchange. The marriage of a sister and a brother of one party takes place with the brother and sister of the opposite family. This is done to save the *dapa*. It is merely a money saving device. The procedure is the same as in *Hadi*.

53. The third type of marriage prevalent among Bhils is *Nata*. It is performed in case of widowed or divorced woman. No ceremony is necessary in this case. The bride-price charged is much less and is paid to the parents of the girl. This type of marriage is performed in the presence of Panchas when both the man and the woman announce their intentions. Besides *dapa* the only other expenditure incurred is on liquor.

Divorce

54. Amongst Bhils a man who desires to divorce his wife has to call tribal Panchayat and put his case before it. In the event of permission from the Panchas for divorce being granted, the husband tears off a piece of cloth breadth-wise of his own *pugree*, ties a rupee to one end of the cloth so torn and gives it to the wife loudly proclaiming his intention to divorce her. This means a charter of liberty to her. In case the woman leaves her husband without formal divorce as described above, and takes another man for a husband, the latter has to pay a fine to the previous husband. The woman apparently can not dissolve the bond of marriage in the same facile fashion. She can leave her husband, if he fails to maintain her. No case of formal divorce came up before the tribal Panchayat within the last two years but only in two cases Bhil women went to live with their parents on account of conflicts with their husbands.

Death

55. Except among the Muslims, cremation is practised for the disposal of the dead bodies. Persons dying of smallpox and dead bodies of children upto the age of 5 years are buried. In case of pregnant woman after fourth month of pregnancy, the foetus is removed from the womb and cremated along with the dead body of the mother. Among Brahmins sometime before the actual death the dying person is helped to the ground which is plastered with cow-dung and grass is spread over it. After the death the dead body is given a bath and covered with new clothes, and is mounted on the bier called *khatalo*. It is a ladder shaped structure consisting of two bamboos about 2.5 m long and kept 0.75m apart and 8 to 10 split-bamboo pieces tied horizontally to these at a distance of 20 to 30 cm. All ornaments are removed from the dead body. The covering called *kafan* which shrouds the body is white in the case of males, red in the case of married women and darktan in case of widows. Well-to-do persons spread a shawl over the dead body covered with shroud. It is done only in case of aged persons. On its journey to the cremation ground the dead body is offered *pind*, balls of barley flour mixed with sesamum and *dab* (grass), which is considered holy by all the Hindus. The weight of a *pind* is about 250gm and seven such *pinds* are prepared. One is offered at the place of death, the second outside the house, the third at some crossing midway between the house and the cremation ground, the fourth while entering the cremation ground, and the remaining three at the time of cremation. The corpse is placed on a wooden pyre and fire is applied to it by the eldest son or the nearest male relative of the deceased in the absence of a son. When the dead body is almost half-burnt

the person who had applied fire to the funeral pyre breakes open the skull of the corpse with the help of a bamboo and pours some ghee on the head which ritual is balled *kapal kriya*. When the body is reduced to ashes those who attend the funeral leave the cremation ground, take their bath and return home. The bereaved family is in mourning for 12 days during which period relatives and neighbours call on them for consolation. On the third day the members of the bereaved family go to the cremation ground to collect ashes of the cremated person which are afterwards immersed in Indra Sagar. On the twelfth day the house is washed, a *havan* is performed and Brahmins are fed. One of the Brahmins is presented with articles of daily use and the same person is then fed every subsequent month on the date of death for a year. The bereaved family does not celebrate or participate in festivals and other joyous functions for a year.

56. Among the Bhils the customs are a little different. The death is announced by the beat of a drum which is the signal for the mourners and neighbours to collect. Those who come bring some quantity of grain which they offer to a Jogi, also called Kamaria, who comes and sits at the door of the house with an image of a horse and a jar full of water. The incomers sprinkle a little water on the image of the horse in the name of the dead person. Some quantity of flour, ghee and sugar is placed by the side of the dead body, with the belief that it will be used by the departing soul journeying to the next world on horseback. The corpse is then cremated and the remains are disposed off in Indra Sagar. There is a custom of placing a copper coin near the dead before lighting the pyre which is a sort of tax for the use of the land. There is also the custom of offering boiled rice in an earthen pot to the ashes on the third day as a mark of appeasement so that the dead person may not torment the survivors.

57. Among Bhils a memorial stone about one foot square, carved with human figure on horseback and carrying a sword, is installed at a selected place and generally on a kutcha platform in memory of the deads. A hooded cobra is carved on the memorial stone in case of an unmarried male.

58. The death-feast among the Bhils is called *katta* and is customarily given on the twelfth day of the death. On this day the relatives and other invitees shave one another's head and then perform oblations in which the *Bhopa* (Shaman) sitting on a wooden platform with a pitcher full of water and a bronze plate, plays an important part. People sing dirges. The *Bhopa* seems to be possessed of the spirit of the departed soul and calls for certain presents of ghee, milk, sugar, goat and other articles which are given to the *Bhopa* to appease the spirit. *Katta* repast consists of *khichri* and porridge of maize or rice. In the evening the Jogi appears on the scene to give the final touch to the death ceremony. He places before him an image of a horse made of brass, an arrow and a copper coin. He is supplied with a few kilograms of flour, rice and some quantity of liquor. He digs a hole in the ground and pours into it the cooked rice, milk and liquor. On the following day a community feast, on behalf of the relations who contribute in kind is arranged. It is usually considered a privilege by the son-in-law of the deceased to contribute a male buffalo or a he-goat on the occasion. The meat is prepared and served along with liguor to all.

CHAPTER III

ECONOMY

Land, livestock, forests, service and labour are the main resources of income and livelihood. The first settlement of the village took place in Samvat 1992 (1935 A. D.) when the whole land was in *muafi* (rent-free land) under Devsthan. It was resumed by the State in Samvat 2015 (1958 A.D.).

60. The following table shows the details of the land from the year 1958 to 1962 :

Type of land	1958	1959	1960	1961	1962
Mountaneous region	116	116	116	495	641
Uncultivable land	197	197	187	187	57
Land used other than cultivation	37	37	37	37	37
Pasture land	550	550	560	201	-
Old fallow	53	53	53	2	1
Current fallow	16	46	70	77	159
Irrigated	52	9	5	7	9
Unirrigated	24	37	17	39	24
Total	1,045	1,045	1,045	1,045	928

61. It would be seen from the above table that the total area of the village remained 1,045 acres from 1958 to 1961. In 1962, 117 acres have been transferred to village Mathata and 928 acres of land remain with this village. The bulk of the area classified as pasture land (359 acres) and old fallow land (20 acres) in 1960 was classified as mountaneous region in 1961 by the Revenue authorities after the resumption of the *muafi* land by the State. Thirty one acres of the old fallow land were also classified as land under cultivation. Later on because of some discrepency detected in this classification, a reclassification was made which accounts for further increase in the area under mountaneous region.

62. The yearly revenue collected for the village in the year 1958 was Rs. 75.82 and after resumption it increased to Rs. 302.76 in the year 1962.

63. It is evident from the above statement that about 3.55% of the total land is under cultivation. This land can hardly afford employment to more than two dozen families. Out of the 33 acres of cultivable land, only 9 acres are irrigated. Although 160 acres of fallow land can be converted into cultivable land, the villagers have a feeling that considerable amount of money and labour would be required to do so. Even then they are doubtful about the result. The 187 acres of barren and waste land is totally unfit for cultivation and is not worth spending any money over it as it is full of boulders. Considering the actual cattle wealth, no pasture land has been used for grazing the cattle. Out of 33 acres of cultivable land 2 acres of irrigated, 9 acres of unirrigated land is used for raising double crops. Some of the villagers, however, own 120.6 acres of cultivable land in the adjoining villages. The farmers carry on their agricultural operations on the basis of self help. They reserve a part of the produce for seed to be sown later and if none exists with them they have to borrow money for the purchase of seed. At the time of weeding and harvesting they obtain help from other villagers on a reciprocal basis. Thus it would be seen that no special expenditure is required to be incurred on agricultural operations. For the purchase of bullocks and agricultural implements the only source of finance is the money-lender who advances loans at a very high rate of interest ranging from 12 to 25%.

64. Prior to 1956 this village was held as a gift in the name of Eklingji by the Trust with the Maharana as its Trustee-in-Chief. Under

Resumption of Muafis Act the *khatedari* (occupancy) rights on all cultivable land have been transferred to the tillers. The Brahmins, the Bhils and the Malis have come to possess land, which stood in their name in temple records. The following table shows the distribution of land-holdings community-wise:

Communities	Number of households possessing land	Number of households not possessing land	Land holdings in acres				
			0-2	2-4	4-6	6-8	8 & over
Brahmins	22	33	7	8	3	2	2
Bhils	62	34	52	9	1	-	-
Mali	8	10	4	4	-	-	-
Rajputs	1	2	1	-	-	-	-
Nai *	-	2	-	-	-	-	-
Darzi	-	2	-	-	-	-	-
Jat	-	1	-	-	-	-	-
Jogi	-	1	-	-	-	-	-
Manihar	-	1	-	-	-	-	-
Muslim	-	1	-	-	-	-	-
Total	93	87	64	21	4	2	2

65. It is obvious from the above table that the number of landless families is nearly equal to the number of those holding lands. It is to be noted that the total land in the possession of the cultivators of this village is 153.6 acres but all this land is not situated in village Kailashpuri where the area of cultivable land is 33 acres only. The rest of the land owned by the villagers is in adjoining villages. The holdings are very small and can hardly answer the requirements of the families working on them. *Dividing 153.6 acres* of land among 93 households possessing land gives an average of 1.65 acres per household.

66. The village is not very rich in cattle. The total number of domestic animals is 482 which is distributed as below:

Bullocks	145
Bull	1
Cows	115
He-buffaloes	2
She-buffaloes	53
He-calves	39
She-calves	23
Goats	104

67. The Brahmin and other minor communities own cows, buffaloes and bullocks whereas the Bhils usually rear goats. There are very few Bhil families who are in possession of cows and bullocks. Although the Bhils are engaged in agriculture, they can hardly afford to own bullocks. For agricultural operations they borrow them from others and in return they go to work in the fields of those bullock owners. The Bhils consider goat-rearing as cheaper and more profitable, firstly because they do not require fodder as they are sent to the hills nearby for grazing, and secondly they multiply quickly. The cows found in this area are of Gir-breed and the buffaloes of Mora breed. The goats belong to Jamnapari class. Not only are the cattle of inferior breed but their milk giving capacity is also very poor.

68. There is thick forest around the village. The forest area is a good source of income for the Bhils as only they are permitted to fell trees either for their own use as fuel or for selling it to the other members of the community.

69. The temple of Eklingji provides employment and means of subsistence to a large number of persons. At one time 21 villages were

attached to the temple for its maintenance. Before resumption of *muafi*, the grant to the temple included 5 villages, namely, Kailashpuri, Nagda, Mathata, Munwas and Karawari. The estimated income of these villages was over Rs. 20,000.00 and the management of these *muafi* villages vested in the temple authorities. Apart from the income from these villages, the Maharanas used to donate annually a very handsome amount of money from their privy purse. The total income of the temple from all sources amounted to about Rs. 60,000.00. After the merger of the princely State of Udaipur into the State of Rajasthan and the resumption of the villages by the State Government there has been an appreciable fall in the income. The annual income now does not go beyond Rs. 35,000.00.

70. Agricultural and casual labour is another important vocation. The landless as also those having small land holdings have to look for other ways and means to supplement their meagre incomes. Nearly one-fourth of the working population is employed either as agricultural labour or in roads construction or work in the forest.

Factors influencing economic life

71. The change that has come to the village in the wake of Independence has undoubtedly influenced the people and their activities, but its impact is discernible among the Bhils not to the extent it is among the Brahmins. Except that the village has been declared *khalsa* in Samvat 2015 (1958 A. D.) i.e. the tenants were given occupancy rights, no steps have been taken towards the consolidation of and ceiling on the land-holdings. The only land reform introduced so far is to declare the tillers of the land as its *khatedars* and they have, therefore, begun to take keener interest in improving the quality of their land and produce. Formerly the cultivators were following indigenous practices of agriculture, making no serious attempt either to improve the fertility of the land by using improved methods or to put more land under the plough. With the establishment of Blocks and Panchayat Samitis the Gram Sewak (Village Level Worker) is helping the villagers to improve their fields by adopting *mer-bandi* i.e. erecting walls around the fields, using artificial fertilisers, improvised iron ploughs and improved quality of seeds. These measures have resulted in more produce.

72. Although the village population has not been radically affected by the schemes of industrialisation adopted in Udaipur and Nathdwara yet some effects are being felt by the labour class. In the village proper there is no industry worth the name. Another important factor which has gone a long way influencing the economy of the village is the development in transport and communication. As it has opened the avenues for work and contact, facilities of marketing of goods have been considerably improved.

Livelihood classes

73. There is a growing tendency among the villagers of shifting to lucrative occupations other than the traditional ones to supplement income which they find insufficient for maintenance. The Brahmins living exclusively on temple service are taking to business and the Bhils, whose hereditary occupation is agriculture and forestry, go to work as labourers on works on roads, bridges and in forest far away from their villages. They are employed there by the contractors and they earn higher wages.

74. Eklingji's temple is still the main source of livelihood for the Brahmins. There are in all 55 households of Brahmins of whom 35 are employed in the temple service on salary basis. Their salary ranges from Rs. 16.00 to Rs. 30.00 according to the work assigned to them and free food is also given to them which values about Rs. 30.00. They also do other work to supplement their income. Seventeen households are in Government and private employment, 7 are in business, 2 run tea-stalls and 5 run shops. Of all the Brahmin households only 22 are small land holders.

