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VOLUME XIV

RAJASTHAN

PART VI - A

VILLAGE SURVEY MONOGRAPHS

2. KHAJOORA

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1964

FOREWORD

Apart from laying the foundations 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 invest 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 choose 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 original 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 nlarge 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 Survey 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	...	Sanchore	Jalor
Hotigaon	...	Sanchore	,,
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

Bhils are the most ancient inhabitants of Rajasthan and now form the second largest membership of the Scheduled Tribes of the State. They continue to be a very backward community. Their social customs, language, music, in short, their entire way of life is, however, peculiar and provides interesting material to the students of Anthropology.

In this monograph an attempt has been made to study this community in its natural habitat at a village deep inside a tribal region of the State.

The study was made firstly by Sarvashri Shamsher Singh M. Sc. (Anth) and Baldevraj Gulati M. Sc. (Anth) jointly from 4th to 11th March, 1961 but later the work was carried on by the former alone from 29th March to 9th April, 1962 and 13th to 20th February, 1963. The work was supervised by Shri G. R. Gupta M. A., LL. B. Shri L. R. Pendharkar, who visited the village has made a number of fascinating drawings on the spot and Shri Sri Narain has rendered the music into staff notations. Dr. U. B. Mathur Deputy Superintendent, Census Operations has guided the work of providing appropriate illustrations to this monograph. I thank them all.

I extend my gratitude to Shri Asok Mitra, Registar General, India and Dr. B. K. Roy Burman, officer on special duty, for their guidance in this work.

I also thank Sarvashri Bhura Rat, Dhira Rat, Vagji Damor and Pitho of the village and the officials of the Block and the Tehsil for their assistance at the time of investigation.

"Chandra-Alok",
Bapunagar, Jaipur.
2nd October, 1964.

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

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VILLAGE KHAJOORA

TEHSIL KUSHALGARH

DISTRICT BANSWARA

VILLAGE KHAJOORA



REFERENCE :-

ABADI (HABITATION) x

NALA (STREAMULET)

WELL o

HILLS

GASA'S HOUSE (x)

PLACE OF WORSHIP

RASTA (PATH) ----

CENSUS 1961

CHAPTER I

THE VILLAGE

KHAJOORA is a small village in district Banswara situated in the north-eastern side of Kushalgarh, the tehsil headquarters. It lies at a distance of 16 kilometres from Kushalgarh and 88 kilometres from Banswara, at 23°17′ north latitude and 74°29′ east longitude. It is bounded on the north and north-east by village Badla-ki-Rel, on the south-east by Beejalpur (the boundaries of Badla-ki-Rel and Beejalpur meeting on the mid-east of Khajoora), on the south by Balachuna, on the south-west by Saran and on the west by Bassi and Seengli and on the north-west by Kakneeya. The Panchayat headquarters and the Post Office are at Kotra at a distance of 6 kilometres from Khajoora. The block headquarters, the telegraph office, the dispensary, the Middle and the Higher Secondary Schools are all at Kushalgarh. The Police Station is at Patan, at a distance of 19 kilometres from Khajoora. There is a small grocer's shop at Kotra but the major business centre is Kushalgarh.

2. The village is situated on undulating hillocks covered on all sides by a dense forest. On the south western side of the village is the Kasumar Hill, the highest in the Banswara district, the top of which is at a height of 600 metres above the sea level.* The village has an area of 2,450.11 acres and contains two communities of Bhils and Gasa with the following population :

Communities	No. of households	Males	Females	Total
Bhil	34	100	101	201
Gasa	1	3	2	5
Total	35	103	103	206

The density of population is 53.92 persons per square mile. A number of streams pass through the village which are in spate during the rainy season when it becomes difficult to cross them. They, however, dry up when the rains are over. During the monsoon there is a thick growth of vegetation all round the village.

3. It was with a view to study the socio-economic conditions of the Bhils who inhabit this village and who happen to be one of the most important scheduled tribes of Rajasthan that the village was selected.

Climate

4. The climate of the place is extreme. In summer, the heat is scorching and in winter cold is intolerable. The average temperature during the summer is from 33°C to 42°C. During the rains it ranges from 27°C to 29°C and in winter 14°C to 21°C. In the rainy season it rains heavily. The roads are blocked and the communication is at standstill. The average rainfall is about 94 cms. per annum. The following are the figures of rainfall from the year 1951 to 1960 :

Year	1951	1952	1953	1954	1955
Rainfall	58.9 cms.	125.7 cms.	108.8 cms.	174.2 cms.	107.7 cms.
Year	1956	1957	1958	1959	1960
Rainfall	112.1 cms.	85.3 cms.	88.8 cms.	167.9 cms.	66.3 cms.

Flora and fauna

5. The following types of trees are found in the village :

Teak–*Tectona grandis*
Shisham–*D. sissoo*
Pipal–*Ficus religiosa*
Salar–*Boswellia thurifera*
Dhav–*Anogeissus pendula*
Bamboo–*Dandrocalamus strictus*
Mahua–*Bassia latifolia*

* Rajasthan Gazetteers. Vol. II-A 1908

Blackwood-*Dalbergia latifolia*
Ebony-*Dyspyros tomentosa*
Haldu-*Adina cordifolia*
Dhak-*Butea frondosa*
Timru-*Diaspyros melenorylon*
Aam-*Mangifera indica*
Semal, Jaman,
Bahera, Renjhawa,
Khejdi and Amli.

6. The following herbs and shrubs are noticeable in the village :

Gokhru—*Tribulus terristris*
Dudhi—*Euphorbia hirta*
Kubi—*Lucus aspera*
Tamat—*Nyctanthes arbortristis*
Kuba—*Spermacoce hispida*

Negur—*Vitex negundo*
Ratanjot—*Jatropha carcus*
Aak—*Calotropis prosera*
Katelia—*Flacourtia rementchi*

7. Besides ordinary small game including jungle fowl and spur fowl, the birds that are commonly found are dove, owl, parrot and woodpecker. Sambhar *(Cervus unicolor)* and Chital *(Cervus axis)* though not very common, are yet available in the surrounding forest. Black and ravine deer, Nilgai *(Boselaphus tagocamelus)*, wild pig, hyaena, are fairly common and four horned antelopes, wild dogs and hare, and wolves are also occasionally met with.

Residential pattern

8. The habitation of the village is not centered at one place but scattered adventitiously all over the area. This is the common feature of the Bhil villages in this part of the country. There is a common saying which throws light on this aspect of the mode of living of Bhils :

कईं चारण री चाकरी, कईं आरण री राख ।
कईं भील रो गांवड़ो, कईं सांठ्या री साख ।।

" Service of a Charan is of little consequence. So are the ashes of *aran* wood and a village inhabited by Bhils and the reliability of Santhia" A Charan's service is wholly dependent on the goodwill of his employer. It is very difficult to burn *aran* wood with the result that there are hardly any ashes. The Bhils are so scattered over the village that at times it becomes difficult to locate a house. A Santhia depends for his livelihood on the fancy of others so he cannot be trusted.

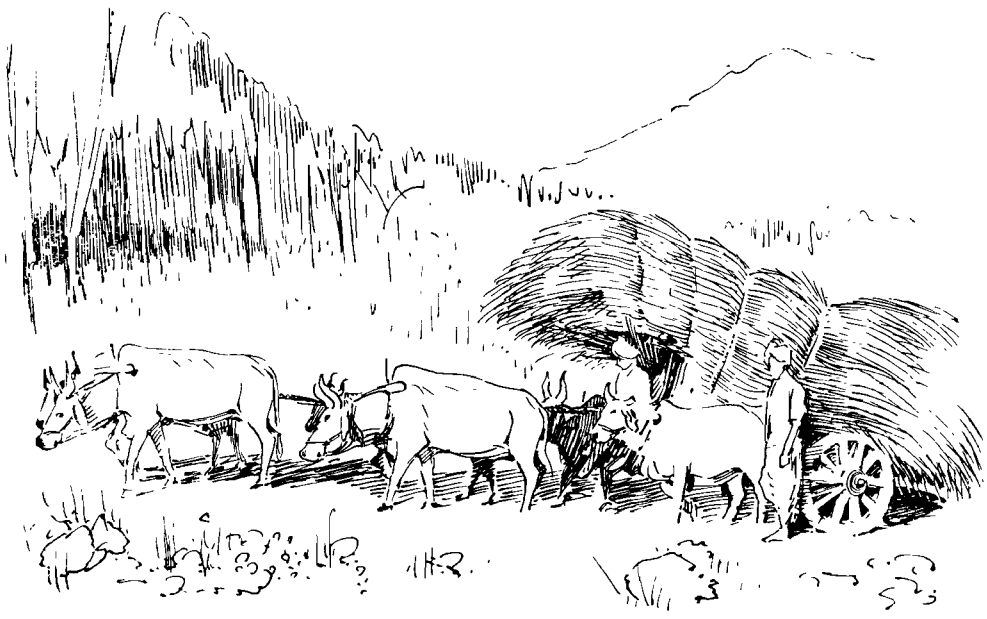
9. The habitations are scattered all over the fields. There are no well-defined lanes or by-lanes but *pagdandis* (narrow paths) leading from one *tapra* (house) to another. The village is divided into two parts, one the village proper and the other which is adjacent to it on the north-eastern side known as *Vahi phala.* The word *Vahi* in the local dialect denotes 'that' or 'there'. Kehro Rat, the younger brother of Damla Rat (son of the founder of the village Mokla Rat) first settled there. He separated from the latter due to some family dispute. Whenever the family members of Damla Rat desired to contact Kehro Rat they used to say :

वाही वाला भाई ने तेड़लो ।

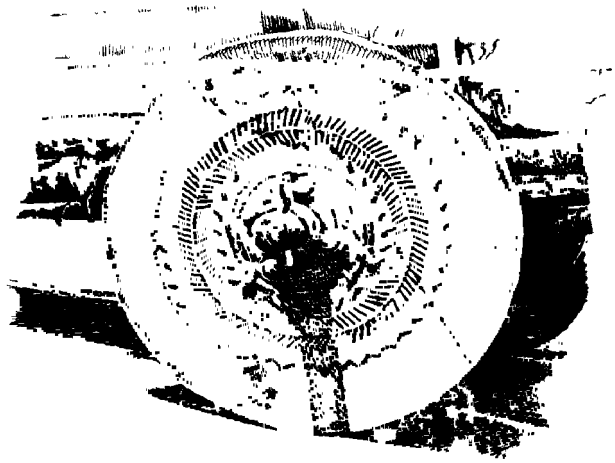
i. e . call the brother from that *phala.* It was thus, that the *phala* occupied by Kehro Rat came to be known as *Vahi phala.* The three Bhil families that are living there at present are the descendants of Kehro Rat .

Approach

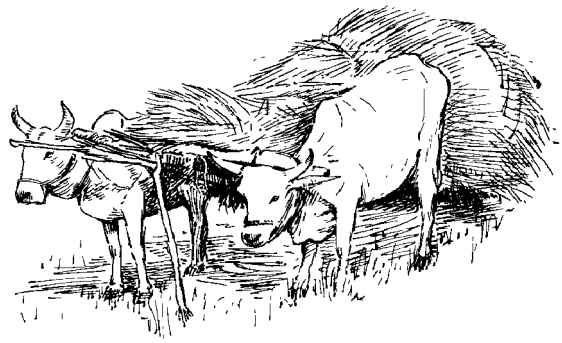
10. The village is approachable by a fair-weather road from Kushalgarh. The road was constructed three years ago by the Block authorities of Kushalgarh and is in a very poor condition. It passes through a dense forest which is very charming to the eye . The stone pebbles which were laid on both sides of the road have been crushed to a fine powder by the traffic of the bullock carts in which the villagers bring grass from the upper sides of the hill. This road has proved very beneficial to the village. Before it was constructed, the approach to the village was very difficult and no vehicle could be carried through. The nearest railway-station is Bamnia on the Delhi-Bombay line but there



A bullock-cart being drawn by six bullocks.



A solid wooden wheel.



The *Ghihri*.

is no road from Bamnia to Khajoora. It is, therefore, necessary to drop at Udaigarh railway station which is situated at a distance of 72 kilometres from Ratlam. Kushalgarh is at a distance of 32 kilometres from Udaigarh and a further distance of 16 kilometres has to be covered to arrive at Khajoora. Kushalgarh can also be reached from Banswara (district hqrs.) or from Dohad, a big business centre of Madhya Pradesh. No bus service plies between Khajoora and Kushalgarh. During the rainy season no vehicle can ply on this path which is negotiable on foot only. Many a time it happens that the road is completely blocked.

Communication

11. People generally go out on foot. They carry very little luggage and so locomotion is in no way difficult. Their sphere of movement is mostly confined within a radius of 32 kms which they can cover in one day and in case of emergency they can also make a return journey on the same day. They frequently go out for visiting their relations and friends. Occasionally ponies are also used as conveyance. Bullock carts are generally in use for transport of goods, but if luggage is not very bulky, donkeys are utilised for carrying it. Bullock carts are drawn ordinarily by four bullocks, and sometimes by six or even eight. It is necessary to engage more than two bullocks because heavy loads are required to be carried uphill which it is not possible to do with only two bullocks. In such cases four bullocks serve the purpose but where loads are heavier six or eight bullocks are requisitioned. The bullock carts are usually provided with solid wooden wheels. Travoises, called *ghihri*, are in common use for transporting grass and fuel. A travois consists of three wooden poles in the shape of a triangle with two of its sides, each some one and a half metres in length, extended by thirty cms. The extended sides rest on the ground and the apex of the travois is attached to the yoke which is drawn by two bullocks. The loads weighing from two to two and a half quintals are placed on the triangular device and easily transported from one place to another.

12. There is no fixed place for public meetings. People congregate under some big tree or under some one's spacious *dagla* (thatched verandah.).

Places of worship

13. There are three places of worship in the village. One on the south-western side of the village on the top of Kasumar hill where there is a rectangular platform under a cluster of small trees. On the right side of this platform there is a trident and a spear-head and on the left side only a trident which represent the emblems of god Kasumar. Terracotta figures, of horses and camels, of various sizes, musical rasps, small white flags, small wooden yokes, a wooden symbol of human foot and some other things are lying there as articles of worship. The second place is dedicated to Hovan Mata which is situated in the middle of the village under a Kadai *(Sterculia Urens)* tree. Here also a trident is stuck on the right hand side of the platform. The third place of worship is in the *Vahiphala* under a Haldu tree and is dedicated to Lal Mata. Here again there is a trident representing the goddess. The above mentioned deities are purely local ones. There are no counterparts of these in the hierarchy of gods worshipped by Hindus.

Cremation grounds

14. There is no fixed place demarcated for cremation in the village. Some barren land on the western side of the main *abadi* (habitation) area serves for this purpose.

15. There are no monuments in the village.

Water supply

16. In the middle of the village there is a small pond which serves for drinking and washing and for the cattle as well. Water is dirty and not fit for use without filtration. The villagers are, however, accustomed to drink it without the least hesitation. During the summer cattle make themselves comfortable in the pond and make it still dirtier. In the morning and evening women of the village and children of the age of 5–10 years bring water to their houses from this pond.

17. There are five wells in the village but the villagers prefer to have their supplies from the pond as they believe that the water from the wells causes the disease of guineaworm. The water

in the wells is available at the depth of about two metres. A wooden ladder is invariably fixed in the well. One can get down with its help in the well and take out water. A *dhankuli* (circular-wheel) is also fixed on each well with the help of which water can be drawn up easily. These wells were constructed some two or three years ago to provide additional source of drinking water but they are not sufficiently deep and do not contain enough water for irrigation. They, however, help in easing the shortage of water during the summer.

Public places

18. There is no welfare or administrative institution in the village, nor is there any market. The villagers have to go to the market at Kushalgarh for obtaining their requirements.

History of the village

19. Khajoora is situated in an area which is known as the *Ranga* area wherein there are thirteen villages all inhabited by Bhils. The Bhils were noted for their bravery and warlike activities and hence *Ranga* which seems to have its origin in the Sanskrit *Ranangan* meaning the battle-field correctly represents the characterstic feature of the area mainly inhabited by the Bhils. The other communities living with the Bhils are the Bhambis and the Gasas who make baskets. The whole area lies in a dense forest. It was first inhabited by Mokla Rat and his relations about a century ago. It was then notorious for thieves and dacoits. Mokla Rat came to Khajoora from the village Bori Gama of the former Banswara State, He was accompanied by his cousin, Partho Rat, who established himself in Badla-ki-Rel. The other persons who came with Mokla Rat were Deva Rat, Hajing Rat and Rahjing Rat of village Hamaria also of the former Banswara State. They settled in villages Kotra, Potliya and Talai Para respectively. These Bhils were of the Maida clan. *Rat* is a diminutive for *Rawat* meaning a headman. The rest of the villages came into existence afterwards. It was from Khajoora that the descendants of the headman Damla Rat and the descendants of other headmen of other villages moved out and established in the remaining villages.

20. Mokla Rat was succeeded by his son Damla Rat, who was the headman *(Tadvi)* or the Lambardar of the village and used to pay a lump sum of Rs. 100.00 as tribute to the Chief of Kushalgarh through the Tehsildar of Patan, as the village formed part of his jurisdiction at that time.

21. The village Khajoora derives its name from a number of *Khajoor* (date palm) trees which are said to have been in existence when the village was established. They are, however, no longer to be seen.

22. The first settlement was made in the time of Damla Rat in the year 1918 A. D. when the village was under a lease for ten years viz. from 1914 to 1924. When the settlement was made, rent was fixed varying from twenty five paise per acre to Rs. 1.25 per acre depending on the type of land under occupation, payable by the holder of each tenement. There were only nine households inhabiting the village at that time. Damla Rat was succeeded by Khema Rat and the latter by Bhura Rat, who is the present headman. Before the advent of Mokla Rat to Khajoora, another clan of the Bhils is said to have inhabited the *Vahiphala* of the village. There are remains of their houses scattered over the fields and also a tank which has now been gutted. How many persons of that clan were there in the village and when, where and why they went is not known.

23. Out of the thirty five households of Bhils seventeen are the descendants of Mokla Rat and are of Maida clan. Four households are of those persons whose great grand-father came with Mokla Rat from the village Rangia and all belong to Damor clan. Two households came here from the village Potliya about twenty to twenty five years ago due to economic reasons. One is of Bhagora clan and other is a Gasa of Maida clan. One household of Khadio clan came from *Navapada* of Lohariya village about twenty five years back. One household of Masar clan from Kotra is living here for about fifteen years. Two households of Masar clan came from Magardha village. Their father came here thirty years ago. Two households, one of Kharadi clan and another of Damor clan, came from Kakneeya about

thirty years back. One household came from Bhoora Kund twelve years ago. He is of Katara clan. Four households came from Bhojpur. Two households of these came twenty five years back and the rest about eight years ago. All these households came here due to economic reasons.

Origin of Bhils

24. The name Bhil by some is derived from the Dravidian word *Bil* for a bow, which is a characteristic weapon of the tribe and by others from the root of the Sanskrit word *Bhid* meaning "to pierce, shoot or kill," in consequence of their proficiency as archers.

25. There are numerous legends regarding the origin of Bhils. Some of them are to be found in Rajputana Gazetteers Vol. II (1908). According to one, Mahadeo sick and unhappy was reclining in a shady forest when there appeared before him a beautiful woman, the first sight of whom effected a complete cure of all his ailments. An intercourse between the god and the strange female was established. The union of the two resulted in a number of offsprings. One of these children was from his very infancy distinguished alike by his ugliness and mischief, slew his father's Nandi (bull) and for this offence was expelled to the woods and mountains. His descendants have been stigmatised with the names of Bhil and *Nishada*, which terms denote outcastes.

26. Another story is that the first Bhil was created by Mahadeo by breathing life into a doll of clay. In the Bhagawat Puran, however, it has been narrated that the tribe descended from a mythical Raja called Vena, the son of Anga, who ruled his people with great harshness. He compelled them to worship himself. Disgusted by his evil deeds the *Rishis* (sages) killed him by their incantations. There being no one to succeed him as a ruler, the country became greatly disturbed. To restore order, the *Rishis* begot two persons from the body of Vena. One was Prithu who came to be a good ruler and another was a dwarfish person who came to be known as *Nishada*. The latter is described as being crow-coloured, small limbed person with prominent cheek bones, flat nose and blood red eyes, whose descendants lived in the mountains and jungles.

27. In Adiparva of the Mahabharata, mention is made of a *Nishada* or Bhil, Ekalavya, who cut his thumb for the sake of pleasing his Guru Dronacharya. The Bhils do not make use of thumb in archery even to this day. The tribe has also been identified with the *poulindai* and *phyllitoe* of Ptolemy (150 A.D.) but the name by which they are at present known, cannot be traced far back in Sanskrit literature. The term *Bhilla* seems to occur for the first time about 600 A. D.

28. The following legend is current in the village regarding the origin of the Maida clan :

> Once upon a time the Thakur of a village named Dharna Kalan went ahunting and got stranded in the jungle. While searching for the way he came across a *tapra* (cottage) and asked a girl for water for quenching his thirst. After he was served with water he enquired of the girl as to which caste she belonged. She replied that she came from the Movi clan which was a low caste. The followers of the Thakur arrived there after sometime and when they learnt that the Thakur had drunk water at the *tapra* of the Movi low caste they outcasted him for the irregularity. The Thakur in his disappointment wandered about and came at a place crossing the river Mahi. His descendants were called Maida from the fact of his having waded the aforesaid river.
>
> माही उतरिया ते मइड़ा थेई गया।
>
> "That he who has crossed the river Mahi has become Maida."

