

CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

1. **PEEPAL KHOONT**
2. **ABHANERI**
3. **MUDH**
4. **RANGMAHAL**
5. **KYASARA**
6. **PANARWA**

Editor
C. S. GUPTA
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

FOREWORD

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invert the dry bones of village statistics with flesh-and-blood accounts of social structure and ocial change. It was accordingly decided to elect a few villages in every State for special tudy, where personal observation would be rought 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.

Villages selected for the Survey

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

INTRODUCTION

Presented in this Volume is the second group of six village studies conducted by the Census Organisation in Rajasthan. The first batch consisting of the first six of the thirtysix studies has already been published as Part VI-A. Each of these studies was earlier released as a separate monograph as it came out of the Press.

The first survey in this series relates to Peepalkhoont a village inhabited by the Bhils. The study attempts to present the socio-economic life of the tribal community. The second presents a socio-economic study of the once famous Abhaneri, an ancient village known for its post-Gupta or early mediaeval monuments. The third portrays the results of the survey conducted in village Mudh which was once inhabited by wealthy and flourishing Paliwal Brahmins where now there is nothing more to show than the ruins of their houses and just one lone household to represent this community. The fourth, Rangmahal, presents the socio-economic aspect of the diverse community life of a village which stands on the debris of the millennia old flourishing township of the same name well known to the archaeologists as being contemporaneous with the Indus valley civilization cities of Mohenjo-Daro and Harappa. The fifth monograph intends to study the socio-economic life of the Naths, followers of the great saint Gorakhnath at village Kyasara. The sixth and the last study in this volume contains the results of a study conducted in Panarwa, a forest village, which is a fine specimen for studying the first signs of impact of modern ways of living and thinking on isolated village societies. The study describes the sharp contrasts in the socio-economic conditions of its tribals and non-tribals and of its ex-feudal chief and common villagers.

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

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* Not for sale.

सत्यमेव जयते

CENSUS OF INDIA 1961

Peepal khoont

A VILLAGE SURVEY



RAJASTHAN

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VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

1. PEEPAL KHOONT

Field Investigation and First Draft by
SHAMSHER SINGH

Supervision and Final Draft by
G. R. GUPTA

Editor
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Superintendent of Census Operations, Rajasthan.

1965

PREFACE

Situated almost in the heart of the region predominantly inhabited by the Bhils, village Peepal Khoont is the nerve centre of all the development activities now being undertaken for the betterment of this tribe in this area.

The village was visited by Sarvashri Shamsher Singh M. Sc. (Anth.) and B. R. Gulati M. Sc. (Anth.) firstly during the period 21st January to 13th February, 1962 for the collection of basic data. The study was, however, completed by Shri Shamsher Singh alone who conducted further investigation in March 1962. Shri G. R. Gupta, who prepared the final report on the village visited the villlage in March 1963. Shri L. R. Pendharker also visited this village and prepared sketches to illustrate the report. Photographs for this report were taken by Shri B. R. Gulati. Dr. U. B. Mathur, Deputy Superintendent, Census Operations, has assisted me in editing this report while Shri S. R. Luhadia, Tabulation Officer, has seen it through the press. I thank them all.

Sarvashri Rakma and Lakma Bhils of the village, the Block Development Officer and his staff had greatly helped in the investigation and deserve my grateful thanks.

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

Ram Bagh Palace Annexe,
Jaipur.
15th June, 1965.

C. S. GUPTA
Superintendent
Census Operations, Rajasthan.

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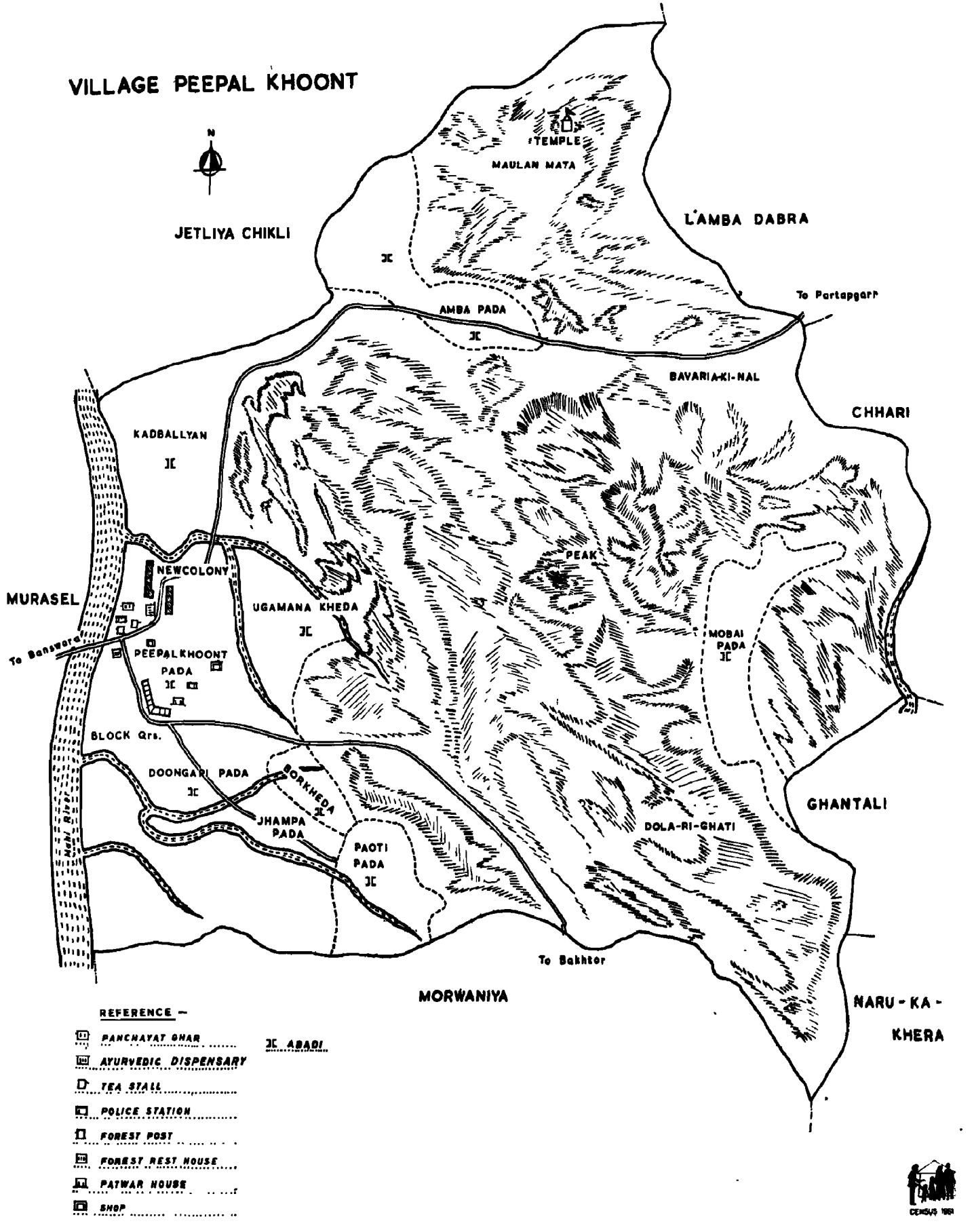
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VILLAGE PEEPAL KHOONT

TEHSIL GHATOL

DISTRICT BANSWARA


VILLAGE PEEPAL KHOONT
N
TEMPLE
MAULAN MATA
JETLIYA CHIKLI
LAMBA DABRA
To Partapgarh
AMBA PADA
BAVARIA-KI-NAL
CHHARI
KADBALLYAN
PEAK
NEWCOLONY
MURASEL
UGAMANA KHEDA
To Banswara
PEEPALKHOONT PADA
MOBAI PADA
BLOCK Qrs.
DOONGARI PADA
BORKHEDA
JHAMPA PADA
PAOTI PADA
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DOLA-RI-GHATI
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To Bakhtar
MORWANIYA
NARU-KA-KHERA
REFERENCE –
PANCHAYAT GHAR
AYURVEDIC DISPENSARY
TEA STALL
POLICE STATION
FOREST POST
FOREST REST HOUSE
PATWAR HOUSE
SHOP
ABADI

CHAPTER I

THE VILLAGE

PEEPAL KHOONT (23°48' N, 74°34'E) is a small tribal village situated on a rocky sheaf in the heart of a dense forest in the north-north-east of Banswara, the headquarters of the district of that name. It is 208 metres above mean sea level. The 48 km long road partly kutcha, leading to it from Banswara traverses the rugged country over craggy hills covered with thick jungle growth, crossing and recrossing numerous rivers and brooks There being but few bridges in this underdeveloped region, the bus services plying between Banswara (via Peepal Khoont) and Pratapgarh are suspended for about four months viz. July to October; and, when heavy monsoon showers make the streams and rivulets overflow their banks and the low-lying areas are filled with water, the villages remain isolated for days and contact for urgent administrative or medical purposes with the neighbouring towns is possible only through messengers who swim across wide expanses of water with the water proof mail bages securely tied to their heads. It is moreover at such times that rugged nature, garbed in beautiful green in every direction, looks attractive even to an official chronicler. "It looks its best just after rains when the varied hues of the foliage, the luxurient growth of the tall grasses and the streams dashing down the hill-sides or pouring through shady glens between banks fringed with ferns and flowers present a most pleasing sight".★

2. The Mahi : The 560 km long river which flows by Peepal Khoont has a drainage-basin of 43,520 sq km. It rises in the mountains of Amjhera district (22°52' N, 75°5'E; 550 metres above mean sea level) of Madhya Pradesh, flows north, then west, and then north-west through its Gwalior, Dhar, Jhabua, Ratlam and Sailana districts. Mahi then enters into Rajasthan and flows towards north with a tortuous course, intersecting the district of Banswara till it reaches the district of Udaipur. It then turns south-west forming the boundary between Dungarpur and Banswara districts. The river leaves Rajasthan and coursing across the Mahi Kantha and Reva Kantha districts and further passing between Kaira and Baroda as well as Cambay and Broach districts of the Gujarat State, pours its waters in the Arabian Sea.

3. The rocky bed of the Mahi, being greatly below much of the surrounding country through which it flows, its water cannot be easily utilized for irrigational purposes. It is probably because of the height of its banks, the depth of its ravines and the fierceness of its floods that the travellers of the age gone by often used to exclaim, "It is only after Mahi is crossed, that comfortable journey commences".

4. The Bhils regard Mahi as their mother and make a pilgrimage to a number of places on its banks such as Fazilpur, Angarh and Vaspur.

5. There are a number of legends regarding the origin of this river. A probable derivation of its name is, however, from that of the *Mau* or *Mahu* as well as the *Menda* and hence the name of the river, Mahi, gushing from it. It is interesting to note that the river has given rise to the terms *Mehwas*, a hill stronghold, and *Mehwasi*, a terbulent or thieving person. The word was *Mahawasi*, a dweller on the Mahi, and is used by Mohammedan writers as a general term to denote Hill Chiefs and those living in the mountain fortresses. A temple is dedicated to god Mahadeo at Banseshwar, about 112 km from Peepal Khoont, in the Aspur tehsil of district Dungarpur in Rajasthan at the spot where the river Som joins the Mahi, and an important fair with congregation of about 30,000 persons is held at this place every year on the 11th day of the bright half of Magh (January).

★ Imperial Gazetteers of India Vol. vi, p. 407.

Boundaries

6. The village is bounded on the north and north-west by village Jetliya Chikli, on the north-east by village Lambadabra, on the east by village Chhari, on the south-east by village Naruka-Khera and on the south and the south-west by village Morwaniya. The river Mahi separates the boundary of Peepal Khoont from that of village Murasel on its western skirt. Peepal Khoont is in fact, a nucleus of the Bhil tribal villages in this area and is considered most important on account of its central situation and leadership in social, economic and other matters. The office of the Panchayat Samiti, the Nyaya Panchayat and the statutory Village Panchayat, the Police Station, the Forest Post, the Primary School, the Post Office and the Government Ayurvedic Dispensary are all located at Peepal Khoont. There is also a small rest-house of the Forest Department here. The Middle School is at Khamera (13 km) the Higher Secondary School and the Telegraph Office are at Ghatol (22 km). The nearest Railway Station is at Mandsor, 67 km from the village on the metre gauge line of the Western Railway, running from Delhi to Khandwa via Jaipur and Ajmer. The distance between Jaipur and Mandsor is 426 km. A person travelling from Bombay by the broad gauge will have to get down at Ratlam (651 km) and take a bus for Banswara (86 km) and from there he will have to travel by another bus to arrive at Peepal Khoont (48 km). The nearest business centre is at Ghatol, which is the tehsil headquarters and lies at a distance of 22 km from Peepal Khoont and 26 km from Banswara. Weekly markets are, however, held at Bhoongra (16 km), Arnod (22 km) and Ghatol (22 km). There are also some shops at village Khamera (13 km) from where the inhabitants of Peepal Khoont sometimes obtain their necessaries of daily life. Since January, 1963, a weekly market is being held at Peepal Khoont also every Wednesday.

Reasons for selection

7. It was with a view to study the socio-economic life of the important scheduled tribe of Bhils as also the result of the impact of the development activities recently initiated by the State Government that this village was selected for survey.

Climate

8. The climate of this place is on the whole quite warm. In summer the heat is intense and in winter it is extremely cold. The average temperature during summer varies from 32.2°C to 42.2°C. During the rains it ranges fron 26.6°C to 33.9°C and in winter from 14.4°C to 21.1°C. It rains heavily during the rainy season when the way is blocked and communications paralysed. The average rainfall is about 94 cm per annum. The figures of rainfall in cm from the year 1951 to 1960 are given below :

Year	*Rainfall*	*Year*	*Rainfall*
1951	42.6	1956	103.6
1952	–	1957	36.6
1953	82.5	1958	136.8
1954	127.7	1959	132.8
1955	113.3	1960	72.9

9. The climate is relaxing and generally unpleasant; fevers of a malignant nature prevail during the two months succeeding the rains.

Flora

10. The area surrounding the village is covered with jungle. The forest at places is very dense. The trees found are the teak *(Tectona grandis)*, Blackwood *(Dalbergia latifolia)*, Ebony *(Disspyros tomentosa)*, Pipal *(Ficus religiosa)*, Haldu *(Adina cordifolia)*, Salar *(Boswelli thurifera)*, Dhak *(Butea frondosa)*, Dhav *(Anogeissus pendula)*, Kadamb *(Anthocephalus cadumba)*, but they are not well preserved and the Government does not at present derive much benefit from them. The fruit trees include the Mango, the Mahua *(Bassia latifolia)* and Timru *(Diaspyros melenoxylon)*. The wild Date Palm (*Phoenix sylvestris*) is also found in abundance in the plain and the bamboo *(Dendrocalamus strictus)* on the hills.

11. The following herbs and shrubs are also found :

Herbs : Gokhru *(Tribulus terristris)*, Dudhi *(Euphorbia hirta)*, Kubi *(Lucus aspera)* and Kuba *(Spermacoce hispida)*.

Shrubs : Tamat *(Nyctanthes arbortristis)*, Negur *(Vitex negundo)*, Ratanjot *(Jatropha carcus)*, Aak *(Calotropis prosera)*, Panwar *(Carsiatora)*, Kara *(Holarrhena antidysentricia)*, Katelia *(Flacourtia rementchi)* and Marorphali *(Halistres iscora)*.

Fauna

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

Size

13. The total area of the village is 41.09 sq km. The population of Peepal Khoont according to the Census of 1961 was 884 of whom 453 were males and 431 females. The density of population comes to 21.5 persons per sq km. In connection with the socio-economic survey of the village, however, attention was confined to the section of the population which was formed of the four communitles viz. the Bhil, the Bhoi, the Chamar and the Jogi. The Government servants including the officials of the Development Block, Forest guards, Police staff and the shopkeepers and a few others were left out. The number of households and the population, communitywise as recorded during the village survey are given below :

Community	Number of households	Persons	Males	Females
Bhil	155	764	392	372
Chamar	8	37	22	15
Bhoi	3	19	10	9
Jogi	2	10	6	4
Total	168	830	430	400

Residential pattern

14. The habitations are not clustered at one place. They lie scattered all over the area extending over no less than 41 sq km, in fields on the three sides, namely, the eastern, north-western and western sides of the village. There are no well defined lanes or by-lanes. The houses are connected with one another by narrow footpaths. However, a small fair-weather road extending over half a kilometre was constructed by the Block Development authorities in the year 1961, to join two parts of the village, namely, the Peepal Khoont pada and the Paoti pada.

15. The village is divided into nine parts the names of which are given below :

1. Peepal Khoont pada
2. Doongari pada
3. Bor Kheda
4. Kadballyan
5. Mobai pada
6. Ugamana Kheda
7. Jhampa pada
8. Paoti pada
9. Amba pada

16. The word *pada* is a corrupt form of the Sanskrit *pattan* which means a part or bit. Hence the various *padas* constitute the different parts of the village. A *kheda* means a very tiny village or a hamlet consisting of a few huts. Ugamana Kheda and Bor Kheda did not exist previously. They are of a later origin and actually two extensions of the village.

17. Peepal Khoont pada is the most important part of the village. It forms the western part of the village and is situated near the bank of the river Mahi. It is also locally known as Nekred pada or Vaja pada; the significance of these two terms is, however, obscure. The Ugamana Kheda is the extension of the Peepal Khoont pada on its eastern side; *ugamana* signifies the rising of the Sun. The Doongari pada lies on the north-eastern side of the Peepal Khoont pada. It is so called because most of the households in this *pada* are situated on the slopes of small hillocks. On the north eastern side of the Doongari pada is the Jhampa pada and on the north-east of Jhampa pada lies another extension, the Bor Kheda. On

the east of Jhampa pada lies Paoti pada. On the north-west of Peepal Khoont pada is Kadballyan, and on the east of Kadballyan lies the Amba pada. Amba pada is named after the goddess Maulan Mata, also called Amba mata whose shrine is in this part of the village. Mobai pada is situated on the eastern side of the village just opposite Peepal Khoont pada and is separated from the main area by a hill called Dola which means a low wall. Mobai pada is actually the western part of the village named Mobai which has been intercepted by a small rivulet Erav and has no independent existence of its own. The eastern part of Mobai touching the village Ghantali has beenamalgamated with that village, while the western one forms part of the village Peepal Khoont. The distance between Mobai pada and Peepal Khoont pada is 19 km by the regular path and 9.5 km by a short cut. Kadballyan, Amba pada and Paoti pada are separated from each other by streams. Doongari pada, Jhampa pada and Bor Kheda do not have any natural demarcation. They are, however, separated by a kutcha road which leads to the village Bakhtor, a distance of about 13 km from Peepal Khoont. On the eastern side of this road are Peepal Khoont pada and Ugamana Kheda while Doongari pada, Bor Kheda and Paoti pada are on the western side, The meanings of the words *jhampa*, *paoti*, *mobai* and *kadballyan* are rather obscure. Between Jhampa pada and Paoti pada is a tract of preserved jungle (virtually a sanctuary, according to the Bhils ever since the village was founded) covering some fifty acres of land, popularly known as Hagoli. It is considered perilous to cut a tree or even a branch of it in this area, as it is dedicated to the goddess Kalka. It was reported that in April, 1961 a Bhil named Poonjo Jodio happened to cut wood from this area. This aroused the anger of the goddess, and it is believed that by way of retribution a panther (of the goddess) killed five goats belonging to the said Poonjo and disappeared after piling them upon one another.

Important public places

18. In the vast area covered by the village there is no fixed place for public meetings. On the eastern side of the office of the Development Block which is situted on the western side of the Peepal Khoont pada there is a big Banyan tree. Most of the meetings, when the entire village is to assemble, are held under it. When, however, the residents of any one of the *padas* are required to meet they assemble in the *Rawat's* (lambardar's) *tapra*. In most of the *padas* there are places dedicated to the dead married ancestors known as *Serro* or *Chhiro* who are represented by figure of a horseman or one or two persons standing on foot carved in relief on stone slabs. On the route from Peepal Khoont pada to Paoti pada there is an open platform dedicated to god Mahadeo. Nearby is the shrine of Anumanji (the monkey-god Hanuman). Then there is a place dedicated to the goddess Thikri Mata which lies under a tree near the building of the Ayurvedic Dispensary situated at a distance of about 33 m opposite the Block office. A collection of some stones represents the goddess. On the way from Peepal Khoont pada to Doongari pada there is the shrine of another goddess Pipla Mata. Here also a small heap of stones lies collected under a Pipal tree which has now dried up. Near by is the shrine of the serpent god Tarmi Nag where small flat stones bearing the effigy of snake are erected. On one side of these stones are smaller stones which bear the forms of female figurs, the *Matron* (मातरोन). In Hagoli mentioned above there are the *thans* of the goddess Kalka Mata and the god Bhairon lying close to each other. In Jhampa pada, on a small hillock there is the *than* of the ancestral god Mokhyo Bavsi. This is located inside a cottage which has a thatched gabled roof. In the Ugamana Kheda, under a Pipal tree, there is a *than* of Margi Mata. On a small rock under a Banyan tree, covered by a thatched roof, is the *than* of the god Bhairon. In Kadballyan also there is a place dedicated to the goddess Kalka Mata. At a distance of some 10 km from Peepal Khoont pada, is the shrine of Maulan Mata which is situated amidst thick forest on the top of a hill in the Amba pada. The approach to Maulan Mata is pretty difficult. The idol of the goddess here is made of a carved stone; the figure bears four hands and a garland of human skulls on the neck. One foot of the goddess rests on the face of her victim in

a human form. The idol is about a metre in height and represents the goddess Kalka of the Hindu pantheon. At a distance of some fifteen metres from the shrine of the goddess is a big idol of Anumanji



which is about four and a half metres in height. At a distance of about 12 m higher up are to be found the remains of an old fortress. The *thans* of Maulan Mata and Anumanji actually lie within the fortifications of the ancient fortress which is no longer there. No particulars are available regarding the history of the fortress. The villagers also express total ignorance about it.

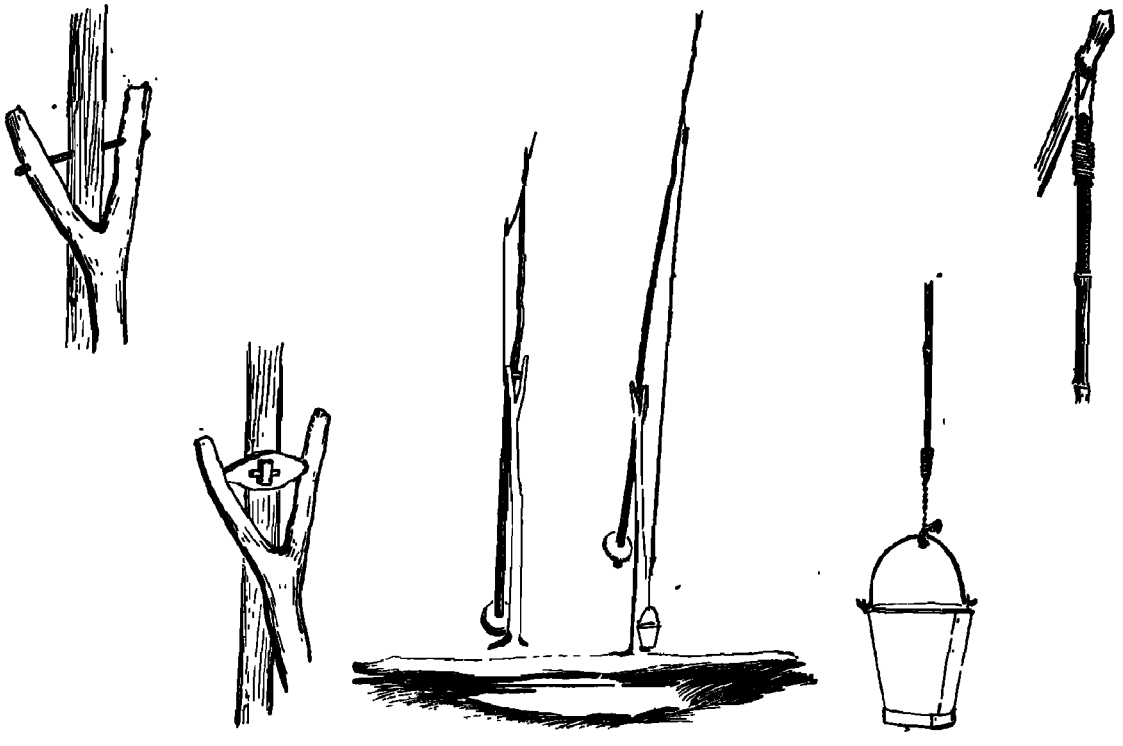
Crematorium

19. There is no fixed place for cremating the dead. The villagers cremate the dead bodies at any convenient place on the bank of river Mahi and throw the ashes in its stream.

Sources of water

20. The main source of water for purpose of drinking as well as washing continues to be the river Mahi. Morning and evening, the housewives are seen fetching pails of water from the river. However, there are some wells also in the village. Altogether they are twentythree in number but out of them only five were in working order in the year 1960 and the rest were almost useless. In the year 1961 the Block authorities constructed six more wells with the result that each one of the *padas* and *khedas* has now got a separate well for itself. The water from these wells also is used for purposes of drinking and washing. A peculiar device is adopted in the village for drawing water from the well and is known as *dhenkali*. This is a contrivance consisting of a big pole, some six metres long, fixed firmly in the ground near the well, the upper end bifurcating into two branches, each about half a metre in length. A piece of wood with a hole in its centre is fixed between the two branches and through the hole passes another pole some two and a half metres in length. To one end of this pole which is farther away from the well, is tied a weight, generally a stone, of about twenty kilograms. To the other end is fastened a rope, to the loose end of which is hung the pot or bucket for drawing water from the well. The length of the rope is economised by inserting a long bamboo in between the two parts of the rope. When water is required to be drawn from the well the rope is pulled down so that the pot or bucket attached to its lower end is immersed below the surface of the water in the well.

When it is filled, the rope is let loose and with the movement of the *dhenkali* it is pulled up by the weight, the bucket or the pot comes up at the mouth of the well and the water is collected.



Welfare and administrative institutions

21. Apart from the Panchayat Samiti, the Patwarkhana, the Police Station, the Forest Post,the Ayurvedic Dispensary, the Primary School, the Post Office and the statutory Village and Nyaya Panchayats there are no other welfare or administrative institutions in the village.

Market

22. There are three small shops in the village which are situated in the Peepal Khoont pada. Two of them are grocer's and the third of a cloth merchant. There is also a small tea stall at the bus stand. People have to go to Khamera or the weekly *hats* held at Bhoongra, Ghatol and Arnod to obtain their requirements which cannot be obtained at their own weekly *hat* started in January 1963, as noted previously.

History of the village

23. The village Peepal Khoont derives its name from the goddess Pipli Mata whose *than* is situated in the Peepal Khoont pada. It was formerly shaded by a Pipal tree which has since dried up and there is no trace of it any longer. The dry stump of the tree which was standing at the place at the time of the first round of survey in the year 1961, has also completely crumbled away.

24. The village is said to have been established some three centuries ago by a Bhil named Naru, who came here from village Dhar of the former Dungarpur State. There is hardly any trace of this village at present. Possibly it has taken some other name with the passage of time. Naru settled in Peepal Khoont pada and in his direct line of descent is the present *Rawat* Jalma who is almost hundred years old but is unable to

tell the exact number of generations that intervene between him and the original ancestor. Rest of the *padas* and *khedas* were occupied in due course as people came and settled from time to time.



25. The different parts of the village can roughly be divided into five units according to the affinity which the inhabitants of each part bear to those residing in other villages in the vicinity. Peepal Khoont pada and Ugamana Kheda form one such unit; Doongari pada, Jhampa pada, Paoti pada and Bor Kheda the second; Kadballyan the third; Amba pada the fourth and Mobai pada the fifth.

26. From the account given by the inhabitants of the village it appears that 131 households of the Neenama clan of the Bhil tribe were the first settlers of the village. The rest came afterwards. Nine households are new immigrants, three of them are of the Bhoi community. As a matter of fact there was only one household of the Bhoi which was settled by the State authorities in the village more than fifty years ago; and another household is of his son who lives separately for the last three years. The third household is of his sister who was widowed some five years ago and has since then come and settled near him. The remaining six households of new immigrants belong to the Bhils of which two are of the Maida clan, one of them came from village Katara 45 years ago, and the other 30 years ago from village Chhiyavad. One Bhil household of Buj clan arrived in this village 30 years ago from village Malikhera. The remaining three Bhil households belong to the Sarpota clan, out of which one came from Vadgaon 30 years ago and the other from Sayan 25 years ago. The third came from village Morvania 8 years ago and is living with his father-in-law.

27. The Lohar household came from Khamera almost a decade ago. It resides partly in Khamera and partly in Peepal Khoont pada. One household of Darzi and one household of Bhangi came to the village from Ghatol with a view to settle down there permanently. One of the grocers is a muslim of the Bohra community. He came from Pratapgarh in the year 1955. The other is a Bania who came from village Narvali in 1956. The cloth merchant is another Bania belonging to Ghatol. He came to the village in 1958. The tea stall is maintained by a Rajput who belongs to village Jhansri of tehsil Pratapgarh in district Chittorgarh. His shop is at the bus stand. He came to Peepal Khoont in the year 1961.

Origin of the Bhils

28. The word Bhil is the Hindi form of the Sanskrit *Bhilla*.

> "The Phyllitai occupied the banks of the Tapti lower down than the Rhamnai and extended northward to the Satpura range. Lassen considers their name as a transliteration of *Bhilla* with an appended Greek termination. The Bhils are a well known wild tribe spread to this day not only on the upper Narmada and the parts of the Vindhya chain adjoining, but wider still toward the south and west. In Ptolemy's time their seats appear to have been further to the east than at present. Yule thinks it not impossible that the Phyllitai and the Drilophyllitai may represent the *Pulinda*, a name which as has already been stated is given in Hindu works to a variety of aboriginal races. According to Caldwell (Drav. Gram. p. 464) the name *Bhilla* (*Vil, bil*) means a bow".★

29. C. S. Venktachar in his monumental account of the Bhils of Central India ✣ discussing the origin of the Bhil tribe writes as follows :

> "In the present state of our anthropological knowledge we cannot say whether the Bhils are autochthonous or not. At best we can surmise and hazard some views leaving it to further scientific research to prove or to disprove them. There is no doubt they represent a race which inhabited India earlier than the Aryans and the Dravidians. Very possibly they are a proto-Mediterranean race who spread far and wide when a climatic crisis occurred in the grass steppes of Sahara and it is this race which is responsible for the industry associated with the final Caspian culture in the Vindhyas. The Bhils are one section of the great Munda race which occupied the pre-Dravidian India and had for its home the central regions across the peninsular India with possible extensions in to the Gangetic plain. The home of the Bhils has been the Western Vindhya and it is perhaps in contact with the Dravidian on the other side in Gujarat they acquired their present appellation. The name of *Nishadas*, exactly fits in with the historically known habitat of the Bhil tribe. The Bhils lay on the path of conquering and then migrating Aryans towards Gujarat and Malwa. The impact of the Aryans must have caused the displacement of the Bhils along the Satpuras but any such movement was restricted because they were flanked by the presence of other tribes of the Vindhyas and the Satpuras. In these hills the Bhils have maintained considerable independence. Bhils, however, never appear to have become effectively masters of plain because Malwa was colonised in very early times and inspite of political convulsions civilisation never so fell as to facilitate the intrusion of tribal ruler. Malishum records that according to the Bhil tradition their home is in the country to the north-west of Malwa from where they were ousted when the Rajputs began to conquer their country. This again meant a further displacement of the Bhils along the Vindhyas. The tradition of the Bhils in Malwa points to immigration from a western home but the story of their change of habitat does not appear to have clearly survived. The Jhabua Bhils still retain some dim and

★ Mc Grindle's Ancient India as described by Ptolemy by S. N. Majumdar (1927).

✣ Census of India 1931 Vol. I, part III.

incoherent outlines of this migration. Their story is that the first Bhils were the Damor. Another section of the Bhils were the Warterya who were living with the Damor. One Warterya committed violence on the daughter of a Damor as a result of which war sprung between the two people. The Damors fared badly in the struggle and they had to migrate. They stopped at a place called Dholkea in Kushalgarh State (Rajputana Agency). This is supposed by the Bhils to be their original home and other tribes are said to have sprung from the Damors".

30. A number of legends are current regarding the origin of the Bhils and they have their own traditions in this regard. It is commonly believed that the Aryans who came to India from the north drove away the aboriginal Bhils to the forests and hills. This supposition presumes the hatred of the Aryans towards the aboriginal tribes. Hence it is surmised that the Aryans and the Bhils were at loggerheads. On going through the ancient Sanskrit literature, especially the two great epics of the Aryans, Valmiki's Ramayana and the Mahabharata of Vedavyasa, we are inclined to doubt, the veracity of the above belief. The author of the Ramayana was in his previous birth a *Vyadh* i. e. a hunter and it was his conduct of earning his living by predatory methods that come in for contempt rather than the man himself. In the Ayodhya Kand of the Ramayana, Guha, the king of the *Nishadas* of Shringverpur, was one of the great supporters of Ayodhya and he offered his kingdom without any reserve to Rama when he was awarded banishment by his father. Then, in Aranya Kand we come across Shabri who for ages had been waiting for Rama to welcome him to her cottage, and ultimately when Rama visited her *ashram* on his way to Kishkindha, he was presented with wild fruits and berries already tasted by her, and Rama had no hesitation whatsoever in accepting the humble offering out of regard for her great devotion. He did not mind eating even the *uchchishtha* (leavings) of the *bhakta* (devotee) woman.

31. In the Adiparva of Mahabharata, Eklavya, a Bhil boy, attained great proficiency in archery by his own effort, all the while taking Rishi Dronacharya to be his preceptor. He became more skilled even than the most favourite pupil of Dronacharya, namely, Arjuna, and in order to safeguard Arjuna's future interests Dronacharya had to beg of Eklavya his right thumb by way of *Guru-dakshina* (the pupil's parting present to his preceptor). And it was on this account ordained that the Bhils are never again to be able to draw the bow with the forefinger of the right hand. "Times have changed since then but I noticed in examining their hands that few could move the forefinger without second finger, indeed the fingers appeared useless as independent members of the hands". ✣ In the Mahabharata again there is a story in which Lord Shiva himself puts on the sham form of a *Kirat* Chief (an aboriginal tribe similar to Bhils) to test the prowess of Arjuna who had gone to him to obtain the invincible weapon *Pashupat Astra* to fight his foes, the Kauravas. This story has been further immortalised by the Sanskrit poet Bharvi in his magnum opus Kiratarjuniyam (6th Cent. A. D.). These and a number of other references in Sanskrit literature show that there was a close co-operation between the Aryans and the aboriginal tribes . It was evidently due to their traditional habits of living in the hills and forests, where they felt more at home, that they avoided to reside in the plains and not because they were driven away by force by the Aryans.

32. In course of time, however, on account of the changes that were inevitably brought about by the force of circumstances the old ideals were forgotten. There was a civil war in the country and there could be no wonder if the relations between later generations of the Aryans and the aboriginals became estranged. And yet, is it not surprising how nearer our own times, most cordial relations came to be established between the Bhils and the Rajput Princes of Mewar, Dungarpur and Banswara wherein the Bhil Chiefs enjoyed the privilege of marking the brow of every new Prince ascending the throne with blood taken from their

✣ Handlay : "An account of the Bhils" p. 369.

thumbs, a distinctive mark of Bhil allegiance, a relic of Bhil power as well as confidence reposed in them by the Rajputs ? The coat of arms of the former State of Mewar bears a figure of a Bhil chieftain armed with bow and arrow along with a Rajput warrior.

33. One thing, however, appears almost certain that the Bhils were by far one of the most ancient aboriginal tribes of India. They existed in the prehistoric times and have continued their life through all the vicissitudes throughout the centuries. Their love of independence and freedom has, however, made them choose the life of the mountaineers and they have maintained their traits, peculiar habits and characteristic features throughout the ages.

34. The Bhils of Peepal Khoont have their own legends in regard to their origin. They believe that the first Bhil was created by Bhagwan (Lord Shiva) to protect the Brahmins. Bhagwan first created the entire universe excepting human beings. He then created five Brahmins who used to live on the bank of the river Mahi and worship the Almighty. Once upon a time a demon came there and killed one of the Brahmins. The surviving four got scared and prayed to Bhagwan to arrange for their protection. Then Bhagwan appeared at the spot with his consort Parwati. At the sight of the heavenly pair, the demon hid himself in the waters of the river. Bhagwan then rubbed his chest and from the matter which was let loose, the Maida Bhil was created. The goddess Parwati then sowed in the ground a lock of her hair and Bhagwan sowed a hair from his moustaches. From the former grew reeds and from the latter the bamboo. The Maida Bhil constructed bow and arrows from the bamboo and the reeds and shot arrows at the demon but the demon escaped. On this Bhagwan became very angry and he again rubbed his chest and this time created a Bhil of Neenama clan who succeeded in killing the demon.

35. Their is another legend current in the area, according to which two brothers, Meenino and Ramino, ruled this part of the country. One day Meenino butchered a calf and ate it up. He was outcasted for this heinous act. He than left his home and started to live in the jungle along with his followers. The party made their first stay under a Tamarind tree in the village Dharna, where there was the parting of ways, the two groups having agreed to divide themselves in two clans with a view to regulate their future matrimonial relations, the Neenamas went to Sari (Chhari) and the Maida to Ghori Tejpur. The rest of the clans are believed to have originated afterwards. Bamania clan of the Bhils traces its origin from Brahmins and they also believe in the foregoing legend.

Origin of Bhois, Jogis and Chamars

36. The Bhoi, Jogi and Chamar households of Peepal Khoont do not cite any legend regarding their origin. Bhois are actually the Kahars meaning those who are engaged in drawing water and carrying *dolis* (palanquins). Not very long ago a passage through Peepal Khoont was extremely difficult and dangerous. The rulers of the former Banswara State and other officials when they happened to take this route experienced great difficulty in obtaining their simple requirements and even the supply of water was not easily forthcoming. A Bhoi was, therefore, brought to Peepal Khoont and settled there and was given about 10 acres of *muafi* land. The *muafi* has, however, been cancelled in the year 1963.

37. The Jogis are mendicants who beg at the door of the Bhils and perform obsequies at their funerals.

38, The Chamars are the *charmkars* or leather workers. They skin the dead animals and make articles of leather such as shoes, ropes, buckets etc.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The Bhils

The Bhils in Rajasthan are concentrated mostly in the districts of Banswara, Chittorgarh, Dungarpur and Udaipur. The Banswara district is predominantly a Bhil area.

40. In Rajasthan the Bhils were counted for the first time in the year 1901 when they numbered 339,786. The Bhils of Banswara district were 104, 329 during that year, that is to say, 30.7% of the entire Bhil population of Rajasthan was to be found in Banswara district alone. During the Census of 1961, the total Bhil population of the State was 906, 705, of which 203, 037 Bhils were found in this district alone recording an increase of 94.60% during the last 60 years. It may further be observed that the total population of Banswara district during the year 1961 was 475,245 and the Bhils alone accounted for no less than 42.7% of it.

41. In Peepal Khoont Bhils form 92% of the total population while the other communities viz. the Bhoi, the Jogi and the Chamar constitute the remaining 8%.

42. Bhils have always been characterised by foreigners as lawless, fond of fighting and predatory habits, excitable and restless, and highly superstitious. History, however, reveals that due to blind beliefs and appalling poverty Bhils were rather forced to adopt a life of lawlessness and plunder. During the greater part of the 18th century Central India was occupied by the Mahrattas and they had their sway on Mewar - nay almost the entire Rajasthan. The Bhils were treated by them like wild animals and ruthlessly killed whenever encountered. A Bhil accused of some crime was tortured on the spot when caught, burnt to death or chained to a red-hot iron sheet without even the semblance of a trial. Their women were mutilated and their young ones smashed to death against stones. This inhuman treatment turned them into utter savages. They laid their hands on any one for they thought everybody was opposed to them.

43. The following Bhil song illustrates the characteristic features acquired by the tribe as a result of the oppression heaped upon them :

सरियु लइ नै, कामठी लइ नै, बागड़ मां अमु फरिये रे।
मनखां मारी, डंगरां मारी, बागड़ मां अमु राजा सिये रे॥
सोर करी लोकों लूटी नै, दाणा पेस्या लावहूं रे।
गडरा नै बोकड़ा मारी नै, तीनुं माह खाहूं रे॥
महुड़ा गाली हरो पी नै, कीरी धारी करिना चहुं रे।
मनमा भावे तेम करी एनी, खाई पी मजा करिये रे॥

"With bow and arrow in my hand I will overrun the entire *Bagar* land, and becoming lord of it and move about freely, killing man and beast, whoever comes in my way. I will steal, and commit robberies and amass grain and wealth. I will kill sheep and goats and live on their meat continuously for three months. I will distil liquor from Mahua flowers, and have a drink to my heart's content, shout with joy, reval and dance. I shall go wherever I like and eat, drink and be merry".

44. A closer study of the Bhil life and habits, however, indicates that a Bhil is truthful, modest, loyal, courteous and submissive, as also brave, courageous and independent. A Bhil's love of freedom is proverbial. Though head-strong and somewhat restless, he is simple and truthful as a child. Once a Bhil makes a promise he will always try to keep it. A Bhil's friendship lasts not only for his iife but for generations. He would care little for his life to redeem his word. It is said of the Bhils living in the interior that they would never tell a lie. A Bhil would fight only when he is provoked. He is always cheerful and content and never worries for what

the future or even the morrow has in store for him. Hospitability of the Bhil tribe is exemplary. When a guest comes all member of the household vie with each other to entertain him. He can entrust his life and property to his host without the least hesitation.

45. A Bhil is fond of game. He will not hesitate to encounter a bear or a tiger single-handed with his sword or bow and arrow. A Bhil teaches his child the use of bow and arrow from his early childhood. A Bhil child learns the lesson of fearlessness and self defence in fields and forests.

46. Some foibles of Bhil character are also apparent. These are jealousy, enmity, thievishness robbery, drunkenness and extravagance. Although there is tribal unity among the Bhils, there is great jealousy among the individuals in social matters. Many a time they are heard to say that if their houses were not scattered and located at sufficient distance from one another that is if they lived near each other, they would have quarrelled and cut each other's throat. A Bhil never forgives his enemy. He is said to carry his enmity even beyond his death. "भील नो बैर उधेई न खाय"– not even white ants would eat up a Bhil's enmity. The Bhils came to regard thieving and robbery as their profession. They claimed themselves to be "Mahadeo's thieves", and abided by the proverb "भूख्यो भील चोरी करै"– what would a hungry Bhil do except stealing ? While robbing a person of his possession a Bhil invariably injures the victim for he does not accept anything in charity. The worst habit of the Bhils is that of drinking which is a necessary part of all their social functions and activities. This leads to extravagance, debt and poverty. They are the victims of the four D's - Drink, Debt, Dirt and Disease.

47 The following excerpts from the Rajputana Gazetteers* are significant :

> "The Bhils form the most numerous section of the population of Banswara. The country was originally conquered from them and even now they only own the supremacy of the Darbar so far as the payment of the tribute is concerned.
>
> "In these Bhil tracts actual power of the Banswara State to enforce orders or to punish recusancy is very limited, though they are all nominally subject to the Banswara jurisdiction. The State has no power of interference in their villages".

48. There has been little change in the habits of the Bhils residing in the area surrounding Peepal Khoont especially in the interior, since the above account was written. They continue to be as independent and restless as ever. Due to administrative changes and the vigorous social welfare program launched by the State Government the Bhils of Peepal Khoont have become greatly docile. Fifteen years ago it was dangrous for a stranger to go to a Bhil village. The Bhils did not allow strangers a free passage. It was difficult to find the way in these hilly tracts of the forest and the villagers would run away at the very sight of a stranger. But things have greatly changed now in Peepal Khoont. In December, 1962 a School was opened at village Banghati a few kilometres away from Peepal Khoont. On the occasion of the inauguration of the School milk was distributed to the boys. The villagers resented this beneficial activity as they suspected that their boys were being made strong by giving them additional nutrition for being sent to the war front. It was with great difficulty that the real object of the program could be brought home to them.

49. "The Bhils are mostly 162.56 cm to 163.64 cm though many today look imaciated and dwarfish due to malnutrition. Small faces are common and Bhils with a flat nose or a prognathous jaw may also be found here and there. Generally speaking they are dark complexioned but the people with fair colour are no less in number".*

*Rajputana Gazetteers (1908) Vol. II–A.

*Brochure on "Scheduled Tribes of Rajasthan", issued by the Directorate of Social welfare, Raj. p.6.

50. Bhil woman are very strong, agile and industrious. They are very courageous and persevering and are proficient in handling bows and arrows. Not long ago, it is said, a Bhil woman shot an arrow which went right through the body of a camel. They fearlessly go to the jungle and collect fuel and grass and other forest produce. When their husbands are in trouble they are not much perturbed but carry on the household business with great ability. Under all circumstances a Bhil woman will remain faithful to her husband and never leaves him.

51. Bhils are divided into a number of exogamous clans known as *jat*. The *jats* are subdivided into a number of *adakhs* (sub-clans). The clans and the sub-clans are named either after the names of the ancestors or the names of the Rajput clans with which they come into contact or after their social ranks. The following is the list of the more important among the clans of the Bhils :

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

52. The Bhils of Peepal Khoont belong to the Damor, the Neenama and the Sarpota clans which are further sub-divided into sub-clans as given below :

Sub-clans of Damor

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

Sub-clans of Neenama

1. Amravot or Amrot	2. Diyot	3. Doki
4. Dodiar	5. Doodot	6. Eerot
7. Gaindot	8. Hoodiot	9. Havot
10. Hemot	11. Haiyot	12. Kanot
13. Kalot	14. Keekot	15. Khartot
16. Khemot	17. Leelvai	18. Lemot
19. Maningot	20. Mondia	21. Mokot
22. Narbot	23. Panot	24. Pansot
25. Punjot	26. Rajingot	27. Ramot
28. Thavrot		

Sub-clans of Sarpota

1. Badot	2. Khatot	3. Pajot
4. Panot	5. Sabda	

The Bhois

53. The Bhois are also divided into a number of exogamous septs the more important of which are given below :

1. Bakoria	2. Bathava	3. Gadhedia
4. Gudia	5. Kahar	6. Mali
7. Meta	8. Purbia	9. Raj Bhoi
10. Keer Bhoi	11. Machchhi Bhoi or Dhiwar	

Of the above septs Mali and Bakoria inter-dine and inter-marry. Mali, Dudia and Kahar inter-dine but do not inter-marry.

54 Like the Bhils the above septs are further divided into a number of sub-septs. For example the Machchhi Bhois are sub-divided into the following eight sub-septs :

1. Sawan (Chauhan)
   (i) Ushmalyan Sawan
   (ii) Nishmalyan Sawan
2. Manria
3. Kaluka

4. Kamrela
5. Bamania
   (i) Ushmalyan Bamania
   (ii) Nishmalyan Bamania
6. Neenama
7. Untor
8. Taki

The word *Machchhi* is significant. It appears to have reference to Bhoi's original vocation of fishing.

55. In Peepal Khoont two households belong to the Taki sub-sept and one to the Kaluka sub-sept of the Machchhi Bhois. The latter is the widowed sister of a Bhoi who has permanently settled in the village.

The Chamars

56. The Chamars have also their own gotras such as Tab, Heoti, Honarti, Parmar, Chauhan, Dali, Katara etc. The Chamars of the village belong to the Honarti gotra.

The Jogis

57. Ethnographic details of the Jogi community residing in the village are not available. They are rather insignificant. The Jogi circulates the message of the death of persons of the Bhil households. He receives the cot on which the deceased breathes his last, his dress and the shroud. He is fed on the fourth and the twelfth day after the death.

58. The traditional occupation of all the communities in the village except the Chamars is agriculture and there has been no change in it The Chamar's traditional occupation is the skinning of dead animals and the manufacture of articles from the hides.

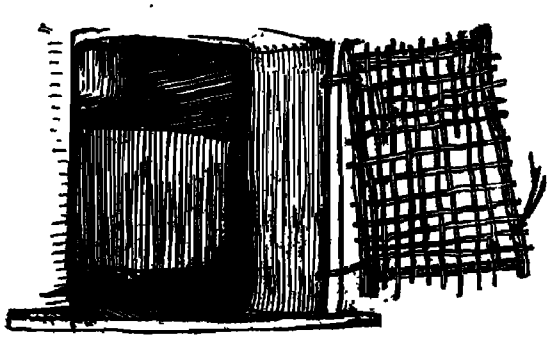
Language

59. The language spoken in the area is Wagdi which is a mixture of Gujarati and Mewari the latter being a dialect of Rajasthani. According to Grierson the language of this region falls in the Non-Hindi section of the central group of Aryan languages.

Housing

60. It has already been stated that the houses in the village lie scattered all over the area, some on the top of hills, some others on slopes and the rest at the foot of hills. The houses are called *tapras*. They have invariably rectangular bases and gabled roofs. A *tapra* is made by fixing five vertical poles on each of the two sides facing each other. The middle poles are the highest and are called *mobri* or *thambla*. The outermost poles are the smallest and are called *nevri* and the intermediate ones *thambli* or *gai*. A beam rests on the two central poles. Two beams are placed parallel to the middle one, one on each side, each one of them resting on the intermediate pole. Then two more beams are placed on the outermost poles. The walls are made by fixing thick mattings of bamboo-strips along the sides of the wooden poles and are covered with mud-plaster. Wooden sticks are placed on the three beams at right angles to them and fastened securely, so as to make a strong base for a network of bamboo-strips which is placed over them. Burnt mud-tiles, locally manufactured by the Bhils themselves, are then placed on the top. In some *tapras* the walls are made of mud-bricks. The roof in this case is also of the common type. The latter *tapras* are, however, bigger and more commodious. One of the sides of the roof i. e. the one in front is extended and supported by another row of wooden pillars so as to form a covered verandah in which members of the household sit, rest or sleep. The building material is available without any difficulty in the surrounding forest. All the houses in the village are kutcha and are built by the villagers themselves. Assistance in constructing house when required is secured on reciprocal basis. The entrance of a *tapra* is very low, hardly more than one and a quarter metres in height. It is not possible to enter such a house without bending. The doors of the *tapras* are generally made of bamboo network though for the bigger ones wooden doors have also come into vogue. In one case relations

of a Bhil household were called from an other village to construct wooden doors. Arrangements

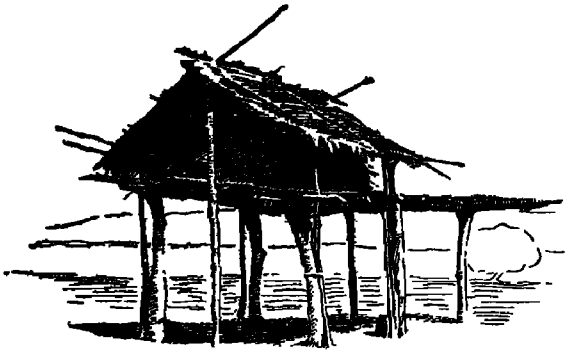


for their board and lodging were made by the host. He also supplied them tobacco. If, however, the work is to be executed on the basis of wages a carpenter gets Rs. 3.00 to 4.00 per day.

61. No particular ceremony is observed among the Bhils, Chamars and Jogis at the time of begining the construction of a house. At the time of inauguration, however, some rice and 12 paise are tied in a piece of red cloth and hung on the upper part of the door where it stands for days till it falls inadvertently in the hands of the children who make good use of the contents. A little jaggery or *batasas* (sugar drops) and small bits of copra are distributed among friends and neighbours. In one case, however, it was noticed that an idol of god Ganesh was installed in a small niche over the door as soon as the walls were complete but before the roof was laid. Among Bhois there is a custom according to which five pegs of mango wood are fixed on the site of the house, four on each of the corners of the plot and one in the centre. Five balls are made out of the earth excavated from the holes in which the pegs are fixed and are rested on the top of the pegs. A coconut is then broken open at the place as an auspicious offering and bits of the copra distributed among all those present. The construction work is then started. Monday is scrupulously avoided while beginning the construction of a house. Foundation of about half a metre in depth is considered sufficient in this area.

62. Most of the *tapras* are one room tenements which serve for both living and accommodating the cattle. The dimensions of a *tapra* are generally 6x3x2.5 metres. A small mud-wall is erected midway between the two long walls of the tapra so as to divide it in to two parts. In some of the *tapras* big grain containers made of bamboo network with mud plastered on the outside, are placed side by side to form a partition. One part of the *tapra* is then used as a cattle shed and the other serves for purposes of residence and stroage of household goods. The cattle are considered as good inmates of the household as they are supposed to be their real wealth. The outer walls of the *tapras* are decorated on festive occasions with figures bearing human and animal forms or artistic designs.

63. Outside the *tapra* a rectangular wooden platform is constructed. It is used for storing fodder and is known as *dagla*. Under its shade the



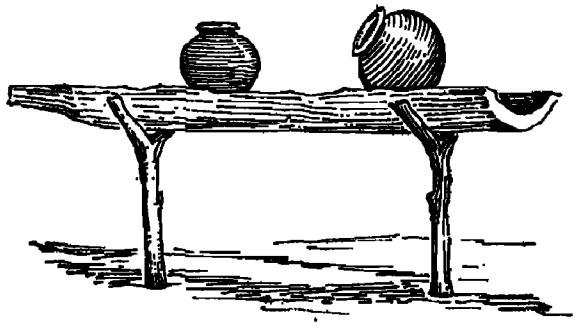
inmates rest, recline and sleep during the summer. Sometimes horizontal wooden beams are fixed in the walls on the side of the part wherein the cattle are accommodated and by covering them with a bamboo matting a triangular compartment is constructed. This is also called *dagla* or *dagli* according as the size is big or small. If more accommodation is required another *dagla* is constructed outside the hut and it can be

utilised for purposes of living. No windows are provided in the *tapras*. The gaps left between the roof and the walls ensure enough ventilation.

64. the following table gives the distribution of *tapras* with reference to the number of persons living in them in the village :

Number of rooms	Total number of households	Number of persons				
		1	2-3	4-6	7-9	10 and over
One room	139	4	44	70	18	3
Two rooms	20	-	1	13	5	1
Three rooms	8	-	-	2	4	2
Four rooms	-	-	-	-	-	-
Five rooms	1	-	-	-	1	-
Total	168	4	45	85	28	6

65. Meals are cooked on the hearth in one of the corners of the *tapra*. No separate arrangements are made for the kitchen. Water pots are placed on a wooden stand called *panni* or *pandini* which is placed near the door outside



the *tapra*. It is 1.50 to 1.80 m long, half a metre broad and 0.90 to 1.20 m high. Half a dozen pitchers can easily be placed on it.

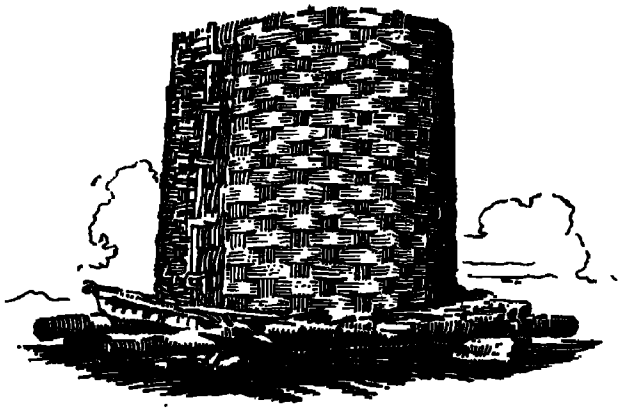
Household goods

66. The villagers have not got any large number of household goods. The possessions of a household are limited to a couple of cots, some earthenwares, a grinding stone-hand-mill, a bamboo basket which serves as a swing for the child and some rotten old beds (rags) known as *gudris* and the like. As to brass or bronze utensils they are very few in number. Mats woven out of bamboo strips or hemp strings are commonly used for sitting and entertaining guests. A platform of mud about half a metre high is erected by a sidewall which serves for a bench. Grain bins called *karahiyo* made of



bamboo strips, 60 to 90 cm in diameter and 1.20 to 1.80 metres in height, sometimes plastered on outside with a mixture of cow-dung and mud are also available in each household. Some of the containers are of smaller size and they are provided with four legs at the bottom and a lid at the top which serves for depositing and taking out of the grain. These are known as *oridge*. A contrivance some one and a half metres high, made of big bamboo matting, known as *kabla*, is used as an enclosure for keeping dry maize cobs. The space so enclosed covers a diameter of about one and a half metres. The mat is plastered with mud from outside and until the cobs get dried it is kept open at the top. Afterwards it is covered with a cloth or another flat bamboo matting. When the cobs are required for use, the *kabla* is

unrolled. The mat can thus be utilised times without number.



67. Clothes and ornaments are kept in a box of tin. Now-a-days an aluminium kettle called *tapilo* has come in to vogue for cooking rice. A few cups and saucers of porcelain may also be found in which they serve tea to the guests. Flour is kneaded on a wooden plate called *kasavat*. Loaves of bread (*roto*) are prepared on an earthen pan called *kailrhu*. Wooden ladles



are used for mixing the pulses etc. while cooking. Earthen pots are used for storing water. Spices are ground in a stone mortar called *uglo* with a wooden pestle, about a metre long, called *hamilo*.

68. Fire is always kept buring in the hearth in every Bhil household. If fire is extinguished it is considered a bad omen. In times of necessity fire may be produced by a flint or a fire-drill. The former consists of a stone and a piece of iron. The latter is a wooden hearth called *shakti* which consists of a piece of teak wood 15 to 25 cm in length and about 2 cm in breadth. Small pits (*shakti-no-ghar*) in which the *hario* (drill-stick made of bamboo) fits in exactly, are made on it. In the pit there is a notch, below which dry leaves or small bits of dry cow-dung are placed which act as tinder (*syano*). The hearth is pressed at both ends with the feet. The upper end of the drill-stick is held between the palms and the lower end rests at the pit of the hearth. The friction caused by twirling the *hario* results in fire in a very short time.

69. The Bhils have got very few articles of bedding and for covering. During summer and rains they sleep on the cots or on ground without spreading even a mat. During winter they lie down on old *gudris* (rags). Some of the villagers are so poor that they hardly own anything to cover their bodies with. They spread their *dhoti* or *sari* on the ground and lie down naked on them. They turn the cot upside down and recline on it after burning fire near-by. When guests come they usually find it difficult to arrange for even a couple of cots.

Food and drink

70. The staple food of the villagers is maize. During times of scarcity oats, known as kodra (*Paspalum scrobiculatum*), koori (*Panicum miliaceum*) and batti (*Panicum crusgalli*) are consumed. These are of great utility as they do not rot even when kept for years together. Wheat, rice and meat are generally taken on festival days or on the occasion of community feasts or when entertaining the guests. They have pulses only occasionally.

71. Usually they eat their *roto* (bread) with the help of *matho* (butter-milk) or *rab* (maize flour boiled in butter-milk) or chutney made by grinding salt and chillies together. The Bhils have a special mode of preparing *paniya* of maize. This is made by placing well-kneaded maize flour flattened into a slice, between two leaves of Dhak which are close-stitched with small pieces of dry straw. It is then baked on cow-dung cake fire. After being baked the *paniya* becomes crisp with pale brown crust. When taken with a liberal quantity of ghee and hot milk, it tastes very delicious. The Bhils of course eat *paniyas* unbuttered. For fruits they have ber, khajoor,

mahua, timru and mangoes. They also eat fish, fowls, partridges and the meat of sheep and goats. They, however, scrupulously abstain from beef. The Chamars, who used to feed themselves on the carcasses of animals such as cows and buffaloes till about six years ago have given up the practice.

72. Meals are taken generally thrice a day. Early in the morning they take food prepared on the previous evening. At noon they have loaves of maize *(roto)* and in the evening some porridge or *roto* of maize. Non-vegetarian food, if available, is prepared usually in the evening. Many of the villagers have become accustomed to tea, which is prepared by boiling cheep tea-dust with jaggery. Some of the folk are so poor that they cannot afford even this luxury and so they do not have it regularly. On marriage and other social occasions they prepare either *dal-bati* or *ghoogri* or *lapsi* or *churma*. The preparations are distributed amongst all equally, as they can not afford to eat these delicacies to their heart's content.

Stimulants and narcotics

73. All the males and sometimes old females also smoke tobacco. Even children are habituated to smoke and their elders do not object to it. Some of the villagers chew tobacco mixed with lime. Some smoke a mixture of tobacco and bhang (*cannabis sativa*). Women sometimes snuff finely crushed tobacco. Opium is not in vogue at all. Liquor is, however, greatly in use. All their quarrels begin and end in drinking. Many of them have recourse to preparation of illicit liquor from mahua fruit. They have their secret distillaries. On all festive occasions and for entertainment of guests liquor is used in abundant quantities. On Holi festival they become almost mad under its influence.

Dress

74. A Bhil's dress is very simple and scanty. The male dress consists of a *pagri* or *safa* (turban) known as *phento* which is used as headgear. A *gotdar angi* (tight fitting shirt with borders) is worn above the waist. Shirts have also recently come into vogue. A *dhoti* known as *potario* is used to cover the loins up to the knees. A *phento* is generally white, about five and a half metres long and a third of a metre broad. *Potario* is four metres long and 60 cm wide. The female dress consists of a thick bright coloured *odhni* or *loogra* to cover the torso, a *kanchli* or bodice to cover the breasts and a *ghagra* (skirt) to cover the nether part of the body. Married women put on bright coloured garments. Widows dress themselves in black or deep blue *odhnis*. Unmarried girls go about with bare breasts or put on light white brassieres. At the time of fair the males go out with *angarkhas* (tight fitting full sleeved jackets) bordered with red or blue stripes and coloured handkerchiefs and they carry bows and arrows or a sword. If a person does not have new clothes of his own, he borrows them from his neighbour.

Hair dressing

75. Men do not wear their hair long. Some of them carry a tuft of hair on the head. They keep small moustaches. Beards are very rare. Women keep their hair long and tie them at the back. They arrange them usually in three plaits, the two side ones join the main tuft at the back. They part their hair in the middle and apply coconut oil twice a month.

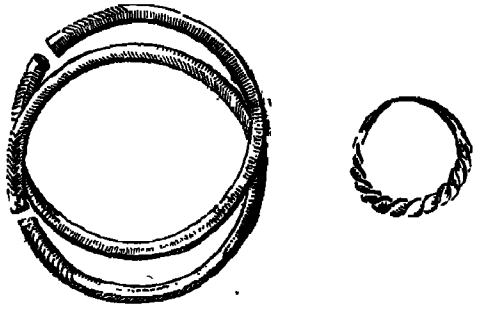
Ornaments

76. The village people are very fond of ornaments which are often made of silver. Brass,



bronze or nickel-silver ones are also in common use. The males put on silver earrings in their

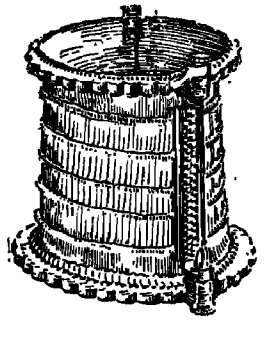
earlobes, silver *kadas* on their forearms, *kardhani* on the waist and *bhujband* and *kanthi* of black



thread on the arm and the neck. The females put on silver *boro* on the forehead, *nathdi* on the



nose, *oganias*, *tonti*, *dhimna* and *balis* in the ears. On the arms they put on brass armlets known as



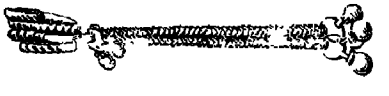
garania. Widows put on silver bands known as *bahiyan* or two to four bronze bangles in their forearms. Bhil women wear coconut shell bangles which are striped with silver bands and are called *kasla*. The set worn on the forearm is *muthia* and that worn on the upper arm *khanch*. Glass bangles



are also common enough. In the fingers they wear *bintis* or *bidi* (a joint ring for two fingers). They wear *ahadi* or *hankli* and *madaliyas* in

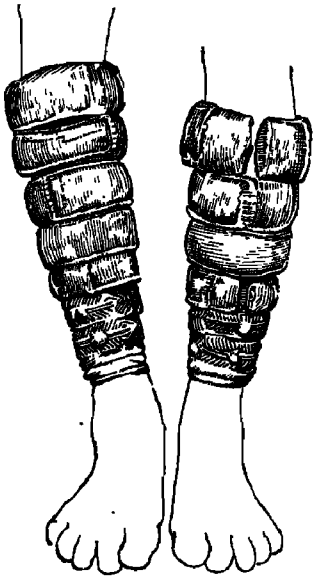


the neck. Necklaces of glass beads are also in use. At times Bhil women wear silver buttons linked together with silver chains having pellets.



On the feet they wear *paijanias* which are either circular or of the shape of W. A Bhil woman can be recognised from distance by the sound of her *paijanias* which are worn from the ankles right

up to the knees. Widows put on two to four thick circular *paijanias* on their feet. There



is some difference in the ornaments worn by Bhil women and those by the Chamar and the Jogi women. Bhil women wear *dhimna jhele-wali-tonti* in their ear-lobes, whereas the Chamar and the Jogi women put on *sadi tonti* or simple ear ornament. Instead of *paijania*, the Chamar women put on *kadas*. The Chamar and the Jogi women put on a silver *kanta* instead of *nathdi* in their nose. The *ghagra* (skirt) put on by the Chamar women is a little longer and covers a greater part of their legs than that of the Bhil women.

77. A Bhil woman's love of an attractive *odhni* and ornaments is illustrated in the following folk-song :

म्हारे आंगणे लेमड़ी, नणदी नें आंगणे झाड़ माजी ।
धमके वाडूं लेमड़ी, फूल घेल्यां घेल्यां जाय रे ।
नणदी बाई ना बीरा, मने सुनरी बोरी आल माजी ।
म्हारे जुगे सुनड़ी, म्हारो भरिया जोबन जाय रे ।
म्हारे जुगे दोरड़ो, मने दोरड़ो बारी आल रे ।
नणदी बाई ना बीरा, मने घूघरी बोरी आल रे ।
म्हारे जुगे घूघरी, म्हारो भरिया जोबन जाय रे ।

"In my courtyard a Neem tree is growing, while in that of my *Nandi* (husband's sister) there is a bush, implying that her husband is of a peevish temperament.

"I will trim the Neem tree so that it will grow luxuriously. Brother of my *Nandibai*, get me a decent *chundari (odhni)*. I am craving for it.

"Don't you see that my blossoming youth is losing all its charm for want of it ?

"Bring me a necklace for I love to wear a necklace.

"Brother of my *Nandibai*, bring for me a set of trinklets.

"I will put them on and dance. Without them I feel miserable in my blossoming youth".

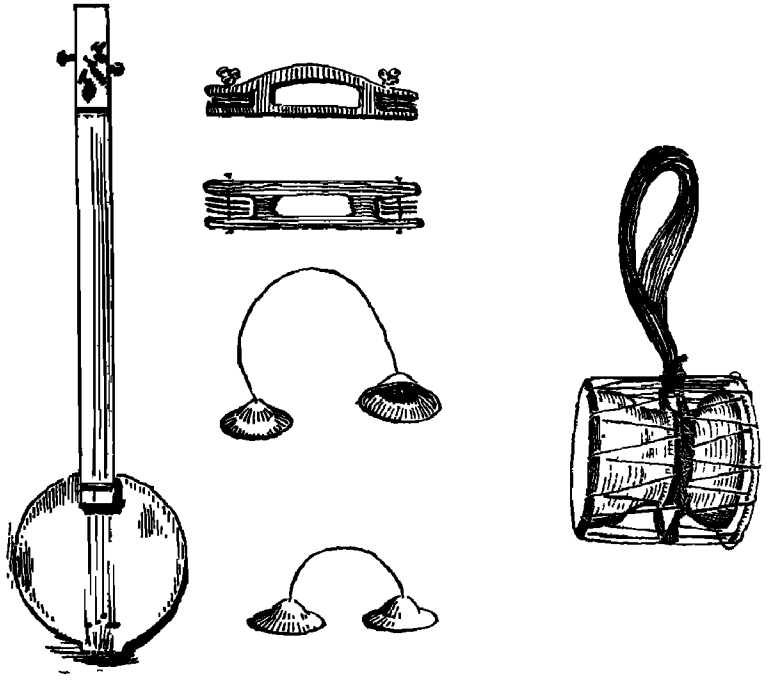
Tattooing

78. Village people are fond of tattooing. Men get their names or pictures of flower pots or bows and arrows tattooed on their forearms. Women get their face tattooed with small dots on cheeks and two rows of dots on the chin. Sometimes the outer margin of the eyebrows is also tattoed by dots. On the forearms and feet also they get tattooed drawings of birds, insects, etc. No special religious significance is attached to these marks. Tattooing is done by professional men at the weekly markets or fairs. Males burn the skin of their forearms at a number of places which may vary from three to nine. This is done with the help of a piece of burning cloth. These marks are of circular designs and are known as *damla*. It is believed that the soul of a person who bears these marks has no difficulty in entering the portals of heaven, whereas one who is devoid of them will have to wait outside the gate till his body is burnt with red hot iron.

Musical instruments

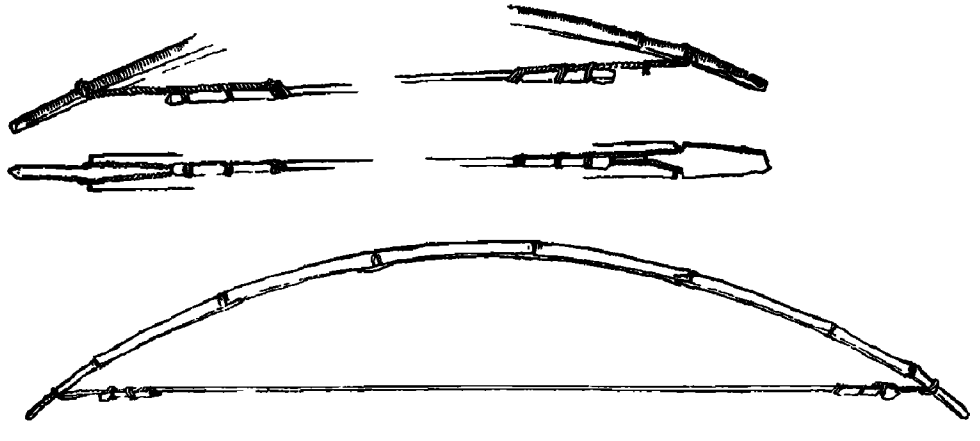
79. The most popular and inportant instrument of sound for a Bhil is the *dhol* (drum). It is a cyclindrical hollow wooden piece covered on both sides with goat's skin. It is played

with a wooden stick in the right hand and a thin bamboo strip in the left. The drum is played on all ceremonial occasions, festivals and dances. It is also sounded on hilltops when the people in the village below are summoned for a meeting or a funeral. Small pellet-bells called *ghughra* and bigger ones called *chaurasi ghughra* and metallic gongs are other common musical instruments. When devotional songs are sung the *khartals* called *kaberi*, *manjira* (castanets) and *tak* or *damru* (a small hand-drum narrow at the middle and broad at both ends covered with goat's skin) are also played. In one household one *hatar* (guitar) was also seen which the man said, had been brought by him from village Ramdeora in Jaisalmer district.

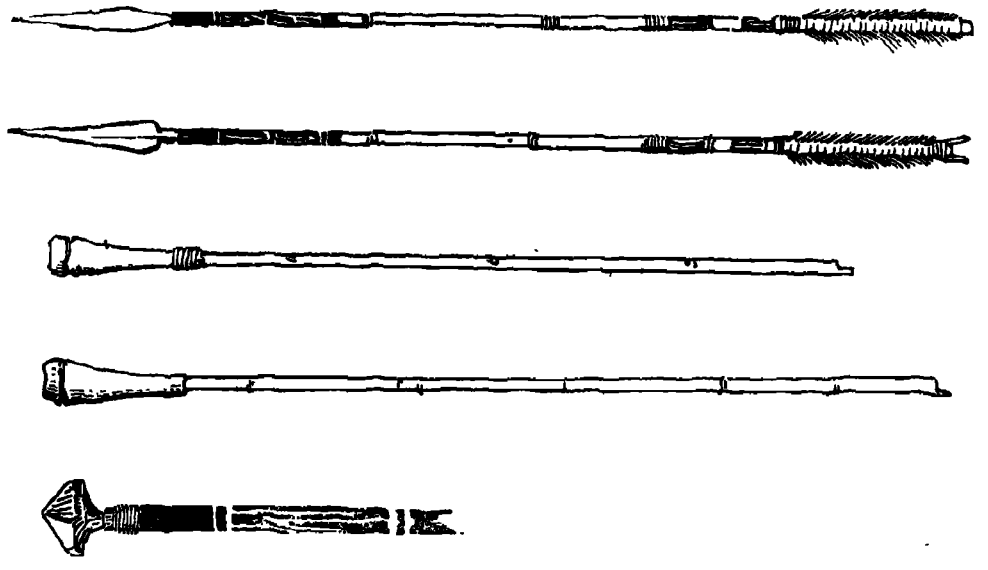


Weapons and traps

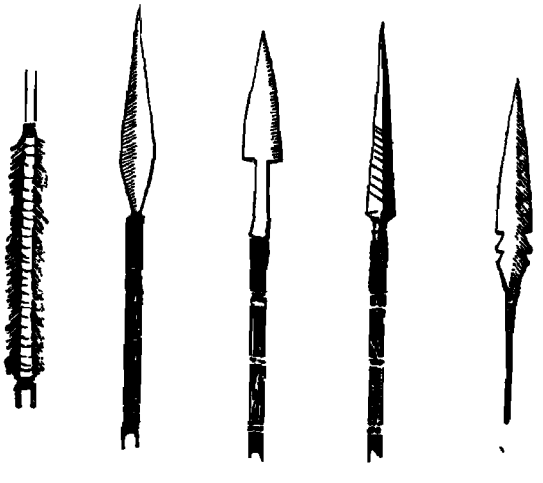
80. Bhils use bows and arrows for purposes of defence and for hunting wild animals and birds. A bow is called *tori* or *kamti*. The stave of the bow is made of a thick bamboo strip. The string is also made of a bamboo strip. The latter has two notches at each end. With the help of the notches the string is fixed to the stave by means of loops made of sinews.



81. The arrows are of two kinds, *hario* and *robdo*. The *hario* is made of reed. At one end of it are attached feathers and at the other an arrow-head. The arrow-heads are of various



shapes and sizes such as a lance and a spear. Further, they may be barbed or unbarbed but are decorated with various designs in black colour. No mystical value is attached to any of these designs. The *robdo* is a blunt arrow made of bamboo strip, shafted to a blunt arrow-head, also made of bamboo. In *hario* the notch is made by inserting a plug of two small bamboo pieces at the butt-end. In *robdo* it is made by cutting a a part of the shaft. The *hario* is used for killing big animals and the *robdo* for birds and for teaching archery to children. Quivers are not used.





82. While using a bow it is held in the left hand, the middle portion of the stave being held between the thumb and the index finger in a vertical position. The arrow is put to the string and its shaft is kept in between the index and the middle finger of the right hand. The string is then pulled and the grip released after taking an aim.

83. While going ahunt they carry the bow and the arrows in the left hand. Some carry arrows on their back which are stuck at their butts into the folds of a cloth wrapped round the waist. The string of the bow, when not in use, is kept loose. When the occasion arises, the loose string is mounted and the bow is ready for use in a second.

84. Apart from bows and arrows, the Bhils carry swords which are of the common cutlass type slightly convex on the outer edge. They also keep *sari* (dagger) and *katar* (dirk). Almost every Bhil household is in possession of a muzzle loading gun also. Slings called *gopen* are used for scaring away birds from the fields. A sling consists of a small rectangular woven piece, made of strings, called *sodar* to which two strings called *bhangra* are attached. At the end of one of these a small loop called *naku* is made. The index finger is inserted in to the loop and the end of the other string is held between the index finger and the thumb. A small stone or pebble is placed on the *sodar* and after giving momentum the string is released. The pebble hits the mark with great force and is powerful enough to kill birds.

85. People go out for hunting individually or in groups during leisure or whenever they are inclined to do so. No ceremonial or religious significance is attached to such adventures.

Life cycle

86. Children acquire knowledge of sex life by observation of the behaviour of their parents and animals. In the one-room huts of the villagers there is little privacy. All inmates of the household sleep in one cottage at small distances and married couples share the same accommodation unless there is a separate hut for them. In any case children have various opportunities to observe sexual life of their parents and gradually they become acquainted with the complexes of the sex life.

87. A girl menstruates generally at 13 or 14. There is no ceremony observed at the first menstruation nor is the girl kept secluded from other members of the family. No ceremony is performed at the first pregnancy also. After the fourth month of pregnancy the woman is not allowed to do hard labour nor is she permitted to go near Mahua, Khakra, Khejra, Pipal and Sam trees as these are supposed to be infested with evil spirits and there is apprehension of the woman being affected by their wiles.

88. There is no trained nurse or midwife in the village. Deliveries are attended to by elderly women who are experienced in the art of nursing. The umbilical cord is cut by a small dagger called *sari*. The placenta is deposited in a deep hole dug in a corner of the *tapra*. The husband of the woman or any other near relative or the woman attendant herself may bury the placenta in the hole. Immediately after the birth a little milk of goat is poured into the mouth of the new born infant. The mother is also fed with the same. The usual custom of beating a bronze or a brass plate on the birth of a son and of beating a winnowing fan, *hoopda*, if it is a daughter, is observed. The mother is not allowed to go out of the *tapra* for twelve days. On the twelfth day the woman whe attended at the time of delivery and on subsequent days, gives the baby a bath and ties a blue or red thread around its waist. Cooked food is then distributed among five women, five boys and five girls. During the twelve days after the delivery the mother of the newly born babe is not allowed to take salt and chillies in her food. She is given bread of wheat, porridge and milk, and ghee according to the economic condition of the household. The babe's father is always present at the time of the delivery and does not go out to attend any function for twelve days after the birth. On the first Holi after the birth of the baby the mother's brother i. e. the maternal uncle of the baby brings presents of clothes for the baby and a feast is also held on the occasion.

89. The birth of a son always brings greater happiness to the household than a daughter's, although the latter is not unwelcome as she brings handsome bride-price. Yet it is the birth of a son which is considered to be more auspicious

as it is he who perpetuates the progeny. Till recently a Dholi used to be called to beat the drum on the twelfth day after the birth and on festive occasions. But it is not possible to get a drummer readily now as the village Dholi died a few years ago and his widow went away with another Dholi in marriage to some other village taking the minor son of the deceased husband with her. Whenever the services of a Dholi are needed one has now to be called from some near-by village.

90. If the first pregnancy is delayed, woman begin to perform special *pooja* (worship) of their family gods, Bhairon and Anuman or other popular deities. They also obtain charms and amulets from the *Bhopas* whom they approach for the purpose If, however, the vows kept for the grant of the boon. i. e. the birth of a baby and worship and rituals performed therefore, do not prove of any avail the only alternative for the man is to have another wife. It is, however, not incumbent on him to do so. There have been cases in which a woman died without a issue and the husband did not marry a second time. Nor is it necessary that after the coming of the second wife the first wife, who is barren, should be divorced. She continues to reside in the family as usual without any fuss.