75. Traditionally the Bhils are agriculturists. But paucity of land in the village has compelled them to cultivate land in the adjoining villages. Out of 96 households residing in the village only 62 are land-holders and even the land they own falls short of their requirements.

76. The main occupation of the Malis is gardening and growing vegetable. There are 18 households of whom 9 are serving as gardeners and 8 are engaged in growing and selling fruits and flowers. One Mali is running a tea-stall and another one working as a tailor.

77. There are three households of Rajputs residing in the village. The male members are employed as chowkidars i.e. guards in the temple. One of the Rajputs is working as a bus conductor.

78. There are only two Darzi households. 2 persons are pursuing their hereditary profession i.e. tailoring. One of the tailors is a teacher, another one runs a fruit shop and still another is a bus conductor.

79. The Gram Sewak of the village is a Jat and he is in Government service.

80. There is only one household of Manihar in Kailashpuri and it is engaged in the business of making and selling of lac and brass bangles.

81. There is only one Muslim living in this village and he is a vegetable vendor.

82. The changing conditions with regard to occupations can be better understood by comparing the Census figures of 1961 with those of 1951:-

Particulars	*1951*	*1961*
Occupied houses	147	193
Households	170	194
Persons	605	743
Males	320	397
Females	285	346

Categories	1951		1961	
	Males	Females	Males	Females
Total workers	208	130	261	159
As Cultivators	95	55	82	20
As Agricultural labourers	2	1	25	59
In production	9	8	32	72
In Trade and Commerce	4	3	12	1
In Transport, storage and communications	1	1	1	0
In other services	97	62	86	7
In construction	—	—	23	0
Non-workers	112	155	136	187

83. It is to be noticed that the population in 1961 recorded an increase of 138 persons as it rose from 605 to 743. This increase of 22.8% is quite normal. But the figures indicating occupation show great variations. In 1951 the number of those engaged in cultivation was 95 males and 55 females and this number went down to 82 males and only 20 females in 1961. The resumption of *muafi* rendered people landless and left them with no option but taking to agricultural labour and other productive activities which are more paying. The figures under agricultural labour swelled from 3 to 84 and in production from 17 to 104. The changing conditions in the country as also the rise in the prices made life very difficult for these poor people. A larger number of women, therefore, turned labours and other productive activities.

Workers and non-workers

84. The total number of workers in the village is 395 and that of non-workers, including children and old people, is 269. The distribution of workers and non-workers in different age-groups is as follows :

Age groups	Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females
0 - 14	25	12	13	195	107	88
15 - 34	203	110	93	45	10	35
35 - 59	147	96	51	23	-	23
60 and over	20	13	7	6	-	6
Total	395	231	164	269	117	152

85. Of the total male population of the village 66% are workers and 34% non-workers. The largest number of workers falls in the age-group 30-34 and next comes the age-group 35-59. Among the females 52% are workers and remaining 48% non-workers and their largest number falls in the age group 15-34. The largest number of female workers belong to the Bhil community which constitutes 90% of the total female workers. The remaining 10% are from the Mali community who are mostly engaged in selling flowers in or around the temple.

Primary and subsidiary occupation

86. The primary source of income of Brahmins is from agriculture and from temple service yet, as has already been stated above, they have to seek ways and means in order to supplement their paltry income by taking to some subsidiary occupation. Usually some of the Bhils do not get enough work. They either accept the work as farm labourers in their own village or go to the neighbouring villages during the harvest season. Further, they work as collectors of honey, herbs and other forest produce, which are usually sold to the contractors. Another important occupation in the village is flower selling and 8 households are engaged in it. The table given below shows community-wise position of the primary and subsidiary occupations :

Communities	Total number of households	Primary occupation			Subsidiary occupation				
		Agriculture	Service	Business	Agriculture	Animal husbandry	Service	Business	Others
Brahmin	55	2	43	10	20	7	-	2	4
Bhils	96	6	90	-	58	-	7	5	5
Darzi	2	-	2	3	-	-	-	-	-
Nai	2	-	2	2	-	-	-	-	-
Jat	1	-	1	-	-	-	-	-	-
Rajput	3	-	4	-	1	-	-	-	-
Manihar	1	-	-	1	-	-	-	-	-
Jogi	1	-	-	1	-	-	-	-	-
Muslim	1	-	-	1	-	-	-	-	-
Mali	18	8	9	6	3	3	5	-	-
Total	180	16	151	24	82	10	12	7	9

In the above table total number of households engaged primarily in different occupations exceed the total number of households living in the village by 11. It is because of the fact that 3 members of Darzi, 2 of Nai, 1 of Rajput and 5 members of Mali communities are primarily engaged in occupations other than that practised primarily by the other members of their households.

Agriculture

87. Agriculture being the hereditary occupation is practised by the villagers. The cultivators are still following the indigenous methods which do not differ from those followed in other areas. As the village is situated in a hilly tract the land available for cultivation is not only insufficient but also of poor quality. The fields are full of pebbles which hamper the growth of the crops. Under the guidance of the Gram Sewak they are now removing the pebbles from their fields and preparing manure pits. Cow dung is still directly spread in the fields. It was pointed out by the Village Level Worker that the villagers are reluctant to use artificial fertilisers because of the scarcity of irrigational facilities. The villagers have found that in the small land-holdings without adequate supply of water, artificial manure does not prove fruitful. For seeds the tendency was to save a part of the annual produce and to

store it away for the next crop. The people are, however, beginning to realise the importance of good seeds and are making use of it after obtaining the same from the Development Department. Recently they were supplied seeds of wheat C. 591 and M. P. 718 quality. This quality of seeds helped the villagers to increase the produce by two to three quintals per acre. Formerly the yield of wheat per acre was only 3.73 quintals and now they are getting 5.6 to 6.35 quintals per acre. Under the expert guidance of Agricultural Extension Officers terrace cultivation by improved methods is also being introduced. Slopes of certain hills have been converted into fields by removing the jungle growth and providing stone walls to check the erosion of soil. The system of *mer-bandi* (erection of mud walls on the boundaries of the fields) is also adopted and this has resulted in increasing the *kharif* produce by 1.87 to 2.61 quintals per acre. Instead of 5.6 quintals they are getting 7.5 quintals of maize per acre. The main crop is that of *kharif* when maize, which is the staple food of the people, is chiefly grown. It is usually sown in the month of July after rains, and is reaped in the month of October or November. Wheat is grown in winter and harvested sometimes in March before Holi. Besides producing grain some of the people — Malis and Bhils — grow vegetables in the fields situated near the banks of Baghela and Indra Sagar lakes. Gourds, cucumber, brinjals, carrots, onions and leafy vegetables are mainly grown. The produce from the fields is hardly sufficient to meet the needs of the villagers. Those engaged in agriculture can keep themselves busy for about 10 months in a year. Among Brahmins only the males engage themselves in agricultural work. If need be they engage labourers to help them in their fields. In other communities both the males and the females share agricultural operations. Hard duties are performed by the males and other tasks such as sowing, weeding, winnowing are done by the women. Children also help their parents in tending the cattle and grazing them in pasture lands.

88. Two crops are harvested in the village viz. *rabi* and *kharif*. *Rabi* crop is sown in October and November and is reaped upto April, while the *kharif* crop is sown in June and July and is reaped in October and November.

89. The following tables give information regarding the land utilised under *rabi* and *kharif* crops from the year 1958 to 1962 :

Area (in acres) under rabi crop

Year	Wheat		Barley		Others	
	Irrigated	Unirrigated	Irrigated	Unirrigated	Irrigated	Unirrigated
1958	2	-	3	2	1	-
1959	1	-	4	3	1	-
1960	2	-	3	3	1	-
1961	3	-	1	5	2	-
1962	1	-	3	6	4	-

Area (in acres) under kharif crop

Year	Paddy		Maize		Jowar-Moong		Urd		Sugar-cane		Chillies		Hemp.		Others	
	Ir.	Unir.	Ir.	Unir.	Ir.	Unir.	Ir.	Unir.	Ir.	Unir.	Ir.	Unir.	Ir.	Unir	Ir.	Unir.
1958	-	0.25	-	16.00	-	-	-	-	0.25	-	-	0.12	-	-	0.12	-
1959	-	2.00	-	31.00	-	0.20	-	0.20	2 00	-	-	0.45	-	0.20	-	1.00
1960	-	2.00	-	15.00	-	-	-	-	65.00	1.25	-	0.25	-	-	0.20	0.25
1961	-	0.25	-	19.00	-	-	-	-	0.25	-	-	-		-	-	1.00
1962	-	-	-	13.00	-	-	-	0.20	-	-	-	0.2	-	-	-	-

Agricultural implements

90. The implements used for agricultural operations are quite simple and crude. The plough, the leveller, the spade, the sickle and the scythe are the only tools made use of. The plough is made of local wood and only the point end piercing the earth is made of iron. The leveller called *patta* is a long plank about 2.5 m long made of wood and is used for levelling the fields after they are ploughed. Sickle and scythe are the implements made of iron, bent at one end, which is sharp inside, with a fixed handle for mowing the grass and reaping the crops. An axe is usually used for cutting bushes and wood. The wooden ploughs are now being replaced by the iron ones supplied by the Development Department, as they work well in the hilly areas. So far 19 iron ploughs have been so supplied. The technique of field operation is also simple. When rains set in, people start agricultural operations. With the first shower the fields are ploughed to turn up the soil and left for second shower. The seed is sown with the help of a funnel shaped seed-drill made of bamboo which is attached to the plough and the seed is dropped into the furrows through it. A leveller is used to level the field. When the seed sprouts up, useless or unwanted weeds and stumps etc. are removed. Weeding is done during *kharif* crop and when the crops are ready they are reaped and the produce is brought home after separating the husk. Before disposal of the crop offerings to Bhomia, the guardian deity of the fields, are made. Usually some portion of the produce is reserved to serve as seed for further crops. The number of households who market the surplus produce is very small and most of the villagers and specially the Bhils retain the produce for their own use.

Irrigation

91. There is no well for irrigation in the village. About 4 acres of land is irrigated from the lakes, and for the other lands people have to depend upon rains for irrigation purposes.

Horticulture

92. The people are also not very much interested in horticulture. In the opinion of the villagers fruit growing is not much profitable. There are only two gardens both donated by the Maharana to the deity, and the produce comprising lemons, guavas, bananas and other fruits is used in the temple.

Animal husbandry

93. Animal Husbandry is practiced in the village but it is not very paying. There are only 38 milch cows, 39 she-buffaloes yielding milk. The milk yield is not more than 2.5 litres per cow and not more than 3.5 to 4.5 litres in the case of a buffaloe per day. This small quantity of milk is used up in the household and not usually sold. Only the Brahmins sell milk at the rate of 2.5 litres for a rupee. Apart from the fact that most of the animals belong to an inferior breed the milk giving capacity is low as they are not fed well. Only a limited quantity of milk is sold at tea-stalls but the villagers do not make much profit out of it. The usual rate of milk is 50 paise per litre in the market.

Industry

94. There is no industrial concern in this village. During the days of the Maharanas, Kailashpuri was a prominent place where medicinal herbs were gathered and a number of persons were engaged in collecting the herbs from the forest. After Independence this local industry did not receive any encouragement as ready-made medicines are supplied by the Ayurvedic Department. The former Mewar Government did patronise locally manufactured medicines and, therefore, the forest products of Kailashpuri were in demand The people are neither so advanced nor economically so well-off as to start any new industry. Most of the families are living from hand to mouth.

95. There is one flour mill runing in the village and the income to the owner, after meeting the running expenses, hardly amounts to Rs. 60.00 per month.

Forestry

96. Apart from the scrub jungle existing on the mountaneous region there is no forest in

the village. There is no substantial income from forestry. There are no forest products except fuel wood which the Bhil women collect from the jungle and sell in the market for small sums amounting to 50 to 60 paise.

Mines and minerals

97. The area is reported to be rich in minerals but they are not being exploited. There are soap-stone deposits in the neighbourhood of Kailashpuri which are not yet tapped. A few of the quarries are worked for ballast stone, which is used in the construction of roads and Bhils are employed as labourers at these quarries by contractors. They are paid very low wages. The contractors pay Re. 1.00 to Rs. 1.25 to a man and about 75 paise to a woman. Children are paid not more than 50 paise.

Income and indebtedness

98. The following table gives the number of households in different income groups :

Communities	Total number of households	Number of households in various income groups (in Rs.)						
		Less than 20	20—30	30--40	40 -60	60--80	80--100	1200 & over
Brahmins	55	16	7	8	7	10	3	4
Bhils	96	6	43	38	7	2	-	-
Other groups	29	3	8	5	3	6	-	4
Total	180	25	58	51	17	18	3	8

The highest number of households is in the income groups of Rs. 20-30 and 30-40. The number is very low in the higher income groups. There are eleven families having an annual income of Rs. 960 and above and 131 families having an annual income of Rs. 240 to 480 which is too meagre to make the both ends meet.