29. It appears that Aryans who came to India applied the term Bhil or *Nishada* to people who were found in various localities and opposed them strenuously. The latter were driven to forests and hills seeking protection from invasion of superior power.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The Bhils

The Bhils of Banswara district are divided into a number of clans which are as follows :

1	Maida	2	Rana	3	Vaid	4	Neenama
5	Devda	6	Wadhari	7	Buj	8	Aari
9	Lambervada	10	Bargot	11	Khander	12	Pargi
13	Kharadi	14	Ada	15	Chauhan	16	Sarpota
17	Doki	18	Nihirta	19	Masar	20	Pagora
21	Bhumani	22	Dindoor	23	Armor	24	Bhabar
25	Sarel	26	Goda	27	Bhagora	28	Damor
29	Makhvano	30	Khadio	31	Bamnia	32	Khada
33	Kandor	34	Rathor	35	Moinia	36	Dodiar
37	Kalawa	38	Holki	39	Bharia or Bhuria	40	Denod
41	Manpuria	42	Hooar	43	Katara	44	Pandora
45	Solanki	46	Bad	47	Bagoda	48	Hingaz or Hinger
49	Mal	50	Daima	51	Gosain	52	Ganava
53	Baid	54	Girasia or Garhaia				

31. Many of these clans are further sub-divided into sub-clans. The bulk of population of Khajoora consists of Maida and Damor clans, sub-divisions of which are as follows :

Sub-clans of Maida

1	Dongot	2	Doodot	3	Jodia
4	Leelvai	5	Valot	6	Kamalia
7	Lemot	8	Karmot	9	Halot
10	Harot	11	Panwar	12	Kala

Sub-clans of Damor

1	Makot	2	Tamlot	3	Keekot
4	Mandavia	5	Roiyat	6	Dodia

32. The Bhils abound in the districts of Banswara, Dungarpur and Udaipur and take pride in calling themselves as Bhil Minas on account of the fact that they consider Minas to possess a higher status than that of the Bhils. But there is absolutely no connection between the Bhils and Minas and the designation of Bhils as Bhil Minas is a misnomer.

33. In Jhadol Tehsil of Udaipur district Bhils are known as *Palavies*. G. S. Ghurye in his book "The Scheduled Tribes (P. 232)" has made the following observations in regard to the Bhils of Mewar :

> "T. H. Handley describing the Mewar Bhils more than eighty years ago stated a fact about them which further afield and further down history has been true. And that is that generally they live in scattered hamlets each one consisting of a few huts which are not unusually even half a mile apart. According to S. C. Roy such a hamlet was called by them a *phala*. To us it appears that this word *phala* is the same as the Gujarati word *phalio* which means a section or a quarter of township. Thus *Nagarphalio* would mean the quarter of a township where the people of Nagar caste live in that town. According to Handley these scattered hamlets are grouped together and the unit-group of such hamlets is called *pal*. Roy has made it clear that a *pal* is a group of *phalas* or hamlets and has pointed out that it is

generally a group of betwcen ten to twelve *phalas*. The Bhils who have this organisation are known as *Palia* Bhils as against others more backward than they who are known as *Kalia* or black Bhils. It would be pointed out that the Bhil word *pal* for a group of hamlets cannot be utterly different from the Sanskrit word *palli* which is one of the words in that language for a village".

The Gasas

34. Along with the thirtyfour households of Bhils there is one household of Gasa consisting of three males and two females. In the village Khajoora the following observations made by Shri Ghurye in the book cited above are of interest :

> "Luard further gives the interesting information that at least three other castes are associated with the Bhils in their village organisation. Of these it is very interesting to note that the Balais and the Chamars are required, in the naive observation of the Bhils themselves, to do the Bhils village work, and the Gachas or sweepers evidently to clean it. It is further interesting to note that they look upon the Gachas as not only untouchables but as unapproachables because if a Gacha were to approach too near any food that is being cooked by the Bhils it is considered to be defiled. Needless to say that the Gachas are, or rather were, not allowed to draw water from the village wells of the Bhils. The Balais and the Chamars on the other hand can or could do so".

The Gasa of Khajoora, however, does not work as sweeper. He is considered as untouchable by the Bhils but not as unapproachable. He makes baskets and has a lower status than that of the Bhils.

35. The services of Chamar are performed by the Chamars residing in the neighbouring villages. Whenever an animal dies a word is sent to a person of the Chamar community who would undertake the skinning of the animal. He comes and does the skinning work. He is allowed to retain the hide as a remuneration for the work done by him. There is no Balai residing in this area.

36. The Gasas are classified into two groups :

(i) Mewaras and (ii) Rai

Mewara Gasas claim that they were originally inhabitants of Mewar, while Rai Gasas are said to have migrated to Rajasthan from Patan in Gujarat. In the Census Report of Marwar, 1891, the following six classes of Gasas have been mentiond :

1. Solanki	2. Panwar	3. Bhati
4. Sisodia	5. Parmar	6. Rathor

These are evidently the clans of Rajputs. The Gasas of Khajoora are of Maida clan which indicates the influence of Bhils on them.

Language

37. The villagers of Khajoora speak Wagadi. It is based on Gujarati but is intermediate between it and Rajasthani. It has been placed under non-Hindi section of the Central group of Aryan languages according to Grierson's classification.

House type

38. The houses in Khajoora are called *tapras*. Most of these *tapras* are situated at the foot of the hillocks on level ground. They have rectangular bases and gabled roofs. The walls are made of thick bamboo mats which are covered with mud plaster. The roofs are made of bamboo mats and are covered with earthen tiles. There are five wooden poles in each of the side walls of the *tapra*. The central pole is the highest and is called *mobri*. The two outer most poles are the smallest and called *nevri*. The two intermediate ones are called *gai*. On the central poles a long wooden beam is laid horizontally. Two beams are placed horizontally one on each of the intermediate and the outer-most poles. Wooden sticks are then placed on the three beams at right angles to them and fastened tightly. A net work of

split-up bamboos is placed on the wooden sticks in the direction of the beams, fastened securely and tiles are then placed over it. All the building material herein mentioned is available in the surrounding forest.

39. No particular ceremony is performed at the time of the construction of the house, nor any method of divination followed to ascertain the suitability of the site. A little jaggery or sugar-drops or pieces of copra are distributed amongst those assembled. Any day, except monday, is good enough for beginning the construction work. First of all *gai* i. e. middle pole of the side wall is fixed. Foundation of about thirty cms. is considered sufficient for a house. Vertical wooden poles on which the whole structure of the roof rests are stuck firmly and bamboo matting is placed around them which is covered with a mixture of cow-dung and mud. A door is also made of bamboo matting and fastened with the help of a *koel* (a loop of rope).

40. *Tapras* are mostly one room tenements which serve for living purposes and for cattle sheds as well. A *tapra* is usually 3.0 metres x 6.0 metres x 2.5 metres. It is divided into two parts either by erecting a small mud wall from one to one and a quarter metres high or by utilising big bamboo containers, covered by mud on the outer side, for partition. These containers are utilised for storing grain

41. Outside the *tapras* a rectangular wooden platform which is called *dagla*, is constructed. It is used for storing fodder, and for sleeping during the summer. There is no separate kitchen in these huts. Meals are cooked on the hearth which is in one corner of the *tapra*. Sometimes horizontal wooden logs are fixed in the walls on the side where cattle are kept and by covering them with a bamboo matting a triangular shape compartment is made which is also termed as *dagla*. If more space is required a similar *dagla* is made outside the hut and it can be utilised for living purposes. No windows are provided but some gap is left between the roof and the walls which serves for ventilation. Outside the *tapra*, near the door or on the sides, is placed a wooden stand called *pandini* or *panni* on which pitchers containing water for drinking are kept. It is one and a half to two metres long and one to one and a quarter metres high and can accommodate five to six pitchers.

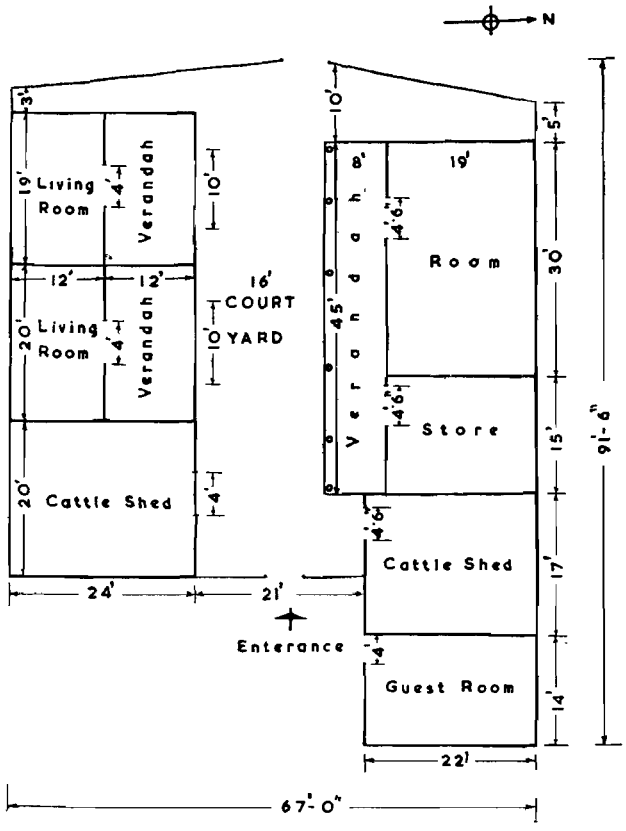
42. The following table gives the figures according to which the households of Khajoora can be divided into tenements on the basis of persons residing in them :

Number of rooms	Number of households	Number of persons				
		1	2–3	4–6	7–9	10 and more
One room	13	1	6	5	1	–
Two rooms	20	–	1	9	7	3
Three rooms	1	–	–	–	1	–
Four rooms	–	–	–	–	–	–
Five rooms	1	–	–	–	–	1
Total	35	1	7	14	9	4

43. In the construction of the *tapras* no masonry work is done and so the services of masons are not required. Services of a carpenter are, however, required at times and they are availed of from the neighbouring villages. The matter regarding his remuneration etc. will be dealt with later at proper place. The village people avail of the labour of their relations and neighbours in the construction of houses on reciprocal basis. The bamboo mats and earthen tiles in the houses are made by the Bhils themselves and the question of payment, therefore, does not arise. In the construction of the *tapras* the Bhils are not required to spend anything over labour as they do the work themselves or obtain assistance from the relatives and neighbours on reciprocal basis. It is only for the services of a carpenter whenever availed of and for the timber



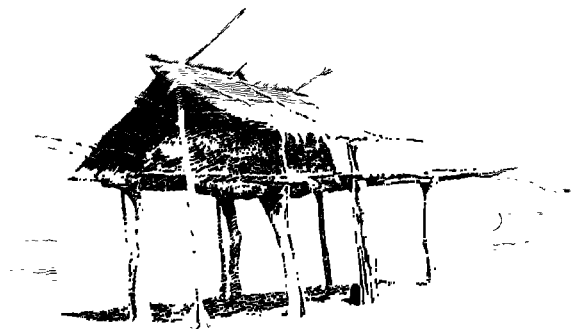
The *Tapras.*



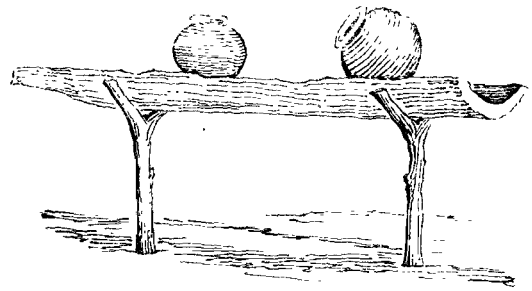
GROUND PLAN



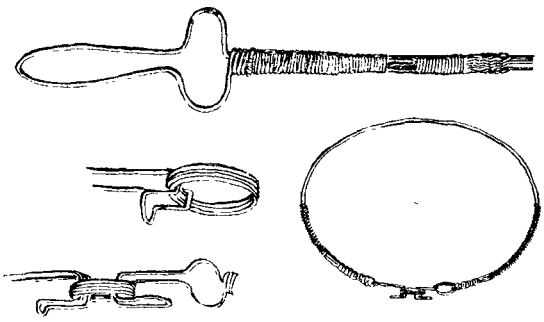
A side view of a *Tapra.*



A *Dagla.*



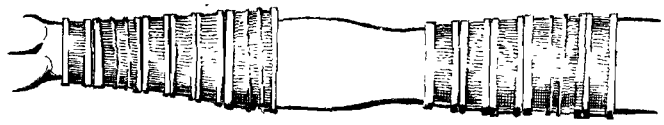
The *Pandini.*



The *Ahadi*. Mark details of the loop alongside.

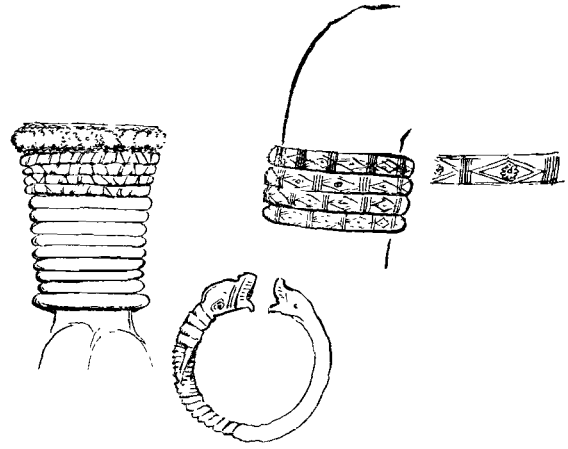


(A)



(B)

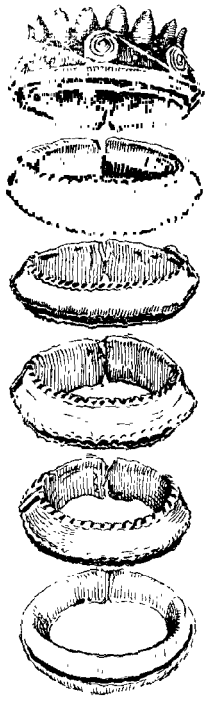
Coconut shell ornaments of arms.



Aluminium ornaments of arms.



Ornaments of hands.



A set of anklets.



Ornaments of hands and feet. Mark the aluminium ornaments of feet.

which is obtained from the forest that the payment is required to be made. These two items hardly cost more than Rs. 50.00 for a *tapra*. The *tapras* are all more or less of a uniform type. Only the number of huts varies according to the number of inmates that are required to be provided with residential accomodation. In these circumstances it is difficult to assess the exact cost of a *tapra*. But on a rough estimate the value of a *tapra* does not exceed Rs. 300.00.

Dress

44. The villagers put on scanty dress. *Phento*, *potrio* and *angi* are the main items of male dress. The *phento* is generally white and is five and a half metres long and forty centimetres broad. It is tied on the head in a circular fashion making six rounds and then two times in a criss-cross way thus leaving the middle part of the head uncovered. *Potrio* is the loin cloth, four metres in length and ninety centimetres in breadth. It leaves legs below the knees uncovered. *Angi* is a shirt without collar. Shirts have also recently come in to vogue but are worn on festive occasions. The females wear *angi*, *kapri*, *ghagro* and *lugro*. *Angi* is a bodice with or without sleeves. *Kapri* (brassiere) is made of two pieces of cloth joined at the centre to cover the breasts and tied with strings at the back. It is made of printed cloth while *angi* is generally white. *Ghagro* is a skirt which is worn at the waist and its nether end is well above the ankles. Women tuck the lower part of the back of the skirt in the front between the legs. This allows a free movement of legs in brisk walk. *Lugro* is used to cover the head and body and is usually red or of chintz and 2.10 to 2.25 metres long and 1.20 to 1. 35 metres broad.

Hair dressing

45. Men do not wear their hair long. They keep small moustaches but beard is rarely to be seen. Normally they do not comb their hair nor do they part them in the middle of the head. The parting is done on the left side.

46. The females dress their hair rather elaborately. The hair in the front are combed towards the forehead and a sort of net work is made around the forehead touching the eye-brows. On the sides small plaits of hair are made which are tied to the main tuft. They part their hair at the centre and use coconut oil while combing.

Ornaments

47. The Bhil women are very fond of ornaments which are made of silver, nickel-silver, aluminium, brass and coconut shell. They decorate their head with a silver *boro* which rests at the parting of the hair in the middle of the forehead. It is held in position by thin cotton strings generally of black colour, which are tucked to the hair tuft on the back of the head. Some women put on a pair of chain ornaments made of silver called *jhelo*. Women get their ear lobes pierced. They put small twigs inside the holes. Gradually the thickness of the twigs is increased till the holes become sufficiently big to accommodate a wooden ornament *dhimna*. This has a diameter of one and a quarter to two and a half centimetres. The wooden *dhimna* is in course of time replaced by silver *dhimna* The upper rims of the ears are also pierced for wearing silver rings known as *oganio*. A small hole is made on the left side of the nose and a thin straw is put in it. When the wound is cured a silver ring *nathdi* is worn in it. The neck ornament which is in common use is the silver hansli locally known as *doiri ahadi*. It weighs from 120 gms. to 600 gms. Necklaces of coloured beads and glass bangles, specially of blue or green colour, are often put on by Bhil women. They wear bangles made of coconut shells on their forearms which are known as *muthia* The bangles are decorated by thin strips of silver. The *muthia* consists of a number of bangles which are worn on the forearms in an ascending order one *bangdi*, one *parochia*, two *dopatris* and one *dhyodia*. The set worn on the upper arm is known as *khanch*. It also consists of a *bangdi*, a *dopatri*, a *parochia*, and another *bangri*, in an ascending order as in Figure (A). Some of the women of more well-to-do families put on ornaments which contain more silver and are made o finer crafts-manship. In these sets the two *dopatris* of the

forearm are replaced by three silver *bangdis* and *dhyodia* by a *parochia*. In the *khanch* also *dopatris* are replaced by two *bangdis* as in Figure (B). Women of poor families and unmarried girls put on bangles made of aluminium. Widows put on bangles of silver or nickel-silver which are about seven and a half centimetres in breadth. They are known as *bahiyan*. In the fingers women wear rings or *bintis* and *bidi* (a joint ring for two fingers). On the back of the palm, a silver *hathphool* is worn. For decorating their legs women wear a set of anklets which consists of one *kada*, two *neories* followed by two or three *paijanias*, and lastly a serrated ring called *dantedar paijania* or *khokra*. Some wear another sort of set made of brass. It consists of one *kadi* which touches the ankle, above it four *patris* and lastly one *khokra*. Another type of leg ornaments is the aluminium set consisting of simple anklets, *sada kadas* or *langars* numbering upto three, one decorated *kada* carved with some designs, followed by a *sada kada*, after which a big anklet known as *bada kada* is worn. The *bada kada* has at times flattened ends. Some times aluminium *pajebs* are also used, but they have been introduced only recently.

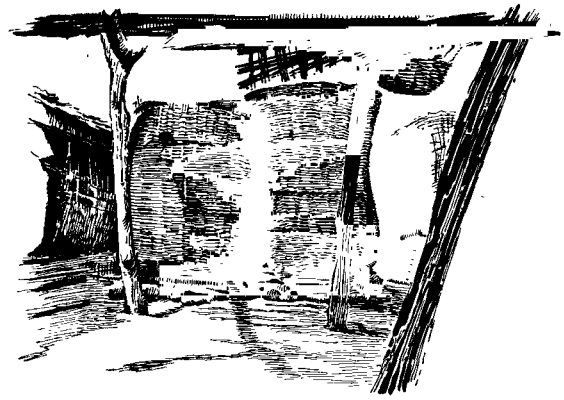
48. Males wear silver or gold rings called *murki* in their ear lobes, to which at times an ornament with three or four chains is attached. This is known as the *jhelo*. On the neck they put on *pathani ahadi* and *pahlo* or *kade* on the forearms. They also wear rings on their fingers. Some people put on silver buttons or *gontian* on their *angis* which are linked with each other with a chain having small pellets. On fingers they wear silver rings. Some Bhils put on a silver anklet on their right leg.

Tattooing

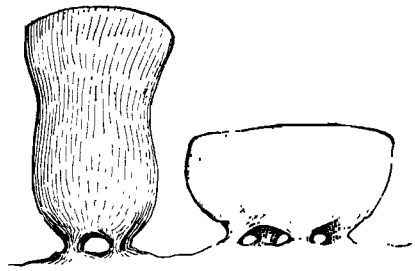
49. Both males and females are fond of tattooing. Males burn the skin of their fore-arms at three to sevn or even nine places with the help of cloth. The practice is resorted to by grown up boys when they are in teens while grazing the cattle. They form small circular burning marks which differ from person to person. Nor is the number of these marks fixed to any specification. It varies according to the whim of the person concerned. They believe that they also serve as a protection against the wrath of gods. Women get their faces tattooed. They get small dots tattooed on each cheek and two rows of dots on the chin. Sometimes the portion above the outer margin of the eye-brows is also tattooed with dots. The tattooing is done by professional tattooers at Kushalgarh or when the women go out to attend the fairs. It was observed during the fair at Baneshwar near Dungarpur that a Bania, a Brahmin and a Khatik were performing the work of tattooing. They seem to be experienced and proficient in this work. The remuneration of these tattooers varies from six paise to a rupee according to the amount of work to be done. So far there does not seem to be any aversion among the Bhils in regard to tattooing.

Household goods

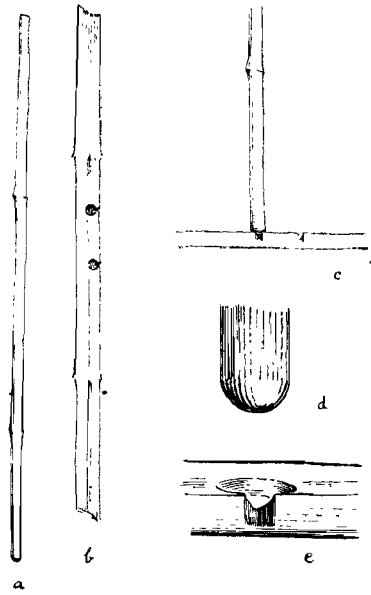
50. The villagers do not possess much household goods. Their possessions are few and can be counted on fingers. For furniture they have got only cots which are offered to the guests for sitting and used for sleeping at night. These are woven by bamboo strips or hemp strings. They also possess a number of baskets of varying sizes. In the smaller ones they keep grain for grinding, or use them for carrying cow dung. Bigger ones are used for storing grain. The baskets are plastered from outside with a mixture of mud and cow-dung. A cover is provided at the top. The body of the basket rests on four small earthen stands and an opening is provided at the lower end for taking out grain. The big bamboo baskets are called *karahio*. There is yet another type of container called *oridge* which is one and a quarter metres high and is provided with four stands, one at each of the corners. The opening for taking out the grain in the *oridge* is provided at the top. The handmill called *ghatti* is also placed over it. Thus these containers serve three purposes : one of storing the grain and the other as a place for keeping the handmill and the third for sitting to grind the corn. There are one or two boxes of tin for keeping clothes and ornaments etc. Both earthen pots and metal utensils are used for cooking. A few utensils or brass bowls may also be there. Water is stored in earthen pots. Occasionally one can find a few cups and saucers of porcelain also, which are used only for guests. A



The *Karahios*.