91. *Cases of barrenness, still-births and* miscarriages are very few and are attributed to ill luck. Use of contraceptives is not known in the village. No case of abortion has been reported. It is considered to be very degrading to practise abortion. There is no occasion for it because birth of a child even to an unmarried girl is not considered to be something which brings contempt to the family. It is regularised afterwards by marriage of the girl to the natural father of the child and if he has any hesitation in coming to her rescue, the matter goes before the Tribal Panchayat. The man is either forced to marry her or to give substantial compensation to her father, who is thereafter at liberty to send her away with any other person.

92. An infant is breast fed by the mother till she gets dry. This period generally extends to an year. Afterwards the child is fed on goat's milk and gradually it is initiated to take light food such as *rabdi* or *dalia*. When the child attains the age of about three years it is fed on solid food. When women go out of their houses, they carry their babies in bamboo baskets on their head.

Name giving ceremony

93. There is no fixed period after the birth during which the name is given to the child and no ceremony accompanies the giving of the name either. The child's *bua* (father's sister) or the mother's brother or any elderly person of the family may give the name to the child. The child may be named after week days e. g. if a child is born on Sunday it is given the name of Deeta or Diti. It may be named after any natural or familiar object such as Meghla (after the clouds), Vanshi (after the flute), Dhannu (after the bow), Keharo (after saffron). A child may also be named after the days of the Lunar month such as Punoo or Punni (after Purnima) Beeja or Beeji, Teeja or Teeji (2nd or 3rd day of a lunar half). Sometimes the name may take a hint from the pigment of the baby's colour, e. g. if a child is of a dark complexion it may be called Kalia or Kali, if of a brown complexion Bhooria or Bhoori. Then, even the names of the grain may be utilised for naming a child e. g. Kodra or Kodri, Hamli, Koori, etc. An auspicious child whose advent brings good luck to the household be named Deepa or Deepan (after a lamp) and so on.

94. If in a household children die frequently in infancy a rite know as *gadar sotio* is performed. A vow is kept for the family god or goddess according to which the child's first hair are not cut for a fixed period. When the period is over. the child is taken to the shrine of the said god or goddess, its hair are cut and presented to the deity. Afterwards two or more tufts of hair are allowed to remain uncut for a certain number of years to ensure the longevity of the child.

Marriage

95. The marriage among the Bhils is not complete without the payment of *dapa* (bride-price).

96. Bhils are exogamous in regard to the clans of the father and the mother. Marriage can, however, take place in the mother's clan provided the sub-clan is different and the bride belongs to another village. Consanguineous marriages are not at all countenanced. If any breach of the rule is committed, it is severely dealt with by the Tribal Panchayat. Due to the custom of *dapa* Bhils now-a-days find it difficult to get suitable brides. Marriage generally takes place when a boy has attained the age of 18 to 20 and the girl 14 to 16. Formerly due to lure of money girls used to be married to old men or infants as the parents could in such cases extort handsome amount by way of *dapa*. Such events have formed the subject of folk songs among the Bhil tribe.

97. A Bhil girl married to a small child gives vent to her feelings in the following song :

बार बरनी कन्याड़ी, नैं अड़ी बरनो बोर रे।
पाणी भरना जाऊं, तारे बांहे बांहे आवे रे॥
बांहे बांहे आवे, तारे कुंवां मां हड़सेल्यूं रे।
कुंवां मां हड़सेल्यूं, तारे डाबक डुबक करैं रे॥
डाबक डुबक करैं, तारे अइयड़ला मां दाज्यूं रे।
अइयड़ला मां दाज्यूं, तारे मांणे लम्बावी रे॥
मांणे लम्बावी, तारे कांने बलगायूं रे।
बार बरनी कन्याड़ी, नैं अड़ी बरनो बोर रे॥
बहिदां रोलूं, तारे बांहे बांहे आवे रे।
बांहे बांहे आवे, तारे अकोड़ा मां दाबयूं रे॥
अकोड़ा मां दाबयूं, तारे फुदक फुदक करैं रे।
अइयड़ला मां दाज्यूं, तारे टोपलूं लंबायुं रे॥
टोपलुं लंबायुं, तारे कांने बलगायूं रे।
बार बरनी कन्याड़ी, नैं अड़ी बरनो बोर रे॥
रोटलो करूं, तारे सूला कन्ने आवे रे।
सूला कन्ने आवैं, तारे अंबाडूं घमकायूं रे॥
अंबाडूं घमकायूं, तारे भद्दड़ भद्दड़ नाठूं रे।
भद्दड़ भद्दड़ नाठूं, तारे टोडले जइने अंबूं रे॥
टोडले जइने अंबूं, तारे सस्का सस्की करे रे।
अइयड़ला सां दाज्यूं, तारे पेली रोटी आली रे॥
पेली रोटी आली, तारे सेली रोटी मांगे रे।
सेली रोटी आली, तारे हैका हामण जोवैं रे॥
हैका हामण जोवैं, तारे हंका बालूं आव्युं रे।
बार बरनी कन्याड़ी, नैं अड़ी बरनो बोर रे॥

"A girl of twelve years has been married to a child aged two and a half years. When I go to fetch water from the well, the boy follows me. My heart is filled with anger at his conduct. I once pushed him into the well. There in the water he was on the point of sinking. Then I felt pity in my heart and lowered the pot inside the well. The boy clung to its neck and I dragged him up. when I go out to make cakes of cow-dung the child instantaneously follows me. Out of spite I bury him under the rubbish. There he moves this way and that. I again take pity on him and allow him to catch hold of the edges of the *topla* (basket). When I cook food in the kitchen, the child is attracted towards the hearth. I feel greatly annoyed and throw live coals at him. Then he runs outside, stands at the door, sobs and sheds tears. I call him near me and give him the first loaf of bread that has been baked. He eat it bit by bit. In the meantime cooking is over and I give him the last loaf. Then the child casts furtive glances at the pot of ghee placed on a hanging net. I take some out of it and give it to him".

98. The pangs which a girl married to an old man feels, have been given expression to in the following song :

मां, मने डोहा ने परणावी रे।
डोहा ने गूदड़ी नो घणो भाव रे॥
लेरे डोहा सुंथा पुंथा-लेरे डोहा सुंथा पुंथा।
मां, मने डोहा ने परणावी रे॥
डोहा ने अमल नो घणो भाव रे।
लेरे डोहा गटा गट-लेरे डोहा गटा गट॥
मां, मने डोहा ने परणावी रे।
डोहा ने घाणी रो घणो भाव रे॥
लेरे डोहा करुड़ करुड़-लेरे डोहा करुड़ करुड़।
मां, मने डोहा ने परणावी रे॥

"Oh my mother ! why have you married me to an old haggard ? The man is very fond of his torn *gudri*. Old haggard ! lie down on your *gudri* and make yourself comfortable there. The old man is very fond of opium. I dissolve it in a little water and give it to him saying, "drink this up old man, drink this up". The old man is fond of the parched

grain. I give some to him telling him, "Old man have a bite at the parched grain, have a bite". Alas! mother you have married me to an old man".

99. The following forms of marriage are in vogue amongst the Bhils of Peepal Khoont :

1. *Hadi* : Ceremonial marriage.
2. *Hamatia* or *Atta-sata* : Marriage by exchange.
3. Marriage by service : *Ghar-jamai* marriage which is a misnomer.
4. Marriage by elopement : No pariticular form is locally used.
5. Marriage by abduction : *Hai rakhbi.*
6. *Nata* marriage : Marriage with a widow or already married woman.

100. *Dapa* (Bride-price) : In all the above forms of marriages, excepting the marriage by service and exchange, payment of *dapa* plays the most important part. Some twenty years ago the *dapa* amount was fixed at Rs. 105.00. During the last decade, however, there has been a considerable increase in the amount of *dapa* so much so that in a number of cases sums as big as Rs. 1,000.00 or even more have been paid. The matter has occupied the serious attention of the leaders amongst the Bhil tribe and at a meeting of the Tribal Panchayat held in 1960-61 the *dapa* amount was fixed at Rs. 510.00 out of which Rs. 300.00 were to be returned by way of dowry to the bride in the form of ornaments and the balance was to be retained by the parents of the bride. The decision could not, however, be enforced effectively, as the settlement of *dapa* is considered more or less a personal affair concerning the bride's father, who has a preponderating voice in it. The extent of the amount of *dapa* money is supposed to confer some prestige on the parties giving and receiving it. The *dapa* is generally paid in three instalments. The first instalment is paid at the time of betrothal and the second at that of marriage. The payment of the latter instalment is of the greatest importance as the performance of the marriage proper depends on its full payment. There are said to have been occasions when a marriage party remained resting under trees for days together. The marriage was performed only after the instalment was paid. The payment of the third instalment is also equally important. It has also to be paid without fail, and in any case before the *gauna* ceremony otherwise the father of the girl does not allow his daughter to go with her husband and she has often to wait for years.

101. The *hadi* form of marriage has been adopted by the Bhils from the Hindus. Most of the rites such as the betrothal, the anointment with turmeric paste, the worship of god Ganesh, the *nikasi* (departure) on the day of marriage, the *phera* ceremony and the *gauna*, etc. have been taken from that source. Modifications have of course been introduced by the tribe to suit their convenience. For *sagai* (betrothal) the boy's father searches for a suitable girl. When he finds one, belonging to a clan different from his own, negotiations are started through a middleman. If a settlement is agreed upon, on an auspicious day the boy's father goes to the girl's house accompanied by some of his relations. While setting out they study the omens and if they meet an unmarried girl or a bird of a particular species they take it as a very favourable sign. When they arrive at the girl's place the boy's father gets some liquor, which is poured on the ground and those who are present at the place bless the girl and the boy. The boy's father then sits in front of the girl's father extends his hands before him saying, "having drunk the bride's liquor she is now ours and you, her father, become entitled to the *dapa*". It is for the girl's father to repeat the ceremony and he says, "the girl henceforth belongs to you (bridegroom's father) and I become entitled to receive the *dapa*". The whole gathering is then served with liquor and the boy's relations return to their house. Some days afterwards the boy's father again pays a visit to the girl's father and the *dapa* amount is determined. When this is settled and the first instalment paid, all those present go to the girl's house and there, in the courtyard, the girl's elder sister comes before the boy's father with some rice, curd and *kumkum* (vermilion) and puts *tilak* mark on his forehead. The girl is then made to sit on a *chowki* (pedastal) and the boy's father puts some rice and a rupee in her lap, and ties a thread to her wrist. The girl

then pours some liquor on the ground. The boy's father then promises to give a cow or a buffalo or a goat to the bride and then she gets up and goes into the house. In the end all make themselves merry by drinking. The girl's father entertains the guests with rice and pulse or *ghoogri*(boild wheat or maize) and they sing and dance. If the boy gets some incurable disease in the future the betrothal may be cancelled.

102. After *sagai* the date of marriage is fixed in consultation with the Brahmin. When it is fixed, some days ahead of it the marriage rites begin. Turmeric paste is sent from the girl's side to the bridegroom and the boy's father sends some cloth in return. Exchange of presents of flour and jaggery between the two houses goes on till the day of marriage.

103. On an auspicious day they offer worship to god Ganesh and from that day onwards upto the day of marriage turmeric paste is regularly applied to the bodies of the bride and the bridegroom at their respective houses, generally by their sisters. This is known as the *haldi* ceremony. The groom is given a sword in his hand which becomes his inseparable companion till all the ceremonies relating to marriage are completed. This is done with a view to ward off the danger which is apprehended from evil spirits. A red thread is tied round the waist of the bride and bridegroom on the day of Ganesh pooja.

104. The following is one of the songs which accompany the *haldi* ceremony :

थोड़ी थोड़ी हलदी वरजो रे लाडेला ।
हलदी वरनारे भ्रो रे लाडेला ।।
थोड़ी थोड़ी भुजाई नै वरजो रे लाडेला ।
भुजाई ये रिक्षाई रे लाडेला ।।
थोड़ी थोड़ी माइ ममई नै वरजो रे लाडेला ।
हलदी वरनारे भ्रो रे लाडेला ।।
थोड़ी थोड़ी बेना बाई नै वरजो रे लाडेला ।
हलदी वरनारे भ्रो रे लाडेला ।।

"Beloved bridegroom, apply the turmeric paste little by little. Permit your brother's wife to anoint your body. Permit your maternal aunt and your sisters to apply turmeric to your body. Let your body be anointed with turmeric".

105. From the day of the initiation of *haldi* ceremony upto the day of marriage, songs and dances are held at night time. All the girls of the neighbouring *tapras*, whether they be married or unmarried, assemble in the evening and the festivities are continued upto midnight. Sometimes carousing is indulged in all the night over. A song sung on such occasions is given below :

मेंहदी बावी बाग में ऊगीकारा खेत, मेंहदी मेंहदेली हो राज ।
लोहड़ो देवर लाटको ल्यायो मेंहदी नो झाड़, मेंहदी मेंहदेली हो राज ।।
लीयो भावज मेंहदेली नै दीयो डावे हाथ, मेंहदी मेंहदेली हो राज ।
तमारो भाई तो घेर न थी न केने बताडूं हाथ, मेंहदी मेंहदेली हो राज ।।
साने मोकलों कागदियो नै काले तेड़ावों घेर, मेंहदी मेंहदेली हो राज ।
बारे बरनो आगनियों ने हूतों खूंटी ताण, मेंहदी मेंहदेली हो राज ।।
बैडियो लीदो फाटको नै लोहडिये लीदी डैंग, मेंहदी मेंहदेली हो राज ।
मार फटाफट पड़वा मांडी नाटो टाटी तोड़, मेंहदी मेंहदेली हो राज ।।

"The *mehandi* (henna) was sown in the garden and it has now grown luxuriantly. The *devar*, (younger brother of the husband having two wives), has brought the twigs of *mehandi* shrub and asks his brother's wives to apply it to their hands. One of the women, however, says that their husband not being at home, whom shall they show their hands adorned with *mehandi*. The *devar* promises to send a letter to his brother requesting him to come home immediately. The brother, who has been out for twelve years, on receiving the message returns home. He sleeps outside the cottage without saying a word of greeting to any one of them. This enrages the two women (his

wives) whom the man had left behind. The senior one gets hold of a whip and the younger one takes a stick in her hand and both of them join hands to give him a sound beating. The man runs away to save himself after breaking the wall".

106. After the initiation of this ceremony the bride and the bridegroom are required to sleep on bamboo mats, called *salri* on the floor. They are not allowed to sleep on cots till the marriage ceremony is over. Some two days before the marriage the bride is decorated with ornaments available to to the family. It is, however, incumbent that the bride puts on five *kaslas* (bangles of coconut shell) on each hand. A strip of silver is put on the grooves of *kaslas*. These strips are called *seeps*. Two *seeps* are put on the *kasla* which is near the elbow, three *seeps* on the *kasla* adjoining it and two *seeps* on each of the rest of the *kaslas* thus making a total of eleven *seeps*. Apart from these, a *boro* is also essential.

107. A day or two before the marriage the bridegroom's father invites all the relatives and friends to his house. They assemble in the evening and each one of them presents some cash, generally a rupee or two, to the bridegroom's father. The amount thus collected helps him in the payment of the *dapa* to the bride's father. Liquor is served to all those present.

108. A day before the marriage all those intending to accompany the *barat* or *jan* (marriage party) assemble at the bridegroom's house and begin their journey to be at the bride's house in time. They dress themselves in their best clothes and go ahead singing and dancing and cutting jokes at one another. The women also accompany the marriage party. The party starts at night and arrives at the bride's place early next morning. The bride-price or whatever part of it that remains payable is paid by the bridegroom's father to the bride's father. The bridegroom is dressed in red garments. A crest is fixed on one side of his turban and it is further decorated by a *maur* (ceremonial headgear) by his sister. The sister's husband then ties a coconut to the hilt of the bridegroom's sword with a red thread. The bridegroom puts on a pair of new shoes.

109. In the evening the party goes to the bride's house. A Dholi beats the drum. Boys dance and girls sing. The party stops at some distance from the bride's house and waits there till someone comes from inside to receive them. A few coins are put in a brass jug and shaken to produce a tinkling sound near the ears of the bridegroom. This is done continuously by the sister of the bridegroom till the marriage ceremony is over. It is intended perhaps to keep the bridegroom awake during the rituals which take a long time to complete and also to attract attention of the by-standers towards him. It is also believed that the rattling sound keeps the evil spirits away. Some near relatives of the bride then come out of the house to receive the bridegroom's party and announce that women from their side are coming to take the groom inside. He is followed by the bride's mother and other women who sing the following song :

रुपया लाजो वे तो लाव, ने तो रीजे झांपा बार ।
टिलड़ी लाजो वे तो लाव, ने तो रीजे झांपा बार ।।
पलड़ू लाजो वे तो लाव, ने तो रीजे झांपा बार ।
दारू लाजो वे तो लाव, ने तो रीजे झांपा बार ।।
रुपया लाजो वे तो लाव, ने तो रीजे झांपा बार ।
मोडीला लाजो वे तो लाव, ने तो रीजे झांपा बार ।।
पागड़ी लाजो वे तो लाव, ने तो रीजे झांपा बार ।
हाला बटारी लाजो वे तो लाव, ने तो रीजे झापा बार ।।

"If you have brought money, ornaments, dress, liquor, *ghugri* (boiled grain), *maur*, sword and dagger you may enter the bride's house, otherwise remain outside".

110. The bride's mother performs the *arta* ceremony by waiving a plate with a burning lamp around the bridegroom's face. She throws some grains of rice at him and then moves back a little and folds her hands in front of him. This is repeated till the bridegroom is escorted in to the house. All the while the bride's mother keeps her face covered with the veil of her *odhni*. The bridegroom is then seated at a place reserved for him.

111. The bride accompanied by the girls, mostly of her own age, goes out and hides a *hario*

beneath a heap of cow-dung and returns to take part in the ceremonies. She is dressed with a new set of red *odhni* and *ghagra*. A white sheet of cloth is also thrown over her. She puts on a pair of new shoes. Her head is adorned with a small *maur*.

112. A white sheet of cloth is then spread on the ground on which the bridegroom and the bride take their seat, the bride sitting on the right of the groom. Four pieces of wood are now arranged in a rectangular form in front of the wedding couple and dry cow-dung is placed over the ground enclosed by the wooden pieces. On one side a lighted earthen lamp is placed. The cow-dung heap is now lighted with fire, for the performance of *havan*. The fire is fed with barley, mixed with ghee and jaggery. The right hands of the bridegroom and the bride are then joined after putting ground wet *mehandi* and a small round pebble representing Khetla or Saligram, between them and tied together with a piece of white cloth. This is called *hathleva*. The following song is then sung :

रे पीता काठो हाथ हाजे पीता, तान-मान मालया पीता ।
रे पीतला परणी जावे पीता, तान-मान मालया पीता ।।
बींद कोड़ा सावे नैं, लाड़ी फेरा फरे रे ।
बींद काठो हाथ हाजै ते तो, खेतलो परणी जाहै रे ।।

"O bridegroom, hold the hand of thine bride firmly so that your bodies and souls unite. Take care that Khetla (Saligram placed between your hands) may not take away the bride.

"The bride is now going round the fire. O bridegroom, get hold of a whip and keep your grip firm lest Khetla might run away with the bride".

113. An attempt is made to call a Brahmin to officiate at the ceremony but his services are seldom available; and the ceremony is generally performed by some elderly person of the Bhil community. The couple is slowly led round the fire seven times. The bride remains ahead in the first four rounds and then the bridegroom goes forward. When the bridegroom steps forward for change of the position he is stopped by his brother-in-law who is given a present of a rupee or two where-after he withdraws and does not impede the progress. The couple then completes the remaining three rounds. All the time the Dholi beats the drum and the women sing. The *pheras* having been over, the hand of the couple are untied and the groom returns to the *janiwasa* (resting place of the marriage party). Next morning the couple searches for the *hario* which had been hidden by the bride under heap of cow-dung, the previous evening. The one who gets at it first carries the palm.

114. If some near relative of the groom happens to be living at the bride's village he entertains the marriage party at a feast when rice or *ghoogri* is served. This is termed as *manwar*. The bride is also invited to the feast along with the marriage party. This act of her joining the bridegroom on the occasion is termed *Ladi kadhbi* i. e. bride's going out of her house.

115. The bridegroom and the bride then go round to pay their homage to the village *gotrej* (village deities), and the family gods. In the evening the party is entertained at a feast at the bride's place at which non-vegetarian food is also served. The women of the bridegroom's party sing the following song on this occasion :

बेवाई थारी रोटी सम्भालो आपड़ जिया रोटी नहीं खाता रे ।
बेवाई थारी रोटी सम्भालो अम बासी रोटी नहीं खाता रे ।
बेवाई थारी दाल सम्भालो अम बासी दाल नहीं खाता रे ।
बेवाई थारी लापसी सम्भालो अम बासी दाल नहीं खाता रे ।
बेवाई थारी सोखा सम्भालो अम पड़जिया सोखा नहीं खाता रे ।

"Our good *Bewai*, keep thine cold and stale bread, pulse, *lapsi* (porridge) and rice to yourself. We are not accustomed to take musty, trite food".

116. During the night the couple sleeps in a separate cottage. In the morning the bride is given the dowry consisting of a brass jug; a bronze plate, cow or a goat and some silver or brass ornaments.

117. The party then returns to the bridegroom's house along with the bride. There the bridegroom's mother receives the bride at the threshold of her house. The next day the bride brings water from the river Mahi and serves it to all the persons who assemble there, each one of whom giving her some present which generally consists of some cash or a coconut or an article of dress. The bride stays at her father-in-law's house for a couple of days and then her brother comes to take her back. After eight days she is again brought by her husband to his house after payment of the last instalment of *dapa*. This is called *gauna*.

118. It so happened once that a Bhil named Mangala of village Peepal Khoont while coming with his wife after performance of the *gauna* ceremony, stayed on his way in village Nathu Khedi (P. S. Khamera) with one of his relations named Kamar during the night. The woman developed intimacy with the host during the very short period - a case of love at the first sight. The host refused to allow the newly wedded wife to go with her husband and the woman also agreed to remain with the host. Good offices of common friends proved to be of no avail and the luckless husband had to go to a court of law for the redress of his grievance; but the attitude of his wife being very hostile, nothing happened. Ultimately the matter was compromised out of court. According to the terms of the compromise the host agreed to give the man his own wife and and two daughters in exchange for the latter's duly wedded wife. The Peepal Khoont man having thus got more than his due, married the elder of the daughters, and sent away the elderly woman and her younger daughthr to some Bhils after getting a handsome bride-price !

119. In *hamatia or atta-satta* two persons exchange their sisters for wives. No bride-price is given or taken in such marriage. Usual ceremonies which accompany a *hadi* marriage are performed. On the death or elopement of the wife of one of the two, the other one may induce his sister to to leave her husband and thereby help him in obtaining another wife in exchange A case of this type occured in the village six years ago. A Bhil having lost his wife, induced his sister to bring pressure on her husband to pay him money for bride-price so that he may be able to get a second wife instead. On his refusal to comply, the woman left her husband and since then she is staying with her brother expecting that some one willing to pay *dapa* to him will take her away in marriage.

120. In marriage by service the bridegroom serves his father-in-law at his house for a period of seven years and in consideration of the service he gets his daughter's hand. At the end of the service-period the man and the girl begin to live as acknowledged husband and wife, after the performance of the usual marriage rites.

121. Love romances among Bhil boys and girls occur in wilds where they go for tending cattle or fetching water, wood or grass. There they get ample time and opportunity for indulging in free talks and cutting jokes. The result is that when a young couple decides to marry the boy formally catches hold of the girl at some fair or festival. The girl reports the matter to her parents. If the parents agree, the couple is married. If, however, the parents withhold their consent with a view to squeeze out money by way of *dapa* from the boy's family, the matter goes for decision to the Tribal Panchayat. The Panchayat then fixes the *dapa* amount or the terms on which the marriage can take place. Sometimes a young girl falls in love with a young man and the couple elopes. The girl's parents pursue the fuguitives and, when they are found the question of payment of *dapa* arises. If it is not amicably settled, the matter goes to the Tribal Panchayat, which gives its own decision and the marriage is held valid only on the payment of the *dapa*. Otherwise the parents of the girl are authorised to marry the girl away to any one who is prepared to pay the bride-price. Where a girl has not been married previously the ceremonies that accompany the regular marriage are performed after the question of *dapa* is settled. In cases of elopement of married women or widowed ones, no ceremonies are necessary for completion of marriages.

122. Marriage by abduction or detention is known as *hai rakhbi*. When a Bhil youth who is not in a position to pay the *dapa* comes across a young girl whom he considers suitable as his wife, he keeps his eye on her and, on finding a suitable opportunity, he abducts her by force with the help of his friends. They carry her away on their shoulders to the boy's house where they detain her for a few days, anoint her with turmeric paste and force her to live with the abductor as his wife. The marriage is accompanied by a feast. When the girl's parents get information about the affair, they go with their friends and relatives with the avowed object of rescuing the girl. The boy's parents and friends try to pacify them. They entertain the girl's father at a feast known as *buha goth*. After some days the boy's father pays a visit to the bride's place carrying with him liquor, *lugra* and a couple of goats as presents. This ritual is known as *lafru bhajantun* or the termination of the hostilities. The quarrel having been thus settled, friendly relations are restored between the parties.

123. *Nata* marriage relates to one with a widow or a woman already married to someone. In case of a widow the amount of *dapa* is small and is paid to the girl's parents. In case of a married woman who elopes leaving her husband, compensation is given to the former husband which is generally more than what the latter had paid to his father-in-law at the time of his marriage, for the amount is supposed to include the bride-price and a penalty for disturbing the family life of the former husband.

124. The marriage rites among the other sections of the village population are mostly by the recognised method of *hadi*. In the case of the Bhois, a Brahmin officiates at the marriage and at a Chamar marriage a Garuda. Amongst the Jogis some elderly men of the community assist in the performance of the ceremony. *Nata* is, of course, prevalent amongst them but other forms of marriage are not generally in vogue. There has been an increase in the amount of bride-price among these communities. Formerly the maximum amount of bride-price among the Bhois was Rs. 101.00 but it has now gone above Rs. 302.00. So also among the Chamars, the bride-price has gone up to Rs. 600.00 while formerly it was only Rs. 100.00. Among the Bhois and the Jogis the bride-price for *nata* marriage ranges between Rs. 60.00 and Rs. 300.00.

Death and disposal

125. The usual method of disposal of dead bodies in the village is by cremation except in the case of infants below five years and of persons dying of leprosy or smallpox in which case they are buried. Where a pregnant woman dies after the fourth month of pregnancy the foetus is taken out of her womb and cremated along with the mother. The abdomen of the woman is cut open by her husband and if he be not present, by anyone of the near relatives.

126 Among the Bhils no bath is given to the dead body. It is drsssed in new clothes and is laid on bier, made of bamboo, called *tikti*. It consists of two long bamboo pieces of about two metres in length to which seven bamboo pieces of the size of about half a metre are tied at equal distances horitzontally. Leaves of Teak tree, locally termed *tehri* or *pural*, are spread over the *tikti* and the corpse is laid on it. The dead body is then covered with a piece of cloth about four and a half metres in length. It is white for males and widows and red for females. A silver coin or some small silver ornament is placed in the mouth of the corpse. A *pind* (ball) of maize flour is placed near the right shoulder of the deceased person and a copper coin is placed on it. The dead body is fastened to the *tiktl* with the help of a hemp string. Water is sprinkled on the corpse with a twig of Jamba tree and then it is carried to the cremation ground. Women do not accompany the procession. The eldest son laments loudly and carries in his hand an earthen pot. At about half the way, the procession halts under a tree and a bit of cloth is torn from the shroud and tied to the tree. The party rests for a little while and then the earthen pot is broken there. They then proceed to the cremation ground and prepare a pyre of dry wood which is

called *rati* or *kath*. The corpse is placed on it and fire applied to the funeral pyre by four persons on four sides. These persons then get their hair shaved. When the corpse is burnt, they take bath in the river and return home. They again go to the place the next day and wash the cremation place with water. The ashes are all thrown in the river Mahi.

127. Funeral ceremonies among other communities are more or less the same as those followed by the Bhils.

CHAPTER III

ECONOMY

Livlihood classes

The mainstay of the people of the village is agriculture and forestry. Animal husbandry is a subsidiary occupation and so also is agricultural and other casual labour. Fishing and ferrying also contribute a little towards their income.

129. In the Census of 1951, the livelihood classes were classified into the following eight categories. The data in regard to the village during that year were given as follows :

Catagories	*Males*	*Females*
I. Cultivators of land wholly or mainly owned and their dependents	286	292
II. Cultivators of land wholly or mainly unowned and their dependents	14	13
III. Cultivating labourers and their dependents	3	3
IV. Non-cultivating owners of land; agricultural rent receivers and their dependents	4	6
V. Production other than cultivation	–	–
VI. Commerce	–	–
VII. Transport	–	–
VIII. Other services and miscellaneous sources	12	–

130. There has been some change in the classification of livelihood classes in the Census of 1961. Whereas there were eight categories in 1951, there were nine in 1961. There was no category in 1951 corresponding to category III of 1961, which takes stock of persons engaged primarily in mining, quarrying, livestock, forestry etc. Then, category II of 1951 has merged in category I, relating to cultivators of land, in 1961, and category IV has altogether disappeared. These changes have been brought as a sequel to the operation of the law relating to land reforms in the State. Further, category V of 1951 has been broken up into categories IV, V and VI of 1961.

131. A comparative statement of statistics relating to livelihood classes in the village as recorded in the Censuses of 1951 and 1961 is given below :

Year	1951		1961	
Area in acres	10,313		10,313	
Number of occupied houses	123		163	
Number of households	132		163	
Total number of persons	633		884	
Males	319		453	
Females	314		431	
Total number of workers	354		499	
Males	183		260	
Females	171		239	
Total number of non-workers	279		385	
Males	136		193	
Females	143		192	
I. As Cultivators	343		489	
Males	174		253	
Females	169		236	
II. As Agricultural labourers	4		–	
Males	2		–	
Females	2		–	
III. In mining Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities	–		–	
IV. At Household Industry	–		–	
V. In Manufacturing other than Household Industry	–		–	
VI. In Construction	–		–	
VII. In Trade and Commerce	–		–	
VIII. In Transport, Storage and Communications	–		–	
XI. In Other Services	7		10	
Males	7		7	
Females	–		3	

132. From the figures given above it would be seen that the population of the village has increased by almost 40% during the last decade. There has been an increase of 42% in the male population and 37. 2% in the female population. The workers have increased by about 41% whereas the non-workers almost 38%. The cultivators have also recorded an increase of 42.56%. Thus, generally speaking, the increase in all the categories is in the neighbourhood of 40%. The reason for this significant increase, which is nearly 20% over and above the general increase in the population in normal course, appears to be due to immigration caused especially by the development activities started by the State Government, the effect of which is being felt all round in the village.

Workers and non-workers

133. An analysis of the village population indicates that out of 830 persons 603 are workers and 227 non-workers forming 72.65% and 27.35% respectively. The general principal according to which all persons below the age of 14 are taken as non-workers does not hold good in the case of tribes wherein a considerable population, almost one-third of the total number of workers, is below 14. Out of 175 persons below 14 categorised as workers as many as 98 fall in the age group 10-14 and the remaining 77 are below 9. This might appear a little perplexing but the fact remains that in tribal economy even childern contribute their mite by working as tenders of cattle and assist their parents in the fields and in collection of forest produce such as mahua and timru from the jungle. Another significant fact which is noticeable in the village is that 14 workers (9 males and 5 females) are of the age above 60. As a mater of fact there is no non-worker between the ages 15 and 59. This indicates how hard the life in the village is where even childern below 10 and aged persons above 60 have to be up and doing and are requird to make a substantial contribution towards the earnings of the household.

134. The position regarding the workers and the non-workers in the village is summed up in the following table :

Age groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	830	430	400	603	306	297	227	124	103
0 - 14	399	212	187	175	89	86	224	123	101
15 - 34	269	144	125	269	144	125	-	-	-
35 - 59	145	64	81	145	64	81	-	-	-
60 and over	17	10	7	14	9	5	3	1	2
Age not stated	-	-	-	-	-	-	-	-	-

It would appear from the above table that out of 227 non-workers only 3 persons (1.35%) are in the age group 60 and over, and the rest 224 (98.65%) in the age group 0-14.

135. The position regarding the communitywise breakup of the workers and non-workers in the village is gives in the following table :

Community	Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females
Bhil	556	283	273	208	109	99
Chamar	23	11	12	14	11	3
Bhoi	16	8	8	3	2	1
Jogi	8	4	4	2	2	-
Total	603	306	297	227	124	103

It would be seen from the above table that the number of males and females in the group of workers in every community is almost evenly balanced, confirming the fact that every member of the household whether he be a male or a female has to earn his livelihood by dint of hard labour.

Settlement

136. The village people have had to experience several vicissitudes of fortune in regard to the changing pattern of taxes on land and agriculture. Collection of revenue in the village during the regime of the former Banswara State was on more or less arbitrary and irregular bases. The land vested in the State and the cultivators were supposed to have no proprietary rights over it. They were liable to be ejected any time and had to make various payments which were quite indefinite. On occassions of births, marriages and deaths in the royal family, and at succession to the throne and the subsequent investiture, or at the reception of high political officers, the village people were required to make contributions, the amount of which depended on the caprice of the rular. These arbitrary demands were accompanied by force and violence on the part of the State and the villagers resorted to fraud and concealment to evade payments.

137. Land was not measured, nor was rent fixed according to any rule or recognized principle. Rent was collected after the harvest, usually after the *kharif* crop, i.e. at the time of Dewali. The cess, the amount of which changed from field to field and year to year, was known as *birar*. Some extra cesses such as *kunta* (cess determined by a rough estimate of the produce) *kanwar lukri* (cess payable on account of the heir-apparent), and *ghora charai* (grazing fee for horses) were also levied, but the Bhils resisted these demands and did not pay them easily and so they were said to be exempted from these but instead they were required to do *begar* which meant forced labour, such as performance of services for the officials visiting the village, carrying their luggage, assistance by *haka* (raising a loud cry during shikar), bringing of hay for horses of the officials and visitors from the jungle, and such other errands.

138. Settlement of land was for the first time done in the Samvat year 1996 (1939 A.D.) when it was actually measured and classified and rates of rent fixed. The following are the six broad groups in which land was divided ;

1. *Kali*
2. *Berangi*
3. *Bhuri*
4. *Kankar* (poor and stony)
5. *Panwa* (land which is permitted to lie fallow for an year or two after a crop is raised)
6. *Garaoti* (land situated in the bed of a tank)

The aforesaid six groups were divided into some eighteen sub-groups and some of the latter were further sub-divided into still smaller groups. The rent rates were fixed accordingly which ranged from Rs. 0.12 to 0.69 per acre in the case of ordinary and un-irrigated land and from Rs. 1.29 to 2.88 per acre in the case of irrigated land.

139. Land revenue is collected at persent on the basis of the Settlement of 1939. The element of arbitrariness has, however, not yet completely disappeared. For instance the Lambardar of Peepal Khoont is required to pay annually a sum of Rs. 5.00. This is known as *pattapel* or *pattavel*, but the incidence of this demand is wholly inexplicable. Neither the village Patwari nor the Tehsildar find themselves in a position to give any plausible reason for collection of this tax from the individual, which they are doing for the last so many years. They tried to argue that it might be a charge on the *adan* or *tundi* of the well i. e. that part of the land abjoining the well on which the bullocks move to and fro to draw water from the well by *charas* (leather bucket). But this argument is fallacious, as there are other cultivators in the village possessing wells having *adans* but none of them is required to make the payment. Year after year at the time of collection the Lambardar is assured that the demand being

unreasonbale the amount paid by him on this account would be refunded and so he should not hesitate to make the payment. And the man is so gullible that he goes on making the payment.

Agriculture

140. The total area of the village is 10,313.40 acres which may be classified into the following catagories :

			Acres
A	(i) Forest land		608.78
	(ii) Hills		7,071.51
B	Uncultivable land		409.90
	(i) Land used for purposes other than agriculture	19.60	
	(ii) Waste land	390.30	
C	Other uncultivated land		438.02
	(i) Pasture	-	
	(ii) Groves and gardens	-	
	(iii) Banjar land (culturable)	438.02	
D	Fallow land		955.08
	(i) Current fallow	203.54	
	(ii) Other	751.54	
E	Cultivated land (Minus the double crop land)		830.10
	(i) Irrigated	-	
	(ii) Unirrigated	830.10	
	Total		10,313.40

It would be seen from the data given above that the fallow land and the cultivated land together aggregate to 1,758.18 acres. Out of this, 1,309.43 acres is in possession of the cultivators of the village and the rest 475.75 acres is held by the people of the adjoining villages.

141. The soil is sandy loam type, lacking in nitrogen and phosphorus. The land is slopy and some nine metres below the surface hard rocks are found. Agriculture, therefore, does not flourish well. The Bhils who are the main residents of the area are not good agriculturists. They are unskilled, lazy, conservative and shy. They cultivate chiefly during the rains and confine their operations to small patches around their *tapras*.

142. The following table gives the data regarding communitywise possession of land in the village and the average holding of each community :

Community	Total number of households	Number of households owning land	Area under possession (in acres)	Average holding (in acres)
Bhil	155	155	1,253.25	8.09
Chamar	8	7	25.62	3.66
Bhoi	3	2	21.14	10.52
Jogi	2	2	9.42	4.71
Total	168	166	1,309.43	7.11

It is, however, worthy of note that the average land holding of Bhoi households comes to 10.52 acres which is much above the average. This is obviously due to historical antecedents of the Bhoi who was brought to the village with specific object of rendering service to the members of the ruling family and the Government officials at the time of their visit to the village. No one perhaps would have agreed to stay in the village without substantial allurement. This explains why the Bhoi in Peepal Khoont was treated in a more liberal way than usual. The average land holding in the village is 7.11 acres.

143. The land holdings in the village are not compact. Part of them lie scattered and therefore,they are neither economical nor adequate. Those who possess land own it either individually or jointly. There is no land demarcated as pasture land but every villager has an undisputed right to and access to jungle which is Government property.

144. An analysis of land holdings on the basis of the number of members in each household indicates that 62 households or 36.8% of the total number with a membership of 3 to 5 persons possess holdings between 5.0 to 7.4 acres. There are 5 households with a membership of 3 to 10 who are in possession of land holdings ranging between 12.5 and 14.9 acres. 10 households have land holdings of less than one acre. There are only two households in the village, one of the Bhoi and the other of the Chamar community who do not own any land. The entire position may be seen in the following table :

Number of persons	Total number of households	Acres							
		0-1.9	2-2.4	2.5-4.9	5.0-7.4	7.4-9.9	10.0-12.4	12.5-14.9	15.0-29.9
1	4	1	2	-	1	-	-	-	-
2	14	1	4	-	5	1	2	-	1
3 - 5	82	5	6	12	30	7	6	3	13
6 - 10	63	3	8	1	24	7	7	2	11
11 and over	3	-	1	-	1	-	-	-	1
Total	166	10	21	13	61	15	15	5	26

145. The main crop is the *kharif*. Maize, jowar, paddy, small millets such as kodra, sesamum and hemp are the major produce of this crop. Cotton, chillies, tobacco and groundnut are also sown to a limited extent. Agricultural operations begin with the start of rains from mid July to mid August and are over by the middle of November near about Dewali. Maize is sown by ploughing while kodra, paddy, sesamum, hamli, batti and koori are all sown by broadcasting. The local term for ploughing is *orna* and for broadcasting *bavna* which in the case of paddy is *halna*. The amount of seed required for sowing and the produce per acre of land, for the various crops are given below :

Crop	Amount of seed (in kg)	Produce (in quintals)
Maize	11.62	9.30
Kodra	9.30	7.42
Paddy	46.50	6.57
Sesamum	4.65	3.70
Hamli	6.98	4.65
Batti	23.25	9.30
Koori	23.25	7.42

146. Wheat, barley and gram crops are sown in *rabi*. It is, however, gram which plays the predominent part, as it requires the least care and the harvest is bountiful. Gram is separated from the chaff by bamboo baskets when wind is favourable. Seeds required for these grains and the produce per acre are as follows :

Crop	Amount of seed (in kg)	Produce (in quintals)
Wheat	46.50	3.70-6.75
Barley	58.12	3.70-6.75
Gram	93.00	6.75-7.42

147. The following table gives information regarding the land untilised for different crops during the years 1959-1960 to 1963-64 :

Area (in acres) under kharif crop

Crop	1959-60	1961-62	1962-63	1963-64
Paddy	35.26	52.86	37.32	56.22
Maize	451.20	41.20	437.92	513.39
Jowar*	0.04	2.32	-	-
Koori*	30.38	2.92	2.62	8.00
Battl*	8.22	1.56	5.10	2.24
Kodra*	5.04	47.38	53.94	113.04
Mal*	100.12	8.98	0.28	0.40
Black kly	8.46	36.00	3.30	6.96
Chhola	-	-	-	0.30
Arhar	0.16	-	15.00	15.58
Sesamum	116.20	75.54	136.48	169.60
Groundnut	4.76	83.00	105.80	99.78
Lady finger	0.58	-	-	-
Chillies	1.80	0.58	1.02	1.50
Cotton	6.78	-	-	2.26
Hemp	31.24	22.82	6.70	22.48
Tobacco	0.06	-	-	-
Turmeric	0.08	-	-	-
Brinjal	-	-	-	0.12
Hamli*	-	13.34	-	1.70
Total	800.38	768.50	807.18	1005.60

*Small millets

Area (in acres) under rabi crop

Crop	1959-60	1961-62	1962-1963	1963-64
Wheat	7.06	9.48	19.48	40.22
Barley	4.06	-	-	2.92
Gram	326.78	336.64	91.30	56.66
*Bejhar**	-	0.24	-	-
Ginger	-	-	0.16	-
Onion	-	0.12	1.28	1.40
Garlic	-	0.14	0.48	-
Brinjal	-	-	0.18	-
Total	337.90	346.62	112.88	101.20

*Wheat and barley mixed

Agricultural implements

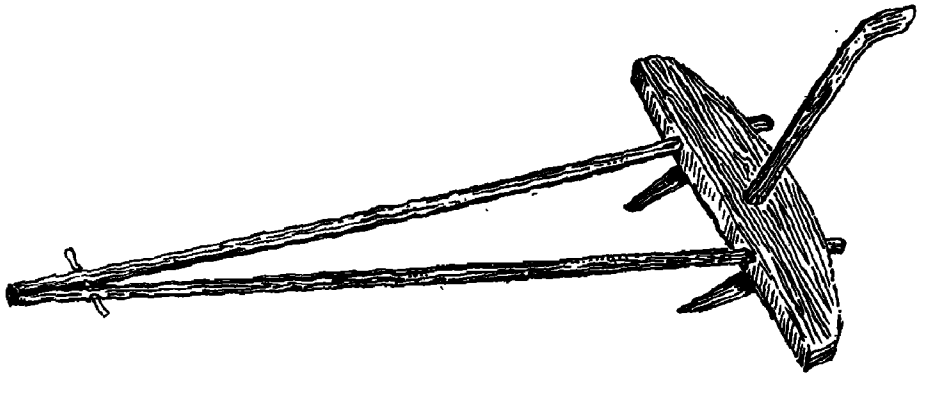
148. Plough, leveller, *danglo* (the instrument for covering the seeds with earth after broadcasting), *pindni* (seed drill) and *dantudo* (sickle) are the main implements used in agricultural processes. Improved agricultural instruments have not yet come in vogue. People generally come to the Block headquarters to see the improved instruments, which are kept there for exhibition, and appreciate them. But due to their conservative outlook they are reluctant to make use of them.

149. Plough : It consists of a wooden body known as *ol* in which there are two holes, one near the middle in which the beam is fixed and another at the lower end where an iron shoe is fixed. The holes are known as *vey*, the beam as *al* and the iron shoe as *kau*. The hole where the beam is fixed is called *al khudvo walo vey* and the hole where the iron shoe is fixed is called *kau walo vey*. The beam and the shoe are fitted in the holes tightly with the help of wooden splinters called *phani*. The iron shoe rests on a triangular wooden piece called *saudo*. On the upper part



of the body, which acts as the handle, is attached one wooden piece at right angles to it and is known as *kheeli* and serves as an aid for lifting and pressing the iron shoe. The uppermost part of the handle is made in to a thin piece by cutting a notch or else a separate wooden piece called *saro* is attached.

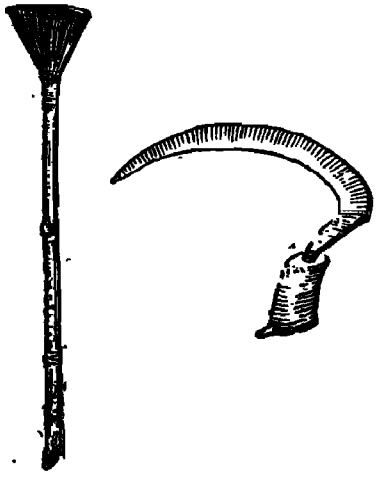
150. *Danglo* : It consists of a semicircular thick wooden body called *danglo*, at the centre of the upper side of which is attached a wooden handle called *nejyo*. On the lower side of the body are attached two wooden pieces called *data* to which iron shoes are attached. In the middle portion are attached two long wooden rods



called *dandia* which act as beam. It is used for turning the earth after broadcasting the seeds.

151. *Pindni* : It consists of a bamboo piece of about one and a quarter metres in length, the

one end of which is splitted into many strips which are tied in the shape of a funnel and the other end is cut in a slanting direction. It is tied to the back of the body of the plough in vertical position with its splitted end upwards. It is used for sowing the seeds.



152. Sickle : It consists of a crescent shaped iron blade with a sharp interior edge fitted into a small wooden handle which acts as a grip.

Organisation of man power

153. If some one does not want help on reciprocal basis, he has to pay the labourer according to the rates in practice.

Horticulture

154. Some villagers grow vegetables for their own use, the more popular ones being the the bean, pumpkin, brinjal and lady-finger.

Manuring

155. Cow-dung is used for manure. It is spread in the field in its raw conditition and it takes a long time to decay. The Block Devolopment authorities have initiated the cultivators in preparing manure by using the manure pits and they have accordingly started this process. In the year 1960, 15 manure pits were dug. Chemical fertilisers are not quite popular. People have shown their reluctance to use them. The main reason for this is the lack of irrigational facilities. Introduction of green manure has also been made to a certain extent. Hemp plants are used for this purpose. Seeds of hemp worth Rs. 400.00 were distributed in the year 1961 by the Block authorities.

Irrigation

156. No artificial irrigation is practised. The villagers totally depend on rains for irrigation of their crops.

Animal husbandry

157. The following table gives the position of live-stock in the village for the years 1958-59, 1959-60 and 1961-62 :

Live-stock	1958-59	1959-60	1961-62
Bullocks	370	360	385
Cows	338	334	348
Calves (m)	82	138	173
Calves (f)	72	135	205
Male Buffaloes	2	1	2
Buffaloes	119	121	124
Calves (m)	9	40	32
Calves (f)	27	45	80
Goats	381	458	509
Horses	4	5	5
Donkeys	16	13	20
Total	1,420	1,650	1,883

From the figures given in the above table it is clear that the population of the animals is rapidly increasing. During the four years under review the cows and bullocks have registered an increase of 28.89 %, buffaloes an increase of 51.59 %, goats an increase of 33.59 %, and horses and donkeys of 25 %.

158. Communitywise distribution of cattle and animal wealth in the village for the year 1959-60 is given in the following table :

Community	Bullocks	Cows	He-buffaloes	She-buffaloes	Goats	Donkeys	Horses
Bhil	464	447	40	150	409	13	5
Chamar	17	11	-	6	11	-	-
Bhoi	11	9	1	10	32	-	-
Jogi	6	2	-	-	6	-	-
Total	498	469	41	166	458	13	5

Every household in the village, be it of any community is in possession of milk giving cattle specially cows and goats. The Jogi has not got any she-buffalo. He is in possession of two cows and six goats. The donkeys and horses are in the exclusive possession of the Bhils.

163. The villagers keep cattle for milk and milk products. Bhils are not as good cattle-breeders as the Rebaris and the Gujars. They do not take proper care of their animals. After milching them in the morning they leave them for grazing in the jungle to be tended by young children who bring them back homes in the evening. The grass in the forest and on the hills is of a very poor type and not nourishing. The animals are seldom fed at the houses. Moreover, the cattle are of a very inferior Malvi breed. The climate of the place is also said to have its baneful effect on the health of the animals as well as of human beings. When animals are sick they are treated by magico-medicinal treatment. The cumulative result of all these factors is that their milk yielding capacity is extremely poor. A cow yields a quarter litre of milk per day, almost as much as a goat, and a buffalo hardly more than half a liter per day. Some of the milk is consumed by the households, but a major part of cow's and buffalo's milk is mixed with that of goat and turned to curd; and ghee is manufactured from it, which is sold to the local Bohra grocer, who retails it out to those who need it for purposes of feeding suckling mothers and children. Ghee is sometimes taken by the villagers to the weekly hats and exchanged there for other household requirements. It can, however, be very well imagined that the income of the villagers from animal husbandry is very little and does not go far to augment the total income of the households.

Forestry

164. More than three-fourth of the village area is covered by the jungle which plays an important role in the village economy. They obtain wood from the forest which is used as fuel and also for lighting and heating the cottages. By this method they protect themselves against the severe cold during the winter. Grass, leaves and small plants are collected for fodder required for the animals. Timber is obtained and used for the construction of *tapras* and *daglas* and for the construction of their agricultural implements. Bamboo is of the greatest utility to them as it is used in the construction of roofs, mattings for the walls of the *tapras*, big grain containers and small baskets, bows and arrows and for making the *henslo* (a swing) and the fire-drill. Gum, honey, wax, frankincense and wild herbs such as *dholi moosli* are sold at the local grocer's shop. They collect honey by their age long method of warding off the bees by making smoke. Mahua and timru fruits are dried and used as substitutes for food during the days of scarcity. Both these fruits ripen during the months of April and May. Bhils eat them fresh and live on them for days together without even supplementing the fruit diet with grain diet. Dry mahua fruit is baked and the timru fruit boiled and then eaten. Liquor is clandestinely distilled by the Bhils from the mahua fruit and consumed on all social occasions. Oil is also extracted from the dry mahua seeds.

Fishing

165. The villagers catch fish, which are abundant in the Mahi river, during the rainy season. Fishing in the river is free. Fish is a welcome change in their monotonous and meagre diet. Fish are caught with fishing nets called *bhanwar jal* The net is made of thick cotton threads

and is of a rectangular shape to the sides of which lead rings or pebbles are attached as sinkers. The net requires the co-operation of atleast four persons; the bigger the net, the more persons are required. When after the first rain a spell of fair weather sets in and the water subsides a little the village men leave their field-work and go for fishing. In their scanty attire they are out the whole day even in a heavy downpour. The net is spread in deep water against the current. Four persons held in their hands the four corners of the net. One end of the net is held right at the river bank water, the other is slowly drawn across the river till it reaches its wide expanse. Then it is gradually drawn back in a wide circle. Care is taken that the fish caught in the net do not escape to the bottom of the river. The process is repeated until the collection accumulates to their satisfaction.

166. Fishing-line is also used for catching fish. It consists of a single barbed hook attached to a cord with the required bait which consists of worm or the entrails of a chicken or small bird. When the fish catches the bait it is taken out by the fisherman who operates the line directly. Hooks are obtained from the Lohars (blacksmiths) at Khamera and other places. Cheap hooks are also now available at the Bohra grocer's shop. Transfixing of the fish with the help of arrows or harpoons is not practised in the village.

Ferrying

167. When in the rainy season the river Mahi is in spate and it is not possible to cross it on foot, two men in the village work as boatmen who earn a part of their livelihood by carrying passengers on a raft known as *tapa* It consists of four wooden logs firmly tied together with a rope. If the water is not very deep and the current also not very strong the raft is sailed with the help of a bamboo. Otherwise the man who manipulates it swims in the water and pushes the raft forward.

Village industry

168. Shoemaking and smithy are the two village industries practised in Peepal Khoont. Shoes are made by the Chamars. In a pair of shoes leather costing about Rs. 3.00 is utilised and it sells for Rs. 6.00 or 7.00. It takes one full day for a man to prepare an ordinary pair. Thus a shoemaker's daily earnings amount to Rs. 3.00 to Rs. 4.00. A decorated pair takes two days to finish and costs Rs. 10.00. The blacksmith does not stay permanently in the village. Whenever he comes he prepares iron implements needed by the village people and charges on the basis of work executed by him. Auxiliary labour is supplied by the villagers working themselves. Some of the Bhils know carpentry. They are not so skilled in their work as the professional carpentrs, but they know the technique and prepare things for their own use and seldom work for others on payment. Bamboo mattings required for the walls of the *tapras* and the network for their roofs, baskets of different shapes and sizes from big *karahios* for storage of grain, to small ones like, *kadbao homdilo*, *topla* or *topli* are all manufactured by the villagers. There is no Gasa in the village to prepare these things for them.

169. There is no Kumhar or potter in the village. The villagers obtain their pitchers and earthenwares from the weekly markets held at Khamera or Bhoongra or in their own village. They, however, bake their own *thapras* or tiles required for covering the roofs of their *tapra*.

170. Bhils make their own bows and *robdos*. But the shaft of the arrow is made by the Hargada from whom they make purchases at the weekly markets. The head of the arrows is manufactured by a blacksmith and is obtained from him on payment. It is fitted by the Bhils to the shaft with the help of lac which is abundantly available in the jungle.

Commerce

171. The commerce of the village is carried on by two shops of grocers and one of a cloth retailer. The Shopkeepers replenish their stocks from Pratapgarh or Banswara. Transactions at the shops are held by payments in cash or by barter. The shopkeepers also sell goods on credit. Stiched dresses and clothes are obtained by the villagers from Ghatol or Banswara.

Other occupations

172. A Bhil does not like to serve as a labourer willingly. He is of too independent a spirit and would not like his freedom to be curbed. But circumstances may induce him to engage himself in agricultural or casual labour, especially when he falls under debt. Sometimes he renders service, for repayment of the debt, such as tending the animals of the money-lender. Bhils can climb the tops of the hills carrying heavy loads on their shoulders or heads with great ease and felicity. They also work as watchmen, guides and mail-bearers and messengers. In hills and forests Bhils armed with bows and arrows and muzzel-loading guns accompany the visitors as escorts on a pittance. Sometimes they earn a little by engaging themselves in construction work. The rates of labourers ordinarily are as follows :

Man	Rs. 1.50 per day
Woman	Re. 1.00 -do-
Child	Re. 0.75 -do-

Primary and subsidiary occupations

173. The primary occupation of all the households in the village is agriculture. Agricultural and casual labour, household industry, animal husbandry and other miscellaneous services afford only subsidiary occupations to them. The maximum income of a household consisting of seven members is Rs. 1,100.00 per annum while the minimum income of one household having only one member is Rs. 125.00. 151 families (64%) have an income of less than Rs. 60.00 per month, and the remaining 10 households (6%) have income of Rs. 60.00 to 100.00 per month. The position is summed up in the following table :

Income groups	Total number of households	Primary occupation		Subsidiary occupation		
		Cultivation	Service	Industry	Animal husbandry	Others
Rs. 20 and below	31	31	-	1	28	26
Rs. 20 - 30	45	45	-	4	42	40
Rs. 30 - 40	38	38	1	3	36	33
Rs. 40 - 60	44	44	-	-	43	35
Rs. 60 - 80	6	6	-	-	6	6
Rs. 80 - 100	4	4	2	-	3	4
Total	168	168	3	8	158	144

The above table shows that the primary occupation of all the households is agriculture while industry, animal husbandry and other occupations such as forestry, ferrying, agricultural and casual labour etc. afford only subsidiary occupations. In three households three persons are enagaged in service which forms their primary occupation while the rest are engaged primarily in agriculture.

174. The following table gives the sex-wise break up of population of the village deriving their livelihood from various sources :

Income groups	Total No of persons		Service		Cultivation		Industry		Animal hubandry		Others	
	M	F	M	F	M	F	M	F	F	M	M	F
Rs. 20 and below	60	57	-	-	60	57	4	1	57	54	55	49
Rs. 20 - 30	98	100	-	-	98	100	9	8	93	94	93	90
Rs. 30 - 40	99	93	3	3	99	93	9	5	94	86	86	84
Rs 40 - 60	132	117	-	-	132	117	-	-	130	116	109	97
Rs. 60 - 80	23	20	-	-	23	23	-	-	23	20	23	20
Rs 80 - 100	18	13	7	6	18	13	-	-	16	9	18	13
Total	430	400	10	9	430	400	22	14	413	379	384	353

Income

175. The annual average income of a household in the village is Rs. 413.87. For the households practising agriculture the average annual income from this source is Rs. 267.41, from service Rs.480.00, from industry Rs. 88.13, from animal husbandry Rs. 49.68 and from other sources Rs. 101 44. The overall position is given in the following table :

Income groups	Total number of households	Average income	Average income of the households engaged in				
			Cultivation	Service	Industiry	Animal husbandary	Other sources
Rs. 20 and below	31	199.03	109.52	-	70.00	33.04	68.65
Rs. 20 - 30	45	295.65	171.33	-	118.33	41.79	87.50
Rs. 30 - 40	38	421.18	280.79	180.00	93.33	43.75	100.00
Rs. 40 - 60	44	570.45	413.64	-	-	65.30	114.27
Rs. 60 - 80	6	798.00	491.67	-	-	75.00	223.33
Rs. 80 - 100	4	1,047.50	500.00	630.00	-	85.00	147.50
Total	168	413.87	267 41	480.00	88.13	49.68	101.44

The above table shows that the average income of a household increases from group to group so far as the cultivation, service, animal husbandry and other sources are concerned. In case of industry it is highest in the income group of Rs. 20-30 and then falls in the income group of Rs. 30-40.

176. The annual per capita income has been calculated to be Rs. 83.77,the same from cultivation is Rs. 54.12, from service Rs. 75.79, from industry Rs. 19.58, from animal husbandry Rs.9.91 and from other sources Rs. 19.82. The details of each are given in the following table :

Income groups	Total number of persons	Total per capita income	Annual per capita income for the persons enaged in				
			Cultivation	Service	Industry	Animal husbandry	Other sources
Rs. 20 and below	117	52.78	29.02	-	14.00	8.33	17.16
Rs. 20 - 30	198	62.27	38 49	-	20.88	9.39	19.14
Rs. 30 - 40	192	87.94	58.62	30 00	20.00	8.75	19.41
Rs. 40 - 60	249	100.80	73.09	-	-	11.40	19.88
Rs. 60 - 80	43	110 23	68.60	-	-	10.47	31.16
Rs. 80 - 100	31	135.16	64.51	96.92	-	13.60	19.03
Total	830	83.77	54.12	75.79	19.58	9.91	19.82

177. All the households in the village derive income from cultivation which is their primary occupation. Households who do not own or possess sufficient land, till land jointly with others. An analysis of the total income of the households derived from various sources indicates that 64.62% of the income is derived from cultivation, 11.29% from animal husbandry, 3.08% from service and industry and 21.01% from other sources. This would be clear from the details given in the following table :

Sources of income	Total income	Percentage of income from different sources to the total income
Cultivation	44,925.00	64.62
Service	1,440.00	2.07
Industry	705.00	1.01
Animal husbandry	7,850.00	11.29
Other sources	14,610.00	21.01
Total	69,530.00	100.00

Indebtedness

178. A study of position in regard to the indebtedness of the village shows that out of a total number of 168 households as many as 118 i. e. 70.24% are under debt. The maximum debt owed by a household is Rs 1,500·00 and the minimum to be paid by another household is Rs.100.00. The average indebteness of the households in debt comes to Rs 455.93 per household. The average indebtedness in the total number of households comes to Rs. 320.23. The following table gives statistics regarding indebtedness in the various income groups :

Income groups	Total number of households	Number of households in debt	Percentage of Col. 3 to Col. 2	Average debt for the households in debt
1	2	3	4	5
Rs. 20 and below	31	22	70.97	345.45
Rs. 20 - 30	45	33	73.33	451.22
Rs. 30 - 40	38	24	73.16	422.92
Rs. 40 - 60	44	32	72.73	526.56
Rs. 60 - 80	6	5	83.33	600.00
Rs. 80 - 100	4	2	50.00	650.00
Total	168	118	70.24	455.93

The lowest percentage of the households in debt falls in the income group of Rs. 80-100. The highest average indebtedness goes to the household in the same income group and the lowest average indebtedness to the household in the income group of Rs. 20 and below.

179. Loans are available to the villagers at very high rate of interest which is ordinarily 25% per annum. There are cases in which interest is charged at a rate as high as 50% per annum. To make matters worse it is the compound interest which the villagers have to pay. The economic condition of the villagers is so weak that they have to borrow money even for day to day necessities. 61.15% of the total debt has been borrowed by the villagers for this purpose and 34.67% of the total debt for social ceremonies. They spend very little over agricultural operations and house-building and consequently the total amounts borrowed for these two objects come to 2.79% and 1.39% respectively. The house-building amount of Rs. 750.00 has been secured by one household from the Block authorities. The information regarding the purpose for which loans were secured is given in the following table :

Causes of debt	Amount of debt	Average for households in debt	Percentage of debts due to causes to the total debt
Cultivation	1,500.00	250 00	2 79
Social ceremonies	18,650.00	532.86	34.67
Ordinary wants	32,900.00	350.00	61.15
Housing	750.00	750.00	1.39
Total	53,800.00	455.93	100.00

180. There is no co-operative society in the village. The people are not aware of the benefits of co-operation. This is due to their utter ignorance and illiteracy. The efforts of the Block authorities to educate them in regard to the benefits derived from co-operative societies have hitherto been a failure.

Trends of changes

181. The village has not experienced any change in its pattern so for as industrialisation and urbanisation are concerned. No industry has been started anywhere near the village nor has any person gone out to settle down in some town

or city. The merger of the convenanting State of Banswara in Rajasthan and the revenue reforms such as abolition of Zamindari etc. had no effect on the economy of the village, as there was no *jagir* or Zamindari land there and the cultivators had already acquired the *khatedari* rights during the Settlement of Samwat 1996 (1939-40 A. D.)

Transport and communication

182. Means of Communication are in a very deplorable state in this part of Rajasthan. It is difficult to go from one village to another without the help of a guide. Recently a fair-weather road has been constructed between Peepal Khoont and Danpur (64 km). The Forest Department has also made cross country fair-weather tracks which facilitate communication to some extent. Thanks to them, trucks can be taken on these tracks from Banswara and Pratapgarh to the villages lying in the interior. Only jeep is serviceable in this difficult part of the country.

Occupational mobility

183. Three persons have changed their traditional occupation of agriculture. Two have taken to service in the office of the Panchayat Samiti as peons and one of them is serving in Bohra Tayab Ali's shop. One person serving in the Police and two in Magra Mail service (bus service plying between Banswara and pratapgarh) have left their jobs and reverted to agriculture. The latter two persons practise the occupation of ferryman as their subsidiary occupation during the rainy season.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Statistics regarding age and sex

Out of the total number of 830 persons, 430 are males and 400 females. Thus the percentage of males is 51.80 and that of females is 48.20. The following table gives the data regarding the distribution of the village population by sex in various age groups :

Age groups	Persons	Males	Females
All ages	830	430	400
0 - 4	144	70	74
5 - 9	157	87	70
10 - 14	98	55	43
15 - 19	73	37	36
20 - 24	79	39	40
25 - 29	67	36	31
30 - 34	50	32	18
35 - 44	77	39	38
45 - 59	68	25	43
60 and over	17	10	7
Age not stated	-	-	-

In the age group 0-4 years the number of females exceeds that of males by 4, but in the next age group, 5-9, it is the number of males that exceeds that of females by 17. Excepting the age groups 20-24 and 45-59 in which the number of females exceeds that of the males, in the rest of the age groups beginning from 5-9, to 60 and over the number of males exceeds that of females. The disparity between males and females is most marked in the three age groups, namely, 30-34, 45-59, and 60 and over. Whereas in the age group 45-59, it is the number of females that preponderates, in the age groups 30-34 and 60 and over it is the number of males that predominates.

Marital status

185. The following table gives statistics regarding the marital status of the village people in the various age groups :

Age groups	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	830	430	400	247	191	169	174	13	34	1	1
0 - 9	301	157	144	157	144	-	-	-	-	-	-
10 - 14	98	55	43	51	37	4	6	-	-	-	-
15 - 19	73	37	36	26	10	11	26	-	-	-	-
20 - 24	79	39	40	10	-	29	40	-	-	-	-
25 - 29	67	36	31	3	-	32	31	1	-	-	-
30 - 34	50	32	18	-	-	30	17	2	1	-	-
35 - 39	45	21	24	-	-	19	22	1	2	1	-
40 - 44	32	18	14	-	-	16	9	2	5	-	-
45 - 49	22	6	16	-	-	5	9	1	7	-	-
50 - 54	28	11	17	-	-	10	6	1	10	-	1
55 - 59	18	8	10	-	-	5	6	3	4	-	-
60 - 64	11	7	4	-	-	6	1	1	3	-	-
65 - 69	2	1	1	-	-	1	-	-	1	-	-
70 and over	4	2	2	-	-	1	1	1	1	-	-
Age not stated	-	-	-	-	-	-	-	-	-	-	-

An analysis of the figures contained in the above table shows that unmarried persons form 52.77%, married persons 41.33%, widowed ones 5.66% and the divorced or separated persons 0.24% of the entire population. Amongst the unmarried persons 56.39% are males and 43.61% females. The

number of married males is 169, as against 174 of married females thus forming 49.27% and 50.73% respectively. The excess in the number of married females over that of married males is explained by the fact that there are five cases of of bigamy. Amongst the widowers the percentage of males and females is 27.66 and 72.34 respectively. There is only one male and one female who have been separated from their partners. The male is the same to whom a reference has already been made in para 119 supra where the wife of the person who had married by *atta-stta* form, was induced by her brother to leave him as he was unable to pay the money required for securing a spouse for his brother-in-law. The other is that of woman who has been left by her husband residing in another village. Another salient feature noticeable from the table is that the ages of widowers range between 25 to 70 while in the case of widows it ranges between 30 and 70. The most significant fact in the group of widows is that out of a total of 34 as many as 10 fall in the age group 50-54, 7 in the age group 45-49, and 5 in the age group 40-44 i.e. to say almost 65% of the widows range between the age of 40-54.

186. There are 4 males and 6 females in the age group 10-14, amongst the married persons which shows that child marriage is in vogue to quite an appreciable extent in the village, though the number of married male children is less than the married female children. There was, however, no case of child widowhood. There are 10 unmarried males in the age group 20-24 and 3 in the age group 25-29. This is due to the adverse economic circumstancas of these persons. There is no unmarried female above the age of 19 in the village. The maximum number of married females, i. e. 22.97% of them, is in the age group 20-24.

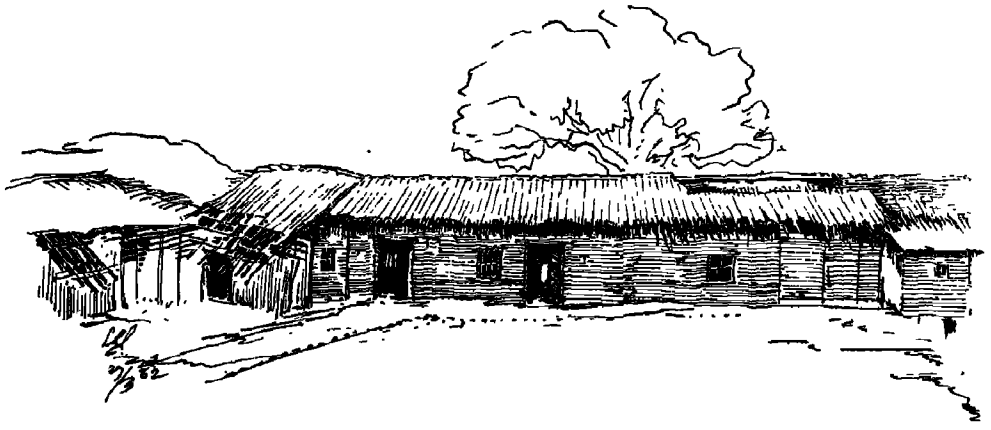
Literacy

187. Education in the village is in a very poor condition as would be seen from the table given below :

Age groups	Total population			Illiterate		Literate without Educational Standard		Primary or Junior Basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	830	430	400	384	400	46	–	–	–
0 – 4	144	70	74	70	74	–	–	–	–
5 – 9	157	87	70	62	70	25	–	–	–
10 – 14	98	55	43	35	43	20	–	–	–
15 – 19	73	37	36	37	36	–	–	–	–
20 – 24	79	39	40	38	40	1	–	–	–
25 – 29	67	36	31	36	31	–	–	–	–
30 – 34	50	32	18	32	18	–	–	–	–
35 – 44	77	39	38	39	38	–	–	–	–
45 – 59	68	25	43	25	43	–	–	–	–
60 and over	17	10	7	10	7	–	–	–	–
Age not stated	–	–	–	–	–	–	–	–	–

There is no literate female in the entire village. Out of the 46 males who have been placed in the column of literates 45 are of the school going age, 25 falling in the age group 5-9 and 20 in the age group 10-14. In the latter group one child is from the Bhoi community and one from the Chamar community. There is only one man, Jiwat Ram, in the age group 20-24 who can be considered literate only in a very broad sense of the term. He is serving as a peon in the Panchayat Samiti. The children are very irregular in attending the school. The attendance hardly exceeds 15 on any day. Nothing can be said as to which ones of these children are regular in their studies as some day some are absent, the next day others. As a matter of fact, neither the parents nor the children have any incentive for education. They consider education to be altogether superfluous because the little they learn is hardly of any use to them in their day-to-day life. Their habits and mode of living make it

difficult for them to take to education. The greatest difficulty in the path of education is the vast and extensive area of the village. The *tapras* are scattered over a surface of no less than 41 sq km



and it is unconceivable that the children from remote corners of the village could ever attend the school regularly. At present the literate persons form 5.54% of the entire population. It has however, to be remembered that most of these are those who are learning the alphabets, which they are likely to forget sooner than they learn it.

Health

188. The statistics of birth, disease and death, are not available in the village. They have not been maintained so far.

189. The state of health of the villagers is not good. There is no lack of fresh air and abundant sunlight in the village which are so essential to good health but due to the lack of nutritious diet and for want of attention towards cleanliness of body and habitations there is much sickness in the village. Milk and ghee are articles of luxury for them. Occasionally they get meat of animals and birds which they kill by way of sport or otherwise, but that is hardly sufficient to keep them strong. There is no provision for ventilation in the *tapras* which are consequently dark and dingy and conducive to ill health. They drink unfiltered water and some of them wash their bodies only occasionally; consequently their bodies are dirty and clothes full of lice. Some of the Bhils do not use water even to cleanse their anus after defecating. The cumulative result of all these handicaps and bad habits is that the vitality of the people is very low and they frequently suffer from diseases. Cold, cough, asthma, guinea-worm, smallpox, enlarged liver and spleen and other infectious diseases are common. Laxity in sexual relations leads to venereal diseases and a majority of them suffer from these maladies. They get malaria so often that a slight attack is not even taken notice of. They have great faith in magic and witchcraft. Apart from the use of charms and amulets they have their own jungle medicines which are effective enough in ordinary diseases, but they suffer terribly in time of epidemics.

190. The villagers know a number of jungle roots and herbs from which they make concoctions. The knowledge of these medicines is handed down from father to son.

191. The Bhils, however, believe that sickness is caused in most cases by gods who have been offended, or by evil spirits. Accidents too are commonly attributed to them. They, therefore, rely more on witchcraft and magic cures than on indigenous medicines. Propitiation of the deities is done by the *Bhopa*. For many diseases a crude form of cure is to burn the skin of the chest or the stomach by red-hot point of a scythe.

192. The villagers are averse to scientific treatment. They would rather die than have any kind of operation. However, once they get over their fear, they appreciate medicines which bring them quick relief. An Allopathic Dispensary was started by the Social Welfare Department in the year 1956. It was replaced by an Ayurvedic one in the year 1961, which is becoming popular and persons not only from Peepal Khoont but from various villages in the neighbourhood also come to it for aid and treatment. The villagers have begun to put great reliance on injections as they feel that an injection has an instantaneous effect like a charm. Some of them have gone so crazy about it that unless an injection is given they suspect that the physician has befooled them. Dispensary is called *dakkhana* by them. The following table indicates the number of patients who came from the village and the surrounding areas to the dispensary for the treatment of various diseases during the years 1957-58, 1958-59 and 1959-60 :

Period	Diseases												
	Respiratory system	Circulatory system	Digestive system	Nervous system	Venereal diseases	Malaria and other fever	Cholera	Guinea-worm	Skin diseases	Deficiency diseases	Eyes, ears, nose and throat	Bone diseases	Injury
1957-58	273	86	376	78	63	733	–	19	737	259	313	34	58
1958-59	747	251	826	108	56	683	1	9	498	81	372	58	88
1959-60	1,886	789	1,208	34	97	1,423	–	50	1,125	318	779	207	230

The number of patients attending the dispensary is increasing rapidly from year to year. It is, however, worthy of note that the cases of venereal diseases reported are not many. This is, obviously, due to the fact that the patients feel shy of disclosing such diseases.

Family type

193. Most of the villagers live in simple nuclear familes. Amongst the Bhils a son begins to live separately as soon as he gets married. A new *tapra* is constructed for him and the father gives him a part of his land.The son then begins his independent life. The following table gives the data regarding the types of families in each community :

Community	Total number of families	Types of families			
		Simple	Intermediate	Joint	Others
Bhil	155	120	15	15	5
Chamar	8	8	–	–	–
Bhoi	3	1	1	1	–
Jogi	2	–	1	1	–
Total	168	129	17	17	5

From the above table it would be seen that amongst Bhils as many as 120 families or 77.4% are simple, 15 families i. e. 9.7% each joint and intermediate and the remaining form 3.2% of the lot. Among the Chamars all familes are simple. Among the Bhois and the Jogis, only 1 family in each is joint. The trend of the entire village is, therefore, obviously towards the simple nuclear type.

194. The following table gives the data regarding households of each community classified according to the number of members in them :

Community	Total number of households	Number of members in the household				
		1	2-3	4-6	7-9	10 or more
Bhil	155	4	42	77	26	6
Chamar	8	–	3	4	1	–
Bhoi	3	–	–	2	1	–
Jogi	2	–	–	2	–	–
Total	168	4	45	85	28	6

From the above table it would appear that as many as 85 households forming 50.6% of the entire number consist of 4-6 members; 45 of them

or almost 26.8% of 2-3 members and 28 or 16.7% of 7-9 members. Out of the remaining 5.9%, six households have got 10 or more members, and four households only one member each.

Inheritence

195. Inheritence of property in the village is governed by tradition. Customary law is supreme and is given effect to amongst all the communities. The statutory provisions whereby daughters are entitled to a share in their patrimony is not known in the village. They were not aware of it. When information in regard to the change was made known to them they said that it was altogether impracticable, they asked if a daughter acquired a share in the immovable property of her father, was it possible for her to go to her father's village and till that part of the land which came to her by inheritence ? The villagers are, therefore, of the view that if effect were given to regarding inheritence it would introduce unnecessary complications in their customary law and endanger social stability.

196. Restrictions have been imposed by law on transfer of immovable property by the scheduled castes and tribes. In case of necessity transfer can be made only to a member of scheduled caste or tribe and not to others. This rule is, of course, followed. Donation of immovable property in favour of a daughter can take place only where the daughter's husband comes to live at his father-in-law's house (*ghar-jamai*) and where the father expressly makes the donation, though it may not take the form of a document. Otherwise the nearest relatives in the male line will object to the son-in-law inheriting the property of the father-in-law even after his death.

197. According to the prevalent custom, a man can bequeath his property even to his step-son during his lifetime. An illustration of this type has come to notice in the case of one Partapio whom the wife, at the time of their marriage brought a son from her previous husband. Partapio has all along treated the new comer as his real son and has declared that the boy would succeed him after his death. The woman was five years older than him who is himself probably in his 85th year and is already preparing for voyage to the other world.

198. Sons inherit the property of their father equally. The widow inherits immovable property only if the children are small and she does not remarry. As soon as the eldest son comes of age, he takes charge of all the immovable property and remains in charge as long as the younger brothers consent to live with him in the common household. When they start living separately, landed property is divided among the brothers equally. In case a person dies without any issue and his nearest male relatives are not interested in inheriting his property, the *Rawat* may permit any person of the tribe to occupy the property of the deceased and thenceforward he is treated as the owner thereof, of course, with the consent of the nearest male relatives. The eldest son of the *Rawat* and the *Bhanjgarhia* succeed to the office of the father.

Intra-family relationship

199. The relations of the members of the family amongst themselves are generally cordial. The elder member of the family has the status of the manager of the household and is treated with due respect by all the younger members of the family. He is consulted in all the matters relating to the welfare of the household and his authority is not disputed by anyone. Sons and daughters address father as *Ba* and mother as *Ai*. The sister is called *Ben* and the elder brother as *Bhai* or *Dada*; so also is the case with the uncle's son. Father's elder brother is addressed as *Babo* and his wife as *Babi*. The grandfather is *Moto Ba and*, the grandmother *Moti Ai*. The maternal grandfather is known as *Daji* or *Mamo Daji* and the maternal grandmother *Mamai*. The father-in-law is called *Haroji* and the mother-in-law *Hauji*. The brother-in-law is called *Halo* and his sister *Hali*. The brother-in-law's wife is also called *Hali*. The sister's husband is called *Benvi* and the son-in-law *Jamai*. The younger sister of the mother is called *Mai* and her husband *Maoji* and the elder sister of the mother *Aji* and her husband *Ahoji*. The

co-wife is addressed as *Hauk* and the stepmother as *Mai* The father's sister as *Bua* and her husband *Buoji*. Husband's sister is known as *Nanad* and her husband *Nandoi* or *Dado*. Children are called *Sora* or *Sori*, and babies as *Nano* or *Nani*. The husband addresses his wife as the mother of his son or daughter (by name) and if there be no son or daughter, as aunt of his nephew or niece. The daughter-in-law will not pronounce the name of her husband, her father-in-law, her mother-in-law and her other elder relations.

200. Bhil women have got a special etiquette of their own. When a woman meets her father or brother, she greets him affectionately by placing her head on his bosom. She pays respects to old and elderly persons by gathering the clothes worn by her and squatting on the ground and then spreading the corner of her covering cloth before him and making an obeisance a number of times by touching his feet with her head.

Leisure and recreation

201. The life of the Bhils, and as a matter of fact of the inhabitants of the entire tribal area, is very hard indeed. They get very little leisure for recreation. The methods whereby they enjoy themselves during their leisure are not many. Amongst the elder males smoking and chewing of tobacco and gossipping are the general modes of recreation. Children go to the fields and make themselves merry. They make swings by indigenous methods, with the help of splitted bamboo and enjoy themselves. The swings are called *henslo*. They also play see-saw, or merry-go-round. The latter is made by fixing a pointed stick in the ground in a vertical position and fixing another stick horizontally in the middle of it and revolving round the former. Young boys play with bows and arrows and acquire proficiency in archery. They also learn how to beat the drum and play on *khartals*. It is, however, the festivals and fairs during which the villagers go about in a festive mood. The important festivals are the Raksha Bandhan (Rakhdi), the Dashera, the Dewali and the Holi. Singing and dancing accompanied by heavy drinking are the most characteristic features of their festivals. They prepare special dishes of rice and mutton, and *lapsi* and *churma* on festival days.