99. The total income of the village from all the sources amounts to Rs. 80,516.00. Out of this amount Bhils contribute Rs. 29,215.00, Brahmins Rs. 32,333.00 and the rest of the communities Rs. 19,018.00 as is evident from the following table:

Communities	Total income (in Rs)	Percentage to total income	Annual average income (in Rs.)	Annual per capita income (in Rs.)
Brahmins	32,333.00	40.2	588.00	172.00
Bhils	29,215.00	36.2	304.00	81.80
Other communities	19,018.00	23.6	655.00	159.80
	80,516.00	100.00	447.31	121.26

The annual per capita income of the village comes to Rs. 121.26 which gives a monthly per capita income of Rs. 10.10, which is too low. This state of affairs has landed the villagers into indebtedness. The total amount of indebtedness comes to Rs. 31,700. Of the total 180 households inhabiting the village 169 are under debt. The following table gives information regarding indebtedness in various income groups.

Causes of debt	Income groups (in Rs.)						
	Less than 20	20-30	30-40	40-60	60-80	80-100	100 & over
Agriculture	-	300.00	400.00	1,500.00	-	-	-
Housing	-	100.00	-	-	-	-	-
Social ceremonies	2,400.00	14,300.00	9,500.00	2,100.00	1,100.00	-	-
Total	2,400.00	14,700.00	9,900.00	3,600.00	1,100.00	-	-

The following table gives the percentage of debt due to different causes to total debt.

Causes of debt	*Amount of debt*	*Percentage to total debt*
Agriculture	2,200.00	6.96
Housing	100.00	0.32
Social ceremonies	29,400.00	92.72
Total	31,700.00	100.00

100. Borrowing has become a habit and it accounts for the ruin of a number of families. It is apparent from the table given above that all the households except those in the income groups of Rs. 80-100 and Rs. 100 and over are under debt. This unhappy state of affairs calls for drastic measures to relieve the villagers of heavy social encumbrances.

Cooperative society

101. A Cooperative Society was established in the village on 11.3.60 with a membership of 22 persons. The membership fee is Re. 1/- and the share money is Rs. 10/-. Its scope was restricted to the village. It obtained a loan of Rs. 3000/- from the Department and distributed it amongst members. The Society maintained a shop of general merchandise which has since been wound up and the entire amount outstanding against the society is reported to have been refunded. A fresh loan of Rs. 1760/- has been obtained very recently and most of the members have been advanced a sum of Rs. 80/- each for purposes of agriculture. Some ten members have invested the amount borrowed from Society in the purchase of grain to run a fair price shop. The present membership of the Society is 21. The Managing Committee consists of a Chairman, who is Arjunlal Menaria the Sarpanch of the Panchayat. The Secretary is Motilal Mali and Treasurer Shri Nandlal Nagda Brahmin. Apart from these there are four members of the Managing committee (1) Shri Bhenrulal (2) Tulsidas (3) Vijai Shanker Brahmin (4) Pannalal Nagda Brahmin.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Out of 664 persons residing in the village, 348 are males and 316 females, forming 52.4% and 47.6% respectively of the total population. The following table gives the distribution of village population in different age-groups.

Age-groups	Persons	Males	Females
All ages	664	348	316
0- 4	73	37	36
5- 9	88	46	42
10-14	59	36	23
15-19	61	30	31
20-24	62	26	36
25-29	66	32	34
30-34	59	32	27
35-44	103	59	44
45-59	67	37	30
60 & over	26	13	13

From the above table it appears that there is sex disparity in all the age-groups, the striking disparity is in the age-groups of 10-14 and 20-24. In 10-14 group there are only 64 females after hundred males, while in the age-group of 20-24 there are 138.5 females after per hundred males which is highest in all the age-groups. In other age-groups of 15-19, 25-29 the females exceed the males. It is only in the highest age-group that males and females are equal.

103. The following table gives information regarding the marital status of the population in different age-groups.

Age-group	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	664	348	316	136	90	204	193	8	33
0 - 9	161	83	78	83	78	-	-	-	-
10 - 14	59	36	23	34	11	2	12	-	-
15 - 19	61	30	31	14	1	16	30	-	-
20 - 24	62	26	36	2	-	24	36	-	-
25 - 29	66	32	34	1	-	31	33	-	1
30 - 34	59	32	27	1	-	31	23	-	4
35 - 39	47	24	23	-	-	24	20	-	3
40 - 44	56	35	21	-	-	34	17	1	4
45 - 49	24	12	12	-	-	10	7	2	5
50 - 54	34	19	15	1	-	16	9	2	6
55 - 59	9	6	3	-	-	5	3	1	-
60 - 64	18	8	10	-	-	8	3	-	7
65 - 69	6	3	3	-	-	1	-	1	3
70 & over	2	2	-	-	-	1	-	1	-

104. The number of married males exceed that of married females by 11. It is explained by the fact that 11 married women are living outside Kailashpuri while their husbands are living here. Of these 2 belong to Bhil, 5 to Brahmins, 1 to Mali and 3 to other communities.

105. The position in regard to marital status of the village, population is given community-wise in the following table

Communities	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
Bhils	357	183	174	69	43	114	112	-	19
Brahmin	188	100	88	41	30	53	48	6	10
*Mali	81	45	36	21	12	23	22	1	2
Others	38	20	18	5	5	14	11	1	2
Total	664	348	316	136	90	204	193	8	33

The Brahmin community, which ranks highest in the caste hierarchy, has a population of 188 of which 100 are males and 88 females and out of this number 53 males are married, 41 unmarried and 6 are widowers against 48 married women, 30 unmarried and 10 widows. Five persons of this community, employed in the temple and other service keep and maintain their families at Udaipur which accounts for the disparity between the married males and married females in this community.

106. The major community of Bhils has a population of 357 persons having 183 males and 174 females. Of the male population 114 are married and 69 unmarried and there is no widower amongst them. The number of married females is 112 against 43 unmarried and 19 widows. Two married women of this community are presently living with their parents and this has caused disparity in the number of married males and females.

107. In regard to population the third community is that of Malis numbering 73 of which 40 are males and 33 females being in the percentage of 55 and 45 respectively. Of these 23 males are married, 21 unmarried and only one is a widower. Out of 36 females, 22 are married, 12 unmarried and 2 are widows. One of the married women is presently living outside the village and hence the disparity in the number of married males and females. (This includes one household of Muslim Mali).

108. Rajputs, Manihars, Jogis, Darzis and Jats constitute the small portion of the population. Their total population is 38 including 20 males and 18 females. 14 male members are married, 5 are unmarried and 1 is a widower; and, on the female side, 11 are married, 5 unmarried and 2 are widows. The disparity between the number of married males and females is largely due to the fact htat those who are employed in the temple service keep their families in their native villages.

Education

109. There are two institutions catering to the educational needs of the children of the village- a Government Middle School and the Shiv Shakti Vidya Peeth run by the Eklingji Trust. The literacy figures are quite low. Of the adult population 20% are literate—17.5% males and 2.5% females and they are mostly Brahmins. Of the total population including children, 33.3% can be classified as literate and 66.7% as illiterate. Out of this number only 13.5% have studied upto Primary and 2.5% upto Matriculation and Intermediate. Amongst the women 5.7% are literate and the remaining illiterate. The percentage of illiteracy is the highest amongst the Bhils. 99% are illiterate and hardly 1% literate. They have a very cold attitude towards educating their children and efforts made by the school authorities as also by the Panchayat authorities, have failed in inducing the Bhils to put their children in the school. They send their children to mend the cattle and to work in the fields. They feel that in the event of boys and girls going to school their work would suffer and that children, after education, would leave them alone. The literacy figures are tabulated as follows :

* This includes the household of Muslim Mali also.

Age-groups	Total population			Illiterate		Literate without educational standard		Primary or Junior basic		Matric		Intermediate	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	664	348	316	232	298	47	3	61	15	6	–	2	–
0 - 4	73	37	36	36	36	–	–	1	–	–	–	–	–
5 - 9	88	46	42	29	32	–	–	17	10	–	–	–	–
10 - 14	59	36	23	11	19	–	–	25	4	–	–	–	–
15 - 19	61	30	31	15	31	1	–	10	–	3	–	1	–
20 - 24	62	26	36	21	25	1	–	3	1	1	–	–	–
25 - 29	66	32	34	19	34	7	–	4	–	2	–	–	–
30 - 34	59	32	27	27	26	4	1	–	–	–	–	1	–
35 - 44	103	59	44	45	43	14	1	–	–	–	–	–	–
45 - 59	67	37	30	21	30	15	–	1	–	–	–	–	–
60 and over	26	13	13	8	12	5	1	–	–	–	–	–	–

Diseases

110. Figures regarding diseases and deaths were not available for Kailashpuri. Apart from ordinary boils, stomach and skin diseases, rheumatism, pyrrehoea, guinea-worm, typhoid and malaria are the common diseases as informed by the Vaidya incharge of the Ayurvedic Aushdhalya where people mostly go for treatment.

Composition of households

111. Out of 180 families residing in Kailashpuri, 13 are single member households, 76 have 2 to 3 members, 82 have 4 to 6 members and 9 have 7 to 9 members. None of the households has 10 or more members. So far as the type of families is concerned, 119 are simple, 21 intermediate, and 27 joint. The rest 13 can be classified as others.

112. The highest number of simple families is amongst the Bhils who have 65 simple families. Next to Bhils are the Brahmins, having 35 simple families. In the Mali community the number of simple families is 14 and in the other communities 5. Only 27 families are living as joint families.

113. There are 21 families of intermediate type, 10 of which belong to Bhils, 6 to Brahmins, 3 to Malis, and 2 to other communities. Out of 13 families which can be classified as others, 7 belong to Brahmins families and 6 to Bhils.

114. The relations amongst the members of the family are quite cordial and the eldest male member is treated as head of the family and is given due respect. His voice usually prevails in matters relating to marriages and other functions. It does not mean that the females have no voice in household affairs. The elderly ladies are usually consulted in all matters. Among Bhils proper attention is not given to the welfare and upbringing of the children. They roam about in tattered clothes in the village. Amongst Brahmins and others the women are not so maltreated as amongst the Bhils. The Brahmins and Malis pay comparatively more attention to the proper growth of their children.

Inheritance

115. In matters of inheritance the practice and custom is the same in all the communities and the property passes from the father to the son and, in the absence of the latter it is divided amongst brothers or the nearest of the kins on the male side. A widow, however, retains her right over the property. Sisters and daughters have no share in the immovable property unless it is so willed by the deceased. Amongst Bhils a widow holds complete right over the property of her deceased husband which right is, however, denied in other communities. She has a right to stay in the house and to inherit his property. In the community where a second marriage is permissible the widow is not granted any right on the

movable and the immovable property which could pass on to the nearest of her relation in the direct male line.

Religion and ritual

116. The inhabitants of the village are all Hindus except for the families of Manihar and Muslim Mali who are Mohammedans. Eklingji is worshipped by all the Hindus of the village. The village has many more temples belonging to various sects, and, according to their belief, people go to offer *puja* on special occasions. The Bhils, besides paying homage to well known deities of the Hindu pantheon worship other gods and godlings of local origin like Kala and Gora Bhairon. They propitiate Takhaji who is also known as Dharamraj or Nag Bavsi. They show respect to Jain gods also. The Bhils sacrifice goats on the altar of Devi and Bhairon during Navratra. No animals are offered to Arbada Devi. The Bhils are greatly superstitious people and have faith in supernatural beings and evil spirits whom they consider responsible for all ills and evils and, therefore, wear amulets to ward off their evil effects and also offer special sacrifices to them. The Bhils are careful in propitiating the spirits of the dead in whose memory, stone memorials known as *chheero*, are raised and invoked on all occasions for blessings and protection. In appeasement worship and sacrifices they are helped by the *Bhopas* (Shaman) who minister to their needs by prescribing various rituals. To get rid of a ghost a pitcher full of water is kept at the cremation ground where some magical recitations are given by the *Bhopa*. Rice, coconut; *kajal* (soot), henna, and vermilion are offered to evil spirits (Dakans).

117. The sacred valley of Eklingji (Kailashpuri) was known to the ancients as there is mention in the Hindu scriptures that the place was frequented by the Rishis for meditation and visited by Lord Indra and others for worship of Lord Shiva. The first temple dedicated to the worship of Shiva was built by Bapa Rawal on the present site. The original temple was destroyed by the forces of Ahmed Shah of Gujarat in Samvat1478(1421A.D.). It was rebuilt by Rana Raimal in 1488 A. D. as is borne out by the inscription on this temple. The temple itself covers an area of 21 m. × 12 m. and is 21 m. high. The architectural design, which is very beautiful and attractive, resembles that of the Jain temples in Gujarat. Apart from this main temple there are other temples which were built from time to time by the Maharanas of Udaipur. Originally the image of Eklingji was in the form of a *Lingam* which was broken because of the Muslim invaders. The present four-faced black marble idol was installed by Rana Raimal. It is said that when the forces of Ahmed Shah raided this area and entered the main temple to desecrate the *Lingam*, it, by its own, broke open and a ball of ash arose from it which hit the left leg of the Nandi (a bull of brass) lying infront of it, as a result of which it broke open and a swarm of bees was released from it. The bees attacked the invaders with such a fury that Ahmed Shah, who was present on the spot, had to order his officers to withdraw and also decreed that no attempt be made to destroy the temples even in future. The broken *Lingam* were immersed in Indra Sagar. Shiva then appeared before Rana Raimal in dream and bade to bring the present image from a place, which was under the neighbouring State of Dungarpur where it was lying buried under the earth. Rana Raimal then requested Maharaval of Dungarpur for removal of that image, which request was turned down by the latter. The dispute between the two was resolved on the condition that both of them should try to lift the idol one by one and with whom the deity will like to go will be able to lift it, and as the place was under the jurisdiction of Dungarpur State first chance was given to its ruler who, it is said, could not even shake it from its position. Rana Raimal then tried his luck and was able to lift it head high. The image was then removed from that place and installed as ordained by the deity at the place of the broken *Lingam* in the temple of Eklingji and is still worshipped.