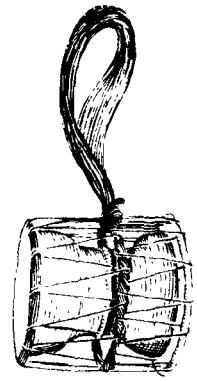


The *Oridge* along with a mud plastered *Karahio*.

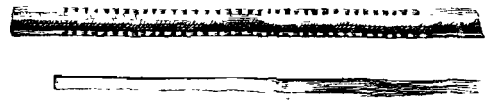


The fire-drill

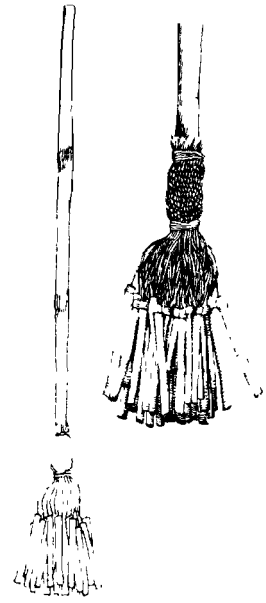
(a) *Doio*
(b) *Agiyaro*
(c) *Agiyaro* fitted in *Doio*
(d) Pit of *Doio*
(e) A view of the pit



The hand drum.



The rasp called *Cagrach.*



The Jingle sticks.

wooden plate known *as kasavat* is used for kneading the flour. Occasionally it may be of stone. Aluminium kettle called *tapilo* is used for cooking rice. An earhen pan called *kailrhu* is used for preparing loaves of bread. Gourd containers are used for storing water. A pestle generally made of kheria wood, about a metre long, is used for grinding spices. The mortar is a stone having a small cavity and is called *uglo.*

51. Fire is always kept alive, buried under ashes, in every Bhil family. At times of necessity, however, fire is produced by a fire-drill if no match box is available. The hearth consists of a piece of bamboo called *agiyaro* which has a small pit. In this pit the drill stick called *doio* fits in exactly. There is a notch in the pit and below it are placed dry leaves which serve as tinder. The *agiyaro* is pressed on both the ends with the help of both feet and the hands are placed at the upper end of the *doio* which is held between the two palms. The *doio* is twirled between the hands briskly. The friction results in fire within a minute or two.

Food and drink

52. The staple food of the villagers is maize, although kodra *(Papalum serbicultaum),* koori *(Panicum miliaceum)* and batti *(Panicicum gusglli)* which are local grains are also in use. Rice which is called *sokha* in the local dialect is taken only on festive occasions. Wheat is also rarely used for domestic purposes but usually for entertaining guests. The villagers prepare large chapatis and *panya* (sort of *bati*) from the flour of maize or millets. *Rabdi* is a common preparation which is made by boiling flour in butter milk. Pulse of gram and *urad* (black kly) and green vegetables, when avaliable, are also taken. Leaves of gram plant, *sana-no-sag,* is frequently used. Spices are added when available, otherwise only salt is considered to be sufficient. It is, however, the *rabdi* which is mostly eaten. The inhabitants of the village are non-vegetarians. They eat mutton, flesh of hare, deer or other animals and birds such as partridge, sand grouse etc. which they may catch in the forest. They, however, abstain from beef and venerate the cow.

53. Food is taken thrice a day. In the morning they eat the food prepared the previous evening. In the evening loaves are prepared. The villagers are very fond of tea and take it very strong. Cow's or goat's milk is mixed with tea and when sugar is not available, they use jaggery. It is offered as an article of entertainment to guests. Their economic position, however, makes it difficult for them to take tea regularly.

Stimulants and narcotics

54. All the males smoke tobacoo. Even children are fond of smoking. Some persons chew tobacco mixed with lime. Some of them mix *bhang (Cannabis sativa)* with tobacco. They are not addicted to opium at all. Liquor is, however, very common and a cheap means of entertainment. Liquor made of *mahua* flower is most liked by them. They distil it themselves clandestinely and drink in copious quantities. They have recourse to illicit distillation of liquor, as liquor available from the shops is dear. On all festive occasions and on arrival of guests liquor is abundantly used. Specially on the occasion of Holi they run wild under its influence. They say that it is necessary to take liquor to mitigate the hardships of daily life and to give strength to their tired bodies.

Musical instruments

55. The village people have very few musical instruments. The most popular musical instrument is the drum which is called *dhol.* It consists of a hollow cylindrical wooden piece covered on both sides with goat's skin. It is played with slender stick about thirty centimetres long, slightly curved, which is kept in the right hand and a thin bamboo strip in the left hand. Occasionally a person sits on the left side of the drummer and he too beats the drum with two long and thin bamboo chips along with the drummer, near the circumference. Pellet belt is also in use. A hand drum is used at the time of religious ceremonies.

56. Musical rasps consist of a split up bamboo on both sides of which some serrations are made. A bamboo strip splitted at many places lengthwise is moved horizontally over it. This produces a rasping sound and is known as

cagrach. It is used on religious occasions. Jingle sticks are used as musical accompaniment to the *gair* dance.

Weapons and traps

57. The Bhils of Khajoora have bows and arrows for their weapons. The stave of the bow is made of a thick bamboo strip. The string is also made of a bamboo strip which is slightly thicker at the ends. There are two notches at the end of the string. The string is attached to the stave with the help of sinews. A loop of the sinew is made and passed over the end of the string and it fixes up in the notches at both the ends of the stave.

58. The arrows are of two kinds. One is called *hario* and the other *robdo*. The *hario* is made of reed and at one end of it feathers are attached and at the other end an iron arrow head. The arrow heads are of various shapes and sizes. They may have the shape of a lance or spear or some other pointed object. They may further be barbed or unbarbed. They are decorated with various designs generally in black. These designs do not carry any magical significance. They are made only for the purpose of decoration. The *robdo* is made of a bamboo stick to which a bamboo arrow head is shafted The essential difference between the *hario* and the *robdo* is in the notch. In *hario* the notch is made by fixing two small bamboo pieces while in the *robdo* it is made by cutting a part of the butt end into the shape of a semicircle. The *hario* is used for killing big animals and during fights, while the *robdo* is used for killing small birds and for teaching archery to the young boys. There is nothing among Bhils which may be considered as ceremonial hunting. People go out for hunt occasionally and individually. As such it does not influence the village economy to any appreciable extent. No magico-religious ceremonies are performed by the people when they go out for hunting.

59. The bow is called *tori.* It is held in the left hand. The middle portion of the stave is held between the thumb and the index finger in a vertical position. The arrow is put to the string with its notch properly adjusted. The head is held towards the left hand and the shaft between the index and the middle finger. The right thumb is on the left side of the string and the grip is released.

60. Another weapon used by the the Bhils is the sword, which is of ordinary cutlass type, slightly convex on the side of the edge. Daggers are also common and are found in every house. Swords are used for killing animals and in fights. The daggers are utilised for splitting bamboos and chopping meat or vegetables.

61. Muzzle loading guns are also in use. Almost fifty percent of the households are in possession of these indigenous weapons.

62. A trap known as *phatkia* is used for catching birds. It consists of two semi-circular strips one of which is made of horn and the other of bamboo. These are fastened to each other by a woolen string. In the middle of the string there is a small bamboo piece with a notch. Another small bamboo piece is fastened to it with a thread. The bamboo piece is fixed in the notch of the other bamboo piece by turning it over the bamboo arch. A grain of maize is fixed on it with the help of gum to serve as a bait. The contrivance is then placed in the open. When a bird is attracted and attempts to pick up the maize grain, the bamboo piece gets released from the notch and the neck of the bird is entrapped between the two arches. The bird gets entangled and is killed instantaneously.

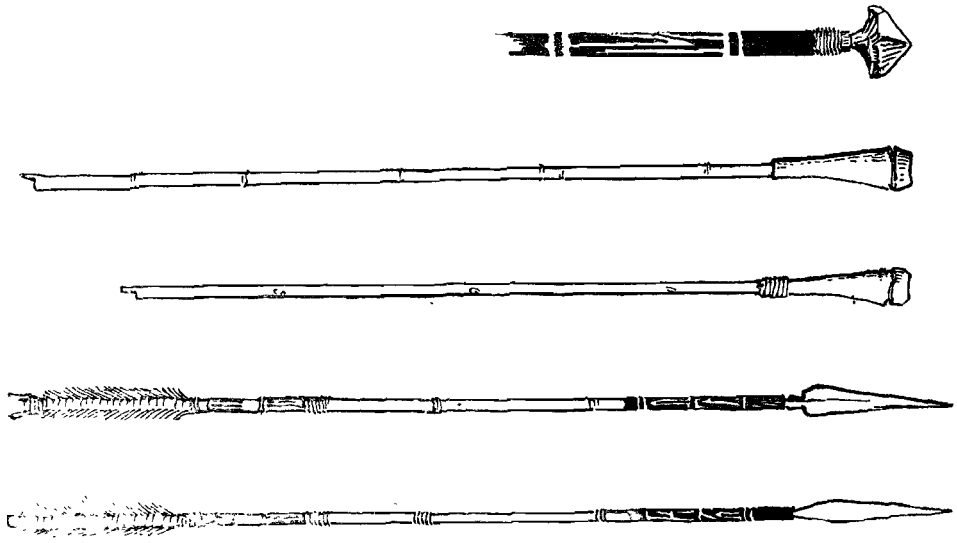
Life cycle

63. No ceremony is observed when a girl menstruates for the first time nor is she kept apart from other members of the family. She is allowed to do all the household work.

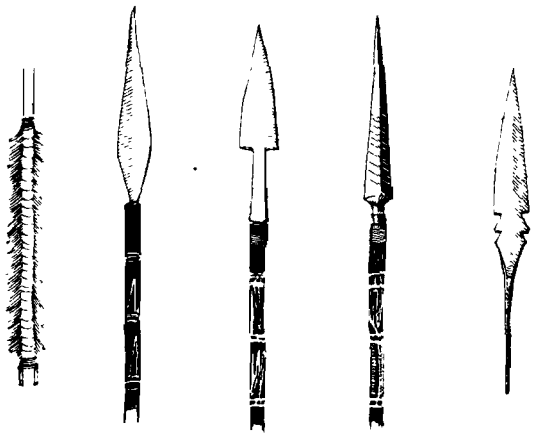
64. Barrenness in a woman among the Bhils, is considered to be a specially unfortunate condition. Every married girl expects to conceive and give birth to a child preferably a male one. There is no special superstition in the village regarding the causes of barrenness but in order to remove the condition and with a view to beget



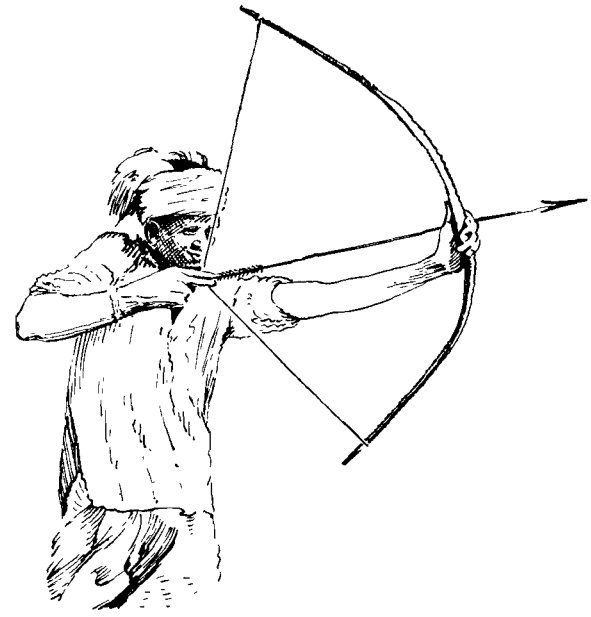
The bows called *Tori.*



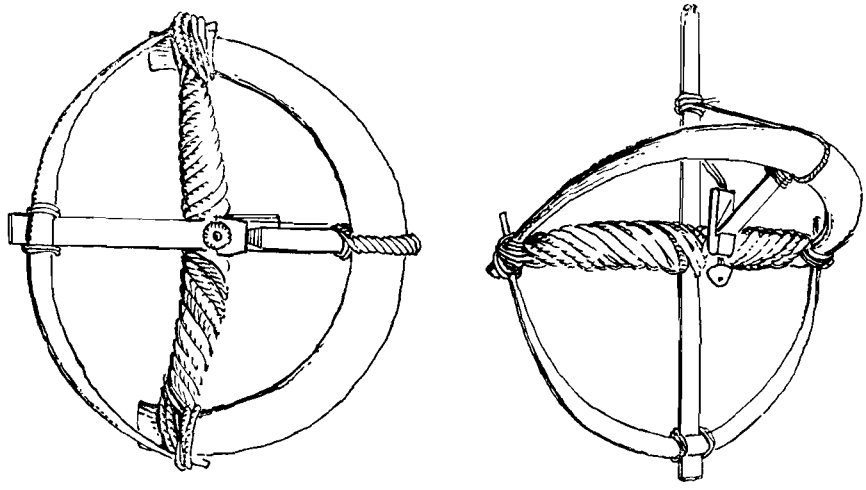
The various kinds of arrows. The first three are called *Robdo* and the rest *Hario.*



The butt and the arrow-heads.



An archer.



The *Phatkia*. Alongside is another view of the same.

children, women observe fasts and make special vows to local deities of whom the mountain god Kasumar is the most important and predominent one. Abortion is looked down upon and is never practised in the village. The villagers are not certain as to the causes of still-birth and infant death. These are generally ascribed to misfortune or to the evil influence of some super-natural being.

65. When a woman conceives then also no ceremony is performed whether it be the first pregnancy or a subsequent one. The pregnant woman is not allowed to do hard labour after the fifth month of pregnancy nor is she permitted to go near a mahua, khakra, khejra, pipal or sam tree lest she may be affected by evil spirits which are supposed to reside in them.

Birth

66. At the time of birth the usual custom prevalent amongst most of the Hindu communities, of ringing a brass or a bronze plate when a male child is born and of the winnowing pan *(soopda)* when a female child is born, is commonly observed. A newly born babe and its mother are given goat's milk. The work of the midwife is done by the women of the neighbourhood. There is no trained or regular midwife in the village. After the birth of a child the umbilical cord *(meli)* of the infant is cut by a scythe or a sharp dagger, by the woman in attendance. Umbilical cord and the placenta are placed in an earthen pot and put in a deep hole dug by the sister of the woman's husband or in her absence by the sister of husband's father. The baby's mother is not allowed to go out of the house for twelve days, nor is she permitted to do anything. On the twelfth day the woman who has attended at the time of delivery and on subsequent days, dresses the infant after giving it a bath and ties a red or blue string around its waist. Food is then distributed amongst five women, five boys and five girls. The odd number five is considered auspicious by the villagers. The mother of the newly born child is not given salt or chillies. She is fed on bread of wheat and porridge with milk. She is also given ghee in her food according to the economic circumstances of the household.

67. On the first Holi after the birth of the first child, whether it be a male or a female, the maternal uncle of the child brings some clothes, toys etc. for the baby. A feast is also given on that occasion. A daughter is not unwelcome to the family as she brings bride-price; but it is the birth of a son which is a matter of joy and happiness because he perpetuates the progeny.

Name giving ceremony

68. No special ceremony is observed when a name is given to a newly born child. The name is proposed by the father or the mother of the child or some relative when it is about an year old. The children are named after the week days on which they are born or according to the special days of the month such as Akha Teej or the Purnima on which the birth takes place or according to the complexion of the child or the names of grain or some other special consideration such as the continuity in birth of daughters or where the first issue is a male child.

69. The following names are given according to the days on which a birth takes place :

Day	*Male child*	*Female child*
Monday	Homla	Homli
	Homija	Heeman
	Hamji	Havli
	Heema	
Tuesday	Mangla	Mangli
	Manglia	Mangudi
	Mango	Metan
		Malu
Wednesday	Badhia	Baddi
	Barji	Baduri
	Bhalji	Bijli
	Gajhing	
Thursday	Vesta	Vesti
	Vesia	Jobhi
	Vagji	Velan
	Vagta	Vesan
		Jabri
Friday	Hakra	Hakri
	Hakria	
Saturday	Thavra	Thavri
	Thavaria	

Sunday	Deeta	Deetu
	Deepa	Deepan
	Devlo	Devli
	Dheera	Dheeran
Poornima	Poona	Pooni
	Poonja	Poonji
	Pemlo	Pemli
Doj	Beejia	Beeju or Beejan
Teej	Teejia	Teeju or Teejan
Hal Shashthi	Hamji	Hamli

70. If the child is of black complexion it is given the name of Kalia, Kalu or Kali. If it is of fair complexion it is named Bhuria, Bhuri etc. Sometimes contrary names are given with a view to save the child from the evil eye. Children who suffer from rickets are given the name of Hadia or Hadi. If the child is the proud possessor of profuse hair on the head it is named Babaria, Jhuntra or Babri or Jheetri.

71. Names given to signify the grains are Kodra, Kodri, Hamla, Hamli, Koori and Batti. If the prosperity of the house increases after the birth of a child, it is given the name Deepa or Deepan.

72. The first child is named as Jeewa, Amra, Jeevi, Jeevni etc. wishing the child a long life. If a number of girls are born one after the other the last one is named Etri, meaning enough and no more. Still if another daughter is born she is named Bhooli, meaning thereby that she was born by mistake, instead of a son. Even after this if a daughter comes she is named Bhoondi, meaning ugly. If the first few children die one after another then the one born after three or four pregnancies is named Kachru, Kachra, Kacharia, Kachri etc. with an idea that by giving it such abhorrent name it's life would be prolonged. Sometimes name like that of Rajputs is given e. g. Rameng, Ramhing, Rahming, which stand for the common name Ramsingh; and Arhing for Arisingh.

Marriage

73. The Bhils marry for social as well as economic reasons. Marriage increases progeny and a wife adds to the number of workers in the family. For economic reasons sometimes Bhils indulge in polygyny. In Khajoora proper there are at present two cases of polygyny. One of the Bhils got himself married a second time because of economic reasons. He was finding it diffiicult to cope with his agricultural work with one wife and so he married another. The second case appears to have been due to the force of circumstances. The sister-in-law of one of the Bhils got widowed and she fell in love with the husband of her younger sister and consequently the man went through another marriage with the widow.

74. Bhils are exogamous in respect of clans and endogamous in respect of tribe. Marriage cannot take place in the clan of the father. One can, however, marry in the clan of the mother provided, the sub-clan is different and the bride belongs to another village. Relations among the clan of the mother are, however, looked on with disfavour and are avoided as far as possible.

75. The following types of marriages are current among the Bhils of Khajoora :

1. *Hadi* 2. *Hamatia* or *Atta-satta*
3. *Ghar-jamai* 4. Elopement
5. *Nata*

The number of cases covered by each type are given in the following tables. It is to be noted that the figures given in these tables include widowers and widows also.

Types of marriages performed in first and subsequent marriages

Type of marriage	Males			Females		
	1st marriage	2nd marriage	3rd marriage	1st marriage	2nd marriage	3rd marriage
Hadi	28	–	–	35	–	–
Hamatia	2	–	–	2	–	–
Ghar-jamai	2	–	–	3	–	–
Elopement	8	–	–	6	–	–
Nata	3	3	1	4	4	–
Total	43	3	1	50	4	–

Ages of persons performing different types of marriages

Age groups	Males						Females					
	Total	Hadi	Hamatia	Nata	Elopement	Ghar-jamai	Total	Hadi	Hamatia	Nata	Elopement	Ghar-jamai
All ages	43	28	2	3	8	2	50	35	2	4	6	3
0 - 14	-	-	-	-	-	-	-	-	-	-	-	-
15 - 19	3	2	-	-	1	-	4	3	-	-	1	-
20 - 24	5	3	1	-	1	-	10	5	2	-	2	1
25 - 29	10	6	1	-	1	2	10	8	-	-	1	1
30 - 34	7	6	-	-	1	-	5	5	-	-	-	-
35 - 39	4	4	-	-	-	-	1	1	-	-	-	-
40 - 44	1	1	-	-	-	-	7	4	-	3	-	-
45 - 49	6	3	-	1	2	-	5	1	-	1	2	1
50 - 54	5	3	-	1	1	-	3	3	-	-	-	-
55 - 59	1	-	-	-	1	-	2	2	-	-	-	-
60 - 64	1	-	-	1	-	-	1	1	-	-	-	-
65 - 69	-	-	-	-	-	-	1	1	-	-	-	-
70 and over	-	-	-	-	-	-	1	1	-	-	-	-
Age not stated	-	-	-	-	-	-	-	-	-	-	-	-

76. The first type of marriage is the commonest form called *hadi*. It is settled by the parents of the bridegroom and the bride on payment of a bride-price called *dapa*. The value of bride-price formerly used to vary from Rs. 60.00 to Rs.100.00 but during the last decade it has risen tremendously. The usual bride-price at present ranges between Rs. 400.00 to Rs.600.00. At times it is as big as Rs. 1000.00. Child marriages are not in vogue in Khajoora. The usual age for marriage of a boy is 16 to 22 and in the case of a girl 14 to 16. A table showing the civil condition (never married, married, widowed, separated, divorced) in different age groups amongst the Bhils and Gasas of the village will be found in chapter IV. The number of marriages that have taken place in different quinquennial periods in different age groups is, however, given bolow :

Age groups	Males			Females		
	1st marriage	2nd marriage	3rd marriage	1st marriage	2nd marriage	3rd marriage
All ages	43	3	1	50	4	-
0 - 9	-	-	-	-	-	-
10 - 14	4	-	-	15	-	-
15 - 19	29	1	-	34	1	-
20 - 24	8	-	-	1	1	-
25 - 29	2	1	-	-	1	-
30 - 34	-	-	1	-	1	-
35 - 39	-	1	-	-	-	-
40 and over	-	-	-	-	-	-
Age not stated	-	-	-	-	-	-

It is the parents of the boy who search for a suitable girl for their son. When some likely girl is found a mediator is sent to ascertain the reaction of the parents of the girl. If the latter agree, further ceremony is arranged.