202. On the Rakhdi day a Bhil woman ties a *rakhi* (ceremonial thread) round the wrist of her brother and receives a present of some cash or an article of dress in return. On Dashera they worship various gods and goddesses. Bhil *Bhopas* go to the shrines of different gods and perform worship. Some grains of barley are sown in an earthen pan, the offshoots of which grow in nine days. These are called *jawara*. On the ninth day of the Navratra a buffalo or a goat is sacrificed at the shrine of goddess Kalka. On the 10th day the *Bhopa* goes round the village as if possessed by some spirit, and the *jawaras* are ceremonially consigned to the river.

203. On Dewali, *tapras* are lighted and the dishes of *lapsi* and rice are prepared. On the full moon day of Kartik obeisance is paid to the manes. People gather before the idols of their ancestors and indulge in drinking and dancing. Some one out of the Bhils gets possessed with a spirit of an ancestor and gives out the prophecies or instructions on behalf of the dead persons. On the sixth day of the bright half of the month of Bhadon and Magh, they worship god Bhairon. On the eleventh day of the bright half of Phalgun the Bhils celebrate the Amli Egyaras. The festival is celebrated by children and young unmarried persons who observe fast on the day. In the afternoon they go to the Mahi with a small branch of a Tamarind tree. After taking a dip in the river they fix the branch in the ground with the help of some stones, and go round it seven times throwing grains of maize, gram, wheat, kodra and other millets with left hand and pouring water over it with the right. Separate branches are carried by the girls and the boys and they are worshipped separetely by each group. Songs are also sung during this performance. After completing the seventh round they pick up some of the grains thrown by them earlier and bring them home. These are then put in the baskets containing the respective grain with a belief that such baskets will never go empty. In the evening sweet porridge of maize flour, ghee and jaggery is prepared and burnt as incense. Afterwards they partake of it.

204. During the month of Phalgun Bhil women assemble at the way side singing songs and compel the way-farers to give them presents of coconut and jaggery. The Holi is lighted on the Holi day and for several days after it they indulge in a dance known as *gher*. The festival of Dasa Mata-ka-Varat is celebrated by married females on the tenth day of the dark half of Chaitra. Women observe fast and offer worship to Dasa Mata and Pipla Mata with a view to ensure prosperity of their family. During the bright half of Chaitra .they worship Gangore. A wooden idol of goddess Parvati is clad in ceremonial dress, bedecked with ornaments and taken to the bank of Mahi to the accompaniment of singing and dancing. During Baisakh the Bhils worship god Mahadeo in whose honour fairs are held. On the third day of the bright half of this month Akha Teej is celebrated. By this time the *rabi* harvest has been reaped and the villagers are in a very joyful mood. They drink heavily on this occasion as on others and partake of the special dishes prepared for the occasion. On the first day of the bright half of the month of Shrawan they worship their bullocks after bathing them and giving them good fodder. This is the festival of Deevo.

205. Bhils go to fairs armed with bows and arrows, and swords. Both men and women go to attend the fairs with great eclat and the surrounding hills reverberate with the tumult caused by their songs and hilarious movements. They generally go out on foot carrying bundles of raw food-stuffs on their heads for use during their stay in the fair, but they, especially their women folk, prefer to travel by bus not merely for the sake of convenience but for enjoying the fun of the ride. They sometimes keep waiting for hours together to catch the bus for covering even short distances. In the fair they enjoy to their heart's content.

206. Bhils are very fond of songs and dances. Their folk-songs depict their feelings and emotions, and their dances are full of rhythm and vigour; and these are watched by all the members of the tribe, young and old, with great approbation. It is said that if the husband of a Bhil woman is not proficient in dancing she would leave him and marry another who can captivate her by his dance.

207. In the following song a Bhil damsel invites her girl friends and relations to participate in the dance :

आवो आवो रे सोरियो, घूमसी रे लोल ।
काका बाबा नी सोरियो, घूमसी रे लोल ।।
आंखियों नी काजल, रली रली जाय ।
कापड़ी ना फूंन्दा, नमी नमी जाय ।।
आवो आवो रे सोरियो, घूमसी रे लोल ।
दारू लावो रे सोरियो, पी घूमसी रे लोल ।।
आवो आवो रे सोरियो, घूमसी रे लोल ।
रिसाई ना जाजो रे सोरियो, घूमसी रे लोल ।।

"Come along all the girls, let us dance and make overselves merry. Daughters of my uncles and near relations have all come. Let us dance so rapturously that due to the excitement caused by it the soot of our eyes may be washed down and the strings of our bodices get loosened. Bring here barrels full of liqour, we may drink it to our heart's content and go on dancing madly. Friends, make yourself merry and do not return home in anger".

208. Many kinds of dances are in vogue among the Bhils, the most important of which are :

(i) The dances that are practised on the occasion of a marriage
(ii) the *ghanna* or the *gher* dance
(iii) the *neja* dance
(iv) the *gauri* dance

The most popular dance that accompanies marriage functions is the *hathimana*. In this dance a male places one of his knees on the ground, makes movements with his body whirling a naked sword in the air all the while. *Ghumar* dance is also quite popular, but it is exclusively of the ladies.

209. In another dance two persons face each other making an arch of the naked swords held in their right hands. On one side of the arch stand the men and on the other side the women in equal numbers. Both the parties move forward

and backward with a rhythmic movement keeping time by clapping their hands to the accompaniment of songs.

210. In yet another dance men and women stand on two sides of the rectangular open space. A man catches hold of the hand of the man next to him and the woman places her hands on the shoulders of the woman standing next to her, and then they move round briskly in all the four directions keeping time by clapping their hands.

211. In the *ghanna* or the *gher* dance men and women form separate groups. Women hold each other's hand and stand in a semicircle. Then with a shrill voice they raise some tune and all raising a step forward simultaneously and bending their waists uniformly, dance briskly. During the intervals they clap their hands loudly, producing a clinking sound with their bangles, which is heard distinctly in unison with the tune of their song.

212. The men form a ring They carry sticks in their hands. The drummers sit or stand in the centre. The dance starts with the beating of the drum. The dancers move in a circle striking their sticks at regular intervals, alternately against those in front and behind. As the tempo increases, the dancers jump wildly. Some of the dancers squat on the ground to the rhythmic beat of the sticks. The dance lasts from half an hour to an hour. During the interval they make a loud cry from time to time, flourishing their naked swords in the air. The beating of the drum, the sound caused by the striking of the sticks, the accompanying cries and the flashes of the swords shining in the air – all these create an atmosphere suggestive of the clouds, thunder and lightning.

213. *Neja* dance is held some days after the Holi when the village people assemble at some prominent spot near a place dedicated to some deity. The *Bhopa* sits before the image of the god or the goddess and makes movements as if possessed. He strikes the backs of the prospective participants in the *neja*, with a sheaf of peacock feathers. This is the beginning of the *neja*. Ladies assemble round some big Palm or Semar tree carrying large bamboo sticks in their hands. Men stand in front of them at a distance of some 100 to 125 m with big sticks in their hands. A coconut and a rupee are wrapped in a red cloth and the bundle fastened to the top of the tree. This bundle is the *neja*, after which the dance is named. The band of men advances in the form of an attack towards the *neja*. The women oppose them with their bamboo sticks. The men retreat. The campaign by men and the resistance by ladies is repeated six times. The seventh time, the women give way and step aside. The men then try to get hold of the *neja*. There is great rivalry. Some are quite unable to climb the tree, some fall down after climbing half way through. Only a few succeed in climbing to the top. He who gets first to the top, carries the palm and wins the coconut and the rupee as a prize. Sometimes a long pole is fixed in the ground and the *neja* tied to its upper end. The by-standers try their skill as marksmen with bows and arrows or guns and he who hits the mark first is hailed as the victor. The *neja* thus takes the form of a tournament for the display of their prowess in arms.

214. The *gauri* dance is held in the month of Bhadon in honour of goddess Gauri or Parvati. On the night preceding the day on which the dance is to be held, an idol of the deity is placed at some prominent spot and a night vigil is kept. Men and women sing and dance before the image. The first line of the song is sung by women. The second line is then sung in reply by men. Men and women stand in a line turn by turn, raise the knee and let the foot fall with a thumping sound on the ground. When women sing and act, men keep silence.

215. The next day the persons who propose to participate in the *gauri* dance put on *angarkhas*, long and loose garments the lower parts of which take the shape of skirts. They assemble round a pole fixed in the ground in some large plane. These men are called *Keli*. Some men put on the garb of the females. They are called *Rai*. The *Rais* put on new *odhnis* and *ghagras* and ornaments. Their faces are veiled, only the nose and a part of

the eyes are seen. Outside the circle stands a man known as *Raibudha* and another known as *Kutkaria*. The former puts on a round wooden mask bearing long teeth and covered with red tinfoil. There are sockets in it for the eyes and the nose, which help the wearer in seeing and breathing. He holds a fake wooden sword in his hand and *ghughra* (pellet-bells) are tied round his waist. The *Kutkaria* is the person who cuts jokes with the *Raibudha* until he puts on the mask, pronouncing the words "*Sambhlo*", "*Sambhlo*" or "hear", "hear". The *Raibudha* feigns anger and advances with sword in hand to kill the *Kutkaria*. This is the comic part of the *gauri* dance. All the while the *Keli* go round the pole singing songs in a low voice, some people get aside to put on their masks. The drummer starts to beat the drum near the pole. The *Keli*, the *Raibudha* and the *Rais* all make graceful movements with their feet and hands and go round the pole. When the man bearing the mask enters the ring, the beating of drum stops and a dialogue takes place. In the end the *Bhopa* gets possessed and moves the sheaf of peacock feathers on the players participating in the dance with a view to protect them from evil influences. Many parts are played during the day in the course of which the incidents in the life of Banjaras, Jogis, Bhils, Banias, Thieves, ghosts, tigers, monkeys etc. are dramatised. Lord Shiva appears in this dance as *Raibudha*. There is some deep religious feeling amongst the Bhils which is at the back of this dance.

216. Gautameshwar Fair : Apart from the festivals observed by the people, referred to previously, no fair is held in the village. However, a fair known as Gautameshwar Mahadeo fair is held from the thirteenth day of the bright half of the month of Baisakh to the first day of the month of Jyeshtha at a place near village Arnod in tehsil Achnera, district Chittorgarh, some 32 km away from Peepal Khoont. It is very popular with the people in the whole area. It is considered as holy as the renowned lake of Pushkar, as Maharshi Gautama is said to have performed *tapasya* at this place, and after attaining *siddhi* (perfection) is believed to have installed the image of Shiva known as Gautameshwar after him. The annual congregation is of more than 10,000 people and most of the visitors are Bhils. On an average about two hundred persons go from village Peepal Khoont to the fair.They take a dip in the*Mandakini* (rain water reservoir), and offer their homage to god Gautama Bavsi (Shiva) as they call him. There is another temple of Shiva,Mangaleshwar Mahadeo near-by and the pilgrims worship him also. The ladies sing in their typical Bhil tune, with great fervour and devotion, the following and similar songs during the fair :

गौतम बावसी अर्न्तयामी रे, गौतम बावसी री जय बोलो ।
गौतम बावसी बाबू लाढ़ी रे, गौतम बावसी री जय बोलो ।।

"Victory to Lord Gautama, the dweller in the hearts of the devotees. He is the greatest of all sentient beings. We pay our homage to him and sing to his victory".

Religion

217. All the communities in the village, profess Hindu religion. In regard to Bhils doubts have been expressed by some authors as to whether they should be classified as Hindus or Animists. They have all along considered themselves to be Hindus. They worship Hindu gods and have the greatest regard for the Hindu mode of life. In the year 1941 there was a move to classify Bhils separately from the Hindus and, with a view to ascertain their wishes all States with Bhil population were asked their opinion as to whether Bhils (other than those who professed Christianity) should be classed as Hindus or Animists. In every case the reply was "as Hindus".*

218. As a matter of fact Hinduism as religion is so catholic and all-embracing that it can accommodate all kinds of systems and philosophies. Even the followers of Charvak, who do not believe even in the existence of God, find a place amongst the Hindus. Under the circumstances, Bhils who have great reverence for Hindu gods and call themselves Hindus do not stand in need of any separate classification. There are, however, certain characteristic features in the

*"These Ten years", by A. W. T. Webb (Census of Rajputana Vol XXIV, Part-I) page 196.

religious thoughts and beliefs of the Bhils which will be noticed in due course.

219. In Peepal Khoont the Bhils worship male and female deities. They consider Mahadeo to be the Supreme God and refer to him invariably as Bhagwan. Among the female deities they worship Pipla or Pipli Mata, Dasa Mata, Kalka Mata, Heran Mata, Bijwa Mata, Samda Mata, Hithla Mata, Maulan Mata, Thikri Mata and Margi or Marmi Mata. The idol of Pipla Mata is in the village Mauri Khera (11 km), of Heran and Bijwa Mata in village Chokri (13 km) and that of Kalka Mata in Banswara proper. Pipla Mata is, however, the village deity worshipped by all the communities and her shrine is in the Peepal Khoont pada as already mentioned. The female deities of the different *padas* are also different. Peepal Khoont pada and Ugamana Kheda have Thikri Mata as their female deity. Doongari pada, Jhampa pada and Bor Kheda have Kalka Mata, Amba Pada and Kadballyan, Maulan Mata, and Mobai pada worship Samda Mata. The different clans of the Bhil tribe have their separate *Kuldevis*, for example, the Neenama clan has Pipla Mata as its *Kuldevi*, the Maida clan, Kalka Mata and the Buj clan, Hithla Mata. Worship is offered to all the deities during the Navratra. Special worship is moreover performed of each of the gods or goddesses on different dates and occasions. Pipla Mata and Dasa Mata are worshipped on the festival Dasa Mata-ka-Varat When maize crop ripens maize cobs are offered to these on different days. Friday or Sunday is selected generally for Hithla Mata and Margi or Marmi Mata. There are no fixed days for the other deities. The villagers select them according to their own ideas. When smallpox, chickenpox or measles take epidemic form the worship of Hithla Mata is considered inevitable.

220. In every *tapra* while entering the main gate, on the left hand side a space, about 20 cm square, is reserved for the family deity. This part of the wall is coated with cow-dung and two human figures in a standing posture are marked thereon with the help of cow-dung and clay. The *Bhopa* offers worship at this place every Monday. Hithla Mata is the name for Sheetla Mata. Samda represents the Chamunda Devi and Margi or Marmi Mata, goddess Durga of the Hindu pantheon. Special worship is offered to Kalka Mata during the epidemics.

221. Bhagwan Mahadeo, gods Bhairon and Hanumanji, and the Hero Ramdeoji are also worshipped. Monday is sacred to Mahadeo. Mondays following the bright half of the month of Shravan and the end of Kartik are considered to be of special significance. Fasts are observed on the Panchami day of the bright half of Shravan to propitiate god Mahadeo. Water is poured on



Mahadeo's lingam, incense is burnt and an earthen lamp lit. This is called *dhoop-batti*. *Prasad* made of wheat flour, ghee and jaggery weighing about 250 gm is offered to the deity and distributed among the relations and children. God Bhairon is worshipped on Sundays and during the Navratra. Worship is offerd to Hanumanji on Tusedays and Saturdays and special importance is given to the full moon day of Kartik for the purpose. On that day a *homa* is performed at the shrine of Hanumanji in the Doongari pada. (When the *homa* was performed in the year 1961, a Brahmin was invited to officate and he was paid Rs. 17.00 as *dakshina* for his services). The ritual continued for two days and was attended by about 300 persons. Seven persons participated in the performance of the *homa*, five of whom were from Bor Kheda and two from Paoti pada. The Brahmin was also given raw materials for cooking his meals.

222. Whenever a bullock falls ill a vow is kept that as soon as the animal gets rid of the disease a small yoke would be offered as a present to the god Hanumanji. Several such symbolic yokes were seen lying at the shrine when the investigation was going on. There is also a masonry temple of Hanumanji in village Oondwala, about 20 km from Peepal Khoont, on the way to Ghatol. The villagers often go there on Tusedays to perform worship especially if the local Hanumanji failed to answer their calls.

223. Unmarried males are believed to take the form of snakes after death and are called *Khagalia*. The chief of these is the Tarmi Nag. The males die unmarried with their sex desire unsatisfied and consequently they are a source of great trouble to the living persons. Worship is

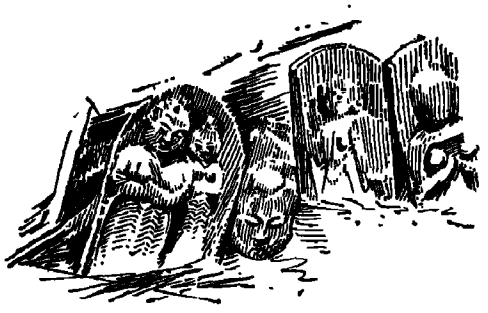


offered to them generally during the Navratra, and if some unforeseen trouble arises, on Sundays also. Flat stones on which figure of snakes are depicted are raised in their memory. There are several shrines of *Khagalias* in the village. The most important of them is the shrine of Mokhyo Bavsi. It is a big *tapra* in which the Bavsi has been installed along with 31 others of his order. It is believed that Mokhyo died a century ago in an encounter with the Mahrattas. He was from the Neenama clan and is, therefore, sacred to them. He excercises his influence within a radius of 20km. A silver *chhatra* (canopy) was presented to the Bavsi by some devotee about two years ago, and he rests under it.

224. Married persons are believed to become spirits after their death. They perch on a white stone or a tree on the bank of the river where the body is cremated. The Bhils believe that visualisation in a dream of oneself at a place distant from where one slept involves movement of the spirit leaving the body intact behind. Witches are accordingly believed to travel hundreds of kilometres, provided a river or a stream with perennial water did not come in their way, to persue their victims, leaving their corporate bodies in bed. So they conclude that there is something which exists apart from the body. After, however, the death takes place the spirit departs leaving the body inactive. The ghosts or spirits have their field of action within specified limits wherein they are believed to be effective. For example a disease or illness in a family of a particular clan is believed to be due to the anger of the spirit of the dead mother. To banish the evil effect a stone is erected in her memory on the Kali Chaudas which falls in the month of Kartik, after Dewali. The most powerful

ghost is believed to be the Masani Bhoot which also lives on the cremation ground. On the flat rectangular stones, which are erected to the memory of married dead persons, an image of a human being or a human couple is carved in relief. Sometimes the man is shown riding a horse. There is no special significance attached to these carvings on the monuments. They are, however, indicative of the economic status of the family of the deceased. The stones are known as *Seero* or *Chhiro* and are worshipped on Sundays.

225. The females who die during pregnancy or delivery are said to become *Matrons*. They have their sphere of influence on pregnant women and worship is offered to them whenever any trouble is suspected. Effigy on the stones erected



in the memory of the *Matrons* bears the form of a female bust. The stones of the *Matrons* stand by the effigies of the *Khagalia*. While worshipping the *Matrons* women devotees recite the following sentences :

म्हारी मां हाऊ राखजो ।
म्हारी मां कहोल खेम राखजो ।
म्हारी मां हाजो ताजो राखजो ।

"My mother, keep us hale and hearty, bring happiness and prosperity in our family and keep us of sound health and body".

226. Sometimes people assemble and sing religious songs giving vent to their devotional fervour :

नदी रे किनारे वाला केवड़ा रे भाई, जग जद झोला खाई ।।
एक दिन ऐसा आवजे रे भाई, पवन सूं उड़ जाई ।।
प्राणिया सेतन रेना भाई ।।

सेतन रेना पार लगेला, सेतन रेना पार लगेला ।।
अणी मारग मूं जाई, सेतन रेना भाई ।।
काया तो थारी आसी बणी भाई, गेरी गेरी फुलड़ छाई ।।
एक दिन ऐसा आवजे रे भाई, पवन सूं उड़ जाई ।।
प्राणिया सेतन रेना भाई ।।

ऊमर मारी ओसी लखावी, पाप मत कर भाई ।।
एक दिन ऐसा आवजे रे भाई, सार कूट लेई जाई ।।
सेतन रेना पार लगेला, अणी मारग मूं जाई ।।
प्राणिया सेतन रेना भाई ।।

"Friend, your spirit is like Keora plant growing on the bank of a river. Just as it bends this way and that by the wafts of the wind and is carried away by the storm, so also this body of yours moves hither and thither in the world, and a day will come when it shall be carried away to the unknown. So always remain vigilant and cautious. Friend, thine body is like the flowers which are some day bound to be flown away by the gust of wind. You are destined to live in this world only for a while and so do not indulge in the life of sin. The day will soon come when death will knock at your door and take thine spirit away".

227. From the discussion of the various customs and beliefs of the Bhils, it would not be wrong to conclude that the philosophy of Bhill ife is simple. They are, of course, not acquainted with the intricacies of philosophical thought and metaphysics which is a characteristic feature of Hindu religion. The doctrine of *karma*, according to which the soul is bound to reap the fruit of one's deeds, good or bad, is not a Bhil concept. The belief regarding the transmigration of soul another cardinal principal of Hindu philosophy, is also absent among the Bhils. They, however, know for certain that mundane life is transient and

evil deeds bring on them the anger of the gods and goddesses.

Magic and witchcraft

228. Magic and witchcraft hold sway on the life of the Bhils. Witchcraft exercises tremendous power and a great fear in their minds. The idea of *Dakan*, a woman with sinister power, is prevalent among the Bhils and many misfortunes are attributed to it. If a man meets an accident in the jungle, that is a sure indication of the harm caused by her. Sudden illness after returning from forest is attributed to the working of the ghosts. Chronic diseases are caused by *Khagalias*, and miscarriages and female troubles by the *Matrons*. Famines, epidemics and other calamities are attributed to the wrath of Kalka Mata. Different kinds of charms, amulets and talismans are used by the villagers to protect themselves from the evil spirits. These are obtained from the *Bhopas*.

229. The institution of *Bhopa* is peculiar to the Bhils. They have their origin from the tribe but they practise magic and witchcraft. Usually there is a separate *Bhopa* for a separate deity. A Bhopa puts on a copper ring on his finger and a silver talisman round his neck. *Bhopas* offer worship on all festival days and especially on the sixth day of the bright half of the months of Bhadrapada and Magh. On these days vermilion is mixed with ghee and smeared on the idol of Bhairon, and a white or red tinfoil is pasted over it. A *Bhopa* then sticks a twig of Neem tree in his turban and sits before the idol with a pellet-belt, known as *Chorasi*, tied to his waist and offers a present of a coconut and burns ghee and incense before it. *Bhopas* who are the priests or the shamans of the Bhils are believed to act as medium for communication between the deities and the members of the tribe. Possession is the concept according to which a deity speaks through the *Bhopa*. The *Bhopa* is possessed by the power exercised by the deity. It has an element of fore-knowledge

230. A man who is possessed, shakes and quivers all over the body. His eyes turn red and he begins to shout and beat his back with an iron chain. People run to hear what the spirit has to reveal through him. It has also been observed that the spirit can be invoked by the *Bhopa* to determine the future course of events and to investigate the causes of the past losses, tragedies and grievances.

231. The process leading to possession is somewhat elaborate. It is undertaken by the *Bhopas* generally during Navratra. Sacrifice of a goat or a fowl is offered to the deity for propitiating it. Peacock feathers, rusted knives, wooden pieces of curious shape, old swords, etc. are placed at the spot dedicated to the deity. The Bhopa sits in silence before the idol, with his hands clasped, eyes cast down as if he is in direct communion with the deity. He begins answering the querries in a low voice, gradually the pitch rises. There is much inward emotion and a lot of overt agitation. The countenance of the *Bhopa* becomes fierce and inflamed and his entire frame shakes and trembles. His lips turn black. There is heaving of the breast and choking of the voice and a lot of perspiration. These symptoms gradually subside. The *Bhopa* then summons into action his deep feelings of devotion by a voluntary act which in course of time looks as if it was involuntary; and his mind and body become and seem as if really possessed and it becomes difficult to judge whether the phenomenon is real or fake. The *Bhopa*, however, makes prophecies, suggests remedies for ailments and gives directions to be followed for the fulfilment of the desires. In the course of his worship the *Bhopa* is assisted by another person who supplements his performance with songs of devotion, playing on a hand-drum known as *tak*. The assistant is known as *Ganvi*. He also helps the *Bhopa* in arranging the things in proper order and handing over the articles required by him while he is in a trance. Sometimes more than one *Ganvi* assist the *Bhopa*. When the *Ganvi* starts beating the *tak* and reciting songs of devotion, other people beat gongs called *ghadiyali*.

Omens and superstitions

232. Some days are considered more auspicious than others. For example, Friday is a

very auspicious day and so are the Beej (second day of the bright half of the month), Poonam (the full moon day), Akha Teej (third day of the bright half of Baisakh) and Amli Egyaras. Monday is not considered to be favourable. A work begun on Monday is bound to result in a failure. Crossing of the path by a cat is a very bad omen. Hooting of an owl on the left is considered to be very good omen. If the birds, known as *Malaria* and *Bharavi* are met chirping on the right while setting out from the village, and on the left while entering it, is considered a good omen. If a husband or a wife utters the name of his/her partner it is said to foretell famine, or some such calamity. They swear by foodgrains, e. g kodra, and makai etc. Oaths in the name of Bhagwan and other deities are taken to prove sincerity and truthfulness. A person sometimes takes an oath placing his hand on the head of his son, indicating that if he told anything false, the son would be visited by some calamity in near future.

Conversion and atonement or expiation

233. If a person belonging to the Bhil tribe got himself converted to any other religion, he is ex-communicated, and is not taken back into the community until he makes due amends according as dictated by the Tribal Panchayat. The expiation ceremony consists of putting a vessel containing fire on the head of the convert. He is then ordered to feed the *Bhanjgarhias*.

Village organisation

234. The nine parts or wards in which the village Peepal Khoont is divided, go to form five distinct units :

(i) Peepal Khoont pada and Ugamana Kheda
(ii) Doongari pada, Jhampa pada, Bor Kheda and Paoti pada
(iii) Kadballyan
(iv) Amba pada
(v) Mobai pada

235. The Bhois and the Jogis reside in Peepal Khoont pada and the Chamars in Bor Kheda. The *Rawat* lives in Paoti pada.

236. Each of the aforesaid units has special social relations and affinity with certain specified villages surrounding them. For example, the residents of unit (i) have closer contacts with those of unit (ii), Kadballyan has affinity with Chikli pada of Jetliya Chikli, and Amba pada with another part of the same village. Mobai pada has close contacts with the Mobai pada of village Ghantali.

237. The village people have a peculiar measure for distance, and it is known as *hadva*. It is the reach of the cry at the top of a man's voice. It is naturally a variable standard for it depends on several factors such as the time, altitude of the place from which the call is made and the person who makes it.

238. The villagers frequently go out for visiting their friends and relations. Their sphere of movement is limited to about 40 km. This distance they can easily cover up in a day. Sometimes they go on ponies,and also use donkeys; and for the transport of their goods they use bullock carts. Due to steep hills and slopes that have to be covered, and also the inferior breed of animals, it is usual for carts to be drawn by four to six bullocks according to the load they are required to carry. A Bhil visitor is treated as a guest only for a day. During this short period he receives utmost kindness and hospitality, and the host tries to make his short stay as cheerful and comfortable as possible. When, however, the day is over, the visitor is no longer a guest. If he desires to stay longer, he is not given any special treatment. He does all work as any other member of the family. He is required to participate in the household duties, or help in construction work or to go to fields to assist in agricultural operations.

239. The relations of Bhils with members of other communities residing in the village are cordial. They are of a helpful nature. Bhils are always prepared to work for others on reciprocal basis. Members of one community treat those of others as brothers, and there are no tensions in the village.

Inter-community relationship

240. In the caste hierarchy Bhoi stands at the top. After him comes the Bhil and then the Chamar and last of all the Jogi. A Bhoi does not take food cooked by a Bhil, Chamar or Jogi ; neither will he drink water from their pitchers. He will also not allow them to enter his kitchen. A Bhil abstains from taking food prepared by a Chamar or a Jogi ; and a Chamar will not accept food or water at the hands of a Jogi. The higher status in caste hierarchy assigned to the Bhoi does not, however, restrain him from mixing freely with the Bhil community. He sits on the same cot with the Bhil and sings and dances with the members of that tribe. This privilege is, however, not allowed to the Chamar and the Jogi. Smoking is restricted to the members of the same community. Members of different communities do not share their *chilams* or *bidis*. Similar is the case in the matter of drinking The Bhoi, however, does not participate in the marriage celebrations of the Bhils nor does he invite them to his functions. Chamars are given a lower status because they skin the dead animals, and formerly they used to eat carrion. Jogi is looked down upon because he accepts as alms the cot and the old clothes and beddings etc. of a dead Bhil. Chamars and Jogis are not permitted to sing or dance with the Bhils, not even on the occasion of Holi. In the presence of a Bhil, a Chamar or a Jogi dare not sit on a cot; he will remain standing or squat on the ground.

241. Bhils, like the Hindus of upper castes, have their *kamins* or the members of serving classes such as Suthar (carpenter), Lohar (black-smith), Silawat (stone-mason), Dholi (drummer), Bhat (bard or minstrel), Chamar (shoemaker), Jogi and Bhangi (sweeper). The *kamins* are paid in cash for their services. It is, however, significant that the Dholi and the Bhat of one clan will neither serve nor accept payments and gifts from members of the other clans of Bhils. This rule is followed strictly and its breach renders the defaulter liable to be outcasted by his community. The Bhat visits the village once in 4 or 5 years and collects grain and cash from his *jajmans* (clients). Dholi* attends on the occasion of marriage and other festivals. On the former occasion he is paid 10 or 12 kilograms of grain in addition to Rs. 3.00 or 4.00 in cash. Bhil is *annadata* (giver of grain) and *datar* (generous giver of alms and cash) to the Dholi, the Bhat, the Chamar, the Silawat and the Bhangi. The Lohar and the Suthar, however, occupy a social status higher than that of the Bhil, and they will not accept food prepared by him or from his hand. The Bhoi also has his separate Bhat who resides in another village and comes occasionally to Peepal Khoont. The Suthar, the Lohar and the Chamar are free to render service to all the villagers irrespective of their community. Chamar is served by the Garuda$, the Dholi, the Bhat and the Jogi while the Jogi has the services of the Bhat and the Dholi at his disposal.

Tribal Panchayat

242. The Tribal Panchayat of the Bhils is a unique institution. It has an unwritten constitution of its own and derives its authority from the allegiance to and unquestioned and implicit reliance placed on it by the members of the tribe in general. In each village the head of the panchayat is known as the *Gameti* or the *Rawat*. Under him are other panchas who represent the different units of the village and are known as the *Bhanjgarhias*. The offices of the *Rawat* and the *Bhanjgarhia* are more or less hereditary. Usually the eldest son succeeds to the office hold by the deceased and he may retire in the favour of his younger brother who then excercises the authority vested in the *Rawat* or the *Bhanjgarhia*. Where a *Bhanjgarhia* has no male issue or is survived by a minor son, the office of *Bhanjgarhia* will be carried on by the eldest or the nearest male relative of the deceased. He will act as a regent so long as the successor

*At present there is no Dholi in the village. He has to be called from some nearby village where he resides permanently.

$ Garudas form a community of their own. They serve as priests of the low caste people such as the Meghwals and the Bhambis. They have, however, no relations with the high caste Brahmins.

remains minor. However, by his efficient working if he gained confidence of his constituents to such an extent that they may not like him to resign in which case he will continue to hold office during his life and the successor will step in his shoes only afterwards. Where, however, a *Rawat* or a *Bhanjgarhia* proves himself inefficient or incapable of carrying on effectively the work of his office, the members of the constituency have full authority to remove him from the office and elect another from amongst themselves whom they consider to be most suitable.

243. There are regional Tribal Panchayats of the Bhils also, constitution of which is similar to that of the village Tribal Panchayats; the only difference being that the regional Panchayats are constituted of the *Bhanjgarhias* of the villages falling in that particular region. The jurisdiction of the regional Panchayat is naturally wider than that of the village Tribal Panchayat. The former takes note of the cases relating to the villages falling in its jurisdiction while the latter confines its attention to those concerning only to the village itself. Where the subject matter of the dispute relates to more than one regional Tribal Panchayat, the other regional Panchayat or Panchayats also take part in the deliberations regarding the dispute.

244. The *Rawat* of Peepal Khoont is the Bhil Jalma, a venerable old gentleman about to complete his century. He resides in Patoti pada. He is also the *Bhanjgarhia* of his unit. The remaining four units of the village, namely, Peepal Khoont pada, Kadballyan, Amba pada and Mobai pada, have their separate *Bhanjgarhias*. All matters, social, economic and political, fall within the scope of the Tribal Panchayat, and its decisions are final against which there is no appeal. Whenever necessity arises the *Rawat* or the *Bhanjgarhia* collects the elders of the entire village or the unit concerned, as the case may be, by summoning them with the beats of a drum. The *Rawat* presides at the meetings of the *Bhanjgarh*.

245. The organisation of the Tribal Panchayat is very efficient and effective. Whenever a complaint is made to the Panchayat, a meeting is called and attempt is made to ascertain the validity of the complaint. They have their own methods of finding out the facts and their findings seldom go wrong. In important cases deliberations continue for days together and when facts are fully ascertained the decision is given. The punishment varies according to the gravity and magnitude of the irregularity or the offence committed. It is significant that the tribal people do not usually interfere with the working of the statutory law which they allow to proceed in its normal course. This especially holds good in criminal cases. If they are satisfied with the decision of the court the matter ends there. If, however, they are of the view that justice has miscarried they become siezed of the matter and the *Bhanjgarh* will take it up in right earnest. In social matters irregularities are set right in a civil way by imposition of fines; and the accused is also required to entertain the *Bhanjgarhias* at a feast, to which liquor is a necessary adjunct. There have been cases where for theft of a goat, the accused was made to stand in the sun with a heavy load on his head for a specific number of hours and pay approximate cost of the stolen animal to the *Bhanjgarhias* who utilised the amount in feeding themselves.

246. A remarkable case came rccently before the Tribal Panchayat of Peepal Khoont. In May 1962, it so happened that one Amara Bhil of village Rensadi was going from his father-in-law's house in the village Jetliya Chikli accompanied by his wife, to his own village. While he was passing through the forest at a place near Jolar-ki-Nal he was met by some 6 or 7 young men and about the same number of girls, all aged between 20-30 who were going to join the Gautmeshwar fair. They were dead drunk. In a frolicsome mood, they made ironical remarks at Amara which he very much resented. The Peepal Khoont party thereupon got inflamed and threatened him saying *manta-hai-kya* meaning thereby whether he wanted to have a fight to the finish. Amara was not to be deterred by this threat and took up the challenge seriously. He girded up his loins to fight. He could not, however, resist the combined attack of the Peepal Khoont people. The girls, intoxicated as they were, instigated the young men to attack Amara and they continued

to beat him till he became lifeless. The poor wife was very much alarmed and she ran away for her life to the jungle. A report was registered at the Police Station Peepal Khoont on 20-5-1962. Investigation was made and the matter went up to the court of the Sessions at Banswara. For want of evidence, however, all the accused were discharged on 21-8-1962. It was at this stage that the Tribal Panchayat of six villages, namely, Bakhtor, Baori, Ghantali, Nain, Bori and Doongrawani took up the matter some time in November, 1962 and asked the elders of Peepal Khoont to compensate the family of the deceased for the irreparable loss sustained by it. The Peepal Khoont people considered themselves secure as a result of the judicial finding and they did not take the complaint seriously. At that time the aggrieved party went away but in April, 1963 they again came forward with their demand for compensation. Some 100 persons representing the aforesaid six villages assembled at the place of the occurrence, erected a flag there and threw a challenge to the Peepal Khoont people to settle the matter finally or be prepared to forego the possession of the land belonging to Peepal Khoont extending over several hundred acres around the spot where the deceased Amara was killed, the total income of which would thus go to compensate the family of the deceased. The Peepal Khoont people were therefore, greatly perturbed at this reinforced demand from the side of the deceased. They held their own *Bhanjgarh* under the Badla tree in the Peepal Khoont pada in which the representatives of seven villages, namely, Peepal Khoont, Morwaniya, Dharna, Jatliya chikli, Sobania, Murasel and Doongaria were present. The deliberations of the two *Bhanjgarhs* continued for several days extending over almost a fortnight. The supporters of the deceased asked for the possession of the aforesaid land or in the alternative, payment of a sum of Rs. 10,000.00. The Peepal Khoont people admitted that the family of the deceased had suffered a great loss but pleaded that the compensation demanded was exhorbitant. Negotiations went on and ultimately the Rensdi party toned down their demand to Rs. 6,000.00. The Peepal Khoont people, in the first instance, offered Rs. 2,000.00 and gradually became agreeable to pay a sum of Rs. 4,000.00. This was, however, not agreed to by the other side and the matter at that time remained undecided. The presumption was, however, that it would be finally settled on payment of a sum of Rs. 5,000.00 by the Peepal Khoont side. This is a very important case which throws light on a number of conventions observed by the Tribal people. The most important of these is that in matters of dispute whoever may be the actual parties concerned, the affinity of the villages remains undisturbed. In the case under review it was the Jetliya Chikli man whose son-in-law was killed by the Peepal Khoont persons. He had the greatest grievance in the matter, so much so that he could perhaps stand up as the complainant. But according to the tribal convention his village was attached to the group of villages which had affinity with Peepal Khoont and hence notwithstanding his grievance, he had to side with Peepal Khoont at the *Bhanjgarh*. The other thing is that whatever might be the extent or magnitude of the offence, if the delinquents made a clean breast of the whole thing,the village people will shield them at all costs and not allow them to be thrown to the wolves. They would send a way out to give satisfaction to the other side by all means in their power, and would protect their own people to the utmost and to the best of their ability. The third salient point which is worthy of note is that the Tribal people are ever ready to take the law in their own hands.

247. Whenever any important issue relating to the village or to the village people in general arises, whether it be of a social, economic or political nature, it would first be brought before the *Bhanjgarh* concerned, and the Tribal Panchayat would decide the course of action to be taken regarding that particular issue and then everyone from that village would implement the decision fully.

248. Out of the remaining three communities of the village the Bhoi and the Jogi are so few in number that they do not have the need of a Community Panchayat. Chamars have, of course, their own Caste Panchayat which has its jurisdiction in their social matters. In matters relating to the village they join hands with the Bhils.

Statutory Panchayat

249. Peepal Khoont is the seat of the Panchayat Samiti of the same name under which there are 20 Village Panchayats and 3 Nyaya Panchayats representing 194 villages. The Village Panchayat of Peepal Khoont represents 3 Villages namly, Peepal Khoont, Sobania and Jetliya Chikli. There are 10 Panchas including the Sarpanch in the Panchayat, of whom nine are Bhils and one Chamar. There is no woman representative in the Panchayat. Out of the ten Panchas three, inclusive of the Sarpanch, are from village Sobania, four from Peepal Khoont and the remaining three from Jetliya Chikli. Eight of the Panchas are of the Neenama clan of the Bhils and one of Sarpota clan and one Chamar.

250. There are 7 Panchayats representing 57 villages in the Nyaya Panchayat. The details regarding each are given below :

Name of the Panchayat	Number of villages in each Panchayat
Peepal Khoont	3
Bori	8
Kelamela	10
Ghantali	5
Doongalavani	6
Sodalpur	13
Semalia	12

251. The Nyaya Panchayat consists of 7 Panchas, each representing one Panchayat. The Panchas elect their own Sarpanch. Of the 7 Panchas of the Nyaya Panchayat 4 are Bhils of the Neenama clan and the remaining 3 of Maida, Pargi and Lambarwada clans. The Chairman belongs to village Kalighati of the Kelamela Gram Panchayat.

252. The Village Panchayat of Peepal Khoont meets every Wednesday and the Nyaya Panchayat every Tuesday Meetings of the Panchayat Samiti take place on the 27th day of each month. A muslim gentleman from village Sowania acts as Secretary to both, the Nyaya Panchayat and the village Panchayat and he receives Rs.35.00 from each of them. None of the village Panchayats has so far imposed any tax according to the provisions of the Panchayat Act. There are no factions in the Panchayat. It is worthy of note that the Statutory Panchayats in Bhil villages have not yet found their feet. Their decisions depend entirely on the goodwill of the Tribal Panchayats for their implementation. Unless the Tribal Panchayats are favourably inclined towards them there is not the ghost of a chance of carrying out a decision.

Voluntary organisation

253. There is no institution which may be put under this category. The villagers are illiterate and it will take a long time before they get to make use of a Club or a Library.

Removal of untouchability

254. Untouchability exists in the village. The Bhois and the Bhils consider the Chamars and the Jogis as untouchables. The Bhangis are, of course, treated as untouchables everywhere. There is little awareness in the village of the legislation prohibiting untouchability and even if they were aware of it, it would hardly make any difference. The outlook of the people in this respect is bound to be conservative for some time to come.

Other reforms and development measures

255. The village being the central place in the Bhil area of tehsil Ghatol, it has been made the seat for Block development. Attempts are being made to improve the lot of the villagers through several development activities and the Panchayat Samiti is the medium for it. The Panchayat Samiti was started on 2-10-1959 as a Shadow Block and from 1-4-1963, it was turned into the First Stage Development Block. The Block authorities granted subsidies and loans to the village people for digging wells and buying agricultural implements, bullocks and persian wheels. Artificial manure and improved seeds are also being distributed and the use of green manure introduced. Fifteen manure pits were dug during the year 1960, and hemp seed worth

Rs. 400.00 was distributed in the village for green manure the following year. Loans have been advanced by the Panchayat Samiti for purchases of sewing machines. Attempts have also been made for imparting education to village children. Similar efforts have also been made in the field of adult education. The local Primary School was opened on 25th July, 1956. The village people are by nature suspicious and they are very slow in appreciating the importance of the activities of the Block authorities for their betterment. A sum of Rs. 14,000.00 was spent over the construction of 20 *tapras* in the vicinity of the Block office to start a new colony for the Bhils, but with the exception of one household from Peepal Khoont pada none of the villagers has cared to occupy them. There is no doubt, however, that the activities of the Block authorities have introduced a feeling of enlightenment amongst the village people and they are gradually shedding away their fear and feelings of doubt and suspicion.

CHAPTER V

CONCLUSION

In the foregoing account an attempt has been made to give a glimpse of the socio-economic life of the people residing in the village Peepal Khoont, mostly consisting of Bhils.

257. In the tribal people are to be found many qualities which could be missed in the people of the plains and the cities. The tribal people are a virile people. They are an extremely disciplined people, a great deal more democratic than many others in the country. Even though they have no written constitution, they are able to function democratically and carry out faithfully the decisions made by their elders. This would be evident from the observations made during the General Elections of 1962. In village Peepal Khoont and Ghantali, 85% of the voters, in Kela mala 93% and in Sodalpur, 98% of the voters turned out to cast their votes. A singular feature of the elections in these villages was that all persons, men and women, were well informed of the election symbols and none of the votes was declared invalid. They formed regular queues and patiently waited for hours at the polling stations to cast their votes. Another noteworthy feature was that all the Bhil households in a constituency contributed equally to meet the election expenses of their candidate by way of *nauta* never minding whether he won or was defeated. In these matters they are guided exclusively by the instructions of their Tribal Panchayat.

258. The Bhils are a people who sing and dance, and know how to enjoy life. They are, however, not to be approached as a mere object of anthropological investigations. It would also be entirely wrong to try to make them conform to some other way of life than to which they are accustomed. People, eager to shape them according to their own ideas and to impose on them their particular way of living, would certainly be disappointed. It would be grossly presumtuous on the part of anybody to approach them with an air of superiority and tell them what to do and what not to do, for hills breed a somewhat different type of people from those who inhabit the plains. Those dealing with these people should possess receptive attitude. In fact, a great deal can be learnt from them and having learnt it, the aim should be to help them and earn their co-operation. There should be an attempt to imbibe something of the spirit of the tribal folk instead of damping it.

259. It may, however, be remembered that the tribal areas, although quite inviting to a casual visitor, are not so to persons who spend the whole round of seasons with the people there, unless they are thoroughly accustomed to their way of life. No means of communication, no medical aid worth the name in emergency, no comfortable house to stay in, non-availability of even the barest necessities of daily life, company of literate people most rare, society of equals not to be had, under such circumstances one naturally feels bored unless, of course, one is deeply interested in his work and creates his surroundings, and finds charm in his creation.

260. With these preliminary remarks some suggestions may be hazarded which may form a plank for the development programme in this area. There are four major heads under which these activities may be undertaken ;

(i) Communication
(ii) Health and Hygiene
(iii) Economy
(iv) Education

261. The greatest difficulty in approaching the tribal people in the area under review is the inadequacy of the means of communication and transport. Without a guide one may lose oneself

in the labyrinth of the woodlands. There are no roads or pathways there. No progress, social, economic, educational or industrial, is possible in these backward areas for want of communication. Teachers, medical men, merchants and social workers all find it difficult to approach these villages. The imperative necessity is, therefore, that of constructing roads, culverts and bridges which may facilitate communication and transport. A ten or twenty year plan may be formulated by the State Government for constructing roads and pathways in this part of the State.

262. The tribal people have got to learn a good deal in matters of personal hygiene. Some of them do not wash themselves for days together. The use of soap is almost unknown. There is an utter lack of guidance here in regard to principles of health and hygiene. This leads to a number of serious diseases, a reference to which has already been made. Health centres should be established atleast one within a radius of 15 km for educating the people in matters of health and hygiene. Treatment should also be provided to them at their homes by the help of a mobile dispensary.

263. People in the tribal area live in abject poverty. The condition of many of them is indeed pitiable. The main cause of their deplorable condition is that they are not acquainted with modern methods of cultivation. Their agricultural implements are of a very primitive type. The use of better agricultural implements, modern scientific methods of cultivation, better seeds and artificial manure are bound to give a fillip to agricultural production and thereby help in the betterment of their economic condition. So also there is ample scope for improvement in the breed of animals which at present is in very weak condition. With better bullocks improvement would be effected in agriculture and the better type of cows and buffaloes with greater yield of milk are bound to improve the health of the village people. Another main cause of the present pitiable condition is that they are greatly encumbered with debt. A permanent solution for ameliorating their condition is to be found in the organisation of Co-operative Credit Societies which may make loans available to them at a low rate of interest. Multipurpose Co-operative Societies may also be started for helping them in their subsidiary occupations.

264. The problem of educating the tribal people is indeed a very difficult one. Firstly, they are altogether ignorant of the value of education. They are not willing to send their children to school and even if they were willing, the geographical condition of the village is such as would not permit attendance of children from all parts of the village at one place. The situation can be partly met by opening a school in each *pada* of the village, but even this may be hardly sufficient. The primary need is of opening residential boarding houses where the tribal children may have free food, clothing and books. It is also to be remembered that the ordinary educational programme would hardly be suitable for children of the tribal people. Attempt should be made to frame a short term scheme, say of five years, which may be introduced for children between 10-14. The curriculum should have a bias for agriculture and cottage industries. Training centres for Bhil youngmen should be started in the various part of this hilly area. They alone can adequately provide with an intelligent cadre of tribal workers. The active participation of the tribals in all works for their welfare would greatly contribute towards creating an atmosphere conducive to making the activities really helpful to them and providing them with opportunities for constructive work.

265. It is, however, to be remembered that the problem of the language spoken by the Bhils in this area presents a formidable difficulty. Wagdi, which is the mother tongue of the Bhils, is not understood by everybody. Even the people of sophisticated regions of Rajasthan find it difficult to comprehend the language. Moreover the accent on certain syllable of the spoken language differs from region to region. It is, therefore, exceedingly important to learn and understand their language. Unless one knows their dialect it would be impossible for him to effectively communicate with them. The question may be looked at from another point of view also. The tribal language has its own importance. It should be studied and

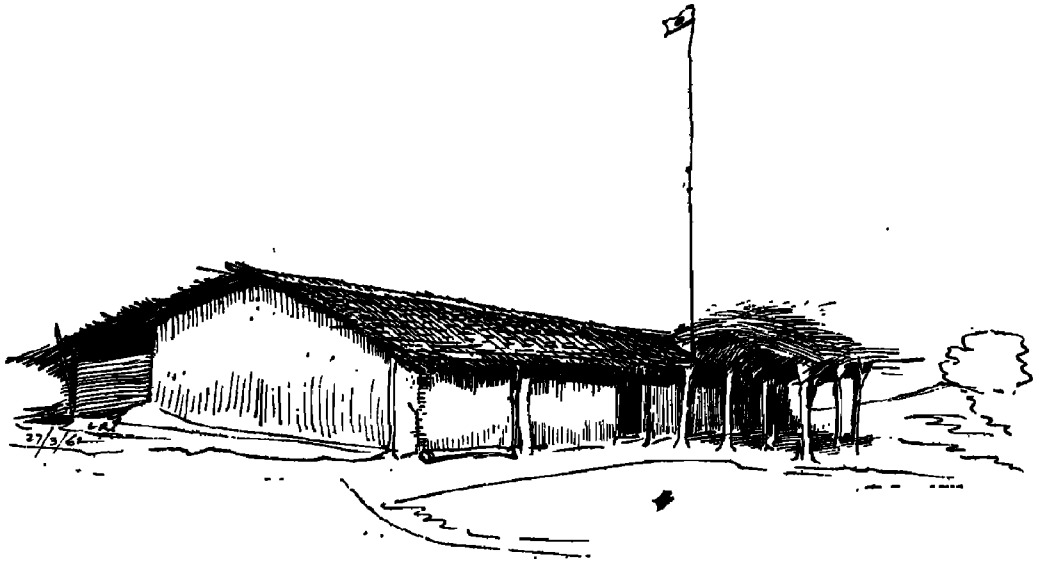
encouraged and given all possible support. The State Government should make arrangements for the preparation of vocabularies of the language of the Bhils and other Scheduled Tribes.

266. The above suggestions are more or less of a preliminary nature. They can be elaborated further by experts. (In order that the development programme may be successful, an attempt should be made to understand the people and make them understand the proposals framed for their betterment and thus create a bond of sympathy and affection.) If they get a feeling that an attempt is being made to change their mode of living, the approach will not have the desired result. For example, in Peepal Khoont as a part of the Development programme an attempt was made to establish a new colony of the Bhils. Twenty *tapras* were constructed at a cost of Rs. 14,000.00. All of them excepting one are lying vacant at present. The experiment was perhaps initiated with an idea of gradually bringing as many of the Bhil families to live at one place as possible so that they could lead a corporate life and that the problems of administration could also be lessened. But this did not prove a practical proposition. It would be humanly impossible to bring at one place or at a few places all the households living in the diffetent *padas* scattered over an area of no less than 41 sq km. The project was still-born.

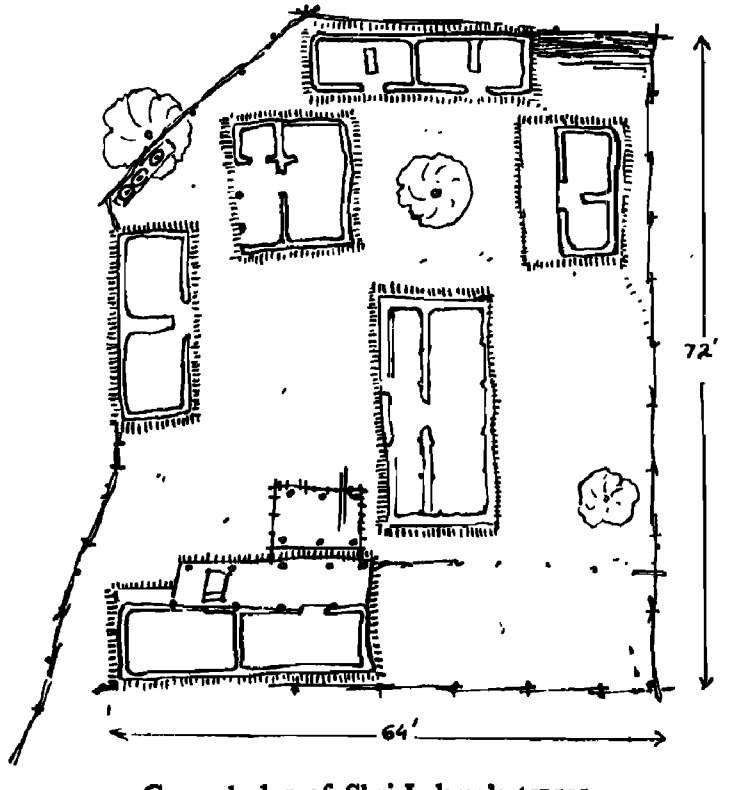
267. It would perhaps not be presumptuous to suggest that a special cadre of welfare officers may be set up to work among the Scheduled Tribes in these difficult areas. A body of Government employees already in service may be formed which may be given a special cadre and whose prospects of rise would depend entirely on their efficiency in the tribal welfare work. They must be men with enthusiasm who may be able to understand the problem which they are to deal with. They must be prepared to share their life with the tribals, to enter their huts, talk to them, eat and smoke with them and not consider themselves superior or apart from them. Then alone can they expect to gain their confidence and respect and be in a position to advise them.

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The *tapra* of Shri Rakma in the new colony. Mark the flag hoisted at the roof of the *tapra.*



Ground plan of Shri Lakma's *tapras*



A bridegroom in his ceremonial dress



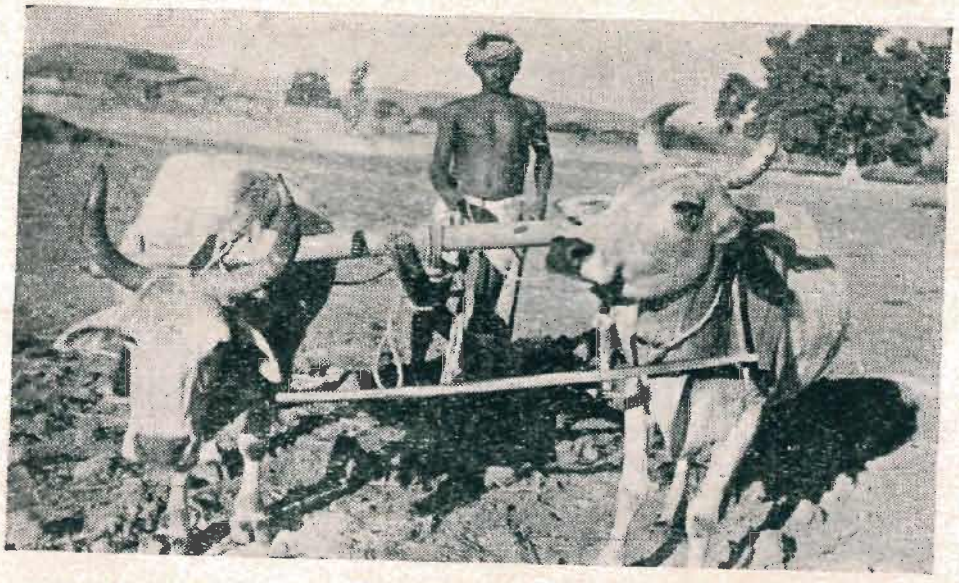
A Bhil belle



A Bhil mother with her child in the basket



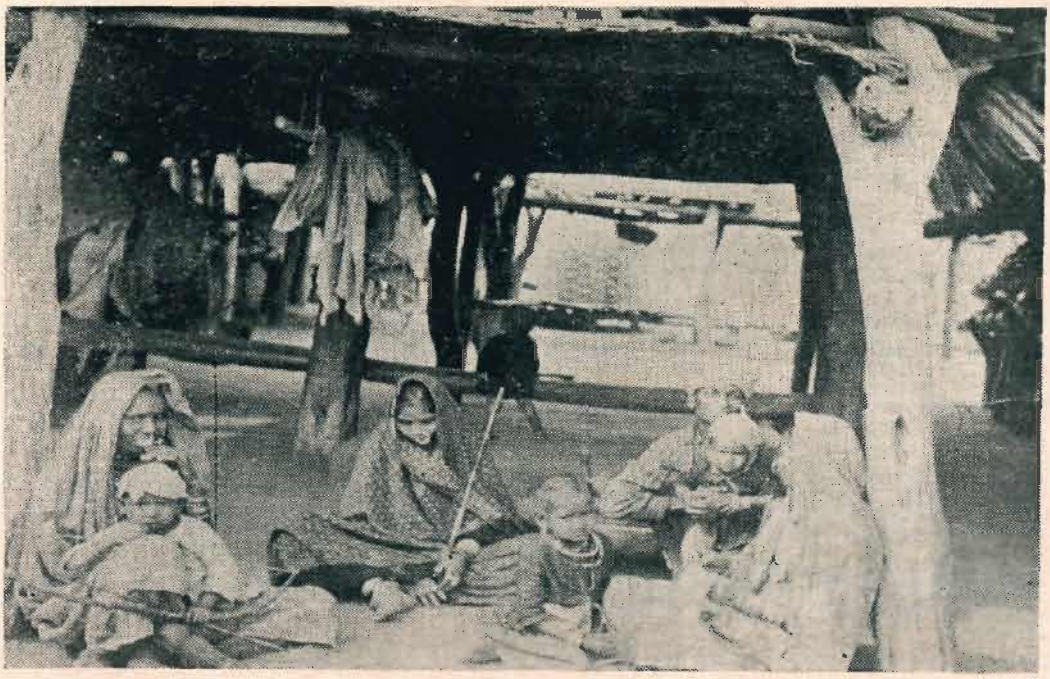
Phil women with ornaments



A Bhoi cultivator



Preparing for the *ghumar* dance



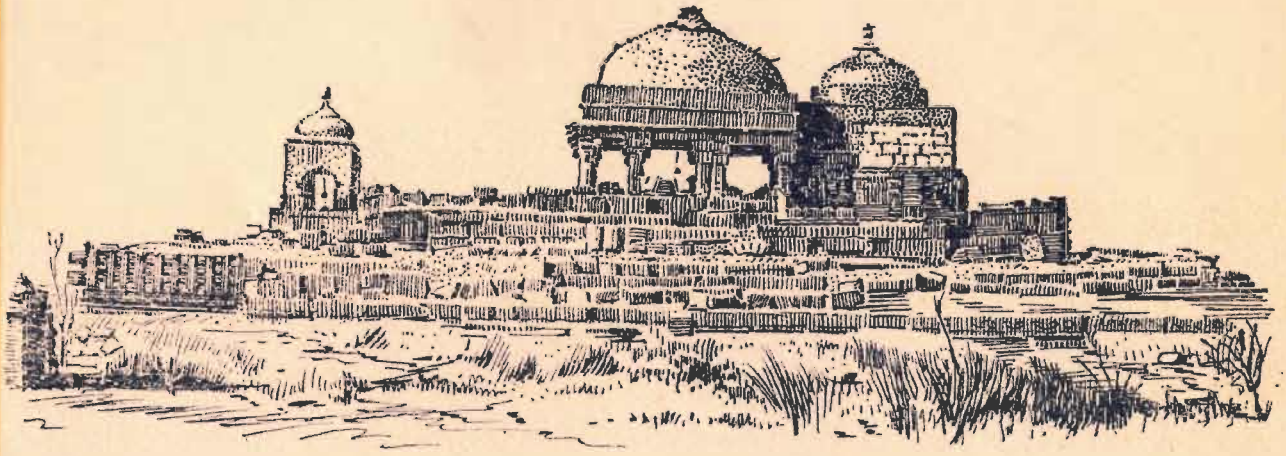
A Bhil family

सत्यमेव जयते

CENSUS OF INDIA
1961

ABHANERI

A VILLAGE SURVEY



RAJASTHAN

PRG. 171 B 2 (N)
1,000



CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

2. ABHANERI

Field Investigation and First Draft by
G. D. AGARWAL

Supervision and Final Draft by
L. R. PENDHARKER

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OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

1965

PREFACE

Known to the art world for its post-Gupta or early mediaeval sculptural remains of temples which are as old as 9th to 10th centuries A. D., and considered important for the study of ancient Indian iconography, Abhaneri is a small village in the Baswa tehsil of district Jaipur. The village itself, however, is just an ordinary one largely inhabited by the Brahmins, Gujars, Kumhars and Malis.

The investigation for the socio-economic survey of this village was made firstly by Sarva Shri G. D. Agarwal, M. Com. and B. R. Gulati, M. Sc. (Anth.) during September 1961 but later the study was taken up by Shri G. D. Agarwal alone who revisited this village in April 1962, along with Shri L. R. Pendharker who has mainly supervised this work, drawn sketches to illustrate it and prepared the monograph in its present shape. In its earlier stages the first draft prepared by the investigator was seen by Shri G. R. Gupta and later by Shri H. M. Mathur. Shri M. L. Kumawat draftsman has prepared the map and Shri Prakash Chand has done the photography for the village. Miss Apeksha Rao has also helped in the work of illustrations. Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in editing. Tabulation Officer Shri S. R. Luhadia has seen this through the press. I thank them all.

I extend my gratitude to Shri Asok Mitra, Registrar General, India and Dr. Roy Burman, Officer on Special Duty, for their guidance in this work.

Rambagh Palace Annexe,
Jaipur.
15th August, 1965.

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

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale.

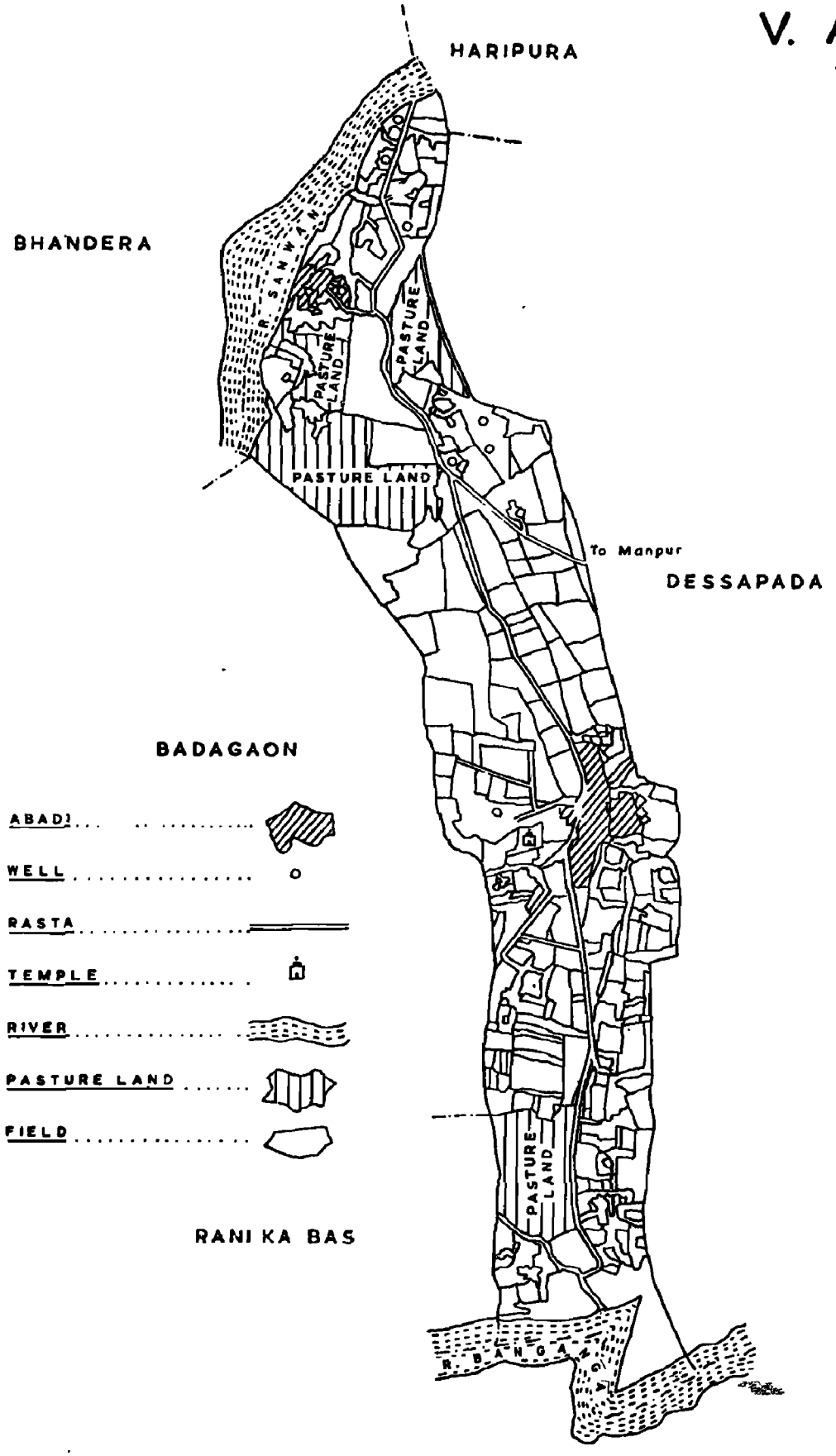
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V. ABHANERI

TEHSIL BASWA

DIST. JAIPUR



CENSUS 1961



The ravines on way to Abhaneri



A view of the village

CHAPTER I

THE VILLAGE

ABHANERI is a small village in Baswa tehsil of Jaipur district. It is situated 6 km to the east of Bandikui, a railway junction on the main Ahmedabad-Delhi metre gauge section of the Western Railway. The village boasts of two tenth century monuments, namely, Chand Baori, a vast well with flights of steps on three sides, and *Harshat Mata-ka-Mandir*, a mass of ruins desecrated by Muslim invaders. Numerous pieces of sculpture, removed from the site by the authorities, presently adorn shelves and pedestals in different museums in the State and outside. They are referred to by competent art critics in their articles and books as specimens of Rajasthani art. The village proper, the subject of this study is, however, an unassuming conglomeration of over one hundred and fifty dwellings, not in any way dissimilar to others in the region.

Location

2. The most convenient road, the shortest and one used by the villagers, is the 6 km long track connecting Bandikui to Abhaneri. It passes



through 6 metre-deep cuttings in sandy earth for the first 3 km, when it comes to a small stream, Sanwan. Crossing it and climbing up the steep opposite bank, the visitor has his first glimpse of the white dome of the Harshat Mata temple. The rest of the route is on plain ground. The other road to Abhaneri, which is part-metalled, is 11 km in length, and is used by tongas, jeeps, buses and trucks. Because of lack of repairs, it is in a dilapidated condition; and the Sanwan rivulet, which crosses it, makes it unusable during the monsoons. The tehsil headquarters, Baswa, is 24 km away. It is a railway station—the first on Bandikui-Delhi line. Villagers wishing to visit Baswa for some work prefer to reach it by rail via Bandikui, which is a big business centre and has good marketing facilities besides the Panchayat Samiti office, the Higher Secondary School, the Post Office, the Dispensary, the Veterinary Hospital and the Police Station.

Abhaneri 76°7′ E and 27°3′ N; altitude 276m above M.S.L.

Physical Aspects

3. The total area of the village is 1,159 acres, of which only 70 acres is *banjar* or barren. Almost the entire lot is put to profitable use by the residents. The soil is sandy-loam and is suitable for growing *kharif* and *rabi* crops. Some 20 km to the east of the village rise hills of the Arravali mountains. They are, however, very low and do not obstruct the passage of the rain-bearing clouds. Being comparatively remote, they do not influence the economy of the village in any way.

4. The Sanwan rivulet enters the village boundary from the north and, passing through it, flows to village Desapara in the east. Its water rises considerably during the rains, but in winter it goes down and only a few depressions in the bed are full of it; and summer sees them completely dry. The village folk have wells in fields on both banks of the river; and, they being so close to the river bed, are nearly always full of that precious liquid.

5. There is another river 8 km to the south of Abhaneri. It is known as Ban Ganga. Because

of the great distance from the village abadi and the fields, it is of little use to the dwellers of Abhaneri.

Climate

6. The climate of the village is pleasant and moderate i. e., it is neither excessively cold in winter nor too hot in summer. The minimum temperature, which is in winter, is 9° C and the maximum, in summer, is 39° C. The average rainfall is 63.50 cm.

Flora and Fauna

7. There is no reserved or protected forest near the village. An area of 228 acres is set apart as pasture land. The following are the kinds of trees seen in the area :

Babool *(Acacia arabica)*
Khejra *(Prosopis spicigera)*
Bor *(Zizyphus jujuba)*
Dhak *(Butea frondosa)*
Neem *(Azadirachta indica)*
Bargad *(Ficus bengalensis)*
Seesam *(Delbergia sissoo)*
Siras *(Albizzic lebbek)*
Pipal *(Ficus religiosa)*
Shokra *(Anogeissus pendula)*
Ker *(Acacia catechu)*
Jamun *(Eugenia jambolana)*

The Babool, Seesam, Jamun, Siras, and Dhak trees are of great value to the villagers as their wood is used in making agricultural implements, household furniture which mainly consists of cots and other objects and articles of daily use. As regards fauna partridges, rabbits, peacocks, foxes, jackals and such other common animals are reported to have been seen in the area.

Size

8. According to the categorisation of villages in the last Census (1961) this village Abhaneri is a small sized one. The density of population is 217 per sq. km. The total number of persons in the village in 1951 was 986, which rose to 1,005 in 1961, an insignificant increase for a decade.

Number of Households

9. The 161 households inhabiting Abhaneri belong to thirteen communities. The Brahmins with 69 households are in clear majority. The following table gives further details about the different groups :

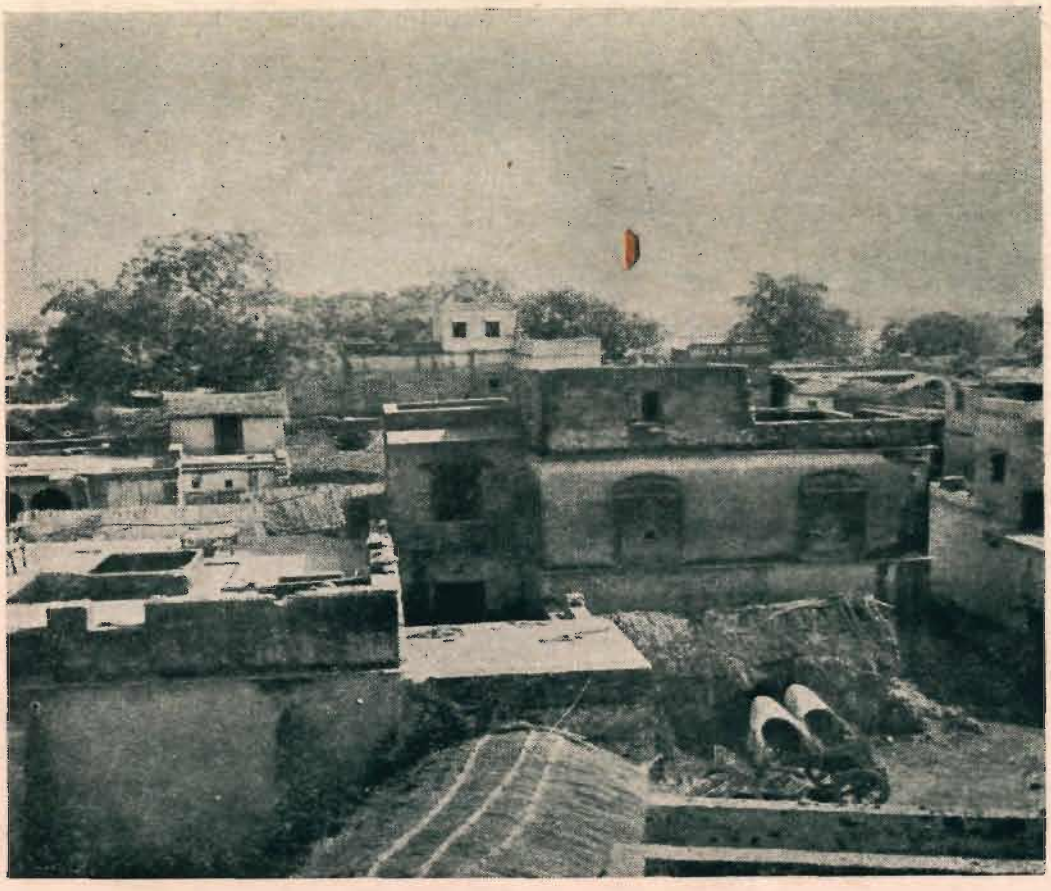
Community	Number of Households	Persons	Males	Females	Percentage to total Persons
1. Brahmin	69	448	239	209	45
2. Gujar	35	199	112	87	20
3. Kumhar	16	72	36	36	7
4. Mali	11	67	43	24	6
5. Chamar	8	59	27	32	6
6. Mahajan	4	26	17	9	2
7. Nai	4	18	10	8	2
8. Rajput	3	17	7	10	2
9. Koli	3	14	10	4	1
10. Jain	2	18	9	9	2
11. Khati	2	10	6	4	1
12. Mina	2	38	19	19	4
13. Bhangi	2	19	11	8	2
Total	161	1,005	546	459	100

Residential Pattern

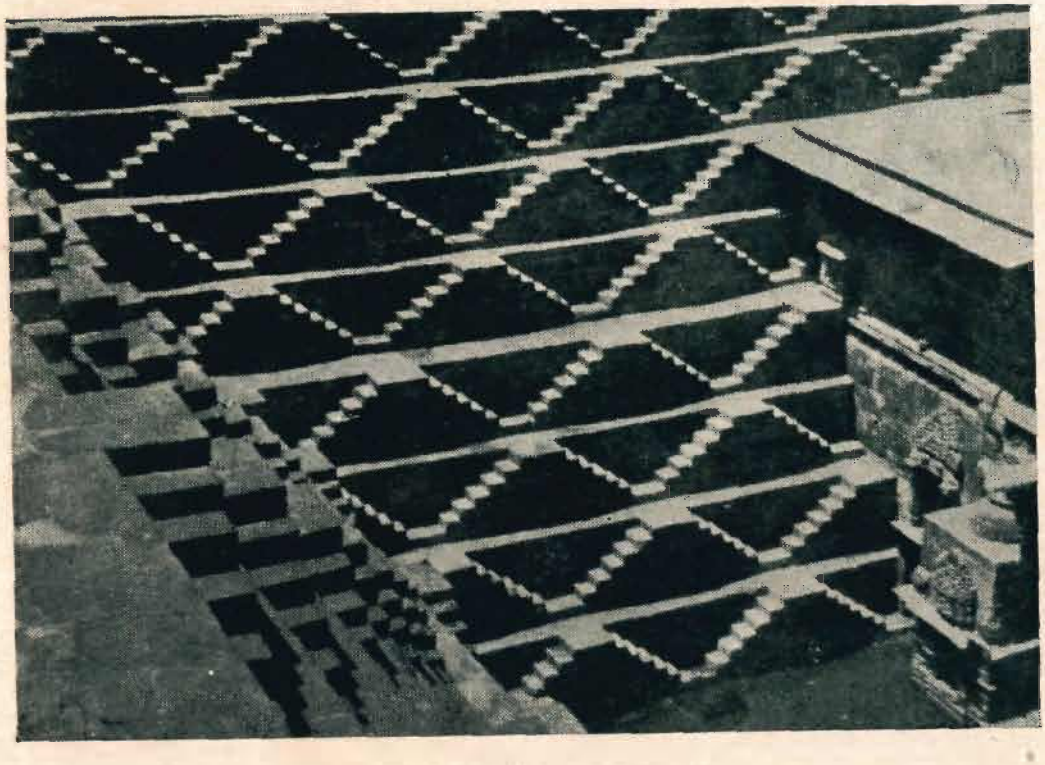
10. The grouping of houses in the village is shapeless cluster-type; and they occupy 3 acres of land in the centre of the village area. The lay-out is not a planned one. The dwellings are bunched together, communitywise, at some places. While the central portion is occupied by the Brahmins.



A view of the *abadi*



Another view of the *abadi*



The Chand Baori
(Mark the flight of steps leading to the Baori)

the Mahajans, the Khatis and the Nais, the Rajputs have settled at its northern end; and the southern is appropriated by the Bhangis and the Chamars. The Malis, the Kolis, the Gujars, some Chamars and a few Brahmins have constructed hamlets at places away from the central residential area i. e. the abadi.



The following hamlets, locally called *dhanis*, are important.

(i) *Kach-ki-dhani :* This is situated at a distance of 3 km from the abadi to its north. The inhabitants are the Malis, the Kolis and the Chamars. One of the main reasons for establishing these hamlets is the desire of the agricultural labourers to stay as close to their places of work as possible.

(ii) *Shahpura-ki-dhani :* This is mainly peopled by the Gujars and is about a km away from the central abadi, on the southern side of the village.

(iii) *Talai-ki-dhani :* This dhani on the western side of the village is so called because there is a small pond called *talai* nearby; and the residents are mainly Brahmins.

(iv) *Dulhapura :* This hamlet is known to have been named after Sri Dulha Rae, the famed founder of Amber State. It is about 2 km from the main village abadi on the western side and some Gujar households live here.

Important Public Places and Shrines

11. The first place of public importance in Abhaneri is its Middle School. It is a small building with a hall and verandah. It has 3 teachers on its staff. Among the illiterate villagers it is natural that the Head Master of the school should command great respect and his residence become a centre of public activities. The two other places where the villagers often meet are the Chand Baori and the Harshat Mata temple. Three other places of worship though of minor significance, are the temples of Balaji, Gopalji and Sitaramji. People often go there to offer prayers.

Crematoria

12. There are two burning ghats in the village. The nearest one is on the bank of the Sanwan and on that account it is more frequently used than the other which is situated near the distant Ban Ganga river. No parts of the crematoria are reserved for the exclusive use of any particular community.

Sources of Water

13. As has been noted already, wells are an important source of water in Abhaneri. The cost of their construction being comparatively high no well has yet been constructed exclusively for supplying drinking water to the villagers. Of the 17 wells in the village as many as 15 are pukka masonry construction. They are, generally speaking, 18 m to 21 m deep, and contain enough water. Of all the wells 6 are owned by the public and the rest, the privately owned ones, are in fields. Three of the wells are in the main abadi area, 3 in Kach-ki-dhani, 3 in Shahpura-ki-dhani, 2 in Talai-ki-dhani and 6 in Dulhapura.

14. Many of the villagers take their bath in the Chand Baori, which, as has been stated already, has steps leading down to water on three sides. Though the water is extremely dirty, the bathers do not mind it. The cattle are led to Sanwan or the Ban Ganga rivers for washing purposes; and they are given drinking water by drawing it from wells. The Statutory Panchayat has lately prepared a scheme whereby greater supply of water will be available to all.

Welfare and Administrative Institutions

15. The Statutory Panchayat is the only welfare institution in the village. The Gram Sewak and the Primary School teachers employed by the Panchayat Samiti work for the uplift of the village.

Market

16. There are three shops in the village, and they sell articles of daily use. One of them belongs to a Brahmin and he deals in cloth. The other two are owned by Mahajans and miscellaneous articles are available with them. The prices are reasonable as the purchasers are well acquainted with fluctuations in prices at Bandikui.