118. This idol has four faces viz. of Brahma facing west, of Vishnu facing North, of Mahesh facing South, and of Sun facing East. The first three of these represent the Creator, the Preserver, and the Destroyer of the Hindu Pantheon, the three aspects of the Parbrahma, the Ultimate. As the Sun is considered to be the giver of life, he

represents the physical manifestation of the Parbrahma and has been assigned a place equal in importance to the other three.

119. The flat top of the composite idol is covered with a Yantra, a mystical symbolic drawing which stands for Parbrahma, the Supreme or Ultimate Reality; which is superior to all the four deities represented.

120. It will be noted that here Shiva i.e. Eklingji is worshipped not as Shiva, the destroyer, but as Shiva, the Wholesome; and is identified with, as described in Shiva Purana, the Ultimate Reality above all the other manifestations of the Supreme Power i.e. Parbrahma.

121. The main entrance is from the western side where there is a big, open, vaulted hall and worshippers go round to have the Darshan. This hall, resting on profusely carved pillers, has a seating capacity of about 300 persons. In the middle of the hall is a statue of Nandi, the sacred bull. It is made of pure silver weighing 3.33 quintals. Inside the temple are other images, the inmates of Shiva pantheon, Parwati and Ganesh, on the east, Ganga and Kartikeya towards south and, Yamuna and Saraswati on the west. The southern side being the main side with a portico infront has silver doors. Outside the temple in the same direction there are two more Nandis, one made of black stone and another, about 2.5 m. beyond, is made of brass whose one leg is shown as broken. The black one was brought with the present image of Eklingji from Dungarpur. The brass one is the original one which supposed to have released the bees at the time of the attack of muslim invaders. The silver Nandi was presented by the late Maharana Bhopal Singhji. There are thus three Nandis in the temple. Amongst other temples within the spacious enclosure are the temples of Amba Mata, Kalka Mata and Ganesh on the eastern side, built on a raised platform. The Amba Mata is depicted as having ten faces and in front of her is seated Indra with his spouse on Eirawat, his elephant. The elephant driver is a woman and the two attendants, one on each side of the elephant, are also women in a dancing posture. All of these have been carved out of a single marble piece. On the eastern side, beyond the temple of Amba Mata, is another very old temple named Nathon-Ka-Mandir. It remains closed and no *puja* is offered here. There is an inscription which tells that it was built in 971 A.D. The idol of Lord Shiva in human form can, however, be seen from outside. Among other temples within the enclosure Meera's temple, and the temples of Somnatheswar, Ganpati and Lakshminarain are very significant and prominent. On the northern side of the main temple are two Kunds (tanks) viz. Tulsi Kund and Karz Kund, and the water from these tanks is utilised for temple service. On the north-western side of the Karz Kund is the temple of Pataleswar Mahadeo where the image of Harit Rishi stands on a dias. Further upward on the north eastern side of the Karz Kund are the Samadhis (memorials) of the Kulgurus of the Maharanas - the most conspicuous of which is the Samadhi of Shri Narmadanandji who lived during Samvat 1885-1892. The temple area is very well fortified and a strong wall 3.5 m. high runs all round it. It is said to have been constructed by Maharana Mokal in 1488 A. D. The village itself is teeming with temples in addition to those situated within the four walls of the main sanctuary. Scattered all over the village there are as many as 70 temples, big and small. Two ancient temples of Shiva and Vishnu can be seen in ruins in the south east of the village. The temple of Arbada Mata is on the eastern side and here a big fair is held in the month of Shravan. In the south is yet another temple of Rathasan Devi (Rashtrasena). The temple of Vindhyavasani Devi is in the north west side. Towards south east near Baghela are two big marble temples of Sas-Bahu and Adbhudji. They are said to have been built in the 11th century. The Sas-Bahu temple, which is an exceptionally fine specimen of ancient temples with admirable sculptural ornament, is now in ruins and is maintained by the Archeological Department. Adbhudji is a Jain temple and the image of Shanti Nath, about 10 ft. high, is a unique one. It is of black marble. There is an inscription which indicates that this temple was built by a Oswal Jain during the reign of Maharana Kumbha in the Vikram Samvat 1494 (1437 A. D.)

122. According to the version of the priest this temple was founded by Acharya Viswaroopji, who was a contemporary of Adi Shankracharya and is linked with Sharda Math of Dwarka, one of the holy peeths founded by Shankracharya. The Eklingites belong to Keetwar sect and own Samveda as their Ved. They are Agastya by Gotra, and Vasudeo and Sidheswar Mahadeo are their presiding gods. Bhadra-Kali is their family deity. They hold Ganges and Gomti as sacred places of worship. The chief priest of the temple is designated as Gosain or Goswami and is the *Mathadhish* (abbot).

123. Swami Premanandji, the present Goswami, is the high priest of this temple, and is assisted by other Brahmcharis in the performance of the *puja*. The Brahmcharis are the co-priests who put on a red or an orange coloured conical cap and a rosary of Rudraksha berries round their neck at the time of *puja*. According to the temple record Shri Premanandji is the 59th Acharya in the geneological table of the saintly high priests.

Process of worship

124. The Shiva *puja* at this place is offered in a very elaborate manner with Vedic and Tantric rites. The doors of the temple are flung open at 4 a.m. to the accompaniment of devotional musical instruments. With chanting of *mantras* the *puja* is performed by the Gosain himself. From 4 to 6 in the early morning, from 10 to 1 in the afternoon and 6 to 8 in the evening the temple remains open for *darshan* when the deity is first given *panchamrat* bath, then adorned and worshipped with chanting of incantations. The offerings of flowers, edibles and cash are not directly made. They are collected and then offered at the prescribed time and stipulated manner with the recital of *mantras*. On festivals, specially on Mondays during the month of Shravan, and on Shivratri day, Eklingji is very specially bedecked (adorned) in jewellery worth several lakhs. For air conditioning, arrangements are made during summer and winter to keep the inside of the temple hot during winter and cool during summer. During the month of Shravan more than 37 kg. of ghee, with an equal quantity of milk and honey, used to be offered to Eklingji, and this quantity has been reduced to about 14 kg. of milk and 4.7 kg. of ghee these days.

125. Two important occasions are celebrated with great eclat and enthusiasm when a large number of people throng to Eklingji. On Guru Purnima in the month of Ashadh, the Gosain appears in a ceremonial dress and is seated on a special gaddi (a cushion). The Maharana applies *tilak* mark on his big toe of right foot and offers *puja*. The villagers and other worshippers also make offerings of cash, coconut and sweets. The occasion is marked by giving a feast to all the village people. On the occasion of Annakoot observed on a day following Dewali a large quantity of rice and other varieties of eatables are distributed to the villagers.

126. The budget of the temple is controlled by a Trust headed by the Maharana of Udaipur and the expenditure is borne from the income accruing to the Trust from the following sources :

(1) rent from property attached to the temple in the name of Eklingji at Udaipur and elsewhere.

(2) gifts from the Maharana.

(3) public donations.

(4) interest on the amount received in lieu of muafi villages resumed by the Government.

(5) interest on fixed deposits, in the name of the temple.

127. A sum of Rs. 109,210.00 is the total expenditure, out of which Rs. 90,584.00 are disbursed as pay to the employees, Rs. 4,000.00 are earmarked for Sadavrat, Rs. 6,635 00 is paid in the shape of scholarships to the Shiv Shakti Vidyapeeth students.

Fairs and festivals

128. On the next page there are some important festivals celebrated by the villagers in a colourful manner :

Holi

129. This festival falls in the month of Phalgun on the full moon day and it is celebrated by all with great merriment. Amongst the Bhils, *Ghair* and *Ghumar* dances are the special features, danced daily for 15 days prior to the celebration of Holi. On Holi day a huge pile of wood is set fire to at a time fixed by the Brahmins. Ladies from all households come and offer dry cow-dung cakes to the bonfire. People exchange greetings and apply *gulal* to each other. Amongst the Bhils and other lower castes a few people sing vulgar songs on the occasion and behave boisterously. The Bhils lit Holis at their Bhiladas also.

Dewali

130. Dewali is celebrated on Kartik Amawasya. All the people in the village clean their houses, throw out all the accumulated dirt and rubbish of the months, and whitewash them. Rows of earthen lamps containing oil and wicks are lighted. The goddess of wealth, Lakshmi, and the divine giver of wisdom and knowledge, Ganesh, are worshipped by the people who offer *puja* to these deities and pray for prosperity during the year to come. On the day following the Dewali, they exchange greetings and go to the temple and ask for blessings. The Bhil women, however, remember their departed dear ones whose loss they, bewail in the morning of Holi and Dewali. The Bhils adorn their cows and bullocks with flowers and green grass. They apply the auspicious red mark - *tika* - to their forehead and paint their horns. They visit the houses of the elders in the community where sweets are offered to them.

Sheetla saptmi

131. On Chaitra Krishna Saptmi the goddess Sheetla is worshipped. She is represented as the goddess of smallpox and offerings are made to her. In all houses food required for the day is prepared on the previous day as no hearth is lighted on the Saptmi.

Gangaur

132. It is celebrated on Chaitra Shukla Tritiya by the married women of the village. Clay images of god Shiva and his consort, Parwati, are taken out in a procession to the temple of Eklingji on the three consecutive days. On the last day the idols are ceremoniously immersed in the Indra Sagar.

Naurata and Dashera

133. On Ashwin Shukla Pratipada the worship of Devi Durga starts and is spread over nine days i.e. upto Navmi. A handfull of barley is sown in earth in a pot put before the goddess, and on the ninth day *puja* is offered and finally the idols are consigned to the water of Indra Sagar. Amongst the Bhils the *puja* is offered collectively. The *Bhopa* performs the worship. He stays in the temple for the last few days and takes his meals only once a day. On the ninth day a he-goat is offered to the Devi by way of sacrifice. The sacrificial killing is done outside the temple and a cupful of its blood is offered to the goddess in the temple. Deshera is celebrated on the next day.

Dasa-ka-varat

134. This austere fast is observed on Chaitra Krishna Dashmi by all married women who pray for the prosperity and longevity of the life of their husbands. On this day they offer *puja* to Pipal tree.

Shivratri

135. The festival is observed with great enthusiasm in Kailashpuri. It is observed on the 14th dark day of Phalgun. All Hindus, men and women, observe fast and worship Lord Shiva. Special *puja* is offered to Eklingji. Over 10,000 persons from Udaipur and other places, visit Kailashpuri at this occasion. Eklingji is specially adorned on this day.

Fairs

136. A fair is held on the occasion of Shivaratri for two days viz. Chaitra Krishna 13 and 14, when over 10,000 persons congregate to participate in the fair and witness the special *puja* offered to Eklingji.

Inter and intra-community relationship

137. The Brahmins, the Bhils and the Malis, form the major groups. The Brahmins and the Malis have their own social organisations but they do not yield much influence. The Bhils no doubt have their two tribal Panchayats and they still abide by the decisions taken by them. The number of households belonging to other minor communities is too small to influence the structure of the society as a whole. The Brahmins, who form the priestly class, are respected by all the other classes. Neither do they mix freely with Bhils and Malis nor they accept the food prepared by them. The Brahmins observe caste commensality with respect to food. On the occasion of feasts and other ceremonies, Brahmins are supplied with *sidha* (material for food consisting of flour, cereals, ghee, vegetables and sugar). Smoking is prohibited amongst the Brahmins of Kailashpuri. Malis do smoke in groups; but they do not smoke chilam (small clay pipe) and Bidi is common with the Bhils. Bhils are not treated as untouchables and they have access to all the temples and participate freely in all social functions. Some 25 years ago a dispute arose among the Bhils. This related to a marriage contract in which the woman originally intended to be married to a person of one *Bhilada* was by intrigue married to a Bhil of another *Bhilada*. This gave rise to two factions so much so that the two groups became separate and ceased to have relations with each other. Through the good offices of some prominent members of other communities the differences between the two factions have been resolved and the two *Bhiladas* are now on amicable terms. No difference remains now and the former cordial social relations have been restored.

Political organisation

138. Kailashpuri is in Bargaon Panchayat Samiti which has 30 village Panchayats representing 140 villages under its jurisdiction. The present village Panchayat of Kailashpuri represents six villages. The first village Panchayat was formed in 1944 to look after the village. There were twelve elected members (including the Sarpanch) and all were from the village Kailashpuri. The Panchayat enjoyed both civil and criminal powers. It had the power to impose fine upto Rs 50.00 and to take cognizance of civil suits of value not exceeding Rs. 100/-. It looked after the welfare of the village. The last elections of the Panchayats were held on the 6th of December, 1960.. There are 12 Panchas including the Sarpanch, out of which three are co-opted male Panchas and two co-opted females Panchas. It is worthy of note that the present Sarpanch Shri Arjun Lal Menaria has held this office continuously ever since it was first organised in the year 1944. The representation of the Panchas from the villages on the Panchayat is as follows:

Village	*Number of Panchas*	*Panchas from S. C./S. T.*
1. Kailashpuri	7	1 Bhil
2. Munwas	3	1 ,, and 1 Khatik
3. Jhalon-ka-Gudha	1	1 ,,
4. Karavari 5. Mathala 6. Rahya	1	1 ,,
Total	12	5

Among the female Panchas one are a Brahmin and a Bhil women both from village Kailashpuri.