77. The boy's father goes to the house of the girl accompanied by five or six persons of the village and presents a sum of Rs. 5.00 in cash and some money for the purchase of liquor which the members of both the parties present on this occasion enjoy. This ceremony is called *aukhara* (proposal for marriage).

78. On acceptance of the proposal by the girl's father, a day is fixed for *sagai* (betrothal).

On the day so fixed, the father of the boy accompanied by his relatives goes to the girl's house and presents Rs. 100.00 along with some additional amount for the purchase of liquor which they drink and fix up the date for *haldi* ceremony and the marriage ceremony. Turmeric is mixed with sesamum oil and maize flour and the paste so prepared is applied to the body of the bridegroom and the bride. This ceremony of *haldi* is performed by the sisters every day till the marriage takes place. The bridegroom is given a sword in his hand which henceforth becomes his inseparable companion. till the marriage ceremonies are over. This is meant to save him from the danger apprehended from evil spirits. A red thread is also tied to the wrists of the bridegroom and the bride. At the time of anointment of body with *haldi* (turmeric) women of the family sing songs to the accompaniment of beating of the drum.

कौण सी इणी माता, नै कौण सो इणो बाप ।
हीरा मायाँ इणी माता, नै नरजी इणो बाप ।।

" Who is the mother of the bridegroom (or bride) ? Who is his (or her) father ? Heera is the mother and Narji is the father." The names of other relatives are recited turn by turn.

हलदी तैं मालै बढ़ै, हमलायां बढ़ै राज ।
हलदी तैं घाटूलाँ, पीसाड़्यां बढ़ै राज ।
हलदी पासैं तैं बांटां कड़ै, घोलायां बड़ा राज ।
हलदी तैं ताकड़ियां, तोलायां बड़ा राज ।
हलदी तो रुपये नी पांसेर, रुपायाँ बड़ा राज ।

"*Haldi* increases the beauty by massage, but the extent of *Raj* (State) will increase by proper checking. By continuous grinding *haldi* will be reduced to a fine powder and will decrease in volume but it is by the use of rod that the kingdom will increase. By mixing up the ingredients turmeric will decrease but by mixing up the kingdom with adjoining territories it will increase. Turmeric will decrease if it is weighed again and again but proper weighing i.e. constant supervision will increase the territory of the State. The turmeric is valued at five seers a rupee but there can be no estimate of the wealth of a kingdom." After the initiation of the *haldi* ceremony the bridegroom and the bride are required to sleep on bamboo carpets on the ground. They are not allowed to sleep on cots till the marriage ceremony is over.

79. A day or two before the date fixed for the marriage, the bridegroom and the bride are bedecked with such ornaments as the family may possess. The wearing of five *kaslas* on each hand is, however, incumbent in the case of the bride. From the day of first anointment of the body with *haldi* upto the day fixed for the marriage, the women of the household sing songs and take part in dances during the nights. All the girls of the neighbourhood, be they married or unmarried, assemble at the house of the bride or the bridegroom and singing and dancing goes on till late in the night. One such song is given below :

हे रसिया केवानो है लाडो नैं रसिया हे ।
हे रसिया मइड़ा नो लाडो नैं रसिया हे ।
हे रसिया केवानी है लाडी नैं रसिया हे ।
हे रसिया कटारा नी कंया नैं रसिया हे ।
हे रसिया केवानो है भाणजो नैं रसिया हे ।
हे रसिया डामोरां नो भाणजो नैं रसिया हे ।

"O *Rasia,* to which clan does the *Lada* (bridegroom) belong ? The bridegroom is of the Maida clan. Of which clan is the bride ? She is of the Katara clan. To which clan the groom is related as its nephew i. e. which is the mother's side ? The bridegroom is the nephew of the Damor clan." Thus the song is prolonged wherein the clans of the various relations on the father's and the mother's side are defined. The bridegroom is designated as *Lada* and the bride as *Ladi.*

80. A day before the marriage the bridegroom's parents invite all the relatives and friends to their house for *nauta* ceremony. They assemble in the evening and each one of them presents a rupee to the father of the bridegroom. Liquor is served to all those present. The marriage party then organises itself into a procession which is known as *jan* and they go to the bride's house. They dress themselves in new clothes and proceed singing and dancing. Women also accompany the party.

81. The marriage party starts at night and arrives at the bride's place early next morning. The bride-price is paid by the father of the

bridegroom to the bride's father. The bridegroom is dressed in red garments and his head is bedecked by a *mor* (ceremonial head gear) by his sister and the sister's husband ties a coconut to the hilt of the sword with a red thread. The bridegroom puts on new shoes. In the afternoon the procession goes to the bride's house. A Dholi (drummer) beating the drum, goes ahead of the procession and the boys and girls dance and sing. They stop at a little distance from the bride's house and wait there till someone comes from inside to receive them. Some coins are placed in a brass pot and it is shaken near the ears of the bridegroom to make a tinkling sound. This is continued till the marriage ceremony is over and is meant to drive away the evil spirits, to keep the bridegroom awake and to attract the attention of neighbours towards him.

82. A man comes from inside the house to inform the *barat* (marriage party) that women are coming to take the groom inside. Shortly afterwards the bride's mother accompanied by other women follows and they take the groom inside. While doing so the bride's mother moves back a little to fold her hands and throws some rice again and again on the groom till they get inside. The face of the bride's mother is veiled with *odhni*. A small earthen lamp is lighted and put in a plate and the bride's mother waves it around the face of the bridegroom and again scatters rice over his head. The groom is then seated at a decorated place reserved for him. A coil of cloth is made by folding a sheet lengthwise and a *lota* full of water is placed on it. Another pot filled with water is then placed on the first pot. The right hands of the bride and the bridegroom are then joined and tied together with a piece of white cloth and then the couple goes round the *lotas* seven times. In the first four rounds it is the bride who leads while in the last three the groom leads. This serves as completion of the marriage ceremony. All the while the Dholi beats the drum vigorously and the women go on singing continuously. After the marriage ceremony is over the groom returns to the *janiwasa* (resting place for the bridegroom's party).

83. Next morning the groom is again invited to the bride's house where his sister-in-law applies turmeric paste to his face, hands and feet. The lady receives a rupee by way of present.

84. The bride and the bridegroom are then taken to a place where a small *ghoogri* (basket), a *hario*, five pieces of *haldi* and one paisa lie hidden under a heap of cow-dung. The bride throws away five basketfuls of cow-dung after moving it over the head of the bridegroom. Similarly, the bridegroom takes an equal number of cow-dung baskets and throws them away after waving over the head of the bride. Then the bridegroom and the bride search for the *hario* and the *ghoogri* respeetively. The women then sing : -

लाडा ने हरियो मलै रे, लाडो हरियो रमै है रे ।
लाडी ने घूघरी मलै रे, लाडी दरियो दरै है रे ।।

"The bride-groom finds the *hario* and he is playing with it. The bride has found *ghoogri* and she is grinding *dalia*."

85. The bridegroom's party then returns to the village with the bride. There the bride is received by her mother-in-law at her threshold. Songs are sung which continue all the day long and also during the night. One of the songs is given below :

मड़िया बेटा नै घेर में ले आओ, मड़िया हूरी तूरी ।
मड़िया बेटा नै गोल गूटी आलो, मड़िया हूरी तूरी ।
मड़िया बेटा नै दरना दली आलो, मड़िया हूरी तूरी ।
मड़िया बेटा नै रोटला दली आलो, मड़िया हूरी तूरी ।
मडिया बेटा नै घेर में ले आओ, मड़िया हूरी तूरी ।
मड़िया बेटा नै बहियां रलि जाय, मड़िया हूरी तूरी ।
मड़िया बेटा नै हुआड़ो देओ रे, मड़िया हूरी तूरी ।
मड़िया बेटा नै घेर में ले आओ, मड़िया हूरी तूरी ।

"Bring the bridegroom Madia inside the decorated house. Give him *gol guti* (cold drink). Give him *dalia*. Give him *rotla*. Bring him inside the house. Give him a heap of cow-dung, and let him in the house and let him sleep."

86. The next day, the bride serves water to all persons who assemble at the bridegroom's house and they give presents to her which consist mainly of cash, coconuts and dresses etc.

87. The second type of marriage is *hamatia* or *atta-satta* meaning exchange of sisters by their brothers to take them as wives. Naturally the question of bride-price does not arise in such cases. In case the girl dies or runs away with someone else, the aggrieved person may induce his sister to leave her husband and thereby help him in obtaining another wife by exchange. No instance of this type, however, came to notice in Khajoora at the time of investigation.

88. The third type of marriage is called *ghar-jamai* marriage. In Khajoora, marriage by service is taken as synonymous with *ghar-jamai* marriage. There is no doubt that the term *ghar-jamai* is being loosely used here but the period of service during which the son-in-law stays at his father-in-law's house is supposed to give him the special status of *ghar-jamai.* It is usual in this type of marriage that the bridegroom serves in the household of his father-in-law for seven years and then gets married to his daughter. The father-in-law provides food and clothing. During this period the boy and the girl are not allowed even to talk. The marriage is generally performed three or four years before the period of service terminates. This was the case where a resident of Khajoora named Vagji kept his future son-in-law and married his daughter to him after four years. He continued to stay at his father-in-law's house where a son and a daughter were born of the marriage. The son-in-law in such case may stay on at his father-in-law's house even after the term of seven years is over. He is given some fields to till. If, however, he wants to go he is given some cattle heads, clothes and ornaments when he takes leave and returns to his own house with his wife. Such cases are not uncommon in the village.

89. Marriage by elopement takes place when the boy and the girl fall in love and run away together or the girl is abducted by the boy. In such cases the participants and the family of the boy have to pay the bride-price. In case they refuse to do so the girl is returned to her father's family and a penalty is imposed on the boy by the Tribal Panchayat which may vary from Rs. 50.00 to Rs. 500.00. When an unmarried girl runs away, all the ceremonies common in regular marriage have got to be performed on return, after fixing up the bride-price. If, however, a married woman runs away with her paramour no such ceremony is performed. It is at the fairs that such elopements take place.

90. *Nata* marriage is performed with a widow or with a woman already married to someone else. In such marriage no ceremonies are performed. In case of a widow *dapa* (bride-price) is less and is paid to the girl's father. In case of a runaway woman compensation has to be paid to the former husband and the amount of such compensation is more than the bride-price which the former husband paid to his father-in-law. Naturally, the penalty for disturbing the family life should be heavier than the bride-price originally paid at the time of the first marriage. The only ceremony which is observed in a *nata* marriage is that the woman brings a pitcher of water from the village pond or well to the house of the person desirous of marrying her. She is received by the man who takes the pitcher from her head and goes inside by the main gate. The woman, however, enters the house by breaking the side wall. Only a duly married woman is entitled to enter the house from the main gate. A marriage with full ceremonies is solemnized with a girl only once in her life-time. Marriage afterwards is necessarily a *nata* marriage.

91. Cases of divorce are not frequent in the village. Whenever there is continuous friction between the husband and the wife and the condition becomes intolerable either the woman runs away to her parents' home or with someone else. If, however, a person is desirous of divorcing his wife he tears of her *odhni* lengthwise. If, however, the garment is torn breadthwise the case goes before the Tribal Panchayat. The Pachayat then gives due consideration to all the circumstances and if rapprochement between the husband and the wife is considered impracticable the woman is allowed to leave the person and go her own way.

Death

92. Dead bodies are cremated except in the case of those who die in infancy or of small pox or leprosy, in which case they are buried. If a woman dies after the fifth month in pregnancy the



Vagji (first from the right) and his son-in-law with a necklace. In the centre is the village headman (*Tadvi*) Bhura Rat.

foetus is taken out of the womb by the husband and cremated along with the dead body of the mother. If the husband of the woman is not present this is done by some near relative.

93. When a person dies the body is first given a bath and dressed in new clothes. A *tarkhati*, of the shape of a ladder, is made by tying seven small pieces of bamboo, each about half a metre in length, to two bamboos which are about two and a half metres long. Some leaves of dhak or of some other tree are spread over the ladder and the dead body is placed on it. A shroud made of four and a half metres cloth is spread over it after putting a silver coin or a small piece of silver in the deceased person's mouth. The corpse is then tied to the ladder with a string. A ball of flour and a copper coin is placed near the right shoulder. In the case of male white cloth is used for shroud, while in that of female it is red. Water is now sprinkled on the dead body with a small twig of jamba tree and then it is borne to the cremation ground. The eldest son carries an earthen pot with fire. When the procession has covered about half the distance they halt under a tree, tear off a piece of the shroud and tie it to the tree. When the party arrives at the cremation ground a platform of dry wood is made which serves as funeral pyre and the dead body is placed on it. The fire is then applied to the funeral pyre by the eldest son of the deceased and in his absence by the nearest relative. After cremation, the persons attending it take a bath in the pond and return to the dead man's house from whence they disperse and go home. The next day, water is sprinkled over the ashes and they are collected and thrown away in the stream. Rest of the ashes are washed away by rain in course of time. On the twelfth day the *barah* ceremony is performed, when porridge of maize, pulse, rice, and *rabdi* are prepared and served to all those present.

94. On Kartik Krishna Chaturdashi (fourteenth day of the dark half of the month of Kartik) the members of the family of the deceased go to the village pond along with their relatives, Four bamboo pieces of the length of about sixty centimetres and four wooden sticks of similar length are brought to the pond and a *dagla* is made out of them. A cow-dung cake of twenty five to thirty cms. diametre is also taken to the pond. A lighted earthen lamp is placed on the cake and is slipped in the pond. Cooked rice, porridge of maize and pulse are served to those present. When they have eaten, they make a peculiar whistling sound and return home. The *dagla* is a symbolic representation of the house. Women do not accompany either the funeral procession or the ceremony performed on Kartik Krishna Chaturdashi.

95. On the following festivals of Holi and Dewali the women of the family of the deceased cry aloud early in the morning in rememberance of the dead person. This is to show their attachment to the deceased and they refrain from celebrating the festival, but this is done only once after the death.

CHAPTER III

ECONOMY

Growth of population

The population of Khajoora was as follows at the last three Censuses :

Year	*Persons*	*Males*	*Females*
1941	209	108	101
1951	158	71	87
1961	206	103	103

As compared to the Census figures of 1951 there has been an increase in the population of the village by 48. In the year 1951 there were 71 males and 87 females as against 103 males and 103 females in 1961. The total population of the village in the year 1941 was, however, 209. In the Census Report of 1951 it has been stated that "no famine ever occured during the last one decade. Of course, damage to some extent has been caused to standing crops and residential houses, due to recent heavy rains." The probable cause of decrease of population during 1951 might have been the temporary emigration of the villagers due to the aforesaid heavy rains. They having returned to the village after the trouble was over, the population in 1961 is almost the same as it was in the year 1941 but some households do not appear to have returned to the village at all.

Livelihood classes

97. In the Census of 1951 the population of the village was tabulated under 8 heads of livelihood classes. In that year the total number of persons in Khajoora was 158 out of whom 154 were placed in category I (cultivators of land wholly or mainly owned and their dependents), 1 in the category IV (non-cultivating owners of land; agricultural rent receivers and their dependents) and the remaining 3 under category VIII (other services and miscellaneous sources). According to the new classification of population by industrial categories, adopted for the Census 1961, the total population of Khajoora can be categorised only under two heads, namely, I (cultivators) numbering 201 and the remaining 5 under category IX (other services). Agriculture and forestry are the main economic resources. Animal husbandry is also resorted to, though the income derived from this source is very meagre. The Bhils supplement their food during the rains by catching fish. Only the household of the Gasa depends for its livelihood more on basketry than on agriculture.

Agriculture

98. The total area of the village as ascertained from the revenue records is 2450.11 acres, the break up of which is as follows :

		Area in acres
(a) Forest		1475.50
(b) Uncultivable land		32.26
(i) Land utilised for purposes other than agriculture	1.67	
(ii) Waste land	30.59	
(c) Other uncultivable land		517.96
(i) Pasture	194.58	
(ii) Trees	–	
(iii) *Banjar*	323.38	
(d) Fallow land		134.40
(i) Uncultivated for 1 year	129.72	
(ii) Other fallow land	4.68	
(e) Cultivated land		289.99
(i) Irrigated	–	
(ii) Unirrigated	289.99	
Total		2450.11

The forest area of 1475.50 acres falls in the category of protected forest, the control of which is in the hands of the Forest Department since the year 1916. Similar is the case with the *banjar* land and pasture which are under the control of the Revenue Department. The management of the pasture land has, however, been transferred to the Panchayat under the recent scheme of democratic decentralization of administration.

99. The following figures, given in the table, show the extent of the holdings of land on the basis of the number of members of the family :

No. of persons	Total No. of households	Acres					
		2.5–4.9	5.0–7.4	7.5–9.9	10.0–12.4	12.5–14.9	15.0–29.0
1	1	–	1	–	–	–	–
2	4	1	–	1	–	1	1
3 - 5	14	2	2	4	2	2	2
6 - 10	12	–	2	3	–	1	6
11 and over	4	–	–	–	–	1	3
Total	35	3	5	8	2	5	12

From the above data it appears that 12 households own land between 15 and 29 acres, and 8 households own land between 7.5 and 9.9 acres. The minimum holding is 2.5 acres.

100. All the households of the village own land, the average holding being 7.11 acres. The average holding of the 8 households possessing land outside the village apart from that held by them in the village is 10.77 acres. Pasture land is common for all the villagers and its use is not restricted. The village people have equal rights for grazing their animals in the pasture land. The villagers being agriculturists and residents of hilly tract are entitled to obtain timber for house building from the village forest, free of charge.

101. It has already been stated that the village was on 10 years lease to Damla Rat from the period 1914 to 1924 for which an annual rent of Rs. 101.00 was paid by him to the Chief of Kushalgarh. The lease was, however, terminated before its expiry, during the year 1918, when the settlement was made and the following rates of rent were fixed :

Type of land	Rate of revenue for the land actually under cultivation at the time of settlement	Rate of revenue for the cultivable land not under actual cultivation at the time of settlement
	(In rupees per acre)	
Kali Parat	0.62	0.44
Barani Parat	0.44	0.37
Badri Parat	0.25	0.19

The revenue is collected according to the rates then fixed, even now. The cancellation of lease granted to Damla Rat at the time of settlement during the year 1918, however, did not cause any complication. He had no grievance in the matters because formerly he was required to pay the lease money of Rs. 101.00 per annum irrespective of the fact whether he was able to collect that much of amount from sub-tenants or not. The settlement having been made Damla Rat became the Lambardar. He got a share of the land revenue by way of commission at the rate of five percent and was saved from the responsibility of paying the lease money. The village, after the settlement, came under *khalsa* (land owned by the state). The Chief of Kushalgarh enjoyed the privileges of a petty ruling Chief and with the merger of sixteen princely states in the bigger state of the former Rajasthan, which came into being in April, 1948, Kushalagarh also was integrated with it and the Chief got his fixed privy purse. Khajoora passed on like other *khalsa* villages in the Chiefship to the State Government. Thus the position that emerged as a result of the settlement of land revenue in the year 1918 continues upto the present day without the least change in it. All the tenants who then cultivated land received the *khatedari* (occupancy) rights leaving no sub-tenants in the village.

102. The main crop is *kharif*. Maize, rice, kodra *(Paspolum serobriculatum)*, *til* (sesamum) hemp and cotton are the major produce of this

crop. Agricultural operations begin with the start of rains from mid-July to mid-August and are over in November by Dewali.

103. The maize crop is sown by means of a seed-drill known as *pindni*. 11.6 kgms. of seed is required per acre of land and the yield is 3.75 quintals per acre. Kodra is sown by broadcasting and 9.3 kgms. of seed is sown per acre and the yield is about three quintals per acre.

104. Paddy is also sown by broadcasting. 45 kgms. of seed is required per acre and the yield is 2.25 quintals per acre. *Til* is also sown by broadcasting. 4.6 kgms. of seed is required per acre and the yield is about one and a half quintals per acre.

105. The local term for ploughing is *orna* and that for broadcasting *bavna*. In case of paddy the term for broadcasting is *halna*.

106. Only one crop is generally sown. The fields lie fallow for a pretty long time and the fertility of the soil is, therefore, sufficiently restored and the villagers are not required to worry regarding the rotation of crops.

107. There is, however, rotation of land for cultivation. Some fields previously sown are allowed to lie fallow and take rest and others which have rested are cultivated. There is, therefore, rotation of soil but not of crops.

108. The following tables give information regarding the area of the *kharif* and *rabi* crops sown in the village during the years 1958-59 to 1962-63 :

Area (in acres) under kharif crop

Crop	1958-59	1959-60	1960-61	1961-62	1962-63
Paddy	34.00	65.07	100.30	109.71	85.07
Maize	112.74	123.43	108.10	187.67	120.77
Jowar	0.60	-	-	-	-
Kodra°	4.71	7.25	9.08	-	4.18
Batti°	0.50	-	-	-	-
Bhadli°	4.90	-	-	4.94	-
Hamli°	-	5.34	1.00	34.81	-
Black kly (Urad)	2.00	4.92	1.57	1.15	1.40
Arhar	-	-	-	0.06	0.50
Sugar cane	-	-	0.42	-	-
Sesamum	15.29	8.09	8.28	24.46	9.57
Groundnut	3.86	6.80	0.16	0.66	9.18
Chillies	0.80	0.67	-	1.26	1.10
Cotton	13.20	9.32	16.80	16.76	22.50
Hemp	3.30	2.56	3.06	4.16	2.60
Lady finger	0.50	-	-	1.00	1.56
Tobacco	-	0.61	-	0.43	-
Total	196.40	234.06	248.77	387.07	258.43

° Smaller millets.

Area (in acres) under rabi crop

Crop	1958-59	1959-60	1960-61	1961-62	1962-63
Wheat	16.42	46.36	-	28.34	13.76
Gram	60.11	117.90	-	88.25	76.67
Batla$	-	0.40	-	-	-
Arni†	-	1.30	-	1.00	-
Total	76.53	165.96	-	117.59	90.43

$ Mixture of pulses. † A kind of pulse.