Origin and History

17. According to the residents of Abhaneri the village is so called because the goddess, Harshat Mata, in the local temple has been shown in a joyful mood and spreads brightness or *abha* all round. It was Abha Nagri before, but the illiterates began calling it Abhaneri. A learned contemporary on the contrary reports that Abhaneri is better known to the historical world as the Abhay Nagri, literally the "fearless city" of Raja Bhoj.* He, however, gives no reasons for his inference and it is needless to add, we are left quite unconvinced.

18. According to the proud villagers, their village was founded by the legendary Raja Chand. The following couplet is often recited by the village folk in support of their contention :

शहर गढी घर परगना, अलवर गढ के पास ।
बस्ती राजा चन्द की, आभानेरी निवास ।।

19. The only authority to support the villagers is Col. Tod who says :

> "The lovers of antiquity have only to make the search to find an abundant harvest, throughout all these countries, of ancient capitals and cities, whose names are hardly known even to the modern inhabitants. Of the ancient Rajore, I have already spoken, and I now draw the attention of my countrymen to Abhanair, which boasts a very remote antiquity; and from an old stanza, we might imagine that its princes were connected with the Kaien dynasty of Persia. I copied it some twenty years ago, from an itinerant bard, who had an imperfect knowledge of it himself, and I have doubtless made it more so, but it is still sufficiently intelligible to point at a remarkable coincidence.
>
> *"Raja Chund ca Abhanair,*
> *Bea Sanjog ayo Girnair (Girnar)*
> *Dek'h bharat leo bulae*
> *Keo bidut, mun begsae,*
> *Beao Sanjog, Permala burre,*
> *Kos sat'h so, mun chit d'harre;*
> *Tu beti Kaicum ca*
> *Nam Permala ho*
> *Lekha hooa Kartar ko*
> *Ea Jana sarb ko".*
>
> This is a fragment of a long poem relating to the rivalry of Raja Chund of Abhanair, and Raja Soorsen of Indrapoori who was betrothed to Permala, daughter of Kaicum, and had gone to Girnar to espouse her, when the Abhanair prince abducted her. Raja Soorsen of Indrapoori (Delhi) if the ancestor of the Sooraseni and founder of Soorpoori existed probably twelve hundred years before Christ. That sun-worshippers had established themselves in the peninsula of Saurasthra (whose Capital was Junagarh-Girnar), its appellation in the days of Greeks of Bactria, as now, proves but whether Kaicum, the father of Permala, is the Caicumaras of Ferdosi, we shall not stop to inquire. The connection between this peninsula and Persia was intimate in later times, so as even to give rise to the assertion that the Ranas of Mewar were descended from the Sassanian kings. It was my good fortune to discover Soorpoori, on the Jumna, the residence of the rival of Chund of Abhanair, which city I leave to someone imbued with similar taste to visit, and merely add, he will find there an

*Dr. Satya Prakash in "As Stones Speak : Abhaneri" Page I

inscription in a *coond* or fountain dedicated to Sun. The distance, however, seven hundred koss (*kos sat'h so)*, whether from Indrapoori or Abhanair, to Girnar, even admitting them to be *gao coss*, would be too much".*

20. Though Col. Tod refers to Raja Chand of Abhaneri in the long extract referred to above, it is important to bear in mind that we can not give credence to what he says about the ruler, for the learned political officer's writings are not considered 'historical' in true sense by competent scholars of mediaeval and modern history today. For all intents and purposes there appears to be no king by name Raja Chand during the time and in the region referred to by Tod in his book over one and a quarter centuries ago.

21. A well known modern author writes, "Rama's son Mihira, better known by his title Bhoja, was a very powerful ruler who enjoyed a reign of half a century (840-890 A. D.). By his conquests in different directions the Gurjar Kingdom became a real Empire. His dominions included the Eastern Punjab; most of Rajputana, the greater part of the present U. P. and the Gwalior territory. Like his immediate successors, he must have ruled over Saurashtra and Malva or Avanti"$ It is probable that Raja Chand of the legends, referred to by Col. Tod, was Raja Bhoja of the Gurjar Kingdom in the ninth century A. D. Some other scholars writing about the Gurjar Pratihar rulers of the time have, too, made similar statements§ basing their inferences on the Deogarh and Gwalior inscriptions of the early tenth century A. D.; and art-critics have followed suit by quoting the latter extensively.**

22. Though these literary and legendary sources, in the unsatisfactory form in which they exist, do not enable us to say with adequate confidence anything about the founder and maker of Abhaneri or his times, the temple ruins, even in the unsatisfactory condition in which they exist today, are sufficient to positively affirm that they were the handiwork of some tenth century Hindu prince with imagination.

23. After the destruction of the temple by the Muslim invaders, probably in the twelfth century A. D., the township was all but deserted. The first to return to the village were the Brahmin descendants of the priests of the temple. After them came the Gujars, some five generations i. e., about 150 years ago. The other communities followed their example. The region being contiguous with the western districts of U. P. and the similarity of language, customs and habits being specially marked, it is surmised that they all came from modern Alwar, Bharatpur and Mathura districts of Rajasthan and U. P.

*Col. James Tod. Annals and Antiquities of Rajasthan Vol. II Page 313

$K. M. Munshi, 'The Glory that was Gurjardesa' page 95

§B. N. Puri, 'The History of Gurjar Pratihars', page 185

**Mrs Pupul Jayakar, Marg Quarterly Vol. XII page 28

CHAPTER II

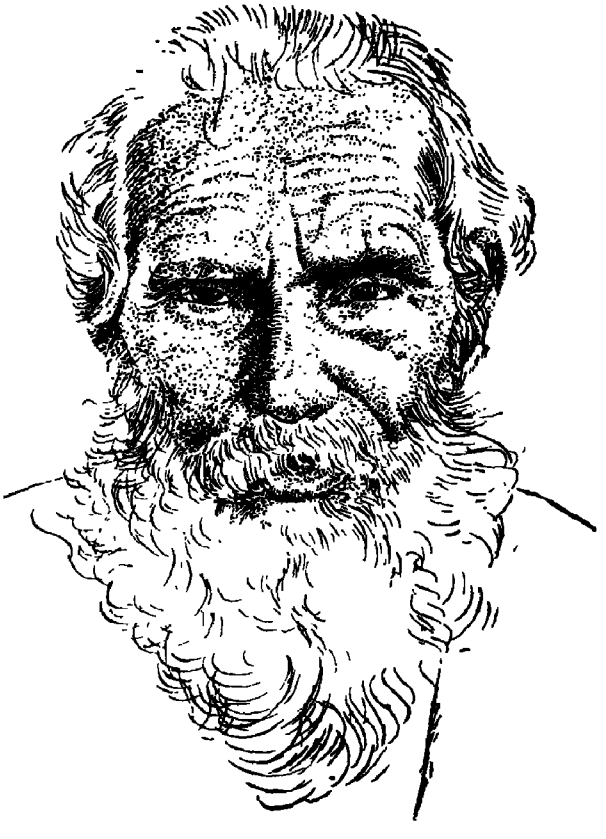
THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The village is inhabited, as we have said already, by people of thirteen communities. The two major communities viz., the Brahmins and Gujars together form 65% of the entire population.

Brahmin

25. It is common knowledge that the term Brahmin has been derived from Brahma, the Supreme Being; and, in its earliest sense, denoted one who knew or recited the Vedas, and later, as the rituals became more elaborate and hence complicated, it came to mean a priest. The Purush-Sukta hymn of Rig Veda, which is an account of the general cosmology of the universe, makes the earliest mention of Brahman as a class name, representing the "mouth of the Supreme Being". This hymn foreshadowed the later crystallisation of the then society in the Manvan Scheme into a four-fold division of castes. The main classes of the Brahmins are the Panch Gaur and the Panch Dravids.

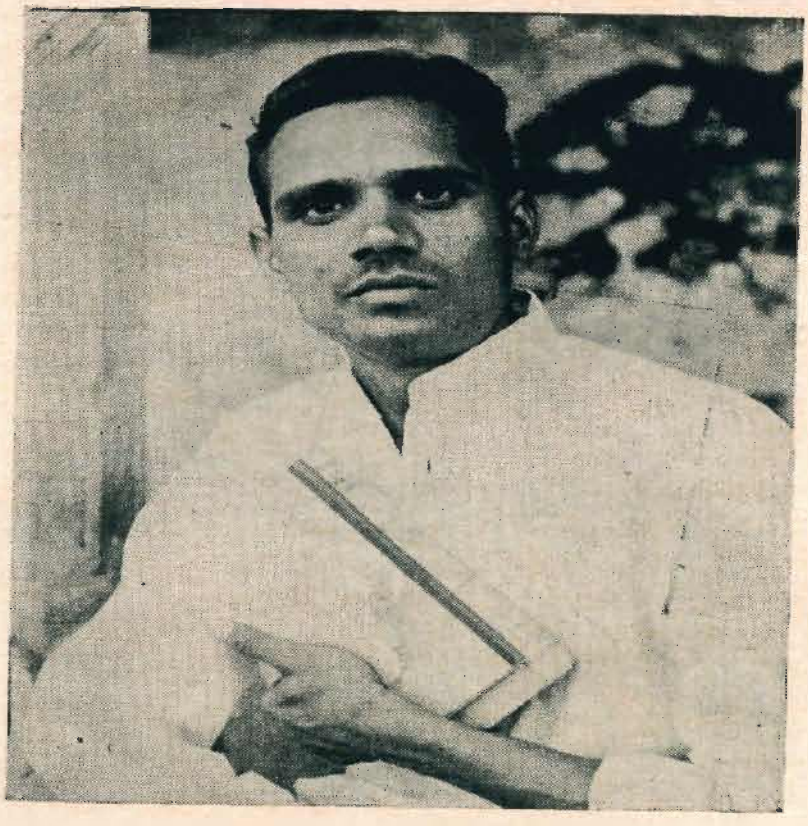


26. The Brahmins of all castes are said to have descended from seven Rishis or sages, each of whom stands at the head of a great division, the various members of which are further sub-divided into section termed gotras. Only Panch Gaur Brahmins are found in the village Abhaneri, and their gotras are Gautam Joshi, Bhardwaj, Parashar, Jaiman etc.

27. The gotras are named, it might be noted, after the first ancestors of the followers or after the regions from where they migrated to other parts of the country. Some gotras, moreover, are so named as to convey the kind of skill in which the founders were known to have attained a remarkable degree of proficiency.

28. The following table shows the number of households of the Brahmins of different gotras residing in the village :

Name of gotra	No. of households
Gautam Joshi	10
Bhardwaj	10
Gandharva Tiwari	10
Upadhyaya	5
Parashar	4
Jaiman	4
Vyas	4
Indoriya Joshi	4
Rajoriya Joshi	4
Barthara	3
Bhadolya	3
Mundetya	2
Gurawa Joshi	2
Jogariya Upadhyaya	2
Dyodrawat	2



A Brahmin graduate



A typical Gujar



A Gujar lady



A Mali woman

Gujar

29. Some scholars have held the opinion that the Gujars originally immigrated into India from near the Caspian Sea, and settled in areas now known as Jammu & Kashmir, the Punjab, the northern parts of Western Pakistan, Gujarat and Kathiawar. They are credited with successfully opposing the Arab invaders in the eighth century A. D. They are said to have founded kingdoms and we can be certain, they took part in shaping the history of the region till the times of Akbar when the illustrious Mughal annexed their kingdom to his empire.

30. Some other scholars identify the Gujars (Sanskrit Gurjar) with a tribe in Gurjistan or Georgia in Central Asia; and relate the story of their immigration in more or less the same terms as above recounted.



31. The Gujars in Abhaneri belong to Laar gotra and marry in the gotra itself, rather an uncommon phenomenon.

Rajput

32. According to the Purusha Sukta hymn, quoted above, the Rajputs originated from the "arms of the Creator". They form the fighting, land owning and ruling caste; and are believed to be the representatives of the Kshatriyas of ancient tradition. Col. Tod traces their descent from the Indo-scythian races without sound reasoning. Apparently they are among the purest descendants of the Indo-Aryan type. There is another authority which, however, maintains that origin of many of the classes dates back to the Shaka or the Kushan invasions which began about the middle of the second century B. C.; and yet another historian claims that they are descendants of the white Huns who destroyed the Gupta Empire in 480 A. D.

33. The Rajputs of village Abhaneri belong to Kalyanot gotra of the 684 gotras in which the Rajputs are divided.

Mahajan

34. Mahajan literally means a great person. The term denotes all communities engaged in trade and business. Agarwal, Khandelwal, Maheshwari and Vijayvargi are the four divisions of the Mahajans.

35. The Mahajans of Abhaneri belong to the Khandelwal section. Two of the four Mahajan families in the village follow Jainism and belong to the Swetambar sect. In addition to running the shop they cultivate fields as well.

Khati

36. The Khatis trace their origin from Vishwakarma. They are, however, said to be a composite class which includes various sections of Rajput origin. They are divided into 120 gotras. In the Vedic Age, the Khatis were given a place next only to the Brahmins. Even to this day some of them call themselves as Jangra Brahmins. The Khatis of village Abhaneri belong to Sogarawat gotra.

Nai

37. The Nais, that is barbers, form a very useful class of personal attendants. Their occupation is not confined to merely shaving of heads. Next to the Brahmins they play the most important part in the Hindu society. In Abhaneri they are called Khawas. They belong to Rajoria gotra.

Kumhar

38. The word Kumhar comes from Sanskrit Kumbhakar, maker of earthen pots or jars. The Kumhars are known as Rajputs also. In the supplementary glossary given by Sir H. Elliot, they are stated to be the offsprings of a Brahmin Kahari concubine by a Sudra male, while another authority describes them as the descendants of a Brahmin male from a Kshatriya girl. The Kumhars of Abhaneri belong to Dhoomaniya, Tasiya, Bodeiiya and Morwal gotras.

Mali

39. According to a well-known authority, the Malis are the Malakars or florists of the Puranas and are generally market or nursery gardeners. They are divided into two groups viz., Ban-Malis or Mor-Malis and Phool-Malis. The former were of mixed origin from the Rajputs.

40. The Mali households of Abhaneri belong to Pheolmali clan and belong to different gotras. Out of the 11 households, 3 belong to Gondaya, 4 to Assiwal and 4 to Rajoria gotras.

Koli

41. What Col. Tod observed over a hundred and fifty years ago about the Kolis is only partially true today viz. ".....although they worship all the symbols of Hindus and chiefly the terrific Mata, they scoff at all laws, human or divine, and are little superior to the brutes of the forests. To them every thing edible is lawful food; cows, buffaloes, camel, deer etc." It is accepted by all authorities that the cloth weavers throughout India were of Koli caste originally. They are said to have been illegitimately descended from a Bias Rajput and a slave girl. In the deserts of Rajputana they are "generally known under the appellation of Chohan Koli, Parihar Koli and the like." The Kolis of Abhaneri are Kabir-panthi.

Mina

42. Minas, who claim to be descendants of the Rajputs, are divided into two sections viz., Zamindar Minas and Chowkidar Minas. The former are mainly honest agriculturists while the latter, though ostensibly cultivators, were till a few years ago, considered criminals. The Minas in Abhaneri belong to the second section. They own Chhapola gotra.

Chamar

43. It is almost certain that the term Chamar is derived from Sanskrit Charmakar. They claim that they were originally Brahmins. A legend relates that seven brothers from a Brahmin household were, once upon a time, journeying and, while they were taking food, a calf happened to fall into the fire nearby and died. The youngest of them removed the carcass from the embers, and for this impure action, he was ousted from his caste on their return. His descendants, in course of time, came to form a separate caste. While one scholar, basing his arguments on some text of sage Manu, the ancient law-giver, states that they "are one-half of Brahmanical, one-fourth of Vaishya and one-fourth of Sudra descent" another one, equally learned, contends the view saying they were " a dark race and a fair Chamar being as rare as a black Brahmin". It is, under the circumstances, nearly impossible to come to any definite conclusion in the matter.

44. The Chamars are divided into 79 gotras, those of Abhaneri profess Bhalai gotra.

Bhangi

45 They are described as "the very refuge of mankind" by Col. Tod; while another eminent scholar, Sir H. Elliot, on the authority of the Puranas, saw in them the descendants of a Sudra male from a Brahmin widow. There are only two households of Bhangis in the village, and they belong to the Ghor and the Rathodi clans.

46. The Brahmins, as is to be expected, occupy the highest status in the traditional social Hindu structure in the village Abhaneri. After them come the Rajputs, the Gujars, the Mahajans, the Jains, the Khatis, the Nais, the Kumhars, the Minas, the Kolis, the Chamars and the Bhangis in that order. Brahmins, it is needless to add,

officiate as priests in all functions of the Rajputs, the Gujars, the Mahajans, the Jains, the Khatis, the Nais and the Mina communities. The Khatis, the Nais, and the Kumhars treat the communities above them in hierarchy as their patrons while those below them viz., the Mina, the Koli, the Chamar and the Bhangi as menials ministering to their wants. The higher castes, a relative term no doubt, do not take water or food touched by the last four communities; this inspite of the anti-touchability laws, passed some years ago, making the practice of untouchability a cognisable offence.

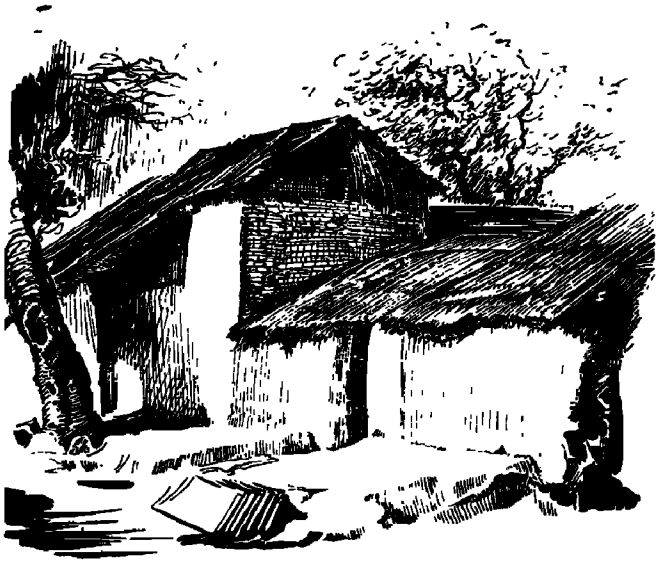
House Type

47. There are 162 houses in the village, 24 of them are pukka masonry built. The rest are unbaked mud-brick or mere mud structures with thatched roofs.

Masonry Houses : The general pattern of these houses is rectangular with a yard in the centre. The front steps lead to a barely furnished room, which, by a central door-frame, is connected to the open space behind. This yard is bounded on the remaining three sides by rooms of irregular sizes. The walls are plastered with mortar. Ceilings are made of stone slabs, the floor generally of cement or mortar. Though there are no ventilators, windows do the same work adequately. Besides, doors are high enough to let in an abundance of air and light. One of the many rooms opening into the courtyard, the *chowk*, as it is called, serves as a store-room and a sleeping room. No separate kitchen is constructed or required by the villagers when, what to speak of urinals, even latrines are absent and not considered necessary. The children excrete anywhere when they are too small, and in village lanes when they grow slightly older. For all others, men and women, young as well as old, the non abadi area is open for any use.

48. Of the 24 pukka houses, 7 are double-storeyed and belong to well-to-do people, by village standard. The size of an average room is 7 m x 2 m x 3 m. The cost of a single-storeyed structure having 4 rooms and a courtyard is Rs. 4,000 and that of a double-storeyed one is about Rs. 7,000.

Mud Houses : There are in many cases just one-room tenements with a shed in front of the door. The walls are of mud and they are dressed with cowdung-mud-straw mixture. A platform before the door acts as a *chopal* for guests to sit on. In dwellings which have more



than one or two rooms, the extra accommodation is used for sleeping or other purposes.

49. A strong log of wood *miyal* or beam is put lengthwise on the middle of two side-walls, and a number of small poles are so fastened to it and the back wall, that it covers the whole floor-space. This frame is spread over with grass, twigs and leaves; and later tiles are arranged over the whole. The entire work is carried out by the local Khati or carpenter. There are only two double-storeyed houses in the village in this category. In these double-storeyed houses, the first floor is made of wooden poles which rest securely on the walls at intervals of half a metre each. These poles are locally known as *kadipat*. Dhak leaves are spread on these poles and small bricks with mud cementing are arranged in a semicircular way so that the whole floor becomes so strong that it can bear the load intended. The floor is besmeared with the usual cowdung-mud-straw mixture. A flight of steps is constructed either outside or inside as required. As the requirements of the family increase, similar constructions at

some distances go up. The cost of constructing a one-room tenement is Rs. 200, but if another room is built on it e. g. the second floor goes up, the cost rises to Rs. 300. The third type of

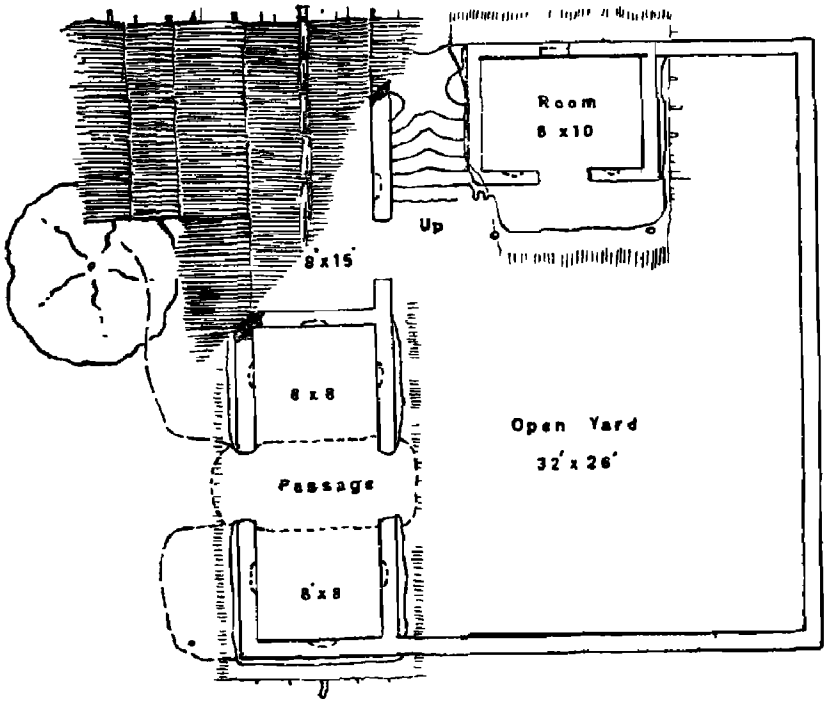


houses have bamboo-matting walls and these belong to the Gujars. The main parts of the structure are the four mud walls. Bamboo mats are used for partitioning the area into smaller apartments. These, too, have thatched roofs. There are six huts of this kind in Abhaneri.

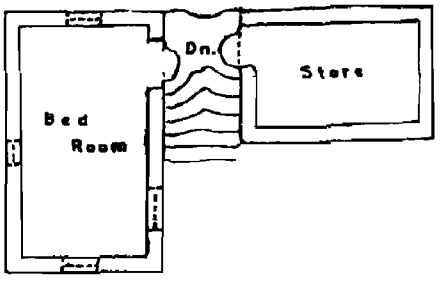
50. The masonry houses, which as we have seen before cost more, are owned by few well-to-do people. The following table attempts to show this :

Income group (annual) in Rs.	Number of families owning	
	Kutcha houses	Pukka houses
0- 500	11	-
500-1000	35	3
1000-2000	85	5
2000-3000	7	5
3000 and above	-	11

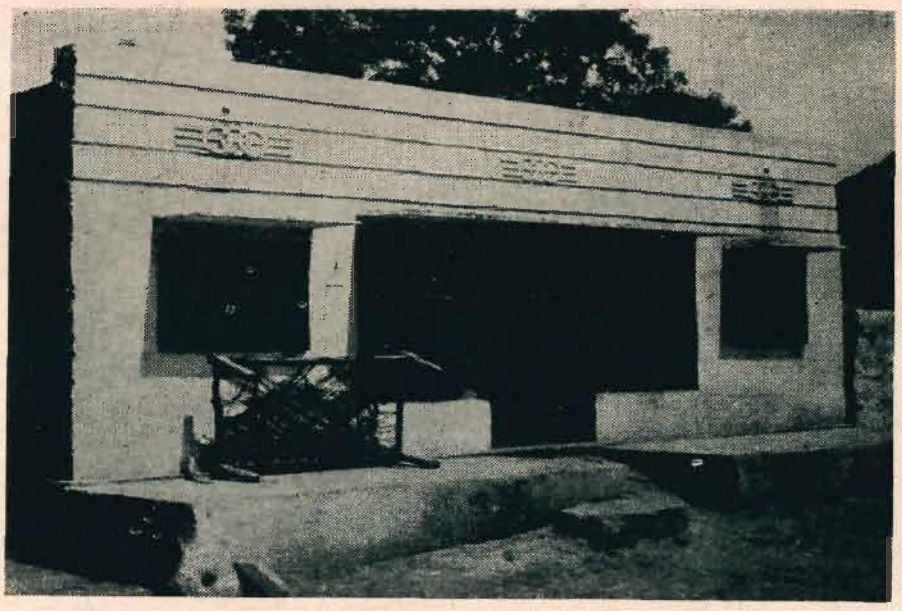
It would be seen from the above table that families in higher income-groups have pukka houses. Some well placed persons of the village own kutcha houses also which are either big in size or are double-storeyed. The plan of one such house is shown below :



GROUND FLOOR PLAN



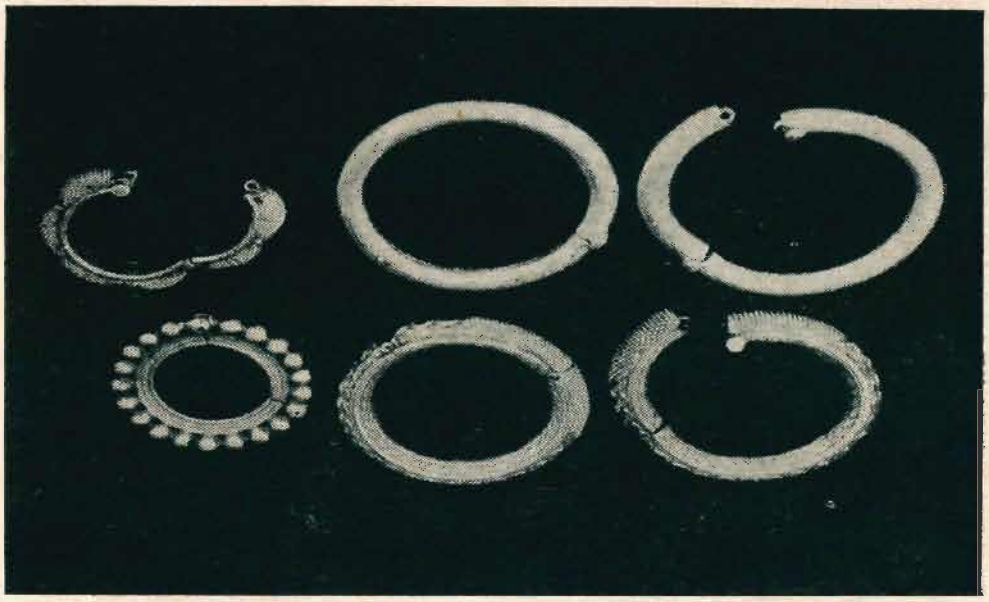
FIRST FLOOR PLAN



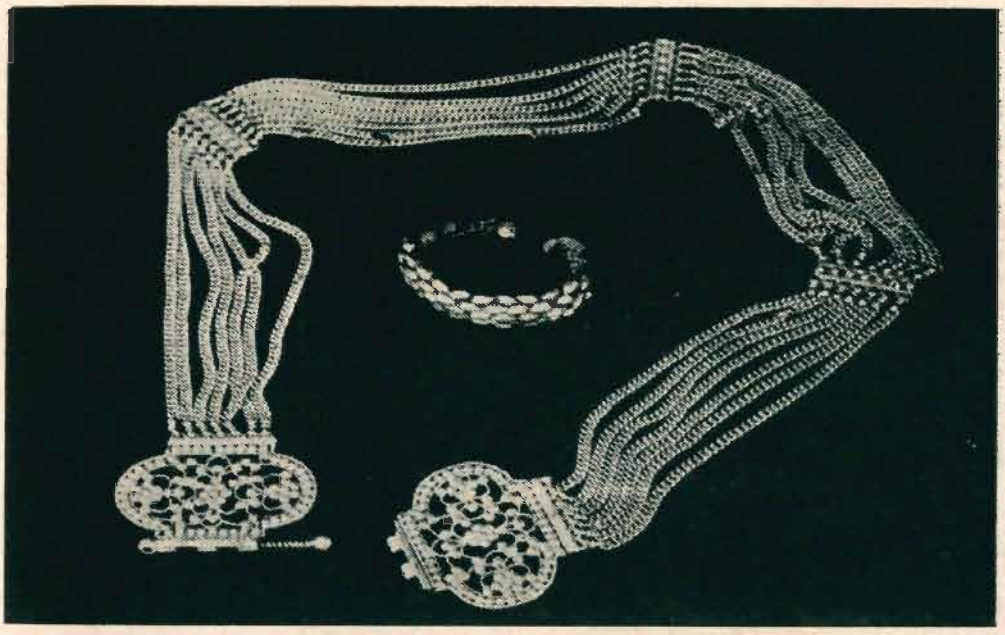
Pukka house of a Brahmin



Tattoo marks on the hand



Silver ornaments



Some other ornaments

51. The walls of some of the houses are decorated with cheap prints of various Hindu gods and goddesses, chief among them being Ganeshji, Hanumanji and Durga Mata. Some of the families also have calenders, pictures and photographs of their family members.

Housing Accommodation

52. Most of the families comprise of 4 to 6 members and live in one-room tenements. Healthy privacy is thus difficult to maintain. The whole position will be clear from the following table :

	Total No. of households	Families having				
		1 person	2 - 3 persons	4 - 6 persons	7 - 9 persons	10 persons and above
Total	161	2	32	67	39	21
1 room	66	1	26	35	4	-
2 rooms	65	1	6	25	22	11
3 rooms	16	-	-	4	10	2
4 rooms	6	-	-	-	1	5
5 rooms and over	8	-	-	3	2	3

Dress

53. The dresses of all the communities living in the village are almost look the same, there being slight variations due to the quality of the material used and the designs printed. Males put on *dhoti*, *kameej* and *safa*, the headgear. The females wear *dhoti* or *lugra*, petticoat or *ghaghara* and *kanchili* or blouse. The quality of cloth varies naturally with the financial position of the community concerned. Persons of Scheduled Castes and Tribes use garments of coloured material while others prefer them white. Saris, blouses and petticoats are used by women of the Brahmin, the Mahajan and the Rajput communities while *ghaghara*, *lugra* and *kanchili* are worn by those of the Mina, the Koli, the Chamar and the Bhangi communities. The urban fashions of the day have their impact only in so far as the dress of the school students is concerned. The boys have begun using pantaloons and bushshirts and girls-skirts, salvars and shirts. But no changes are observed among the adult and the non-school going population.

Ornaments

54. Except Kumhars, who wear silver rings in their ear-lobes, no male members wear any ornaments. The females tie *borla* on the forehead, rings with pearls or tops in the ears, *kanthi* or necklace, *timaniya*, *khungali* and chain round the neck, *bajuband* round the arms, bangles and *pohnchies* above wrists, *kanakti* above the waist, *anvala* or *nevari*, *kadi*, *santhia* and *langars* above the ankles and *bichhiyas* on the toes. The only difference is that while higher castes wear ornaments made of gold, the lower use the ones of silver and the females of the Scheduled Castes and Tribes those of baser metals and alloys.

Body Decoration

55. The village women put *sindur* a little above their forheads at hair parting and *tikki* slightly below it. These are considered sacred symbols of the married state. They put *kajal* in their eyes to make them look prominent and attractive. They also draw designs on the palms of hands and feet with myrtle *(mahendi)* to make them look beautiful.

Tattooing

56. Tattooing is popular, but women of the higher castes prefer to get only the names of their husbands tattooed on their forearms and those of the lower ones like to have floral designs in addition. Males opt out for elaborate drawings of the same and pictures of Hanumaji and Krishna on their forearms. Drawings on other parts of the body are almost absent. This is done at fairs by the professional tattooers.

Food

57. Except for five communities in the social hierarchy viz. the Rajputs, the Minas, the Chamars, the Kolis and the Bhangis, the villagers are vegetarians. There is no meat shop in Abhaneri and, in consequence the non--vegetarians take it only occasionally e. g. only on festive days when it is specially arranged for.

58. Wheat is consumed by very few villagers. The majority eat bajra, gram and barley. Gujars prefer maize. After dissolving maize-flour in butter milk, they heat it gently. The mixture is called *rabdi* after a little salt is added to it. The Gujars relish it greatly. It is a nutritious preparation.

59. People in Abhaneri make use of green and other common vegetables grown in their fields. Whenever they get an opportunity, they fetch from Bandikui potatoes and peas. They use all pulses, it is needless to add. They also take milk and curd which are available almost in all households.

60. Though food is cooked only twice viz. in the morning and the evening, the farmers eat three meals. Before going to work they have a heavy breakfast, usually of *rabdi*.

Drinks

61. Tea is very popular in Abhaneri. This, in large measure, is due to its proximity to the railway junction and market at Bandikui. There is no liquor shop in the village but those who relish it viz., the Rajputs, the Minas, the Gujars and the Chamars, secure it from Bandikui where there are licensed shops. Ordinarily the occasions are few; for the drink is costly.

62. There are no opium-eaters in the village. Tobacco consumption however, is high, for it is eaten as *zarda* with lime and smoked in *hukka* or bidis by a large number of persons. The lower castes smoke bidis. The Brahmins, the Mahajans and the Jains are teetotallers.

Household Goods

63. The pots and pans, the cots and stools and such other articles found in houses in Abhaneri are nearly the same; there being very little variety in their designs or material. The poor inhabitants have more earthen pots than the well-to-do, who have some brass and copper utensils. Articles of comfort and luxury are, moreover, to be found in their dwellings. Some of them have bedsteads, chairs, tables. The following table paints the picture adequately, we hope :

Name of Community	Number of households possessing						
	Bed Stead	Jol Chowki	Khatia	Chair	Table	Mirror	Bench
1. Brahmin	10	50	69	8	8	69	–
2. Gujar	–	–	35	–	–	35	–
3. Kumhar	–	–	16	–	–	16	–
4. Mali	–	–	11	–	–	11	–
5. Chamar	–	–	8	–	–	8	–
6. Mahajan	1	2	4	1	1	4	–
7. Nai	1	–	4	–	–	4	1
8. Rajput	–	–	3	–	–	3	–
9. Koli	–	–	3	–	–	1	–
10. Jain	1	–	2	–	–	2	–
11. Khati	1	–	2	1	1	2	–
12. Mina	–	–	2	–	–	2	–
13. Bhangi	–	–	2	–	–	1	–

This shows how the caste structure influences the material life of the inhabitants and determines the social status.

64. The community life of the village folk centres round the ceremonies attending on births, marriages and deaths.

Birth

65. The villagers of Abhaneri, as elsewhere, have never heard of the famous Malthusian doctrine and they are not expected to have realisation of the rapid increase in the population of our nation and the complex problems created by it. They do not subscribe to the official views on family planning, and much less practise them. The birth of every child is always welcome to them for they regard it as a gift from God. This probably would not have been so if there has been established in the village pre-natal and post-natal care centre under a qualified sympathetic lady doctor assisted by nurses and midwives. As it is, the deliveries are attended to by the eldest woman in the family concerned and she is assisted by some experienced woman from the Mina community who cuts the umbilical cord and performs such other ancillary tasks. The severed cord of the first child is put into an earthen ware carried to the remotest corner of the house by the uncle of the new born and buried deep so that it lies undisturbed by the beasts. The concerned uncle receives a present for his labour. The umbilical cords of subsequent male and all female issues are removed by the Mina woman who attends to the deliveries.

66. Immediately after delivery, the infant is given a bath in luke-warm water and covered with a piece of cloth. It is given jaggery-water for three days and during the period the mother is fed on *ajwayan*, jaggery, pipal, pipalamool mixture. She is not given solid food upto the sixth day. In some households she is kept on milk.

67. In the night on the sixth day, god Brahma is offered worship by the women of the household including the new mother. They keep awake for the whole night singing songs in praise of the deity. Their belief is that the god writes the destiny of the child in that night. Corn-flake with jaggery mixed is offered to the deity and this marks the time from which the mother is given her normal diet.

68. On the tenth day the whole house is washed clean. Both the mother and the child are given bath after which they are dressed in new clothes. The mother puts on new bangles. She then offers prayers to the Sun god. The near ones are henceforth permitted to handle the babe and touch the mother. The period of segregation is now at an end.

69. The child is fed with the mother's milk till it is an year old, after which it is given cow's, goat's or buffalo's. When it is three, it is put on a diet of *dalia* or *khichari* or some such light food which is semi-solid. In certain cases breast feeding is continued till the birth of the next child.

70. Abortions and barrenness, which are ascribed by the villagers of Abhaneri to the wrath of an ancestor or the family deity, are considered unfortunate in the extreme. To save children in cases of habitual abortions or infant death, offerings of liquor to Bhaironji or prayers to Harshat Mata are prescribed. The soul of the wronged ancestor is thus consoled. Sometimes acts of charity are performed with the same view. The villagers of Abhaneri further believe that if a person took a vow to worship Bhaironji but failed to keep it, still births or infant deaths are most likely to take place. To ward off these misfortunes a black thread, called *dora* by the villagers, appropriately blessed by a Brahmin devotee of the deity concerned, is tied around the neck of the child.

71. The priest is now summoned for the *Namkaran* ceremony. He brings with him the horoscope prepared by him according to the time of birth of the baby intimated to him previously. He reads his predictions about the future of the child and of the family and suggests possible names for the child. The parents select one from the list and go through the simple ceremony.

72. On the fortieth day there is yet another ceremony *Jalwa poojan*, or *Kua poojan*, the worship of the water god, Varuna. The mother along with other married women in the community repairs to the village well and circumambulates it seven times. This function marks the end of all the ceremonies connected with the birth of the child and the mother is permitted to participate in all social functions and do all the household chores suitable to her station.

73. Next in chronological order is the *Jadula* ceremony in which the hair of the child are cut, by the barber, for the first time in the temple of the family deity. A feast follows the function which takes place in the first, third or the fifth year of the child. Then there is the *karn-bhedan* ceremony which is performed before the child, male as well as female, is 5 years old. It consists in piercing the ear-lobes of the baby.

74. Education of the child begins when he or she attains the age of five. The priest is called and worship is offered of the goddess of learning, Saraswati, and the aspirant is asked to write the first auspicious letter of the Devanagari alphabet on a new slate with a pencil. The priest, the *guru*, is given some *dakshina* in gift for his labour.

Sacred-thread Ceremony

75. Among the Brahmins, the Jains and the Rajputs, the sacred-thread ceremony takes place under the guidance of the priest. On the day decided upon, the boy's head is shaved off, after which he is given a bath; and turmeric paste is applied to his body. He is allowed to cover his nakedness with but a small piece of cloth. He puts on *khadau* or wooden sandals. The priest performs the *havan* i. e., sacrifice to propitiate the proper deity. He then instructs the boy as to how he should wear the *janeu* e. g. sacred-thread. The *Guru Mantra*, the holy formula in Sanskrit, is then uttered in the ears of the boy by the priest. The boy is administered *pancha gavya* i. e. he is given five cow products to purify his body and soul, of all the impurities he might be having then. He is asked to wear the *janeu* at all hours of the day and night and not to speak while urinating or answering a call of nature. The *janeu* goes over the left shoulder, and coming under the right armpit, forms a close loop The *janeu* with three strands is worn by the unmarried while those married wear one with double that number. The *janeu* ceremony is followed by a feast at which only near relatives are invited.

Marriage

76. Marriage is one of the three very important events in the life of the village communities in India as elsewhere. Numerous girls below 21 years are married inspite of the legal prohibition. The rites are performed strictly according to age-old traditions. The widows from higher castes do not marry despite the promulgation of the widow remarriage Act. Widow remarriages in many communities are, however, common and it is called *natra* in which no ceremony as such is performed. The new would-be husband goes to the house of the widow's parents and spends a night there. The next day he returns home with his wife.

77. Divorces are not permitted, nay definitely forbidden in the higher communities, but in the lower classes it is easily granted on some well-known grounds like cruelty, impotency and venereal diseases. The approval of the caste panchayat is, however, necessary.

Engagement

78. The father of the girl who is to be married gathers all possible information about the young man whose name is proposed by some common friends. The gotra of the boy is required to be different. He must be older than the girl in age. Their horoscopes must be found to be suitable as well as the family status. If on all points the girl's father is satisfied he makes an offer to the boy's family, accepts it; and in proof thereof applies *tilak* on the forehead of the boy and makes a cash present of Rs. 5 to Rs. 21 in the presence of a few relatives and elders. This engagement is called *larka rukai*.

Betrothal

79. The date and time of the ceremony are decided in consultation with the priest. On the appointed day the girl's father accompanied by his friends and relatives goes to the house of the boy where he is received with due pomp by the boy's father. He presents some cash, a gold ring, garments, sweets and fruits to the boy. The cash varies between Rs. 51 to Rs. 1,001. *Tilak* is applied to the boy's forehead by the girl's brother and a few *mantras* are uttered by the priest. Soon after, light refreshment is served by the boy's father. This betrothal, locally *sagai*, is followed

by another ceremony called *gaud bharna* in which the boy's father presents ornaments and other gifts for the girl e. g. the would-be bride. This, in actual pratice amounts to an exchange of gifts by the parties in the presence of caste elders and others, and amounts to a solemn undertaking by the sides to solemnise the wedding.

80. The marriages in Abhaneri are performed according to the *Brahma-vivah* system. The bride's father proposes the date of marriage as per advice of the priest of the village, and sends a letter, *pili chitthi*, to the bridegroom's father proposing the date of marriage and requesting its acceptance. This date is always consented to by the bridegroom's father and he solemnly undertakes to present the bridegroom, his son, and the party at the appointed hour and day.

81. The preparation for the event thenceforth are brisk. The bridegroom's father issues invitations to his friends and relatives inviting them to participate in the celebration. The marriage party arrives at the bride's house as previously arranged. The members are profusely garlanded and served with light drinks. The bride's father and the bridegroom's father embrace each other and the former presents gifts to the latter. Other members of the visiting party are then introduced to the bride's father and they are presented with a rupee and a handkerchief. The introduction over, the bridegroom's party repairs to the rooms where arrangements are made for their lodging.

82. The *toran* ceremony is then gone through. It is performed just outside the gate of the bride's house. After the bridegroom has been garlanded by his would-be wife, he touches the *toran*, which is a decorated wooden coloured frame with some wooden sparrows shown sitting on it, after doing which he, in his turn, garlands the bride. Later he joins the other members of the party and enjoys refreshments.

83. At the appointed time the bridegroom enters the house for the solemnisation of the marriage rites and takes to the left of the bride, seated before the sacred fire under a *mandap* or canopy. The parents of the bride also squat nearby. The bridal pair first worships the deity. The bride's father then performs *Var Pooja* i. e. worshipping the bridegroom and promises to give his daughter as a *dan* e. g. gift to the bridegroom. The fire is then lighted and butter etc. are poured into it. The couple goes round the holy fire four times. In the first three rounds the bride leads the bridegroom. Upto this stage the bride belongs to her father but after the fourth round in which the bridegroom takes the lead she is transferred to the care of the bridegroom. The couple is then led outside the house where the bride goes thrice round the bridegroom standing in front of the house. They later return to the canopy and resume their seats.

84. In the *Shakhachar* ceremony, which follows some time later, the pedigrees of the bride and the bridegroom are loudly read out for the information af all concerned. The seven vows of the bride and the four of the bridegroom are recited by the officiating priest after whose acceptance the bride and the bridegroom exchange their places. Lastly the girl's left hand is joined to the boy's right hand with a kerchief. This is known as *hathleva* ceremony. After chanting appropriate *mantras* and invoking the blessings of gods, their hands are untied.

85. The next day the bridegroom is invited to a breakfast and presented with some gifts by the bride's father. The newly-wed sit under the canopy. The bride offers worship to goddess Parvati. This is followed by *palangchar* ceremony in which the couple is seated on the bed-stead. Some recreational activities like *kankan-chhor*, *jua-jui* are there gone through which are a great source of amusement. The bridegroom is allowed to use one hand only against her two. In this ceremony the bridal pair puts on dresses presented by their respective fathers-in-law, and the relatives of the bride move round the bed-stead and shower some barley grains on the pair. This is known as *dhanbuwai*. All the gifts made to the newly wed and the relatives of the bridegroom are then collected over to the bridegroom's father.

86 The same night, a grand dinner called *badhar*, is arranged at which poems are recited and songs are sung. There is some music too for

which prizes are given to the best performers. The members of the visiting party are then given the last gifts with a coconut each by the bride's father. After all the presents are gathered the marriage party leaves the place, the bride's house and village or town, by the first train, bus or carts. This parting is painful for the bride and, though grown-up somehow control their feelings, the young ones and children shed tears for their departing dear one.

87. It should be noted here that all the above ceremonies are a part of the *Brahma-Vivah*, the accepted form of the traditional Hindu marriage.

Death

88. The third and the last event in the life of an individual is death, and the ceremonies attending on it, the obsequies, will now be recounted. When a person's end is thought to be not far off, he or she is taken down from the cot and laid on a mat or on bare ground. The spot is coated with the usual mud-cowdung mixture. A few *slokas* from the holy Geeta and the Ramayan are recited, and a few drops of Gangajal e.g. stored water of the Ganges and a Tulsi leaf are put in the person's mouth, who is also requested to express his last wish. It is complied with as far as possible immediately. On behalf of the dying, the Brahmins are given some *dakshina* and the poor some alms. Having done this the whole household awaits the final end.

89. As soon as death overtakes the individual, all those assembled start weeping. The clothes are removed from the dead body and if it is a male it is given a hurried bath and his loins and head are covered with some pieces of cloth. *Tilak* is applied to his forehead. If the individual is a female, her clothes too are removed. She is given a bath and then dressed in new clothes. If she is a woman survived by her husband, *kumkum*, the saffron powder, and *tikki* are applied to her forehead. A small piece of gold is put into her mouth If, however, she is a widow she is dressed in white garments.

90. In the meanwhile a bier is got ready. It is made of two long poles about 2½ m in length and about five small ones, about a metre long. When ready, the bier resembles an ordinary ladder with five rungs. This is covered with hay and spread over with a white sheet of cloth. The dead body is laid over it, its head facing the north, and after covering the whole with the shroud it is secured firmly to the frame with pieces of jute strings.

91. The deceased's clean-shaven sons or, in their absence, near relatives are the first to lift the bier to their shoulders. After some time others take their places; and thus the procession reaches the cremation ground. A pyre is soon made stacking the logs of wood already arranged for; and the bier with the body is mounted on it. The strings are untied and the bier material, i. e. the poles or bamboos, the shroud etc., is handed over to the crematorium sweeper. Some more heavy logs of wood are then put on the chest of the corpse if it is of a male, and on the waist if of a female. Cowdung cakes are thrust in gaps between logs of wood forming the pyre. When the whole is got ready, the sons, the near relatives in their absence, apply fire to it.

92. After the body is half burnt the eldest son of the deceased ties a coconut to a long pole, puts in some butter in the coconut shell and strikes the skull of the deceased's half-burnt body. Butter is thus split out. After waiting for some time, that is, when those present are satisfied that the body is reduced to ashes, the people bathe in the river and return home.

93. On the third day the relatives and friends again go to the burning ground. They lit a small fire on the spot and leave a small *handiya*, an earthen pitcher, full of rice there. They then gather the ashes and the pieces of bones found there. They are later taken by some relative to Soron or Haridwar, places of pilgrimage on the Ganges, and consigned to the holy waters there. On the tenth, the eleventh and the twelfth day the eldest son of the deceased offers the *pindas*. This rite is known as *Sapindi shradh*. Soon after this rite, the death feast, locally known as Gangoj, is given to the members of the community.

94. All deceased children below 27 months and all persons dying of small pox and snake bite are buried near the cremation ground.

CHAPTER III

ECONOMY

Economic Resources

The main economic resources of the communities residing in the village are land, forest and livestock. The total land is 1,158 acres (2,963 bighas). The detailed classification of land is as follows :

1.	Culturable land (Irrigated)	143 acres
2.	Culturable land (Unirrigated)	459 „
3.	Current fallow land (*parat*)	31 „
4.	Pasture and forest land	228 „
5.	Waste land (*banjar*)	70 „
6.	Abadi land	3 „
7.	Unculturable land	224 „
	Total	1,158 Acres

Forest is provided in 228 acres, but it is not well developed and does not add much to the village economy.

96. Livestock is the next important source of economy. There is no special establishment engaged in animal husbandry, but most of the families keep cattle which contributes to the economy of the households. The total number of cattle is 587. The following table will show the type of cattle and their number in the village :

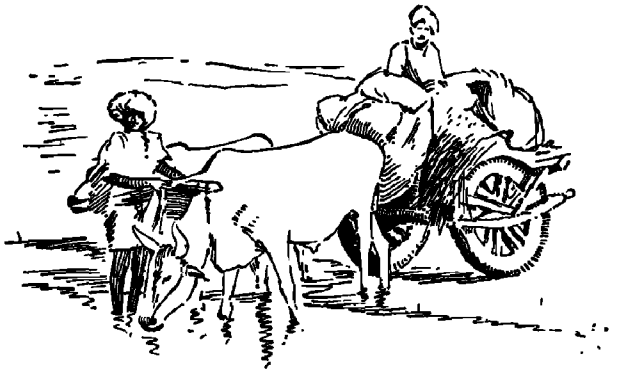
1.	Cows	65
2.	She-Buffaloes	59
3.	He-Buffaloes	23
4.	Sheep	155
5.	Bullocks	194
6.	Camels	6
7.	Goats	85
	Total	587

Factors Influencing Economic Life

97. The Brahmin families were the first to settle in this village. One family was granted Muafi of 169 bighas of land by Sawai Ramsinghji. According to the terms of the grant, the head of the household was required to worship Harshat Mata and enjoy the usufruct. He was not required to pay any land revenue. The other families in the village came to the village later on and they were required to pay land revenue to the State. With the introduction of land reforms and the enforcement of Jagirs and Muafies Resumption Act, the Muafi was resumed after payment of compensation and the muafidar was conferred *khatedari* rights on the land which was found in his possession and was self-cultivated. On the promulgation of the Rajasthan Tenancy Act and the Land Revenue Act, the cultivators who had been tilling land themselves were granted *khatedari* rights. Due to increase in population, there is a heavy pressure on land but the current fallow land (31 acres) and uncultivable land (224 acres) can not be brought under plough as the soil has been washed away by rain water. Had the people not adopted soil conservation methods, the entire land of the village would have been ruined. Further, no new industry has been set up in the village and no improvement has been made in the means of communication. There has been no expansion of irrigational facilities. From 1st October, 1952, the State has provided credit facilities for establishing Co-operative Societies in the village but the villagers have not utilised these facilities and still depend on money-lenders in the village.

98. According to the 1951 Census figures, the number of cultivators was 374 while according to 1961 Census the number is 403. The increase is due to the general increase in population and the pressure on land. In 1951 the number of agricultural labourers was 37 while in 1961 Census it is 33, the reduction in number being due to some females have stopped working as labourers. More families have purchased land and instead of working in other's fields the females work in their own. In 1951 the persons engaged in production were 17 which is the same in 1961 except that the

number of males has increased and that of the females decreased. In others in 1951 the number was 155 but in 1961 it is 96, the reason of the decrease was that the females had left working in such services. In others are included employment in trade & commerce and Government service. The number of women workers in Commerce & Business has decreased due to the fact that the scope of the activities under Trade & Commerce has been much reduced because of the increasing contacts of the villagers with Bandikui town. The services of women are, therefore, not required and they perform their household duties only. People go to Bandikui on cycles. Bullock-carts are used for transportation of goods from and to Bandikui and also as a mode of conveyance. The



following table will bring out the correct position :

	Occupation	1951 Census			1961 Census		
		Males	Females	Total	Males	Females	Total
1.	Cultivators	202	172	374	217	186	403
2.	Agr. Labourers	19	18	37	23	10	33
3.	Production other than cultivation	8	9	17	15	2	17
4.	Others	79	76	155	60	36	96
	Total	308	275	583	315	234	549

Ownership of Economic Resources

99. The State is the owner of the land but *khatedari* (occupancy) rights have been conferred on the people. The *khatedari* rights are transferable by exchange, sale, gift or mortgage, and heritable according to revenue laws. There is no intermediary between the State and the cultivators now. The average holdings of 69 households of Brahmin community is 15 bighas, of 35 households of Gujars 12 bighas, and of 4 households of Mahajans only 14 bighas. It is only the Mina community which has 65 bighas of land per family. The rest of the communities own land from 1 to 7 bighas. The following table will show the distribution of land community-wise :

	Name of the Community	Number of Households	Land owned (in bighas)	Average holding (in bighas)	Total Population	Per Capita land (in bighas)
1.	Brahmin	69	1076	15	448	2.00
2.	Gujar	35	449	12	199	2.00
3.	Kumhar	16	34	2	72	0.48
4.	Mali	11	78	7	67	1.00
5.	Chamar	8	41	5	59	0.70
6.	Mahajan	4	56	14	26	2.00
7.	Nai	4	4	1	18	0.22
8.	Rajput	3	21	7	17	1.00
9.	Koli	3	-	-	14	-
10.	Jain	2	2	1	18	0.11
11.	Khati	2	8	4	10	0.80
12.	Mina	2	131	65	38	3 00
13.	Bhangi	2	30	15	19	1.00

There are only 31 acres of current fallow land and 224 acres of uncultivable land which can be brought under plough by the efforts of the State Government. This land is full of ravines and the soil has been washed away. The holdings of the people except that of the Mina community, are uneconomic and they are very anxious to own more land.

100. The State is the owner of the forest which occupies 224 acres. The same area is also used as pasture-land in the village. People send their cattle for grazing in this area free of charge. They are also permitted to use wood available in the area for agricultural purposes such as making plough and other implements. They are allowed to collect dry wood from the forest for fuel free of charge. They are, however, not permitted to fell green trees.

101. The next economic source is livestock. There are 194 bullocks. They are used for ploughing, irrigation and conveyance. Only few households have their own bullocks. 6 camels are owned by Brahmins, Gujars and Mahajans. 65 cows and 82 buffaloes are maintained by Brahmins, Gujars, Mahajans, Jains, Malis, Khatis, Nais, Kolis, Kumhars and Rajputs. 155 sheep are maintained by Brahmins, Gujars, Malis, Khatis, Bhangis, Nais, Kolis, Chamars and Rajputs. 85 goats are maintained by Gujars, Jains, Malis, Bhangis, Nais, Chamars, Rajputs and Minas. They keep them for utilising their milk product The following table makes the position clear :

	Name of the Community	No. of Households	Cow	Buffalo	Sheep	Bullock	Camel	Goat
1.	Brahmin	69	25	22	46	70	3	-
2.	Gujar	35	20	18	39	55	2	44
3.	Kumhar	16	-	4	-	5	-	-
4.	Mali	11	1	2	22	30	-	12
5.	Chamar	8	-	-	4	4	-	8
6.	Mahajan	4	6	7	-	4	1	-
7.	Nai	4	-	4	12	2	-	8
8.	Rajput	3	10	10	10	6	-	3
9.	Koli	3	-	8	6	-	-	-
10.	Jain	2	3	3	-	2	-	4
11.	Khati	2	-	4	12	6	-	-
12.	Mina	2	-	-	-	10	-	2
13.	Bhangi	2	-	-	4	-	-	4
	Total	161	65	82	155	194	6	85

Statistical Data regarding Primary and Subsidiary Occupation

102. During the survey of this village, statistical data was collected regarding primary and subsidiary occupations. Out of the 161 households, 88 are Cultivators, 56 are Agricultural Labourers, 5 are traders and 12 follow Village Industries. That occupation has been regarded as a primary occupation in which a household devotes most of its time. It was also found that the agricultural holdings are uneconomic and villagers supplement their income by taking recourse to subsidiary occupations viz., agricultural labour, animal husbandry etc. Animal Husbandry is an important subsidiary occupation which can contribute much to the financial position of the households. There is a need to train the village people in modern techniques of this important occupation of animal husbandry. 95 households have been working as Agricultural Labourers and 30 as Cultivators, in subsidiary occupation. An occupation was regarded as subsidiary if the household was found devoting less time to it as compared to some other occupation. The following table will show the number of households engaged in primary and subsidiary occupations community-wise :

Name of the Community	Number of households in Primary occupation				No. of households in Subsidiary occupation		
	Cultivation	Agricultural Labour	Trade & Commerce	Industry	Agricultural Labour	Cultivation	Animal Husbandry
1. Brahmin	46	23	-	-	46	4	60
2. Gujar	32	3	-	-	32	3	30
3. Kumhar	-	6	-	10	10	2	-
4. Mali	5	6	-	-	5	6	-
5. Chamar	2	6	-	-	2	6	1
6. Mahajan	1	-	3		-	3	-
7. Nai	-	4	-	-	-	1	-
8. Rajput	-	3	-	-	-	1	2
9. Koli	-	3	-	-	-	-	-
10. Jain	-	-	2	-	-	2	-
11. Khati	-	-	-	2	-	1	-
12. Mina	2	-	-	-	-	-	-
13. Bhangi	-	2	-	-	-	1	-

It is clear from this table that most of the households are engaged in Cultivation. The next main occupation is Agricultural Labour. Only 5 have been working in Trade and Commerce and 12 in Village Industries. There is a marked increase in the number of households working in Cultivation and Agricultural Labour. There is no change in Commerce and Industry. The Mahajans, the Jains, the Khatis and the Kumhars engaged in traditional occupations in the past, still continue to do the same. Due to the recent increase in the prices of food products, and cash crops, people have been giving priority to Agriculture. Even the households engaged in Commerce and Industry have taken up Cultivation as one of their subsidiary occupations.

Agriculture

103. People are fully conscious of the importance given to agriculture. They are interested in intensive cultivation and are very anxious to increase production by the use of chemical fertilizers, and improved tools and equipment, but due to the absence of irrigational facilities, they are not in a position to achieve the object.

104. Agricultural operations are performed throughout the year. They can be conveniently dealt with under two convenient heads viz., (1) *Kharif (2) Rabi*. The *Kharif* operations commence after 15th June every year. Agriculturists become busy soon after in giving compost manure to their fields and plough them. They remove unwanted growth from the fields and make them ready for sowing after levelling the soil. They anxiously wait for the rain and as soon as they have the first shower they take the earliest opportunity to sow *Kharif* crops. The sowing season lasts up to the end of July. Maize, Bajra, and pulses are the most important *Kharif* crops. They require little water and sandy loamy soil is most suitable for these crops. In August, they are busy in weeding out extra growth from the plants. In September, they have leisure and in October they are busy reaping the harvest. In November they prepare their fields for the *Rabi* crop. They plough their fields deep thrice, and level the soil and commence *Rabi* sowing by the end of November. Most of the *Rabi* crops, specially wheat and barley, depend upon irrigation facilities. Gram requires very little water and it can be sown even in unirrigated area. In December and January the farmers are busy in weeding out extra growth. February is their leisure period and in March they are again busy in reaping the *Rabi* harvest. In April they are busy in thrashing the grain and marketing the produce. From lst May to 15th June, they have leisure but during this period, they are busy in social ceremonies and marketing. It can thus be said that if an agriculturist has sufficient land with proper irrigation facilities he keeps busy from 16th June to the end of April next year i.e. for 10½ months but actually it is not so in this village. There are few farmers who have irrigation facilities and most of the villagers are idle for six months in a year.

105. Two crops are grown in the village viz., (1) *Kharif* and the *Rabi*. The following table will show the nature of produce, yield per acre and the extent of land under each type of produce :

Sl. No.	Name of the Crop	Area in Acres (Irrigated)	Yield per acre (In mds.)	Area in acres (unirrigated)	Yield per acre (In mds.)	Total Area in acres
	Kharif Crops					
1.	Maize	-	-	4	3	4
2.	Bajra	-	-	138	2½	138
3.	Moth	-	-	64	2	64
4.	Bajra-Moth	-	-	46	2	46
5.	Moong	-	-	8	2	8
6.	Arhar	-	-	12	3	12
7.	Green fodder	-	-	3	-	3
8.	Gawar	-	-	11	3½	11
9.	Til-seed	-	-	5	2	5
10.	Tobacco	2	4	-	-	2
	Rabi Crops					
1.	Wheat	32	10	5	5	37
2.	Barley	62	8	2	4	64
3.	Gram	6	8	149	4	155
4.	Bejarh	26	8	11	4	37
5.	Jeera	8	4	-	-	8
6.	Gajar	8	20	-	-	8

Farming Practices

106. 85 percent of the population in village Abhaneri is engaged in agriculture according to the age long experience and customs handed down from father to son. They have realised the importance of deep and repeated ploughings. Formerly they used to plough fields meant for wheat only once but now they do it thrice. They have also taken up rotation of crops to increase productivity of the soil. They were sowing all *Kharif* and *Rabi* crops except wheat by broadcasting method but now they have adopted line sowing for maize and gram. They are fully aware that better seed, good manure and fertilizers, improved agricultural implements and adoption of modern farming practices result in increased production. They have, however, not fully adopted them.

Tools and Equipment

107. The cultivators are still using the same old tools and equipment. The traditional plough has not undergone any change. At the time of ploughing, the iron blade of the plough goes deep in the soil and serves as a turner. If the cuitivator wants to give more pressure for deep ploughing he rides on the plough. If the soil is hard and his bullocks are unable to pull the plough, the cultivator lifts the plough up to let the iron blade come out of the soil, and again puts it down. The plough is made of Babool wood and is manufactured by the local carpenter. The iron blade is purchased from blacksmiths at Bandikui. The cost of the plough is about Rs. 30. Cultivators are aware of the new types of plough introduced by the Development Department but they still use the old ones. For sowing seeds the cultivator uses a hollow bamboo with a funnel at top, locally known as *beejna* which is fitted on the plough. The villagers are aware of the seed drills. This small implement serves their purpose well and can be locally prepared at a cost of Rs. 3. The cultivator also uses the plank of wood *pateela* which is one and a half metres long and half a metre broad for levelling the soil before sowing. It can be prepared by the local carpenter at the price of Rs. 5. The weeding is done by small implements made of iron called *khurpi*. This is also brought by the labourer to the field. It costs Re. 1. The weeding is generally done by women. The crop is harvested with the sickle. The grain is thrashed by driving bullocks round and round over the grain collected on the thrashing

ground. The chaff is separated from the corn by letting it fall from a height of about 2 metres from a basket in the direction of the wind. The cultivator himself does this job.

108. No new technique has been adopted by the agriculturists. They are still sticking to the old methods. All the members of the households take part in agricultural operations. They, however, employ agricultural labourers at the time of weeding and harvesting.

Expenditure

109. The cultivator is required to incur the following non-recurring expenditure in the first year when he takes up agricultural operations :

Name of Articles	Cost
1. Plough	Rs. 30.00
2. Plank *(patela)*	Rs. 5.00
3. *Beejna*	Rs. 3.00
4. *Khurpi*	Rs. 1.00
5. Sickle	Rs. 1.50
6. Basket *(Tasla)*	Rs. 0.50
7. *Charas*	Rs. 30.00
8. Pair of bullocks	Rs. 500.00
9. Yoke	Rs. 5.00
10. Pair of *Jot*	Rs. 2.00
Total	Rs. 578.00

110. The bullocks are available on hire hence the initial non-recurring expenditure is only Rs.78. In the following years he has to change items 6 and 10. The rest can be repaired for about Rs. 10.

111. As regards recurring expenditure the cultivator has to incur it on compost manure and seed. The quantity of seed for the *kharif* crop is less than the quantity required for the *rabi* crops. The recurring expenditure is not more than Rs. 5 per acre. The source of finance is the village money-lender. They have not been taking loans from the Co-operative Department. The only reason of not utilising Co-operative loan is that people get it conveniently from the money-lender. The money-lender does not charge cash for the seed but realises six times the quantity later.

Utilisation of produce

112. The food crops are utilised by the household for its consumption and the surplus if any is sold at Bandikui. There is little accommodation in the houses to store surplus produce hence they carry it to Bandikui soon after completion of agricultural operations.

Irrigation

113. There are only 17 irrigation wells. The irrigated area is 144 acres. Water is drawn from the wells by *charas*, which costs Rs.30. The pair of bullocks and the construction of the well mean another Rs. 2,500. Due to financial difficulties most of the cultivators cannot think of irrigation by well.

Animal Husbandry

114. Animal Husbandry plays an important role in the development of the economy of Abhaneri. The number of cattle in the village is 587. People have been rearing cows, buffaloes, sheep, bullocks, camels and goats. They have been keeping animals to satisfy their day to day needs, but not as commercial establishments. They are fully aware of the Key Village Scheme and the artificial insemination centres but they do not work to improve their breed. A cow yields milk at the rate of 4 kg per day and a she-buffalo 5 kg per day. They are satisfied with whatever yield they receive. They do not even go to the Veterinary Hospital at Bandikui to get their sick animals treated. They do not take preventive measures against diseases of the cattle. They still tackle the diseases in the traditional way. For instance if a she-buffalo suffers from indigestion, the villagers give her buttermilk *(matha)* with salt and if it has fever and goes dry in consequence, they give its urine with sugar. They provide straws of maize, bajra *(karbi)* and hay to milch animals and do not believe in giving them green fodder to increase milk production. They think in terms of increase in the area of pasture-land but never think of increasing average milk production in it. If they do not allow their cattle to graze in the pasture land during rainy season and allow the grass to grow and develop, the fodder will be

sufficient for eight months. If they plough the pasture land, sow grass seeds and keep it closed for some time, the production will tremendously increase. They desire to feed the cattle in the pasture land but do not care to undertake any work to increase the output of grass. Due to their apathy the quality of grass has deteriorated and the cattle move here and there but get very little to eat. Cattle are not well-fed. They pay little attention to the development of the live-stock and are unaware of the new techniques. Their produce is mostly utilised for the consumption of the households, and surplus milk is utilised for making ghee which is sold to the other families in the village or to shopkeepers at Bandikui. Brahmins and Gujars have been maintaining 45 cows, 40 buffaloes, 125 bullocks, 5 camels and 44 goats. They are aware of the dairy schemes which have been sanctioned by the Government and the grant-in-aid and the loans which are given by the State Government to persons wishing to pursue them. None of them, however, is prepared to work out the schemes. Their plea is that they are maintaining the present number with great difficulty and they do not wish to increase the number of animals. It is true that they have small holdings in the village; but 228 acres of pasture and 224 acres of unculturable land can be utilised for rearing of cattle. Animal Husbandry is the only means to supplement their income as the land is limited and the pressure on land can be reduced only by shifting burden to Animal Husbandry. The wool is removed from the sheep in the months of Chaitra (March-April) and Ashvin (September-October). Members of Khatik community visit the village from Bandikui, Sikandra, and Dausa and purchase the wool from the villagers. The price of wool is fixed in terms of the wool of hundred sheep. The wool of hundred sheep costs about Rs. 400.

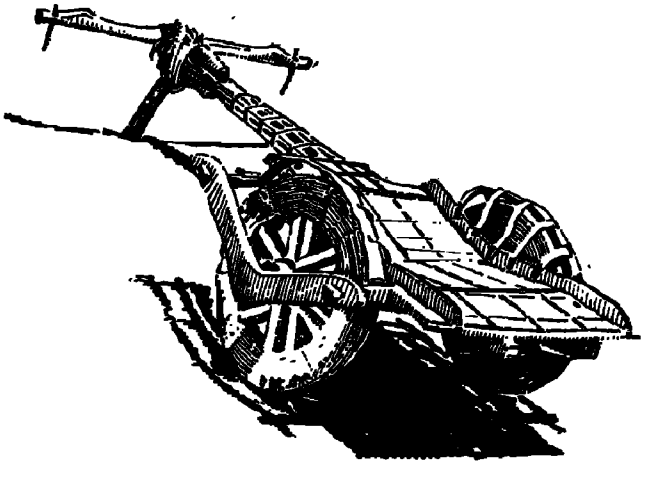
Forest

115. Forest is not worth much. The uncultivable land which comes under the head forest is used as pastures. Poor quality of grass grows therein and it is used as fodder during rainy season. The forest is neither reserved nor protected. It is free to the villagers and no money is charged as *puchhi*. It was under the control of the tehsil authorities previously, but since 8th June, 1961, it is transferred to the Panchayat.

116. Under conditions related above, there is no surplus produce. People are aware of the scheme for development of village forest by the State, but during the past ten years they have not taken advantage of them. There is shortage of fuel-wood in the village which is met by burning cowdung cakes. They know that compost can be prepared from the cowdung and that it is very helpful in increasing productivity of the soil but they have not changed their old habits. They do not take any steps to improve their village forest.

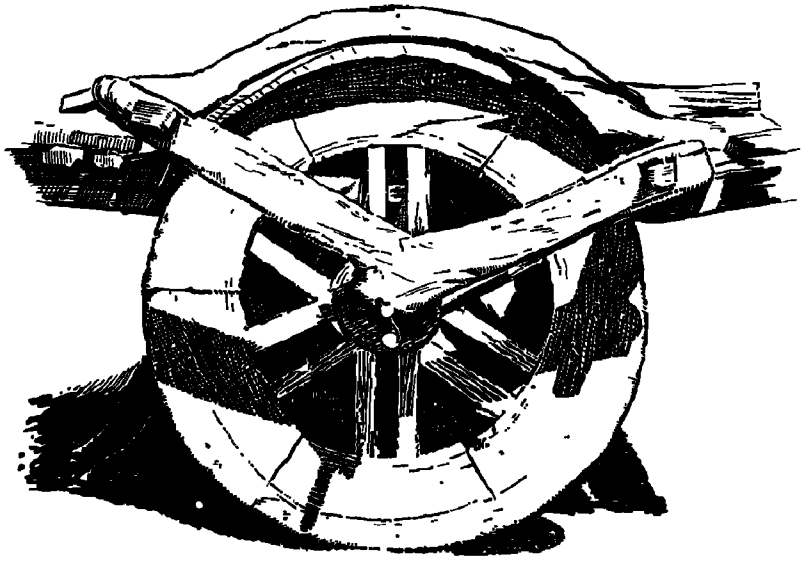
Village Industry

117. Carpentry and pottery are the only industries in the village. Two households are engaged in carpentry, one of which supplements its income by agriculture. They procure some raw material from the village forest and the rest from Bandikui. There are 15 carts and 2 *behlis* in the



village. The cost of the cart is Rs.300 and that of a *behli* Rs.1,000. The Khati rarely gets an order for preparing new *behlis* as only few can afford to invest that amount. At the same time even the demand is not much as few cultivators transport surplus produce to the market at Bandikui. The

Khati is generally busy in repairing or making agricultural implements, cots, doors and windows. He demands cash for articles made by him. He uses traditional tools which do not cost more than Rs.100 in all. The Khati produces on an average only about 8 ploughs and repairs about 8 to 10

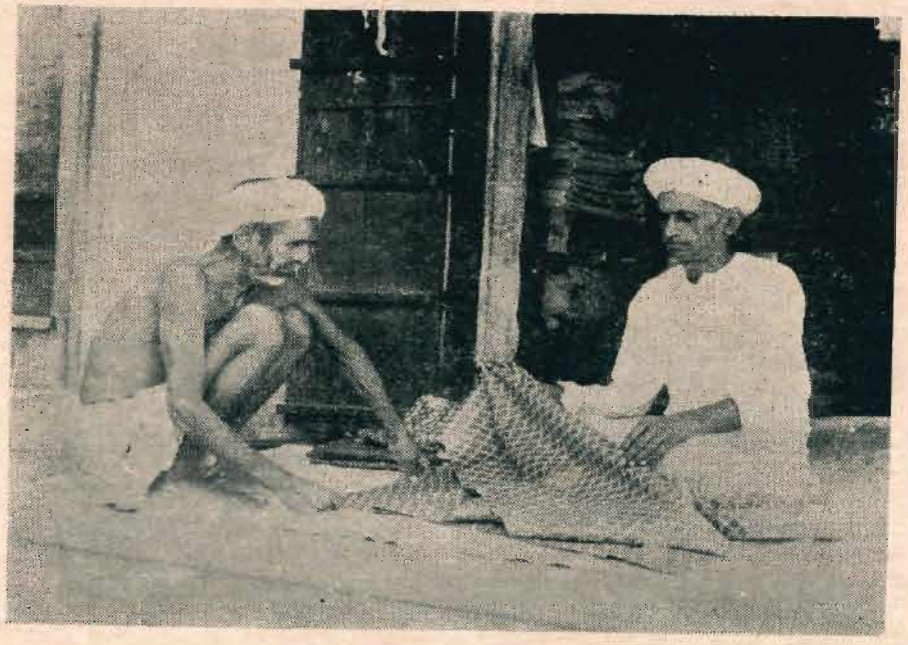


carts and one or two *behlis* in a year. Thus the approximate value of his output does not exceed Rs.700. Their skill is traditional and passes on from father to son. Khatis are aware of the Carpentry Training-cum-Production Centre opened by the State at Bandikui, and the stipend given to the entrants, but they care not or cannot send their children outside the village.

118. Another industry in the village is pottery. The number of households is 16 but only 10 have been doing the work of potter as a primary occupation and do agricultural labour as subsidiary occupation. They have been making earthen pots. Clay is collected locally. The equipment consists of a stone-wheel *(chak)* with a central pin and a rod to revolve it on the latter. It requires technical skill and high craftsmanship to prepare clay and mould it in the form of a pot with the help of hands. The profession being hereditary, sons learn the art from their fathers. The ladies of the household render active assistance in preparing clay and painting pots. The pots are baked in fire *(awa)*. The potters have not introduced any new designs. The expenditure in production is meagre and there is no financial problem. They moreover supply the ware to the different communities of the village and they get adequate return in the form of grain, clothes, cash and food. They do not work in rainy season, though their articles are ready before Diwali festival. They prepare entire stock once in winter and twice in summer season. The average annual output of a Kumhar household is not worth more than Rs. 500.

Trade & Commerce

119. 3 Mahajan and 2 Jain households have been doing this occcupation. One Mahajan deals in cloth. He keeps different varieties of cloth according to the choice of the people and sells them on cash as well as gives on loan. The rest of the households have been maintaining individual shops which deal in miscellaneous articles of merchandise as bajra, maize, wheat flour, pulses, salt, chillis, tea, sugar, matchbox, cigarettes, bidis, kerosine, til-oil, soaps etc. They do not keep huge stock. They purchase food grains and pulses locally at the time of harvest and rest of the articles are



The cloth merchant



Mali women selling the vegetables



The potter at work

obtained from Bandikui. They sell them for cash or loan. They recover loans immediately after harvest. They have been doing money-lending business for generations and the rate of interest varies from Rs. 12 to Rs. 24 percent per annum. The purpose of the loan goes a long way in determining the rate. Higher rate of interest is charged if borrower needs money for arranging a death feast or performing a marriage but lower rate if the money is borrowed for purchasing some agricultural implements or seeds. For the latter purpose loans are available from the Panchayat Samiti also. They still use old weights and have not adopted new weights and measures. They are aware that the Weights and Measures Act has been passed, but there is no agency in the village to enforce the use of new weights and measures. That is why they use old weights and measures.

Other occupations

120. Though the primary occupation of 56 households is given as agricultural labour, 95 have agricultural labour as subsidiary occupation. Hired labour is employed for weeding and harvesting in August, September, November, December and March every year. Their work season is of 5 months. A male earns Rs. 2 per day, a female Rs. 1.50 and a child between 5 and 12 years of age, 0.50 Paise. The other source of employment is Government service. Some of the villagers are also employed in the Railway establishment at Bandikui.

Indebtedness

121. The problem of indebtedness is acute in this village. 100 out of 161 households, as will be seen from the following table, are in debt:

Monthly Income Group	Total No. of Households	Number of Households in debt	Percentage of Col. 3 to Col. 2	Average indebtedness (in Rupees)
Rs. 20 & below	8	1	12½	500.00
Rs. 20 - 30	7	6	85	833.33
Rs. 30 - 40	7	6	85	900.00
Rs. 40 - 60	22	13	60	869.23
Rs. 60 - 80	26	20	77	1130.00
Rs. 80 - 100	36	24	66	1736.00
Rs. 100 & above	55	30	55	2558.00
Total	161	100	62	1627.50

The highest percentage, it will be noted, is in the income group of Rs. 20-30 and 30-40. Average indebtedness for households is highest in the income group of Rs. 100 and above.

122. The following table shows the different purposes for which loans are taken and some other details :

Purpose of loan	Amount of debt	Average for families in debt.	Percentage of debt to total debt
(a) House construction	8,000	2,666.66	5
(b) Marriage	35,850	1,185.00	20
(c) Funeral(Death)	40,900	1,573.00	25
(d) Ordinary wants	10,600	706.66	8
(e) Cultivation	67,400	2,092.00	42

123. Loans are advanced by 3 Mahajan and 2 Jain households who have traditional or heriditary patrons and clients. They advance loan in cash as well as in kind. Seed is advanced as loan in kind and the borrower has to return as reported already six times the quantity obtained. The loan for agricultural implements is advanced for a season and the borrower is required to pay immediately after the harvest is gathered. If the borrower fails to pay the sum in time, compound interest is charged in all cases except seed loans, which are governed by special agreements. If a loan is advanced for house construction, the house is mortgaged as security for the payment of the loan. Usually ornaments are pledged as security. The money-lender does not get the document executed but records the amount of debt in his cash book and ledger and gets it signed

by the borrower. The money-lenders, it should be noted, have adopted this method to evade the stamp duty. He rarely goes to the court for the realisation of the loans. He believes in traditional methods for recovery.

Co-operation

124. From lst October, 1952, the date of the commencement of the development plans in this country, co-operative societies have been advancing short, medium and long-term loans to the cultivators but due to the stronghold of the village money-lenders,the Co-operative Department of the State has not succeeded in breaking the ice. Abhaneri has no Co-operative Society of its own. It is not covered by any other Co-operative Society established elsewhere also.

Income

125. The total income of the village, Abhaneri, amounts to Rs. 1,76,310. 55 percent of this income is derived from Cultivation, 5% from Animal Husbandry, 29% from Labour and Services, 7% from Trade and Commerce and 4% from Village Industries. The following table states the position :

Income (in Rs.)