139. Since the formation of the Panchayat Samiti in the year 1957 this village Panchayat has done substantial work for development of the village, an abstract of which is given below:

Name of works completed	Government aid	People's aid
Construction of wells, Nadas tanks etc.	9,232.00	3,750.00
Construction of roads, improvement of lanes etc.	28,084.00	8,203.00
Construction of school and other buildings	15,700.00	5,800.00
Children Park	150.00	150.00
Medbandi in 30 acres	1,000.00	
Seed distribution	2,500.00	(70 Mds.)
Manure supply .	500.00	(25 %)

140. There is one Nyaya Panchayat with its headquarters at Kailashpuri having jurisdiction over three villages viz. Kailashpuri, Cherawa and

Rama. It is an elected body having one representative from each Village Panchayat. The representative from Cherawa is its present Chairman. The meetings of the Nyaya Panchayat are held twice a month when all registered cases are decided. Besides village Panchayats, there are two Community Panchayats of the Bhils which occasionally meet to consider matters relating to communal disputes. Community Panchayat is an inevitable part of the Bhil social organisation. This is an assembly of elders who meet to settle disputes. Their decisions are final. They impose fine which may range from Rs. 5.00 to Rs. 100.00, it is paid by the defaulter and is used for feeding the Panchas as also other members of the community or spent on other welfare activities.

CHAPTER V

CONCLUSION

This village has been dedicated to Lord Shiva as is exemplified by the presence of Shri Eklingji's temple from times immemorial. It is predominantly peopled by Bhils and Brahmins. It attracts large number of visitors every year on account of its historical and religious importance. No one going to Udaipur fails to visit Kailashpuri and other important religious places on the same route viz. Nathdwara, Kankroli, etc., and the ancient places of Nagda and *Samadhi* of Bapa Rawal situated in the vicinity of this village. Since the recent improvement in the inter-connecting road and the increased facilities of communication, all these places have become easily accessible to the visitors. No record is, however, kept of the large number of people who visit Kailashpuri to pay obeisance to the great deity every year.

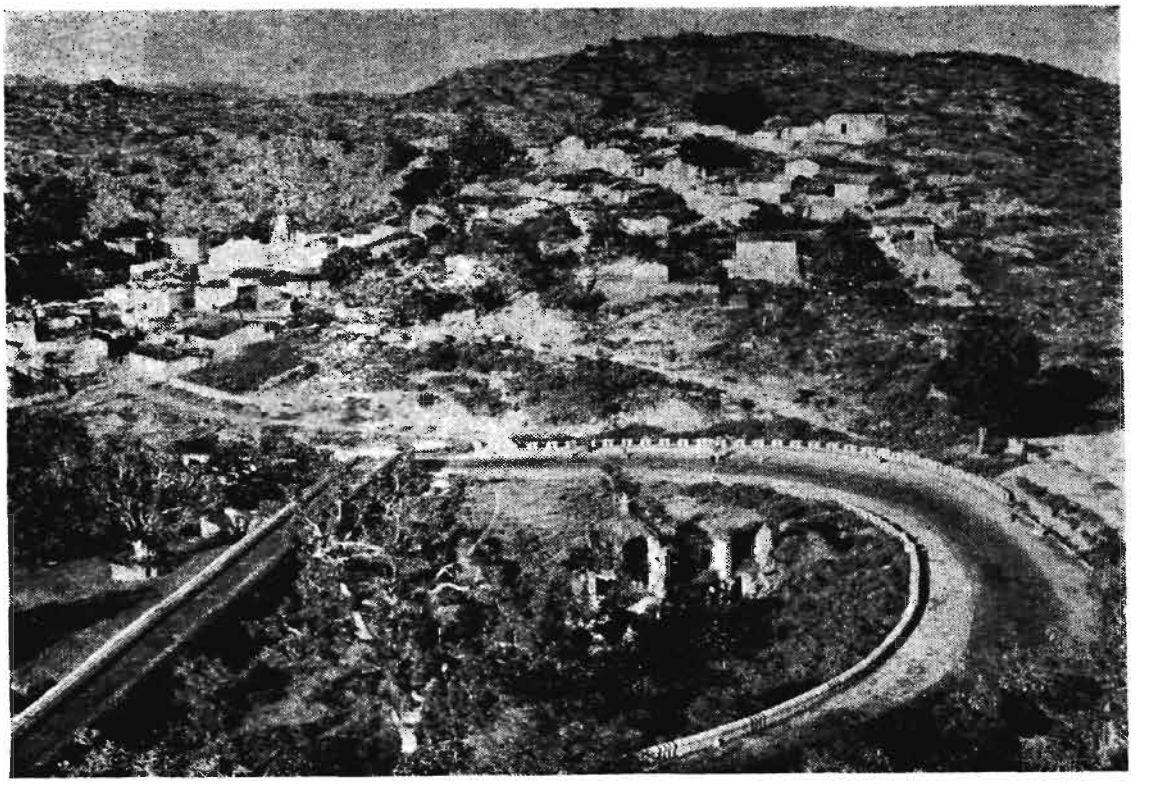
142. The village economy has been mainly dependent on the prosperity of Eklingji's temple for a long time. Large number of people have been in the service of the temple management who subserve to the needs of the deity. The Maharanas of Udaipur had set apart a big jagir to maintain the temple apart from other cash grants that they were disposed to give to the temple on important occasions. All this has, however, changed after the merger of the State of Mewar (Udaipur) and the resumption of jagir lands by the successor Government of Rajasthan. The income of the temple has declined of late and fresh means of employment have not sprung up. Bhils depend on small agricultural land available in the village as most of the land is hilly and barren. They cultivate lands of the adjoining villages. The lot of Bhils, who are in majority in the village, can be improved only by bringing more land under agriculture in the village and to explore ways and means to provide more land in the neighbouring villages. Animal husbandry has also not shown any great improvement or scope so far in the village which, if properly looked into, could supplement the income of the agriculturists. Inspite of the activities of the Development Department and growing contacts of the village people with outside world they have not adopted new methods of improvement in agriculture, animal husbandry and forestry.

143. The Brahmins have considered themselves to be the supreme community in the village as they have been serving the Eklingji's temple for a very long time. With the falling income of Eklingji's temple it has become necessary for them to seek alternate means of employment rather than depend on the services rendered to the temple. At present out of 180 households of the village, 151 depend directly or indirectly on the temple of Eklingji for their subsistence and the rest are engaged elsewhere. The fast changing economic pattern is sure to compel the Brahmins to shake off their ideas of ceremonial purity which has led them to despise occupations other than the hereditary one.

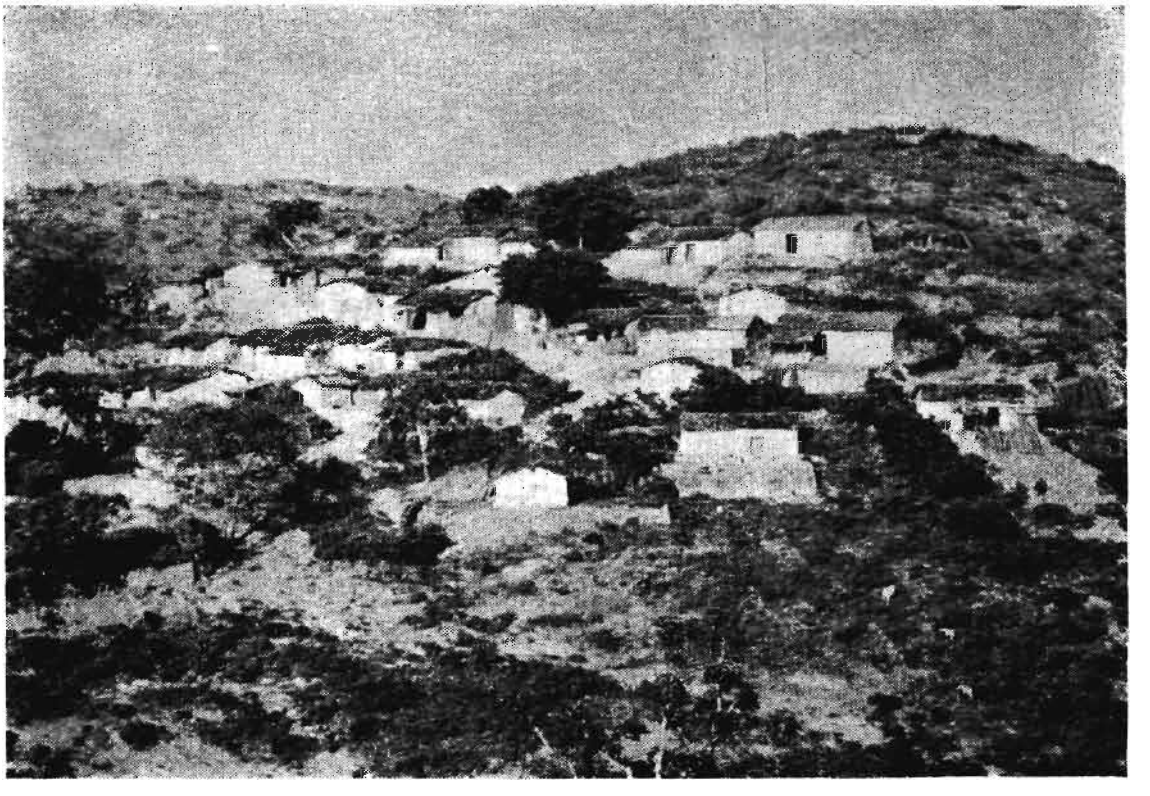
144. The village is educationally and economically backward. If it has to progress alternative means of employment will have to be found for the majority of the population. To increase attraction of visitors to the village all places of religious and natural importance should be beautified and gardens, which were once established to provide flowers and fruits to Lord Shiva, should be improved to turn out better and attractive products. The surrounding hills should also be explored for minerals to improve the prosperity of the village and forests should be properly exploited.

145. Kailashpuri is not likely to lose its religious importance but changing economic pattern requires the prevailing dependence on age-old methods to be done away with. Otherwise the current poverty and consequent illiteracy will not be shaken up.