Manure

109. Dry cowdung is used by the villagers for manure. It is directly spread in the fields and takes quite a long time to decompose. The Block authorities have advised the villagers not to use dry cowdung as manure but to prepare manure by digging manure pits and letting the refuse material and leaves to decompose. The people are gradually taking to this method but their inclination is to go on following the traditional method. The chemical fertilisers are not in vogue. Once such manure was used in the village and the crop was spoiled for want of proper irrigation. The villagers have, since then been prejudiced against the use of such manure.

Irrigation

110. People depend on rains for their crops. There are no wells which could be put to use for the purpose of irrigation. Five wells were dug during the past few years but the land being rocky they do not yield sufficient quantity of water even for drinking purposes.

Agricultural implements

111. There are fortynine ploughs and fourteen bullock carts in the village. Plough, leveller, *danglo*, the instrument for covering the seeds with earth after broadcasting, *pindni*, the instrument for sowing seeds, and *dantudo* (scythe) are the implements used for agricultural operations. Improved agricultural instruments have not found access to this region.

Plough : It consists of a wooden body known as *al* in which there are two bores, one near the middle, in which the beam is fixed and another at the lower end, where an iron shoe is fixed. The bores are known as *vey*, the beam as *aal* and the iron shoe as *kau*. The shoe rests on a triangular wooden piece called *saudo*. The beam and the shoe are fitted in the bores tightly with the help of wooden splinters called *phani*. The bore in which the beam is fixed is called *aal khudvo walo vey*. On the upper part of the body, which acts as the handle, is attached a wooden piece at right angles to it and is known as *khili* and serves as an aid for lifting and pressing the shoe. A notch is cut on the upper part of the handle leaving a small thin end or else by attaching a separate wooden piece, a similar structure is made. It is called *saro*.

Danglo : It consists of a semicircular thick wooden body called *danglo* at the centre of the upper side of which is attached a wooden handle called *nejyo*. On the lower side of the body are attached two wooden pieces called *data* to which iron shoes are attached. In the middle portion are fixed two long wooden rods called *dandia* which act as beam. It is used for turning the earth after broadcasting the seeds.

Pindni : It is a funnel shaped aid consisting of a bamboo piece of about one and a quarter metres length one end of which is split into many strips and then all of these are tied in the shape of a funnel and the other end is cut in a slanting direction. It is tied at the back of the body of the plough in a vertical position with the split end upwards. It is used for sowing the seeds.

Scythe : It consists of a crescent shaped iron blade with a sharp interior edge and a thick outer edge and its lower end is fitted into a wooden handle which acts as a grip. The lower portion of the handle is somewhat raised which prevents it from slipping out of the hand.

Trends of changes

112. The village has not experienced any change in the pattern of its life as a reasult of any new reforms. No land reforms have taken place nor any improvement in land effected so far. As a matter of fact no industry has been opened in this area so as to influence the traditional life of the villagers. The construction of road from Khajoora to Kushalgarh has facilitated transport of goods between Kushalgarh and the village. Marketing facilities remain the same as they were. People have to go to Kushalgarh for the disposal of their surplus produce or for obtaining the necessities of daily life. The main source of finance are the money-lenders residing in Kushalgarh some of whom are Banias and some Muslim Bohras.

113. Whenever there is a surplus of produce with the cultivators they take it to Kushalgarh for disposal. There is no scope for intervention of

middlemen in the disposal of the agricultural produce due to the difficulty of transport. The hire charges for a cart carrying a load of about seven and a half quintals being nearabout Rs. 14.00, it becomes altogether uneconomical for the tradesmen to go to the village and bring grain from there. When the villagers take it to Kushalgarh the question of transport charges does not worry the buyer. As businessmen are not interested in buying agricultural surplus produce in the village the question of forward buying does not also arise.

114. None of the households has changed its traditional occupation. As a matter of fact there has been no cause for any change and the old pattern continues. The following table gives the statistics in various age groups of persons engaged in agricultural operations primarily and those engaged primarily in basket making along with agriculture as subsidiary occupation :

Age groups	Primary occupation–Agriculture			Primary occupation–Basketry		
	Persons	Males	Females	Persons	Males	Females
All ages	142	72	70	5	3	2
0 - 14	38	19	19	-	-	-
15 - 34	67	36	31	4	2	2
35 - 59	34	16	18	1	1	-
60 and over	3	1	2	-	-	-
Age not stated	-	-	-	-	-	-

Out of the total number of workers, 142 (72 males and 70 females) are engaged in agriculture. The rest 5 (3 males and 2 females) are engaged mainly in basketry. They resort to agriculture only as a subsidiary occupation. Non-workers are all from the age group 0–14 excepting one whose age is above 60. The latter is unable to work on account of his old age and infirmity.

Organisation of man power

115. Life in the village is very hard. Each member of the family has got to work to the utmost in order to earn a living. The households can not depend on the income of any one member of the family for their support. The villagers rise early in the morning and work from dawn to dusk. Women cleanse the houses and the cattle sheds, grind corn and then cook their meals. Children of the age of about seven take the cattle to the pond for drinking water. They are then milked. All the members of the household then take their breakfast and set off for the day's work. Small children play or indulge in childlike activities near the fields where their parents work. The Children of ages between 6 to 10 years take the cattle to the jungle for grazing. At noon they return home with the cattle and then go to deliver food to their parents in the fields. They then go to the jungle, look after the cattle and return home in the evening. The chidren of ages between 10 to 15 years help their parents in their work. Boys go to the fields, assist the elders in making ropes, mats and baskets, bring wood from the jungle and do other sundry jobs. The girls look after the household affairs and work in the fields.

116. Agricultural operations occupy the first attention of all the family members. Whenever necessary, they seek assistance from other villagers on reciprocal basis. At the time of harvest they retain some grain of the best type for seeds. If they fail to reserve seed it has to be procured from shop-keepers at Kushalgarh or Kotra. The agricultural produce is stored in the big bamboo baskets in the huts and is utilised for the family use from day to day. If there is any surplus they take it to Kushalgarh and sell it there.

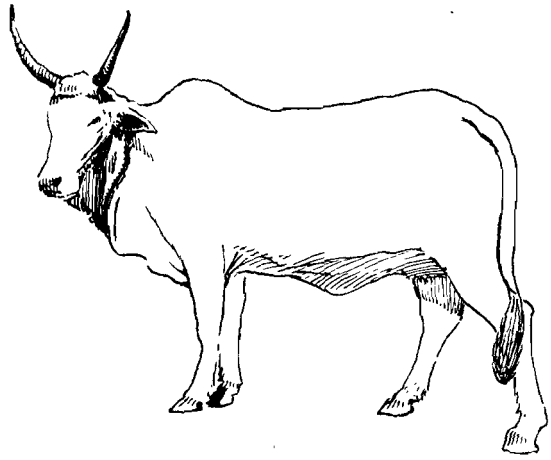
Animal husbandry

117. The villagers supplement their income by having recourse to animal husbandry but the income from this source is meagre.

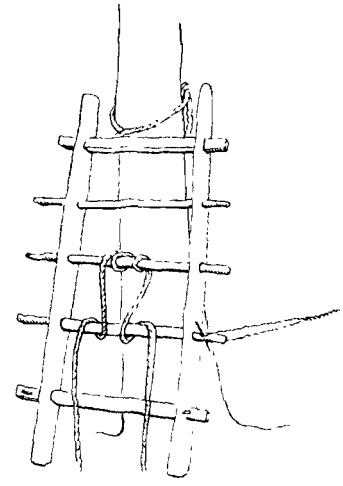
118. The following table gives the data regarding the animal wealth, poultry, ploughs and carts of the village for the period from 1958-59 to 1962-63 :



A Bhil cultivator in his typical dress. In the background is a bullock cart with solid wooden wheels. A few baskets, called *changeri* or *ghoogri*, *topli* and *topla*, are seen in the foreground.



A Malvi cow. Cattle of this breed are hardy and considered useful for ploughing in hard soils and as beasts of burden in hilly tracts of the region.



The *Rantio* - instrument for making ropes.

Cattle	1958-59	1959-60	1960-61	1961-62	1962-63
Bulls	4	-	-	-	-
Bullocks above three years	121	109	107	121	122
Cows above three years	69	71	89	69	69
He-calves	28	51	44	28	28
She-calves	36	48	31	36	36
Total	254	279	271	254	255
Buffaloes above three years	37	34	34	37	37
He-calves	13	3	11	13	13
She-calves	12	18	18	12	12
Total	62	55	63	62	62
Goats	41	48	41	41	41
Horses	3	2	3	3	3
Donkeys	8	11	10	9	9
Cocks and hens	33	25	13	33	22
Ploughs	54	48	49	54	51
Carts	17	14	14	15	16

119. The cattle yield very little milk. The village people totally depend on the pasture land for feeding them and do not give them any fodder at their houses. The cattle are of the Malvi breed. A cow yields on an average half a litre of milk per day and a buffalo one litre. An ordinary goat gives as much milk as a cow. The cows and the buffaloes are dry for almost five to six months in a year. The villagers mix goat's milk with that of cow's and buffalo's and prepare ghee which is sold at Kushalgarh.

Fishing

120. During the rainy season the villagers catch fish with the help of a net which is known as *jhampo jal*. It consists of a U-shaped bamboo frame at the end of which a net of conical shape is attached and resembles the net which is used for catching butterflies, the only difference being that the butterfly net is circular in shape while the *jhampo* net is semi-circular at the mouth. A person dips the net into the water and carries it against the flow. The fish are entrapped and are taken out. The villagers consume fish themselves and do not sell them.

Forestry

121. Forestry plays an important role in the economy of the village. More than half of the village area is covered by forest. Villagers get their supply of wood and fuel from the jungle. During the cold days of winter the poor villagers who have very little to clothe themselves have to depend on burning faggots to keep themselves warm. They collect grass, leaves and small dried up plants for feeding their cattle in times of scarcity. Timber is used for the construction of *tapras* and *daglas*. Bamboo is needed for construction of the roofs, matting of walls for the huts and the baskets. It is also utilised for making bows and arrows. A swing called *heensio* is also prepared from bamboo. It is thus evident that bamboo is of utmost importance in the economic life of the villagers. The Gasas also depend mostly on bamboo for their livelihood. As to the items of minor forest produce declared under the Indian Forest Act of 1927, the following articles are available in the village forest :

(a) Gum of khair, dhav and kadai trees
(b) Dholi moosli
(c) Doli (seeds of mahua)
(d) Lac
(e) Honey
(f) Wax

These are sold by the villagers to recognised contractors. Honey brings about Rs. 2.00 per kilogram and gum Re. 1.00 per kilogram. The usual income from this source varies from fifty paise to one rupee per day. Timru (*Diaspyros melenorylon)* fruit also grows in the forest and people collect it and eat it with great relish.

Village industry

122. The only industry in the village is that of basket making. The Gasas make the baskets of bamboo for the use of the village people and are paid by them generally in kind at the time of harvest, but baskets are also sold for ready cash. A Gasa gets hundred bamboos of the length of five and a half metres on payment of Rs. 6.25 from the Forest Department. The baskets are of four types :

i. *Changeri* or *ghoogri* : It is not provided with cover but is hollow and deep and is used for preservation of food. Four baskets are made out of one bamboo. One basket costs twenty to twentyfive paise. One man can prepare three baskets in a day.

ii. *Topli* : It is used for keeping rice and grain. Two *toplis* can be prepared out of one bamboo. One person can make three *toplis*, each one of which costs thirtyseven paise, in a day.

iii. *Topla* : It is of a larger size than *topli*. One and a half bamboos are required for making it. A man can prepare two *toplas* in a day. A *topla* costs fifty paise.

iv. *Hoopra* (winnowing fan) : It is used for separating husk from the grain. It requires three bamboos for making one *hoopra*. Only one *hoopra* can be prepared by a person in one day. It costs a rupee per piece.

123. *Tatis* (mattings) are made of bamboo and are used for sitting on ceremonial occasions, especially at the time of marriage, for the use of the bride and the bridegroom. One man can prepare three *tatis* in a day. Half a bamboo is required for one *tati*. A *tati* costs fifty paise. Bigger baskets for storing grains in the huts are made by the Bhils themselves.

124. The Bhils make ropes of hemp which they use for their own purposes. They do not sell them. Strings of hemp are prepared with the help of *takli* which is made of bamboo and wood and is locally called *tero*. Ropes are made from these strings with the help of *rantio*. This instrument consists of five horizontal wooden bars each usually about fortyfive centimetres long fixed horizontally at a distance of about thirty centimetres from each other in two vertical wooden sticks nearly a metre long. A string is so wound around the horizontal bars that each moves in the direction opposite to that of the other when the string is pulled. The string is held in both the hands at its ends and is pulled briskly through each of the bamboo pieces.

125. The Bhils prepare their own bows and the *robdo*. Shafts for the *hario* are made by Hargaras who live in the nearby villages. One shaft costs about six paise. The arrow-heads are made by blacksmiths at Kushalgarh. They cost from six paise to twentyfive paise per piece according to the size and quality of the iron used. The Bhils fix the arrow-heads to the shafts with the help of lac which is available in abundance in the jungle. A hole is made in the shaft of the arrow by piercing it with the pointed hind portion of the arrow-head. Some lac is then placed in it. The hind portion of the arrow-head is then heated in the fire and hafted in the shaft. The lac melts and the arrow-head is fixed firmly in the shaft. There is a smithy in the village Badla-ki-Rail at about three kilometres. The villagers of Khajoora have to go there for getting their requirements. Some villagers pay the blacksmith annually in grain, while others make payment in cash. When the articles required by them are prepared, the villagers have to assist the blacksmith in his work. A carpenter is also called from the nearby villages. He charges according to the nature of the work; otherwise his services are availed of on daily wage basis in which case he is given food and tobacco by his employer in addition to the wage which varies from Rs. 3.00 to Rs. 5.00 per day.

Commerce

126. Each villager has got a running account with the Mahajan or the Bohra at Kushalgarh. There is a grocer's shop at Kotra also, but people prefer to go to Kushalgarh. They sell their grain and ghee through their respective creditors. Other household things of daily use such as spices, cloth, etc. are obtained on cash payment from Kotra. Transactions are also held by barter.

Other occupations

127. The villagers sometimes earn some money by resorting to transport of goods in their carts from one place to another. They charge Rs 12.00 to Rs. 14.00 for about seven and a half quintals of load for taking it in a bullock cart from Khajoora to Kushalgarh, a distance of 16 kms.

Income

128. Each of the families residing in Khajoora is having an income of less than Rs. 80.00 per month. There is only one household in the income group Rs. 60-80. The remaining 34 households are having income below Rs. 60.00 per month as would appear from the following table :

Income groups	Total No. of households	Primary occupation		Subsidiary occupation		
		Cultivation	Industry	Cultivation	Dairy products	Other sources
1	2	3	4	5	6	7
Less than 20	7	7	-	-	5	7
20 - 30	8	8	-	-	6	7
30 - 40	11	10	1	1	10	8
40 - 60	8	8	-	-	8	8
60 - 80	1	1	-	-	1	1
Total	35	34	1	1	30	31

129. Each one of the persons residing in the village depends for his income on agriculture. Only five persons have industry as the primary source of livelihood. 192 persons of the village derive a part of their income from animal husbandry and 176 persons are such as supplement their income from other sources such as forestry. The position is summed up in the following table :

Income groups	Total No. of persons	No. of persons in various income groups drawing their income from			
		Cultivation	Industry	Dairy products	Other sources
1	2	3	4	5	6
Less than 20	27	27	-	24	27
20 - 30	33	33	-	27	30
30 - 40	71	71	5	66	44
40 - 60	62	62	-	62	62
60 - 80	13	13	-	13	13
Total	206	206	5	192	176

130. The average annual income of a family in Khajoora is about Rs. 388.20. Out of this Rs. 272.71 is from cultivation. The rest of the income of all the households excepting one, is derived from dairy products and other sources. One household has an average income of Rs. 300.00 per annum from industry. It is the household of Gasa. The overall position is shown in the following table :

Income groups	Total No. of households	Average income	Average income for households engaged in			
			Cultivation	Industry	Dairy products	Other sources
1	2	3	4	5	6	7
Less than 20	7	218.57	144.29	-	39.00	46.43
20 - 30	8	296.87	222.50	-	34.17	55.56
30 - 40	11	423.64	300.45	300.00	56.50	61.25
40 - 60	8	512.12	350.00	-	83.75	78.27
60 - 80	1	925.00	650.00	-	175.00	100.00
Total	35	388.20	272.71	300.00	63.33	62.32

131. The total income of the village derived from cultivation is Rs. 9,545.00; from industry Rs. 300.00; from dairy products Rs. 1,810.00 and from other sources Rs. 1,932.00. The percentage of income from various sources to total income is 70.00, 2.21, 13.32 and 14.22 respectively. The position may be stated as under :

Source of income	Total income	Percentage of income from various sources to total income
1	2	3
Cultivation	9,545.00	70.25
Industry	300.00	2.21
Dairy products	1,810.00	13.32
Other sources	1,932.00	14.22
Total	13,587.00	100.00

132. The position in regard to the annual per capita income of the village for various income groups and from various sources is summed up in the following table :

Income groups	Total No. of persons	Total per capita income	Income per capita in different income groups			
			Cultivation	Industry	Dairy products	Other sources
1	2	3	4	5	6	7
Less than 20	27	56.67	37.41	-	8.12	12.04
20 - 30	33	71.85	53.94	-	7.59	13.00
30 - 40	71	65.60	46.55	60.00	8.56	11.12
40 - 60	62	65.69	45.16	-	10.81	10.11
60 - 80	13	71.15	50.00	-	15.00	7.69
Total	206	65.95	46.31	60.00	9.43	10 98

133. It would be seen from the above table that the total per capita income is Rs. 65.95. The per capita income from cultivation is Rs. 46.31 per annum. The per capita income of the five persons engaged in household industry of basketry is Rs.60.00. In respect of the persons who are engaged in animal husbandry and other occupations the per capita income derived from these sources in the various income groups may be seen in columns 6 and 7 of the above table.

Indebtedness

134. Many of the households in the village i. e. 19 out of 35 are under debt. The minimum debt payable by a household is Rs. 60.00 and the maximum Rs. 675.00. The following table gives the position of indebtedness in different income groups :

Income groups	Total No. of households	No. of house-holds in debt	Percentage of column 3 to 2	Average debt.
1	2	3	4	5
Less than 20	7	1	14.28	28.28
20 - 30	8	4	50.00	100 00
30 - 40	11	9	81.81	194.09
40 - 60	8	4	50.00	110.62
60 - 80	1	1	100.00	675.00
Total	35	19	54.29	249.21

135. The average debt for each of the 19 indebted households is Rs. 249.21. The rate of interest which the villagers have to pay for securing debt varies from 25% to 50% per annum and compound interest is charged with the result that the debts mount up rapidly and the villagers are never free from the clutches of the money-lenders. Due to ignorance and false fears of hardship in repayment of loans the villagers are generally suspicious and do not avail of the taccavi and other loans obtainable from the Block Development authorities. There is no Co-operative Society in the village. The following table gives information about the purpose for which the loans were secured :

Causes of debt	Amount of debt	Average for families in debt	Percentage of debts due to various causes to total debt
Housing	525.00	175.00	11.18
Marriage	500.00	500.00	10.65
Ordinary wants	3,670.00	203.88	78.17
Total	4,695.00	249.21	100.00

136. In the above table the loans for housing have been advanced to the villagers by the Block authorities for the construction of the pukka houses. Three villagers have received the first instalment of Rs. 175.00 each. Each of them is to receive Rs. 750.00. Only one person i. e. the village headman has started construction work and he is experiencing difficulties. The other two villagers are already thinking of refunding the money because it is not possible to build a pukka house in Rs. 750.00. Moreover, the people are not acquainted with the technique of masonry work and have, therefore, to employ masons who are not easily available.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population and literacy

The following table gives the distribution of population of village Khajoora in the various age groups :

Age groups	Persons	Males	Females
All ages	206	103	103
0 - 4	40	21	19
5 - 9	29	12	17
10 - 14	27	14	13
15 - 19	18	10	8
20 - 24	17	7	10
25 - 29	22	12	10
30 - 34	14	9	5
35 - 44	13	5	8
45 - 59	22	12	10
60 and over	4	1	3
Age not stated	-	-	-

138. The total number of persons in the age groups 0-4 and 5-9 is 33 males and 36 females. In the age group 10-14 there are 14 males and 13 females. In the age group 15-19 there are 10 males and 8 females, in the age group 20-24, 7 males and 10 females and in the age group 25-29, 12 males and 10 females. The apparent small disparity between the number of males and females in each of these groups almost disappears if we total up the number of males and females in all the three groups which comes to 29 males and 28 females.

139. In the age groups 30-34 and 35-44 the total number of males is 14 while that of females is 13 i. e. almost on par. In age group 45-49 there are 12 males and 10 females. On the whole there are 103 males and 103 females which is a striking feature of this village.

140. The following table gives information in regard to the marital conditions of the population of the village :

Age groups	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	206	103	103	60	53	40	43	3	7
0 - 9	69	33	36	33	36	-	-	-	-
10 - 14	27	14	13	14	13	-	-	-	-
15 - 19	18	10	8	7	4	3	4	-	-
20 - 24	17	7	10	2	-	5	10	-	-
25 - 29	22	12	10	2	-	10	10	-	-
30 - 34	14	9	5	2	-	7	5	-	-
35 - 39	5	4	1	-	-	4	1	-	-
40 - 44	8	1	7	-	-	1	6	-	1
45 - 49	11	6	5	-	-	6	5	-	-
50 - 54	8	5	3	-	-	3	2	2	1
55 - 59	3	1	2	-	-	-	-	1	2
60 - 64	2	1	1	-	-	1	-	-	1
65 - 69	1	-	1	-	-	-	-	-	1
70 and over	1	-	1	-	-	-	-	-	1
Age not stated	-	-	-	-	-	-	-	-	-

141. It would be seen from the above table that at the time of survey, there was no case of any married person below the age of 14. In the age group 15-19, out of 7 persons there are 3 males and 4 females who are married. In each of the age groups 20-24, 25-29, and 30-34, there are two unmarried males. The two persons in the age group 20-24 have yet some chance of getting

married. The four persons in the other two groups have not entered into married life most probably due to economic reasons and there appears to be very little chance for them to get married in the future. They can, however, marry widows if they are in a position to pay the requisite compensation to the parties concerned. Altogether there are 113 persons who have never been married, 83 persons married and 10 widowed.