Name of the Community	Income from					Total Income
	Cultivation	Animal Husbandry	Labour and Services	Village Industries	Trade & Commerce	
1. Brahmin	49,650	2,000	18,660	-	2,280	72,590
2. Gujar	29,300	4,300	15,380	-	-	48,980
3. Kumhar	2,650	-	5,800	5,550	-	14,000
4. Mali	5,120	-	1,860	-	-	6,980
5. Chamar	2,580	200	3,780	-	-	6,560
6. Mahajan	1,500	-	-	-	4,200	5,700
7. Nai	500	-	1,700	200	-	2,400
8. Rajput	1,300	1,000	1,700	-	3,200	7,200
9. Koli	-	-	2,700	-	-	2,700
10. Jain	-	-	-	-	2,000	2,000
11. Khati	400	-	-	1,200	-	1,600
12. Mina	3,300	-	-	-	-	3,300
13. Bhangi	1,000	-	1,300	-	-	2,300
Total	97,300	7,500	52,880	6,950	11,680	1,76,310

126. The following table shows the percentage of income derived by the various communities residing in the village from different sources :

Name of the Community	Total Income	Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industry
1. Brahmin	100	58	3	25	14	-
2. Gujar	100	59	9	32	-	-
3. Kumhar	100	19	-	41	-	40
4. Mali	100	73	-	27	-	-
5. Chamar	100	39	3	58	-	-
6. Mahajan	100	26	-	-	74	-
7. Nai	100	21	-	71	-	8
8. Rajput	100	18	14	24	44	-
9. Koli	100	-	-	100	-	-
10. Jain	100	-	-	-	100	-
11. Khati	100	25	-	-	-	75
12. Mina	100	100	-	-	-	-
13. Bhangi	100	43	-	57	-	-

127. During recent years, income from salaries and wages appears to have increased due to the increasing contacts with urban areas. The increasing population has resulted in the pressure on land forcing people to seek avenues of employment in the urban areas of Bandikui town.

128. The average monthly income of a household comes to Rs. 91. i.e. Rs. 1,095 annually; and the per capita income to Rs. 15/- per month or Rs. 177/- annually.

129. The average income of all the communities from different sources is shown below :

Name of the Community	Total Average Income	Average Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industry
1. Brahmin	1,052	720	29	270	33	-
2. Gujar	1,399	837	123	439	-	-
3. Kumhar	875	166	-	363	-	346
4. Mali	635	466	-	169	-	-
5. Chamar	820	322	25	473	-	-
6. Mahajan	1,425	375	-	-	1,050	-
7. Nai	600	125	-	425	-	50
8. Rajput	2,400	433	333	567	1,067	-
9. Koli	900	-	-	900	-	-
10. Jain	1,000	-	-	-	1,000	-
11. Khati	800	200	-	-	-	600
12. Mina	1,650	1,650	-	-	-	-
13. Bhangi	1,150	500	-	650	-	-

The per capita income of all the communities from different sources is given below :

Name of the Community	Total per Capita Income	Per Capita Income from				
		Cultivation	Animal Husbandry	Labour & Services	Trade & Commerce	Village Industries
1. Brahmin	162	111	4	41	6	-
2. Gujar	246	147	22	77	-	-
3. Kumhar	194	37	-	81	-	76
4. Mali	120	87	-	33	-	-
5. Chamar	111	44	3	64	-	-
6. Mahajan	219	57	-		162	-
7. Nai	133	28	-	94	-	11
8. Rajput	424	76	59	100	189	-
9. Koli	193	-	-	193	-	-
10. Jain	111	-	-	-	111	-
11. Khati	160	40	-	-	-	120
12. Mina	87	87	-	-	-	-
13. Bhangi	121	53	-	68	-	-

Expenditure

130. The percentage of expenditure calculated on the basis of a sample survey of households in the village is as follows ;

1. Food - 40%
2. Clothing and footwear - 10%
3. Housing - 5%
4. Health and Education - 2%
5. Light and fuel - 3%
6. Ceremonial expenses - 15%
7. Tobacco and liquor - 5%
8. Expenditure on Agriculture - 15%
9. Others (Contingent expenses) - 5%

This is for all the communities residing in the village. The change in the extent of income and expenditure, during the last 10 years could not be found out inspite of efforts as the people do not maintain account of their income and expenditure.

131. Percentages of expenditure on various items vary from community to community and family to family. Generally speaking, households of the higher communities spend comparatively more money on housing, and health and sanitation than those of the lower communities. Families having lower incomes spend less on these items, while families having higher incomes spend more. The following tables show the percentages of expenditure on various items with reference to (a) various income groups and (b) caste or community:

Income group	Percentage of Expenditure on								
	Food	Clothing & Footwear	Housing	Health, Sanitation & Education	Light & Fuel	Ceremonies	Tobacco & Liquor	Agriculture	Others
Rs. 20 & below	46	8	3	-	3	15	5	15	5
Rs. 20 - 30	42	10	5	-	3	15	5	15	5
Rs. 30 - 40	43	9	5	-	3	15	5	15	5
Rs. 40 - 60	41	10	5	1	3	15	5	15	5
Rs. 60 - 80	40	10	5	2	3	15	5	15	5
Rs. 80 - 100	40	10	5	2	3	15	5	15	5
Rs. 100 & above	40	10	5	2	3	15	5	15	5

Community	Percentage of Expenditure on								
	Food	Clothing & Footwear	Housing	Health & Education	Light & Fuel	Ceremonies	Tobacco & Liquor	Agriculture	Others
1. Brahmin	40	10	5	2	3	15	5	15	5
2. Gujar	45	5	5	2	3	15	5	15	5
3. Kumhar	56	-	1	-	3	15	5	15	5
4. Mali	46	5	5	1	3	15	5	15	5
5. Chamar	56	-	1	-	3	15	5	15	5
6. Mahajan	46	5	5	1	3	15	5	15	5
7. Nai	40	10	5	2	3	15	5	15	5
8. Rajput	40	10	5	2	3	15	5	15	5
9. Koli	56	-	1	-	3	15	5	15	5
10. Jain	46	5	5	1	3	15	5	15	5
11. Khati	42	10	5	-	3	15	5	15	5
12. Mina	56	-	1	-	3	15	5	15	5
13. Bhangi	56	-	1	-	3	15	5	15	5

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex distribution

The total number of persons in the village is 1,005 out of which 546 are males and 459 females. The number of persons in the age group 0 - 4, 5-9 10 - 14 and 15-19 covers 50 percent of the population, and in the rest of the age groups, there is a marked decrease in population. The following table shows the number of persons in various age groups sex-wise :

Age group	Males	Females	Persons
0 - 4	85	69	154
5 - 9	69	77	146
10 - 14	68	44	112
15 - 19	41	34	75
20 - 24	32	46	78
25 - 29	47	45	92
30 - 34	50	30	80
35 - 44	58	42	100
45 - 59	62	49	111
60 & over	34	23	57
Total	546	459	1,005

Marital Status

133. No marriage has taken place in the age group 0-9, but inspite of the Child Marriages Restraint Act, 4 males and 6 females have been married in the age group 10-14. Out of 4 males one each is from the Mina and the Mali communities and 2 from the Koli community. Out of 6 females, one is Mina, one Brahmin, two Malis, a Kumhar and a Koli. 16 males and 26 females have been married in the age group 15-19. Widow Remarriage Revalidating Act is there and women are aware of it but still there are 31 widows in the village who are not remarried. Many of them do not wish to marry. The number of widowers is 34 but there are no chances of their marriage as the parents do not like to give daughters in marriage to a widower except under extraordinary circumstances. There is also disparity in the total number of married males and females. The number of females exceeds that of males by one due to the reason that a married daughter of the village was staying with her parents at the time of the survey. She was married at the age of 10 but the *gauna* ceremony was not performed till then. In the age-group 25-29 the number of unmarried males is 6; in 30-34, 5; in 35-39,3; in 40-44,7; in 45-49,4; and in 50-54,1. This shows that the number of unmarried males in the village is high and there is no chance of their marriage. There is no unmarried female in the age-group 20-24 and above. No case of divorce was noticed. The following table shows the position :

Age group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	1,005	546	459	277	192	235	236	34	31
0 - 9	300	154	146	154	146	-	-	-	-
10 - 14	112	68	44	64	38	4	6	-	-
15 - 19	75	41	34	24	8	17	26	-	-
20 - 24	78	32	46	9	-	23	45	-	1
25 - 29	92	47	45	6	-	40	44	1	1
30 - 34	80	50	30	5	-	42	28	3	2
35 - 39	59	31	28	3	-	27	26	1	2
40 - 44	41	27	14	7	-	19	13	1	1
45 - 49	46	28	18	4	-	17	15	7	3
50 - 54	39	22	17	1	-	15	14	6	3
55 - 59	26	12	14	-	-	12	11	-	3
60 - 64	30	21	9	-	-	14	1	7	8
65 - 69	8	5	3	-		2	-	3	3
70 and over	19	8	11	-	-	3	7	5	4
Age not stated	-	-		-			-	-	-

The incidence of birth and death on population could not be assessed as the register of deaths and births is not properly maintained by the Village Panchayat which has made no entries in it. No record is available of diseases as well, but it was found on enquiry that malaria and smallpox are the main diseases from which people generally suffer. People are aware of anti-smallpox measures but there is no arrangement for vaccination. Anti-malaria medicines are not distributed by the Health Department and people make use of local medicines.

Literacy

134. Out of 1,005 persons in the village, the total number of illiterates in 1961 was 929. Sixteen persons were literates, 53 had education upto the Primary standard, 6 had passed High School Examination and one was a University graduate. The first Primary School was established on 2nd October, 1959. Three teachers were provided in this school but only 9 males of the age group 5-9 out of 146 and 7 males of the age group 15-19 out of 75 had received education in this school.

135. In 1962 the total number of students in the school increased to 60 out of which 7 were girls. In 1963 the number on the school register further increased to 92 out of which 18 were girl students. It thus appears that education is making quite a good progress in this village. The following table illustrates the whole position adequately :

Age group	Total			Illiterate		Literate without Edu. standard		Primary or Junior Basic		Matriculation or H. Secondary		Graduate and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All Ages	1,005	546	459	473	456	14	2	52	1	6	–	1	–
0 - 4	154	85	69	85	69	–	–	–	–	–	–	–	–
5 - 9	146	69	77	48	76	12	1	9	–	–	–	–	–
10 - 14	112	68	44	31	42	1	1	36	1	–	–	–	–
15 - 19	75	41	34	29	34	–	–	7	–	5	–	–	–
20 - 24	78	32	46	30	46	–	–	–	–	1	–	1	–
25 - 29	92	47	45	47	45	–	–	–	–	–	–	–	–
30 - 34	80	50	30	49	30	1	–	–	–	–	–	–	–
35 - 44	100	58	42	58	42	–	–	–	–	–	–	–	–
45 - 59	111	62	49	62	49	–	–	–	–	–	–	–	–
60 and over	57	34	23	34	23	–	–	–	–	–	–	–	–

136. The following table shows the number of different types of families in Abhaneri :

Community	Total number of households	Types of families			
		Simple	Intermediate	Joint	Others
1. Brahmin	69	40	24	5	–
2. Gujar	35	10	17	8	–
3. Kumhar	16	6	3	7	–
4. Mali	11	3	4	4	–
5. Chamar	8	–	–	7	1
6. Mahajan	4	1	1	2	–
7. Nai	4	1	–	3	–
8. Rajput	3	–	–	3	–
9. Koli	3	2	1	–	–
10. Jain	2	–	–	2	–
11. Khati	2	2	–	–	–
12. Mina	2	–	–	2	–
13. Bhangi	2	1	–	1	–
Total	161	66	50	44	1

It will be observed from the above table that there are 161 families of which 66 are Simple, 50 Intermediate, 44 Joint and 1 comes under the Others. The family is categorised as 'Simple' if the head of the household lives along with his wife and children; as 'Intermediate' if the parents of the head of the household and unmarried brothers and sisters also live in the family. It is assessed as 'Joint' if the head of the household lives with his son, grand son and married brothers. Under 'Other' families, in which the sons-in-law and other relatives are found living in the family, are included. It can be concluded that the Joint family structure is being gradually reduced. The family is economically Joint, if there is a common business or joint agriculture but in a family having independent occupations separatist tendency is clearly visible. In the case of the households engaged in Village Industries the family is Joint.

Intra family relationship

137. There has been a marked change in the family relationship. The relations between the father and son are cordial. The son pays due respect to the father and obeys his authority. After the marriage of the son, if the father feels that the son's wife is not happy in the family he permits his son to live separately with her. This is the reason why the number of Simple families is the highest. The relations of the father with his daughters are still good. They enjoy mutual affection and regards. Inspite of changes introduced in the laws of inheritance no daughter has claimed any share in the property of her father. The son pays highest respect to his mother. He has naturally more affection for her than for his father. More affection is found between brothers and sisters. The sisters are seen ready to do any thing to safeguard the interest of their brothers. To the husband and his wife Hindu marriage is sacrament and they make all possible adjustments to make it a success. The traditional strained relationship between the mothers-in-law and their daughters-in-law is commonly seen. This is one more reason for the decline of the Joint family structure.

Inheritance of Property

138. The daughters, as has been stated already, are fully aware of the changed laws of inheritance under which they are entitled to equal share with their brothers in their parent's properties. They are fully satisfied with whatever is given to them by their fathers and brothers at the time of their marriage and do not claim anything more. The sisters seem to believe that they will be receiving much more during their lives from their brothers on various ceremonial occasions than any claim to ancestral property would bring to them. There is not a single case in the village in which a daughter has claimed the property of her father along with her brothers.

Leisure and Recreation

139. The youth and children of this village play *gilli danda*, *kabaddi* and the game of hide and seek. No sports and games have been introduced in the village. The people read news and monthly magazines, viz. the Nav Bharat Times, the Weekly Hindustan and the monthly story magazine Manorama. They are also interested in reading religious books like the holy Ramayan and Geeta. They organise singing parties on Tuesdays. They assemble in the evening at the Harshat Mata temple and sing religious songs to the accompaniment of musical instruments, viz., harmonium, *dholak*, *majira*, *khadtal*, *chimta*, *chang*, *tabla* and *nad*. They are fond of singing verses of Bhakta Mira Bai and Sant Surdas. In the above musical programmes Brahmins, Mahajans, Jains, Nais and Rajputs participate. The remaining communities spend their leisure in smoking or gossiping.

Fairs and Festivals

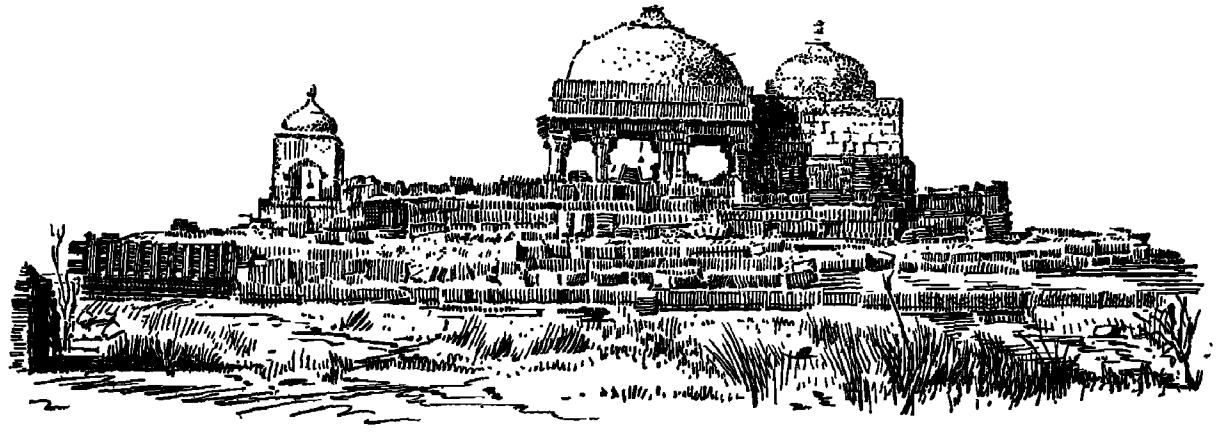
140. The people of Abhaneri celebrate the festivals of Ramnavmi, Vaisakhi Poornima, Jethi Dashera, Guru Poornima, Hariyali Teej, Rakshabandhan, Janamashtami, Deshera, Diwali and Holi every year on days fixed according to the Vikrami Samvat. Kumhars observe the *shradh* ceremony of their deceased ancestors on Diwali. The table on the next page summarises the position.

Name of the festival	Name and day of the month in which falls	Remarks
1. Ram-Navmi	9th day of the bright half of the month of Chaitra.	Birthday of Lord Ram.
2. Vaisakhi Poornima	Full moon day of the month of Vaisakh.	Connected with certain classical stories about Lord Krishna
3. Ganga Dashera	On the 10th day of the dark half of the month of Jyestha.	Connected with the sacred bath in the Ganges.
4. Guru Poornima	Full moon day of Asadh.	For the worship of Guru.
5. Teej	On the 3rd day of the bright half of Shravan.	To welcome the advent of the rainy season.
6. Rakshabandhan	Full moon day of Shravan.	Sacred love tie between sister and brother.
7. Janmashtami	8th day of the dark half of Bhadon.	Birthday of Lord Krishna.
8. Vijayadashmi	On the 10th day of bright half of Asvin.	To commemorate the victory of Ram over Rawan.
9. Diwali	On the Amavasya of Kartik month.	To celebrate the eventof Lord Ram's return from the exile.
10. Holi	Full moon day of Phalgun.	To celebrate escape of Prahlad from the clutches of his demon father Hiranyakashyap.

141. A fair is held in the village on Chaitra Sudi Ashtami known as *Harshat Mata ka mela*. The congregation is about 4,000 persons. The fair continues for three days. Numerous shopkeepers come from Bandikui to sell miscellaneous articles. Janamashtami, the birth day of Lord Krishna, is also celebrated with great pomp and show in the temple of Gopalji. People observe fast during the day and keep awake till midnight. They read religious texts and sing songs.

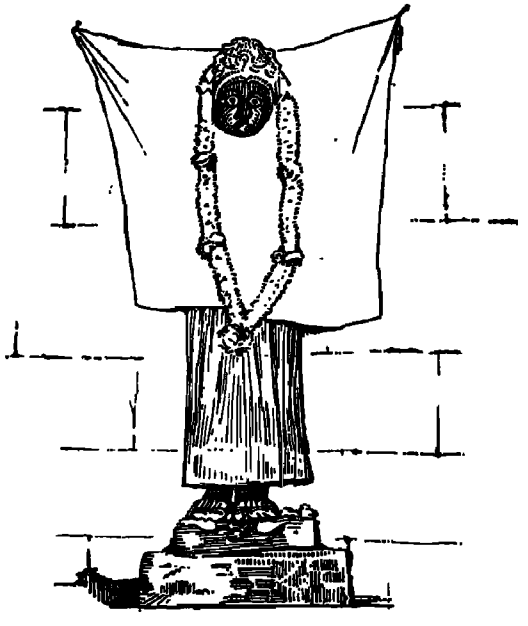
Religion

142. There are two Jain households in the village. The rest profess Hinduism. Hindus offer worship to Harshat Mata, Hanuman, Narsingh, Ganesh, Bhairon, Sita Ram and Shitla Mata. They adore Motishanka, the god who cures typhoid. They have complete faith in these gods and goddesses. Except the temple of Harshat Mata, which is said to have been constructed during the



post-Gupta period i.e. between 9th and 10th century A. D., the temples of other gods and goddesses are simple structures. The architecture of the temple is in no way inferior to the well-known

temples of Osian (Marwar), Ramgarh (Kota) and Kiradu (Marwar). The Harshat Mata temple is an



archaeological monument and is under the management and supervision of the Department of Archaeology of the Government of India. An attendant has been deputed by the department to safeguard the monument. Funds are also sanctioned by the Government of India every year to effect some repairs of the temple. A Brahmin priest offers daily worship to Harshat Mata. He was granted land in Muafi for his service. It has now been resumed by the State Government against cash compensation. The priest still continues to look after the goddess as his office is hereditary. The offerings at the temple go to the priest. All the communities, excepting Scheduled caste, often go to the temple to have *darshan* of the goddess. In Navratra special arrangement is made by the priest as devotees from all over the State gather at Abhaneri during the period to offer worship. The Village Panchayat holds a fair at that time for which it does not collect any taxes.

143. The sculptured pieces lying about the temple show a high degree of the stone-worker's art. Though no figure is intact, enough remains to give the onlooker an idea of the high degree of efficiency attained by them. A few drawings of pieces selected at random will convince the reader of the truth of the statements made above.

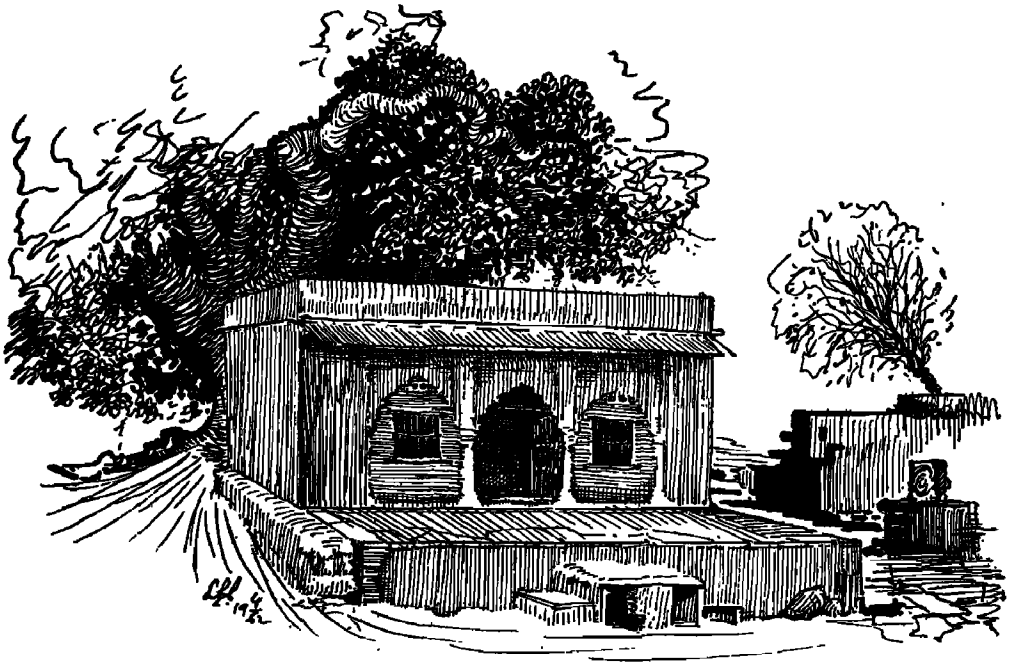






144. Besides the famous temple of Harshat Mata the other shrines in the village are dealt herewith.

145. An idol of the monkey god Hanuman, is seen placed in a small cell-like shelter on the west of the Harshat Mata temple. The villagers



observe a fast on Tuesdays and also offer *chola*, a coating of sindoor-oil mixture to it. On Tuesday and Saturday nights this deity is supposed to forewarn the devotees against possible misfortunes and accidents befalling them. This it does by appearing in their dreams.

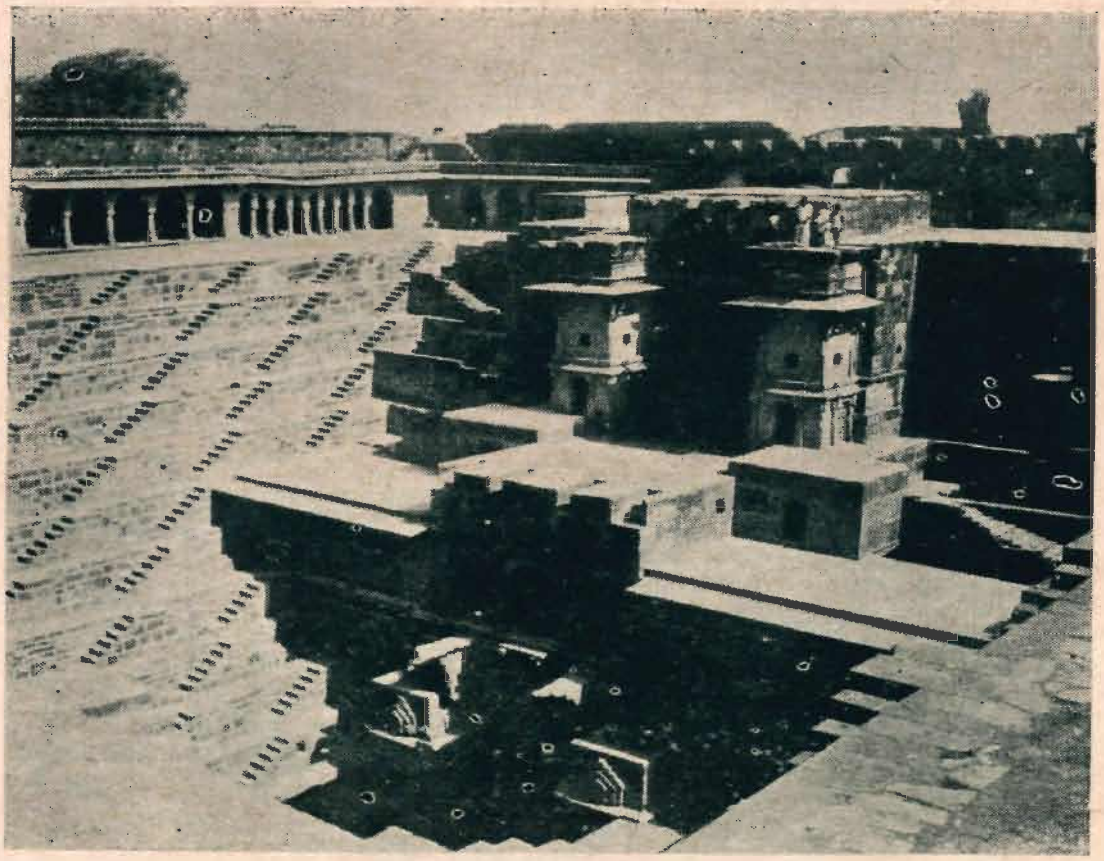
146. The images of Narsingh, Ganesh and Bhaironji are to be seen placed near the gate of Chand Baori. They are coated with the sindur paste. These are worshipped on Wednesday.

147. The likenesses of Gopalji and Radhika are seen installed in a temple wherein Janmashtami is celebrated. Similarly the idols of Shri Ram Chandra and Sitaji are seen in another temple not far off. People arrange *kirtans* in it on the God's birthday i.e. the Ramnavmi.

148. The Sheetla Mata temple is situated to the south of the village. As is well known she is a goddess of smallpox and she is worshipped on Sheetla Ashtami named after her. She is a very popular goddess being worshipped by all communities including Bhangis and the Chamars.

149. In the same way Moti Shanka is a god who takes care of typhoid cases in Abhaneri. The persons affected observe a day's fast and present the god with coconuts and sweets. In many cases the cure is surprising, rapid and complete.

150. Generally speaking it can be stated that the members of the Mina, the Chamar, the Koli and the Bhangi communities worship Sheetla Mata, Moti Shanka and Bhaironji and those belonging to the Brahmin, the Rajput, the Mahajan, the Jain, the Nai, the Mali, the Gujar, the Khati and the Kumhar communities offer prayers to Harshat Mata, Hanumanji, Narsinghji, Ganeshji, Gopalji and Sita Ramji.



The Chand Baori-Another view



A love scene in one of the sculptures from Harshatmata temple



A carved pillar of the temple

Village Organisation

151. Though the village, Abhaneri, is apparently divided into the main residential area and the detached *dhanis* or hamlets, the whole village is an integrated unit and has to be considered as such. It has been stated before that Brahmins, Kolis, Malis, Chamars and Gujars live in hamlets, and they are in minority as compared to the other communities occupying the central and main portion of the village. The hamlets, it must be noted, were established with an eye on convenience only. All the needs of the hamlet inhabitants are met with by the residents in the central part of the Village. It should be noted that whether a person lives in a hamlet or in the main village is immaterial.

152. In social behaviour the Brahmins, the Mahajans, the Gujars, the Jains and the Rajputs regard themselves as men of about equal status and behave accordingly. The Nais and the Kumhars look upon them as their patrons and pay them due respect. The Bhangis, the Chamars, the Kolis and the Minas have to consider themselves as of inferior stuff; and they dare not take seats in the presence of the members of the 'higher' castes. Inspite of the Act forbidding the observation of untouchability, the Bhangis and the Chamars cannot think of attempting entry in the local temples or of trying to draw water from a well meant for any other caste or community. It must be said, however, that the relation between different communities is formally cordial, respectful and peaceful. The forbearance of the lower castes and their ability to suffer in silence the absurd iniquities accumulated through ages are mainly responsible for the peaceful relations existing.

153. There is only one Caste Panchayat in the village. It is of the Gujars. Representatives of 13 villages, one from each, form the Panchayat which meets in the village in which the complainant resides. The meeting chooses its president. The dispute is heard. The decision is based on a simple majority vote and the order is implemented immediately after. Generally matters pertaining to elopments, adultery etc., come before it; and it punishes these crimes with fines. In rare cases whipping is also administered. If a party to the dispute disobeys the order, it is ex-communicated, the latter being considered the most severe punishment. (In 1958 the Caste Panchayat awarded 'whipping' to an offender in an elopment case. The order was carried out). Inspite of the establishment of Statutory Panchayat the hold of the Caste Panchayat continues.

Village Panchayat

154. With the introduction of the scheme of democratic decentralisation in Rajasthan in 1959 every village in the State has been covered by a Gram Panchayat. Due to very small number of residents in certain villages of Rajasthan, several villages have been put together to form a Panchayat. The Village Panchayat at Abhaneri is comprised of five villages namely (1) Abhaneri, (2) Jasapada (8) Shekhpura (4) Haripura and (5) Toorwara. The total number of Panchas is 10 including 2 co-opted lady members, one of whom is from the Scheduled Caste. The Village Panchayat came into being in 1961 in which three Panchas from the Brahmin community, 2 from the Gujar, 1 from the Mahajan, 1 woman from the Chamar and another from the Brahmin communities were elected unanimously as members to it. The Sarpanch was elected by the members of the Village Panchayat. He belongs to the Brahmin community. He is also the member of the Panchayat Samiti. The Sarpanch is assisted by a Secretary, who gets a monthly allowance for doing writing work. The meeting of the Panchayat is held twice a month and its function is to examine the needs of the people, prepare village plans, and submit them to the Panchayat Samiti for being included in the tehsil plans. The plans are sanctioned by the Government according to priorities and availability of funds. The village development plans are executed through the Village Panchayat, which is fully responsible for the execution of programme. It is the duty of the Village Panchayat to raise funds by voluntary contribution from local people for community works. The Village Panchayat is further authorised to levy cess. The Sarpanch of the Panchayat actively participates in the meetings of the

Panchayat Samiti and secures funds for development works. It is responsible for the maintenance of accounts too. The Village Panchayat of Abhaneri is still in infancy and it hesitates to impose any taxes on the residents for fear of losing its popularity. That the Village Panchayat has not secured any amount beyond Rs 5,000 as grant-in-aid for the building of the local Primary School during the last four years, is sufficient to prove how inefficiently it has worked so far.

155. The Village Panchayat meetings are held at the house of the Sarpanch, there being no separate Panchayat Ghar up-till now. There is neither a club nor a library in the village. The villagers have not yet felt their necessity.

Family Planning

156. There is no family planning centre at Abhaneri or Bandikui. People have, of course, heard of the scheme introduced by the Government. They have an inborn dislike for family planning and do not seem to favour use of any contraceptives. They regard it as a sin to use methods of family planning.

Removal of Untouchability

157. People are well aware of the legislation prohibiting untouchability but still there is no change in the behaviour of the high castes. The Harijans cannot draw water from common well. The people of higher castes draw it for them and then pour in their earthen pots. The Harijans spend, in consequence, hours at the well. They cannot enter into a Hindu temple. The only change that has come is that the untouchables do not now move away from the common way in the bazar if a member of an higher caste meets him there. The member moves away from the latter to save himself. No particular reforms have been undertaken by any organisation, public or private, in the village.

Other Aspects of Social and Cultural Life

158. There are peculiar beliefs and superstitions which play important part in the social and cultural life of the villagers. If there is no rainfall a *mela* at Hanuman's temple is held at which the entire population of the village collects, offers worship and conducts *hawan* and *yagna*. If rain-fall is excessive, the bells of Gopalji's temple are tolled. During illness, instead of medicines, villagers use *bhaboot* i.e. sacred ash. People also believe in omens. There is a saying in this connection :

कूम कलश धी कोचरी मल्लाडी, और हिरणी ।
इनको लीजे दांयां, बांयां सींण घणा ।।

"If a person setting out on business saw a married woman with a pitcher full of water, Kochari, Malladi or a female deer on his left, it was a bad omen, but if met on the right, good omen".

159. Among the trees Pipal, Bad and Neem are considered auspicious. Gular, Babool and Imli trees are not considered so. Among animals, cows are auspicious, while buffaloes are not. Owls and squirrels are inauspicious. Among days Mondays, Tuesdays, Wednesdays and Saturdays are considered auspicious. Thursday is very inauspicious. The villagers believe in witchcraft. During the period of survey an earthen lamp was reported to have been seen flying in the air. The same night it fell on a Papaya tree near the house of a Nai and destroyed it. In the morning, the Nai showed it to the Investigator. The Nai said, in his view some one desired to kill him, but that by God's grace the lamp fell on the Papaya tree, and his life was saved. He was sure it was the work of one of his enemies who had sought the help of a local witch.

CHAPTER V

CONCLUSION

So, this is how Abhaneri ekes out its commonplace existence. It is proud of the debris of its glorious artistic past.

161. The village being very near the railway junction of Bandikui, it is but natural it should be influenced by new ideas currently so popular in the land. The life of the thirteen communities of the village has been changing, albeit slowly, due to various legislative and administrative measures introduced by the State Government. Their influence is at times too slow to be marked easily; but it is there. The evil effects of stagnation of centuries, the dead weight of past ages was never expected to be removed in, say, one or two decades.

162. The villagers have realized, barring a few exceptions, that illiteracy and ignorance are the root cause of their misery; but they are not in a position to break away from the past. Social compulsions, norm of conduct set and rigidly enforced by the elders of the communities, the total dependence of one community on all others, leave no room for a villager even if he were endowed with a pioneer's zeal, to break new ground.

163. Take the case of caste barriers. The rules regarding marriage, death feasts, and intercommunal behaviour need changing quickly if progress in any department of life is to be really achieved. A few intelligent and sensible residents have realized the disadvantages and seen the ill effects of child marriages, high dowries, costly death feasts, etc. When, however, the State Government, finding that no community leaders dared go against the age-old traditions, enacted laws restraining people in their practice of extravagance, etc., the communities modified their behaviour to a limited extent only. As a result the position today is that inspite of the laws, child marriages are still performed and the legal minimum of ages prescribed for the bride and the bridegroom is not adhered to. That the strong arm of the law does not reach the remote villagers or, at least, this aspect of their life, is, though unfortunate, true. The fear of law has not deterred the parents from demanding high dowries : it has made them settle and accept the high amounts secretly. The same fear has failed to effectively stop costly death feasts which now are given under the name of *Gangoj*, a feeding of the community after a dip in the holy Ganges. The slow process of public education by which democratic transformation of the erstwhile feudal society is sought to be achieved in this part of our great Republic is not going to materialize if the State did not use its punitive powers more liberally.

164. It is futile, moreover, to expect the village folk to come forward and improve their condition. The villagers are in a way, a contented lot. Their life is peaceful. There is no rivalry among their thirteen communities and, further, there is now recognised leadership also. During the last Statutory Panchayat elections the villagers gave unanimous verdict. The fields are ploughed, sown and cut at appropriate times as probably they used to be in the days of their mythical king, Raja Chand, and private and public agents collect their dues without any trouble. These things, we may be sure, will continue for ever if they are permitted to have their way.

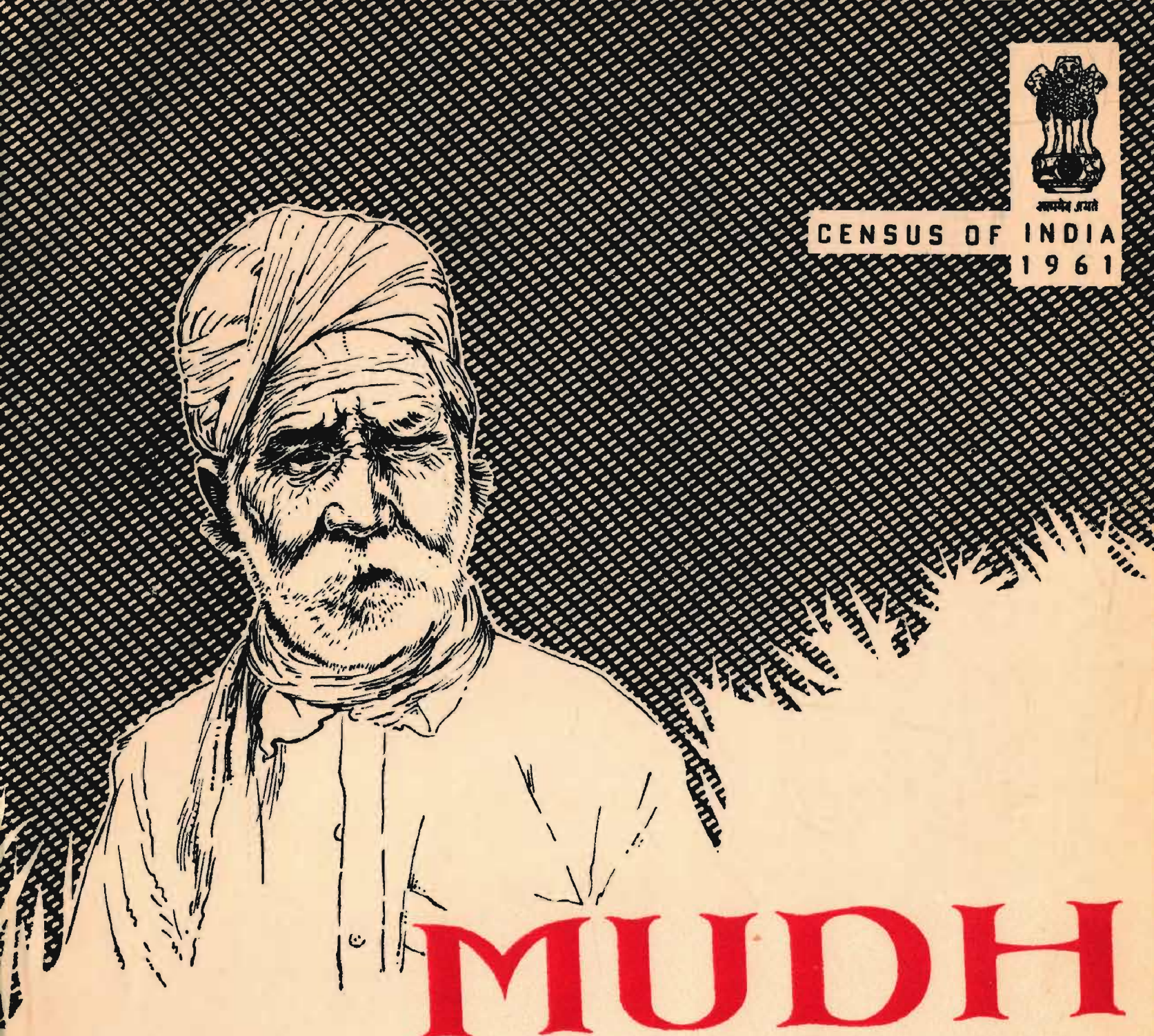
165. But is not this contentment, this acceptance of static primitive values, this apparent acquiescence of mean social status, backward economy, blinding ignorance and grinding poverty, itself the root cause of all the evils from which they suffer ? Will not some dissatisfaction with their present wretched material condition move them to action, which, later, might better their prospects ? Shall not some healthy discontent and reformative unrest, some sort of an agitation engineered in the calm minds of the villagers do them some real lasting good ?

166. The best means, so far known, of generating this type of creative disturbance is the establishment of schools and spread of education. It is dissemination of knowledge that, in course of time, frees society from its superstitious beliefs, illiteracy, orthodoxies and such other traditional fetters; protects it from being exploited by selfish busybodies and anti-social elements; strengthens it to fight its enemies within and without the national boundaries; and enables it generally to live higher and better life.

167. This is not to suggest that the work presently being done by numerous other agencies is, in any way, unimportant or less important. The Panchayats and such other institutions wherever found are a familiar and effective means of mobilizing villagers, it is admitted. Their word is law even where they do not wield any statutory powers. They form an integral part of the mental make-up of the rural mind. The Panchayat at Abhaneri, for instance, can play an important part by undertaking the work of construction of the much-needed Dharmashala near the Harshatmata temple and also of the all-weather pukka road connecting it to Bandikui. As it is, even well-to-do art lovers find it difficult if not impossible to pay a visit to the famous tenth century monument and admire the immense wealth of its sculpture.

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CENSUS OF INDIA
1961

MUDH

A VILLAGE SURVEY

RAJASTHAN

PRG. 171 B 3 (N)
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VOLUME XIV

RAJASTHAN

PART VI-B

VILLAGE SURVEY MONOGRAPHS

3. MUDH

Field Investigation and First Draft by
R. C. BHARGAVA

Supervision and Final Draft by
G. R. GUPTA

Editor
C. S. GUPTA
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

1965

PREFACE

Once inhabited by wealthy Paliwal Brahmins, village Mudh has now nothing more to show than just one lone household to represent this community and the ruins of their houses. The various communities whom these original settlers brought to serve them, however, continue to prosper in this village.

In its earlier stages, this study was made jointly by Sarvashri R. C. Bhargava, M. Com., and B. L. Sharma, M. A., from the 26th February 1961 to 9th March 1961, but later it was taken up by Shri Bhargava alone who visited the village again in March 1962 for this purpose. The work was supervised by Shri G. R. Gupta, M. A., LL. B. Shri L. R. Pendharker has drawn the sketches and Shri M. L. Kumawat has prepared the map for this report. Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in editing, while Shri S. R. Luhadia, Tabulation Officer, has seen it through the Press.

I extend my gratitude to Shri Asok Mitra, Registrar General, India, and Dr. Roy Burman, Officer on Special Duty for their guidance in this work. I also thank Shrimati Shanta Vyas, Shri R. S. Rajoria, Block Development Officers and Shri P. C. Bhargava, Tehsildar Kolayat and Sarvashri Ramchandra Paliwal and Rooparam Meghwal of the village under survey.

Rambagh Palace Annexe,
Jaipur.
2nd October, 1965.

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

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for

Rajasthan State

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

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Part II-B (ii)	...	Economic Tables (B Series, Tables V-IX).
Part II-C (i)	...	Cultural Tables (C Series).
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Part VII-A	...	Survey of Selected Crafts.
Part VII-B	...	Notes on Selected Fairs & Festivals.
Part VIII-A	...	*Census Administration Report (Enumeration).
Part VIII-B	...	*Census Administration Report (Tabulation).
Part IX-A & B	...	Census Atlas.

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

*Not for sale.

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Ramchandra Paliwal with his collegues	,,

VILLAGE MUDH

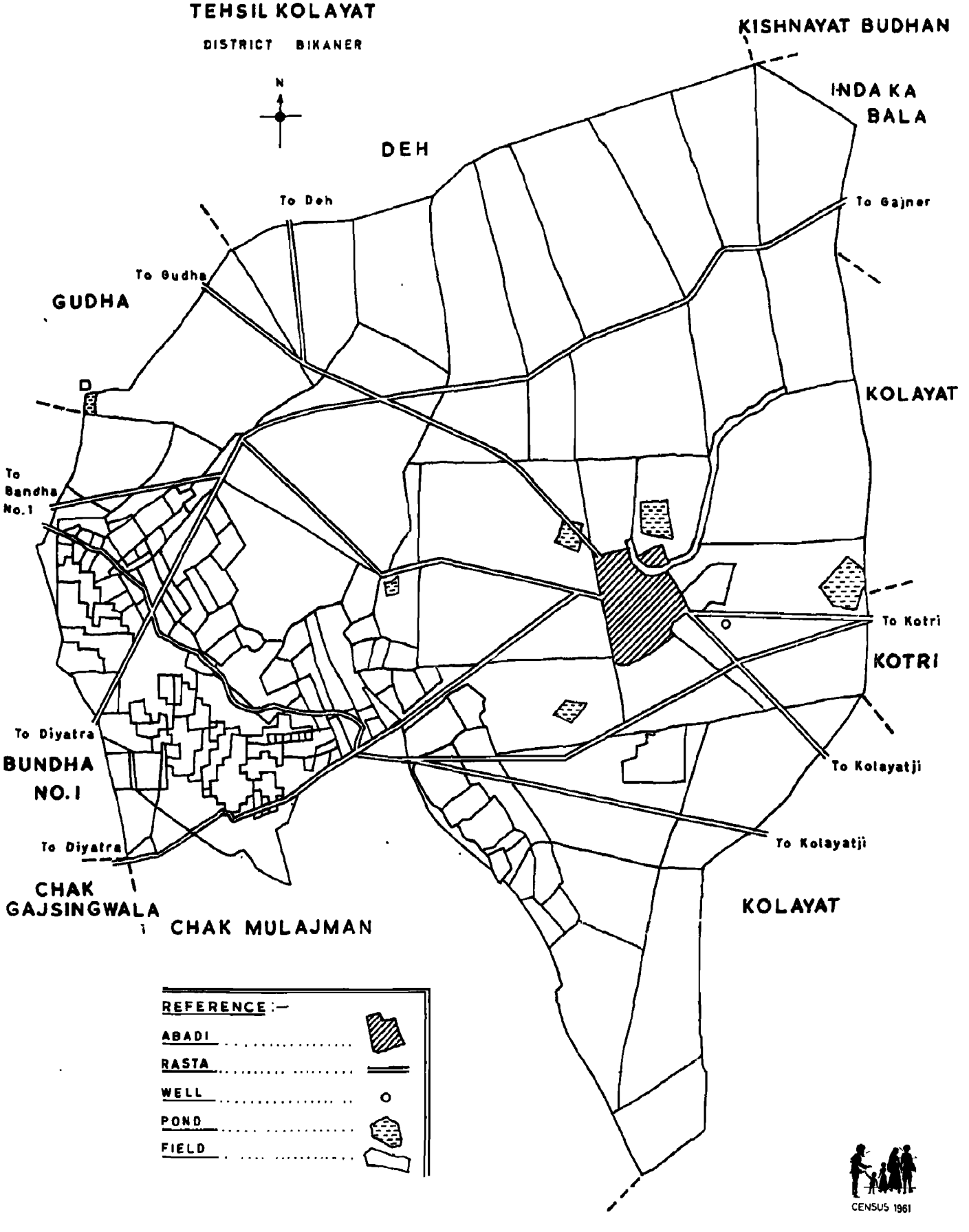
TEHSIL KOLAYAT

DISTRICT BIKANER

VILLAGE MUDH

TEHSIL KOLAYAT

DISTRICT BIKANER



CENSUS 1961



The village lasses and young women–Fetching water from a distance gives them a welcome opportunity for gossiping

CHAPTER I

THE VILLAGE

MUDH is located on a *magra* which, in local dialect, means hard and rocky plateau. It may be noted that about three-fourths of Bikaner district is a vast plain, blanketed with sand, a part of the great Indian Thar Desert. It is only in the south-western portion of this district that rocks are found in their natural exposured state and the sections of the earth revealed in shafts of the wells. From Kolayat to Mudh there is a gradual rise in the height of the rocky area. Kolayat tehsil, which is otherwise called Magra tehsil, has various types of sand stones, clays and lime stones. For about 32 km around Mudh can be seen horizontal beds of various rocks lying one over the other in a distinct manner. These rocks are believed to be of Eocene Age and belong to the Nummulitic limestone series. The geologists are of the view that this area was once a land surface of Vindhyan series. It was then encroached upon by sea in the Eocene Age and was subjected to sedimentation of sand stones for a long time. From the evidence of occurrence of sedimentary rocks of the same age in the Punjab it is believed that they were deposited by the same sea as extended over Kolayat tehsil. It is possible the whole area was covered by a gulf which gradually receded towards the south and the south-west.

2. It was perhaps due to the importance of Mudh, derived from the minerals found in the area, that the headquarters of the Naib-Tehsildar were shifted from Kolayat to Mudh in the year 1901. It is not recorded when it was re-transferred to Kolayat.

3. Mudh is bounded on the north by villages Kishnayat, Budhan and Deh, on the north-east by village Inda-ka-Bala, on the south-east by Kolayat, on the south by Chak Mulajman and on the west by Chak Bandha No. 1.

4 The headquarters of the Panchayat Samiti, in whose jurisdiction the village lies, are at Kolayat. Rails were laid from Bikaner to Kolayat in 1921 when an announcement was made that on the next Kartik Poornima arrangements would be made by the State for the pilgrims to attend the fair by rail. Since then Kolayat is open to traffic by rail. It is a terminus. Apart from this, regular buses ply between Bikaner and Bap (56 km from Kolayat) and Bikaner and Kolayat. The bus-stop for village Mudh is situated at a distance of about half a kilometre from the village. The road from Kolayat to Mudh is a metalled one which, though in a deteriorated condition, is open to traffic throughout the year. A short cut by a kutcha feeder road, extending over three km also connects Mudh with Kolayat. It is motorable in dry weather and is generally negotiated by bullock-carts, cycles or on foot. During the rainy season, however, it is unusable as it becomes slushy and at various places is under knee-deep water.

Physical features

5. As has already been mentioned, the area surrounding the village habitation is *magra*. The ground of this area is level, firm and somewhat stony though productive. It is rich in minerals. Fuller's earth, white clay, bauxite, red oxide and lime stone are all to be found here in different deposits. The Fuller's earth and the white clay are exploited on an economic basis.

6. There are no hills in this area nor are there any rivers passing through it. There are, however, some nullahs through which the rain water finds its way to the bunds which have been erected for storing water for irrigation and drinking purposes. The following are the important lakes and tanks worth the name. They all are situated within a radius of 5 km from the village:

(i) Kolayat Lake : It is an important lake at the headquarters of the Kolayat tehsil. It is

formed by a long depression and its water-edge measures about three and a half km in length. When the lake is full, the water is 6 m deep and it has a capacity of about 3 million cu m. The catchment area extends over 194 sq km. The rain water of the streams in this area finds its way to this tank. Its water is sweet, fresh and healthy and is used for bathing and drinking purposes and is also brought by rail to Bikaner for use in the Electric Power House there as the well-water of Bikaner, being a little brackish, is not considered quite suitable for the steam boilers. In the year 1939 there was an unprecedented flood on account of which water in the Kolayat lake rose more than 5 m above the *ghats* around it and spread over an area covering several kilometres - right upto Gajner. This caused a great havoc resulting in a loss of several hundred human lives and tens of thousands of animals. A large number of houses were washed away. No trace remained of the well-built Rest House of the Maharaja of Bikaner which stood on the northern bank of the lake.

(ii) Gang Sarovar : About 2 km to the east of Mudh is a kutcha dam by which an artificial lake, known as Gang Sarovar, was created during the reign of His late Highness Maharaja Ganga Singh. It is 1887 m long. The dam-wall is 9 m high. Its water holding capacity is about 2.7 million cu m. It has a catchment area of 79.5 sq km. A small Rest House and a Palace of the Maharaja of Bikaner stand on its bank. The tank irrigates about 500 acres of land. When it is full 444 acres of land is sub-merged.

(iii) Mudh Bund : This is another kutcha tank which was constructed for irrigational purposes. It has been lying breached for a number of years and there does not appear to be any intention for its restoration as its bed is sponge-like i. e. it absorbs all water in a very short time. The villagers objected to the construction of the dam as about 100 acres of cultivated land got sub-merged. Public opinion was against the construction of the dam and the villagers breached it; whereupon the entire village was fined. Ultimately, however, the Maharaja saw the reasonableness of the view held by the village people and the fines imposed by him were remitted to a great extent.

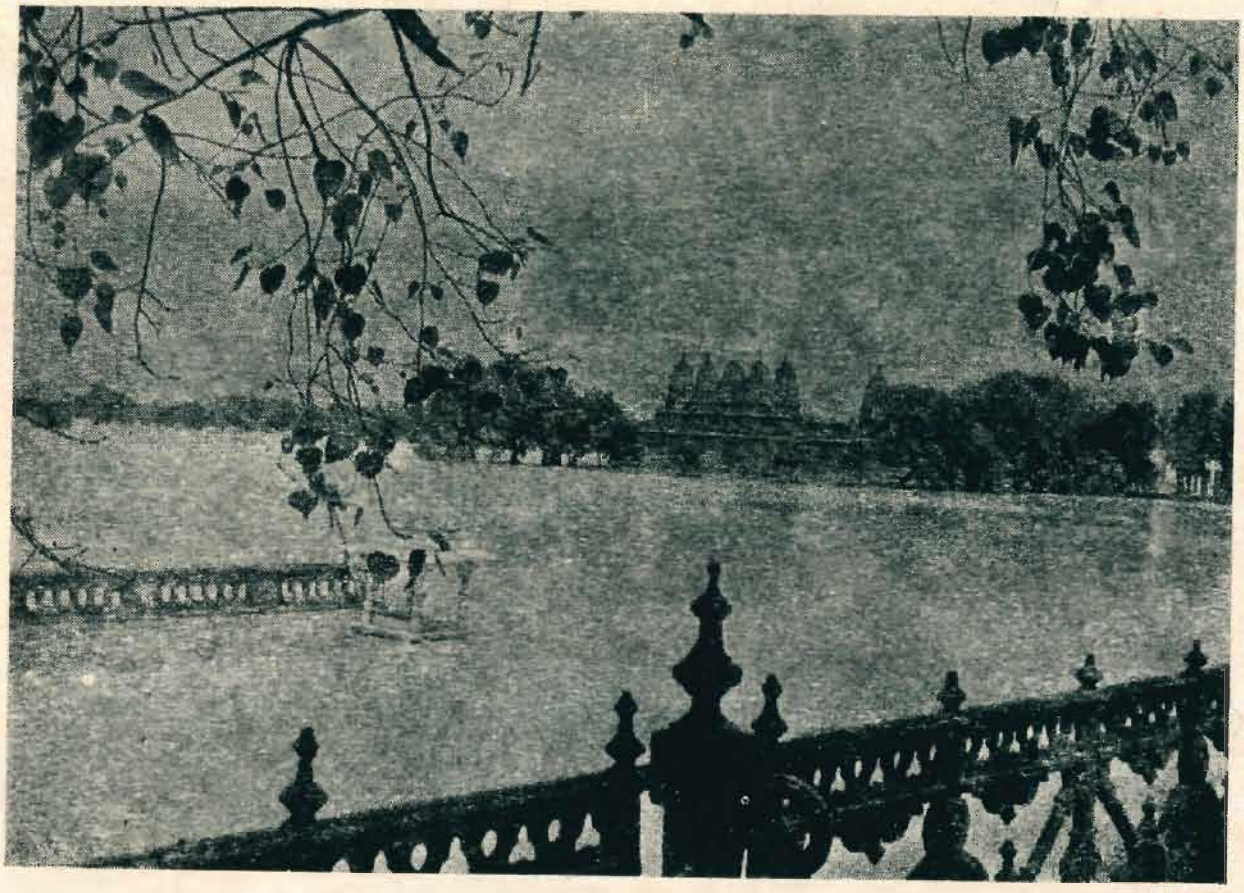
Climate

7. The climate of the village is dry and healthy and is characterised by extremes of temperature. During summer heat is intense and scorching. On the other hand, the winter is quite cold and the temperature some times falls below the freezing point and frost occurs and the trees and vegetation are often injured. Owing to the dryness of the atmosphere; the nature of the soil and lack of vegetation the changes of temperature from day to night are sudden, very large and trying. The period from December to February constitutes the cold season, January being the coldest month of the year. In this month the maximum temperature is about 29.0°C while the minimum varies from 0° to 1°C. During these days cold waves are very frequent. Temperature starts rising by the middle of March and the hot season prevails during the period from April to June or mid-July. May is generally the hottest time of the year, though very high temperature prevails in June also. On account of the dryness of the atmosphere and the sandy nature of the soil there is a rapid radiation of heat soon after sunset and the heat of the day rapidly dies down with the result that even when the maximum temperature during the day is very high, the minimum at the night is considerably low.

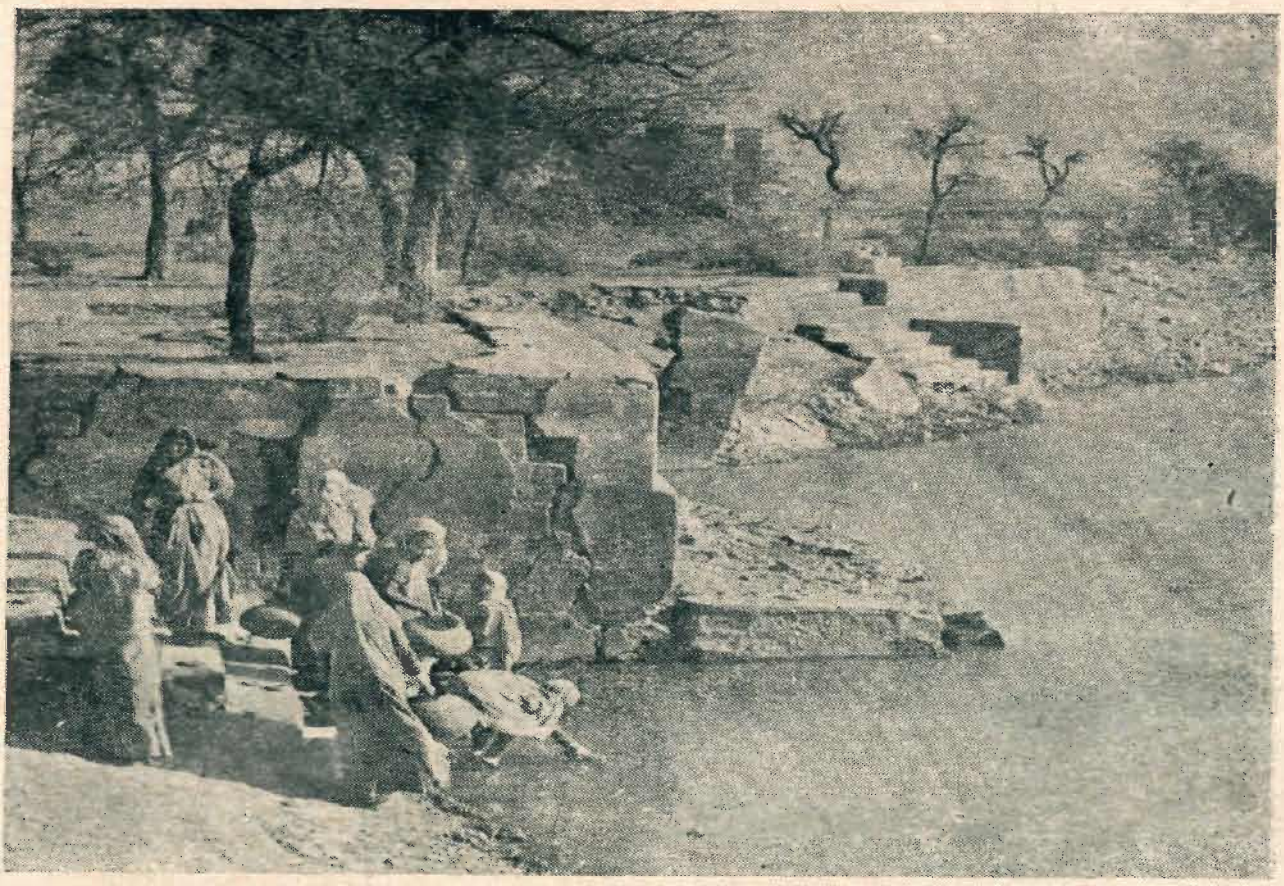
8. During summer, hot winds blow with great velocity. Heavy sand storms are of frequent occurrence. These are so severe that they cause breaches in railway tracks and trains are delayed for hours together. At such times a party of labourers travels with each train to remove sand which envelopes the railway line. With the incursion of the monsoon air in July there is a fall in temperature. The monsoon season starts from July and lasts till mid-September.

9. The only meteorological observatory in the district is at Bikaner. The data of this station, which is centrally situated, can be taken to be representative of the condition prevailing in the district. The temperature recorded at this observatory is as follows :*

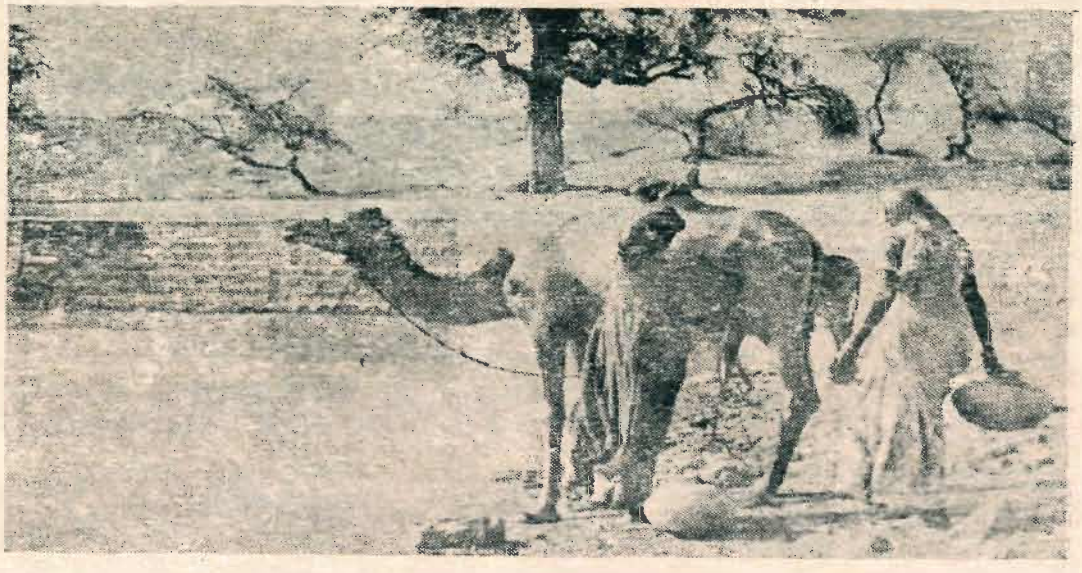
* Statistical Abstract, Rajasthan-1962-p. 44



The Kolayat Lake–The famous temples are
to be seen on the other side of the lake



The ruined walls and steps of the Bidolai Tank



The Dimbolai Tank–another important source of water for the village

Year	Mean Maximum Temperature (C)	Mean Minimum Temperature (C)
1956	47.8	- 0.5
1957	48.0	1.0
1958	47.0	3.0
1959	48.0	1.0
1960	45.0	0.0
1961	45.0	1.0

10. The rainfall in this region is fitful and erratic. Nearly 90% of the annual rainfall occurs during the period July to September. The figures of rainfall for the period 1956 to 1961 are given below :

Year	*Rainfall in cms*
1956	24.16
1957	19.31
1958	7.15
1959	53.06
1960	16.05
1961	33.40

Flora

11. The most common trees found in the vicinity of the village are as under:

(i) Khejra *(Procopis spicigera)*: This is the most important tree of the desert area and plays an important role in the scheme of afforestation. Even in years of acute water scarcity, it is able to withstand the strong wind. The Khejra has various uses. It provides a long pod called *sangri* which is very valuable when dry. It serves as a delicious vegetable prepared by boiling the pods and treated with condiments. Leaves and the barkof the Khejra are eaten by the poor in times of famine and serve as fodder for camels, cattle and goats. The Khejra wood is of a very inferior quality. It is attacked by insects almost immediately after it is cut and its planks and boards become half-dust within a few months. It is, however, said that if it is buried in cow-dung or dipped in salt-water the wood becomes fairly durable. As Khejra is the only tree available in this area, it is specially dear to the inhabitants of the region. It is worshipped at the Dashera festival. When felled, the wood is used as fuel and for making roofs.

(ii) Rohira *(Tecoma undulata)* : This is the most important timber tree. It is, however, very scarce. Its wood is used for making doors, windows, carts and agricultural implements. The tree has handsome odourless lily-like flowers which no doubt comfort the weary eyes of a traveller in these sandy tracts.

(iii) Kair *(Capparis aphylla)* : This is a thorny shrub which some times grows to the size of a small tree. It has no leaves; the twigs serving the purpose of leaves as they remain green throughout the year. The Kair flowers twice a year and the tiny red flowers and raw fruit are used as vegetables. The twigs serve as fodder for camels and goats.

(iv) Ber *(Zizyphus jujuba)* : This is plentiful and produces a handsome amount of fruit. Its leaves called *Pala (Zizyphus rotundiabia)* serve as fodder for camels, goats and sheep.

(v) Ak or Akra *(Calotropis procera)* : This is the main flowering shrub of the desert. It is in bloom for many months of the year. Its wood is used for making roofs or as fuel and the juice of its green shoots as a medicine.

(vi) Phog *(Calligonum polygonoides)* : Phog bush too is very common and of great utility. Its twigs and roots give support to the sides of wells where water is a few feet below the ground. They are also used in building huts. Green Phog is eaten by camels and its buds called *lasson* are consumed with butter-milk and condiments by the poor in the months of February and March. An anecdote which is common knowledge in Bikaner is associated with this shrub. During the reign of a Mughal emperor, a Bikaner noble was exiled to Kabul. One day he discovered a lonely plant of the Phog bush growing near the place of his confinement. He embraced the plant and exclaimed thus:

"तू संदेसी रूखड़ा, हम परदेसी लोग
म्हाने बादशाह लाया, थन कुण लाया फोग"

(O dearest plant of my native land, both of us are strangers here. I have been brought here by the king, but who brought you here.)

12. The Sajji *(Salsola)* from which soda is produced is another important plant. It grows on the hard low ground where water gets collected. The Karil, a jungle caper also grows

here and is useful as food. Water melons too are grown in abundance. The seeds of melons are collected and pounded into flour. The stems of Khimp (*Crotolaria*) are also eaten. The Bankri *(Caltrops)*, and the Kachri berry also serve for food. Tumba *(Citrullus colocynthis)* is also found all over the district after rains. It grows in very large numbers. It is very bitter but is, it seems, very much relished by goats and sheep. When dried it is used as a medicine.

Grasses

13. Bharut (*Cenchrus catharticus*) is the commonest grass. Its seed is eaten by the poor and it serves as an excellent fodder for cattle. Its prickly husks are 'torment of travellers'. A story told in Blochmann's translation of Ain-a-Akbari that once upon a time *Ahadis* (King's messengers), who were hated as most unwelcome guests, happened to visit Bikaner. There they obtained nothing but brackish water to drink and found their tents incessantly full of Bharut. When they begged the prince that better arrangements for their comfort might be made, they were met with the reply "such is Bikaner, and such are the hardships, those who live in it must endure." The *Ahadis* took care that their residence in Bikaner was no longer than they could help. The grains of other grasses viz. Dhaman, Makra, Ganthil and Phuler are used as human food in times of scarcity. Ganthil is a low fine grass which is supposed to increase yield of wool if given to sheep. Sewan grass is tall and fine and is very good for sheep. Dhaman is believed to promote cattle breeding.

Fauna

14. Deer are common enough in the neighbourhood of Mudh. Wild pigs are also there and do great damage to crops. Wolves and foxes are common and snakes numerous. There are various kinds of snakes some of which are reported to be Bandi, Painda or Pivna, Sankhchur, Teliasarp, Padamsarp, Khuravasarp, Chitalsarp and Sarprotiasarp.

15. Partridges of the brown variety, the large bustard (Guran), grouse (Batbat), and tilor (Florican) are the common birds. In cold weather wild ducks are abundant in the Kolayat tank.

16. An outstanding characteristic of birds of this zone is that they are paler in colour than their brethren in the eastern districts of the State. Ducks are not allowed to be shot in the Kolayat tank. Another bird which visits the area in winter is the Rosy Poster (Pastor reseus) which is of special interest to the villagers as it destroys the locusts. These birds go in large number wherever the locusts go and feed exclusively on them.

Size and number of households

17. Mudh is a small village with an area of 6,415 acres. It has 77 households comprising of 419 persons of whom 31% are Meghwals, and the remainder consists of persons belonging to about a dozen communities as given below:

Communities	Households	Persons	Males	Females	Percentage to total population
Meghwal	21	130	66	64	31.0
Darzi	15	74	37	37	17.7
Kumhar	11	68	37	31	16.5
Nayak	10	54	27	27	12.9
Sadh	6	31	15	16	7.4
Nai	2	25	12	13	5.9
Lohar	4	18	8	10	4.2
Dholi	1	6	4	2	1.4
Khati	2	4	2	2	0.9
Muslim	1	3	2	1	0.7
Paliwal	1	2	1	1	0.5
Sunar	1	2	1	1	0.5
Rajput	1	1	-	1	0.2
Pushkarna Brahmin	1	1	1	-	0.2
Total	77	419	213	206	100.0

Residential pattern

18. The *abadi* of the village is concentrated at one place. There are no well-defined lanes and by-lanes. The households form a shapeless cluster. The visitor entering the village, at the outset, faces the old dilapidated houses of Paliwals who no longer live there. The abandoned houses, now in ruins, seem quite spacious and speak of the once flourishing condition of the Paliwals who inhabited them. Those houses were made of stone and lime. Some of these old houses have been occupied by the villagers who have repaired them and made them habitable. The debris of the rest are gradually being utilised by the villagers for the construction of their new houses.



19. The village is divisible into two parts. In the centre of the village is the School building and the place for holding meetings of the Panchayat known as Panchayat *bada*. At the back of the school are the households of the Sadhs, the Khatis, the Paliwal, the Sunar and the Darzis, who consider themselves to be of a higher status than that of the Lohars and the Kumhars in caste hierarchy and far above the Nayaks and the Meghwals, the untouchables. On the other side of the school there is a large open space and further the households of the Nayaks, the Meghwals, the Lohars and the Kumhars. The Nayaks and the Meghwals occupy a separate and somewhat secluded part of the village. The Lohars and the Kumhars made their houses nearer to those of Meghwals and Nayaks for they depended more on these two communities for their professional work than on others. Moreover in social standing they come to a lower level than the rest of the communities mentioned above. They, therefore, did not have any great scruple in residing in closer vicinity of the Meghwals and the Nayaks. At the extremity of the village there is a well and a pond both of which are utilised for obtaining water. Near the well there is a temple of Shri Ram Chandra which is generally known by the name of 'Thakurji-ka-Mandir'. In front of the open space referred to above there is an old temple of goddess Hingulaj Mata. The houses belonging to the Paliwal, the Sunar and the Darzi are pucca and are called *havelis* .The rest of the villagers reside in kutcha houses which are of two types viz rectangular and circular. The rectangular ones are called *asra* and the circular *jhopda*.

Sources of water

20. Drinking water is scarce throughout the district. The sources of supply are wells and *talais* (ponds). There are 3 wells and 7 *talais* in the village . The *talais* are named after the persons who constructed them as follows:

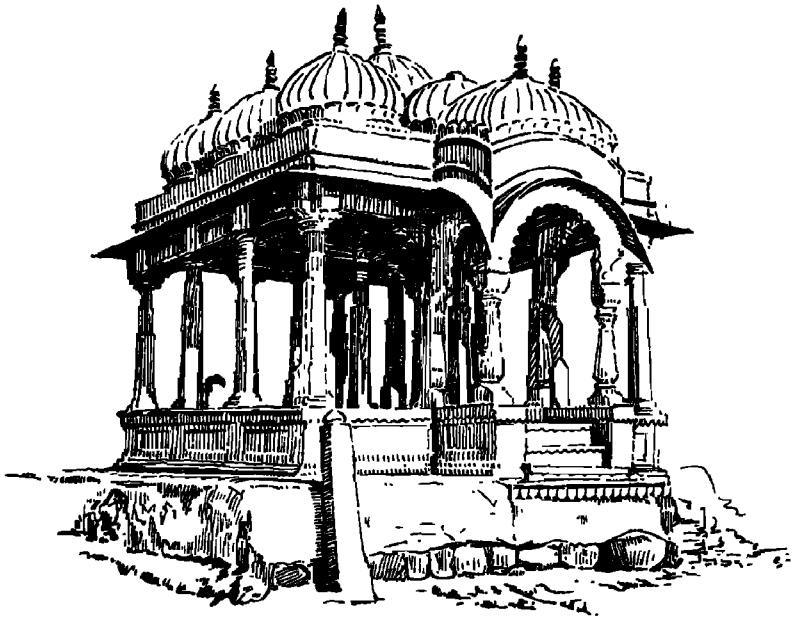
1.	Bidolai	after	Bidaji Paliwal
2.	Narmi	after	Narainji Paliwal
3.	Dimbolai	after	Dinyaji Paliwal
4.	Jagari	after	Jagiraji Paliwal
5.	Sumeri	after	Sumerji Paliwal
6.	Kanolai	after	Kanoji Paliwal
7.	Palari	after	Paliwals in general.

They are all very old and were constructed by the Paliwals when they resided in the village. The water in these ponds and wells is good and sufficient in quantity for drinking and washing purposes. It is not used for irrigation. If due to continuous failure of rains water dried up in

these ponds the villagers take recourse to the Kolayat tank and fetch water by *pakhals* i.e. leather bags on camels.

Monuments

21. There are no monuments in the village except the old *chhatris*. They are all situated at one place and are attributed to the Paliwals. They constructed them, it is reported, in commemoration of a *yagna* the exact date of which cannot be ascertained. There is no myth or legend connected with the *yagna* which is, however, said to have been performed in the ordinary course to sanctify the site which the Paliwals occupied in the village after their arrival from Pali. It is usual to perform such rites when new dwellings are built.



Cremation and burial ground

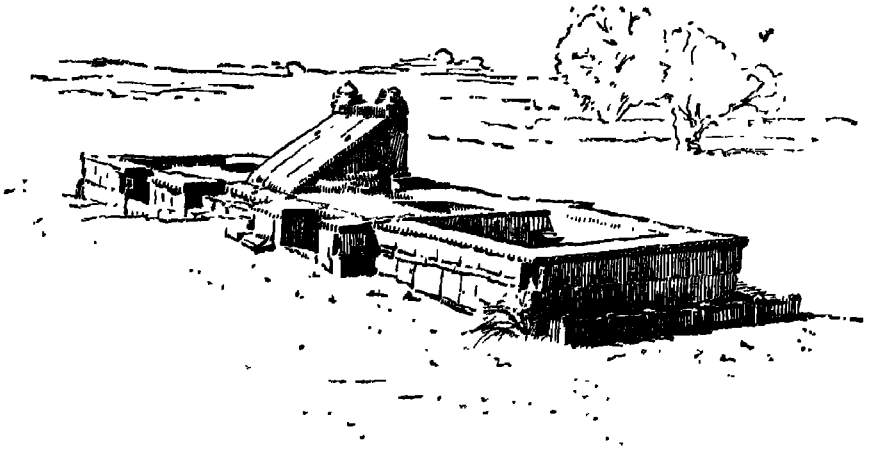
22. The cremation ground is situated at a distance of about a km from the *abadi*, i.e. near the pond, which is known as 'Talai Dibolai'. The burial ground is, however, at the western extremity of the village, near the mines of the Fuller's earth.

Welfare and administrative institutions

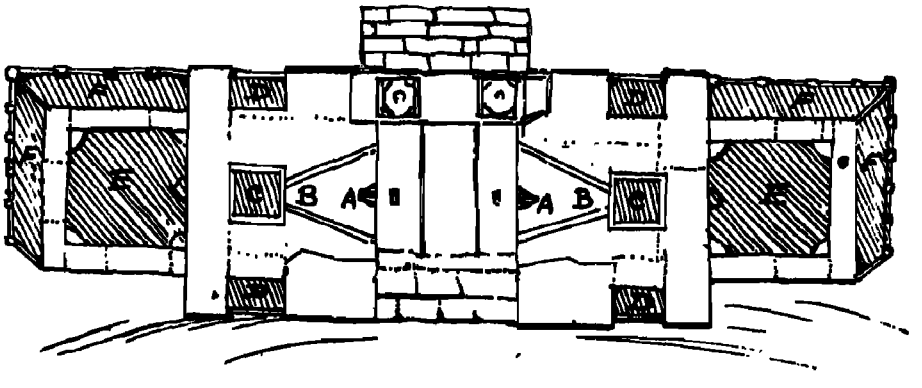
23. Apart from the Primary School, there is no welfare or administrative institution in the village. The headquarters of the Block Development Officer and the village Panchayat, in whose jurisdiction the village lies, are located at Kolayat. There are no marketing facilities at Mudh nor is there any Post Office, dispensary or a Patwar House. They too are situated at Kolayat. Apart from the temples of Hingulaj Mata and Thakurji, a reference to which has already been made, there is no public place worth the name.