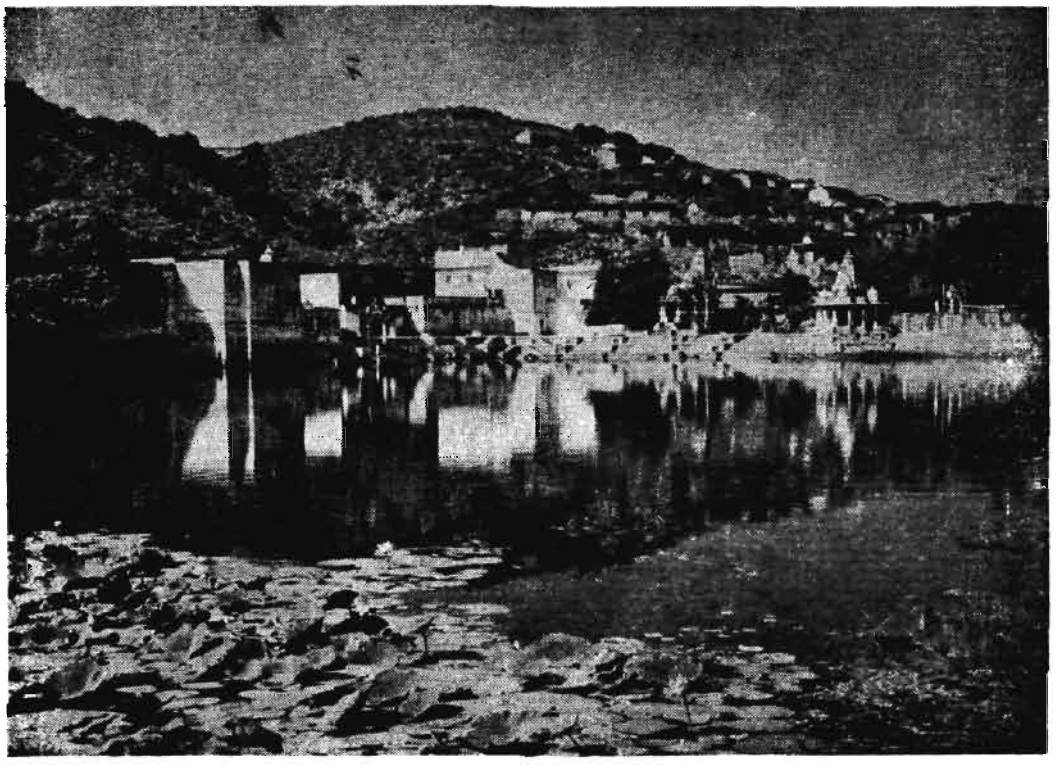
Some Glimpses of KAILASHPURI



Approach to the village from Udaipur



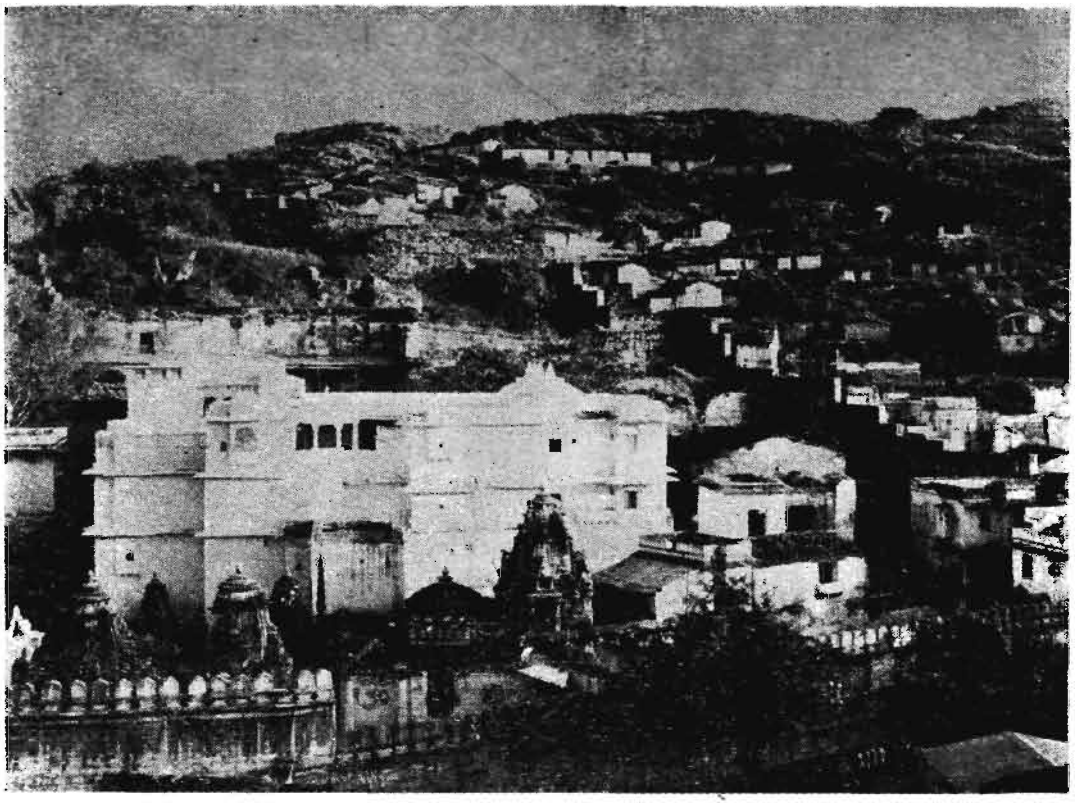
A far view of the village



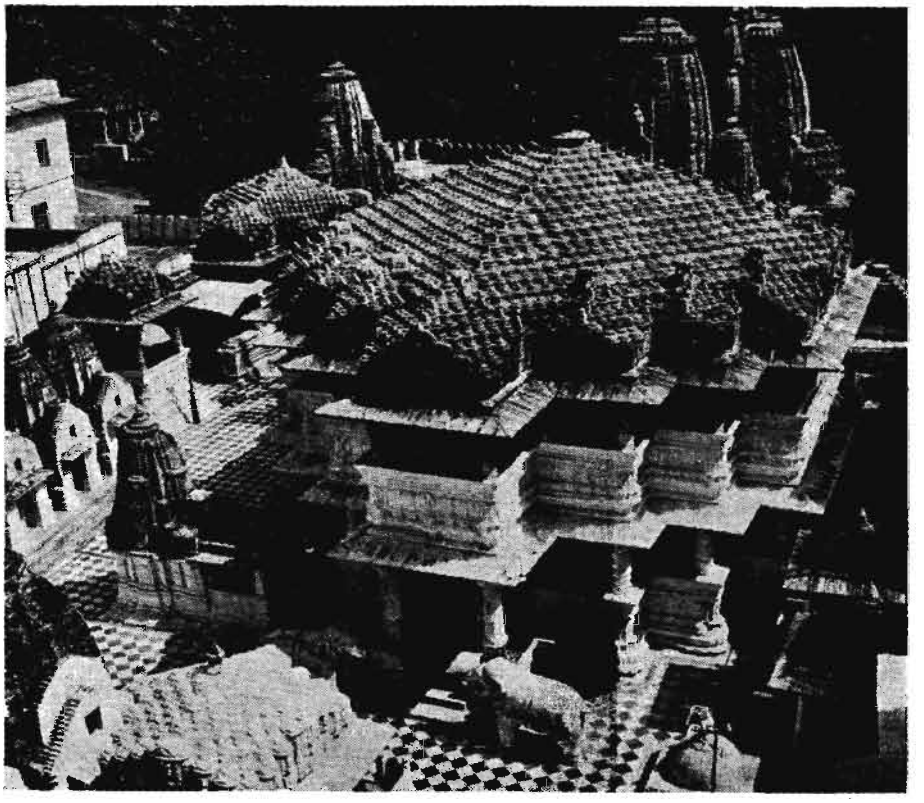
A view of Indra Sagar



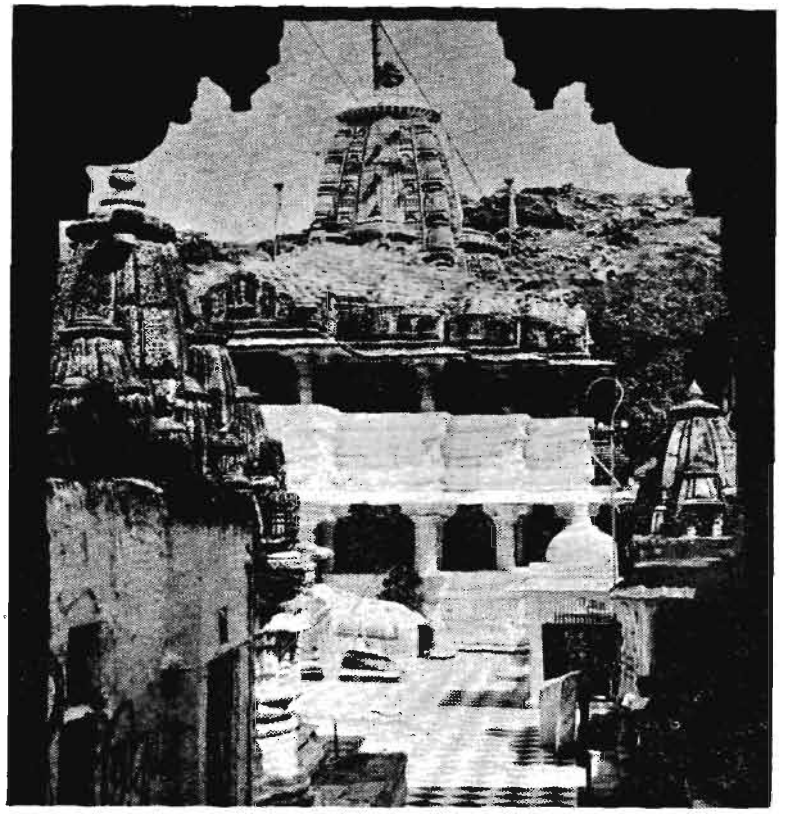
An arch-Toran-over the ghats of Indra Sagar



Another view of the village. Inside the fortification on the left is the famous Eklingji temple



An impressive view of the architectural beauty of the temple from a vantage point



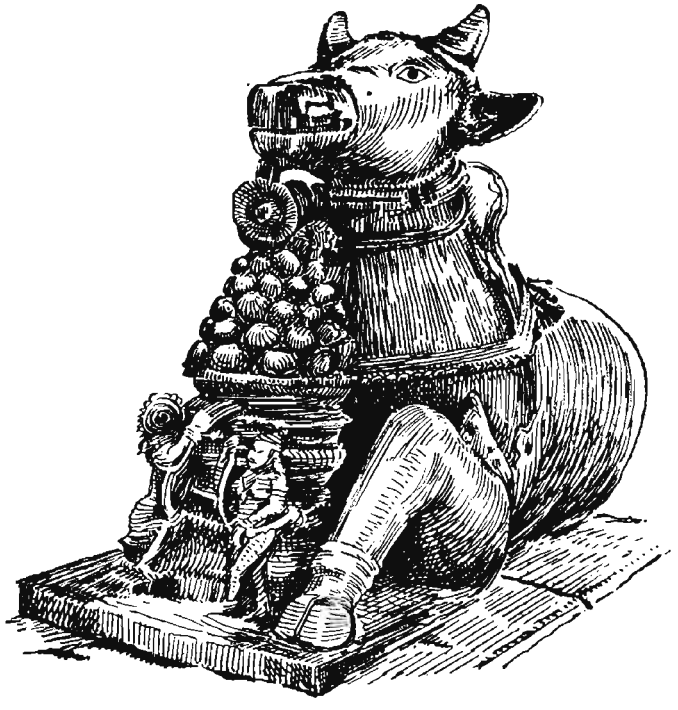
Front view of the main temple



The sanctum sanctorum



The deity



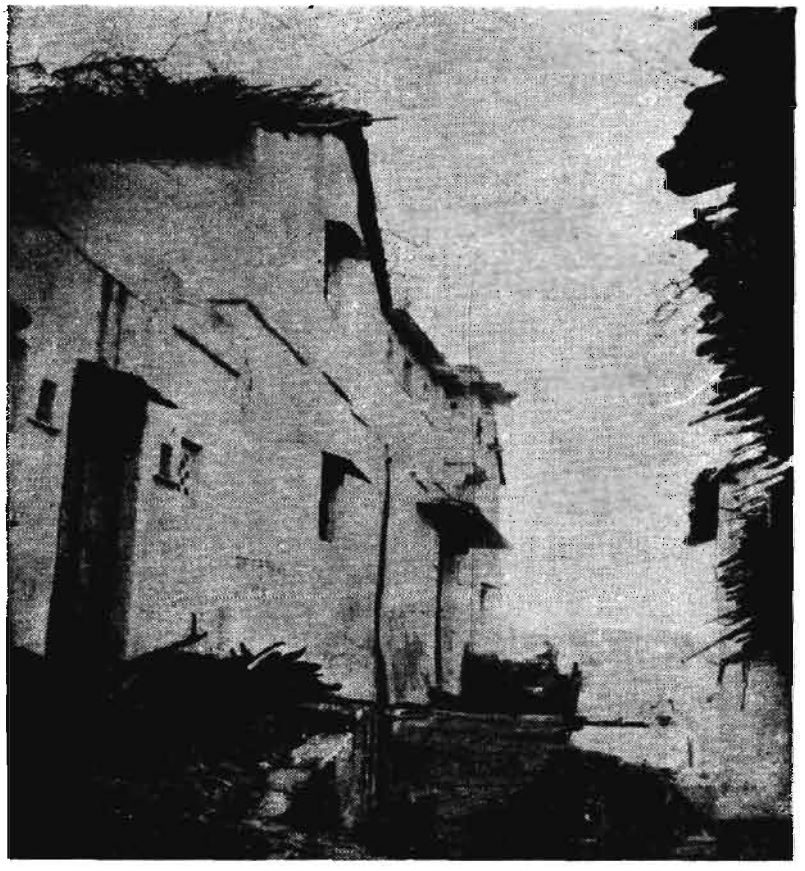
The Nadia



The Goswami



A view of temples of minor importance. One of these has a number of erotic figures