142. The number of married males is 40 and of females 43. This is explained by the fact that one of the Bhils has got two wives and one has got three wives.

143. There is neither any literate person in the village nor any school. There is, however, a school at Kotra but no advantage is derived by the villagers from that school. In this matter they appear to be very conservative as they have absolutely no incentive for sending their children to school.

Sickness

144. There are no statistics of diseases births and deaths available in the village. People generally suffer from ulcers, tumours and *naroo* (guinea-worm). Venereal diseases are also said to be prevalent in the village. This is due perhaps to the loose morals which are associated with Bhil community where adultery is not considered a great offence. Scabies is also commonly found. Infants suffer a good deal from smallpox, measles and chickenpox. No regular treatment is available. Mostly disease is attributed to supernatural causes and the villagers take resort to the worship of deities and spirits or at the most act on the advice of local quacks. The quacks, of course, do not charge any fee. The lambardar of the village and three other persons act as quacks. The lambardar also worships the local deities such as Hithla Mata in the case of measles and small pox. Sometimes sacrifice of a cock or a goat is offered to the gods to seek cure. In serious cases the villagers take the patients for treatment to Kushalgarh. They have, however, no faith in vaccination, B. C. G. or other preventive health measures. At the time of survey a party of B.C.G. workers arrived in the village. Census was also going on at that time and the Investigators were busy collecting finger prints and palm impressions in connection with anthropological investigations. All these factors created a great scare in the village community. They imagined that the Census of men and animals was being conducted with a view to reduce the population. The B. C. G. campaign they interpreted as being conducted to make the Bhils impotent so as to reduce their progeny. The family planning propaganda was also given a similar fantastic interpretation. The result was that the villagers were greatly agitated and they wanted to avoid all contacts with the Investigators and were actually hostile to collection of any information.

Inter-family relationship

145. Bhils are living here in simple nuclear families. Sons separate from their parents soon after the marriage. A new *tapra* is constructed for the couple and they begin to live in it. Some fields are allotted to the separating son and he then begins an independent life. The new *tapra* is constructed adjacent to the old one but if no space is available for it at the spot the additional *tapra* may be constructed at a suitable place at some distance.

146. Out of thirtyfour families of Bhils in Khajoora eighteen are simple, seven joint, five intermediate and four unclassified. The family of the Gasa is a joint one.

147. Among the Bhils descent is traced from father's clan as Bhils form a patriarchal society, In case of second marriage of a woman the children from the first marriage trace their descent from the first father and not from the stepfather. Children do not generally accompany their mother to the stepfather's house, but in special cases where children are in their infancy they may be taken by the mother with herself till they grow up to an age when they can live apart from her. Marriage of a son results in conflict in the joint family, so they adopt a safer course to separate the son soon after the marriage before complications arise.

Inheritence

148. The property of the deceased is shared equally by the male descendants. Daughters do

not get any share in the father's property. A person may donate land to his son-in-law or his sister's husband and there is no objection to such donation from the side of other members of the family. The recipients are allowed to enjoy the land in peace till they elect to go away from the village to some other place. A stepson is not entitled to inherit the property of his stepfather nor can a stepfather have any claim to the property of the stepson. There is seldom any case of adoption of a child from close relatives among the Bhils. There are, howover, cases of adoption of the son-in-law when there is no male issue but a daughter. The son-in-law resides as a member of the family in such case and inherits his father-in-law's property.

Leisure and recreation

149. The life in the village is full of hardship. Very little leisure is available to the villagers. The spare hours are, however, spent in idle gossip and smoking or chewing tabacco. Women relax by helping each other to remove lice from their hair and clothes. The children play in the fields or assemble in some open space and enjoy indigenous pastimes. Sometimes a long bamboo is split in the middle lengthwise and the upper end is fastened tightly with strings. It is then put on a branch of a tree and the two split sides of the bamboo hang on either side. Children take hold of the two pieces of the bamboo in each hand and enjoy a swing which is called *heensio*. Sometimes a small two wheel cart called *sakdi* is used for riding. Older boys play with small bows and arrows and learn archery. Grown-up boys put a bamboo in their left arm and try to create music by beating it on the front side like a drum with two pieces of stick.

Songs and dances

150. Bhils are very fond of songs and dances which are the most common modes of recreation among them. Persons of all ages join in these songs which are sung in a peculiar monotonous tune at a very high pitch. A few specimens of such tunes rendered into staff notations (on flute) are reproduced elsewhere.

151. Dances are held on festive occasions of births, marriages and community festivals. The *gair* and *gauri* dances are popular among them. In *gair* dance men dance in a ring. The drummer stands or sits in the centre and the dancers go round in a circle with sticks in their hands which they strike alternately against those in front and behind. As the tempo increases the dancers begin to dance briskly.

152. In *gauri* dance females dance in a semicircle, their feet moving in unison with the beats of the drum. The left foot is first put forward and the right foot is then moved and placed a pace towards right and the process is repeated in a reverse direction. A turn is then taken at fixed intervals. Some typical gestures are made with hands and movements of body. This dance is known as *kathakalli* dance of the Bhils and depicts various stories of Mahadeo and Parwati.

Drinks

153. The Bhils are too much addicted to drink. On all occasions when a guest arrives or when there is a festival or even a meeting of a few of them liquor is taken plentifully and this goes on to the accompaniment of singing and dancing. Bhil women are also very fond of drinking.

Gods and goddesses

154. Bhils worship a number of gods and village deities. According to them Shiva is the supreme God and is referred to as Bhagwan. The female deities commonly worshipped are Hovan Mata, Lal Mata, Hithla Mata, Dasa Mata and Kalka Mata. Hovan Mata is, however, the village deity and worshipped by the entire village during the Navaratra. Lal Mata is worshipped when the maize crop is harvested. Maize grain and maize cobs are offered to Lal Mata. There is no particular day fixed for her worship. When the maize crop is ready the villagers fix a week day which is generally Friday or Sunday for the worship of Lal Mata. Hithla Mata is worshipped during the Navaratra and also when any member of the family suffers from smallpox. In each *tapra* a space, about twenty to twentyfive centimetres, is reserved on the left side of the wall while entering it. This space is purifled by giving it a

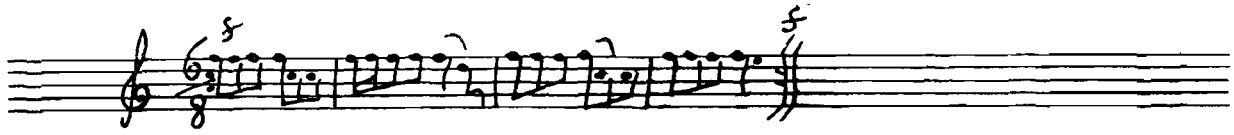


The *Sakdi* - a small two wheel cart, while two to three kids ride in the cart, two draw the vehicle. And, it is a great fun.

STAFF NOTATIONS OF TUNES

(Rendered on flute)

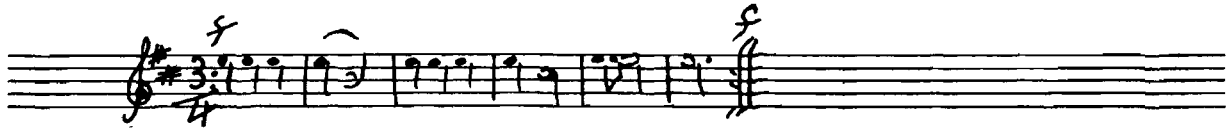
कौण सी इणी माता, नै कौण सो इणो बाप । *(Page 16)*



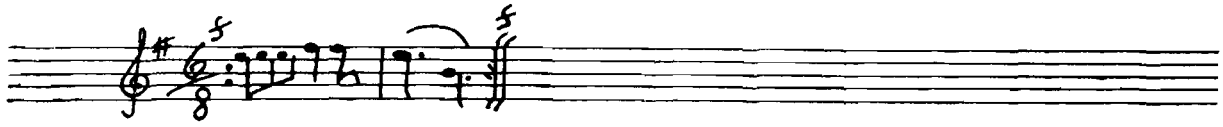
हलदी तैं मालै बढ़ै, हमलायां बढ़ै राज । *(Page 16)*



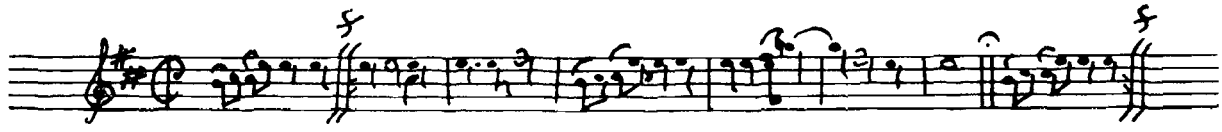
हे रसिया केवानो है लाडो नै रसिया हे । *(Page 16)*

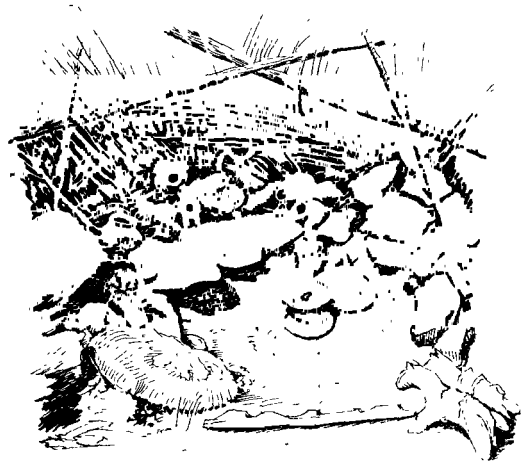


लाडा ने हरियो मलैं रे, लाडो हरियो रमैं है रे । *(Page 17)*



कइड़ो नै कइड़ो वाजै कसूमरो, कइड़ो नै कइड़ो वाजै म्हारा राजरी । *(Page 33)*





The shrine of Kasumar on the hill called Kasumar Bavsi. Mark the terracotta figures of horses and a small wooden yoke lying in the foreground.



A Bhil worshipper offering liquor to Kasumar. A bottle of liquor is considered as an essential article of offering. While a little is offered to the god, the rest is consumed by the worshipper.

coating of cow dung. Three images of human beings, two in an erect position and the third below in between the two in an upside down position, are made on the wall. The *Tadvi* of the village performs worship and offers grain, *dhoop* (incense) *deep* (ceremonial lighting) etc. Dasa Mata is worshipped by married women on the festival of Dasa Mata-ka-Varat, on the tenth day of the dark half of Chaitra, for the welfare of the family. Among the male deities, Hanuman and Bhairon are worshipped. It is, however, the god Kasumar who commands the general recognition. Kasumar hill of Khajoora is called Kasumar Bavsi. It is symbolised by a silver horse. The priest of Kasumar lives at a distance of 10 kms. in the village Saran. He belongs to the Katara clan. The post of the priest is hereditary. The present priest is Mangla Katara. Each year on Chaitra Purnima (full moonday in April) he comes with the silver horse in a palanquin. The place dedicated to god Kasumar is worshipped. People go to pay homage to the god when their desires are fulfilled as a result of his supposed benediction. It is on this account that the worship offered is called *jatar* which is a corroupt form of *yatra* (pilgrimage). The local musical instruments are rasps, which are played to the accompaniment of songs, one of which, as sung by the villagers, is given below :

कइड़ो नै कइड़ो वाजै कसूमरो, कइड़ो नै कइड़ो वाजै म्हारा राजरी ।
पाड़ा नै खाइगो बकरो रे कइड़ो कसूमरो, पाड़ा नै खाइगो बकरो म्हारा राजरी ।।
तू मैयड़ को है लाड़ो कसूमरो, तू मैयड़ को है लाड़ो म्हारा राजरी ।
तू दुनिया नो दूथारी कइड़ो कसूमरो, तू दुनिया नो दूथारी म्हारा राजरी ।।

"How grand you look O Kasumar, our Lord and Protector ! How magnificent you appear ! Buffalo has been eaten by a goat. How has it happened under your protection ? O Lord Kasumar, you are the beloved of my mother. You are the protector of the entire universe. It is towards you that all living beings look for help. "

155. The other god worshipped is Ghotia Bavsi whose place is in Bori Gaman. The Bhils also worship the Jain god Rishabh Dev whom they call Kaliaji. Rishabh Dev is at a distance of 66 kms. from Udaipur. The place is dedicated to the first *Trithankar* (saint) of Jains and is also known by the name Dhulev.

Superstitions and omens

156. Magic and witchcraft play a great role in the life of the Bhils. In olden days, magic and wizardry used to have a great hold on the mind of the village people of this part of the country as has been stated in the Rajputana Gazetteers* as under :

"Witchcraft still has tremendous power and very few ruling Chiefs can resist the dread of what is really feared as a most dangerous method of secret assassination. Among the wild Bhil tribes, the terror of it has fostered as formerly in England, the profession of witch finding and horrible barbarities are practised on those who are denounced. " The passage of time has not made the inhabitants of Khajoora more rational. Superstition continues to dominate their daily life even now. Their very nature appears to be superstitious. Torture of women believed to be witches is, however, not indulged in any more. They have to remain satisfied with charms and amulets, different kinds of which are used by them to protect themselves against evil spirits. They are generally available from the *Bhopa* (Shaman) who resides in a nearby village.

157. A number of superstitions are prevalent in the village. Crossing of path by a cat is considered a bad omen. If a chirping black sparrow or a hooting owl is met on the left side while proceeding on a journey and on the right while reaching the destination it is considered to be a good omen. A braying donkey in the same direction is also considered good. The chirping of *bharvi* and *malare* (other kinds of sparrow) on the right at the time of starting and on the left on arrival at the destination is considered good. A

* Vol. I. (1879) P. 89.

woman coming with a pitcher full of water is considered good while with an empty pitcher a bad omen.

158. Some days are considered to be lucky. Friday, *Beej* (first day of the bright half of a month), Purnima (full moon day), Akshya Tritiya (third day of the bright half of the month of Baisakh) and Amli Ekadashi (eleventh day of the bright half of the month of Phalgun) are also considered very auspicious. Monday is taken as inauspicious. सोमो जाय सो सोमाई जाय is the common saying which means that a work started on Monday will soon prove to be an utter failure. They call the day following Purnima or Amawas as *Beej*. The oath of twelve *Beej* of the bright halves of the months is considered to be of utmost significance. They also swear by foodgrains e. g. maize, kodra and the like.

Memorials to dead

159. The Bhils of the Maida clan erect stone memorials called *Serro*, in commemoration of the dead. This practice is observed by the Maida clan as a sign of a higher status which they occupy than the other clans of the area and this is because the headmen of twelve out of thirteen villages of the *Ranga* area belong to the Maida clan. On the occasion of marriage *Pehrawani* (stitched dress) is offered to the *Serro*. This is the practice in all the villages of the *Ranga* area. Images of a male on horseback and two or three persons standing before him in attendance facing towards him, are carved on a rectangular piece of stone. The carving work is done by masons (Silawats) with the help of a chisel and small hammer. A charge varying from Rs. 10.00 to Rs. 25.00 is made for each image according to the artistic work which is required to be perfomed. This work is done when they visit the village from time to time for effecting repairs to the handmills. Engraved stones can also be obtained from village Talvada (24 kilometres from Khajoora). These stones are erected at a specified place in the village Jogrimal which is at a distance of 6 kilometres in the north-east of Khajoora. The stones are erected for married men only an year or two after the death on Kali Chaturdashi day. At the time of the erection of the stone women sing songs which are generally those sung on the occasion of marriage. A pit is dug and the *Tadvi* instals the stone at the place. A cock or a he-goat and liquor are then offered. Afterwards a feast is held in which near relatives and friends participate. When liquor is offered to the *Seero* the following sentence is recited :

घार है बावसी खतरियां नै घार है ।

" Liquor is offered to the *Khatris*, the heros who are dead. " When liquor is offered to any particular local god or goddess the name of such god or goddess is substituted for *Khatri*. When a cock or a goat is sacrificed the word 'घार' is replaced by 'कूकड़ो' or 'बोकड़ो' as the case may be. There are at present 180 such stones at Jogrimal. Worship is offered to them during Navaratra or whenever a person falls ill. The mementos are erected only by the Bhils of the Maida clan, but Bhils of other clans also offer worship to them.

Festivals and fairs

160. The following festivals are celebrated by the Bhils of Khajoora :

1. Deevo : It falls on Shravan Shukla Pratipada (the first day of the bright half of Shravan). Bullocks are washed on this day and worshipped. *Arti* is waved before them. People recreate and make themselves merry.

2. Rakhi : It is celebrated on Shravan Purnima. Sisters tie *rakhis* to the right wrist of their brothers. In the absence of sister, Bhils tie *rakhis* to each other. It is not obligatory to give present to the sister on this occasion.

3. Naurata and Dashera : These are observed from Ashwin Shukla Pratipada to Ashwin Shukla Dashmi. Hovan Mata, Kalka Mata, Hithla Mata, and *Seero* are all worshipped during this period at night. A night vigil is kept on Ashtami at the place of Hovan Mata when songs are sung continuously. A goat is sacrificed on Dashera in the honour of Hovan Mata. One of the villagers kills it and the meat is distributed among the villagers by way of *prasad*. The skin is taken away by a Khatik or a Dholi and is utilised for the drums.



The stone memorials to the dead, called *Seero*, erected by the Maida clan of the Bhils at village Jogrimal, six kilometres away from Khajoora. These memorials are located over the top of a hillock in a thickly wooded forest.



A Bhil worshipper at the stone memorials, called *Seero*, offering liquour. Note the horseman and his attendants engraved on the memorial stones.

4. Dewali : On Kartik Amavasya earthen lamps are lit in front of each house and at the places where the cattle are kept. The family members offer some rice and burn incense in front of these lamps. Apart from this no worship is offered. The family members then make themselves merry and enjoy their meals.

5. Kali Chaturdashi or Kali Chaudash : This falls on the fourteenth day of the bright half of Kartik. Bhils make offering of grain to their ancestors and perform their *shradh* (obsequies) also.

6. Holi : It is celebrated on Purnima of Phalgun. A bamboo is stuck in the ground on Magh Purnima, at the place where Holi is set on fire. A flag is hoisted on the bamboo after the ground has been purified by sprinkling water and fuel and cowdung cakes collected around it. On the Holi day the ground is smeared with cowdung and the Holi is kindled at four O' clock in the morning. The villagers drink liquor in plenty. Unmarried girls and boys go round each house in the village and collect jaggery and cash. From the family in which a marriage has been celebrated or a son is born more cash is demanded. They throw *gulal* (coloured powder) on each other and enjoy the *gair* dance. The girls stop the passers-by and demand money and jaggery as present from them. This merry-making goes on for about ten days. Married couples observe fast on Holi.

7 Amli Egyaras : It is celebrated on the eleventh day of the bright half of Phalgun. Unmarried boys and girls of ages between seven to eighteen keep fast on this day. They go to the pond in the afternoon, wash themselves and bring a small branch of the tamarind tree. Then they fix the branch in the ground with the help of earth and stones and go round it seven times, throwing grains of maize, wheat, gram and millets with the left hand and pouring water on the branch with the right. Girls bring a separate branch and offer grains and water to it. While going round the twig the girls sing :

ई आमली नो आसीलो कइनो, आमली कौन रमै है रे।

"To whom does the twig of the tamarind belong ? Who is playing with it ?"

After completion of the seventh round they pick up some of the grains, bring them home and put them in the baskets meant for storing the respective foodgrains, considering them to be auspicious and hoping that such baskets may never go empty. In the evening they offer some sweet porridge of maize and ghee to the fire and then take their meals.

8. Dasa Mata-ka-varat : It is kept on the tenth day of the dark half of Chaitra. Married women keep fast on this day and worship Dasa Mata wishing prosperity for their families.

9. Akshya Tritiya : It is celebrated on the third day of the bright half of Baisakh which is considered to be a very auspicious day. A general holiday is kept. The villagers prepare *ghoogri* (boiled and sweetened wheat grain), boiled meat, *heero* (pudding) and porridge of maize etc. and enjoy while singing and dancing goes on.

161. The only fair held in the village is that of god Kasumar on Chaitra Purnima. Some three or four hundred people, from places as distant as thirtyfive kilometres, assemble for this fair and offer worship to the hill god.

Inter-community relationship

162. The village people being principally of one tribe have a feeling of oneness and treat everyone in a friendly and sympathetic manner. They extend their helping hand to each other unless there is a quarrel between any of the families. The relationship with Gasa is that of a master to a serving household. The Gasa family treats Bhils with respect. The Bhils do not take food cooked by the Gasa or from his hands. If a Bhil takes food or drinks water at the Gasa's house, he is liable to be outcasted. A Gasa does not sit on a cot in the presence of a Bhil. He offers his cot to the Bhil whenever the latter visits his house. A Bhil does not smoke with a Gasa.

163. On festive occasions, a Dholi (drummer) is called from Kushalgarh. Each of the eight clans in Khajoora has got a separate Dholi. Similar is the case with Bhat (bard) who resides

at another village and keeps on visiting these people. Occasionally in three or four years he visits Khajoora. Chamar and Silawat (mason) are called from the nearby villages, the former for mending the shoes and the latter for repairing the hand-mills. They are paid in cash for their services. At the time of marriage, a Dholi is called to beat the drum. He is paid about four rupees in cash and about ten kilograms of grain. The Bhat maintains the genealogy of the clan and recites it from his record to his *Jajmans* (patrons) at the time of his visit to the village. The Bhat, the Dholi, the Chamar, the Gasa and the Silawat flatter Bhils by using the epithets of *Datar*, meaning giver of money, or *Anna-data*, giver of grain. All these serving classes take food prepared by the Bhils but Bhils do not take food prepared by them. A Bhat is, however, allowed to sit on his cot by the Bhil.