History of the village

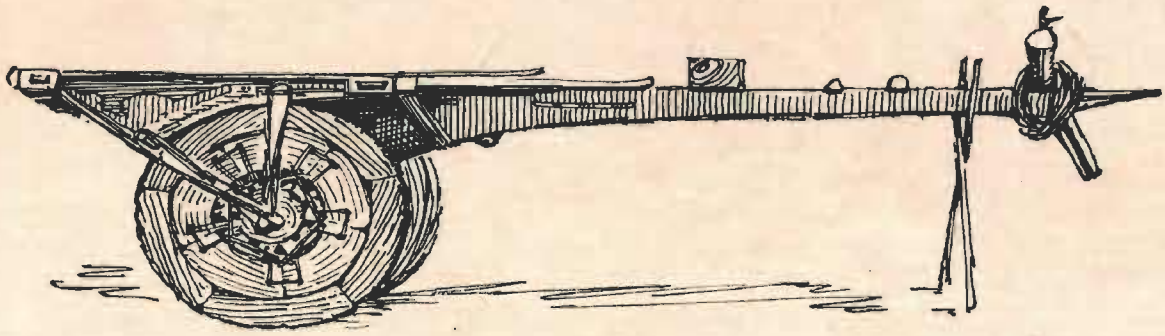
24. It is not known when exactly the village was founded. In the temple of Hingulaj Mata there is an inscription which is dated Samvat 1648 (1591 A.D.). This temple was constructed by the Paliwals after they came to the village. It can, therefore, be stated with certainty that the village is no less than 372 years old. The temple is locally called *math*, which, in course of time, came to be spoken as *mudh* and it is from this word that the village derives its name. The Paliwals who originally inhabited Pali, a flourishing



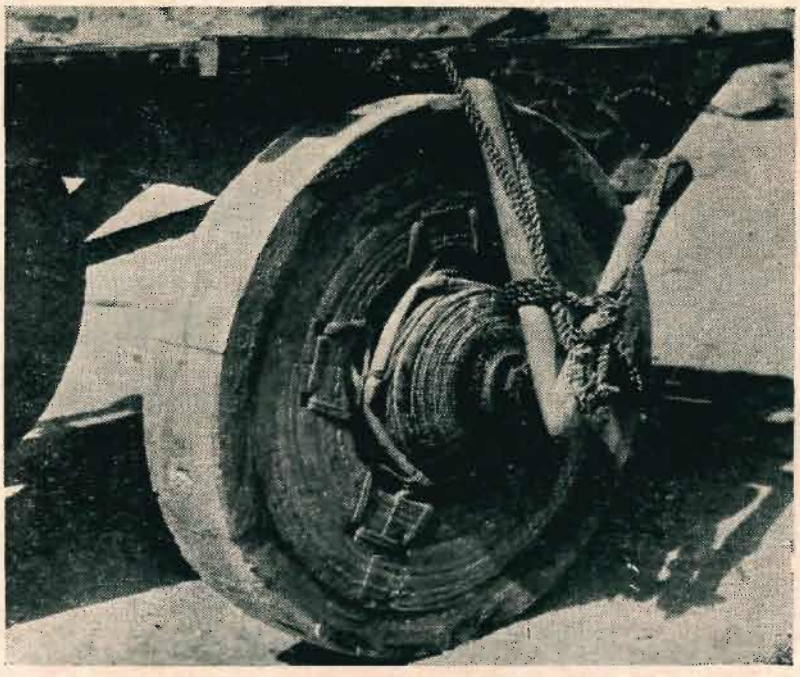
The well which was once in use. Separate arrangements existed for different communities. The sketch below shows these details



A – Gomukh (water spout)
B – Water trough for use by Paliwals, Pushkarnas and Sadhs
C – For the use of Darzis, Kumhars, Rajputs, Nais, Lohars and Khatis
D – For the use of Meghwals and Nayaks
E & F–For the use of cattle



The Bullock-cart



The details of a cart-wheel. Note the broad, un-ironed rim dictated probably by the stony hard soil and sandy tracks

town in Marwar, were its first settlers. Writing of them Col. Tod writes*:

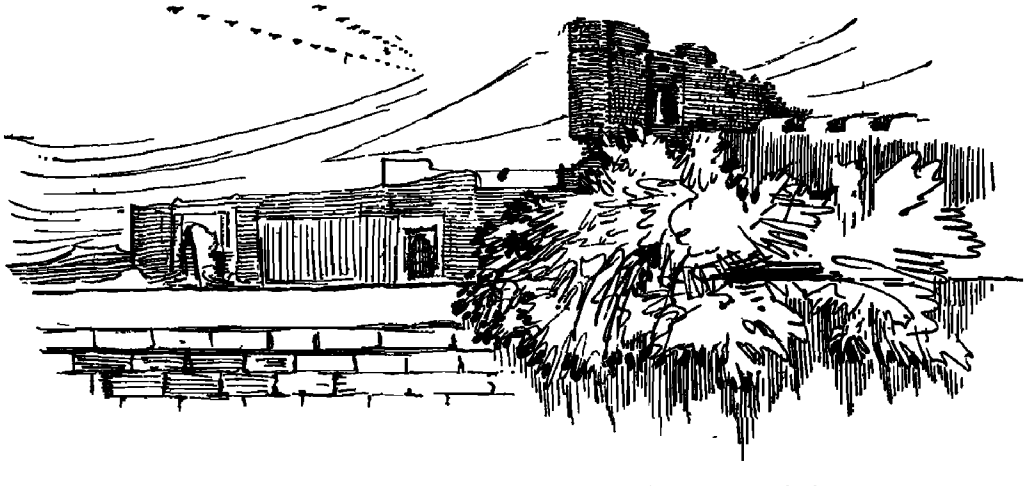
> "Next to the lordly Rajpoots, equalling them in numbers and far surpassing them in wealth, are the Palliwals. They are Brahmins and denominated Palliwal from having been temporal proprietors of Palli, and all its lands, long before the Rahtores colonised Marwar. Tradition is silent as to the manner in which they became possessed of this domain; but it is connected with the history of the Palli, or pastoral tribes who from the town of Pali to Palithana, in Saurashtra, have left traces of their existence.....
>
> "Those Brahmins, the Palliwals, as appears by the Annals of Marwar, held the domain of Palli when Seoji, at the end of the twelfth century invaded that land from Canouj, and by an act of treachery first established his power. It is evident, however, that he did not extirpate them, for the cause of their migration to the desert of Jessulmer is attributed to a period of a Mohomedan invasion of Marwar, when a general war contribution being imposed on the inhabitants, the Palliwals pleaded caste, and refused. This exasperated the Raja; for as their habits were almost exclusively mercantile, their stake was greater than that of the rest of the community, and he threw their principal men into prison. In order to avenge this they had recourse to a grand chandi or 'act of suicide'; but instead of gaining their object, he issued a manifesto of punishment to every Palliwal in his dominions. The greater part took refuge in Jessulmer, though many settled in Bikaner, Dhat and the valley of Sinde. At one time their number in Jessulmer was calculated to equal that of the Rajpoots. Almost all the internal trade of the country passes through their hands, and it is chiefly with their capital that its merchants trade in foreign parts. They are the Metayers of the desert, advancing money to the cultivators, taking the security of the crop: and they buy up all the wool and ghee (clarified butter), which they transport to foreign parts. They also rear and keep flocks. The minister, Salim Singh, has contrived to diminish their wealth, and consequently to lose the main support of the country's prosperity. They are also subject to the visits of the Maldotes, Tejmalotes and other plunderers; but they find it difficult to leave the country owing to the restrictive cordon of the Mehta. The Palliwals never marry out of their own tribe; and directly contrary to the laws of Menu, the bridegroom gives a sum of money to the father of the bride. It will be deemed a curious incident in the history of superstition, that a tribe, Brahmin by name, at least, should worship the bridle of a horse. When to this is added the fact that the most ancient coins discovered in these regions bear the Palli character and the effigies of the horse, it aids to prove the Scythic character of the early colonists of these regions who, although nomadic (Palli), were equestrian. There is little doubt that the Palliwal Brahmins are the remains of the priests of the Palli race, who, in their pastoral and commercial pursuits, have lost their spiritual power."

25. It was thus due to the aforesaid atrocities committed by the then ruler of Marwar that Paliwals were compelled to leave the place of their forefathers. They went from Pali to Jaisalmer and then in course of time some of them appear to have come to Mudh in Bikaner and settled there, on account of its nearness to Kolayat which has ever been held sacred and a place of pilgrimage. It is also said that a former ruler of Bikaner who was married to a princess of Jaisalmer, desired that the prosperous community of Paliwals make Bikaner State as their abode, and he had to bring pressure on them through his wife to make them accede to his request. The Paliwals occupied not only Mudh but numerous other villages in the area. Here they flourished very well, but it is said

* Vol II (1957 Ed.) Page 229—30 of Annals and Antiquities of Rajasthan.

that a later ruler of Bikaner got enamoured of some Paliwal women who were reputed for their beauty and he wanted to carry them to his palace. The Paliwals, thereupon, became most indignant and furious. They hid the women under big iron pans, summoned a council of all the elder Paliwals of the nearby villages and as a result of the decision taken by that body they left the entire area 'en masse' and went away to Uttar Pradesh. The exact date of this episode could not be ascertained but it must have happened more than a century and a half ago. The result is that at the time of the survey there was only one household of Paliwal in village Mudh and 4 households in Jechu, 3 in Mokhu, 2 in Chani, 2 in Chundasa and one household in Hadla villages. All the Paliwals of villages Deha, Gudha, Deottra, Bhaina, Kothri and Mojusar left for good.

26. Meghwals are said to have been brought to Mudh by the Paliwals as a serving class sometime after they settled in the village and so was the case with the households of tha Nai, the Kumhar, the Darzi, the Khati and the Nath communities. The last named is said to have left the village some ten years ago. The Sadh came to Mudh from Kolayat in the year 1873 and the Sunar some 20 years ago from Dasodi, (72 kilometres from Mudh). It is not known when the Rajput household got established in the village. There is now only a widow in this household and she is not in a position to tell the story of the establishment of her ancestors in the village. The Pushkarna Brahmin came to the village as a supervisor of mines very recently i.e. some 6 or 7 years ago.



This dilapidated building was tehsil office in 1901 A. D.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

The population of the village, according to Census figures, has recorded considerable change during the last two decades as would be seen from the following table :-

Year	Number of households	Persons	Males	Females	Percentage variation
1941	44	195	98	97	-
1951	50	313	148	165	60.5
1961	77	435	212	223	39.0

28. In the year 1941 there were only 44 households containing 98 males and 97 females. In 1951 the population recorded a phenomenal increase. Although the number of households increased only by 6, the population increased from 195 to 313. This increase of more than 60% in the population in one decade, when the number of households increased by only 13%, is rather unusual. It appears that previously due to dearth of local employment, males and females from a number of families used to go out in search of work and they returned to the village in the forties as they could secure employment in their very village due to the growth of mining industry. Hence the number of families did not record any appreciable increase but the population increased abnormally. During the Census of 1961, there was an increase of 39% over the population of 1951. The reason for this increase also appears to have been the exploitation of the mines of white clay and Fuller's earth which started during the forties and continued to develop during the last decade. This is evident from the fact that in the Census reports prior to 1941 there is only a mention of the minerals found in Mudh area but none of working of the mines and quarries on an economic basis. It was for the first time during the forties that excavation work was started and since then it is being developed on sound lines. During the time of Survey there were 77 households with 419 persons residing therein. This shows a decrease of 3.7% during the period between the Census and the Survey enumerations. This decrease is due to the temporary emigration of the villagers specially of the ladies who were married in this village but have not yet come back after marriage, for their *gauna* ceremony has not yet been performed.

The Meghwal

29. The Meghwals form the largest proportion in the village. They were brought to Mudh by the Paliwals from Bap to render them professional service as Charmkars or Chamars i. e. the skinners of dead animals and manufacturers of crude articles of leather. For the last more than 40 years, however, there has been a gradual relinquishment of this profession by Meghwals so much so that now there is no one in the village doing the work of skinning and tanning. All the Meghwals have taken to agriculture and the community Panchayat of Meghwals has ordained that no Meghwal shall in future drag or skin dead animals. Only two years ago one Udaram Meghwal was fined by the caste Panchayat for disregarding the aforesaid decision and fined Rs. 11 which was utilised in feeding jowar to the pigeons. Udaram was further ordered to go to have a purificatory dip in the Ganges. Dead animals are now removed from the village by Bhangis or Sansis of the nearby village. Prior to the refusal of the Meghwals to remove the dead animals, Bhangis and Sansis had no share in it. It was after their decision not to have any thing to do with the removal of the carcasses that the Bhangis and

Sansis came on the scene and took up the work. The skins are tanned by Raigers and Khatiks. This work they used to do even before the Meghwals gave up the work of dragging and skinning dead animals. The Meghwals, of course, prepare shoes and other leather articles from them.

30. The Meghwals trace their descent from a legendry Brahmin saint Megh, and claim that they originally followed the profession of Brahmins. The story goes that there were four brothers



in a Brahmin household. It so happened that one day a cow died in their yard and its dead body lay therein until evening. No one could be found to remove the carcass. After due deliberation it was agreed that the youngest brother should remove the dead body. Accordingly he dragged the carcass away to the jungle but when he returned after his bath, he was astonished to find that his brothers refused to receive him and forced him to remain away from them. All his pleadings were of no avail and he was forced to work as a Chamar. There is another legend according to which a Raja had two daughters-Chamu and Bhamu-each of whom had a son. One day an elephant died in the courtyard of the palace. The Raja did not wish to cut the body to pieces for removal. Chamu's son, who was of Herculean strength, carried away the carcass and buried it. Bhamu's son thereupon declared him as an outcaste and Chamu's son took to the profession of a Chamar. These legends, however, fail to explain the origin of the Chamar caste. All that they show is that some persons of higher castes were degraded into groups that worked as skinners of dead animals. The community itself appears to have its origin as an occupational class to which additions continued to be made as a result of marital relations by persons belonging to higher communities with Chamar women.

31. The Meghwals are divided into a number of exogamous *gotras* such as : Jatra, Chandar, Bora, Sullaria, Movanpuria, Singaria, Kansotia, Damaria, Goyal, Pamar, Khatania, Gander, Balaicha, Lotna, Bhati, Jalan, Tadia, Kanteria, Barupal, Chamaria and a number of others totalling more than a hundred. The Meghwals of Mudh are of the following *gotras* :

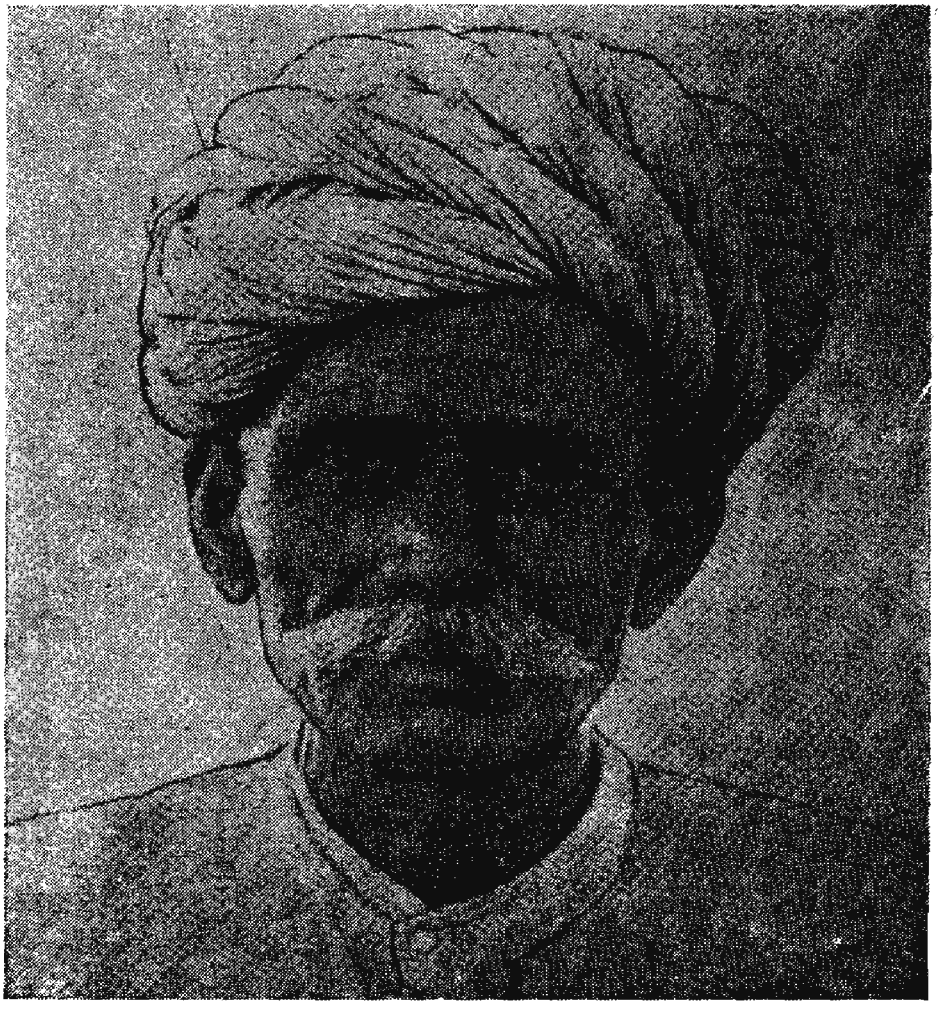
1. Pamar	8 households
2. Khedla	3 -do-
3. Parihar	5 -do-
4. Jaipal	2 -do-
5. Barkash	1 household
6. Lilar	1 -do-
7. Goyal	1 -do-

The Meghwals in Mudh have marriage ties with the following *gotras* :

1. Kataria	2. Gandera
3. Balaicha	4. Lolria
5. Bhati	6. Jalan
7. Tardia	8. Kantliya
9. Barupal	10. Chamaria

The Nayak

32. The next community in the village which is a scheduled caste is of the Nayaks of which there are 10 households in Mudh. Men and women of this caste are well balanced. The



An old Nayak belonging to the poorest untouchable community of the village



A Sadh girl



A young man of the Sadh community made up for the marriage rituals

Nayaks are also known by the more common name of Thoris.

33. The word *nayak* has its origin in Sanskrit where it means a commander. How this word came to be associated with the Thori community of Rajasthan in not quite certain. The Nayaks claim descent from the historic Suryavanshi Rajputs and specifically from king Ajayapal. This claim of the Nayaks has been acceded to by some scholars such as the late Pt. Jwala Prasad Mishra and Pt. Chotelal Sharma who believe that during the medieaval times the ancestors of the present Nayaks occupied posts of some responsibility in the services of the Rajput princes of Rajputana but due to frequent outrages of Muslim invaders many of them were greatly disheartened and to save themselves from slaughter took shelter in the remote places where they got mixed up with primitive communities, acquired their habits and customs and became their leaders or Nayaks. No historical verification of the above facts is, however, available.

34. The word *thori* which is another name for the Nayaks, is used in a derogatory sense amounting almost to abuse by the people of the higher caste. Thoris are untouchables and are not allowed to build their huts adjacent to the households of the high caste people. Their habitations are, therefore, located usually at an appreciable distance from the main *abadi*. They are not allowed to draw water from the common village wells, and have to depend on the mercy of the higher castes or to satisfy their needs from the dirty ponds from which cattle are served. During living memory the Nayak's profession has been that of a syce or a groom who attends on a horseman or of a person who carries messages or dak from one place to another. The Nayak women serve as midwives. This work considered to be of the lowest type and no high caste woman is ordinarily prepared to undertake it for communities other than her own.

35. Nayaks are divided into 84 *gotras* enumerated below :

1. Daglo	2. Karba
3. Suriya	4. Hobana
5. Gudi	6. Liriyo
7. Sunar	8. Byocho
9. Boyat	10. Dhadhwal
11. Kaliyano	12. Jakhtiyo
13. Bogyo	14. Charan
15. Chawriya	16. Lohara
17. Barar	18. Tak
19. Gangandiya	20. Jajotra
21. Ghoghlya	22. Ghoran
23. Jas	24. Jaser
25. Ruburyo	26. Bhand
27. Mar	28. Dabla
29. Ghas	30. Tudlai
31. Godalo	32. Kagro
33. Barsan	34. Looto
35. Loth	36. Khardu
37. Makwana	38. Athwal
39. Khangarkwal	40. Durambal
41. Mena	42. Bogya
43. Sarwan	44. Lawa
45. Bagri	46. Lugariya
47. Sarch	48. Sonwal
49. Choor	50. Nimbal
51. Mal	52. Umarwal
53. Sageliya	54. Chaperwal
55. Gigana	56. Chidaliya
57. Malkhat	58. Ros
59. Parad	60. Potano
61. Cheergo	62. Bharootiun
63. Poombo	64. Beelo
65. Adiyo	66. Ghoyar
67. Sarsar	68. Dupgo
69. Ghawari	70. Alsika
71. Gathara	72. Asayat
73. Bokra	74. Barabasa
75. Baberwal	76. Gulgach
77. Godyala	78. Patoono
79. Guwardan	80. Bedwal
81. Gangeloya	82. Chedbal
83. Jediya	84. Sangeloya

36. The Nayaks in Mudh belong to the Malkhat and Tak *gotras* of which there are 7 and 4 households respectively. They have marriage relations with those belonging to Loth and Adiyo *gotras*.

The Kumhar

37. It comes from the Sanskrit word *kumbhkar*. *Kumbh* means an earthen water pot.

Kumhars are also known as Prajapati which appears to be a figurative term meaning those who, like the god Brahma, gave rise to creation. The Kumhars claim their descent from Jullender Nath who, they believe, was the grandson of the creator of the world, god Brahma. There are 7 big endogamous divisions of Kumhars :

1. Khater	2. Banda
3. Maru	4. Jatia
5. Purbia	6. Mewara
7. Molia	

Each of these groups is sub-divided into a number of exogamous sub-divisions some of which are as follows :

1. Detwal	2. Mandia
3. Khator	4. Godela
5. Jodhpura	6. Tanwar
7. Jarwal	8. Dhundara
9. Chohan	10. Lodwal
11. Baretia	12. Gola
13. Kalwar	14. Nirwan
15. Tak	16. Panwar

Kumhars of Mudh are divisible into three *gotras*:

1. Tanwar	8 households
2. Nirwan	2 -do-
3. Chohan	1 household

The Darzi

38. Darzis are tailors. They are generally divided into two sections, Peepavanshi and Namdeovanshi. Peepavanshi Darzis are the followers of a Khichi Rajput, Peepaji, who flourished in the 15th century. He abandoned the secular life nearabout 1478 A.D. and advised his Rajput admirers to adopt the profession of tailoring. Peepavanshi Darzis are also called Maru Darzis from the fact that most of them reside in Marwar. They are divided into a number of exogamous sub-divisions the more important of which are the following :

1. Parihar	2. Panwar
3. Chohan	4. Solanki
5. Tanwar	6. Sisodia
7. Dagi	8. Bhati
9. Mahecha	10. Tak
11. Daiya	12. Sikhlecha
13. Makdao	14. Kachwaha
15. Kahlot	16. Goyal
17. Badgujar	18. Naicha

The Darzis residing in Mudh are all Peepavanshis and they belong to the following *gotras:*

1. Badgujar	8 households
2. Goyal	4 -do-
3. Chohan	3 -do-

The Peepavanshi Darzis do not inter-marry with Namdeovanshis who are the followers of Namdeo, a Rajput saint of the Tak clan.

The Sadh

39. The word Sadh comes from the Sanskrit word *sadhu* which is a synonym for *sanyasi* or a person who has renounced the world. Any person belonging to any of the four *varnas* viz. Brahmin, Khsatriya, Vaish and Shudra could become a *sanyasi*. During the medieaval times there was great laxity in the rules relating to the *varnashram*. In the absence of a settled mode of earning their livelihood many persons put on the garb of a *sadhu* and began begging from door to door. Due to ignorance and lack of education they could not follow the strict rules of conduct prescribed by scriptures for the *sanyasis*, with the result that they became morally deprave and few could follow the path of celibacy and abstinence. *Sadhus* began to co-habit with women of low castes. Such persons began to be called Sadhs. They continued to beg and perform *puja* in the temples wherever that was possible, and when both these sources proved insufficient for their maintenance, they also had recourse to agriculture.

40. There are 6 households of Sadhs in Mudh. They profess the cult of the renowned Vaishnava teacher Swami Ramanand who flourished in the 16th century.

The Nai

41. The Nais trace their origin from the Rajputs. Though professionally they are barbers,

they perform various other errands. They arrange marriages among certain low caste people. They go from house to house conveying message and marriage invitations. When the people are assembled they serve them with water, tobacco, etc. and during summer fan them also. When the feasts are over the remnants of food are removed by them and given over to the sweeper. At funerals they shave the heads of near relations of the deceased and accompany the party to the cremation ground.

42. The Nais are divided into several *gotras* some of which are as follows :

1. Ameria	2. Bharwal
3. Bhatti	4. Chohan
5. Chandela	6. Jailwar
7. Punwar	8. Rathore
9. Solanki	10. Parihar

Both the households of the Nais in the village belong to Punwar *gotra* and they have marriage relations with those of the Parihar and the Solanki *gotras.*

The Lohar

43. The word *lohar* has its origin in the Sanskrit term *lohkar* (Loh-iron) which is a synonym for black-smith. They claim descent from one Pithvo, a legendary figure said to have been created by the goddess Parwati from the dust clinging to the back of her lord Shiva. This Pithvo was to prepare weapons for Lord Shiva to be used by him in putting an end to the lives of demons, Andhka and Dundhkar. These terms are suggestive of the anvil and bellows used by the Lohar. The sub-castes of the Lohars are numerous, the more important of which are Charda, Chohan, Tora, Sirohia, Solanki, Sankhla and Tanwar. All the four Lohar households of Mudh belong to the Solanki clan. They have marriage relations with Sankhla and Tanwar *gotras.*

The Khati

44. The Khatis trace their origin from the artisan god, Viswakarma. The word *khati* is derived from *kath* which means wood.

45. The Khati is also known as Suthar which has its derivation from the Sanskrit word *sutradhar. Sutra* means the thread with which the course of the saw is marked on logs of wood to be cut. Recently the Khatis have begun to put on *janeu* (the sacred thread) and claim membership of the Brahmin sect. They are divided into a number of sub-divisions some of which are the following :

1. Bamania	2. Purbia
3. Dhaman	4. Lodia
5. Gopal	6. Motal
7. Jhangra	8. Mewara
9. Chabra	10. Asan
11. Kejal	12. Gour

Both the Khati families of Mudh belong to the Jhangra clan.

The Sunar

46. The Sunar or Soni comes from the word *sona* or gold and hence a Sunar is a goldsmith. Sunars claim to be Vaishnavas and some of them wear *janeu* (sacred thread) though their claim is not generally recognised by scholars and they have been classed among the higher sections of Shudras. The origin of the Sunars is rather obscure. There is only one household of Sunar in Mudh. He is an outcaste for he has kept a Charan woman as his wife. He brought her from Dasodi, 75 km from Mudh. She has been living with him for more than 20 years.

The Dholi

47. A Dholi is a low caste found in almost all the villages of Rajashan. The word comes from *dhol* which means a drum. A person who plays on a drum on ceremonial occasions is a Dholi. The Dholis claim descent from Rajputs and are said to be an off-spring from a very low caste woman. Though not strictly untouchables the higher caste people neither take water nor food from their hands. There is only one Dholi household in Mudh. The position of the various communities, namely, the Nayak, the Kumhar, the Darzi, the Sadh, the Lohar, the Sunar and the Dholi has been static. There has

been little change in the original pattern which has lasted through countless generations. In economic life there might have been some changes in the profession due to the special conditions obtaining at any particular place.

The Muslim

48. There is a Muslim household in Mudh which belongs to the Sunni sect. He owns 16 acres of land in the village which he tills himself. He also works as a peon in tehsil Kolayat.

The Pushkarna Brahmin

49. The Pushkarnas are a section of Gujar-gor-Brahmins. According to Muhnot Nensi, the celebrated historian of Marwar, Pushkarnas originated from Sindh. From Sindh they went to Jaisalmer and in course of time moved on to Pokaran and other villages in Marwar and the former State of Bikaner. The caste of Pushkarnas is endogamous. It is divided into a number of exogamous sub-divisions some of which are as under :

1.	Purohit	2.	Vyas
3.	Kenlia	4.	Bissa
5.	Achariya	6.	Derasuri
7.	Chhanjuni	8.	Gundhari
9.	Busu	10.	Ojha
11.	Churina	12.	Kalla
13.	Joshi	14.	Bohra

The only Pushkarna household in Mudh belongs to the Purohit sub-division.

The Rajput

50. Col. Tod gives an account of the descent of Rajputs who are mythologically termed as Agnikul Vanshis in the Puranas. He describes how the gods Indra, Brahma and Vishnu, and the lesser divinities assembled at Mt. Abu and performed the big *agnihotra*, how god Indra gave rise to the clan of Parmar Rajputs and

> "Brimha was then entreated to frame one from his own essence (ansa). He made an image, threw it into the pit, whence issued a figure armed with a sword (kharga) in one hand, with the veda in the other, and a *zunoo* round his neck, He was named Chalook or Solanki, and Anhulpoor Patun was appropriated to him."★

The sole representative of the Agnikul Rajputs in Mudh is a widow belonging to the Solanki household.

The Paliwal

51. The Paliwal Brahmins claim themselves to be a branch of Audich Brahmins who migrated centuries ago from Northern India to Pali. To quote Col. Tod again :

> "A community of Brahmins then held Palli in grant from the princes of Mundore; whence comes a numerous class, termed Palliwal, who follow mercantile pursuits. It was in St. 1212 (A. D. 1156) that Seoji the founder of the Rathore dynasty and son to the emperor of Canouj passed Palli on his return from a pilgrimage from Dwarica to the Ganges. The Brahmins sent a deputation to relieve them from two great enemies to their repose namely, the Meenas of the Aravulli, and the lions, which had become very numerous. Seoji, relieved them from both; but the opportunity 'to acquire land' was too good to be lost, and on the festival of the Holi he put the leading Brahmins to death, and took possession of Palli".*

52. The only household of the Paliwal in Mudh belongs to the Garg *gotra*. The present incumbent is Shri Ramchandra Paliwal who came in adoption from village Sehu in tehsil Orian of District Etawah, U.P. Had he not elected to come to the village there would not have been any trace of Paliwals, the original inhabitants of the village. It is a remarkable fact in the history of this household that for the last four generations no male issue is born in the family and adoptions are being made from time to time, from U. P. Shri Ramchandra himself has no issue and adopted boy who comes from Mainpuri, in the year 1958.

★ Annals and Antiquities of Rajasthan, Vol. II. p. 356
*Ibid Vol. I. p. 553

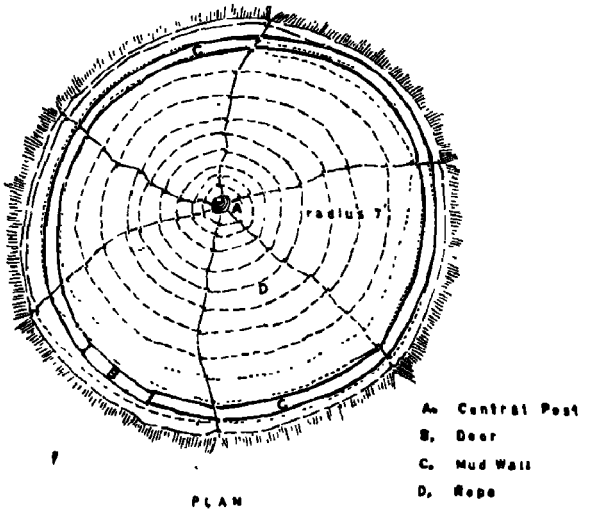
Language

53. The language spoken in this area (thali) is Marwari with Bikaneri accent. The villagers can understand Hindi fully and some of them can also express their ideas in it. Shri Ramchandra Paliwal speaks polished Hindi with an admixture of Urdu phrases.

House types

54. Three types of houses are found in Mudh. 3 houses, one each of Paliwal, Darzi and Sunar, are masonry buildings. These are also called *havelis*. The house belonging to the Paliwal is the biggest of the three. It is a commodious building. The main entrance opens into a room which is called *baithak* and is used for sitting and entertaining the guests. The *baithak* opens into a courtyard, 3 m by 4.5 m. On the right of this courtyard is a big room which is used for sleeping by the women. Just opposite the entrance is a verandah (4.2 m by 2.1 m) in the corner of which is kitchen. The verandah serves as a dining room. Facing the living room in the courtyard is a water closet and a separate bath room. Outside the house, but separated from it by a lane's a cattle-shed, 3 m by 2.4 m. It is covered by a thatched roof. The house is built of stone and mortar and the roof is of stone slabs. Above the entrance is placed an idol of Ganeshji. On both sides of the entrance are two *alas* (recesses without aperture) for keeping household goods.

55. The houses belonging to the Sunar and the Darzi are small structures. As stated above they are made of stone and mortar. Behind the masonry room is a courtyard around which mud walls have been built. In one corner of this yard is a cattle-shed and in another a kitchen and a store-room. The masonry room serves for sitting, sleeping and all other sundry jobs. The Sunar carries on his professional work in this room but unfortunately he has now very little work to do. In almost all the kutcha houses there is an *osra* (rectangular hut) and a *jhopda*, which is a circular hut. It will be interesting to describe the construction of such a house. A peg is fixed at the desired place and tying a string by this peg and taking the required length, usually about 45 to 60 cms as a radius, a circle is drawn by the fore finger of the hand. The foundation is then dug along the circle about half metre deep and a wall of mud or unburnt bricks raised about 1.5 m to 2.1 m high.

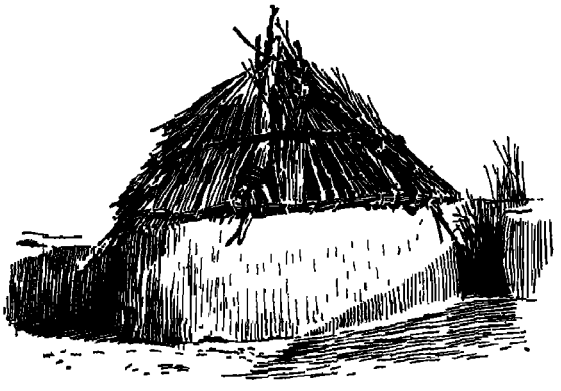


56. In the case of the construction of walls of mud the work is done stage by stage. Mud mixed with pieces of grass is placed in the required quantity and given shape of a wall. Only about a metre of wall is raised every day, and only after it gets dried up, another metre of mud wall is added on the top of it. The construction of wall normally takes about a week.



57. A strong central pole about 2.1 m to 3 m long, called *thambla* is then fixed right in the centre. Thin wooden sticks, called *balli* or the

twigs of Ak or Jal trees are arranged in such a way that while their one end rests on the circular wall, the other is tied to the central pole. This frame is then thatched with local grass, called *sinia* or *khimp* and the stalks or stems of bajra are tied firmly with strings in several concentric circles. The conical dome is thus prepared with dexterity so that no water trickles through the roof during the rainy season. The twigs of the plants mentioned above are not liable to be affected by insects and an *osra* or a *jhopda* ordinarily lasts for 15 to 20 years.



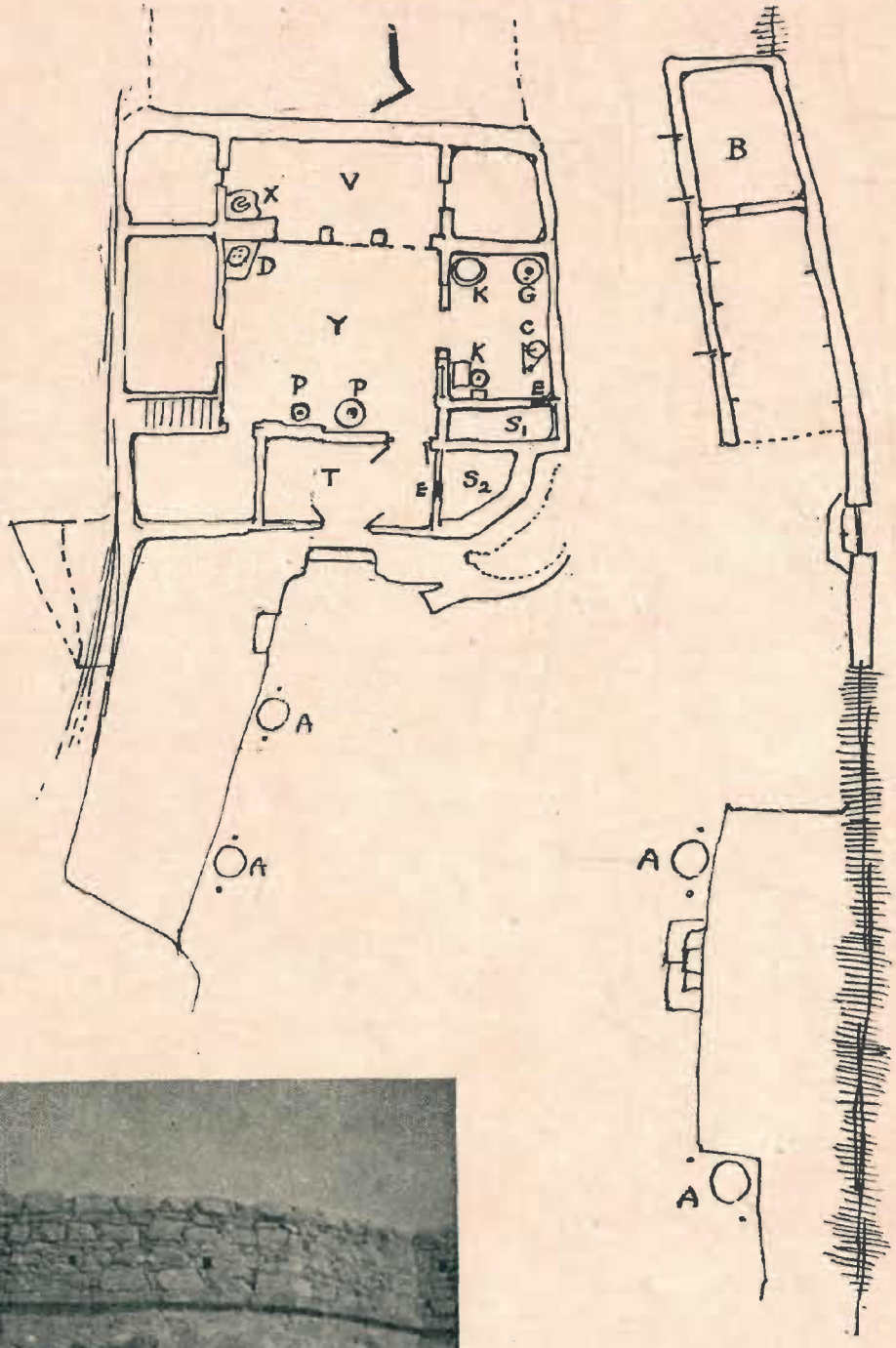
58. The construction of a *jhopda* takes about a fortnight. Although there is only one small door in such a hut or house, the thick mud walls and the scanty ventilation that is provided through the thatched roof keep the dwelling cool inside even when the temperature outside is high. Such a structure is not easily damaged by winds blowing in the region with great velocity and the heavy downpour that sometimes occurs.

59. People put enclosures made of thorny hedges around their dwellings for protection against the sand rifts and hot winds. The cost of an *osra* is about Rs. 500 and that of *jhopda* about Rs. 200. The size of the *osras* varies from 2.1 m by 1.8 m to 2.4 m by 2.1 m. The circular huts have diameters from 2.4 m to 3 m. The *osras* serve as living rooms for women and the *jhopdas* as *baithak* or sitting rooms for men. Arrangements for kitchen are made in the *osra*. During times of necessity, however, a *jhopda* also serves for all household purposes. Outside the *osra* cattle-sheds are made by fixing four pillars on which horizontal beams are rested. The roofs of these sheds are made by covering them with grass. Each household is further provided with one or two *kothas* which are made of mud. They serve for storing grain for the family. The walls of the houses are decorated with *madnas* (figurative decorations), which are repainted or remade from time to time. They are crude figures marked with chalk. The houses ensure privacy for the married couples. They are kept neat and clean though there is little regard to necessities of ventilation. For construction of a new house a suitable site is selected in which preference is given to a locality in which the community to which the house builder belongs resides. In building a house care is taken that it does not face towards south. The villagers construct their houses with active co-operation of their neighbourers and caste members. They seldom engage labour for the work and if they have to hire them they pay Rs. 2.00 to 2.50 per day. No special ceremonies are observed at the time of starting the construction of a new house but a Brahmin is consulted about the auspicious day and time to begin the work. Some jaggery is distributed to the neighbourers at the time.

60. The following table gives further details :

No. of rooms	Number of households	Number of households according to number of persons				
		1 Person	2-3 Persons	4-6 Persons	7-9 Persons	10 Persons & over
One room	4	2	1	-	1	-
Two rooms	29	4	6	14	4	1
Three rooms	32	1	4	20	6	1
Four rooms	9	-	-	1	4	4
Five rooms or more	3	-	-	-	1	2

A - A stone dugout pot used for feeding the cattle
B – A garage type room for storing fodder and other sundries.
C – Charkha
D – An earthen pot fixed in ground.
E – Holes or openings in walls to reach strong rooms or store rooms S_1 and S^2
G – Grinding stones
K – Kothis or cisterns
P – Earthen water pots
S_1 S^2 – Closed store rooms
T – drawing room
V – Verandah
X – Choola or hearth
Y – Central open space

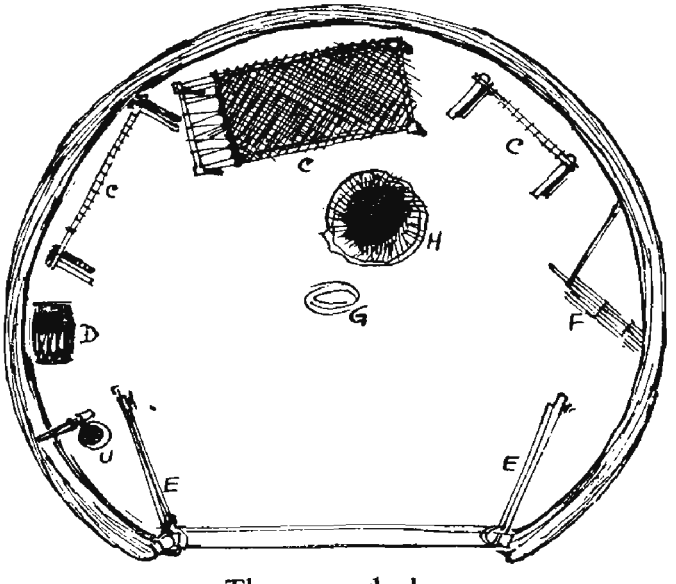




Ramchandra Paliwal's house and its ground plan

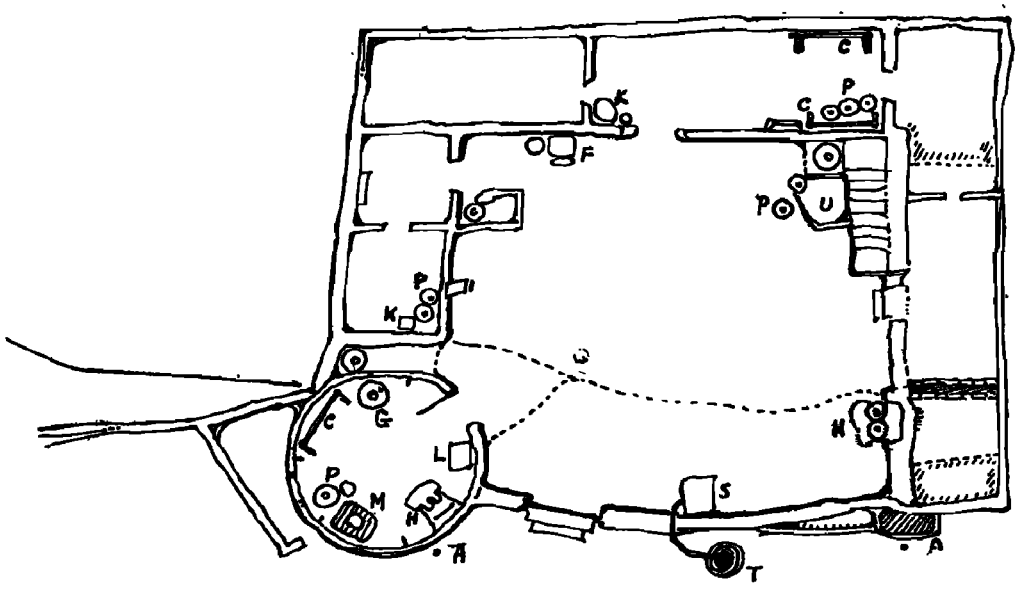


The circular hut with conical roof of Motidass Sadh



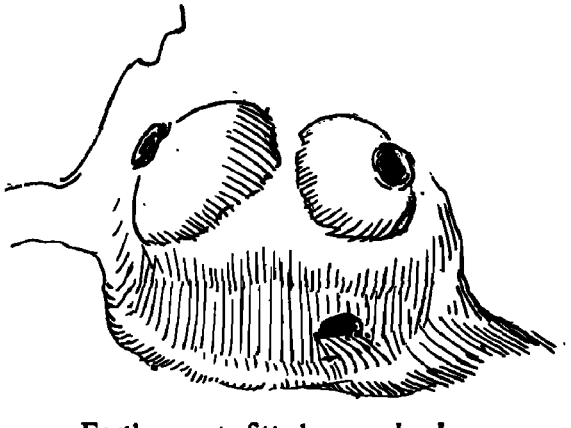
The ground plan

C – Cots
D – Dhol hung to the roof
E – Door Shutters
F – Shelf, one end hung to the roof
G – Central pole
H – Hearth
U – 'Ukhali' for thrashing corn

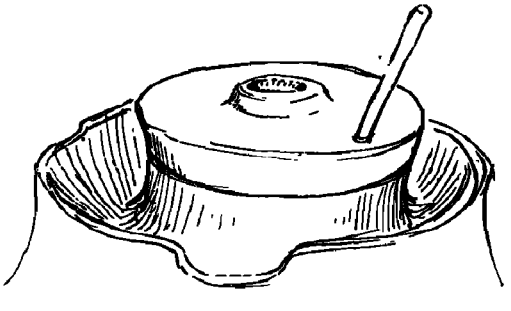


A single storeyed kutcha house with a spacious walled-in yard—the characteristic circular *jhopda* forms a corner of the structure

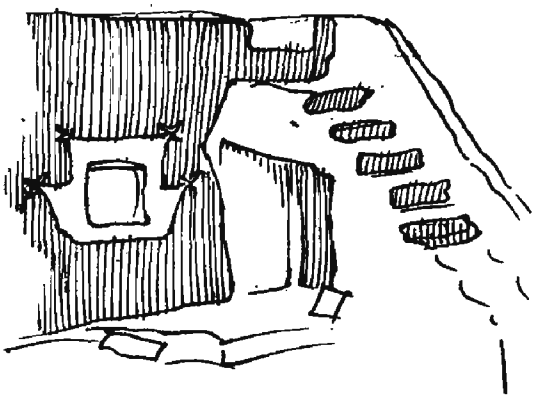
A – Manger
C – Cots
F – Flat stones
G – Grinding stones
H – For making fodder
K – Kothis
L – Kothi
M – Shrine
N – Choola
P – Earthen pots
S – Drain
T – Sink
U – Urinal



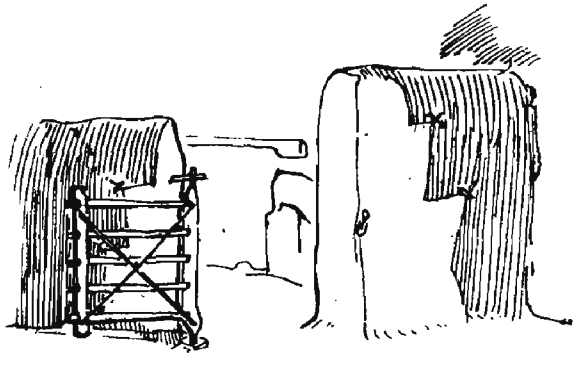
Earthen pots fitted on a *choola* for preparing feed given to the cattle



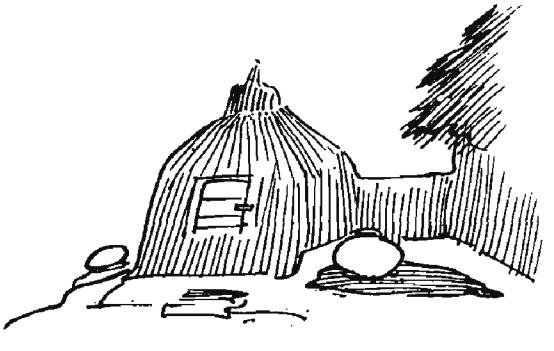
Ghatti–grinding stones worked with hand. It has a device fitted in the centre which regulates the pressure



A niche and a stair-case leading to the terrace above. Shaded parts on the outer wall are covered with cow-dung mixture leaving the rest white for making some designs

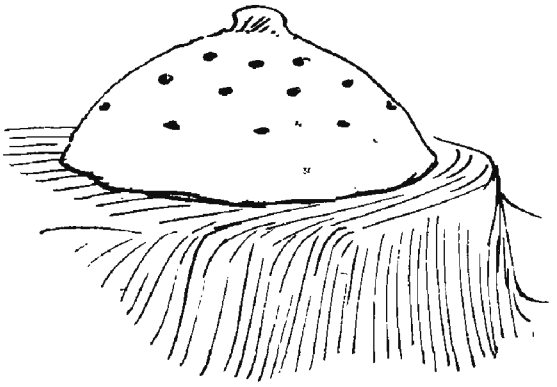


The gate of one of the yards infront of a hut

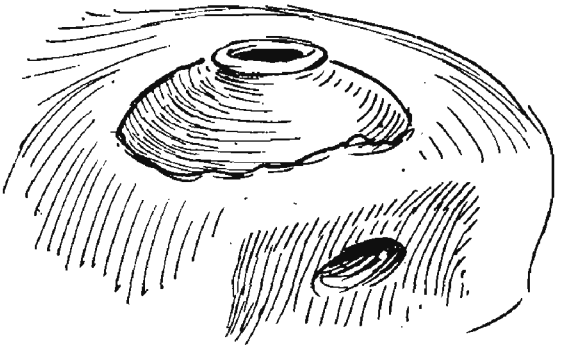


A shrinelike *kothi* outside a hut used for storing grains etc.

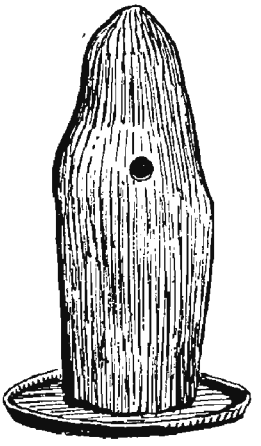
SOME POTS AND PANS



Hara–an earthen cover for covering cooked food and milk



Bhattali-an earthen pot for heating food for the cattle



Kothi for storing grain, usually seen in kitchens



Ghadas, earthen pots used for storing water



Hara–an earthen covered pot for preserving food stuffs

SOME MORE POTS AND PANS



A simple earthen pot or *ghada* for storing water



Handi–an earthen container with a lid of the same material



An embellished earthen pot



A wooden bowl and a wooden spoon



One peace wooden ladle

61. It would be seen that 45.5% of the households have 4 to 6 members while single member households are only 6 i.e. 9%. Households having 10 members or even more, count only 10%. Out of 77 households 4 have one room each, 29 two rooms, 32 three rooms, 9 four rooms and 3 five rooms or more. The community-wise break-up of the households by number of rooms is given in the following table :

Communities	Number of households	Households by number of rooms				
		1	2	3	4	5 and more
Meghwal	21	1	11	5	2	2
Darji	15	-	6	7	2	-
Kumhar	11	-	4	5	2	-
Nayak	10	-	3	7	-	-
Sadh	6	-	1	3	1	1
Nai	2	-	-	-	2	-
Lohar	4	1	2	1	-	-
Khati	2	1	-	1	-	
Dhobi	1	-	-	1	-	-
Pahiwal	1	-	-	1	-	-
Sunar	1	-	1	-	-	-
Rajput	1	-	-	1	-	-
Muslim	1	1	-	-	-	-
Pushkarna Brahmin	1	-	1	-	-	-
Total	77	4	29	32	9	3

Dress

62. The villagers put on very simple dress. Men dress themselves in *dhoti*, shirt, turban or *safa* and occasionally a coat. Most people wear a buttoned and sleeved jacket known as *bandi* which may be worn alone or under a shirt. The *dhoti* is generally borderless, except amongst the well-to-do. It is tied in the usual way with a portion of it taken between the lags and tucked in at the back. The *bandi* is now yielding place to the shirt. Young men generally use the coloured *safa* while their elders favour a white turban. It is usual for a man to wear coloured *safa* while his father is alive. The use of a *safa*, however, is on the decline. The young generally prefer to go bare-headed. People use woollen blankets (*kambal*) or shawls (*lohi*) in winter. On ceremonial occasions and festivals the only variation is that they put on new garments.

63. The dress of an adult female consists of a *ghagra* or skirt, a *kanchli* or bodice and an *odhni* or a veil. The *ghagra* is generally made of heavy material and is tied with a string. The *kanchli* covers only the breast and is kept in position by being tied behind. Women mostly wear *kurti* over the *kanchli* to cover the stomach. The loose corners of *odhni* are tucked under the bodice after being passed over the head. It is made of coloured cloth which is mostly yellow or crimson. Widows do not put on gay coloured garments. They dress themselves in black or some fast colour which is not gaudy. The dress worn by women on ceremonial occasions is adorned with *gota* or silver lace A bridegroom is also given a laced and colourful dress. A bride puts on a laced *chundri*. There is no community-wise difference in the dress of the village people.

Ornaments

64. Men generally do not put on ornaments. Some, however, wear rings of gold or silver in their ears and silver anklets.

65. Women are, of course, very fond of ornaments which are mostly of silver. The most common ornament for women is the *borla* made of gold or silver studed with glass beads. All married women invariably put on *borla*. *Khuralia*, *jhumars* and *damni* (ear-rings) are worn in the ears. The nose decorations are variously known as *kanta*, *phoolari*, *nath* and *long*. The neck ornaments

are the *hansli, kanthi, tussi, timania* and *dora.* Sometimes more than one of these ornaments are worn. On the hands are worn *choora* with or without gold pattis, *choori, bajuband* and *dantra.* Round the waist is worn a chain called *kanakti* and on the ankles and feet, *kadla, anvala, nevri* and *payal.* In many cases the ornaments differ only slightly in size or design.

66. Not all households have complete sets of ornaments mentioned above. It has, however, to be remembered that there are a few of them which are worn as a mark of *suhag* (wedlock) by married women. These are the *borla,* the *long,* the *chuda* and the anklets of which *kadla* is the most important. These are worn day and night. On festive occasions women put on all the ornaments which they have in their possession.

67. Most of the ornaments are made of silver, though gold is used in some cases by those who can afford it. During princely rule gold could not be worn on the feet except by those to whom the State had granted this honour.

Food and drinks

68. The staple food of the people of the village is bajra. Other food grains used are wheat, barley, gram, jowar and occasionally rice. Wheat is used on festivals or for entertainment of guests. The main pulse is moth though moong and gram are also consumed. The common vegetables are *gawar-ki-phali, kachri, sangri, tindsi (phophalia), loia,* onions and radishes. The *gawar-ki-phali* is the whole pod of gawar and is eaten with thick bajra bread called *sogra. Kachri* is the dried unripe *kakri* or cucumber; the fresh *kakri* is also extensively consumed; *sangri* is the pod of the Khejra and the leaves of the tree are also eaten. *Tindsi,* when dried, are called *phophalia* and the loaves of bajra bread with the vegetable of *phophalia* are greatly relished. The pods of the Kair and Phog are sometimes used as condiments; and the use of chillies is general. Water melons (*matira*) is the only fruit available and it is eaten fresh.

69. The most common preparation in the village is the *rabdi* or flour boiled in diluted butter milk, and it is generally cooked in the evening. Other dishes are *khichra* i. e. husked bajra mixed with moth in the proportion of four to one, boiled down thick in water. Sometimes a little ghee is added to it.

70. The food, taken on special occasions like marriages, deaths, births and festivals, consists of *dal-ka-sira* and *halva* made of *moog-ki-dal. Atta-ka-sira* and *churma,* made of *bajra-ki-roti* mixed with *gur* and ghee, are generally used. *Khichra* is a speciality consumed on Akha Teej, *Kheer* is taken during *sharadhs* and occasionally on festivals also. *Lapsi,* which is made of wheat flour mixed with *gur* and ghee is also used during festivals. People generally perform *osars* on the occasion of deaths in the family and richer a man, larger is the number of persons he feeds at the time of *osar.*

71. The Meghwals and the Nayaks are not strict vegetarians. The Dholi, the Rajput and the Muslim also occasionally take meat of goat, if they can afford to do so. The rest of the communities are strictly vegetarians. The following statistics give the number of the vegetarian and the non-vegetarian persons in the village:

Vegetarian				Non-vegetarian			
Households	Persons	Males	Females	Households	Persons	Males	Females
31	133	65	68	46	286	148	138

72. The villagers take three meals a day. They have their first meal in the morning before going out to the fields for work. This meal, which is called *sirawan,* consists of *rabdi;* and is taken at about 6.30 A. M. during summer & about 7 A. M. in winter. The second meal, which is known as *dopehri,* is taken at mid-day and consists of the loaves of bajra and some dry vegetable and *chhach.* Evening meal is taken at about 7 P. M. and it consists of bajra bread with raw onions

chatni of red chillies or some other dried vegetable. Evening meal sometime consists of *khichra* of moth and bajra, with milk or curd.

73. The normal etiquette is that shoes are not worn while dining. Food is kept at a slightly higher level than that of the person taking meals. Meals are taken in kitchen or on cots or *pattas*.

74. All the villagers, except the Paliwal and the Sadhs, are accustomed to smoking. They smoke tobacco in wooden or clay pipes but the *bidis* are commonly used. The Meghwals, the Nayaks and the Dholi are accustomed to drinking but not always. Liquor is used only on festivals, specially at the time of Holi and marriage. The rest of the households abstain from drinking. The use of milk and milk products is widespread and the habit of tea-drinking is on increase even amongst the children.

Health and sanitary habits

75. Excepting a few households such as those of the Paliwal and the Pushkarna Brahmins the villagers do not seem to be fastidious about cleanliness of their body. They do not take bath regularly. The children of the Meghwals and the Nayaks are very dirty and go about naked. They are given body wash only occasionally. Men take their bath in the tanks and women at their houses. Women cleanse their hair by Fuller's earth which is locally named as *multani matti* or *mait*.

76. Women put on til oil in their hair only once a month. The village people have their hair cropped and nails cut occasionally. They clean their teeth with twigs of the Neem tree. Most of the houses are devoid of latrines. People go outside the village for answering calls of nature. Children defecate near about the houses and make the atmosphere unclean and insanitary. There is no drainage system in the village. Dirty water which emerges from houses collects in small pools and adds to dirt and insanitation. The lanes are dirty and filthy for most of them remain uncared for. Heaps of cow-dung can be seen near about the houses to be used as manure in fields. Cow-dung is turned into cakes, dried in the sun, and used as fuel. The floors of the houses are coated with a mixture of mud and cow-dung once a week. There are no separate ponds for supply of drinking water. People bathe in them, and often cattle make the water of the tanks muddy.

Tattooing

77. Tattooing is not very common in the village. Among the Meghwals and the Nayaks both men and women get themselves tattooed but not profusely. Being followers of Ramdeoji, many of them get tattoo marks representing the feet of Ramdeoji, known as *Ramdeoji-ka-paglia*, on their arms. Occasionally a tattoo mark representing the figure of a peacock or a flower pot is also seen. Tattooing is done by professional tattooers by small machines at the time of Kolayat fair, held in the month of October. The tattooers come from Bikaner at that time. The tattooers do not belong to any particular class or community. At times perons who sell needles also do the job. It is, however, certain that tattooers are not Muslims.

Life cycle

78. There are 14 communities residing in the village and except one household of a Muslim the rest profess Hinduism. The customs relating to birth, marriage and death are not much different among the Hindu communities; and specially in Mudh where, notwithstanding the differences of caste, the society forms more or less a homogeneous mass. The village people are interested in the welfare of one another and generally there is great similarity in the customs and rituals that are observed on various occasions. It would perhaps be inexpedient to treat each one of the communities separately in detail in regard to the life cycle of each. The Meghwals, being the predominent community of the village, the customs and rituals observed by them, alone are described in detail and variations from them, found in other communities, are referred to wherever found necessary.

Menstruation

79. A girl picks up the knowledge of sexual life from her companions and the women folk in the neighbourhood and specially from her

mother. Menstruation does not generally begin before a girl is 13 or 14. No special rites are performed among the Meghwals at the first menstruation. The girl is segregated for three days and is given a bath on the fourth day. She is considered unclean for this period and is not allowed to go into kitchen and to touch water pots. She is made to sleep apart in a corner of the cottage. She is also not allowed to go out into the fields during this period.

Birth

80. Pregnancy is detected by cessation of menses and enlargement of breasts. At the end of the sixth month a feast is held, which is known as *Bayanji-ka-bhoj*, to which near relatives are invited. If the parents of the girl can bear the expenditure of the delivery they carry her to their house at this stage; otherwise the delivery is arranged at the husband's house.

81. There is no qualified nurse or midwife in the village. A Nayak woman named Ganga attends on such occasions. She cuts the umbilical cord with a knife which she brings with her. The umbilical cord and the placenta are placed in an earthen pot and buried in a deep pit in the *bara* i. e. enclosure attached to the house. The customary beating of a bronze plate at the birth of a male child and of a winnowing fan at that of a girl invariably takes place. On the fifth day a pudding is prepared of ajwayan and a little of it is sent to near relatives along with two loaves of wheat bread. A Brahmin is consulted for fixing date of the first bath which is taken on an auspicious day about a week or so after the delivery. This is accompanied by songs which are sung by the women of the household and neighbourhood. Two such songs are given below:

अजोध्या में जनम लीनो चेत ाम नवमी
दाई आवे, नरवा ढुलावे
अजोध्या को राजं मांगे नरवा ढुलाई
जेठानी आवे, पिपेरी घुटावे
अजोध्या को राज मागे पिपेरी घुटाई
देवर आवे, तीर चलावे
अजोध्या को राज मागे तीर चलाई

"On the ninth day of the bright half of Chaitra, Shri Ram Chandra took birth in Ayodhya. The midwife is called to cut the umbilical cord, as a reward for which she is asking for the entire kingdom of Ayodhya. *Jethani* (the wife of the elder brother of the husband) comes and prepares a concoction of the *piplamool* root for the mother of the newly-born child. She also demands the entire kingdom of Ayodhya as a reward for doing the service. Then comes the *devar* (younger brother of the husband). He shoots an arrow and he too asks for the kingdom of Ayodhya as a reward for flying the arrow at the auspicious hour."

म्हारी छोटी ऊमर भगवान दियो लल्लो
म्हारी बाली ऊमर म्हाने राम दीन्हो लल्लो
म्हारो तो लल्लो दाई ऐसो सुघड़ है
नज़र लग जावे म्हाने राम दीन्हो लल्लो
सूरज जैसी किरन, चांद जैसो ऊजलो
गुलाब जैसो फूल, भगवान दीनो लल्लो
म्हारो तो लल्लो सासूजी ऐसो सुघड़ है, थे निरख लेवो लल्लो
म्हारो तो लल्लो बाइसा ऐसो सुघड़ है, थे जोहि लेवो लल्लो
भगवान दीन्हो लल्लो, म्हाने राम दीन्हो लल्लो

"At the threshold of my youth the benign God has blessed me with a male child. Oh my nurse! the baby is exceedingly beautiful. He is very prone to evil eye. He is bright like a ray of the sun and fair like the moon and delicate like a rose flower. Oh my esteemed mother-in-law !. Oh the sister of my husband ! dear, come and see how handsome is my child given by God."

82. Some three weeks after delivery has taken place the mother of the child is taken to a well or a pond where *puja* of Varundeo or the water god is performed. The mother returns to her house and then worships the *ghatti* (hand stone-mill). During the period of convalescence the mother is fed on nutritious dishes. A pudding is prepared of ajwayan (seed of the dill plant) and is continued for a number of days. Then starts the course of the preparation of sonth (dry ginger) and afterwards of dhania (*coriander*). In this way the woman is fed with some 10 to 12 kg of ghee. Those who can afford to arrange for more consider it a privilege to give it to the mother of the newly born child so that she may acquire good

health and sufficient strength to carry on her normal arduous duties.

83. The newly born child is given a concoction of herbs known as *janmaghutti*. This is done to purge its system of the matter which accumulated in its stomach when it was in the mother's womb. The child is breast fed so long as the mother does not go dry. At times this period lasts for more than a year. In case mother's milk is not sufficient the child is fed on goat's or cow's milk. Sufficient care is taken to protect the child against illness. The idea of the evil eye is ever present and, to protect the child from it, the mother puts black marks of soot on the forehead of the male child as he is considered especially susceptible to the effects of evil eyes. Some stones believed to have magical properties and amulets are also fastened around the infant's neck to ward off evil. If a child develops bronchitis or pneumonia it is taken to a professional charmer for treatment. His method of cure which consists of waving peacock feathers and brooms and reciting incantations is called *jhada-dena*. A crude form of cure for pneumonia is to give a burn to the body of the child above his stomach. In case of serious illness, however, children are taken to Kolayat and given treatment at the dispensary.

84. The use of contraceptives is not known to the villagers nor is abortion practised by them. Infant deaths are generally attributed to the influence of evil spirits such as *dakan* or *churel*, the former being some living woman while the latter a ghost of a woman who is already dead; and to safeguard an infant against these they worship the local gods, offer sacrifices to them and also have recourse to magic and charms. In Mudh, Tanaram Soni and Akuda Ram Nayak administer the magical treatment and prepare amulets which are called *ganda* or *tabeej*. They accept whatever is paid to them as their fee for the services. To avoid the influence of evil eye a ward-off ceremony is performed. Dill seeds and salt *(rai-noon)* are waved round the child's head and then thrown into fire. If no smoke is emitted it is taken to be a sure indication that the infant is affected by evil eye. Sometimes the child is weighed against some grains which are given away in alms. Some peculiar superstitions prevail in the village about certain irregularities at birth and sometime after. If a breach of them occurs it is believed to be very ominous and likely to bring calamity to the parents. A baby born with teeth is considered full of ill omen and likely to bring trouble to its mother's brother. To avoid the calamity a message is sent to its maternal grand-parents to send silver teeth. The maternal uncle brings the teeth, goes to the back of the house and throws them over the house so that they may fall at the door. At the time of teething, if the upper ones appear first then, too it is believed to be harmful to the relatives on mother's side. When a child cries a good deal it is believed that it may die soon and, as a prevention, its nose is pierced. There are mixed feelings about the births of twins. Some consider it as lucky while others as unlucky.

Mundan

85. In the third year a male child is taken to a place which is considered specially sacred and due to the benevolent effect of which it is supposed to have been born; its first hair are cropped there. Those who can afford to feed the caste people arrange a feast, otherwise they offer a coconut to the deity and return home.

Namkaran

86. There is no particular time fixed for the naming ceremony nor is any special rite performed when a name is given to the child. It is generally the elders of the house who take initiative in the matter and they propose a name according either to the day of the month in which the child was born or a mountain or a river or some god or goddess. On a suitable occasion after the birth of a male child the relations from the mother's side bring presents for the baby. They consists of a *hansli* which is made of silver and a set or two of stitched clothes. Presents of clothes are also brought for the child's mother. The first Holi or Diwali is considered to be the most suitable time for this purpose. If no child is born to a married woman and the hopes of begetting a male child are very remote, an adoption is made from among the nearest male relations of the husband. Elder

brother's son or a younger brother's son may be adopted and at the time of adoption the ceremonies that take place on the actual birth of a child are gone through. The members of the community are invited to attend the function and generally a feast is given.

Marriage

88 Marriages are arranged by the parents. Boys and girls never take initiative in it. Child marriages are no longer common in the village. Sometimes, however, e.g. when the father of the girl, who has not yet attained the marriageable age, which is generally 14 or 15, is very old he may decide to marry her off while he is alive or where a person having more than one daughter may arrange their marriages simultaneously in order to effect economy. In such cases girls even of tender age might be married along with his elder daughters.

89. When the parents decide that the marriage should be arranged for a boy or a girl they look for a suitable match. It is the girl's parents who are more anxious to see her engaged. When a suitable match has been discovered, talks are generally initiated through a common friend and the matter is settled. Care is taken to avoid the forbidden *gotras* of the father and the mother. On an auspicious day the girl's father sends some *gur*, a coconut and a rupee to the boy's father to be presented to the boy. *Gur* is distributed among the people of the community and friends on the occasion. After the betrothal ceremony is performed the bridegroom's father sends ornaments for the bride and a sum of Rs. 100 as bride price. A betrothal may take place at a very early age but marriage is solemnised only when the children are sufficiently grown up. When a date of the marriage is fixed in consultation with a Brahmin, the customary *lagan* is sent by the girl's father. When the *lagan* arrives at the boy's house his father sends a message to his caste people who assemble at his house. The gift received from the bride's side are displayed In the evening those who have come from the bride's side are entertained. Women sing songs and dance till late in the night. Songs sung on this occasion are set in delightful tunes and it is worth-while hearing them. Some such songs are given below :

अम्बर पर ज्हाज चालै, सड़कां पर मोटर चाले
मोटर में रेडियो लगा दो, नादानी बनो ।
जद हरियालो बनो सामेले पधारियो,
सामेला में सहेलियां सरायो, नादानी बनो ।
जब हरियालो बनो फेरां पर पधारियो,
फेरा में मंगल गायो, नादानी बनो ।
जब हरियालो बनो कांकन पधारियो,
कांकन कर से खोलियो नादानी बनो ।

"An aeroplane flies in the sky and a motor car runs on the road. Oh my young *Bana* ! (bridegroom) instal a radio in your motor car. When the handsome bridegroom arrives at the place of reception, the bride's-maids stand bewitched by his comely appearance. When the bridegroom comes for *bhanwar* women sing auspicious songs to celebrate the occasion. When the gay bridegroom arrives at the bride's place to untie the bride's *kankan* (bracelet) he performs the ceremony with his hands."

चांदनी में उभो बनो बांसुरी बजावे ।
बांसुरी बजावे बनो राधे गोविन्द गावे ।
घुड़ला थे लाजो बना म्हारे घर आओ,
घुड़ला री दस हजारी बना म्हारे घर लाजो ।
सालूड़ा थे लाजो बना, म्हारे घर आओ
सालूडा री कोर सोनारी लाजो ।
पडलो थे लाजो बना म्हारे घर आओ
पडला में सब रंग लाजो ।
जोशी जी रे जावे बना लगनियां लिखावे ।
चांदनी में उभो बनो राधे गोविन्द गावे ।

"Standing in the moonlight the bridegroom plays on the flute and sings songs in praise of Radha Govind. O Bridegroom ! when you come to my door, bring ten thousand horses with you. You bring for me a number of *saluda* i e. goldlaced *odhnis*. Also bring for me all the customary articles that are brought in *padlo* (the entire lot of dresses and other presents meant for the bride)."

The bridegroom goes to the Joshi's house and gets the *lagan* i.e. an invitation for the marrige, written".

सावन री रतियां, जादू री रतियां
बनो आयो आधी रात, सावन री रतियां
बना तुर्रो तो ल्याइजो जी उमराव बना सा
तुर्रा पर लग रह्यां फूल झड़ियां
बनो आयो आधी रात, सावन री रतियां
बना बनड़ी तो ल्याइजोजी उमराव बना सा
थारे सिवरे री लूम सिवाई
बनो आयो आधी रात, सावन री रतियां
बना घुड़ला तो लाजो जी उमराव बना सा
थारे घुड़ले री साख सवाई बनड़ा
बनो आयो आधी रात सावन री रतियां

"O, the charming nights of Shravan (the rainy month corresponding to July-August), these nights are drenched with magic.
On such a night of Shravan comes the *Bana* (the bridegroom) in the dead of night.
O. Noble *Bana* ! when you come, come adorned with *turra* (crest), to which are hung bunches of flowers.
O, Handsome *Bana* ! when you come, bring the bride with you. To the *sevra* (an ornamental attire which almost covers the bridegroom's face) adorning your head are attached the garlands of flowers. O Lordly *Bana* ! when you come, bring an array of horses, for which you are so renowned."

89. After the *lagan* is received from the bride's side, Ganesh *pooja* is held on an auspicious day and the boy is anointed with the paste which is made of barley flour, til oil and turmeric powder. The relations and friends invite the bridegroom and the children of his family to *bindora* (procession) in the evening. This goes on daily till the date of marriage arrives. All these days, during the nights, the birdegroom is taken round the village with a drummer beating the drum and a piper blowing the pipe leading the procession. The women follow the bridegroom who walks under a canopy made by spreading an *odhni* or a coloured cloth over his head, the four ends of which are held by four married women and the middle portion of the cloth is held aloft by the bridegroom himself with the help of a sword held in his hand. Similar ceremonies are performed at the bride's place. On the day fixed for marriage the bridegroom's people go to the bride's residence on camels which are beautifully adorned with coloured *gorbund*, a hanging ornamental piece woven with woollen or silken threads and beads. It covers the entire neck of the animal. There they are received by the relations of the bride. Arrangements are made for their stay at a comfortable place which is known as *janwasa*.

90. After the *barat* (marriage party) has been comfortably lodged, the ladies of bride's side go in procession to worship the potter's wheel at the potter's house. There they sing songs and dance. Five *bevras* (earthen pitchers on which are rested five other similar smaller pots) are then placed on the heads of five *suhasinis* (married women) and *kalash* (a small pot) is carried in hand by the bride's mother at the head of the procession. The procession then passes before the *janwasa*, when the following song is sung by the ladies :

जलाजी मारू म्है तो थारे ड़ेरा निरखण आइ वो–
झलती जोड़ी रा जलाल
देखी थांरा डेरारी चतुराई, जलाजी मारू,
म्हे तो थांरा डेरा निरखण आई
राते धण रो पेटडलो भल दूखियो रे झलती जोड़ी रा जलाल,
राते धण दुख पावे ओ जलाल
राते धणरी आंखड़ली फरुकी वो, झलती ोड़ी रा जलाल,
आंखड़ली फरूकी पिव घर आया वो जलाल,
मुंओं रो ऊनो ठंडो पाणी,
ठंडोड़ो म्हारा भौज भंवरजी ने पास्,
ऊनो बैरण सोकड़ली ने पासों वो जलाल,
म्हे तो डेरा निरखण आइ वो
पुरखां भाइलो पुरख भलो राठोड़ी, नारी भटियानी नार,
भली भटियानी वो, झलती जोड़ी रा जलाल
जलाजी आमलियां पाकी,
हींदबा री रुत आई वो मिरगा नेणी रा जलाजी
सीता लंकी रा जलालजी आमलियां पाकी,
हींदबा री रुत आई वो जलाल

"O beloved bridegroom ! peerless partner of the bride, we have come to have a look at your camp.

We have seen the excellence of your admirable camp, and have been exceedingly delighted.

Only the last night there was acute pain in the bride's stomach, which being unbearable, she was greatly inconvenienced. On the preceeding night the bride felt vibrations in her left eyelid, and lo ! her fiance has come home in the morning that followed. The water of the wells is hot as well as cold. The cold water I will present to the bridegroom, and the hot water, I will give to my enemy-the *sote* i.e. the co-wife. Among men the most handsome are those that belong to the Rathore clan i. e. those from Marwar and among the women the Bhatiyanis i.e. those from Jaisalmer (meaning thereby that most suitable matches are formed by males from Marwar and females from Jaisalmer).

Beloved bridegroom ! the tamarind pods have ripened. The season for delightful swinging has arrived. O ! the co-partner of the gazelle-eyed one, the lord of Maharani Sita, the captured in Lanka, thou art most welcome. (the allusion is to the blooming youth of the wedding couple, and the purity of their married life.)"

91. In the afternoon they are welcome at a reception. The inevitable *toran* ceremony is then held after which the bride's mother waves *arti* around the bridegroom's head and performs the customary rites. The bridegroom is then taken to the *mandap* or *chanwri* (a canopy erected for the occasion). There a Brahmin from village Guda officiates. Among the Meghwals four *pheras* are performed. The bridegroom's party is served three meals in all and on the third day early in the morning the bride's people bid farewell to them. The bridegroom's father pays a handsome amount, in accordance with the agreement made at the time of the betrothal, by way of bride price to the bride's father. This amount varies from Rs. 300 to Rs. 1,000 according to the economic condition of the bridegroom's family and is generally utilised by the bride's father for the expenses incurred in entertaining the *barat*. At the bride's house, when the marriage takes place, there is much drinking and dancing ; and carousing is indulged in freely. Women of the bride's side sing coarse songs by way of abuse to the bridegroom's party :

सात सुपारी लाड़ा, कांहीरो करसी मटको ?
ए तो काणा जानी लाया,
ए तो बूढ़ा जानी लाया,
ए तो काला जानी लाया,
ए तो लंगड़ा जानी लाया,
लाड़ा काहीं रो करसी मटको ?

"O bridegroom ! out of the seven nuts, for which of them will you feel proud ? Your party consists of *baratis* who are either one eyed, or old or dark or lame".

काली सुपारी काला पान, काला काला आया जान
बोखी सुपारी बोखा पान, बोखा बोखा आया जान
बूढ़ी सुपारी बूढ़ा पान, बूढ़ा बूढ़ा आया जान
गींजी सुपारी गींजा पान, गींजा गींजा आया जान
डीगी सुपारी डीगा पान, डीगा डीगा आया जान
ओछी सुपारी ओछा पान, ओछा ओछा आया जान
सुन के म्हारा सगा सान, ऐसी कांई लाया जान

"Black are the nuts and black the betel leaves. All the persons of the bridegroom's party are black. The nuts are hollow and the betels are moth eaten, and moth eaten are all the *baratis*.

Old are the nuts and old the betels, and the *barat* consists of old haggards.

Bald are the nuts and bald the betels, and bald are all the *baratis*.

Tall are the nuts and long the betels, and tall as camels are the men of the bridegroom's party.

O, my blessed and clever *samdhi*, what type of *baratis* you have brought ?"

92. When the bridegroom's party returns home the bride does obeisance to the mother-in-law and other elder ladies of the family. She arrives with her face covered and as the women of the bridegroom's house come to have a look at her they make small offerings. She is then led to the place of the family deity, which is called *mayan*, where she is seated and given a little food. Before she enters the house, its main threshold is worshipped. Next day, after the return of the *barat*, the bride groom and the bride are taken to the

temple of Hingulaj Mata where a coconut is offered. If a vow has been taken previously the couple is taken to Deshnok where a goat is sacrificed to goddess Karni Mata. If the couple is of proper age at the time of the marriage, it is consummated; otherwise the bride returns to her parents and stays there until she is 14 years of age. The date of the next coming to her father-in-law's house is called *gauna*.

93. Widow re-marriage is prevalent among all the communities of the village except the Paliwal, the Rajput and the Pushkarna Brahmin. Among the Meghwals of Mudh it is not customary for a widow to marry her deceased husband's younger brother or for a widower to marry his deceased wife's younger sister. The widow continues her widowhood throughout her life or enters into marriage with some widower. In the latter case the prospective husband comes to her house (i.e. the house of her parents where she goes after her husband's death). At mid-night on Saturday a corner of her *odhni* is tied to the end of the turban of her prospective husband. The man presents new garments and ear-rings and other ornaments as emblems of wedded life. The couple then starts immediately for the husband's village, not tarrying lest dawn may break while they are within the boundary of the woman's village. But a change has recently come in this custom in the village. It has now become customary to entertain the prospective husband for three days before the woman is sent with him. Bigamy is not in vogue now-a-days. However, if a person has no male issue from his first wife, he often weds another. If a person runs away with a married woman he has to pay an amount which may vary from Rs. 300 to Rs. 500 by way of *jhagda* i.e. compensation to her former husband.

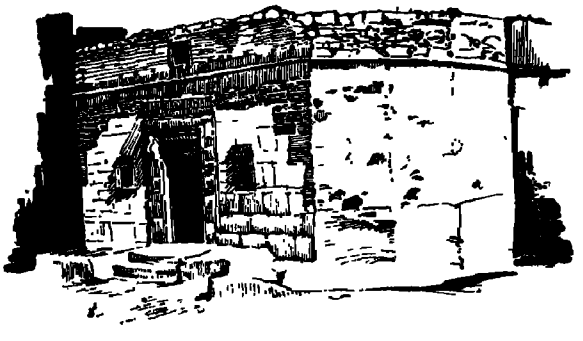
94. Divorce is also permissible but only on certain grounds. The most common ground of divorce is unfaithfulness or barrenness of the wife. If a woman who has proved faithless to her husband promises to behave better in future and the husband is willing to live with her, she is sent to Hardwar for purification by a dip in the holy Ganges. A feast is also offered to the community.