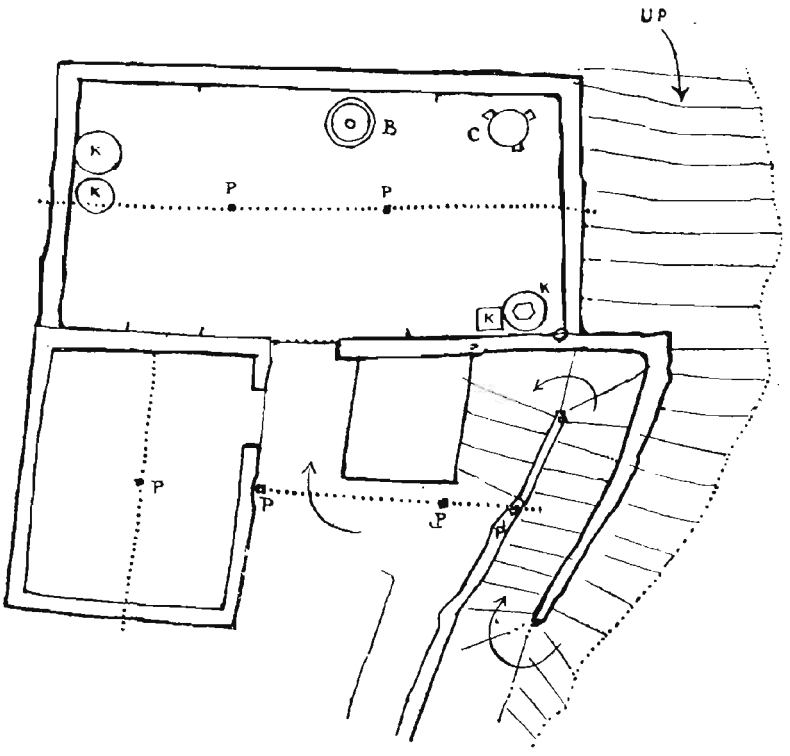


A double storeyed house



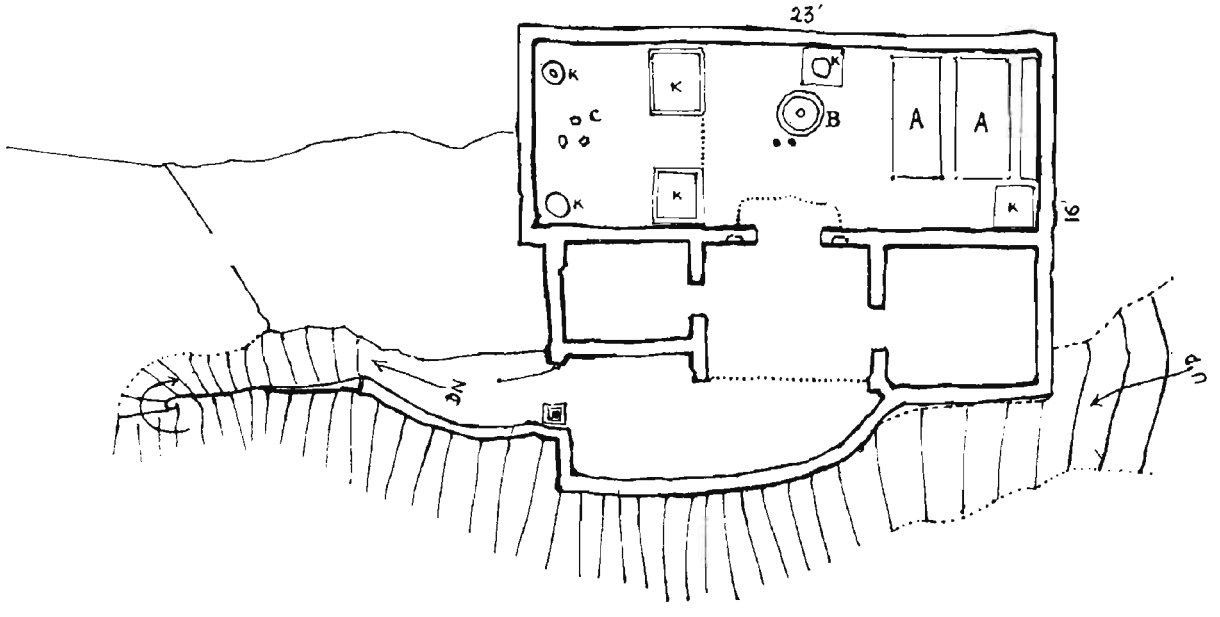
Tapra of a Bhil

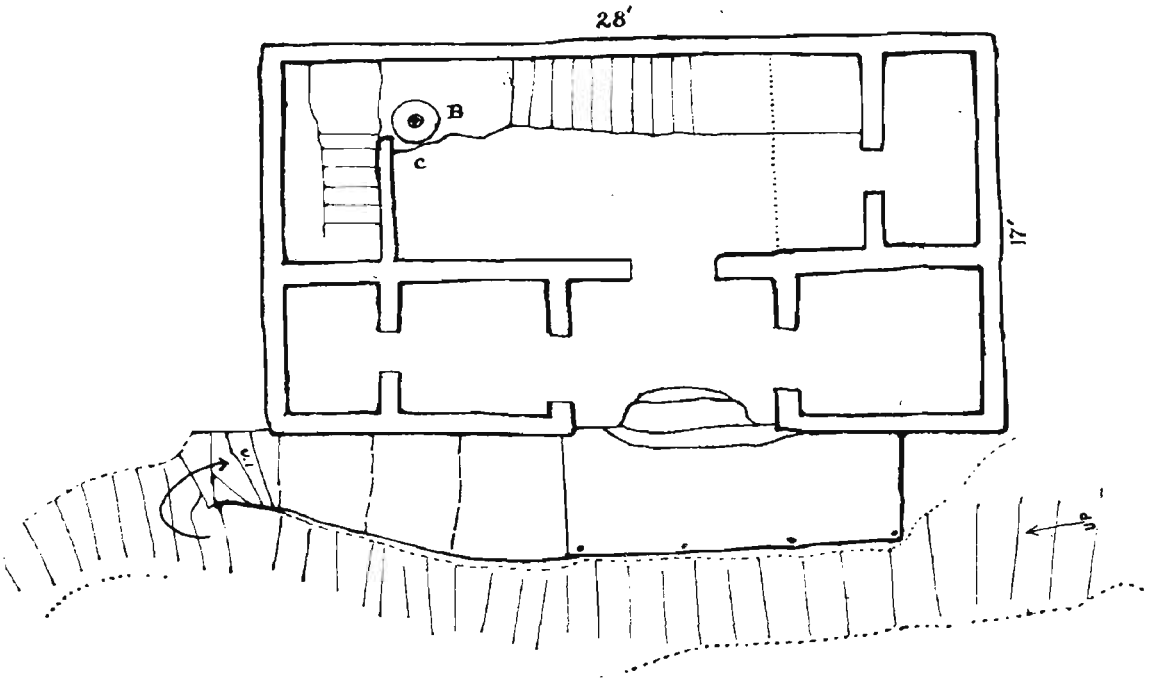
K – Kothi
P – Pillars
B – Mill
C – Pitcher