Village organisation

164. Village Panchayat : Village Khajoora is included in Kotra Village Panchayat of Kushalgarh Panchayat Samiti which represents 210 villages. It has under it seventeen Village Panchayats and three Nyaya Panchayats. In the Kotra Village Panchayat there are the following 19 villages :

1.	Kotra	2.	Gopalpura
3.	Sadera	4.	Bijori Kalan
5.	Bijori Khurd	6.	Seemsagara
7.	Umar Jhonka	8.	Beejalpur
9.	Balachuna	10.	Khajoora
11.	Badla-ki-Rail	12.	Talai Para
13.	Jogrimal	14.	Phera Doongri
15.	Potliya	16.	Kundiya
17.	Khunta	18.	Perniya Deo
19.	Sarpota		

165. There are twelve Panchas in this Panchayat. Out of these, two are co-opted women and one Gasa Panch is nominated. The Sarpanch and eight Panchas are elected. Three Panchas and the Sarpanch are from village Potliya, two Panchas from Kotra, one each from Jorgimal, Khajoora, Sadera, Bijori Kalan, Gopalpura and Badla-ki-Rail. The Panch from Khajoora is a Bhil.

166. The Nyaya Panchayat is located in Sarwa Khurd. Each of the following six Village Panchayats is represented in it by one Panch elected from each Panchayat circle :

1.	Sarwa Khurd	2.	Bassi
3.	Mohakampura	4.	Kotra
5.	Sarwa Bari	6.	Pali

The people of this area are not yet fully conversant with the aims, objects and the procedure of the Gram Panchayat and the Nyaya Panchayat. They still give importance to the Tribal Panchayat which is known as *Bhanjgarh*. The Panchas of the Tribal Panchayat are known as *Bhanjgarhias*. Each of the villages in the *Ranga* area has got its own Tribal Panchayat. The *Tadvi* is the Lambardar (village headman) and gets commission for the revenue collected through him. The *Kotwal* serves as village messenger. The latter calls people from their homes when a meeting of the *Bhanjgarh* is to take place. In Khajoora the function is allotted to a Bhil as there is no man of the Bhambi caste there. The Tribal Panchayat deals with the cases of abduction, elopement and community relations in tribal matters etc. The meetings of the bigger Tribal Panchayat in which *Bhanjgarhias* of all the villages in the *Ranga* area participate are called whenever there is a dispute between two or more villages or when a question relates to the tribe as a whole. It is, however, on rare occasions that all the villages of the *Ranga* area are required to assemble. One such occasion arose during the life time of Mokla Rat, the first settler of Khajoora. The shrine of god Kasumar was at that time situated at the top of the hill. It was very difficult to climb up the hill, especially for pregnant women who were required to ascend it for fulfilment of their vows for the birth of a child or a male issue. The arduous journey sometimes caused miscarriages. The *Bhanjgarh* was held to consider the question at village Haran (Saran). More than twenty villages (including all the villages of the *Ranga* area) participated in the celebrations. It was ultimately resolved that the seat of god Kasumar may be taken to be at a spot some fifty metres lower in altitude than the original place. Since then the present spot is considered as the shrine of the hill god and



The original seat of the shrine of the god Kasumar at the top of the hill. Very much out of general use, it is now rarely visited.

worship is offered there. The original seat of the hill god is now seldom visited. Another case decided by the *Bhanjgarh* arose in the year 1912, when there was a dispute between Rahjing Rat of Talai Para and Manji Rat of Potliya as to which one of them was to be elected as *Tadvi* of village Phera Doongri. The dispute had been going on for nearly two years. Ultimately the Tribal Panchayat took up the case. A meeting of the *Bhanjgarh* was held at Jogrimal and it was decided that the village be divided half and half between Rahjing Rat and Manji Rat, with the result that there came to be two *Tadvis* for village Phera Doongri. The State gave recognition to this decision and it is valid even today. The village Phera Doongri alone has the perivilege of having two *Tadvis*. During the interval there was again a dispute between the descendants of the two *Tadvis* and it became necessary to hold a meeting of the *Bhanjgarh* to consider the issue, which was held at Phera Doongri. The decision of the former *Bhanjgarh* was confirmed and Birji Rat, son of Rahjing Rat, and Deepa Rat, son of Manji Rat, were recognised as the new *Tadvis* of the village. Another meeting of the *Bhanjgarh* was held at Badla-ki-Rail at the time of the cancellation of the lease granted by Kushalgarh Chiefship to Damla Rat. The Tribal Panchayat recommended that the proposal of the Thikana for cancellation of the lease should be gracefully accepted by Damla Rat. The last occasion for holding the meeting of *Bhanjgarh* was in the year 1956, when the Block authorities invited the *Tadvis* of the villages in the *Ranga* area to avail of the subsidies for the development of their villages. The question whether the subsidies may be accepted was discussed and ultimately it was decided that *Tadvis* may accept or reject the subsidies or grants according to their own discretion. It is, however, worthy of note that none of the villages in the *Ranga* area has got any special right of precedence as compared to another. Each one of them has got an equal status. Not even Khajoora enjoys any distinction in the area or special position in ceremonial and social affairs. The punishment whenever inflicted on any delinquent by the *Bhanjgarh* is of fine, the proceeds of which are utilised for the purchase of liquor which is enjoyed by its members.

167. Efforts are being made by the State Government and social reformers to improve the lot of the Scheduled Tribes residing in this area. The Block Development authorities have been desirous of effecting improvements in agriculture by advancing loans for digging wells for irrigation, teaching them the use of manure pits and providing better seeds and taccavi loans. A Primary School has been opened at Kotra but response from the villagers, is not encouraging. A Gram Sewak (Village Level Worker) visits the place once or twice in a month and tries to enlighten the villagers in regard to the various schemes launched for their uplift. The attempt of the social workers has been directed towards social reforms, e. g. exhorting people to give up liquor and anti-social activities.

168. There are no clubs or libraries in the village, nor is there any Co-operative Society. The feeling of untouchability continues among the Bhils in regard to the classes which are considered as untouchables.

CHAPTER V

CONCLUSION

Khajoora is a typical Bhil village situated in a hilly tract of the country isolated from other populous parts of the district. The Bhils who reside there are mostly ignorant of the tremendous changes that have taken place in the country elsewhere and are very conservative in their habits and outlook. Due to insanitary habits their health is not upto the mark. They suffer from a number of diseases and the age old superstitions prevent them from having recourse to the scientific methods of treatment. Their traditional poverty is made worse by indebtedness in which they have been engulfed through the viles of the money-lenders. To say the least, at the present moment their condition is deplorable in all respects.

170. The programme for upliftment of this village can be three-fold :

(i) Economic

(ii) Educative

(iii) Health uplift.

171. The solution of indebtedness among the Tribals is suggested by the Co-operative movement. The progress of the Co-operative movement among the Backward Classes is not, however, very encouraging so far. It is acknowledged on all hands that the problem of indebtedness is a complex one, connected with the tribal economy. The ultimate solution will have therefore to be found in the economic betterment of these people. Certain minimum relief measures are needed to reduce pressure on them and to give them new incentives for more and better production. For this purpose provision for cheap credit through Government agencies or Co-operative Societies though helpful will not by itself solve the problem. Simultaneously Purchasers' and Marketing Co-operative Societies will have to be formed so as to stimulate the process of improving their economic condition.

172. Education is the most important plank on which the development programme of the backward areas should be tackled. In each Tribal village a separate school should be started with a bias for agriculture. In these schools facilities for food, clothing, bedding and books etc. should be provided at Government cost. Training centres should be started where the womenfolk may be given training in spinning during their leisure hours. Similarly men may occupy themselves in learning how to weave cloth. They may also be taught to make useful articles of bamboo which may find a market elsewhere. The Tribal youths ought to be made conscious of their responsibility in organising welfare activities among their own people and they must be encouraged to do this work efficiently. This active participation of the Tribals in the attempts for their welfare will contribute towards creating a congenial atmosphere and direct their energies in constructive channels. Education will help in building up the personality of the children in an integrated manner. It is essential for the members of the Tribes to realise paramount importance of education in the present day set-up. It will instil self-confidence and a sense of equality in them and also help them to shake off any feeling of backwardness or inferiority. Every effort should be made to remove any feeling of exclusiveness in them and the Tribal people should be made to realise that they have to play their own part in regeneration of the country as equal partners with the rest of the population.

173. The general standard of health of the village people is very poor. Although they live close to nature, the conditions of squalor in which they reside are simply abominable. Due to their ignorance of the simple and fundamental principles of health they suffer from a number of diseases. To tackle this problem mobile health units should be commissioned to work in these backward areas of the State. These units may be provided with fully equipped mobile vans, a doctor, a nurse and a compounder to look after the health of the villagers.

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WAGDI EQUIVALENTS OF CERTAIN ENGLISH WORDS.

English words	Wagdi Equivalents in Devnagri	Wagdi Equivalents in Roman
1	2	3
Abdomen	पेट	Pet
Accused	मुलजिम	Mulzim
Acquittal	सोड़ देवो	Sor devo
Address	पत्ता	Patta
Aeroplane	चीलगाड़ी	Cheel gari
Afternoon	बपोर ने बाद	Bapor ne bad
Afterwards	पासे	Pase
Age	उमर	Umar
Agriculture	खेती	Kheti
Agriculturist	करसण	Karsan
Air	वायरो	Vayro
All	हारा	Hara
Allegation	गुनाह	Gunah
Alms	भिक्षा	Bhiksha
Alongwith	लारे	Lare
Always	हदा	Hada
Amendment	बखे करवो	Bakhe karvo
Angels	देव	Dev
Animal	जनावर	Janavar
	जीव	Jeev
And	नै	Ne
Ankle	घोटणी	Ghotni
Ant	कीड़ी	Keeri
— White	ऊदी	Oodi
Anywhere	गमेताँ	Gametan
Apartment	ओरी	Ori
Apology	माफी	Mafi
Arm	हात	Hat
Arrest	पकड़वो	Pakarvo
Arrival	आवणो	Avno
Arrive (to)	आवणो	Avno
Arrogant	सड़ैला	Sarela
Arrow	हरियो	Hario
	तीर	Teer
— Blunt	रोबड़ो	Robdo
Ascent	सड़नो	Sarno
Ash	राख	Rakh
Ask (to)	पूसणो	Poosno
As much	जेतरो	Jetro
Ass	गधेड़ो	Gadhero

1	2	3
Assets	मिलकत	Milkat
Attest	तस्दीक	Tasdik
Attestation	तस्दीक करवो	Tasdik karvo
Attorney	वकील	Vakil
Aunt (Paternal)		
(i) Father's sister	भूआ	Bhua
(ii) Father's younger brother's wife	काकी	Kaki
(iii) Father's elder brother's wife	मोटी आई	Moti Ai
— (Maternal)		
(i) Mother's sister	माही	Mahi
(ii) Mother's brother's wife	मामी	Mami
Awake	जागवो	Jagvo
Award	फैसलो	Pheslo
Baby (m)	नानो	Nano
— (f)	नानी	Nani
Bachelor	कंवारा	Kanwara
Back	मौर	Maur
Bacon	हूअर नो मांह	Hooar no manh
Balance	बाकी	Baki
Balance (weighing machine)	ताकड़ी	Takri
Bald (m)	टाँटला	Tantla
— (f)	टाँटली	Tantli
Bandage	पाटो	Pato
Bangle	सूड़ी	Soori
Bank	बैंक	Bank
Bank (of river)	धड़ो	Dharo
Barley	जौ	Jau
Barking	भूँवना	Bhunvna
Barn	खरा	Khara
Beak	सोंस	Sons
Beans	फर्यां	Pharyan
Bear	रीह	Reeh
Beard	दाढ़ी	Dadhi
Beat (to)	मारवो	Marvo
Because	केम	Kem
Bedding	विसावनो	Visavno
Bee	माखी	Makhi
Beef	गाई नो मांह	Gai no manh
Beehive	मारो	Maro
Begin (to)	हरू करवो	Haru karvo
Belly	पेट	Pet
Beside	बीजो	Beejo
Betrothal	हगाई	Hagai
Bier	तरखटी	Tarkhati

1	2	3
Bird	पखेरू	Pakheru
Bitch	कूतरी	Kootri
Black	कालो	Kalo
Blacksmith	लोहार	Lohar
Blood	लोई	Loi
Blotting-paper	साईसूस	Saisoos
Boat	नाव	Nav
Body	सीर	Seer
Bone	हाटकां	Hatkan
Book	सोपरी	Sopri
Bonnet	फेंटो	Phento
Bow	तोड़ी / कामटी	Tori / Kamti
Boy	सोरा	Sora
Braying	भूँवना	Bhunvna
Brewer	हरो गारवो वारो	Haro garvo waro
Bride	लाढ़ी	Ladi
Bridegroom	लाढ़ा	Lada
Bride-price	दापा	Dapa
Brief	मिसल	Misal
Brinjal	रेंगडा	Rengra
Brisk	तरींट	Tarrant
Broad	सौड़ो	Sauro
Broadcast (to, seeds)	बावनो	Bavno
— (Paddy)	हालनो	Halno
Brother	भाई	Bhai
— (Wife's)	हाला	Hala
— (Husband's)		
(i) Elder	जेठ	Jeth
(ii) Younger	देवर	Devar
— (Father's)		
(i) Elder	मोटो बा	Moto Ba
(ii) Younger	काको	Kako
— (Mother's)	मामो	Mamo
Buffalo	डूबी	Doobi
Bug	माकण	Makan
Building	घेर	Gher
Bull	हांड	Hand
Bullet	गोरी	Gori
Bullock	बलध	Baladh
Bush	झाखरी / डूंगला	Jhakhri / Doongla
Buttock	ढेका	Dheka
Buy (to)	मोलावनो	Molavno
Cabman	हाली	Hali
Calf (m)	केड़ो	Kero
— (f)	केड़ी	Keri

1	2	3
Call (to)	तेड़नो	Terno
Camel	ऊँटड़ो	Oontro
Camp	पड़ाव / डेरा	Parav / Dera
Capture (to)	पकड़वो	Pakarvo
Cargo	हामान	Haman
Carpenter	हूतार	Hootar
Case (court)	मुकदमो	Mukadmo
Cat	मिनकी	Minki
Catarrh	जारा	Jara
Caterpillar	घिमोल	Ghimol
Cement	सिम्ट	Simt
Cemetery	महाण	Mahan
Channel	नाली	Nali
Charge (legal)	गुनाह	Gunah
Chatter	फांकनो	Phankno
Cheat (to)	धोखो देवो	Dhokho devo
Check (to)	रोकवो	Rokvo
—	हमालणो	Hamalno
Cheek	गाल	Gal
Chest	साती	Sati
Chicken	पोथला / सेला / टेंटा	Pothla / Sela / Tainta
Chilli	मिरस	Miras
Chin	दाढ़ी	Dadhi
Cholera	हैजो	Haijo
Church	पादरीखाना	Padrikhana
Cicatrization marks	दामला	Damla
Cigarette	धौलीबीड़ी / हिगरेट	Dhaulibiri / Higarate
Cinema	हनीमा	Haneema
City	हैर	Her
Claw	पंजा / पोग	Panja / Pog
Cliff	टुंक	Tunk
Climate	वायरो	Vayro
Climb (to)	सड़वो	Sarvo
Cloud	बादला	Badla
Cobler	समार	Samar
Cobra	नाग	Nag
— hood	फोण	Phon
Cock	कूकड़ो	Kookro
Coconut	गोला	Gola
Cold	ठंड	Thand
Colt	वसेरो	Vasero

1	2	3
Collar	कानरा	Kanra
Collector	कलेक्टर	Collector
Come (to)	आवनो	Avno
Confession	कबूलियत	Kabuliyat
Consequently	इना थकि	Ina thaki
Constitution (of body)	हालत	Halat
Convict (to)	गुनहो कायम होनो — — करनो	Gunho kayam hono — — Karno
Conversation	बात करवो	Bat karvo
Cook	रसोड़दार	Rasordar
Copy	नकल	Nakal
— book	कापी	Copy
Corn	धान	Dhan
Cot	मासो खाटलो	Maso Khatlo
Couple	जोड़ा	Jora
Courtyard	आंगनो	Angno
Courageous	नज	Naj
Cousin (m)	भाई	Bhai
— (f)	बेन	Ben
Cow	गाई	Gai
Co-wife	हौक	Hauk
Crab	केकड़ा	Kekra
Crane	हरड़ा	Harda
Cream	तरी थोर	Tari Thor
Crematorium	महाण	Mahan
Crime	गुनहो	Gunho
Crocodile	मगोर	Magor
Crop	जमानो	Jamano
Crow	कागलो	Kaglo
Cuckoo	कोयल	Koyal
Cultivator	करसण	Karsan
Custom-house	नाको	Nako
Cut (to)	काटवो	Katvo
Cutler	सिकलीगर	Sikligar
Damage (to)	नुकसाण करवो	Nuksan karvo
Dance (to)	नासवो	Nasvo
Dancer	नासवो वालो	Nasvo valo
Daughter	सोरी	Sori
— in law	वऊ	Vau
— (Son's)	सोरा नी सोरी	Sora-ni-sori
— (Daughter's)	सोरी नी सोरी	Sori-ni-sori
— (Brother's)	भतरीजी	Bhatriji
— (Sister's)	भाणजी	Bhanji
— (Wife's brother's)	भतरीजी	Bhatriji
— (Wife's sister's)	भाणजी	Bhanji

1	2	3
Day	दन	Dan
Debt	उधार माथे	Udhar Mathe
Debtor	करजदार	Karajdar
Decree	डिगरी	Degree
Decision	फैसलो	Pheslo
Declaration	जाहिरनामा	Jahirnama
Deer	हरण सिकारा	Haran Sikara
Deliver (to)	देवो	Devo
Demand	लेवई	Lavai
Demand (to)	मांगवो	Mangvo
Denial	मना करवो	Mana karvo
Departure	जावनो	Javno
Deposition	गवाही	Gawahi
Descend (to)	उतरणो	Utarno
Despise	गणे कोई नहीं	Gane koi nahin
Devil	भूत	Bhut
Diarrhoea	पेटाई	Petai
Diary	डायरी	Diary
Die (to)	मरवो	Marvo
Discharge (Pus)	पाक लोहीथाण	Pak Lohithan
Discipline	कायदो	Kaydo
Dislike (to)	गमे नहीं	Game nahin
District	जिल्ला	Zilla
Ditch	खाडो	Khado
Divorce	सोड़ देवनो	Sor devno
Do (to)	करवो	Karvo
Dog	कूतरो	Kootro
Double	बमणो	Bamno
Donkey	गधेड़ो	Gadhero
Drink	दारू	Daru
Drink (to)	पीणो	Peeno
Drive (to)	हांकवो	Hankvo
Driver	ड्राइवर	Driver
Drum	ढोल	Dhol
Drummer	ढोली	Dholi
Drunk	थग थेइ ग्यो	Thag thei gyo
Dwarf	बावनो	Bavno
Dust	धूलो	Dhoolo
Eagle	गरध गरड़	Garadh Garad
Ear	कान	Kan
Earless person (m)	खांडा	Khanda
— — (f)	खांडी	Khandi

1	2	3
East	उगमणो	Ugmano
Eclipse	गरण	Garan
Effects	असर	Asar
Egg	इन्डा	Inda
Eight	आठ	Aat
Eighteen	अठारा	Athara
Either	बीजो	Beejo
Elbow	कोणी	Koni
Elephant	हाथी	Hathi
Eleven	इग्यारा	Igyara
Embrace (to)	मलणो	Malno
Embezzlement	गरि ग्यो हजम करि ग्यो	Gari gyo Hazam kari gyo
Enactment	कायदो	Kaydo
Enough	एतरी	Etri
Epilepsi	फोर	Phor
Estate	जायदाद ताखरो	Jaydad Takhro
Esteem	ताजो गणनो	Tajo ganano
Evening	हाँझ	Hanjh
Excuse	आड़ लेवो	Aar levo
Excuse (to)	माफ करवो	Maf karvo
Expense	खरसो	Kharso
Eye	आँख	Aankh
Eye-brow	नैना	Naina
Face	मुँहडो	Munhdo
Fair	मेलो	Melo
Fall (to)	पड़वो	Parvo
Family	कुटुम घेरना	Kutum Gherna
Fare	करायो	Karayo
Farmer	करसण	Karsan
Fast	वरत	Varat
Fasten (to)	बाँधवो	Bandhvo
Fat	मोटो	Moto
Father	बा	Ba
— Grand	गड़ो	Garo
— -in-law	हहारो	Haharo
Fatigue	थाकि ग्यो	Thaki gyo
Feather	पोंख	Ponkh
Feet	पोग	Pog
Festival	तेवार	Tevar
Ficus	पीपल	Pipal
Fifteen	पंद्रा	Pandra
Fine	जोर को ताजो	Jor ko Tajo

1	2	3
Finger	आंगरी	Aangri
Fins	पोर / पोंख	Por / Ponkh
Fire	आग	Aag
Fire-drill	अगियारो–डोइयो	Agiyaro-doio
Fish	मासलो	Maslo
Fish hook	गिल / गल	Gil / Gal
Fit	जोग	Jog
Five	पाँस	Pans
Flag	झंडो	Jhando
Flame	लौ	Lau
Flea	माखो	Makho
Flood	पूर	Poor
Flour	आटो	Aato
Flow (to)	वईनो	Waino
Fly (insect)	माखी	Makhi
Fly (to)	उड़नो	Urno
Foam	फोर	Phor
Fog	धुआँ	Dhuan
Foment (to)	हेंकना	Henkna
Fool	गाँडो	Gando
Foolish	गाँडो	Gando
Footpath	पोगडंडी	Pogdandi
For	हारू	Haru
Forehead	माथो	Matho
Forest	जंगल / मगरा	Jungle / Magra
Forget (to)	भूलणो	Bhoolno
Forgive (to)	सोड़ देवो / माफ करवो	Sor devo / Maf karvo
Fortnight	पाख	Pakh
Forty	सालीस	Salees
Four	सार	Sar
Fourteen	सौदा	Sauda
Friday	हकरवार	Hakarvar
Frog	डेटको	Detko
From	तां थी	Tan thi
Frying pan	कड़ाही	Karahi
Funeral pyre	काठ / रती	Kath / Rati
Garlic	लसण	Lasan
Gate	बारनो	Barno
Genealogist	भाट	Bhat
Get (to)	लेवो	Levo
Ginger	आदो	Aado