Death

95. When it is clear that a person is about to die his relations ask him about the devolution of his property and as far as possible his last wishes are respected. When the last moment approaches he is removed from the bed and placed on bare ground which is first purified with a coating of cow-dung and cow-urine. A few drops of Ganges water and a particle of gold are then put in his mouth. The body is laid with feet to the south direction which is supposed to be the one in which the spirit of the dead travels. When death has taken place the news is sent to relatives and friends. Bamboos, cloth, coloured thread, etc. are then brought and a structure which is known as *arthi*, is made. The body is washed and covered with cloth, which is white for a man and bright coloured for a married woman and dark red for a widow. Among the Meghwals the dead body is not cremated as they are the followers of Ramdeoji who had taken *samadhi*. Care is, however, taken that before the dead is buried all nails of his hands and toes are cut and preserved. They are afterwards sent to Hardwar for being dipped in the Ganges. Now-a-days, the Meghwals have started cremating the dead. Where a dead body is cremated the ashes are thrown in the Kolayat tank and some are sent to Hardwar, if the family can afford to do so. If a person dies during the *panchak* (i.e. the five days on which the five stars viz. Dhanishtha, Shatbhisha, Purva Bhadrapad, Uttara Bhadrapad and Revati are in the ascendant) four *pindas* are made of barley flour. These are then placed on the bier, two on each side of the body. They represent the members of the family. With the body they make the number five indicating the five days and thus removing, as they believe, the likelihood of another death in the family during the year. After the body is removed from the house all the water vessels are emptied and such earthen vessels as the deceased has touched just before the time of death are broken. A fire is kept burning in the house for sometime usually for three days. If a person died of small-pox, the body is buried. Women do not accompany the funeral procession to the burning ghat unlike the Pushkarna women who return home after seeing the pyre lighted. No funeral takes place during the night. After the

removal of the dead from the house the place where it lay, is coated with cow-dung ; and for twelve days a lighted earthen lamp is placed on the spot. On the third day the near relatives of the deceased get their hair, including the moustaches and beards, cropped. Formerly this was done only in the case where the relatives of the deceased person could afford to give a feast in his memory but now-a-days there is no scruple on this account. Among other communities the hair of near relatives are cropped either before or at the time of cremation.

96. Among the Meghwals, on the tenth day the chief morner i.e. the nearest male relative of the deceased is again shaved. He changes his old clothes and puts on new ones. In the afternoon a feast is given. Before feeding begins a portion of eatables prepared for the occasion is placed on a leaf-plate and taken to the place where the deceased had breathed his last. It is then thrown before a cow. If the deceased was an old man, the community people drink liquor and join in the funeral feast with some enthusiasm. If, however, the deceased was a young person the function is carried on with sobriety. The feast is sometimes given on the eleventh, twelfth or the thirteenth day after the funeral. Relatives come to offer consolation and they are entertained. Food is given to the sweepers and other menials after the feast. Death ceremonies among other communities are not far different.



The Paliwal house

CHAPTER III

ECONOMY

Agriculture is the main stay of the inhabitants of village Mudh. Almost 95 per cent of the entire population is engaged in agriculture. This village is important from agricultural point of view as it is one of the few villages in the desert district of Bikaner where both Rabi and Kharif crops are raised. Normally in most of the villages, only Kharif crop is gathered.

98. The next important work in which the villagers are engaged as labourers is the quarrying of Fuller's earth and white clay in the Mudh area. 2.6 per cent of the households are wholly dependent on this source of income and 62.3 per cent of them have it as a subsidiary occupation. Apart from this there are the traditional occupations of blacksmithy, carpentry, tailoring, pot-making, hair-dressing and goldsmithy. In all cases, however, agriculture is the primary occupation and aforesaid traditional occupations are carried on as subsidiary sources of livelihood. Animal husbandry is also an important source of subsidiary income and almost 60 per cent of the people keep milch animals, sheep and goats.

Agriculture

99. The total area of the village according to the tehsil records is 6,415 acres which is classified under the following heads:

	Area in acres	
1. Forest		--
2. Barren land (non cultivable) :		2,934
3. Other uncultivated land :		
(i) Pasture land	—	
(ii) Trees and groves	—	
(iii) Banjar	2,228	2,228
4. Fallow land :		
(i) Current	347	
(ii) Other	429	776
5. Actual cultivated land (other than double crop land) :		
(i) Irrigated	—	
(ii) Unirrigated	477	477
		6,415

The total area brought under plough in the Kharif crop during the year 1960-61 was 477 acres. The following crops were sown:

Crops	*Area in acres*
Jowar	8
Bajra	265
Moth	126
Til	16
Gawar	62
	477

100. The following table shows the position relating to the Rabi crop during the years 1958-59, 1959-60 and 1960-61:

Year	Area under cultivation (in acres)	Crops sown (In acres)			
		Wheat	Barley	Mus-tard	Dhania
1958-59	197	187	1	1	8
1959-60	13	13	-	-	-
1960-61	30	28	-	-	2

101. It has, however, to be noted that there are no irrigation facilities in the village and both the crops are dependent on rain water. The Kharif crop is sown in June-July, immediately after the rains set in. Bajra is undoubtedly the most important crop and it is of a very good quality. It does not need canal water or manures. It ripens within 3 months' period. The output is estimated at 1 to 1.75 quintals per acre.

102. The next important item of Kharif crop is moth. It is sown in August or first half of September and takes two months to ripen. It thrives best in light soil. The yield per acre is the same as that of bajra. The stalks, leaves and pods of moth crop serve as fodder for camels. Wheat is the most important item of the Rabi crop. The fields are manured in June and July and ploughing begins immediately thereafter and continues right up to the beginning of October. Sowing is begun in Kartik and continues upto Diwali (October-November). The grain ripens in the month of

March and is harvested soon afterwards. The yield of wheat in Mudh is 2 quintals per acre.

103. The overall low productivity is due to the fact that Mudh falls in the dry region and there are no facilities for irrigation. The soil is quite good but due to low rainfall and lack of irrigation facilities the prevailing agricultural conditions are poor. High temperature with very low humidity in summer are other adverse factors. This reduces the moisture supply for crops which, it may be noted, need more water in this region than in other places. In village Mudh, however, the presence of Fuller's earth in the soil helps the growth of crops as it retains moisture and, notwithstanding the lack of facilities of irrigation, the yield of crops, compared to other parts of the arid zone, is fairly good.

104. The cultivable land of the village can be divided into two parts viz. (1) the land which comes under the coverage of the dam area. In this area the excess water of Kolayat tank is allowed to escape. This land is utilised for raising both the crops ; (2) the rest of the land is utilised for the Kharif crop and depends totally upon rains for cultivation. The agricultural income per acre of sown area in Mudh is Rs. 97 as against Rs. 62 for entire Rajasthan. The density of agricultural population in this village (as related to land available for agriculture) is 12 persons per 100 acres as against 16 persons for the State.

Land holding

105. The size of agricultural holdings in the village is shown in the following table :

Land in acres	Number of households
Up to 5	2
5 - 10	9
10 - 15	10
15 - 20	19
20 - 25	8
25 and above	20
Total	68

It would be observed that as many as 25 households have land which is more than 20 acres each while 29 households are in possession of land from 10 to 20 acres each. The community-wise distribution of land is as follows :

Community	Total No. of households	Land in acres	Households without land
Sunar	1	-	1
Pushkarna Brahmin	1	-	1
Dholi	1	10.0	-
Paliwal	1	16.0	-
Rajput	1	22.0	-
Muslim	1	16.0	-
Khati	2	16.0	1
Nayak	10	179.0	-
Meghwal	21	441.5	2
Nai	2	46.0	-
Sadh	6	164.5	1
Lohar	4	26.5	1
Kumhar	11	212.0	2
Darzi	15	189.5	-
Total	77	1,339.0	9

106. The extent of land-holding is higher among the Meghwals, the Kumhars, the Nayaks, the Sadh and the Rajput as compared to the other communities in the village. The average land-holding of the Sadh community is 27 acres and that of the Rajput 32 acres. The Meghwals hold, on an average, 23 acres per household, the Kumhars 19 acres and the Nayaks about 18 acres. The Paliwal and the Muslim, each has holdings which measure 16 acres. Each of the Khati and the Lohar households owns land to the extent of 7 acres. There appears to have been little change in the size of these holdings during the last several years. There has practically been no land-reform measure introduced in the village. The pattern and distribution of land with reference to size and communities remains the same. The reason is obvious. The village is a *khalsa* one and the conditions that prevailed during the time of the former princely State of Bikaner are still in vogue, and it is a bit too early to foresee what changes are likely to come as a result of the activities of the Development Department of the State.

107. The agricultural methods that are in vogue in the village are simple and of the traditional type. They use the same old implements as were in use a century ago. The following are the more important ones :



A camel drawn plough

1. Ganchi (pick-axe pointed at both ends)
2. Hal with Bijni (plough and seed-drill)
3. Bhakhar with Pati (used for digging the land)
4. Ekalio Hal (plough to which only one bullock is yoked)
5. Balaccha Hal (plough worked with two bullocks)
6. Kassi (pick-axe)
7. Phavra (spade)
8. Kavada (axe)
9. Bal

108. One ploughing is sufficient for the Kharif crop. Seed is sown by means of a drill attached to the rear of the plough. Plough is generally driven by a camel which can plough 2 acres of land per day. There is no rotation of crops. Weeding is done before the crops ripen. The cultivators erect temporary huts in their fields and live there from the time the crops begin to ripen till the harvest is gathered and taken to the thrashing floor. The villagers do not have any knowledge about mechanised tools and implements and modern methods of farming. Agricultural labourers are employed by them whenever necessary. Payment of Rs. 1.50 per day is made for a male and Rs. 1.25 for a female worker. Agricultural labour is available in the village. During the harvest time labourers from nearby villages are engaged whenever necessary. Seeds of improved type are made available to the agriculturists by the Block authorities. There is no arrangement for proper marketing of the produce. The villagers retain grain for their household use so far as their economic condition permits and sell the surplus at Kolayat. Rabi crop is generally sown in Mudh valley, which is the most fertile part of the village. It has black soil and is considered to be the best area for cultivation.

109. Villagers do not have recourse to modern fertilizers. They manure their fields with cow-dung, which is collected in a pit along with the refuse of the households swept from day to day and the remnants of fodder after the animals have had their fill.

110. The fields have to be guarded against thieves, cattle and birds. A machan i.e. a temporary structure with a thatched roof, supported by four wooden pillars, is erected in each field for the purpose. Birds are scared away by making noise.

111. Locusts are the ever present pests which often visit the village. Villagers protect their crops from them by digging trenches around their fields. The insects get into the trenches and are destroyed by burning. The bird Pastor Reseus also helps the villagers in the extermination of the locusts.

112. The expenditure on agricultural operations can be shown under two heads, recurring and non-recurring. Under recurring expenditure are included expenses incurred annually on seed, manure, labour, etc. and the payment of rent to the Government. Under non-recurring expenses come those incurred on the agricultural implements.

113. As to the items of recurring expenditure the agriculturists are not required to spend any large sums on seeds, manures and fertilizers. For seed they save the required stock of grain from the harvest If they do not hold such stock, they purchase it from the market according to their needs. But under the circumstances as they exist at present it is difficult to form near exact estimate of the expenditure on seed. The village people do not use any fertilizer. Cow-dung manure and other household refuge are dumped in pits and at the proper time the manure is spread over the fields. This also does not cost them anything. As to the non-recurring expenditure a household is required to invest the following amount as mentioned against each item. The average life of each item is given in the last column:

Name of implement	Cost in Rs.	Average life in years
Ganchi (pick axe)	5.00	15
Hal with Bijni	35.00	10
Bhakhar with Pati	15.00	10
Ekalio Hal	25.00	10
Kassi	5.00	15
Phavra	2.50	15
Kavada (Axe)	2.50	15
Bullocks pair	500.00	—
Camel	500.00	—

114. To finance their agricultural operations the villagers have to depend on their own resources. When they fail they incur debt which is available in the village itself or at Kolayat at 15 to 24 per cent interest per annum.

Animal husbandry

115. In Mudh animal husbandry is an important adjunct to agriculture. This economic activity provides a substantial supplementary source of income to a large proportion of the village population. It is next in importance to agriculture. The disposal of surplus stocks of cattle, assures a fairly advantageous return to the live-stock-holders. In the year 1960-61 the live-stock of the village consisted of the following:

Cows	114
Bullocks	76
Buffaloes	13
Sheep	485
She-goats	111
Camels	37

116. The live-stock of the village is rich in quality. The Tharpaker, Rath and Gir breeds provide milch cows while bullocks of Nagori breed are found in the village. The Chokla and Magra breed of sheep known as 'Indian Merino' is found there. Shri Mukna Ram Meghwal of this village won the first prize of Rs. 101 at the Meerut exhibition in 1961 for the best breed of wool producing sheep. The Bikaneri breed of camels, considered to be the best in India, is also available. Every year the village contributes its share of quality animals for sale and export at the Kolayat fair. The per capita availability of milk and milk products in this area is about 10 ounces as against 8.14 ounces for Rajasthan and 5.27 ounces for India. Nearly 75 per cent of the total milk is converted into milk products by the owners of the animals e.g. ghee (clarified butter) etc. which is sold by them to the grain and ghee merchants at Kolayat. There are no middlemen involved in the transactions which are made directly between the purchaser and seller. No question of advancing money by any party to the live-stock breeders arises. Ghee is exported from Kolayat to Bikaner and thence to Delhi.

117. The dry region is eminently suited to the rearing of cattle and sheep. The advantage of good breeds is already there and, due to dry healthy climate, the cattle are less prone to diseases. The scarcity of fodder is, of course, an important factor which limits the possibility of increasing the live-stock. Grazing alone is the major source for feeding the cattle. Very few crops are grown exclusively for fodder. The fodder problem is, therefore, very serious in this area where average rainfall is very low. The scarcity of fodder is aggravated by a large population of old and useless animals which consume the already limited fodder resources. The result is that whenever rains fail the cattle have to be removed to other adjoining States in large numbers. A quantitative measure of fodder scarcity can be had from the fact that the total area available for agricultural use works out at 7.1 acres per animal unit in the dry region. According to the Central Arid Research Institute, Jodhpur, an average of 15 acres of grazing land per animal unit is required in Western Rajasthan. There is no doubt that the fodder resources are very deficient for the existing live-stock population specially in the area where the average rainfall is below 38 cms. Cattle rearing on a large scale in the absence of adequate quantity of water is also a serious problem. Sheep rearing is very profitable. The camel wool is utilised in making fine carpets which last very long. They serve for mats as well in the sandy area. Goat wool is used for making strings of which big bags are woven. They are used in transport on the back of camels. A carpet of camel wool $2m \times 1.5m$, costs about Rs. 30 and a big size bag of goat wool costs from Rs. 20 to Rs. 25.

118. It would not be out of place here to give some details regarding sheep wool. As no permanent pasture land exists for sheep they are reared as nomadic herds migrating from place to place in search of water and grass. Burrs and weed naturally accumulate on the body of the sheep in this way of life.

119. Before wool is processed into yarn it is necessary to remove the burrs completely. At present three processes are practised for removing these burrs:

1. Scissoring,
2. Beating with iron tongs and
3. Carding of burry wool with teasing machine.

120. In Bikaner area burrs from raw wool are removed by the use of a pair of scissors. A woman working for 8 hours can deburr 4 kg of burry wool in a day. She is paid Rs. 1.25. The cost of deburring 1 quintal of raw wool thus comes to Rs. 31. Burrs picked out of 1 quintal of raw wool with scissors carry with them about 10 kg of short staple wool stuck to the burrs. This waste wool after removal of burrs by a carding machine is sold at Rs. 2 per kg. The average price of clean wool is Rs. 60 per kg. Thus there is a loss of Rs. 40 per quintal involved in this method of deburring. Beating burry wool with iron tongs is not practised in Bikaner. It is done at Beawar. Two women facing each other keep a small quantity of wool between them on a hard surface and beat with iron hoofs to crush the vegetable matter and turn it into dust. The process involves the breakage of fibre. The women are paid Rs. 1.25 per head per day. The cost of déburring a quintal of wool in this process comes to Rs. 25 including the cost of waste wool which is destroyed with the vegetable dust. Carding machines are used for deburring heavy burred wool as the same cannot be cleaned by the above two methods. The cost of deburring by carding machine comes to Rs. 12 per quintal. In this process the fibres are badly damaged and the staples are broken reducing their original length. 7 kg of waste wool costs an additional loss of Rs. 70 per quintal of raw wool.

121. All the three processes in vogue are harmful in one way or the other. They reduce the length of the fibre or break them into small pieces and thus result in low recovery and a lower quality of wool fibre. In Bikaner wool, the incidence of burrs is very heavy and it is not possible to remove them completely by any of the aforesaid processes. The result is that only 10 per cent of the wool can be recovered in a burr-free condition. This wool is used by the local industry and the Indian mills and the rest, which is slightly burry, has to be exported.

122. Mr. J. Eshnis, wool processing and textile expert, who served the Govt. of Rajasthan for about a year in 1956 under F.A.O.'s Exponded Technical Assistance Programme, recommended the establishment of carbonizing plants in Rajasthan. The estimated cost was Rs. 17 lakhs including baling press with a capacity of 1.5 to 2 million lbs. annually.

123. It is, however, apprehended that the suggestion by the F.A.O. expert may not be practicable under privileged conditions as the supply of burry wool is not regular throughout the year. Out of the three clips in an year monsoon clip is free from burrs. The mechanised carbonizing plant can, therefore, get supply of raw wool in winter and autumn clips but very little during the monsoon clip. Moreover the establishment of a mechanised carbonizing plant is bound to put the labour engaged in industry out of employment. This is a big factor which the Govt. of Rajasthan will have to keep in view. It has, therefore, been suggested that carbonizing of wool should be taken up on cottage scale by replacing most of the mechanised processes by manual work. The cost of the cottage scale carbonizing one lb of wool comes to Re. 0.25 as compared to Re. 0.50 by the fully mechanised carbonizing plant. The cost of the cottage scale carbonizing plant is estimated to be about Rs. 38,000 as against Rs. 17 lakhs of conventional plant. The Bikaner area produces about 48 lakh lbs. wool annually out of which one third is free from burrs (monsoon clip). The remaining 32 lakh lbs. of wool contain vegetable matter. If half of this wool is taken as fit for being carbonized, 5 cottage scale plants can be installed at Bikaner itself which is a wool collecting centre.

124. To sell their raw wool the village people take it on the back of their camels to Bikaner where the dealers purchase it for cash. It is also not unusual for the merchants who deal in wool to go to the villages and collect it from there. Thus there is no intricate problem in regard to the marketing of wool.

Mines

125. The mines of Fuller's earth and white clay in the Mudh area provide a lucrative

source of income to the village people who work there as labourers mostly during the period when they are free from agricultural operations. These mines remain closed during the rains. It would not be out of place here to give a short account of these two minerals which are of an excellent quality and lend great economic importance to this village.

Fuller's earth

126. The mineral derives its name from its use in 'fulling' i e. removing grease stains from the cloth. Fuller's earth is a calcium monmorillonite and is non-plastic or semi-plastic in character. It consists essentially of hydrated silicates of aluminium with variable amounts of iron-oxide, lime, magnesia and alkalies. This mineral occurs as surface outcrops in Mudh and is worked by open pitting. In most places the thickness varies from 3m to 5m. Actual reserves of Fuller's earth have not been estimated so far but from the extent of the deposit which is roughly about a square km, it is rekoned as a large one. The samples of Fuller's earth have been tested at the Central Laboratories for Scientific and Industrial Research, Hyderabad, and National Chemical Laboratory, Poona, and have been found very suitable for bleaching vegetable oils after activation. The process consists of agitating Fuller's earth obtained from the quarries with sulphuric or hydrochloric acid at 212° to 220°F for several hours, after which it is washed, filtered, dried and pulverized. Due to activation, Fuller's earth acquires bleaching properties and when the vegetable oils are left in contact with it the same are decolourised. It has been noted that the reduction in colour is 70.6 per cent when this Fuller's earth is used. The result of the chemical analysis conducted at the laboratories, referred to above, is given below :

Silica	47.00%
Aluminium oxide	23.30%
Ferric oxide	6.95%
Calcium oxide (Lime)	2 90%
Potassium & sodium oxide	5.92%
Magnesia	-
Loss on ignition	18.60%

127. An activation plant can very suitably be located at Kolayat in view of the favourable qualitative as well as the quantitative position regarding this mineral.

128. Besides the use mentioned above, Fuller's earth has also been employed in petroleum refining, for filtering and refining the lubricants, and for refining animal fat. It has also been utilised for the domestic water purification and detection of colouring agents in food products, fillers and cosmetics, removal of greasy matters from woollen goods, as filler of dusting powder for insecticides and as a base for absorbing green dyes. At present imported activated Fuller's earth is used by the industries in the country. There is no reason why it should not be replaced by the activated Fuller's earth of Mudh as early as possible.

129. Fuller's earth found at Mudh is matchless in cleaning hair and is put to use by the women-folk all over the State of Rajasthan. It is used in half-baked condition as comestible and also as a cure for skin eruptions. Pregnant women are inclined to eat this mineral and it is believed that instead of doing any harm to them it provides extra calcium required for the embryo. It enhances the beauty of the pregnant woman. It is also used for making containers after it is reinforced with paper or plaster on a frame-work of straw or bamboo. It is also used in making talcum powder for poultice, etc.

130. The market for Fuller's earth is to be found in petroleum and vegetable oils industries in India, Burma and the Persian Gulf.

131. In the year 1960 the total production of Fuller's earth in Mudh was 2,965 tons, out of which 2,904 tons were exported. The value of the material was estimated at Rs. 148,104. Royalty was charged at Rs. 27 per ton of produce upto production worth Rs. 70,000. After this limit the royalty is reduced by 25 per cent. The average number of labourers engaged in the excavation of Fuller's earth was 30 persons per day, 20 males and 10 females. Number of working hours per week came to 36. The average wage for a male was Rs. 3 and for a female Rs. 2.*

*Source : Mines Department, Bikaner.

White clay

132. White clay is found in large deposits in the north of the village. The average thickness of the deposits is about 5m and it covers an area of about 157,930 sq.m. There are other exposed deposits of clay of this very quality within a radius of two km of this place. On a rough estimate the quantity available in the main deposit is believed to be 2 million tons.

133. The clay is greyish white to white in colour, soft and soapy to touch. It is non-gritty and possesses good plasticity. A sample of Mudh clay was analysed by the Ceramic Department of Banaras Hindu University in 1947 and it gave the following results :

Silica	58.08%
Aluminium oxide	27.81%
Ferric oxide	0.80%
Magnesia	0.31%
Lime	1.21%
Potassium and Sodium oxide	–
Water	0.25%
Lose on ignition	11.54%
	100.00
Specific gravity	2.455

134. A chemical analysis is, however, not sufficient for the purpose of determining the suitability of a clay for the ceramic industry. A practical test was, therefore, carried out at the University, and it was observed that all clay sent direct from the mines without refining or sorting, and even without washing, gave excellent results in actual manufacture. It was found very suitable for manufacturing ordinary type of crockery as well as more artistic products.

135. The following finished articles were prepared by the Ceramic Department of the University:

1. Tea pots.
2. Jars.
3. Cups and saucers.
4. Milk jugs.
5. Insulators.
6. Statues of gods and goddesses

136. Refined clay is likely to give still better class of porcelain. The clay is mainly used in ceramic manufacture of tiles, earthen ware, porcelain etc. It is also used as a filler in textile and paper industries besides its use in the manufacture of linoleum, oil cloth, rubber, insecticides etc. As an extender it is put in use in zinc and lead white pigments. It is also used in the manufacture of ultra marines. It may further be utilised in the preparation of cosmetics, medicines, aluminium sulphate and alum. The greyish white colour of Mudh clay can be further improved by shorting i.e. by eliminating the stained clay from the crude clay before it is subjected to refining. Colour can still further be improved by the addition of chinese blue during the process of refining. The Mudh clay compares very favourably with imported English clays in suspensibility due to fineness of its particles. Bikaner is eminently a suitable place for the development of the ceramic industry on account of the availability of high quality clay in close proximity of lignite deposits at Palana, which can be used as fuel after briquetting lignite and making producers gas from it and availability of cheap hydro-electric power from Bhakra Nangal Project.

137. The total production of white clay at Mudh in the year 1960 was 1,176 tons valued at Rs. 25,247. Out of this 1,130.5 tons were exported. On an average 15 males and 7 females were engaged daily in excavating clay and their weekly working hours were 48. The weekly wage was Rs. 27 for males and Rs. 11 for females.*

Traditional occupations

138. The Darzis, the Kumhars, the Sadhs, the Lohars, the Nais, the Khatis and the Dholi follow their traditional occupations along with the primary occupation of agriculture. The Meghwals do leather work in addition to the occupation of agriculture. The two households of Khatis make ploughs and other implements used in agriculture and also effect repairs to them. They charge Rs. 4 for making a new plough and Rs. 2 for repairing it. Out of the 15 households of the Darzis, 8 have agriculture as their primary

*Source : Mines Department, Bikaner.

occupation, 7 households do tailoring also, 2 of whom run tailoring shops at Kolayat and the remaining 5 have shops at Gangashaher (Teh. Bikaner), Nokha (Teh. Nokha), Nal (Teh. Bikaner), Jaimalsar (Teh. Bikaner), Baru (Teh. Kolayat). These persons come to the village in the agricultural season, till their fields, and go back to look after their shops after the harvest is gathered. They seldom take their families away from the village. Those having shops at Kolayat go there every day and return home in the evening. One household, namely of Mula Ram, is engaged as labourer in the quarries. All the four households of Lohars make tools required in agriculture. The labour charges for these articles vary from Re. 0.50 to Rs. 2 per piece. The Kumhars carry on their traditional occupation of making pots along with agriculture. They sell the articles made by them in Mudh and other villages nearby. Only one household of Sadh is engaged as a *pujari* of the temple. The remaining 5 households carry on the occupation of agriculture. The sunar carry on his traditional occupation of goldsmithy. The following statement shows the distribution of households of various communities according to their primary and subsidiary occupations :

Communities	Total No. of households	Primary occupation	Households engaged	Subsidiary occupation	Households engaged
Meghwal	21	Agriculture	19	Agriculture	2
		Labour	2	Labour	19
				Animal husbandry	21
				Leather work	1
Darzi	15	Agriculture	8	Agriculture	2
		Tailoring	7	Labour	8
				Animal husbandry	8
Kumhar	11	Agriculture	9	Agriculture	2
		Pottery	2	Labour	3
				Animal husbandry	2
				Pottery	9
Nayak	10	Agriculture	10	Labour	10
				Animal husbandry	10
Sadh	6	Agriculture	5	Agriculture	1
		Priest	1	Labour	5
				Animal husbandry	4
Lohar	4	Agriculture	3	Agriculture	1
		Blacksmithy	1	Blacksmithy	3
				Animal husbandry	4
Nai	2	Agriculture	2	Barber	2
				Other services.	2
Khati	2	Agriculture	1	Agriculture	1
		Carpentry	1	Labour	2
Dholi	1	Agriculture	1	Other services	1
Paliwal	1	Agriculture	1	—	
Sunar	1	Goldsmithy	1	Agriculture	1
Rajput	1	Agriculture	1	—	
Pushkarna Brahmin	1	Service in Mines	1	—	
Muslim	1	Agriculture	1	Labour & other services	1

Workers and non-workers

139. Out of the total population of the village, 50.8 per cent are males and 49.2 per cent females. The following table gives information regarding workers and non-workers according to the various age groups :

Age group	Total population			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	419	213	206	248	126	122	171	87	84
0 - 14	186	94	92	33	18	15	153	76	77
15 - 34	138	66	72	126	56	70	12	10	2
35 - 59	80	47	33	79	47	32	1	-	1
60 and Over	15	6	9	10	5	5	5	1	4

140. It would be seen that 44.2 per cent of the total population falls in age group 0-14, 32.9 per cent in 15-34, 19.1 per cent in 35-59 and only 3.8 per cent in the age group 60 and over. Of this population 59 per cent comes in the category of workers and the rest 41 per cent are non-workers and comprise of persons engaged either in household duties or are children attending school or infants or are old and infirms. Of the working population, 50.7 per cent are males and 49.3 per cent are females while amongst the non-working group almost the same position exists. There are 50.8 per cent males and 49.2 per cent females. This shows a well-balanced working force in the village.

141. The following table furnishes further details:

Age group	Total population			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	248	126	122	36	25	11	10	10	-	202	91	111
0 - 14	33	18	15	-	-	-	-	-	-	33	18	15
15 - 34	126	56	70	13	8	5	6	6	-	107	42	65
35 - 59	79	47	32	22	16	6	4	4	-	53	27	26
60 and over	10	5	5	1	1	-	-	-	-	9	4	5

142. It will be observed that out of the total working population 50.8 per cent fall in the age group 15-34, 13.3 per cent in 0-14, 31.9 per cent in 35-59 and only 4 per cent in the age group 60 and over. Out of this population 81.4 per cent are working in cultivation belonging to the households, 14.6 per cent are working in industry while only 4 per cent are working in the business. It would be further observed that all the persons in age group 0-14 are engaged in cultivation. It is worthy of note that in the age group 60 and over there are 10 persons who inspite of their old age still continue to work for their livelihood. 9 of them (4 males and 5 females) are engaged in agriculture while one is working in industry.

143. The table given below gives details regarding the non-workers by sex, broad age groups and the nature of their activities :

Age group	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Sick, old and infants		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	171	87	84	49	-	49	56	56	-	66	31	35
0 - 14	153	76	77	45	-	45	46	46	-	62	30	32
15 - 34	12	10	2	2	-	2	10	10	-	-	-	-
35 - 59	1	-	1	1	-	1	-	-	-	-	-	-
60 and over	5	1	4	1	-	1	-	-	-	4	1	3

144. It would be seen from the above table that the majority of non-workers i.e. 89 per cent, falls in the age group 0-14 and the rest i. e. 7 per cent in 15-34, 0.5 per cent in 35-59 and 3.5 per cent in 60 and over. Out of the total non-working population, 28.6 percent are exclusively engaged in household duties of which 91 per cent fall in the age group 0-14. Besides this 32.7 per cent are engaged as full time students of which 82.1 per cent fall in the age group 0-14 and 17.9 per cent in the age group 15-34. The rest 38.7 per cent are those who belong to the category of sick, old and infants of which 92.4 per cent are in the age group 0-14 and 7.6 per cent in 60 and over.

Income

145. The economic condition of the households is fairly satisfactory. The following statement gives community-wise distribution of the households according to their income :

Name of community	Total annual income	Total monthly income	Average family income per month
Meghwal	42,000	3,500	166
Darzi	18,010	1,500	100
Kumhar	16,550	1,337	121
Nayak	14,750	1,230	123
Sadh	12,850	1,071	175
Nai	7;300	608	304
Lohar	3,150	262	65
Rajput	2,000	166	166
Paliwal	1,300	108	108
Khati	1,200	100	50
Pushkarna	1,200	100	100
Dholi	1,000	83	83
Sunar	600	50	50
Muslim	1,140	95	95

146. It would be seen from the above table that the highest income is of the Nai household who earns Rs. 304 p. m. which is far above the average income of a family in the village which is only Rs. 132 p.m. Apparently, the Meghwals, the Sadhs, the Nais, and the Rajput can be placed in higher income group as compared to the Lohar, the Khati and the Sunar households but this statement will have to be qualified by the fact that it does not show the exact condition of the prosperity of the household as there might be a number of households in the larger income group which might be more than the number having limited incomes. The position of the households according to different income groups is as under :

Community	Total No. of households	No. of families according to monthly income groups							
		0–20	20–30	30–40	40–60	60–80	80–100	100 and above.	Income not stated
Rajput	1	–	–	–	–	–	–	1	–
Dholi	1	–	–	–	–	–	1	–	–
Muslim	1	–	–	–	–	–	1	–	–
Sunar	1	–	–	–	1	–	–	–	–
Nai	2	–	–	–	–	–	–	2	–
Pushkarna	1	–	–	–	–	–	–	1	–
Khati	2	–	–	–	–	–	–	1	1
Lohar	4	–	–	–	1	–	1	1	1
Sadh	6	–	–	–	1	–	–	5	–
Kumhar	11	–	–	–	2	–	1	7	1
Nayak	10	–	–	1	1	1	–	7	–
Darzi	15	–	–	–	2	4	1	8	–
Meghwal	21	–	1	–	1	1	3	15	–
Paliwal	–	–	–	–	–	–	–	1	–

147. The following table gives distribution of households according to the number of their members and the various income groups ranging from Rs. 20 to Rs. 100 per month :

Family structure	Total No. of households.	Income (in Rupees)							
		below 20	20-30	30-40	40-60	60-80	80-100	100 & above	not stated
Single member	7	–	1	–	2	–	–	4	–
2-3 „	11	–	–	–	2	1	2	4	2
4-6 „	35	–	–	1	5	5	3	21	–
7-9 „	16	–	–	–	–	–	3	12	1
10 and above	8	–	–	–	–	–	–	8	–

148. It would be seen from the above table that there are 9 households in the village whose economic condition is not satisfactory as they fall in income group 40-60. 5 of them, each consisting of 4 to 6 members, have income from Rs. 40 to Rs. 60 i. e. Rs. 8 to Rs. 12 per head per month and 5 have Rs. 12 to Rs. 16 per head per month. It may, however, be noted that these households form only 12 per cent of the entire households of the village.

Expenditure

149. Accurate and reliable statistics of expenditure of the various households in the village are not available. The village people feel great reluctance in giving information in this regard. On a rough estimate of the items of expenditure it is surmised that the pattern of expenditure is as follows :

Food	50 per cent
Clothing	15 -do-
Education	2 -do-
Agriculture	20 -do-
Light and fuel	5 -do-
Miscellaneous	8 -do-

150. Food, as is natural enough, forms the most important and expensive item. The villagers have not to spend much on education as the State imparts free education. The people have only to arrange for books and stationery for their children. The expenditure on clothing is also limited as the people of the village have got simple habits and they put on coarse clothing.

Indebtedness

151. The following statement gives information in regard to the indebtedness of the households :

Community	Total No. of households	Indebtedness by cause (Rupees)				Average family indebtedness	Total indebtedness	Percentage to total debt
		Agrl. tools & implements, cattle etc.	Housing	Social ceremonies	Others			
Meghwal	21	2,500	1,100	3,300	1,300	391	8,200	32.5
Darzi	15	900	500	2,100	–	233	3,500	14.0
Nayak	10	1,500	100	2,700	600	490	4,900	19.5
Kumhar	11	1,700	–	1,200	900	346	3,800	15.0
Lohar	4	800	100	400	1,300	650	2,600	10.3
Sadh	6	1,400	–	–	–	233	1,400	5.5
Nai	2	400	–	–	–	200	400	1.6
Pushkarna	1	–	–	–	–	–	–	–
Paliwal	1	–	–	–	–	–	–	–
Khati	2	–	–	–	–	–	–	–
Rajput	1	200	–	–	–	200	200	0.8
Dholi	1	200	–	–	–	200	200	0.8
Muslim	1	–	–	–	–	–	–	–
Sunar	1	–	–	–	–	–	–	–

152. It would be seen from the above table that the main items which necessitate loans are the social ceremonies. 39 per cent of the total debt has been secured for this purpose. 38 per cent of the total debt has been incurred over purchase of tools, implements and equipment for agricultural purposes, 7 per cent over housing and 16 per cent for other purposes. Among the communities of the village it is the Meghwals, the Lohars and the Nayaks who are the most heavily burdened with debts which is even more than Rs. 327 per household which is the average for household indebtedness. The Paliwal, the Pushkarna Brahmin, the Khatis, the Sunars and the Muslims do not have any debt. This is obviously due to the fact that their households have a small number of members and they are not required to perform extravagant social ceremonies.

153. Loans are obtained by the villagers either from Shri Ram Chandra Paliwal who does money-lending business or from the Mahajans at Kolayat. The rate of interest at which the loans are advanced is pretty high and ranges from 15 to 25 per cent per annum. The money-lenders get the documents regarding the loans advanced by them entered in their *bahis* (books of account) and are not willing to give copies thereof.

154. There is no co-operative society in the village at present.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The population of the village comprises of 419 persons of whom 50.8 per cent are males and 49.2 per cent females. The following table gives the distribution of the population in various age groups:

Age groups	Persons	Males	Females
All ages	419	213	206
0 - 4	62	30	32
5 - 9	71	36	35
10 - 14	52	27	25
15 - 19	34	13	21
20 - 24	40	20	20
25 - 29	32	15	17
30 - 34	32	18	14
35 - 44	42	22	20
45 - 59	38	25	13
60 and over	16	7	9

156. It would be seen from the above table that excepting the age groups 15-19 and 45-59, the number of males and females is almost evenly balanced. In the former age group the number of females exceeds that of males by 8; while in the latter group it is the number of males which exceeds that of females by 12. In the age group 60 and above, there are 7 males and 9 females from which we can infer that the age of longevity among the females is greater than that among the males.

Marital conditions

157. A scrutiny of the figures regarding marital conditions obtaining in the village shows that 46.5 per cent of the population consists of unmarried, 46.5 per cent of married and 7 per cent of widowed persons. Out of the unmarried population, 55 per cent are males and 45 per cent females. Similarly, out of the married population, 49 per cent are males and 51 per cent females. This shows that the population of males and females among the married and the unmarried persons is almost evenly balanced. Out of the 31 widowed persons in the village, 11 are widowers and 20 widows. Among the males there are 2 widowers in the age group 25-29, 1 in 40-44, 6 in 45-64 and 2 in 70 and above. Among the females there is one widow in the age group 15-19, 1 in 25-29, 5 in 40-44, 5 in 45-59, 5 in 60-64 and 3 in 70 and above. The widows form 64.5 per cent of the widowed population and the males are 35.5 per cent. The position is summed up in the following table:

Age group	Total Population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	419	213	206	106	87	96	99	11	20
0 - 9	133	66	67	66	64	-	3	-	-
10 - 14	52	27	25	25	21	2	4	-	-
15 - 19	34	13	21	9	-	4	20	-	1
20 - 24	40	20	20	5	1	15	19	-	-
25 - 29	32	15	17	-	1	13	15	2	1
30 - 34	32	18	14	1	-	17	14	-	-
35 - 39	16	9	7	-	-	9	7	-	-
40 - 44	26	13	13	-	-	12	8	1	5
45 - 59	38	25	13	-	-	21	8	4	5
60 - 64	8	3	5	-	-	1	-	2	5
65 - 69	2	1	1	-	-	1	1	-	-
70 and over	6	3	3	-	-	1	-	2	3

158. One salient feature which emerges from the statistics given above is that there are 2 cases of married males in the age group 10-14. They belong to two Lohar households who have an annual income of Rs. 1200 and Rs. 1650 respectively. There are 4 cases of married females in the same group (10-14). Out of these one belongs to a Kumhar household which has an annual income of Rs. 2000 while the remaining three are of the Meghwal community whose annual income varies between Rs. 2500 and Rs. 2700. Also there are 3 cases of married females in the age group 0-9. Out of these two are married to the two Lohar boys mentioned above. The third is the daughter of Shri Tikuram Meghwal whose *gauna* ceremony yet remains to be performed. The annual income of this household is Rs. 2300. It is evident from this that child marriage, though still prevalent in village Mudh, is not so common.

159. Another fact which is noticeable is that there are 2 cases of unmarried women, one in the age group 20-24 and another in the group 25-29. There is another case of a female in the age group 45-59 who, though not legally married, is to be regarded as married as she is cohabiting with the man as his wife for over 20 years. This is the case of a goldsmith who has got a Charan woman as his mistress. If we total up the figures of married persons, we find that there are 96 married males and 99 married females. The difference is due to the fact that the three married females, one in age group 0-9 and two in age group 10-14, are still living with their parents and their *gauna* ceremony is yet to be performed. There being 10 widowers in the age groups commencing from 40-60, it may be surmised that the chances of remarriage of widows above the age of 40 are very meagre. There is no case of divorce in the village nor is there any case of polygamy.

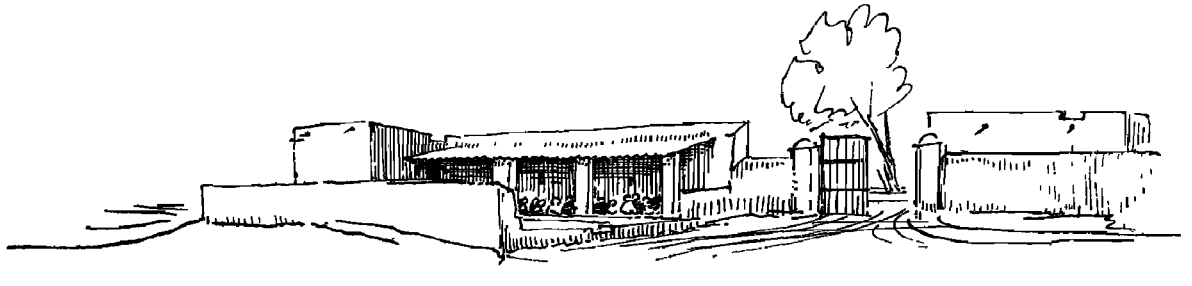
160. We might have some idea of the trend regarding the increase of population in the village. If the things went on normally and no calamity took place it may be surmised that the population by 1971 may increase by about 36 per cent. There appears to have been no case either of immigration or emigration in the village.

Births and deaths

161. It is revealed from the statistics received from the records of the village Panchayat, Kolayat, that during the period 1960-62, there were 21 births (10 boys and 11 girls) and 11 deaths. Most of the deaths, namely 7, were due to fever and diarrhoea. There were two cases of tuberculosis and one of smallpox and one of still-birth. The victims of tuberculosis were an aged person of 60 years and another of 40. Thus, there were 4 cases of death of old persons, 5 of infants and 1 of a child.

Educational institution

162. There is a Primary School in the village which is housed in a one-room tenement



belonging to the Panchayat. The room is very small and is altogether insufficient for accommodating the students. There is no furniture, not even carpets, on which the children may squat. The classes are held on bare floor without the help of black-boards, maps, charts or illustrations of any kind. A teacher who is a matriculate, is in-charge of the school. He is under the authority of Panchayat Samiti, Kolayat.

163. The following table gives the statistics regarding literacy in the village :

Age group	Total population			Illiterate		Literate without educational standard		Primary or junior basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	419	213	206	149	206	47	-	17	-
0 - 4	62	30	32	30	32	-	-	-	-
5 - 9	71	36	35	11	35	25	-	-	-
10 - 14	52	27	25	6	25	17	-	4	-
15 - 19	34	13	21	4	21	-	-	9	-
20 - 24	40	20	20	19	20	-	-	1	-
25 - 29	32	15	17	14	17	1	-	-	-
30 - 34	32	18	14	18	14	-	-	-	-
35 - 44	42	22	20	21	20	1	-	-	-
45 - 59	38	25	13	21	13	2	-	2	-
60 and over	16	7	9	5	9	1	-	1	-

164. It is obvious that the condition of education in the village is very deplorable. Only 15.2 per cent of the total population of the village are literates which also include the children reading in the I and II standards. Out of 123 children of school going age in the village (age group 5-14) only 37.4 per cent are enrolled in the school roll call, but really speaking the daily attendance comes to hardly 50 per cent of the total strength. There are only 17 persons i.e. 4 per cent of the total population who can boast of having passed the primary standard. There are very few literate persons in the adult population and their names can be counted on fingers. At the time of Survey there was no female literate in the village. People are now getting interested more and more in the education of their children and the Block Development authorities are also laying emphasis on it. They are thinking of appointing a woman worker in the village as Gram Lakshmi, to give a fillip to female education. No appointment had, however been made up to the time of the report.

Family structure

165. Out of 77 households of the village, 39 are living in joint-families, while the remaining 38 are of the nuclear type. Out of 39 joint-families, 32 are lateral, 4 co-lateral and 3 others. Out of the last 3, two households are such as have sons-in-law residing with their fathers-in-law. The third one is the household of Tana Ram Sunar with whom the Charan woman, Musammat Paru, is residing. They have not been legally married but for all intents and purposes they are husband and wife. It is, however, a patent fact that they are living as a married couple and on this account are much looked down upon by the village people. Both of them originally belonged to the village Dasuri. Neither the near relatives nor the caste people of both these persons have any social relations with them. They have been out-casted and they never pay visits to their birthplace. Looking to the conditions of the households in the village, it appears that joint family is still a rule. People consider it advantageous to live in joint families as it helps them in their agricultural and subsidiary occupations. They have very little incentive to live apart in single families.

Intra-family relationship

166. The relations among the various members of the families of the communities living in the village appear to be cordial. A son calls his father *dada* or *kaka* and so does the daughter. The mother is addressed as *ma, ba, bai,* or *bhabhi* both by the son and the daughter. The father and the mother address their children by their names or their pet names. Father and mother call the son as *beta* and the daughter as *beti.* A younger brother addresses his elder brother as *bhaiji* or *dada* and the elder brother addresses his younger brothers and sisters by their names. If a child has been born to them the husband addresses his wife as the mother of so and so and similarly the wife addresses her

husband as *dada* or *kaka* of so and so. The mother's brother is called *mama* and he calls his sister's son or daughter as *bhanu* or *bhani*. Daughter-in-law is addressed by the mother-in-law as *bindni* and the daughter-in-law calls her mother-in-law as *buji*. It is generally the eldest member of the family who exercises the authority of the head of the household. He is duly respected by the younger members of the household and his advice is heeded in all matters relating to the welfare of the family. Disputes between younger members of the household are also decided by him. The daughters-in-law have to obey their mothers-in-law in all their social relations.

Inheritance of property

167. The customary law of succession according to which the sons share equally the property of the deceased father is still in vogue in the village. The people are fully aware of the statutory provision regarding the grant of share to daughters in the property of the deceased father along with the sons but they do not favour this idea at all. Their view is that sharing of ancestral property by daughters is bound to create unnecessary complications in joint families. The daughters married in other households have their rights there and, they believe, that their rights of inheritance in their paternal house stand waived. This is the general view of all the communities residing in the village and there does not appear to be any likelihood of a change in it in the near future.

Leisure and recreation

168. Apart from the indigenous games of *kabaddi*, *gilli-danda*, *dari-ghota* etc. which are played by the boys in their teens, strictly speaking there are no out-door games for adults in the village. That, however, does not mean that life is boring to those who dwell there. They generally play cards and game of stakes during their leisure or assemble and do gossiping. A radio set has been installed at the house of Shri Roopa Ram Meghwal, Member Legislative Assembly, Rajasthan. People assemble there and hear news and song broadcasts with interest. Women hardly have any mode of recreation except gossiping. They enjoy discussing their household affairs when they go to the ponds in groups of 5 or 10 to fetch water for their domestic use. There they stay for an hour or so and pass their time. They, moreover, enjoy singing folk-songs according to the season. Rainy season is most welcome to them for this purpose. A number of songs are current in the village some of which are the following :

होली खेलत अवध बिहारी
इत से आई अयोध्या की सखियां, उत से अवध बिहारी
खेलत खेलत आये रे महलां में ज्यां है जनक दुलारी
भर पिचकारी मारे मुख डारी, रंग भिजोई मोरी साड़ी
सीता सैन दिवी सखियन कूं घेर लिया जी मुरारी
गुलाल मुख पर डारी,
केवे रघुनन्दन सुनो हो री सखियों
मानो बात हमारी
नैना से टाल गुलाल भी डारो
इतनी तुम बरजो सखियां सारी
आई है अरज हमारी
मानी नहीं जनक नन्दनी
भर पिचकारी फेर डारी
दीठो बचाय चला रघुनन्दन
माता के पास खड़ा है
पीछे सखियां सिधाई
सब सखियां चली कौशल्या के
हंसिबे लगी दे तारी
जीत्या जनक दुलारी

"Avadh Behari, Shri Ram Chandra, is out to play Holi. From one side arrive the damsels and from the other comes Shri Ram Chandra. Playfully they go to the Palace wherein Maharaja Janak's daughter Raj Kumari Sita found seated. Shri Ram Chandra fills up his *pichkari* (a syringe-type pump for squirting liquids) with coloured water and releases it on the Raj Kumari's sari. On a signal from her, her maids assemble around Shri Ram and throw *gulal* (coloured powder) on his face. Shri Ram Chandra mildly protests thus, dear friends, please listen to me. Be a little more careful when you play with the coloured powder. See that it does not harm my eyes. But Janak's daughter, Sita, not heeding what Shri Ram says, empties her *pichkari* on him. Shri Ram Chandra slips away and goes to

his mother, Kaushalya. The girls soon follow him there and they clap their hands and make fun of him, exclaiming that it was Raj Kumari, who won the game."

राधाजी रे हाथां रंग रो कटोरी,
कृष्ण जी रे हाथ है पिचकारी ।
भरके पिचकारी सांवरिया मुख पर डारी रे,
कजले की रेख गमाई सारी ।
सांवरिया लाल कुन खेले थांसूं होली रे ।।
भरके पिचकारी सालूड़ों पर डारी रे,
सालूड़े की कोर गमाई सारी रे ।
सांवरिया लाल कुन खेले थांसूं होली रे ।।
भरके पिचकारी थाने अंगिया पर डारी रे,
अंगिया की आब गमाई सारी रे ।
सांवरिया लाल कुन खेले थांसूं होली रे ।।

"Radha Rani holds in her hands a pot filled with coloured water while Lord Krishna has a *pichkari* in his hand. He fills it with the water and empties it on Radha Rani's face. She protests: "All the soot *(kajal)* in my eyes has been washed away. Oh ! Sanwaria ! why should I play Holi with you ?" Krishna, however, is not to be deterred by these affectations. He empties another *pichkari* on Radha Rani's *odhni* (scarf) with greater force and its entire border gives way. Radha repeats her protest but Shri Krishna again fills up his *pichkari* and empties it this time on her *angia* (bodice) drenching it through and through and divesting it altogether of its original bright colour."

169. During the rainy season women clad themselves in colourful dresses and sing exquisite songs in their melodious voices, keeping with the spirit of the bewitching natural surroundings. A few of these songs are given below :

आया रे भादूडा रा लोहर मेहवो झड़स्यो मांडियो ।
इंयेरे खंघोड़े री मांटी रे बीरा रे चीकणी
चूल्हा तो घालें ने दोयन चार,
महेवो झड़स्यो मांडियो, आयो रे भादूड़ा रा लोहर
एक तो चूल्हे रांधू बीरा रे लापसी,
दूजे तो रांधू थुड़ली खीर रे
मेहवो झड़स्यो मांडियो
मेलोनी बहनोई जी म्हारी बहन ने
आई सावनिया री तीज
मेहवो झड़स्यो मांडियो
थारी बहन न मेलियो सालाजी सारां रे नही सरे
कुण जी घमोड़े माट, मेहवो झड़स्यो मांडियो

"Thick clouds are gathering in the sky during the month of Bhadon and the showers of rain are falling continuously. Oh my dear brother ! the earth of this ditch is quite smooth. I will make a couple of hearths of it. On one of the hearths I will cook *lapsi* and on the other *kheer* with the coarse powder of wheat. The woman's brother asks his brother-in-law to let his sister accompany him to his home as the Teej festival of Shrawan was ahead and rain showers were continuously pouring; but her husband is in no mood to permit her to go. He pleads that the rain was falling incessantly and in torrents; and asks : 'At such a time who will look after my household ?' How could he let his wife be away from him ?"

जा बादीला पूंगलिये से नेड़ो बीकानेर
गढ़ मारून्डा बेगा आजो जी बादीला ।
सिरोही रे घाटे ढोलो रंग बांटे
गढ़ मारून्डा जलदी आजो रे ।
नैना सी नगरी में मोरे घर भूला
नथ झलकाई मोती घण मोहला जी बादीला
पूंगलिये से नेडो बीकानेर जी बादीला

"Oh my beloved husband ! Pugal is not far away from Bikaner. You should not delay coming there. In the valley of Sirohi the gay Lord is making himself merry and distributing rewards to all and sundry. Let him come to my house without delay. Precious pearls are hanging in the *nath* (nose-ring) put on by the bride (which is adding lusture to her graceful countenance). Pugal is not far away from Bikaner. Come as expeditiously as possible."

170. When a person arrives at his father-in-law's house, the occasion is replete with happiness and festivities. Numerous songs are sung while entertaining the distinguished guest and also to make fun of him. One such song is as follows :

आज म्हारे घर कुण आया बाइ सा,
आंख फरूके हिंचकी आवे ।
आवेला भोली बाईसा रो बीरा सा
बाईसा से प्यारा लागे ननदोईसा ।
बाग लगावे भोली बाईसा रा बीरो सा
निरखन आवे प्यारा ननदोईसा
होद भरावे भोली बाईसा रा बीरो सा
न्हावण आवे प्यारा ननदोईसा ।

"What welcome guest is coming to my house today, dear sister (the sister of her husband) ? My left eyelid is fluttering and I am having one hiccop after another. It appears that it is your brother (her own husband) who is coming and also the husband of her *nanad* who, she says, is dearer to her than the *nanad* herself. The *nanad's* brother lays the garden and the *nandoi* comes to witness its beauty. Her husband gets the tank filled and the *nandoi* comes to enjoy a bath in it."

Songs, expressive of the sentiment of impending separation, run as follows :

ढोला बीस बरस का होगया, थे राजरी नोकरी रे ग्यां
राजरी नौकरी से कई डर से बड़े बड़े राज रो घर से ।
बड़े राज रो घर से, बठे तोप गोली रो डर से ।
बनी पहलोडी छुट्टी आऊंला, थारे हार गलें रो लाऊंला ।
बना हार पत्थर से फोडूं, मैं तो पीहर में दिन तोडूं
बनी दूजी छुट्टी आऊंला, थारे पगो में पायल लाऊंला
पायल रो कइं निरखूं, मैं पनघट ऊभी बिलखूं ।

Wife : Oh my dear husband ! you have grown up to be a young man of twenty and you have engaged yourself in the service of the State.

Husband : What is the harm if I have done so ? Is not the Court of great importance and consequence ?

Wife : Yes, the court may be of great importance but is there not the apprehension of cannon-balls and bullets ?

Husband : You need not be afraid of these, my dear ! When I return during the first vacation I will bring a necklace to adorn your neck, darling !

Wife : I care a fig for your jewelled necklace. I will crush it with a stone. Of what use is it to me when I have to pass my days in boredom at my father's house ?

Husband : When I come for the second vacation I will bring *payal* to adorn your feet.

Wife : What shall I do with the *payal* if I have to shed tears at the *panghat* waiting for you ?

पीहर प्यारी रे बालम घर आय
रहोनी हंजोखीरी रात, कर सों मन री बात
थोंर हरिये रेसम रो बेलचो
थोंरे सोवनियो गिरबान
रहोनी हंजोखीरी रात, करस्यां मन री बात
थोंरो तंग तुरियो रो तोरियो,
थांरो झाटीफिया पिलौण
रहोनी हंजोखी री रात
थोंरो झब झब झूमों पागडे
मोरा डब डब भरिया नैण
रहोनी हंजोखीरी रात, करसों मन री बात

"Oh my dear husband ! you have come at my father's house after a long time. Stay here on the festive eve. I shall have a heart to heart talk with you. The quilt of green silk and the spotless bedstead are awaiting you. Do stay for the night. I shall pour my heart unto you. I know, my beloved, your horse and your camel are ready saddled for departure, but would you not tarry for just one night ? Oh my darling ! you think of mounting your horse, and tears run down my eyes. I beseech you to stay at least for the night."

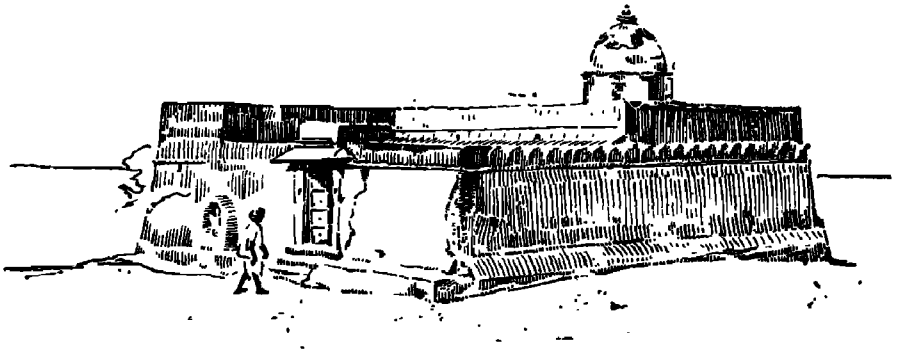
Festivals and beliefs

171. The most important festivals that are observed in the village are Holi in the month of Phalgun, Akshya Tritiya in Vaisakh, Teej during Shravan and Bhadon, and Diwali in Kartik. Akshya Tritiya is considered to be of special importance because at this juncture the village people have already reaped the harvest of wheat and have sown seed for the Kharif crop. On this day *kheech* i.e. pudding of bajra and moth pulse is prepared and all the agriculturists are fed with it. They also observe omens on this day. A cake of cow-dung is set on fire and from the direction in which the smoke goes they forecast the coming weather. They also observe omens from the sounds produced by birds and partridges,

and also foretell of the coming rains. If the sound of the bird is heard after going forward four paces it is taken that there will be good rains during all the four months. The Paliwal Brahmins do not observe the festival of Raksha-bandhan which falls on the full-moon day of the month of Shravan. The reason given by them for this is that Emperor Gauri Shah attacked their town, Pali, and slaughtered a large number of cows and Brahmins on that day. It was so big a massacre that the *janeos* (Brahmin's sacred cords or threads) of those killed weighed 9 maunds (about 4 quintals) and the lacquer bangles of women who immolated thereafter as *satis* weighed 84 maunds (about 40 quintals).

Religion

172. There are two temples in the village, one of Hingulaj Mata and the other of Thakurji in which there is an idol of Shri Ram Chandra along with his consort Sita. The temple of Hingulaj Mata



was built by the Paliwals after they came to the village from Jaisalmer, in the Samvat year 1648 (1591 A.D.). The installed deity of this temple is goddess Durga. The original place of goddess Hingulaj is said to be near the mouth of river Hingol on Sindh-Baluchistan border. This is one of the four *Sidh Peeths* sacred to the Shakts, the other three being Kamaksha in the East, Jwalamukhi in the North and Meenakshi in the South. The story runs that after the goddess had killed the demon, Mahisasur, she did not consider her presence any longer necessary. So she divided her body into four parts out of which the middle portion of her waist and thighs settled on the western frontier. Since then that place has become sacred to her followers, the more important of whom are the Paliwals and the Charans. It is the emblem of the deity which is worshipped by the villagers in general and the Paliwals in particular. Motidas Sadh of Mudh performs *puja* in both the temples i.e. the Hingulaj Mata and Thakurji for which he is paid Rs. 4 p.m. from the Devasthan Department of the State of Rajasthan. On the festival of Holi he is paid Re. 1 by every household of the village. The special ceremony is known as *phool dol.* On the occasion of a marriage the village people offer presents of a coconut and some cash. All the income goes towards the maintenance of the household of the Sadh.

133. In the inner apartment, where the idol of the deity is installed, are found paintings of Lord Krishna playing on his flute and another of Radha Krishna and a third of some goddess. Outside the temple there are paintings depicting deities and mythological scenes like Garud, Kalia Daman, Ganesh, Narsingh, Kali Mata, Radha Krishna, Sita in Asoka Vatika, Shiv Parwati and Hanuman. There is a trident painted on the door of the inner chamber and the roof of the verandah also bears old paintings which are very beautiful to look at Even after more than three centuries they retain some of the original

lustre. The temple of Thakurji is housed in an ordinary small pucca building.

174. The Meghwals worship Ramdeoji and Gogaji in addition to the above gods. There is no temple of Ramdeoji in the village but they make likenesses of Ramdeoji's feet in a corner of the house after besmearing it with mud and cow-dung and thus purifying it. They then burn insense before this spot and sing songs in praise of Ramdeoji. The Nayaks also worship Ramdeoji. Ramdeoji appeals to the imagination of the low caste people especially because no differences of caste or creed are observed in the temple of Ramdeoji. During his life (1404-1458 A. D.) Ramdeoji preached the cult of equality and fraternity. The Meghwals believe that Ramdeoji's follower, Dali, whom he considered as his adopted sister and gave her the same importance as to his uterine sister, was a Meghwal girl.

175. Gogaji is another hero whose temple is at Goga Medi (Churu district) wherein a snake, carved on a stone, is worshipped. A fair is also held in the month of Bhadon.

176. Gogaji is believed to be a contemporary of another hero, Pabuji Rathore, who flourished in the 15th century and laid down his life while defending those of a herd of cows. Col. Tod refers in his Annals to Gogaji in the following words :

> "Goga Chohan was the son of Vacha Raja, a name of some celebrity. He held the whole of jungul-des, or the forest lands from the Sutlej to Heriana ; his capital, called Mehera, or, as pronounced, Goga - ca-Mairi, was on the Sutlej. In defending this he fell, with forty-five sons and sixty nephews ; and as it occurred on Sunday (Rubwar), the ninth (nomee) of the month, that day is held sacred to the Manes of Goga by the 'thirty-six' classes throughout Rajpootana, but especially in the desert, a portion of which is yet called Gogadeo ca t'hul. Even his steed, Javadia, has been immortalised and has become a favourite name for a war-horse throughout Rajpootana, whose mighty men swear– 'by the saca of Goga', for maintaining the Rajpoot fame when Mahmood crossed the Sutlej."

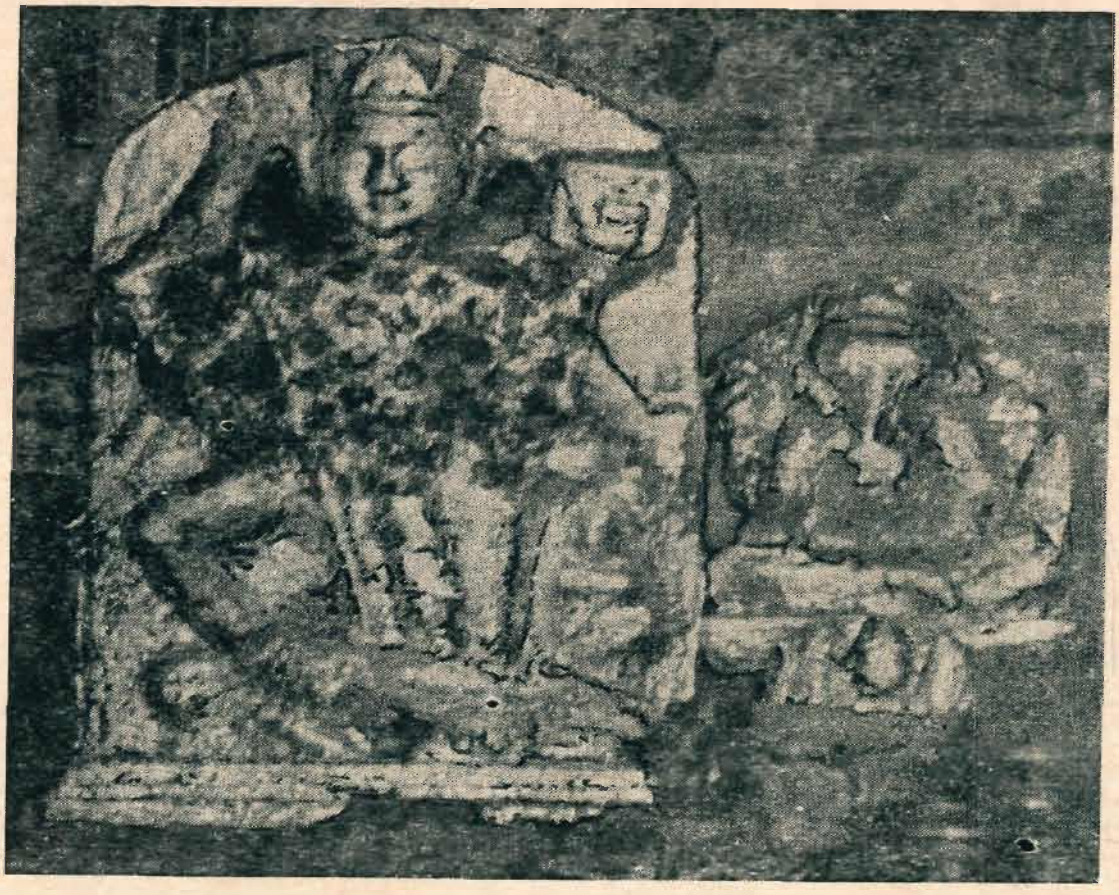
177. Shri Chunni Lal Brahmin of Kolayat comes every day to Mudh for begging, and he is



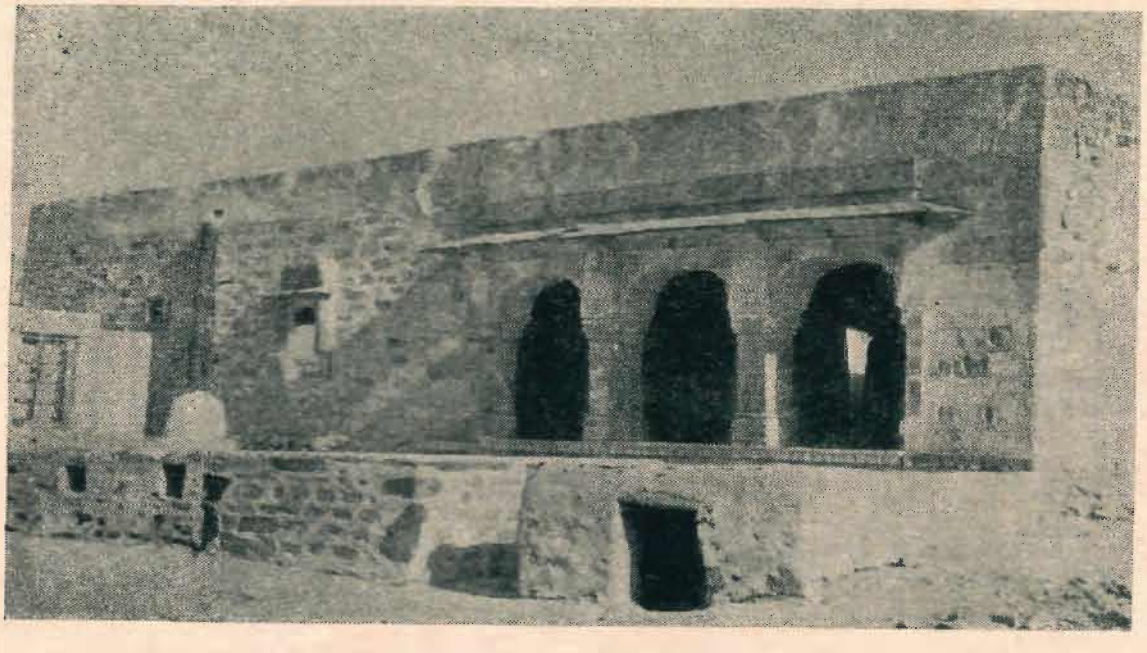
given alms by all the households of the village irrespective of caste as an act or routine religious obligation and piety.

Kolayat

178. The word Kolayat comes from the Sanskrit word *kapilayatan.* The second letter 'P' of *kapilayatan*, in course of time, took the form of 'Va' with the result that it came to be called as *kavalayatan.* Gradually, it came to be pronounced as *kolayatan* and ultimately took the form of Kolayat. Being a place of pilgrimage people call it Shri Kolayatji. Kapilayatan had a great relgious significance from times immemorial. This place is held in greater esteem than even Pushkar, the famous pilgrimage centre near Ajmer, considered to be one of the greatest of all the *tirathas* (holy places) of India. Mythological account of kapilayatan is given in detail in Skandh Puran, according to which at the beginnig of the



The idol of Hingulaj Mata



Temple of Thakurji



Ramchandra Paliwal with a number of his colleagues.
Are they discussing a village defence problem ?

creation Maharshi Kardam was the son of the creator of the universe i.e. Brahma. Prajapati Kardam married Devhuti, daughter of Maharshi Manu, who gave birth to Kapil Muni. The precocious child attained the highest religious merit even in his boy-hood. He taught his mother the 'Sankhya Shastra' and withdrew as a recluse after giving up shackles of this mundane world and directed his path towards the north-east Himalayas. While proceeding on his journey he came across an oasis, surrounded by sandy desert, on all sides. Maharshi Kapil was bewitched by the natural beauty of this place and he stayed there performing *tapasya* (penance) for the redemption of the world. The saint, however, did not sit there with his entire *atma* (soul). Only a fraction of it remained at the oasis and the remaining part proceeded on its original errand towards the north-east. But as Maharshi Kapil selected the oasis as the place for his sacrificial penances it was named after him as Kapilayatan. In course of time this place attained great sanctity so much so that the gods and the other *Tirthas* felt jealous of it. They felt that people, instead of undergoing great hardships that were inevitable if they had to perform penances and sacrifices to please the gods or to have recourse to the places of pilgrimage such as Ayodhya, Kashi, Puri, Dwarika, Kanchi, Avantika etc. could attain redemption by taking an easy dip in the lake of Kapilayatan. They, therefore, planned to hide it in the sandy desert but Skandh Deo, the son of God Shankar and Goddess Parwati, and the commander-in-chief of the gods, took pity on the suffering humanity and brought this sacred place to light for the benefit of all and sundry so that they might attain peace and realise Brahma or *summum bonum* of life in this dark age of kaliyug by having a dip in its holy waters. Such is the belief regarding the efficacy of this place that within a radius of several km from the lake no sinner is to be found for no sooner than a person who has committed even the greatest sin comes within the bounds of this area he is purged of all the sins; and it becomes superfluous for him even to take a dip in the lake. Nevertheless, great importance is, attached to the bath in the Kolayat lake. It is open for pilgrimage all the year round but special significance is attached to it in the month of Kartik. The last five days of the month, known as 'Bhishma Panchak', surpass the remaining days of the month in sanctity. Greatest merit is, however, attained by having a dip on the Kartik Purnima. The benefit that one would derive by staying at other sacred places for 10 years would be derived in Kapilayatan in one day. Numerous stories are given in the Skandh Puran to illustrate the special significance of the place one of which is narrated below :

'In ancient times there were six pious Brahmin girls named (1) Manda, (2) Mandakini, (3) Mada, (4) Narbada, (5) Shubhda and (6) Bida; all renowned for their beauty, grace and chastity. They lived near Kolayat lake and led an ascetic life. One day in the month of Magh while they went to have a dip in the Ganges at Triveni, they happened to have a look at Maharshi Narad who was in full bloom of his youth and sang malodious songs in praise of god Vishnu to the accompaniment of his *vina*. The girls felt infatuated and in consequence, fell down from the high place they had attained through *Yoga* and the vow of chastity. They felt great remorse. They put an end to their pious life and constant habitation near the lake and regular dips in its holy waters. They were ultimately transformed into a constellation of six glistering stars and given a place in the firmament near the Saptarishis (the constellation of the Great Bear) where they are now known as the Krittikas (Pleiads, the constellation of Taurus). Their love for the holy lake of Kolayat still remains undiminished and during the month of Kartik they may be seen every morning preparing to take a dip in the waters of the lake.'

179. Leaving aside the legendary stories given in the Purans regarding the Kapilayatan lake, there is no doubt, however, that this place has exercised great religious and cultural influence on the minds and lives of the persons living in villages in its vicinity. The people of Mudh are specially influenced by it. There is a moral strain running through the character of the communities residing there. By nature they abhor things that would be considered sinful. Most of them believe in the sanctity of life and would not willingly hurt

or injure any human creature. Although some of the communities living in Mudh are those among whom non-vegetarian diet is permissible, very few of them partake of such food and that too on very special occasions. The standard of morality among them is very high and no scandals are current in the village. Although the goldsmith, Tanaram, is looked down upon by the villagers for his liaison with the Charan woman, yet they do not hate him; they pity him. The lake of Kolayat and its mystic tradition has its magical effect on the minds of the people and they sing songs in its praise.

महारा इमरत सागर, भरदे गागर, प्यास लगी है मोय
कपिल मुनी की कृपा ज होई, आन खुदायो तोय
पानी जि थारो इमरत निकलियो, दुश्मन दीयो रोय
दूर दूर से गउआं आवे, प्यासी न जावे कोय,
इमरत सागर की नदिया जोकर जन्य विरादत खोय
आछा काम किया बड भागियो, बीज धरम का बोय
कपिल मुनि थारा गुण गावें, निर्भय जाके योय

"Our sea of nectar, fill my pitcher and quench my thirst. When the gracious saint, Kapil Muni, was pleased, he came here and got you dug. Thine water turned out to be as sweet as nectar. The enemies shed tears. Cows come from great distances and none of them returns thirsty. They have a look at the streams that feed thee and get rid of the sins and hardships of life. Good work has been done by praiseworthy, lucky people. Seeds of religion have been sown. Kapil Muni extols your importance without the least fear."

180. During the month of Kartik the villagers make it a point to go and have a dip in the lake. They take part with great eclat in the fair of Kolayatji.

Village organisation

181. All the communities of the village are living side by side. The scheduled castes of the Meghwals and the Nayaks have their households in a corner of the village. They have been there for decades. It is indicative of the former down-trodden condition of the scheduled castes. There are no factions in the village though untouchability among the households still continues. The Brahmin, the Rajput and the other communities, who consider themselves high in social status, still think Meghwals and Nayaks to be untouchables. The rigour of the system is, however, slowly diminishing and the former sense of segregation, which was so well marked then, is now gradually dying out. There is a growing realization of the importance of interdependence among the various communities. The Khatis, the Lohars, the Kumhars, the Darzis, the Dholis and the Meghwals all continue to perform their hereditary vocations. The Meghwals have given up the work of dragging the dead animals, skinning them and tanning their hides and of eating the carrion. They are no longer looked down upon by the village people as was formerly the case, and people of all castes now mix with one another more frequently than was formerly the case. They, of course, work with leather and prepare shoes and other articles. The relations among the communities are very cordial. There is no rivalry amongst the communities and above all, they co-operate with one another for the welfare and betterment of the village.

182. The community Panchayats of the Meghwals, the Nayaks, the Kumhars, the Sadhs and the Darzis have been working for generations past. They deal with matters relating to the social conduct of the members of their respective communities. Whenever there is any delinquency on the part of a member of any community it is debated in the community Panchayat and dealt with suitably. The procedure they follow is simple. When a question crops up the elders of the community concerned are summoned by the aggrieved party. There are no permanent or hereditary officers or office bearers of the Panchayat. Generally each household of the community sends one representative to take part in the proceedings. The persons elect one from among themselves as Sarpanch, who summons the other party and, after hearing both the parties, they come to a decision by a consensus of general opinion which prevails at the meeting and it is pronounced by the Sarpanch. The usual punishment of imposition of fines and utilising the proceeds in feeding Brahmins or cow or pigeons is resorted to. If an offence is serious the person is asked to go to Kolayat and have a dip in the

tank there. A person once ex-communicated is re-admitted into the community only on his fulfilling the conditions prescribed therefor. The caste Panchayat generally meets at the house of the person who is called to account. The decisions of the Panchayat are always unanimous and are executed with great firmness. During the recent years no cases of any great importance have been reported. With the establishment of the Statutory Panchayat and the Nyaya (Judicial) Panchayat the hold of the caste Panchayats is getting gradually slackened. They do not now seem to possess the same sanctity that they had some years ago. All the same they are having a sober influence on the conduct of the members of communities.

183. The Statutory Panchayat was constituted very recently. The village, Mudh, is represented on the Statutory village Panchayat of Kolayat under which there are 12 villages. Shri Purkha Ram and Shri Mukna Ram are representing the village Mudh in the Statutory Panchayat as Panch.

Voluntary organisations

184. There is no club or library in the village. With the growth of educational and political consciousness the villagers are becoming broad-minded and there is great inquisitiveness knowing things that are happening in the outside world. They are, therefore, greatly interested in reading newspapers which they often bring from Kolayat. The radio set installed in the house of Shri Roopa Ram Meghwal affords an attractive medium for hearing and discussing the latest news in the village.

Family planning

185. The family planning clinic is situated at Kolayat. It gives advice to the people pertaining to the use of the artificial methods of birth control. The village people do not show much interest in its work. It will take a long time before the methods of family planning become popular in Mudh.

Untouchability

186. The hierarchy of the castes in the village is as follows :

Paliwal and Pushkarna Brahmin.
Rajput.
Darzis and Sunars.
Sadhs.
Kumhars and Lohars.
Nais.
Meghwals and Nayaks.
Dholis.

187. The Pushkarna Brahmin and the Paliwals occupy the highest place in the caste hierarchy. They are orthodox people and do not eat from the hands of the Nai, the Meghwal, the Nayak and the Dholi. Only fried food known as Pucca food is acceptable to them from the hands of the Rajput, the Khatis, the Lohars, the Kumhars and the Sadhs. The Rajput can take food from the hands of the Nai, the Sadh, the Khati and the Sunar and the Brahmin but at the moment, there being only a widow in the Rajput household, the question of her sociability does not arise. She is a *purdahnasheen* (veiled) lady and does not move about in public. She has a daughter and a son-in-law who occasionally come to pay visits to her. They look after her fields and it is taken for granted that on her death they will succeed to her property. The Kumhar, the Sadh, the Nai, the Lohar, the Khati and the Sunar all consider the Meghwals and the Nayaks as untouchables and do not accept food from their hands. The Sadh, the Khati, the Sunar and the Lohar have no hesitation in taking food from one another's hands. None of these communities will accept food from the Muslim. This is the practice that is followed inside the village but at the time of meetings and in the hotels at Kolayat the consideration of touchability or untouchability go to the winds. The village people are certainly aware of the legislation prohibiting untouchability, yet the Meghwals and the Nayaks are not allowed to enter the inner chambers of the temples. Nor do the members of the two communities seem to be anxious to challenge the irksome restrictions.

188. There are no schemes of any kind at present for the development of the village. The Block Development authorities are, however, trying to give a fillip to the education of the children in the village.

CHAPTER V

CONCLUSION

The small and unostentatious village of Mudh has its own significance in the vast desert area of the district of Bikaner. It is one of the very few villages which are distinguished for growing the Rabi crop in addition to the usual Kharif which alone is raised in the other villages of the district. Its nearness to the sacred lake of Kolayat has imparted to it some of the great religious sanctity which from times immemorial has been the heritage of Kolayat. This charming oasis has been greatly instrumental in giving the inhabitants of Mudh complete freedom from fear of scarcity of water, a circumstance which looms large in the minds of the people residing in other villages in this desert area. The existence of the minerals of great utility viz. the Fuller's earth and the white clay, and some others, which still remain to be scientifically explored and exploited, give it an importance which can in no way be minimized. And the presence of the scheduled castes of the Meghwals and the Nayaks who form a weighty portion of the village population, is another factor which lends to Mudh some special importance. These people had to undergo untold hardships which were usual for those who belonged to the so-called lower castes during the last several decades. Time was, when they were not allowed to cultivate the soil for their own benefit but were obliged to hire themselves out to the other castes who, in return for a minimum wage, exacted the hardest tasks from them. The traditional system of *begar* i.e. forced labour which was rampant in the princely States of Rajasthan was greatly responsible for making the lives of these unfortunate people quite miserable. They could be beaten for not performing the work heaped on them to the satisfaction of the people of the upper classes and specially those belonging to official ranks. They lived in hopeless poverty and a greater number lacked sufficient means to procure even the coarsest clothes. They went about almost naked or at best clothed in most hideous rags. They were persons who were considered sufficient to defile the whole neighbourhood. Anyone who touched, whether inadvertently or purposely, a person belonging to a scheduled caste was defiled by that single act and he could have no communion with any body until he had taken a purificatory bath. None of the higher castes would take food prepared by them nor drink water which they had drawn or use anything which they held in their hands. It was defilement to set foot inside one of their houses or to allow them to enter a house other then their own. Consequently, they were compelled to reside outside the village. Washermen and barbers declined to serve them. But things have now very much changed. The departure of the Paliwal community from the village more than a century ago for good, gave a sure footing to the Meghwals and the Nayaks in Mudh and they began to cultivate the land left by them as their own. An examination by them of their downtrodden condition led them to the conclusion that they were being hated by the higher caste people on account of their low profession of dragging and skinning dead animals and eating carrion. They, therefore, decided, after deliberation, to give up this work, and the process has been continuing for the last more than three quarters of a century. The awakening among these people had a sobering effect on the higher communities, and they have become increasingly tolerant towards them. The advent of independence in 1947 has proved a boon to the members of the scheduled castes everywhere, and this is especially noticeable in Mudh. Under the impact of new ideas the life of these people in the village has virtually been galvanised and the village is throbbing with social and political consciousness. Shackles of caste and untouchability have greatly loosened their hold. The village people in general are very hospitable to the visitors and they are very sympathetic to those residing in the village. The result can be seen in the unopposed election of a person of the Meghwal caste to the State Legislature for two successive terms of election.