Ground Plans of two common dwellings

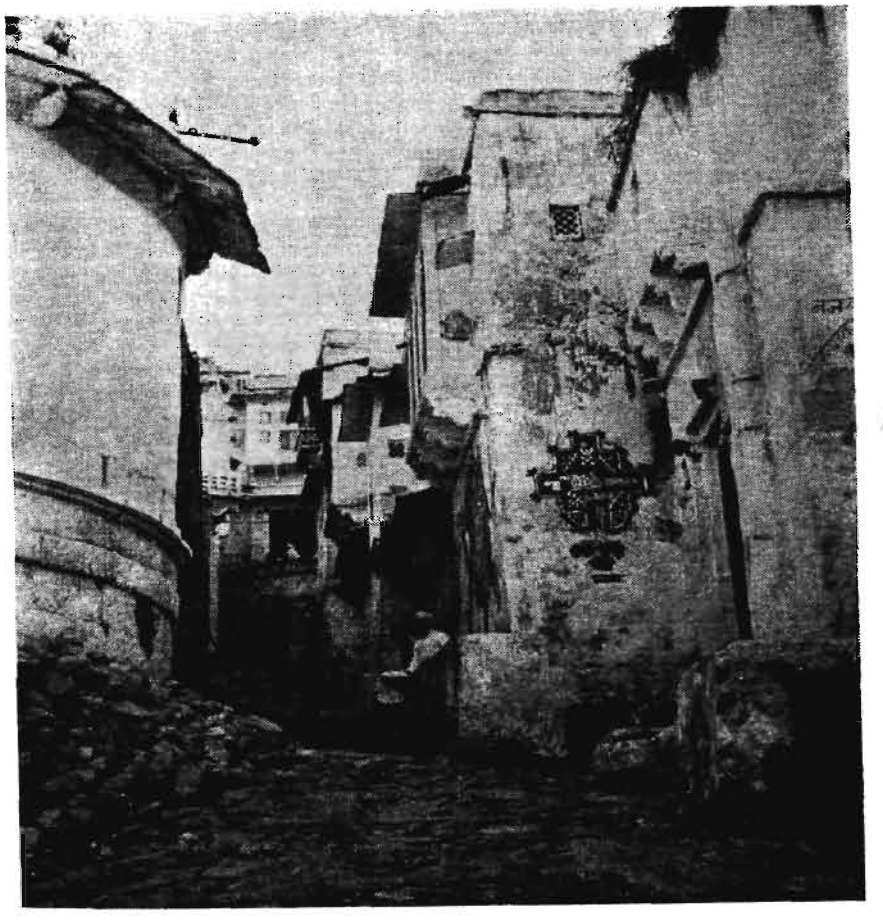
C – Hearth
K – Kothi
B – Mill
A – Cots



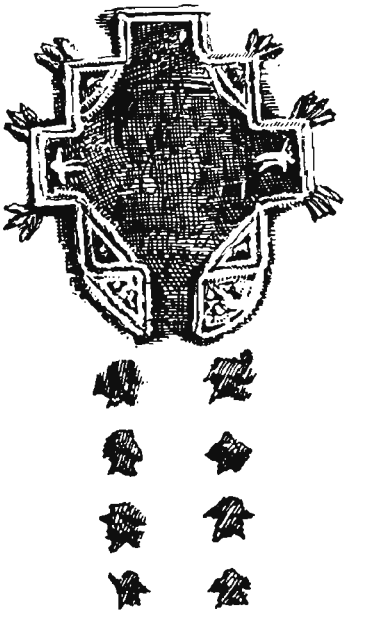


B – Mill
C - Platform

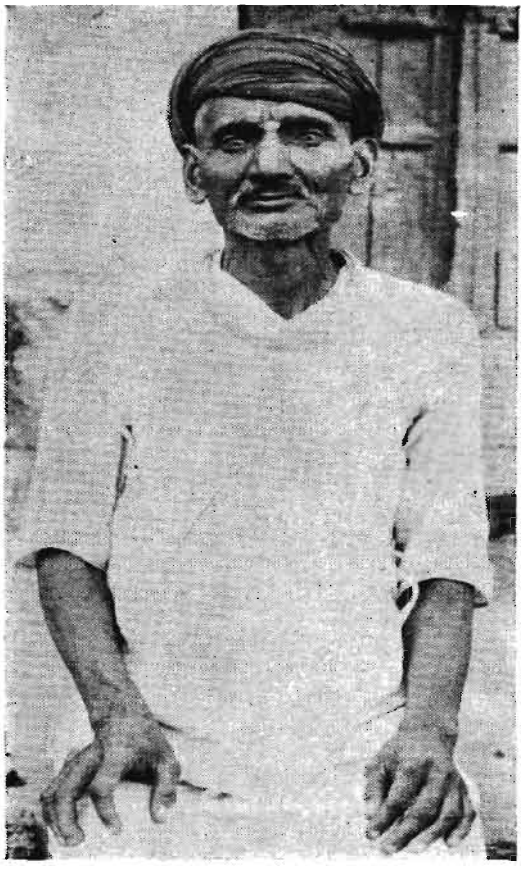
Another plan of a typical house



A view of the street in the village



Line sketch of a wall design done in red ochre

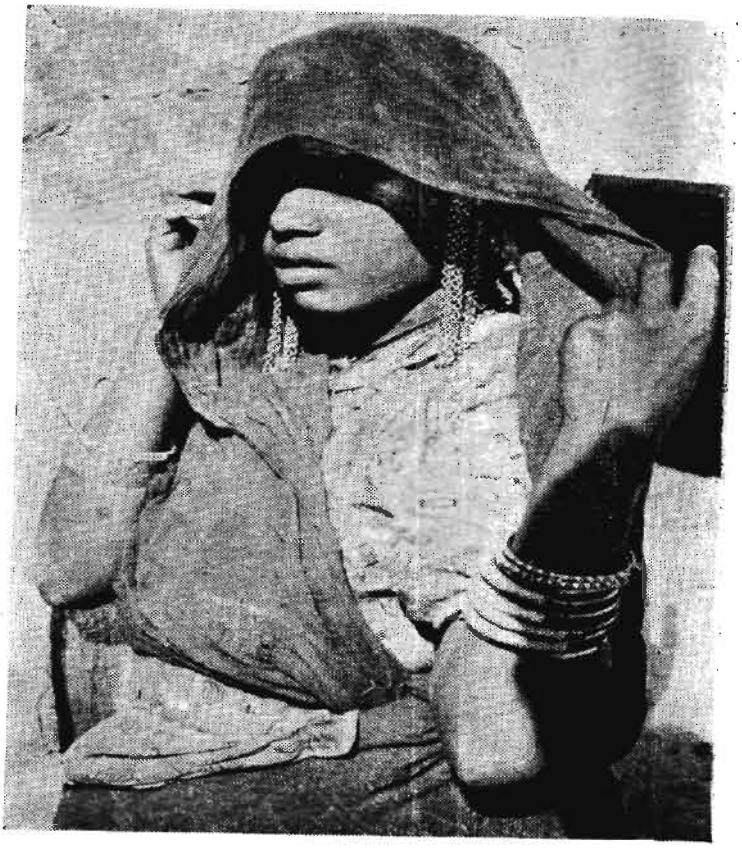


Brahmins of the village

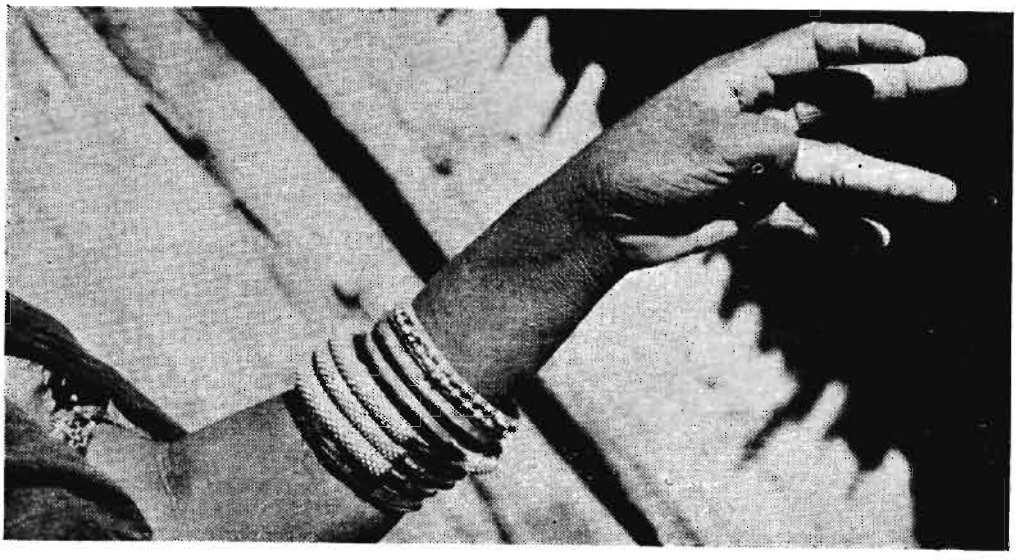




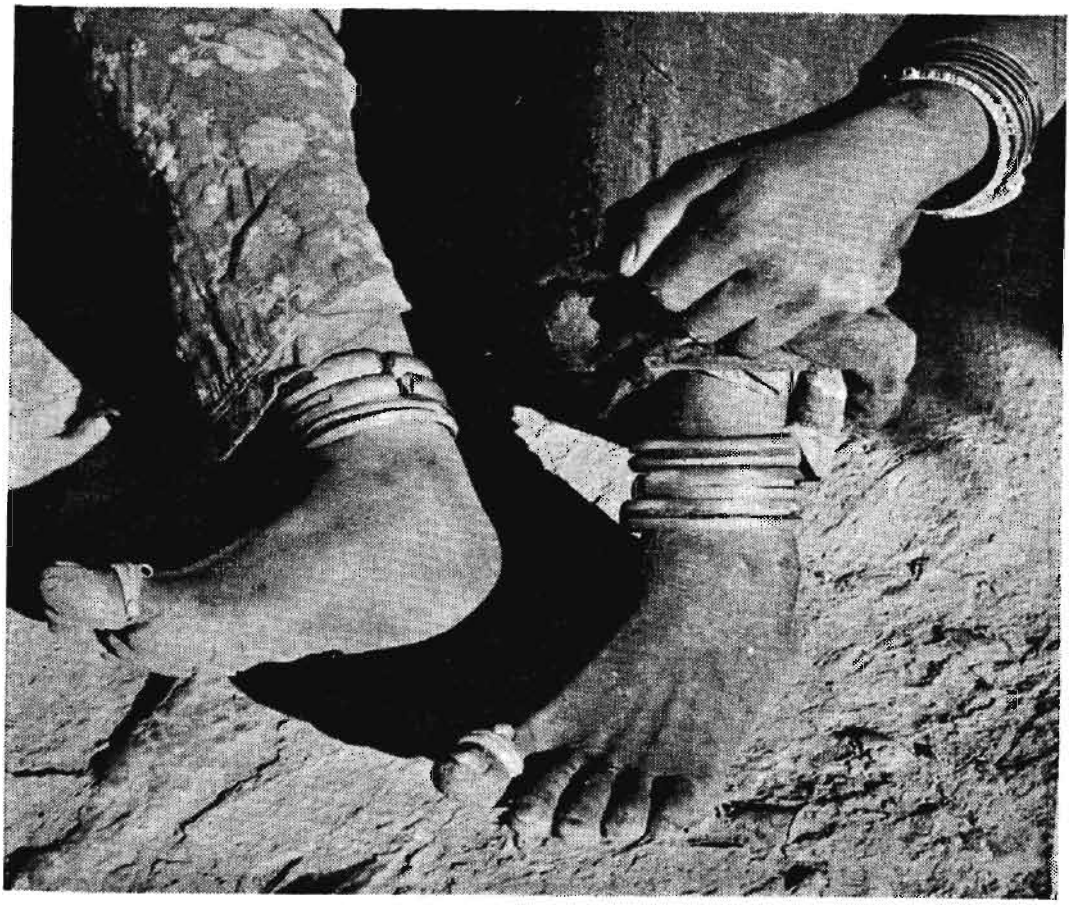
A Mali woman



A Muslim woman

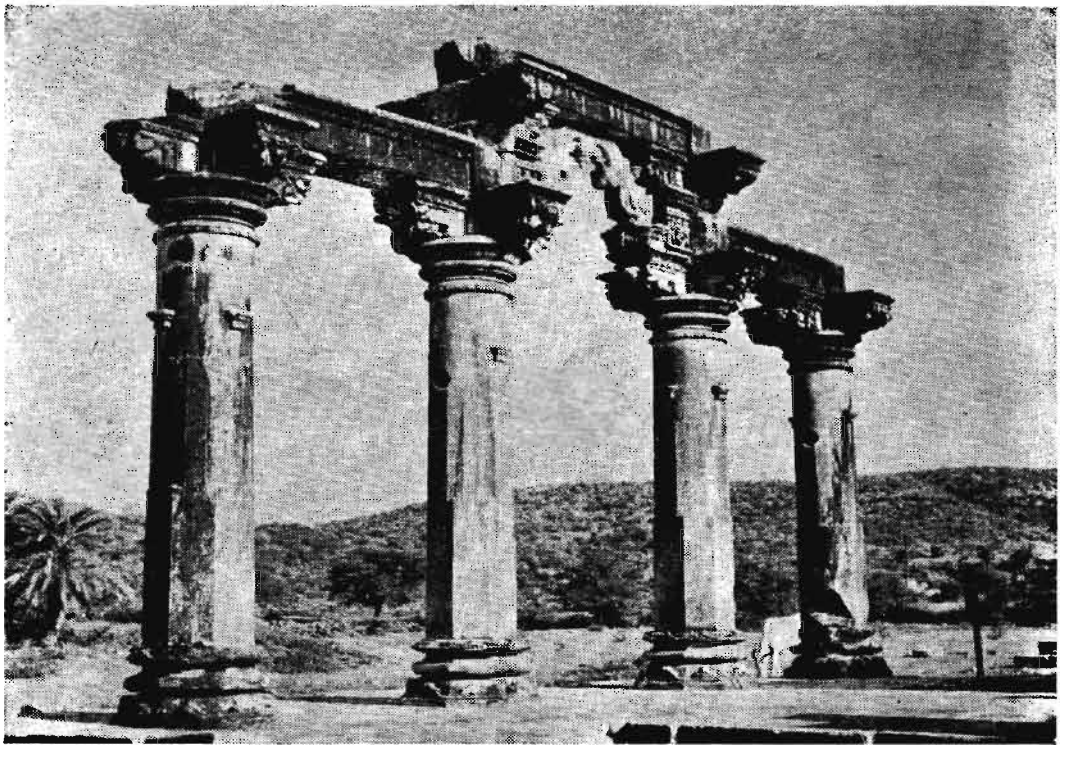


The ornaments of hand and feet of a Muslim woman

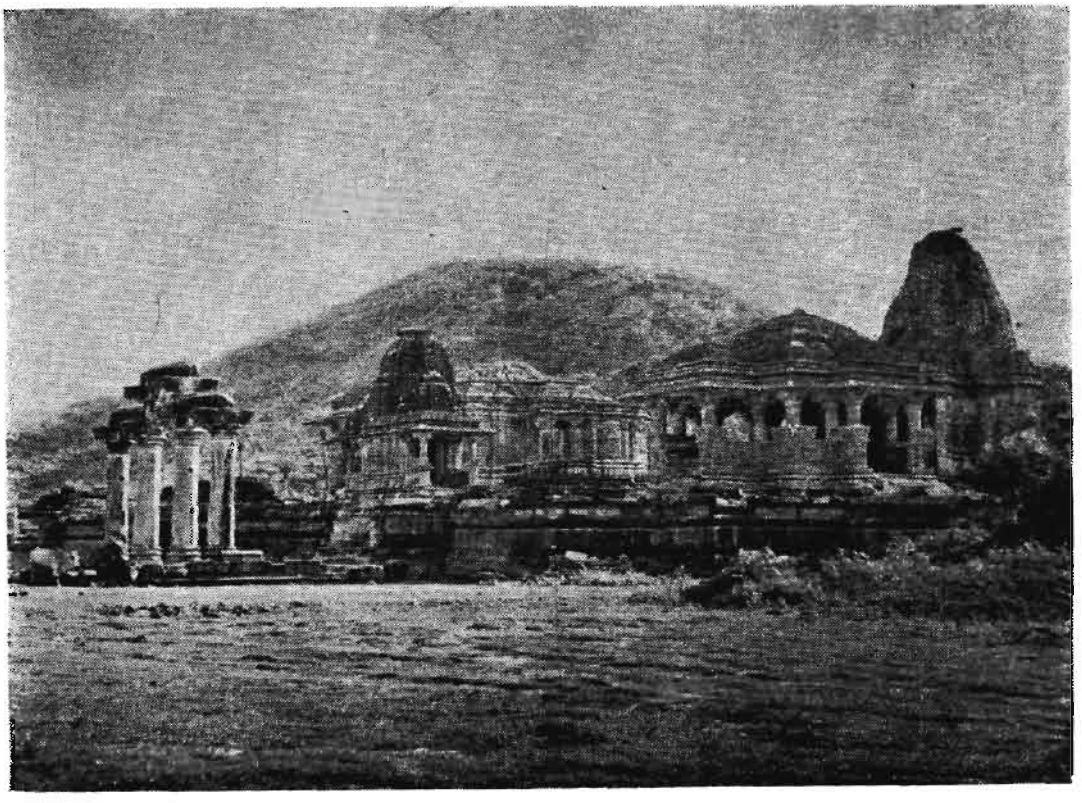




The idol of Shantinathji-popularly known as Adbudji-located about a kilometre away at Nagda

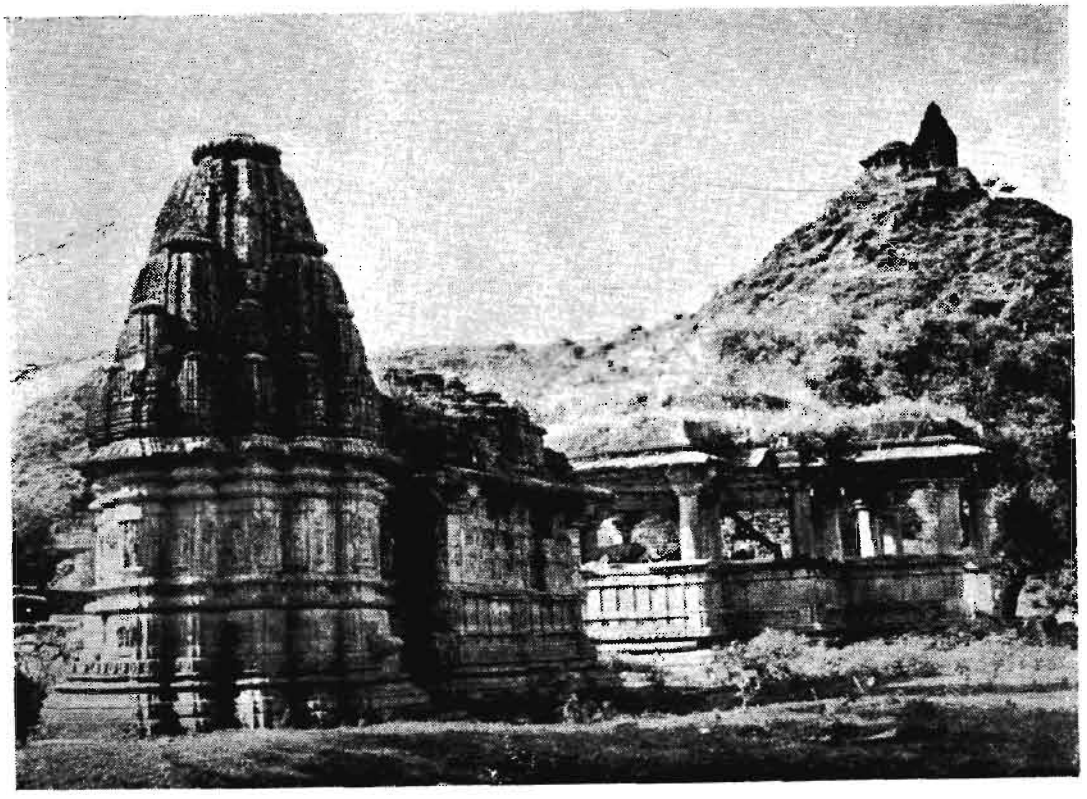


The arched gateway to the Sas-Bahu temples at Nagda



Views of the temples of Sas-Bahu at Nagda

These temples are carved out of granite. Many walls have been left plain but there are reliefs of animal and human worlds on the lower parts of the plinth above which arise the heavenly spirits.



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 Status	Age at marriage	Occupation	Illiterate or literate with educational standard	Any Disability
1	2	3	4	5	6	7	8	9	10
1									
2									
3									
4									
5									
6									
7									
8									
9									
10									

III. Duaration 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 spirit 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 Household become member of some Co-operative society ? What advantage has occurred ?

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

9. Has village Panchayat proved advantageous to the community ?

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

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

12. Has Household got itself vaccinated against small pox & tuberculosis ?

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

14. Has Household helped in the co-struction of a village school, road, drinking water well, panchayatghar etc. for the benefit of village community ?

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

Dated.....

Signature of Investigator

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-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 filles 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 affected 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-Shop-wells (Irrigating & Drinking), ponds, streams etc.
Agricultural fields - pasture - junglas-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 communites 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 instructious 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, ect. 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 and physical disability, for example, blindness, deafness, dumbness, insanity, less of any limb or any serious contagious disease like leprosy, etc., the same should also be clearly mentioned after proper enquiry and observations.

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits*:--

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits* :—

You should make thorough study about the daily life of the members of the household. Whether they take measures to keep their body clean and the clothes which they put on or sleep upon. You should observe whether the utensils which they use for cooking and eating purposes ore 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 marry-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 intruments being used as an accompaniment to singing and dancing, you should describe the name and peculiar pattern of such instruments. Ofcourse 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 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 Superstitionsı*—

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

(xii) *Social Organisation:*—

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

(xiii) *Occupation*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

We do not propose to undertake any extensive study of income and expenditure of household as it is not possible at the present stage of social organisation in the village. A broad attempt to find out the total income of a household in a year under certain well known heads is to be made and then the income is to be corelated 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 escape in rural areas.

(xvii) *Social and Economic Reforms :—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography.—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been 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 shonld mention them.

(x) *Educational life:—*

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

(xi) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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