1	2	3
Girl	सोरी	Sori
Give (to)	देवो	Devo
Go (to)	जावो	Javo
Goat	बोकड़ी	Bokri
God	बावसी / भगवान	Bavsi / Bhagvan
Goldsmith	हुनार	Hunar
Good	हाऊ	Hau
Gourd	आल	Aal
Gout	वादी / हंद जोड़ाई ग्यो	Wadi / Hand jorai gyo
Governess	धायण	Dhayan
Government	राज	Raj
Grain	सना	Sana
Gram	धान	Dhan
Grass	सारो	Saro
Green	हरो	Haro
Grind (to)	पीसनो	Peesno
Grindstone	निहाणा	Nihana
Grocer	वाणियो	Vanio
Guardian	देख रेख करवो वालो	Dekh rekh karvo valo
Guineaworm	नारू	Naroo
Gum (of the tooth)	महोड़ा	Mahora
Gum (of the tree)	गोंद	Gond
Hair	बाबरा	Babra
Hairy	बाबरा / झीथरा	Babra / Jheethra
Half	फाड़	Phar
Hand	हात	Hat
Hand-mill	घट्टी	Ghatti
Hare	खरगो / हाहा	Khargo / Haha
Hat	टोपी	Topi
Hay	बगदी	Bagdi
Headman	तड़वी	Tadvi
Heaven	हरग	Harag
Heifer	वसेरी	Vaseri
Hemp	हण	Han
Hen	कूकड़ी	Kookri
Her	इणी	Ini
Here	अटे	Aate
Highroad	गडार	Gadar
Highway	पोथ	Poth
Hill	डूंगरी	Doongri
Hire	भाड़ा	Bhara
His	इणो	Ino
Hit (to)	मारवो	Marvo

1	2	3
Holiday	सूटी	Sooti
Holiness	ताजो / असल / नज	Tajo / Asal / Naj
Home	घेर	Gher
Honey	हैत / हैतर	Hait / Haitar
Honour (to)	कदर करवो	Kadar karvo
Horn	हींगड़ी	Heengro
Horse	घोड़ो	Ghoro
Hospital	दवाखाना / डाकखाना	Dawakhana / Dakkhana
Hotel	होटल	Hotel
Hour	कला	Kala
House	टापरा	Tapra
Howl (to)	रोवनो	Rovno
How many	कतरा	Katra
How much	केतरो	Ketro
Hunchback (m)	वाँको	Vanko
— (f)	वांकी	Vanki
Hunger	भूखो	Bhukho
Hungry (to be)	भूखो	Bhukho
Hurry	धामां	Dhaman
Husband	आदमी / मोटयार	Aadmi / Motyar
— (Sister's)	बेनवी	Benvi
— (Daughter's)	जमाई	Jamai
Hut	टापरी	Tapri
Hyaena	जरखड़ो	Jarkharo
Idle (m)	नवरा	Navra
— (f)	नवरी	Navri
Illiterate	अणभणियो	Anbhanio
Imprison (to)	जेल करवो	Jail karvo
Imprisonment	जेल	Jail
Immediately	झट	Jhat
In	माँ	Man
Inflamation	वरना	Varna
Ink	साई	Sai
Inn	धरमशाला / सराय	Dharamsala / Sarai
Insensible	सून / झंझटी	Soon / Jhanjhati
Inside	मांय	Maany
Jaggary	गुड़	Gur
Jackal	गादड़ो	Gadro

1	2	3
Jail	जेल	Jail
Joy	मजो	Majo
Jump (to)	कूदवो	Koodvo
Keep	रखवो	Rakhvo
Kernel	कासली	Kasli
Kettle	तपीलो	Tapilo
Kill (to)	मारवो	Marvo
King	राजा	Raja
Kite	हामरी	Hamri
Knee	ढेसुण	Dhesun
Lame (m)	खोडा	Khoda
— (f)	खोडी	Khodi
Landlady	मालकण	Malkan
Landlord	मालक	Malak
Lane	गरियारो	Gariyaro
Language	बोली	Boli
Large	मोटो	Moto
Laugh (to)	हंसवो	Hansvo
Lawyer	वकील	Vakil
Lazy (to be)	ठंडो	Thando
Lean	पातलो	Patlo
Leech	जब	Jab
Leg	पोग	Pog
Lemon	लींबू	Leembu
Lentils (pulse)	महूर	Mahoor
Less	ओसो	Oso
Letter	कागद / सीठी	Kagad / Seethi
Letterpaper	कागद	Kagad
Lie	झूठ / कूड़	Jhooth / Koor
Lime	सोनो	Sono
Lip	होठ	Hoth
Liquor	मऊड़ी	Mauri
Literate	भणियो	Bhanio
Live (to)	रइणो	Raino
Liver	तिल्ली	Tilli
Lizard	घरोली	Gharoli
Lobster	केकड़ा	Kekra
Locust	टीड़	Teed
Log	बूंगड़ा	Boongra
Loss	नुकसान	Nuksan
Louse	जुआं	Juan
Luggage	हामान	Haman
Luncheon	बोपोरियो	Boporio

1	2	3
Maize	मक्की	Makki
Make (to)	बनावणो	Banavno
Man	मनख	Manakh
Mango	आम	Aam
Many	घणा	Ghana
Mare	घोड़ी	Ghori
Market	बजार	Bazar
Marriage	हादी	Hadi
— by exchange	अट्टा सट्टा	Atta-satta
— by service	घर जमाई	Ghar-jamai
— by elopement, abduction or with once married woman	नाता	Nata
Marriage party	जाण	Jan
Marry (to)	परणावणो / हादी करवो	Parnavno / Hadi karvo
Mason	राज / सिलावट	Raj / Silawat
Measles	माता	Mata
Mention (to)	कहवो	Kahvo
Merchant	वाणियो	Vanio
Messenger	काहिद	Kahid
Mewing	माऊं माऊं सीसायै है	Maun maun Seesaye hai
Midwife	दाई	Dai
Mile	मील	Meel
Milk	दूद	Dood
Milkman	दूदवालो	Dood walo
Mill	हंसो	Hanso
Minister	मिनिस्टर	Minister
Monday	होमवार	Homwar
Money	पइसो	Paiso
Mongoose	नोरिया	Noria
Monkey	वांदरो	Vandro
Month	माह	Mah
Months of the year	वर (हाल) रे माह	Var (Hal) re mah
Moon	सांद	Sand
Morning	हवेरा / परभात	Havera / Parbhat
Mosque	मजीद	Majeed
Mosquito	मच्छर	Machhar
Moth	रूणी	Rooni
Mother	आई	Ai
— Step	माही	Mahi
— -in-law	हाऊ	Hau
— Grand	गड़ी	Gari
Mountain	डूंगर	Doongar
Mouse	ऊंदरो	Oondro
Moustache	मूंछ	Moonch
Mud	कीमड़	Keesad

1	2	3
Muddy	डाबरो	Dabro
Much	घणा	Ghana
Nail (of the body)	नख	Nakh
Nail	खील	Kheel
Neither	कईं नो नी	Kain-no-n i
Nephew	भतरीजा / भाणजा	Bhatrija / Bhanja
Next	आगलो / बीजो	Aaglo / Beejo
Niece	भतरीजी / भाणजी	Bhatriji / Bhanji
Night	रात	Rat
Nobility	ठकरायत	Thakrayat
Nobleman	ठाकर	Thakar
Noon	बपोर	Bapor
Nose	नाकोड़ो	Nakoro
Nutcrackers	हरोंतो	Haronto
Of	नो / नी	No / Ni
Office	अफसर	Afsar
Oil	तेल	Tel
Old man	डोकरो	Dokro
Old woman	डोकरी	Dokri
One	एक	Ek
— *third*	पूणो	Poono
Onion	कादा	Kada
Opposite	आड़ो	Aaro
Orange	नारंगी	Narangi
Ornaments	गेणो	Geno
Owl	घग्घू	Ghagghu
Ox	बलध	Baladh
Oysters	हींपड़ी	Heenpri
Pair	जोडा	Jora
Palace	मल	Mel
Palanquin	पालकी	Palki
Palm	हथेली	Hatheli
Paper	कागद	Kagad
Panch (of statuatory Panchayat)	पंस	Pans
— (of community Panchayat)	भांजगढ़िया	Bhanjgarhia
Panchayat (statuatory)	पँसायत	Pansayat
— (community)	भाँजगढ़	Bhanjgarh
Pardon (to)	सोड़ देवो	Sor devo
Parents	आई बा	*Ai-Ba*
Path	वाट	Wat
Patron	जजमान	Jajman

1	2	3
Parrot	हूड़ा	Hoora
Paw	पोग	Pog
Pea-cock	मोर	Mor
	देलड़ो	Dhelro
Pea-hen	मोयड़ी	Moiri
	ढेलडी	Dhelri
Pencil	सिसपेन	Sispen
Papper	कारीमरस	Karimaras
Perspiration	परेवो	Parevo
Person	जणा	Jana
Petitioner	अरजदार	Arajdar
Physician	डाकदर	Dakder
Pig	हूअर	Hooar
Pigeon	कबूतरा	Kabutra
Pin	हुई	Hui
Pistol	तमंसो	Tamanso
Plank	पाटियो	Patio
Plaster	पटो	Pato
Platform	डागला	Dagla
Play (to)	रमवो	Ramvo
Pleader	वकील	Vakil
Pledge	हौगंध	Haugandh
	हम	Ham
Plough	अल	Al
Plough (to)	ओरवो	Orvo
Police	पुलिस	Pulice
— office	थाना	Thana
— post	चौकी	Chauki
— man	हिपाई	Hipai
	तकड़ो	Takro
Pork	हूअर नो मांह	Hooar-no-manh
Porridge	घाटड़ी	Ghatri
Portman teau	पेटी	Peti
Postage	टिकट	Ticket
Post office	डाकघर	Dakghar
Potato	आलू	Alu
Presently	हमणा	Hamna
Prescription	सीठी	Seethi
Previously	पहले	Pahley
Price	दाम	Dam
Prison	जेल	Zail
Procedure (criminal)	फौजदारी	Faujdari
— (civil)	दीवानी	Dewani
Profit	फायदो	Faydo
Pudding	हीरो	Heero
Pulse	दाल	Dal
Pumpkin	कोलो	Kolo

1	2	3
Purchase (to)	मोलावणो	Molvano
Quarter	बटको	Batko
Queen	राणी	Rani
Quietly	टाड़ो	Taro
Radish	मूरो	Mooro
Railway	रेल	Rail
Rainbow	धन कमाण	Dhan kaman
Rains	सोमासो	Somaso
Rape	माथे पड़नो	Mathe Parno
Rasp	कगरच	Cagrach
Rat	ऊँदरो	Oondro
Rate	दाम	Dam
Razor	पासणो	Pasno
Read (to)	भणावो / पढ़वो	Bhanvo / Padhvo
Recovery	हदरना	Hadurna
Red	रातो	Rato
Reins	लगाम	Lagam
Relative	हगो	Hago
Rent	किरायो	Kirayo
Report	रपोट	Rapot
Revenue	हाँसल	Hansal
Rice	सोखा	Sokha
River	नदी	Nadi
Rivulet	नाला / खाल	Nala / Khal
Road	पथ	Path
Rope	राहड़ी	Rahri
Rug	वलकिया	Walkia
Rupee	रूपियो	Rupio
Run (to)	भाजवो	Bhajvo
Saddle	काठी	Kathi
Saddler	जीनगर	Jeengar
Saturday	थावर	Thavar
Saucers	रकाबी	Rakabi
Sausage	चटनी	Chatni
Scarcely	केराँ केराँ	Keran keran
School	निहार / स्कूल	Nihar / School
Score	कोड़ी	Kori
Scorpion	वीसू	Weesu
Scythe	दाँतूड़ो	Dantudo
Seal	मोहर	Mohar
Seal (to)	वाई देणो	Wai deno

1	2	3
Sealing-wax	चपड़ी	Chapri
See (to)	जोइबो	Joibo
Sead-drill	पिंडनी	Pindni
Seldom	केरां केरां	Keran keran
Sentence	सजा	Saja
Servant	नौकर / हाली	Naukar / Hali
Sesamum	तल	Tal
Shaman	भोपा	Bhopa
Sheath	म्यान	Myan
Sheep	गाडरा	Gadra
Sheet	पाठो	Patho
Shivering	टाड़	Tad
Shooting	निहाणा लगाणो	Nihana lagano
Shop	दोकान	Dokan
Shopkeeper	वाणियो	Vanio
Shoulder	खब्बो	Khabbo
Shovel	फावड़ो	Phavro
Sigh (to)	दम भरणो	Dam bharno
Silently	टाड़ो	Taro
Singer	गावो वालो	Gavo walo
Single	एकज	Ekaj
Sin	पाप	Pap
Sister	बेन	Ben
— (wife's)	हाली	Hali
Skirt	घाघरो	Ghagro
Sleeve	वाँय	Bany
Smallpox	माता	Mata
Snake	हाँप	Hanp
Soap	हाबुन / हाबू	Habun / Habu
Socks	मोजा	Moja
Some	ओसो	Oso
Somewhere	केराँक	Kerank
So much	एतरो	Etro
Son	सोरो	Soro
— (-in-law)	जमाई	Jamai
— (Brother's)	भतरीजा	Bhatrija
— (Sister's)	भाणेज	Bhanej
— (Son's)	सोरा नो सोरो	Sora no sora
— (Daughter's)	सोरी नो सोरो	Sori no Sora
— (Wife's brother's)	भतरीजा	Bhatrija
— (Wife's sister's)	भाणेज	Bhanej
Soup	झोर	Jhor
Spinach	भाजी	Bhaji
Spinster	कंवारी	Kanwari
Sportsman (hunter)	हिकारी	Hikari

1	2	3
Squirrel	तालूड़ी	Taluri
Stalk	थोक	Thok
Stamp	टिकट	Ticket
Stand for keeping pitchers	पंडिनि	Pandini
	पन्नी	Panni
Standing	ऊबो	Oobo
Stirrup	पागड़े	Pagre
Stitch (to)	हीवणो	Heevno
Stockings	मोजा	Moja
Stone-mason	हिलावट	Hilawat
Strap	सिलावट	Silawat
	तंग	Tang
Street	गलियारो	Galiyaro
Study (to)	भणवो	Bhanvo
Stump	डंठून	Danthool
Sugar	हक्कर	Hakkar
Summer	उन्हाला	Unhala
Summons	सम्मन	Samman
	नोटिस	Notice
Sunday	दीतवार	Deetwar
Sup (to)	खावो	Khavo
Supper	रोटो खाणो	Roto khano
Surgeon	डाकदर	Dakdar
Swear (to)	हौगंध खाणो	Haugandh khano
Sweeper	भंगी	Bhangi
Swing	हींसियो	Heensio
Syringe	पिसकारी	Piskari
Tail	पूँछड़ी	Poonchhri
Tailor	दरजी	Darzi
Tamarind	आमली	Amli
Tattooing	गोदवो	Godvo
Tea	सा	Sa
Teacher	मास्टर	Master
Telegram	तार	Tar
Telegraph	तार	Tar
Temple	देवरो	Devro
	मंदर	Mandar
Tender	नमैलो	Namelo
Tent	डेरा	Dera
	तम्बू	Tambu
	छोलदारी	Chholdari
Theft	सोरी	Sori
That	ओ	O
There	वटे	Wate
Therefore	ऐम	Em
Thigh	हाँतोर	Hantor

1	2	3
This	ई	Ee
Three	तीन	Teen
— fold	तगणो	Tagno
Thoroughly	ठीक तरां	Theek taran
Thumb	अंगूठो	Angutho
Thursday	वैस्तार	Vestar
Ticket	टिकट	Ticket
Tiger	वाघ / चीतरा	Wagh / Cheetra
Tiles	थापड़ा	Thapra
Toad	डेटको	Detko
Tobacco	तमाखू	Tamakhoo
Today	आज / हमना	Aaj / Hamna
Toe	पोग नी आंगरी	Pog ni aangri
Together	हाते हाते	Hate hate
Tomato	टमेटर	Tametar
Tomorrow	परदन / काल	Pardan / Kal
— Day after	पर ने दन	Par ne dan
Tongs	सीपियो	Seepio
Tongue	जीभ	Jeebh
Tortoise	काजबो	Kajbo
Transcribe (to)	लखवो	Lakhvo
Transport (to)	लई जाणो	Lai jano
Travois	घिहरी	Ghihri
Tree	रूखड़ो	Rookhro
Trial	मुकदमो	Mukadmo
Tribunal	कोरट / अदालत	Korat / Adalat
Troublesome	दख देवा वारो	Dakh deva waro
True	हांसी	Hansi
Trunk	पेटी	Peti
Tuesday	मंगलवार	Mangalwar
Turmeric	हल्दी	Haldi
Turkey	जल कूकड़ी	Jal kookri
Turtle	काजबा	Kajba
Twig	ओसीलो	Oseelo
Two	बे	Be
Two and a half	अढ़ाई	Adhai
Ugly (m)	भूंडो	Bhoondo
— (f)	भूंडी	Bhoondi
Upto	आईं तक	Aain tak
Uncertain	गम कोई नहीं	Gam koi nahin
Uncle		
(i) Father's elder brother	मोटो बा	Moto Ba

1	2	3
(ii) Father's younger brother	काको	Kako
(iii) Mother's brother	मामो	Mamo
Uncover (to)	उघाड़ो करवो	Ugharo karvo
Understand	हमजवो	Hamajvo
	गम पड़वो	Gam parvo
Unfit	जोग नहीं	Jog nai
Unpack (to)	गाठण खोलणा	Ganthan kholna
Unscrew (to)	पेस खोलवो	Pes kholvo
Unsewn	कोरो	Koro
Untrue	कूड़	Koor
Vaccinate (to)	हुई लगाड़नो	Hui lagarno
Valid	खरी	Khari
Viper	हांप	Hanp
Violet	लीला	Leela
Voyage	जात्रा	Jatra
Wasp	तातनिया	Tatnia
Wase	मीण	Meen
Wednesday	बधबार	Badhwar
Week	अठवाड़ियो	Athwario
Weigh	तोलणो	Tolno
What	हूँ	Hun
Wheat	गहूँ	Gahun
— flour	गहरां नो आटो	Gahran no aato
Where	कटे	Kate
Whetstone	निहाणा	Nihana
Whip	कोयड़ा	Koyra
Who	कण	Kan
Whom	कण रो	Kan ro
	कण री	Kan ri
Whose	कइ नो	Kai no
	कइ नी	Kai ni
	केवानो	Keva no
	केवानी	Keva ni
Why	केम	Kem
Widow	रांडी	Randi
Widower	रांडो	Rando
Wife	बैअर	Baiar
— (Brother's)	भाभी	Bhabhi
— (Wife's brother's)	हाली	Hali
Wing	पोर	Por
	पांखा	Pankha
Winnowing fan	हूपड़ा	Hoopra
Winter	हियारा	Hiyara
Wisdom	अक्कल	Akkal
Woman	बैअर	Baiar

1	2	3
Woodpecker	घट्टीटकारा हूतार टकफोर	Ghattitakara Hootar Takfor
Worm	कीड़ो जनावरो	Keero Janavro
Wrist	कांडो	Kando
Year	वर हाल	Var Hal
Yellow	पीलो	Peelo
Yesterday	पोम दन	Pom dan
— day before	पासला दन	Pasla dan

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. Duration of Residence

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

IV. Settlement Pattern

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

V. House Type and Household Effects

1. What is the general ground plan of house ?
2. Is the house *(a)* owned or *(b)* rented or *(c)* owned but partly rented out ?
3. What is the condition of the house *(a)* proporly maintained or *(b)* dilapidated ?
4. What materials have been used in the construction of—

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

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8. Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

Contents of each meal

1	2	3	4

2. What is the ordinary medium of cooking ?

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

(a) Tea

(b) Tobacco for

(i) eating

(ii) smoking

(c) Liquor

(d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by:—

Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General Hair style of the head amongst—

(a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

(a) Body

(b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

A. Illness—

(a) No action taken

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

(c) Ayurvedic or Unani treatment

(d) Allopathic treatment

B. Maternity—

(a) Case done at home through—

(i) Untrained dai *(ii)* Trained midwife

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household

A. Marriage—

2. Any peculiarities in rites of marriage

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

(a) Male

(b) Female

4. Is Divorce and re-marriage permissible ?

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

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

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

8. Usual total expenditure incurred on:—

(a) Boy's marriage

(b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

XIII. Occupation

A. Traditional—

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

B. Household Industry—

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

C. *Household cultivation—*

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

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

3. Principal crops etc. raised

D. *Other occupations—*
Nature of work with full particulars

XIV. Property

1. How many houses or other immovable property other then 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 improvemet 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 construction of a village school, road, drinking water well, Panchayatghar etc. for the benefit of village community ?

15. Has household donated ever for any humanitarian cause e.g. relief of 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 fillers of the soil.
(d) Changes in Hindu laws of succession and adoption.
(e) Untouchability.
(f) Land reclamation & land development.
(g) Family planning.
(h) (i) Extension or restriction of the rights of utilisation of forest produce.
(ii) How and to what extent the villagers have been effected by above.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures abolishing forced and bounded labour.

III. **Labour and employment—**

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

IV. Markets and fairs most commonly visited—

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

Fairs most commonly visited—

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

Shops—

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

V. Educational Institutions—

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

VI. Maps—

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence :—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits* :—

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits :—*

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

(ix) *Recreation :—*

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

(x) *Social Customs :—*

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

(xi) *Beliefs and Superstitions:—*

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

(xii) *Social Organisation:—*

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

(xiii) *Occupation:—*

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

(xiv) *Property:—*

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

(xv) *Income and Expenditure:—*

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

(xvi) *Indebtedness:—*

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

(xvii) *Social and Economic Reforms:—*

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

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

I have separately sent to you instructions for filling the Household Schedule and the printed forms of Household Schedule which you shall use while making Socio-Economic Survey in selected villages. I am now enclosing a form of Village Schedule which has been designed after close discussions with you. The Registrar General of India desires that a separate 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 should mention them.

(x) *Educational life:—*

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

(xi) *Economic life:—*

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

(xii) *Art and Architecture:—*

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

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

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

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

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

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