190. Economically the village is more or less self-sufficient so far as the question of food is concerned. The other simple wants of the village people are fulfilled easily by the few shops that are at Kolayat. The primary occupation of agriculture and the subsidiary one of labour in the nearby quarries of Fuller's earth and white clay are just sufficient to keep their body and soul together. There does not appear to be any likelihood of economic improvement in the conditions in the village by any scheme of development. The need of education is, however, imperative and concentrated efforts must be made to satisfy it. Facilities for education, and training in improved methods of agriculture are bound to give the village people an understanding on their civic responsibilities and an impetus towards a better and contented life. The Block Development authorities appear to be alive to these necessities of the village and in course of time something tangible may be reasonably expected to result from their efforts.

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Archaeological Excavations

CENSUS OF INDIA
1961

Rang Mahal

A

VILLAGE SURVEY

RAJASTHAN



Women on way to a well on a dusty day

PRG. 171 B 4 (N)
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CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

4. RANGMAHAL

Field Investigation and First Draft by
R. C. BHARGAVA

Supervision and Final Draft by
G. R. GUPTA

Editor
C. S. GUPTA
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

1965

PREFACE

The present village of Rangmahal stands on the debris of the millennia old flourishing township of the same name well known to the archaeologists as being contemporaneous with the Indus Valley Civilization cities of Mohenjo-Daro and Harappa. More than half of the population of the Abode of Pleasure, for that is what Rangmahal literally means, comprises of the untouchables – the Nayaks, the Meghwals and the Baoris, the rest being mostly made up of the sturdy Jat community. This monograph presents the socio-economic aspects of the diverse community life of the village.

The study was taken up firstly by Sarvashri R. C. Bhargava, M. Com., and B. L. Sharma, M. A. (Soc.) during the period from the 1st of December to 9th December 1961 but later the work was carried on by the former alone who visited the village during April 1962 for about 10 days. Shri G. R. Gupta, M. A., LL. B., has supervised this study. Photography of this village was conducted by the investigator himself. The dusty effects are indicative of the fact that this was done in the summer. Miss Apeksha Rao has contributed a few line drawings for this report. Shri S. R. Luhadia has seen this through the press.

I express my gratitude to Shri Asok Mitra, Registrar General, India and Dr. B. K. Roy Burman, Officer on Special Duty for their guidance in this work.

I thank my Deputy Superintendent, Dr. U. B. Mathur, who has assisted me in editing this report. My thanks are also due to Shri Roshan Lal, B. D. O., Suratgarh and Sarvashri Satya Pal Takhar and Raghuvir Singh Takhar of the village for their assistance during the period of investigation.

Ram Bagh Palace Annexe,
Jaipur.
2nd October, 1965.

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

CENSUS PUBLICATIONS

for

Rajasthan State

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

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

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

*Not for sale.

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VILLAGE RANGMAHAL

TEHSIL SURATGARH
DISTRICT GANGANAGAR

CHAPTER I

THE VILLAGE

RANGMAHAL is a small village in tehsil Suratgarh situated at 29°21′ north latitude and 73°59′ east longitude, at a distance of about 6 km in the north-east of the town of Suratgarh. It is bounded on the north by *Bir* of Suratgarh and village Bareka, on the east and south-east by village Takharwala and on the south by village Kishanpura. Rangmahal itself has a railway station on the metre gauge line of the Northern Railway on Suratgarh-Hanumangarh section; but it is 8 km from the village proper. As no conveyance is available at the railway station, visitors have to cover the distance by camel or bullock-cart or jeep. People from Rangmahal desiring to go anywhere by train, entrain at Suratgarh. No bus service plies in this area. Camel is the most common form of transport in this sandy tract. It is believed that the site of the ancient and historical place of Rangmahal, literally a Palace of pleasure, is situated at a distance of about 3 km from the present village of Rangmahal. The old Rangmahal is said to have been the Capital of a Johiya Rajput chief and is believed to have been the centre of a very old civilization. Excavations have been made in the vicinity of Rangmahal from time to time, the last one was from 1952 to 1954 by a Swedish delegation headed by Miss Hanna Rydh.

2. Rangmahal is situated on the dried-up bed of the river Ghaggar, about 185 m above M.S.L., the surrounding area being some 12–25 m higher. This area is a part of the Great Indian Desert, a remarkably flat area between high mountain ranges and plateaus of Kirthar and Sulaiman (in Baluchistan), the Salt Range of Sind (in Pakistan) and the Himalayas and Aravalli (in India). During the rains many small basins and dried up river-beds such as the part of the bed of Ghaggar near Suratgarh, hold water temporarily.

3. From a physiographical point of view the desert area can be sub-divided into four sections on the basis of its structure, geology and climate. These sub-divisions are :

(i) Thar, most of the western part of which now belongs to Pakistan.

(ii) Pat area with many saline lakes.

(iii) The Ghaggar plain having a large number of dried river-beds and ancient channels.

(iv) Semi-arid steppe desert of the uplands of Rajasthan.

4. The Rangmahal region forms the central part of the aforesaid Ghaggar plain. In the bed of the Ghaggar here the soil consists of a more or less continuous succession of sandy ridges, locally called *dhora* or *tiba*, between which are valleys, known as *johal* or *debri*, of firmer and in some places of loamy soil. These valleys occasionally turn into level plains of considerable extent, and are then known as *tals*. The soil on the summits of the ridges is generally too light for tillage, but with suitable rainfall fair crops can be raised on their slopes, *utar*, and especially in the valleys which benefit by the drainage of rain water from the sand-hills. Too heavy rain will, however, wash away the seed sown on the sides of the ridges, and the *utar* fields, being of lighter soil, can not stand continuous cultivation for as long a period as the *johal* or *tal* fields, the soil of which is superior. Writing about it M. B. Pithawalla, in his 'Great Indian Desert', states "the special feature of it is that there is a large number of dried river-beds and ancient channels now waterless and abandoned but flanked by continuous ridges of sand-hills, even protected by growth of scrub in the midst of the riverine beds. Seen from the air they disclose a pattern of a gigantic river system which must have once flowed perennially and allowed a large number of human settlements which must have been flourishing cities in the past. The beds show firm loamy soil

lying between light sand areas on either side and so rich that even a slight shower of rain would make it very fertile. Parts of the flooded plains, called 'kutcha' land, once flooded by rivers, now lie barren. The fluviatile character of the alluvium in this tract has been marked in the silt, sand and gravel of the mantle containing fresh water. The wind agency has completed its work and spread loess all over. There is an average rainfall of about 10″ but in lean years it is as low as 3″. The result is that agricultural life is uncertain and people live only on pastural plain. If this area is given enough water, the desert can be turned into a garden."*

Eolian sediments around Rangmahal

5. Most of the Rajasthan desert is covered with sand, blown by the winds. In the plains formed by river-beds, which are now dry, fine alluvium, rocks are seldom met with. Throughout the greater part of the territory the plain is either undulating or interspersed with shifting sand-hills, on the slopes of which are seen the light furrows formed by the action of the winds suggesting a sea shore.

6. The eolian sediments are sand and dust. The action of strong winds on the sand forms the dunes which are of three types, viz :

(i) the transverse dune with ridges running perpendicular to the prevailing winds,

(ii) longitudinal dune which is formed by the action of cross-winds. Such dunes are parallel to the direction of the strongest wind and

(iii) the downs or the sand deposits with a flat or undulating and irregular surface.

In the Rangmahal area it is the first type of dunes i. e. transverse dunes which are most common. The Lakha Dhora dune situated near the Rangmahal dune is of the same type. The ridge of Lakha Dhora is about 50 m in height above the dried bed of Ghaggar. Beneath its surface of fresh blown sand are said to be old dunes which show traces of ancient settlements. The old dunes of Lakha Dhora and Rangmahal present a picturesque site from a distance, being profusely strewn over with fragments of red coloured pottery of the Grey Ware period. On the southern bank of the Ghaggar, between Rangmahal and Suratgarh, lie areas covered with undulating sheets of sand. They were formed by winds blowing from north and north-west. They have a scanty scrub vegetation.

7. In the Ghaggar bed, from Anupgarh, (128 kilometres north-west of Suratgarh) to Hanumangarh, the soil is hard loam which increases in hardness and consistency till the centre of the bed is reached. The admixture of clay increases as one goes east-ward and the soil takes a darker tinge. The tract on either side of the Ghaggar bed (*nali* area) is called *dhora* or *rohi* according as the quality of light sandy soil is greater or less. In the heavier soil costly crops can be produced if plentiful moisture is made available. The scantiness of average rainfall, however, renders the out-turn extremely low. Therefore, from an agricultural point of view, the area is much less valuable than it could otherwise been.

8. A special feature of the Ghaggar *nali* is that it is flooded, at almost regular intervals, towards the end of the monsoon season. The floods appear to have been more regular since 1886 than they had been prior to that date. Before that year floods occured at intervals of 5 to 6 years but now they occur almost every second or third year. In September, 1962, the flood that visited the area was unprecedented. The entire tract surrounding Suratgarh tehsil was under water. P. J. Fagans in his Settlement Report 1893 (unpublished) has observed "The increase in the regularity of the floods appears to be due to the fact that the lakes on the course of the river Ghaggar in tehsil Sirsa are only depressions connected by high level channels. The bed has a tendency to assume one uniform level throughout and in consequence the depressions are being filled up and the intervening channel eroded and the

*Bulletin of the National Institute of Sciences of India - No. 1 - Issued September 1952 - p. 144.

level of the flowing water thus tends to fall lower and lower, the result of which is that water can not spread over the adjacent land to the extent to which it could when the bed was higher. Less water is thus expended and more is left to flow on into Bikaner region. The processes have continued year after year and thereby the increase in the floods in the Suratgarh area has been caused."

Climate

9. The climate of village Rangmahal is characterised by extremes of temperature. It is very hot in summer and exceedingly cold in winter as would appear from the record for 7 years kept at the district headquarters of Ganganagar :

	Temperature in Centigrade	
Year	Maximum	Minimum
1954	47.2	0.5
1955	46.1	2.2
1956	47.2	2.8
1957	46.0	3.0
1958	47.0	5.0
1959	47.0	2.2
1960	47.0	2.2

During the summer i. e. the months of May, June and upto mid-July, the winds blow violently throughout the day. Due to sand all round, however, it cools down immediately after the sunset and the nights are invariably cool and pleasant.

10. The average rainfall, according to the records of the tehsil headquarters at Suratgarh, is 16 cm. The figures of rainfall in cm from the year 1951 to 1960 are given below :

Year	Rainfall	Year	Rainfall
1951	12.50	1956	17.86
1952	12.39	1957	15.75
1953	10.59	1958	22.15
1954	15.21	1959	23.29
1955	15.70	1960	24.20

The climate of the village on the whole is quite healthy. As it is situated on the dry bed of a river, it has none of the unhealthy features which characterise the watery areas. It has been, however, noticed that the Ghaggar water is most unsuitable for drinking purposes. It is held that it causes fever, enlarged spleen and goitre. Villages along its banks are under-populated as it is apprehended that the families residing in these become extinct in the fourth generation. In Rangmahal, the bed of the river is dry from November to June and its water, which is available only during the rains, is never used for drinking purposes. The water of the local tank and the well has no such bad effects.

Flora

11. The area is very poor in vegetation. Here and there trees and bushes are noticeable singly or in clumps. It is difficult to find sufficient supply of wood for making agricultural implements. Cattle-dung cakes and roots and twigs of the Phog plant are utilised for fuel. Commonly found trees are Ber *(Zizyphus jujuba)*, Jal *(Salvadora cleoides)*, Kher *(Acacia catechu)* and Khejri *(Prosipus spicigera)*. Occasionally, Neem, Pipal and Imli or Keekar are also seen. Bushes of Aak, Phog, Bui, Sajji, Pala, Karel and Thor are found in moderate numbers in the area. The roots and twigs of Phog bushes are very valuable. They are utilised for giving support to the sides of wells and also in construction of the walls of huts. Considerable quantity of soda is manufactured from Lama and Sajji. When burnt they yield a crude form of sodium carbonate which is utilised in washing and dyeing cloth. The fruits of the Kair plant are produced in abundance. They are utilised as vegetables or turned into pickles. The area is further characterised by the growth of a number of grasses which form excellent fodder for cattle and other animals, and hence are very valuable to the residents of the area.

Fauna

12. Wild animals are not expected to be abundant in the desert area. Deer, foxes, rabbits, lizards and snakes are, however, numerous. Information regarding birds and insects and other animals found in the region is very meagre and nothing can be said as to the existence or absence of the types of animals that may actually be met with in this area.

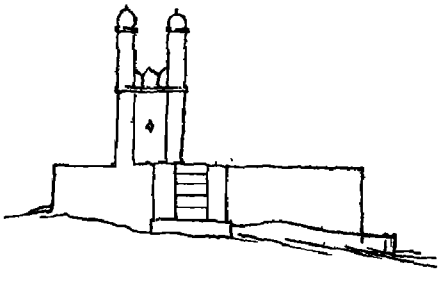
Size and number of households

13. The village, Rangmahal, extends over an area of 5,868 acres. There are 83 households in it with a total population of 355: 194 males and 161 females. The density of population thus comes to 15 persons per sq km. Community-wise break-up of these figures is given below :

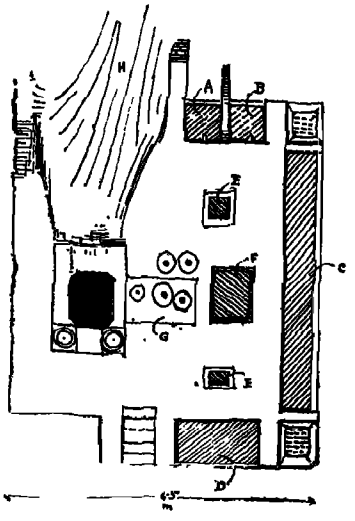
Community	Households	Persons	Males	Females
Nayak	27	115	65	50
Jat	18	77	46	31
Meghwal	18	70	38	32
Baori	10	52	20	32
Jogi	5	23	15	8
Kumhar	4	17	9	8
Brahmin	1	1	1	–
Total	83	355	194	161

Sources of water

14. The main source of water for purpose of drinking as well as washing continues to be the tank and the well. Morning and evening, the young women are seen fetching water from the tank. Although there are only one tank and one well in the village, they are sufficient to meet the daily supply of water to the villagers throughout the year. The well is said to be



some 150 years old when the village was establised. The Jats claim that it was constructed by Shri Chainoji Takhar the founder of the present village. It was repaired in the year 1949 by the Block authorities. One remarkable thing about the well is that people of all communities, including the Scheduled Castes can get their supply of water from it. There are separate arrangements for different communities. In the



sketch above are shown the arrangements made for the different Communities in connection with obtaining supply from this well. Places indicated by A, B & G indicate arrangements made for the Meghwals, the Nayaks and the Brahmins respectively. From E and F the Jats take water while D is meant for all other castes. C is the place from where the cattle drink water. His meant for the passage used by bullocks or camels for drawing water from the well. Water from this well is drawn with the help of bullocks or camels through a *charas* (big leather bag). The bullocks, camels and the workers for drawing water from the well are arranged turn by turn according to their mutual understanding.

Residential pattern

15. The village is not built according to any definite plan. There are no systematic lanes in the village, nor are specific areas occupied by different communities. No doubt the houses of persons belonging to a community are more or less contiguous, yet they are not systematically separated into groups. The mass of houses has taken the form of a shapeless cluster. It is, however, noteworthy that the clean castes, namely

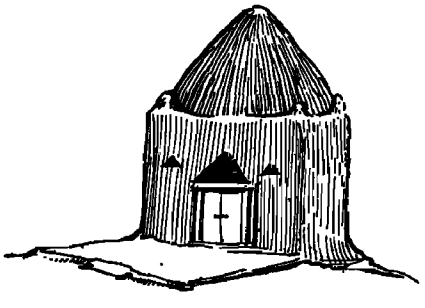
those of the Brahmin, the Jat and the Kumhar have their houses in the centre of the village. The houses of the Meghwals, the Nayaks and the Baoris are localised in one part a little away from the houses of the Jats and the Kumhars. At a distance of about 200 m towards the south are the houses of the Jogis, a semi-nomadic community.

Crematorium

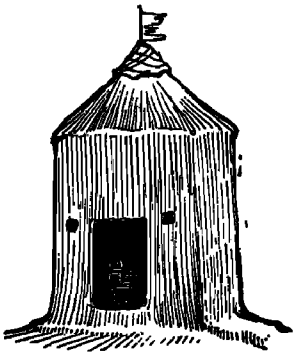
16. There are two crematoriums one on the northern side of the village at some distance from the village tank and the other on the southern side. The former is used by the members of the clean castes and the Nayaks; and the latter by the Jogis. The Meghwals bury their dead. The burial ground is situated to the west of the village, on the slope of Lakha Dhora.

Public places

17. There is no place of any importance in the village which may be given the name of a public place. Members of different communities assemble when required at the house of the person who calls the meeting or in an open place convenient to them. There is a platform dedicated to god Shri Ram Chandraji whose idol along with his consort Sita, is installed there. On one side of this platform are the idols of Shiva and Hanuman also. The Jogis have recently constructed a shrine of Guru Gorakhnath. They refer to him



invariably as Bhagwan. In the shrine they have placed a framed photo of Guruji. The shrine of Ramdeoji is also situated near this shrine. It was constructed last year by Jogis. The Nayaks and the Meghwals also shared its cost. In this shrine is to be seen a photo of Ramdeoji alongwith his



disciple Dali Bai. Both these shrines are kutcha structures of mud mixed with cow-dung. The approximate size of these shrines is 1.5m × 1m.

18. To the west of the dune of old Rangmahal there is another dune, 50 m high. It is known as 'Lakhaji-ka-Teela' or 'Lakha Dhora'. Finds of pottery at its foot show that it was of an earlier origin than even that of the old Rangmahal.

Welfare and administrative institutions

19. There is a Primary School in the village. Other welfare institutions such as the hospital, the Police Station, the headquarters of the Panchayat Samiti and the Nyaya Panchayat, are at Suratgarh. Rangmahal is included in the village Panchayat of Rampura. There is no market in the village. The people go to Suratgarh for obtaining things of daily requirements.

History of the village

20. The present village of Rangmahal does not appear to be older than two centuries. It derives its name from the ancient town of Rangmahal whose site is supposed to be marked by a dune nearby. According to a local tradition it was in the Samvat 1875 (1818 A. D.) that a Jat named Chainoji Takhar came here from Badhal, a village near Sikar of the former State of Jaipur. The modus operandi of founding a village during

that time was that the leader of the intending settlers applied to the *Raj* for permission to found a village on payment of a handsome fee *nazrana*. The permission was accorded by a sealed document drawn up in favour of the applicant who was appointed *Chaudhary* or headman of the new settlement. He received no title or right as owner or landlord in the defined area. He virtually became a State Officer with some measure of State authority, and his duty was to settle *assamis* (cultivators) to get the waste brought under cultivation, to realise customary dues from the other cultivators on behalf of the State and deposit it in the Treasury. For the performance of these duties the *Chaudhary* was remunerated by being allowed to hold certain area of land or the whole (*subhkar*) of the cultivation rent free, and to realise dues such as fees at marriages, weighment fees, etc. from the other cultivators. Having thus obtained the authority from the State, the *Chaudhary* proceeded to collect as many cultivators as he could for in a waste land, as the desert region then was, there was safety and comfort in numbers. It was in this manner that the present village was founded by Chainoji Takhar. The amount of *nazrana* paid by him to the Bikaner *Durbar* is not known. Chainoji's second son Tulsi had two sons, Khadgo and Chetan. Khadgo's son was Ganesho, Genesho's Rawat, and Rawat's Devilal. Chetan had two sons Pemaram and Gangaram. The latter died without leaving any issue. The former had two sons Devaram and Chunaram, both of whom have at present a numerous progeny. It is thus in Chainoji's 5th generation that Chaudhary Devilal and a number of others are to be found in the village. Rupa Meghwal, ancester of the present Meghwals, come to the village in 1843 and Dana Nayak three years later. The date of settlement of the Baori households could not be established with any certainty. It is, however, believed that they also followed the Meghwals and the Nayaks more or less for the purpose of security. The households of the Brahmin, the Kumhars and the Jogis seem to be of recent origin. The Jogis came to the village not more than 20 years ago.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Rangmahal, as has already been stated is a small village inhabited by 7 communities. Out of the total number of 83 households, 27 are of the Nayaks, 18 of the Meghwals, 28 of the Jats, 10 of the Baoris, 5 of the Jogis, 4 of the Kumhars and 1 of the Brahmin.

The Nayak

22. The word *nayak* has its origin in Sanskrit where it means a commander. How this word came to be associated with the Thori community of Rajasthan is not quite certain. The Nayaks claim descent from the historic Suryavanshi Rajputs and specifically from king Ajayapal. It is believed that during the mediaeval times the ancestors of the present Nayaks occupied posts of some responsibility in the services of the Rajput princes of Rajputana. Due to frequent outrages of Muslim invaders they lost heart and to save themselves from slaughter, took shelter in the remote out-of-the-way places, got mixed up with primitive communities, acquired their habits and customs, and became their leaders or Nayaks. No confirmation of the above is, however, available.

23. The word *thori*, a comman name for Nayaks, is used in a derogatory sense amounting almost to an abuse by the people of the higher caste. They are untouchables and are not allowed to build their huts adjacent to the households of the high caste people. Their habitations are, therefore, located usually at an appreciable distance from the main *abadi*. They are not allowed to draw water from the common village wells, and have to depend on the mercy of the higher castes or to get their supply from the dirty ponds from which cattle are served. During living memory the Nayak's profession has been that of a syce or a groom who attends on a horseman or of a person who carries messages or dak from one place to another. The Nayak women serve as midwives which is considered to be the work of the lowest type and no high caste woman is ordinarily prepared to undertake it for communities other then her own.

24. The Nayaks are divided into following *gotras.*

1. Adiyo	2. Alsika
3. Asayat	4. Athwal
5. Baberwal	6. Bagri
7. Barabasa	8. Barar
9. Barsan	10. Bedwal
11. Beleo	12. Bhand
13. Bharootium	14. Bogya
15. Bokra	16. Boyat
17. Byocho	18. Chaperwal
19. Charan	20. Chawriya
21. Chedbal	22. Cheergo
23. Chidaliya	24. Choor
25. Dabla	26. Daglo
27. Dhadhwal	28. Dupgo
29. Durambal	30. Gageliya
31. Gangandiya	32. Gangeloya
33. Gathara	34. Gayachand
35. Ghas	36. Ghawari
37. Ghoghlya	38. Ghoran
39. Ghoyar	40. Gigana
41. Godalo	42. Godyala
43. Gudi	44. Gulgach
45. Guwardan	46. Hobana
47. Jajotra	48. Jakhtiyo
49. Jas	50. Jaser
51. Jediya	52. Kagro
53. Kaliyano	54. Karba
55. Khangark	56. Khardu
57. Lawa	58. Liriyo
59. Lohara	60. Looto
61. Loth	62. Lugariya
63. Makwana	64. Mal
65. Malkhat	66. Mar
67. Mena	68. Nimbal
69. Parad	70. Patoono

71. Poombo	72. Potano
73. Ros	74. Ruburyo
75. Sangeloya	76. Sarch
77. Sarsar	78. Sarwan
79. Sonwal	80. Sunar
81. Suriya	82. Tak
83. Tudlai	84. Umarwal

The Nayaks of Rangmahal, however, belong to the following 9 *gotras* :

Gayachand	5 households
Chawriya	5 –do–
Lugariya	3 –do–
Loth	3 –do–
Karba	3 –do–
Dhadhwal	2 –do–
Lohara	2 –do–
Jakhtiyo	2 –do–
Malkhat	2 –do–

They have got marriage relations with the following *gotras* :

1. Bogya	2. Dabla	3. Ghas
4. Jas	5. Karba	6. Mal
7. Ros	8. Sonwal	9. Tak

25. According to the Census of 1961, in Bikaner district of Rajasthan there are altogether 10,945 persons of the Nayak community, of whom 5,682 are males and 5,263 females; and they form about 7% of the total Nayak population of Rajasthan. In caste hierarchy they occupy a status almost equal to that of the Meghwals.

26. Their original profession of menial service in the local armies is no longer open to them as no such armies now exist. They, however, engage themselves in agriculture.

The Meghwal

27. The Meghwals or Chamars derive their name from their occupation of dealing in leather. The word *chamar* is derived from the Sanskrit *charmakar* which means a leather worker. Chamars used to skin the dead animals and to tan their hides. They also used to feed themselves on carrion. They have now given up these practices and have taken to agriculture. They, however, continue to make articles of leather such as shoes, leather buckets, leather ropes, etc. though they have given up skinning and tanning. They are divided into a number of sub-divisions or *gotras* ; and the households residing in Rangmahal belong to to the following :

Kanwalia	2
Kadela	2
Jani	6
Jaipal	2
Panwar	3
Chiniya	3

The Jat

28. The Jats are by far the most important agricultural community of Rajasthan. They are supposed to have originated from god Shiva's *jata* (lock). Col. Tod considers Jats to be of Indo-Scythian stock. He identifies them with Getae of ancient times and is of the view that they migrated from Central Asia to India about the time of emperor Cyrus. Discussing the origin of the Jats he observes:

"It has been already remarked that the Jat divided with the Takshak the claim of being the present name of the various tribes called Scythic, invaders of India; and there is now before the author an inscription of the 5th century applying both epithets to the same prince, who is invested moreover with the Scythic quality of worshipping the sun. It states, likewise, that the mother of this Jat prince was of Yadu race; strengthening their claims to a niche amongst the thirty-six Rajkulas, as well as their Yadu descent...

"The Jats inhabited the country on the borders of Multan, along the river that runs by the mountains of Joud. When Mahmud reached Multan, finding the Jat country defended by great rivers, he built fifteen hundred boats, each armed with six iron spikes, projecting from their prows, to prevent their being boarded by the enemy, expert in this kind of warfare. In each boat he placed twenty archers, and some with fire balls of naphtha to burn the Jat fleet. The monarch having determined on their extirpation, awaited

the result at Multan. The Jats sent their wives, children and effects to Sind Sagar and launched four thousand or, as others say, eight thousand boats well armed to meet the Ghaznians. A terrible conflict ensued, but the projecting spikes sunk the Jat boats while others were set on fire. Few escaped from this scene of terror; and those who did not, met with the more severe fate of captivity.

"Many doubtless did escape; and it is most probable that the Jat communities, on whose overthrow the State of Bikaner was founded, were remnants of this very war-fare."*

29. There are 18 households of the Jat community in Rangmahal and they belong to the following *gotras* which are exogamous in themselves and endogamous in regard to one another.

Takhai	8
Dhayal	2
Bamboo	1
Bana	1
Dhookia	1
Oda	1
Kasyana	1
Khod	1
Daiya	1
Punia	1

A young Jat, is in appearance tall, brave and physically strong. He is laborious and hard working, preserving at the same time, the original instinct of independence. He is to be feared if met alone in a jungle as the saying goes:

जंगल जाट न छेडिये, हाथे बीच किराड़,
राजपूत कभी ना छेडिये, जब तब करे विनाश।

"Do not provoke a Jat in the jungle or a Baniya in his shop and never a Rajput, who is sure to bring ruin sometime or other."

30. The Jats are acknowledged to be the best cultivators of the village and are famous for great diligence in improving their land. According to a saying, "जाट जहां ठाठ", a village inhabited by Jats is always expected to be in a flourishing condition. Jat women and children work with the males in the fields and the natural aptitude of the community for agriculture is illustrated by another saying meaning 'A Jat's son when as big as the catch of a persian wheel has a plough handle for a play-thing.' Jat women are held in



high esteem. 'A persian wheel bucket, and a Jat woman are never superflous, the one fertilizes the field the other populates the village'. A Jat is usually addressed as *chaudhary*. He has a sense of humour, too, and he is very outspoken. The jugglers and acrobats do not like to perform in his presence as he is ever ready to expose his so-called skill.

The Baori

31. During the pre-independence days Baoris were included in the list of the so called criminal tribes. Characterising the criminal tribes as an ethnic pageant, Lord Ronaldshay writes "Another element in the population to which the general appellation criminal tribes has been given may be taken as an example of arrested ethical evolution. It is estimated that there are 4,000,000 of these troublesome and unattractive people scattered over the face of the land. It has been said of them

*Annals and Antiquities of Rajasthan val-I.p.89-90

that the whole structure of their social habits is conceived upon the basis of crime. Their distinguishing characterstic is, in fact, the practice of burglary or theft as an hereditary occupation. Their moral code is a simple one consisting of the solitary commandment 'Thou shalt not be found out'. They declared that they cannot live without intoxicating drinks. The children are taught a single game for their amusement, the preparation for commission of and hiding after theft and dacoity."*

32. The Baoris were in fact one of the first criminal tribes of India. The sphere of their operations extended throughout the length and breadth of the country. They not only committed robberies, burglaries and thefts but also practised the art of manufacturing and passing counterfeit coins. They were expert cattle and sheep-lifters and had their regular receivers in most of the cattle fairs. They carried with them a small quantity of wheat, a tin of sandal seeds, and a tuft of peacock feathers, all in a bundle. They were very superstitious and never embarked on an enterprise without first ascertaining by omens whether it would be attended with success. This they did by taking at random some grains and counting their number, the omen being considered good or bad according as the number of seeds was odd or even.

33. As early as in the twenties a retired police officer E. Ramchandra Shastri published "Elementary History of the Criminal Tribes" in which he took a hopeful view of the future of the criminal classes, and remarked : "Penalty should not be too light to tempt a criminal to repeat his conduct. It should not be too heavy to make him wretched. The Penal Code and the Criminal Procedure Code are there. There is the house of correction. The security system aids the prevention of crimes. Reclamation is a good method of reforming the criminal classes in general and the juveniles in particular, as it imparts instruction with strict supervision. The application and observance of moral hygiene aids as well the curative treatment of crimes.

* India-A Bird's Eyeview-page 203

"The Criminal Tribes Act is a very effective measure of legislation. Tribes are registered, their centres located and activities restricted: their talents which are misdirected are directed towards industrial and agricultural pursuits. Reformatory schools build up the life of the young ones of the tribes. They are given free education. They are shown the use of labour, while young, they pick up manual training and other useful work."

34. After the country became free it was considered no longer expedient to retain the Criminal Tribes Act. Consequently it was repealed. It is, however, significant that even in the old set-up the Baoris of the former Bikaner State were not included in the category of criminal tribes.*

35. There are 10 households of Baoris in Rangmahal, 6 of whom belong to Dandal, 3 to Bhati and 1 to Chohan *gotra*. They served as village watchmen formerly and are said to have proved themselves trustworthy. They have been practising agriculture and the villagers never had any occasion to complain about them.

The Jogi

36. The word *jogi* which is taken to be synonymous with Nath is derived from the Sanskrit word *jojin* a magician or a conjurer. They are a class of vagrants easily distinguishable because of their ochre-coloured dress, who earn precarious livelihood as snake charmers and jugglers and are known as 'Kalbelias'. The word *kal* means death and *belia* means conqueror. A cobra being black and the most venomous of raptiles is regarded symbolic of poison and death; hence a Kalbelia has come to mean a person who overpowers snakes and other poisonous creatures. Kalbelias appear to have taken to snake-charming as their main economic pursuit. It is said that thousands of years ago the disciples of Jullunder Nath challenged their respective *ilamdars* (masters of the craft) and declared that one who successfully drank a cup of poison would be considered as a genuine *ilamdar*. In response none but Kanlipav, the twelfth disciple of Jullunder Nath came forward. He took the poison and stood the test

*Vide extract from Criminal Tribes Act Committee Report, 1949-50.

and was hailed as the best *ilamdar*. The number of generations which sprung from this Jogi or *baba, put on ochre or bhagwa coloured clothes,* and played with snakes came to be known as Kalbelias. Kalbelias worship god Shiva. Their preceptor *sadhu* Surtaj resides in village Degai in Marwar. Kalbelias live by begging and agriculture. They keep beggar's bowls which they break when they quarrel amongst themselves as the proverb goes "जोगी जोगी लड़ें ग्रोर खप्परों को हनैं" The Kalbelias claim that their power of charming the reptiles, usually a cobra, is an occult gift. But evidence in support of the claim is entirely lacking. The business handed down from father to son is a trick pure and simple, based on the intimate knowledge of the ways of the reptile whose fangs are usually removed. Cases are reported where the charmer has allowed himself to be bitten by the snake and where this is not an illusion, or where the reptile is not a non-poisonous one, it is possible the charmer had gained a measure of immunity by frequent inoculations with an attenuated preparation of venom from various serpents. The snake-charmer creates an impression that a cobra is brought under control by the spell of music of the reed-pipe. Actually the cobra is deaf having no ears. On the slightest tremor the cobra rises, spreads its hood and sways to the motion of the *poongi* of the Kalbelia. Kalbelia's life is, however, very hard. Very meagre income is derived from this risky profession. This is the reason why the Kalbelias adopt multiple occupations. In addition to snake-charming and agriculture they work as suppliers of mill-stones, *hadmuch* or red-clay, and baskets. They work on farms and factories. The care of cattle, cooking and other household work, and physiological handicaps prevent Kalbelia women from offering full co-operation to their menfolk in their risky job.

37. The following are the reasons which account for the sad economic plight of the Kalbelias :

(1) They are badly addicted to the vice of drinking.

(2) The family expenditure is much more than the meagre income which they are able to earn.

(3) Much labour and money are spent in the earning ventures and the net residue is exceedingly meagre.

(4) They are bound up with an orthodox code of social regulations of their community and consequently there is a lot of expenditure on matrimonial, social and religious ceremonies.

(5) The Kalbelias inspite of their poverty are of an aristocratic trend. They work according to their mood and do not care for tomorrow. They are lavish in spending money.

(6) They are tragic victims of money lenders. They have little cash with them. Whatever little they earn they invest in silver ornaments which they pledge with the money - lender. Whenever they stand in need of money he takes full advantage of their helplessness, and charges exhorbitent rate of interest.

38. Out of the 5 households of the Jogis, 2 are of Gujar *gotra*, 2 of Bhandaria and one of Chabbalia.

The Kumhar

39. The word Kumhar is derived from the Sanskrit word *kumbhakar*. *kumbha* meaning a water-jar. Kumhars are also known as Prajapatis. According to Sir Henry Elliot, they are the offspring of a Kahari woman by a Shudra, while Mr. Colebrooke holds them to be the descendants of a Brahmin Chhatri girl. The Kumhars, however, trace their descent from Jullunder Nath the supposed grandson of Brahma. There are four households of Kumhars in Rangmahal. 3 of them belong to Marwal *gotra* and one to Ladona.

The Brahmin

40. There is only one Brahmin household in the village and it belongs to the Gaur *gotra*. The family has got some land to its credit. The male cultivates the land and officiates at the ceremonies of the Jats, the Nayaks and the Kumhars.

House-type

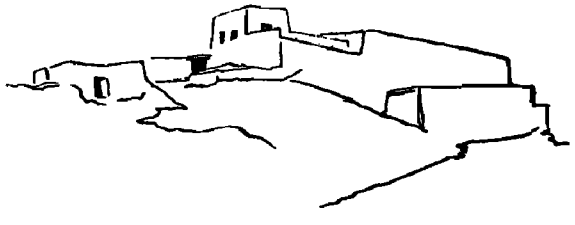
41. Out of the 83 houses in the village 20 are pucca and the remaining 63 kutcha. The pucca houses are mostly occupied by the Brahmin, some Jat and some Kumhar families.

42. The Meghwals, the Nayaks and the Baoris occupy a separate portion of the village a little away from where the Brahmin, the Jats and the Kumhars live. The Jogis or Naths have a separate block of their own. It is said that some 20 years ago there was an unprecedented flood with the result that the water in the village tank rose to an abnormally high level inundating the houses of the Meghwals and the Nayaks which were situated near it. Consequently they were shifted from the northern side of the village to the southern side on a higher and safer level. Since then they are occupying that site.

43. Out of the 83 households, 12 are such as have more than 7 members each, 39 have 4 to 6 members, 26 have 2 to 3, and 6 have only one. Of the 83 houses, 7 have 4 living rooms, 33 have 3 living rooms 35 two living rooms, and 8 one living room. It is the Jogis who have the most limited accommodation. Other communities are better off. The following table gives distribution of houses with regard to the number of rooms :

Number of rooms	Total No. of households	Number of households according to number of persons				
		1	2–3	4–6	7–9	10 & above
1	8	6	2	–	–	–
2	35	–	12	17	6	–
3	33	–	10	20	3	–
4	7	–	2	2	2	1
Total	83	6	26	39	11	1

44. All the houses except one are single storeyed. The house belonging to Chaudhary Devilal Takhar (Jat) is double storeyed. When

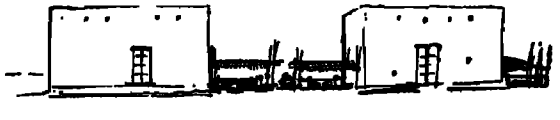


a house is constructed a Brahmin is consulted with regard to the auspicious time for starting the construction work. Apart from this no other ceremony is performed. A site facing east is generally preferred but the villagers do not have any rigid ideas about this. They construct their houses so as to obtain maximum light and air. The depth of the foundation is about 1 m in case of masonry houses and about ½m for kutcha ones. Walls are constructed of unbaked mud bricks. They are raised to a height of about 2.5 m. The outer houses in case of the Jats serve for *baithak* (sitting room) which is about 3 m in height. The roofs of the pucca houses are made of wooden planks or slabs fixed at interwals of about 30 cm. They are covered by a network of small wooden sticks about 1.5 cm thick. A layer of dry grass, locally called *chhan*, of the thickness of about 1.5 to 2.5 cm is laid over the wooden network. This is followed by a layer of mud mixed with cow-dung. The walls are plastered on the inside with the same mixture. Some niches are kept in the walls which are used for keeping articles of every day use. No provision is made for latrines and bath-rooms. In the pucca house a separate kitchen is provided. The kutcha houses are covered with thatched roofs. No windows or ventilators are provided in the walls. Some holes are, however, left in them, which serve for ventilation. The kitchen is usually dark. There is no outlet for smoke. It is surprising how women carry on their work in such dingy places. Pucca buildings are called *ora* and the kutcha ones *jhonpras*. The *jhonpras* are of two types, rectangular and circular. The doors are made of split bamboos.

45. Separate commodious cattle-sheds are provided in each house and there are extensive courtyards for stacking hay and straw and storing grains. Construction work is undertaken with the help of persons engaged locally. Mostly the work is carried out with mutual help. If the payment is made, it is nominal. There is no shortage of labour in the village required for construction of roofs of pucca houses. Skilled labour whenever required is obtained from Suratgarh. The houses of Jats are noteworthy for their size and comfort. They are so constructed that privacy is maintained for women. The guests are entertained in the outer houses which stand apart from the inner portion. This is not the case with the houses of other communities. Cleanliness is maintained in the houses of the Jats, the Kumhars and the Brahmin. The conditions in the habitations of the Nayaks, the



Meghwals and the Jogis are more or less unhygienic. For decorating the walls of the houses the villagers use calendars and cheap pictures of gods, heroes, popular leaders or film stars. In the Jat houses these are generally displayed in their sitting rooms. Generally the Jogis have single room tenements.



Besides this they construct a bamboo shed on one side of the room which gives shelter to them and their household articles like pitchers etc. are seen kept there. This shed is also used as a kitchen.

46. The floors of all the types of houses are levelled by filling earth and finally are given a coat of cow-dung and mud. The grain containers, called *kothis*, are made of round walls of mud which are plastered with cow-dung mixed with straw. At the top are placed wooden logs which also are coated with mud, and dry leaves are placed on them. The grain-containers are about 1 m high.

47. In most of the houses there is a small niche in the inner apartment where an idol or a painted picture of the family god is kept. In the inner courtyard there is fixed a *ghatti* (handmill) and *onkhal* (stone mortar).

48. The approximate cost of the construction of a masonry room of 3 m × 1 m size is Rs. 350 to 400. A *jhonpra* costs about Rs. 125 to Rs. 150. Only the wooden slabs for the roofs are required to be brought from Suratgarh. The rest of the material is available in the village itself. For the first entry in the new house an auspicious day is fixed in consultation with a pandit at Suratgarh and the family members enjoy a dinner consisting of *lapsi*, a preparation with *gur*, and a lot of ghee No community feast is held but presents of some sweet dish are made to relations and friends.

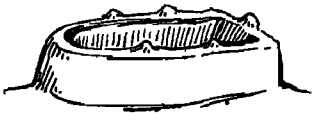
Household goods

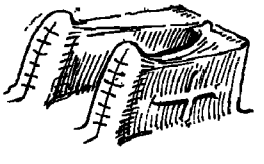
49. Apart from the cooking utensils which are generally of brass, aluminium and baked earth, bronze plates for serving food, earthen pots for storage of water and articles of every day use, there are few articles in the village households. As to furniture a few chairs, tables and mirrors and a few dozen bedsteads, most of which are owned by the members of the Jat community, are all that could be found in the village. The *machas* or charpoys are the most important articles of use in the Jat households. Apart from their utility for sleeping they serve the purposes of sitting and resting during the day. A couple of them are to be found in the outer sitting room of a Jat household where the visitors and others are made to sit on them. If however, the number of visitors is more then what could be accommodated on the charpoys, all of them squat on the floor which is covered with carpets or sheets of thick cloth known as *jajams*. The well-to-do households have a few

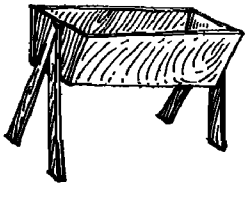
steel trunks also in which they keep their clothes. People also have small *pidhas* (baby-cot) which is also used as a seat by elder men. Devilal Jat has a couple of mosquito nets also. Pillows are not in common use but bedsheets are commonly used to cover the bedsteads. Community-wise distribution of these articles may be seen in the following table :

Community	Total No. of households	Number of houses possessing								
		Charpoy	Chair	Table	Mirror	Watch	Torch	Lamp	Radio	Cycle
Brahmin	1	1	–	–	–	–	1	1	–	–
Jat	18	18	4	4	18	3	11	17	1	2
Kumhar	4	4	–	–	4	–	–	2	–	–
Nayak	27	10	–	–	5	–	–	7	–	–
Meghwal	18	9	–	–	9	–	–	5	–	–
Baori	10	4	–	–	2	–	–	3	–	–
Nath	5	2	–	–	–	–	–	–	–	–

50. The households of the Jogis have some articles which are peculiar to them, the most important of which is the *poongi* or the reed wind pipe and the *khanjari*. They have also big cotton bags which are hung at the two ends of a flexible wooden pole some 2 m long and which are utilised for keeping the bamboo baskets in which they carry the snakes, *nevla* (mongoose) *ajgar* (Boa constrictor), some herbs, *ghungroo* (trinklets) and the like. The Nayaks, the Meghwals and the Baoris, being economically very backward, have hardly any beds and few other articles necessary for daily use. Articles used in all the households are available at Suratgarh. A manger and the *choolas* (hearths) are invariably found in all the households. The villagers while going out keep with them a *kunjha* (decorated earthen flask) full of water.











Dress

51. The village people dress themselves simply and lightly. Leaving aside the members of the Jat community, the Kumhars and the Brahmin, most of the village people go half-naked. Their articles of dress are restricted to those of the barest necessity. Amongst the Jats there is a fusion of fashions of Bikaner and the Punjab. They clad themselves in coarse clothes made of cheap material.

52. The main articles of the male dress are the turban, a shirt or a loose *kurta* known as *chola* and Dhoti or *tahmad*. Some people still put on short *angarkhas* which are full

sleeved tight cotton jackets covering the body upto the waist and having three or more buttons. Signs of urbanisation in this regard are distinctly noticeable among the members of the Jat community. The younger generation goes bareheaded and puts on shirts, bushcoats and trousers. The footwear used is locally manufactured. During winter they put on woollen jackets and carry woollen blankets on their shoulders.

53. The Kumhars, the Nayaks and the Meghwals put on the usual articles of dress with slight modifications to suit their respective professions. They cover their heads with small pieces of long cloth known as *patia*, 4 or 5 m in length. The *dhotis* (loin cloth) which they wear are of smaller size and of small width which cover the waist and legs only upto the knees. Children of the Jat community, specially the school-going boys, put on shirts, and shorts or trousers. Girls put on *salvar* and *kamij*. The children of the Meghwals, the Nayaks, the Baoris and the Jogis go almost naked upto the age of 6 or 7.

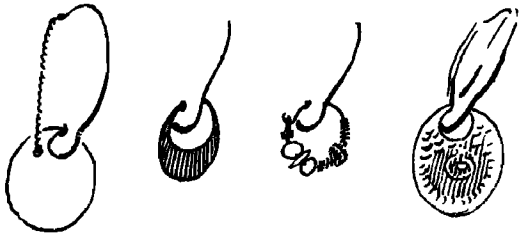
54. The dress of the females in the village consists of the inevitable *odhni*, 2.3×1.4 m, which covers the head and is wrapped around the body, the *kanchli* i.e. the half-sleeved bodice which covers only the breasts and is tied at the back with two pairs of string. Over the *kanchli* is put on a half sleeved *kurti* which covers the body from the neck down to the thighs or a blouse which ends at the waist, and the *ghagra* or skirt which is made of coarse printed long-cloth. The *odhnis* used are generally of red or yellow colour, interspersed with spots, and with printed or tied borders and *pallas*. Widows dress themselves generally in black garments. On festive occasions there is not much difference except that the articles of dress are new, clean and tidy.

55. The Jogis have a peculiar dress of their own. Males put on turbans and *angarkhas* or *kurtas* or shirts all of which bear saffron colour with a reddish tinge, known as *bhagwa*. To cover the lower part of the body they invariably put on *dhoti*.

Ornaments

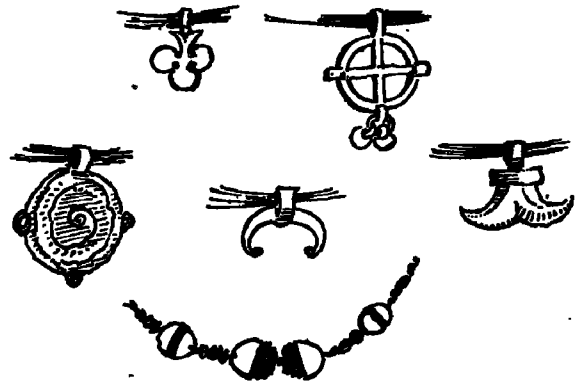
56. As usual the women folk of the village are fond of ornaments. The economic position of the Jats enables them to provide gold and silver ornaments to their women. This is, however, not so in respect of other classes. The Kumhar, the Meghwal, the Nayak and the Jogi women mostly use silver ornaments. The ornaments of daily use are not many. The *bor* or *rakhdi* is the most essential head ornament for women. No married women dare go without it. It is a round disc, 7 to 10 cm in diameter, having decorative enamel work with blue, yellow and red imitation jewels. Widows and unmarried girls do not put on this ornament. An adjunct to the *bor* is the *phoolpatti* which is attached to the *bor* on the forehead. The *bor* is held in position at the middle of the forehead with the help of strings drawn sideways and then tied to a tuft of the hair at the back. The *phoolpatti* are flat pieces of gold or silver plate of the width of about 1.5 cm. The latter are decorated with enamel work.

57. The ornament worn in the ear is known as *bhujalis*. A pair of *bhujalis* weighs about 20 g. The disc of a *bhujali* measures about 4 cm at its diameter. Plain and thin wire rings are also worn in the ears. These are known as *doria*. They are of various designs and metals. The ornament



for the nose worn by married women is called *nathdi*, which is made of gold or silver wire and is studded with imitation, pearls and jewels. Unmarried girls and married women use a nose-pin, *long* (clove) instead. It is made of silver and is studded with a real jewel. The ornament for the neck is called *galsari*. It is a necklace of gold

or silver studded occasionally with imitation jewels. Another ornament for the neck is called *hansli*. It is made of silver, thick in the middle and thinner at the ends. When the ornament is worn the ends are hooked with each other. The Jat women wear necklaces made of gold *mohars* which are strung together by means of gold chains. There are different types of lockets and necklaces worn by Jogis and others in Rangmahal.



58. Fore-arms are decorated with ivory or lac *churis* or bangles, the number of which may vary from 5 to 11 for each hand. Above the elbow are worn circular gold or silver bangles called *taddas*. Many women put on a set of ivory bangles on the hind arm as well, above the *taddas*. They decorate their fingers with rings of gold or silver. Ornaments for the leg are mostly of silver. These consist of a set the items of which go by the name of *kadla, anwala, nevri, payal,* etc. Silver rings are put on the toes also.

59. Men have their taste confined to gold or silver rings which are worn on fingers. The Jogis are, however, fond of wearing silver necklaces with lockets bearing the effigies of snakes or some local heroes; and various types of rings.

60. A woman's ornaments are the family property. She has personally no right over them and may not sell them or give them away, unless they have been given to her by her parents as personal wedding presents.

61. For the safe custody of the ornaments, which are not worn daily, the villagers make small holes or pits in the floor of an inner apartment of their house. Ornaments are placed in an earthen pitcher which is then deposited in the pit and covered with a stone slab and cow-dung and mud is plastered over it. Only the responsible elderly persons of the household can locate the pit. It is at the time of feast, fairs and festivals that they are taken out and used.

Food habits and drink

62. The Brahmin, the Jat and the Kumhar households are vegetarian while the rest are non-vegetarian. The following table gives the number of households and population of the village divided into the two categories :

Vegetarian				Non-vegetarian			
Number of households	Population			Number of households	Population		
	Persons	Males	Females		Persons	Males	Females
24	102	62	40	59	254	132	122

63. Daily bill of fare of the ordinary individual is very simple and it hardly ever varies. The following are some of the usual vegetarian dishes:

Sogra: Thick bread of bajra baked rather hard.

Rab: Flour boiled in diluted butter milk generally cooked in the evening and kept for use the next morning.

Khich: Husked bajra mixed with moth in the proportion of 4: 1; and then boiled thick in water and improved by addition of ghee.

Chapati: Cake of wheat flour.

Dalia: Coarse grain flour boiled thick in water.

Vegetables: Apart from the moth pulse and onions, which are more or less freely available, no

vegetables are generally seen. However, pods of Kair, Khejra, Phog and other trees and shrubs are stocked for the year and consumed after being boiled. At times the only relish use is of *chatni* (sauce) prepared by crushing salt and chillies in the ratio of 2 : 1.

64. The villagers take meals thrice a day, namely, the morning breakfast, before 8 A.M., lunch at noon and finally the supper after sunset. Those who take two meals do it by having a very late breakfast and an early supper. The following table gives the number of households taking meals twice or thrice a day:

Community	Total No. of house-holds	Households having meals	
		3 times a day	2 times a day
Nayak	27	22	5
Jat	18	13	5
Meghwal	18	16	2
Baori	10	9	1
Jogi	5	-	5
Kumhar	4	4	-
Brahmin	1	1	-
Total	83	65	18

65. The Jats are in possession of milch cattle and they take milk and ghee in fairly good quantities. Ghee and sarson (mustard) oils are used as a medium for cooking. Ghee is, of course, of local manufacture. Sugar is not commonly used. *Gur* or jaggery is, however, eaten in liberal quantities. On festive occasions as also to entertain guests special dishes of *lapsi*, rice, *halwa*, *churma* and *kheer* are prepared. *Lapsi* is made by first heating coarse flour of wheat on an iron pan and then boiling it soft in a solution of jaggery. For preparing *halwa*, fine flour of wheat is first fried in ghee; when its colour becomes brownish boiling water is poured on it. This is followed by the addition of a solution of sugar or *gur* in appropriate quantity. For *churma* balls of wheat flour are made after adding a little ghee to the flour. These are then baked on fire made of dried cow-dung cakes. The baked balls are then reduced to a fine powder, which is again warmed on a pan. After sometime i.e. when the powder is slightly cooled down, sugar and ghee are added and balls of *churma* are prepared. *Kheer* is prepared by boiling rice in milk. When the rice has become soft, sugar, big cardamom powder and finely cut kernel of a coconut are mixed with it and served. Cooked food is preserved in *balianda*. It consists of two



earthen pots fixed together in the ground. The food is put in these pots and covered with a lid.

66. Those who own milch animals provide milk for their children twice a day. The Nayaks and the Meghwals serve their children with goat's milk.

67. The communities who are not strictly vegetarian occasionally take meat of goat or ram. This is done on festive occasions of Holi, Dashera and also when they have guests to entertain. No eggs or fish are available locally or at Suratgarh and their use, on that account, is out of question. Tea has reached the village and the people have become accustomed to it. The Brahmin and the Jats add milk and sugar to the beverage. The rest of the communities put *gur* into it and generally drink it twice a day. Excepting the Brahmins, most of the village people are addicted to drink. They obtain the supplies of liquor from Suratgarh. Holi, Deshera, Diwali and social functions of marriage, and feasts on death are marked by drinking bouts. The residents of Rangmahal are, however, not hard drunkards. Smoking is common enough among all the communities of the village excepting the Brahmin. Tobacoo is smoked in wooden or earthen pipes. Many of the Jats have the luxurious *hooka* but *bidis* and cigarettes have come into vogue as they are very convenient to obtain. Women are not addicted to smoking. But the older dames of the Meghwal, the Baori and the Nayak communities and many of the Jogi community are habituated to smoking.

Musical instruments

68. The most popular and important instrument of sound in the village is the *dholak* (drum). It is a hollow wooden piece covered on both sides with goat's skin. It is played with a wooden stick in the right hand and a thin bamboo strip in the left. The drum is played on all ceremonial occasions, especially on the festive nights of Holi. In the households of Jogis, *poongi, ghungroo* and *bansari* (flute) are also seen. Some *poongis* have double reed decorated pipes. One can mark seal on a *poongi* which shows Baba Nanak squatting under a tree. *Khanjari* otherwise called *prempyari* is also commonly found in the Jogi households.

Public health and sanitation

69. The village is on the whole a clean one. The houses are spacious and built properly. They present a welcome appearance. The lanes between them are broad and cleanliness is maintained therein. No latrines are provided in the houses. But the villagers go quite a long distance from the habitation to answer calls of nature. The refuge and the cow-dung are also accumulated in pits pretty far away from the dwellings.

70. The standard of cleanliness among the Jats, both men and women, is fairly good. They take bath regularly and use soap. Other communities such as the Meghwals, the Nayaks, the Baoris and the Jogis are not at all particular about cleanliness of their bodies and clothes. As a matter of fact the clothes they possess are not many and hence the question of washing them frequently does not arise. They take their bath after long intervals.

71. No medical facilities are available in the village. The nearest place where there is a Government hospital is Suratgarh. There is no meternity centre even at Suratgarh, nor are serious surgical cases undertaken in the hospital. Such patients have to go either to Bikaner or to Ganganagar. The common diseases are, however, fever, malaria, dysentry etc. which are cured by indigenous medicines or by the medical aid available at Suratgarh.

Language

72. The dialect spoken in this area is Marwari with an accent noticeable in Bikaner and with a tinge of Punjabi also.

Birth

73. The first menstruation in a girl occurs near about the age of 14 years. There is no special ceremony observed on the occasion. The girl keeps herself indoors and does not mix with others. She also refrains from doing the household work for a period of 4 days. Baoris and the Jogis do not follow this rule. Their girls carry on the ordinary avocation of life without any demur. In other communities the girl is considered unclean for four days. On the fourth day she is given a bath after which she resumes her household work. Pregnancy is detected by cessation of menses, morning sickness and enlargement of breasts. It is always a matter of interest and some delight for the family when a daughter-in-law is pregnant for the first time. The economic condition of the household does not, in any way, cause worry, because it is believed that children are born by the grace of God and a married couple is bound to have as many children as they are destined to have. Ideas of family planning and birth control do not agitate the minds of the villagers in the least. Most of them consider introduction of artificial means of birth control as undue interference in their religious life.

74. A woman continues to do all her routine in the early stages of her pregnancy. Later she is permitted to do only light work. The first delivery is arranged at the husband's house unless the parents of the girl are very keen to take her to their place, in which case the girl goes to her father's house in the seventh month of pregnancy. Except the Jats other communities perform a ceremony known as *agrahni* in the 5th or 7th month of the pregnancy. This is attended by all women relatives, friends and neighbours. Those who flock to the house, sing songs relating to the feelings of a pregnant woman from the time she conceives till she delivers. They also give vent to the feeling of great delight which the would-be

mother and her relatives feel in view of the comming incident. On that day the husband and the wife jointly perform the worship of god Ganesh. A coconut is placed in the lap of the pregnant woman. The assembled women are given presents and sweets. After the worship of god Ganesh is over the sister of husband performs the *arti* ceremony for which she is usually given a present, more often a rupee.

75. There is no nurse or midwife in the village. Deliveries are attended by an old women of the Meghwal community named Sanu. In many cases, however, old women who have adequate experience are called for assistance. Umbilical cord is cut with a knife and placenta is collected in an iron pan, and buried in a deep pit in the courtyard of the house. This work is done by the father of the child or, in his absence, by any elder male member of the family. The customary beating of a brass or a bronze plate is resorted to on the birth of a male child and that of winnowing scoop on that of a female child. It is done by the husband's sister if she is present at the moment, otherwise, by any elderly woman of the house. The following are a few of the various songs that are sung at the time of birth of a male child in the Jat community :

उड़ उड़ ए म्हारी सारस राणी
बैठ बाबेजी रे घर
बाबेजी पूछै, म्हारी बहू के सुत जायो ?
कंवर घेन्डियो जायो
घर मांडणियो जायो
कुल तारणियो जायो ।

"O my Saras (crane) Rani, fly, fly and perch on the palace of my father-in-law. The fathar-in-law asks the bird whether his daughter-in-law has given birth to a male child. The bird replies in the affirmative : A *kumar* (son) has been born, who will help in the maintenance of the family line progeny."

गुड़ का गाड़ा आया रस मेवा ले
घेन्डियो की भूवा बटवाने रस मेवा आई
गुड़ियों तो आगिणे राखी रस मेवा ले
तिरियांने छोटी २ डलियां बांटी रस मेवा री

"Cart loads of jaggery, sugar and dry fruits have been received as a sequel of the birth of the male child, whose *bua* (father's sister) has come to distribute them as present among friends and relatives. The carts have been unloaded in the courtyard of the house and the contents divided in small baskets for presentation to the women of friends, relations and other dear ones."

76. For about a week after the delivery has taken place the young mother and other members of the household are considered unclean. The family members do not mix freely with others during the period and, in consultation with a Brahmin priest, a day is fixed for giving the first bath to the mother of the newly born child and for performance of Sun worship. This is not later than 8th or 10th day. After the bath the period of uncleanliness is supposed to be over. The mother, however, continues to take rest and is not allowed to do any household work till she performs the worship of water god for which also an auspicious day is determined by the priest. On that day the mother is taken to a tank or well in a procession when the women sing songs and rice, moong and vermilion powder are thrown in the water. On return from this worship, the stone hand-mill is worshipped. Among the Jats the mother is given nutritious food which consists of large quantities of milk and preparations of dill seeds, dry ginger, coriander, gum and dry fruits, treated with liberal quantities of ghee and sugar and supplemented with loaves of wheat bread, *khichri*, *dalia*, etc.

77. The other communities, whose economic condition does not allow them to feed mother on a lavish scale, content themselves by giving her powder of dill seeds mixed with jaggery paste, and *khichri* and *dalia*. The infant is fed on its mother's milk for about a year. When this stops, the child is given goat's milk. After it attains the age of 1½ years, a ceremony known as *botna* is performed and the child is given the first semi-liquid diet of grain which consists of coarse flour of wheat or rice and moong pulse boiled in water, or coarse flour of wheat boiled in milk.

78. On an auspicious day which is usually the 9th day of the bright half of Chaitra or

Ashvin in the first half of the third year the first hair of the male child are cut. This is done at the place of some deity through whose blessings the child is supposed to have been born. The sister of the child's father holds the child in her arms when the hair are cut. The hair are offered to the deity and afterwards thrown in the tank. A horoscope is prepared at the time of water-worship by a priest at Suratgarh. The name giving ceremony is also performed on the occasion.

79. Barrenness in a woman is considered to be a state of grave misfortune. A barren woman is looked down upon with disdain. A woman makes vows, or performs acts of austerity by keeping fasts on some days, or wears charms and amulets if she failed to deliver a child within a reasonable number of years after her marriage. It is, however, worthy of note that at the time of Survey there was no married barren woman in the village.

80. Abortion carries with it a sense of great shame and dishonour. Occasion for it can arise only if an unmarried girl became pregnant but no such incident is reported to have happened during the last so many decades. If a woman miscarries it is attributed to the displeasure of the gods or to the effect of an evil eye. To ward off the misfortune in future, the family deity is worshipped.

Marriage

81. Parents arrange marriages for their sons and daughters when they attain the age of 18 to 22 years and 14 to 16 years respectively. Early marriages are not held these days except in the case of the Meghwals and the Nayaks among whom younger sisters of a grown up girl are sometimes married along with her. This is done with a view to economise. Sometimes the betrothal is made a few years before the marriage actually takes place. The first thing which is considered before betrothal is the suitability of the *gotras*. The *gotras* of father, mother, paternal grand-mother and maternal grand-mother of the couple may not clash with each other. The next thing which comes up for consideration is the economic status of the two families. If these are satisfactory, further negotiations are held through common friends or relatives. On a auspicious day a representative of the girl's side brings the customary present of a coconut, *gur* and some clothes which are presented to the boy in the presence of the elders of the family and others in the neighbourhood. On this occasion wine and opium are served to guests in the communities of the Jats, the Meghwals, the Nayaks and the Baoris. After some time, on another auspicious day, a return of similar presents is made by the boy's father to the girl when, at the latter's house, feasting and merry-making is held to entertain the guests. In these communities marriage by exchange is also not infrequent. The marriage ceremony is held on an auspicious day i.e. Basant Panchami (which comes in January-February) and Aksya Tritiya in Baisakh (April), or some other day which may be considered suitable by the priest. The usual custom of sending the *lagan* i.e. invitation letter from the side of the girl to the boy's father, anointing of the bride groom and the bride with turmeric paste, indulging in songs and dances is observed.

82. The following song which is sung during ceremonies performed before the marriage is actually celebrated gives a glimpse of the domestic life of the Jats who are greatly fond of good horses and mares:

घोड़ी शोभा देवे मेरे जामी के बार
बछेरी मेरे मन भावे
पी आवे जल जमना रो नीर
चर आवे खेड़ केरी दूब
फोड़ आवे सगा सम्बन्धी को ताल
करि आवे सगा संबन्धी से सलाम

"The restless mare tethered at the door of my beloved father gives a magnificent appearance. The young mare looks very splendid and I cannot take away my thoughts for her. The mare goes and drinks water in the stream of the river Jamuna, feeds herself on the green turf of the meadow, goes and breaks the dam of the tank of our *samdhi* (father-in-law of bride or bridegroom), and returns after paying respects to him."

83. On the celebration of the marriage ladies sing:

अब म्हारी लाड़ली को पहलो ए फेरो
अब म्हारी लाड़ली को दूजो ए फेरो
अब म्हारी लाड़ली को तीजो ए फेरो
चौथे ये फेरे हुई म्हारी लाडेली पराई

"The first *phera* (circumambulation *round* fire) of our dear daughter has now taken place. It is now the second *phera* and now the third. At the fourth *phera* our beloved daughter goes to the family of a stranger."

84. The marriage party goes from thev illage to the bride's place on the day of marriage riding on the camels where at the auspicious hour the marriage ceremony is performed. A Panditofficiates at all marriages except those of the Jogis and the Nayaks. The usual ceremonies of *toran*, *agnihotra*, *hathleva* and *pheras* are then performed. In all cases the *pheras* are limited to four in number. At the time of *kanyadan*, dowry is given. The Jats present their daughters with cows according to their financial status. Among other communities, which happen to be poor, a symbolic amount of Rs. 5 or 7 is presented by way of *godan*.

85. Though there is no legal or customary bar to polygamy in the village, polygamous marriages are absent. Polyandry, under the circumstances, is unthinkable. Widow re-marriage is, however, allowed among all the communities except that of the Brahmin. There is no bar to a widow marrying the younger brother of her deceased husband; but it is not obligatory on her to do so. A widow desirous of contracting the second marriage, which is known as *nata*, stands at the threshhold of her house. The would-be husband carries a bundle of grass on his head. The widow takes it down and carries it inside followed by the person and the ceremony is over. If, however, the *nata* is initiated on behalf of the male, the woman carries a pitcher full of water on her head. The man takes the pot and enters the house followed by the widow.

86. Divorce is rare in the village although there is no bar to it also. A husband may leave a duly wedded wife on the ground of her unfaithfullness. A married woman may run away from the husband due to his cruelty and marry another person. In such cases the new husbands compensate the former ones by payment of cash which may vary from Rs. 250 to Rs. 1,000 or more.

Death

87. Except the Meghwals all other communities cremate their dead. The Meghwals are the followers of Ramdeoji and burry their dead although some of them also have begun to cremate. When it is certain that a person is about to die, he is removed from the cot to the ground. The place is cleansed by a coating of cow-dung and cow-urine before the dying person is placed on it. Ganges water and Tulsi leaf are then put in his mouth and his eyes are closed. After breathing has stopped and it is certain that the person is dead, the body is given a wash preferably with warm water. A word is sent to all relations and friends in the village who gather at the spot at once. The dead body is then covered with a new cloth which is white in the case of males and yellow or crimson red in the case of married females and dark red in case of widows. The dead body is placed on a bamboo frame and taken to the cremation ground. Among the Jats a *pind* i.e. ball of flour is prepared and placed on bier. It is thrown away half way between the house and the cremation ground, where the bier is placed on the ground. The near relatives of the deceased get themselves shaved. Ashes are collected on the third day and are sent to Hardwar or to the nearest holy place. Among the Meghwals, before a dead body is placed on the bier, the nails of fingers and toes are cut, and they are sent for being thrown in the Ganges. The following song is one of those few that are sung after the death of an elderly person :

खटा सूं आयो थान प्राणी विमान
खटा सूं आयो थान बडेरो पालकी
दरगा सूं आयो हरगो हिंडोलो
दरगा सूं आई पालकी।

"From where has the *viman* (aeroplane) and *palki* (palanquin) have come for you, O ! departing soul ?

Your forefathers have sent these things from the abode of the gods."

88. For 12 days after the death of a person mourning period is observed and the family of the deceased is considered to be unclean. On the 12th day there is a community dinner, after which ceremonial function of tying the turban to the head of the successor of the deceased is held. For 12 months, on the day of death in each month, among the Jats a Brahmin is fed. When six months are over a community feast, known as *chhamahi* is held and after 12 months the *barasi*. Then annual *shradh* is performed in the darker fortnight of the month of Aswin on the day of the death of the deceased. Mourning is observed for a year. During this period the widow of the deceased laments in the early hours of the morning on each festival day. When the deceased is a person of an advanced age, mourning is stopped. It is often observed, much earlier. This is done when some marriage ceremony is held in the family or a birth of a male child takes place. In that case near relatives like the father-in-law or the brother-in-law of the son of the deceased, come to pay a special visit on the thirteenth day or on a festival some time after death. New relatives are assembled ; opium is circulated, and a saffron or red turban is given to the successor of the deceased. This replaces his white *sapha* which he had been wearing during the period of mourning.

CHAPTER III

ECONOMY

Rangmahal is an agricultural village. Out of the 83 households, 65 are in possession of land. Those who do not have it either cultivate land belonging to others on the basis of a fixed share in the produce, or earn their livelihood by agricultural or casual labour. Animal husbandry is resorted to not as a major source of profit but merely for supplementing their diet with milk and ghee.

90. The total area of the village according to the tehsil records is 5,868 acres. During the Census of 1941 the area recorded was 3,898 acres and during 1951, 3,368 acres. The increase in area in 1961 as compared to 1951 is attributed to territorial changes. Land belonging to other villages, regarding which exact information is not readily available, is said to have been attached to this village. The land may be classified as under :

	Area in acres
Total area of the village	5,868
Land put to use other than cultivation	143
Banjar land	1,932
Parat or waste land	2,456
Cultivated land	1,337

Out of the total 1,337 acres of cultivated land, the irrigated land is 254 acres and the unirrigated 1,083 acres. Out of the total area of the village 257 acres of land is covered by the Bhakra project and the rest, 5,611 acres, fall in the Naurangdesar distributory or the Rajasthan Canal Project. It may, however, be noted that the details for irrigating land from Naurangdesar distributory or the Rajasthan Canal have not yet been finally worked out.

Land holdings

91. The land utilised for agricultural purposes in the village is 22.8 per cent of the entire area. The cultivable land not actually cultivated is only 32.9 per cent and the waste land is 41.7 per cent. 143 acres which form only 4 per cent of the total area is occupied by *abadi*, tank, well, crematoriums, lanes, etc. There is no forest in the village nor are there any hills and perennial rivers. No land is reserved for pasturage. People graze their cattle on land which they do not cultivate. The total land utilised for agriculture is distributed into holdings of various sizes as would be seen from the following table :

Land holdings (in acres)	No. of households
0 - 5	3
5 - 10	12
10 - 15	11
15 - 20	11
20 - 25	16
25 - 30	10
30 and over	2
	65

92. The following table gives community-wise break-up regarding the possession of land-holding :

Community	Total No. of households	Total land (in acres)	Land holdings (in acres)							Land less	Average land holding
			0-5	5-10	10-15	15-20	20-25	25-30	30+		
Nayak	27	337	1	7	1	3	8	2	-	5	12.5
Meghwal	18	208	-	1	1	2	1	5	-	8	11.5
Jat	18	370	1	1	5	3	5	1	2	-	20.6
Baori	10	139	-	1	1	2	2	2	-	2	13.9
Jogi	5	36	-	1	2	-	-	-	-	2	7.0
Kumhar	4	30	1	1	-	1	-	-	-	1	7.5
Brahmin	1	14	-	-	1	-	-	-	-	-	14.0
Total	83	1,134	3	12	11	11	16	10	2	18	13.7

93. It is evident from the above table that all the households of the Jat community possess land. Although their holdings vary in size, the average holding of a Jat household comes to 20.6 acres as against 13.7 acres for the village householder as a whole. The maximum number of landless households is to be found in the Meghwal community. 44.4 per cent of the households in this community are landless, whereas 40 per cent households of Jogis, 25 per cent of Kumhars, 20 per cent of Baoris and 19.5 per cent of Nayaks, fall in this category. The Jat community occupies 32.6 per cent of the total cultivated area. The landless households of the various communities working as agricultural labourers or as workers claiming share in agriculture produce is described in the following table :

Community	Land less families	Working as agr. labourers	Working on land as shareholders in produce
Nayak	5	4	1
Meghwal	8	8	–
Baori	2	2	–
Jogi	2	–	2
Kumhar	1	–	1
Total	18	14	4

94. No statistics are available of the ownership of land in regard to the last Census and hence it is not possible to make a comparison.

Crops

95. Two crops are sown in the village, namely the Kharif and the Rabi. Bajra and moth are the most important products of the Kharif crop. Bajra is sown in May or June depending on whether there are some showers by that time. With subsequent rains a fair crop is obtained. Moth is an equally important grain and it occupies almost an equal area during the Kharif crop. Till is a less important crop. Its cultivation is not very expensive. The Rabi crop consists of wheat, barley, mustard (sarson) and gram. Wheat is sown particularly in the *nali* area i.e. area reached by the floods of the Ghaggar. It is sown in the Kartik (late October) or, if the floods subside later, in November or early December. Barley and gram are sown after two preliminary ploughings in the middle of October.

Crop calendar

96. The following table gives the calendar of agricultural activities in the village :

Name of crop	Tillage & soil preparation	Sowing period	Irrigation	Weeding and hoeing.	Harvesting	Remarks.
1. Bajra	End of March to end of April	25th June to 20th July	Nil	20th Aug. to 15th September	End of Sept. to end of October	Threshing done after Rabi sowing
2. Moth	After the first rainfall	10th July to 15th August	Nil	-do-	-do-	
3. Wheat	10th Sept. to 15th Nov.	20th Oct. to 15th Dec.	Nali area	1st January to 30th January	10th April to 15th May.	
4. Barley	-do-	-do-	-do-	-do-	20th March to 2nd week of April	
5. Gram	25th Sept. to 15th Oct.	1st Oct. to 20th Oct.	-do-	Not done	-do-	
6. Mustard	-do-	October to November	-do-	15th Dec. to 30th January	15th March to 30th March	

97. The following table gives the area of land covered by the Kharif and the Rabi crops during the year 1959-60:

Kharif (In acres)			
Name of produce	Land	Irrigated	Un-irrigated
Bajra	243	-	243
Moth	230	-	230
Til	57	-	57
Gowar	127	-	127
Total	657	-	657

Rabi (In acres)			
Name of produce	Land	Irrigated	Un-irrigated
Wheat	94	30	64
Barley	93	42	51
Gram	120	33	87
Sarson	186	102	84
Taramira	187	47	140
Total	680	254	426

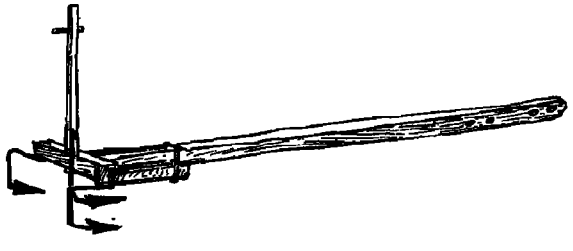
Irrigation

98. In the *nali* area, as has been said already, the floods of Ghaggar irrigate the land. The area is flooded by the main channel *(dhar)* which runs close to the southern boundary of the area or from the minor channels *(phat)* which branch off from the main one. The overflow from the *dhar* is, of course, less uncertain than that from the minor channels (*phat*) as the former is filled earlier than the latter. No attempts are made to increase the area of irrigation by means of artificial cuts or nullahs. The soil in the main channel and, to a less extent, in the beds of the minor channels is hard and clayey, and generally cannot be sown unless flooded. At the sides of the *nali* area, which are not so fully flooded as the central portion is and having a similar proportion of pure clay, can be cultivated on rainfall alone without being flooded. After being flooded the *katchi* area generally comes up in sufficient time to allow Kharif crops, principally, jowar and gawar being sown there. The *dhar* or central area does not emerge in time for this and is generally sown with wheat for which the harder soil is more adapted.

Agricultural operations

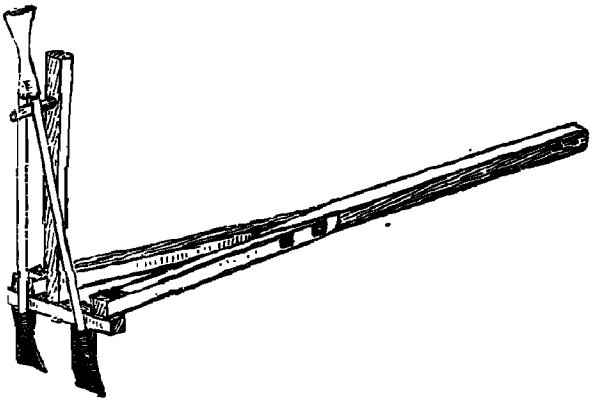
99. The agricultural methods employed in the village are of the simplest type. In the light and sandy soil the labour of ploughing is very small. With a camel plough 2 acres of land can be tilled in a day. In the more loamy soil the area ploughed is slightly less but more time is available for the tillage of heavy soil as moisture is better retained in it. More trouble is, however, taken by the cultivator for the Rabi crop which is sown in the loamy soil. The land is given two preliminary ploughings; and, after each ploughing, it is harrowed and levelled with a flat board.

100. The tools and implements for agriculture are of the age old type. The more important tools that are commonly used by the villagers are the plough *(Triphali or Dunali Hal)*, the spade *(phawra)*, the pick-axe *(kudali)*, the shovel *(khurpa)*, the sickle *(Dantli)* and the chopper *(gandasa)*. There is, however, one household headed by Shri Jas Ram Jat, which has a tractor, and cultivates 4 *chaks* i.e. 40 acres of land with it. The rest of the agriculturists work



with ploughs driven by bullocks or camels. In cultivation the old stereotyped techniques are in vogue. First they cut down the grass and other useless shrubs. Then the land is ploughed twice. The Kharif crops are sown with the help of a plough. For Rabi a piece of wood, which is called *maiz* in the local dialect, is used for levelling the land and then again the plough is used. This operation is repeated two or three times and then the seeds are sown.

101. For the sowing of the crop *beejani* which has two bamboo tubes fitted together with a funnel at the upper end is attached to the plough *(Dunali hal)* in such a manner that the lower end



of the tubes are just a few cm behind the plough share. The seeds pass through the tube into the furrow and are covered with soil when the next furrow is drawn.

102. In view of the developments that are likely to take place in the coming years in the field of agriculture, there is bound to be a large demand for the agricultural implements. At present production of agricultural implements in the State is limited to a few small scale units. There is a proposal for the establishment of a large scale implement workshop at Jaipur. In view of the large demand that is expected, it has been proposed that one unit with a capacity of about 2,000 tons of agricultural implements be set up during the Third Plan at Kota and two units in the 4th Plan, of which Suratgarh would be one as the area around it will develop in due course.

103. As the crops ripen the cultivators make their abode temporarily in *jhonpras* (huts) in their fields in order to protect the crops from the attack of birds and wild animals while ripening and after they have been cut and are lying near the threshing floor.

Manpower

104. There is no shortage of manpower for agricultural operations in the village. Generally the family members undertake all activities but those who possess more land and cannot cultivate it themselves, either rent it out on a partnership basis or engage labourers. The households who do not own land generally work as labourers. The rate of payment varies from Rs. 2 to Rs. 3 per day for a male adult; and from Re. 1 to Rs. 2 for adult female. Children above the age of 15 years are paid 50 paise to Re. 1 per day. Some households employ persons on a slightly permanent basis; and they are paid Rs. 30 to Rs. 40 per month, in addition to food. The estimated expenditure involved in agricultural activities in the Kharif crop is about Rs. 50 to Rs. 75 per acre while for the Rabi crop it varies from Rs. 75 to Rs. 125 per acre. Out of the total produce villagers retain sufficient quantities for their use during the year and the remaining is disposed of at Suratgarh.

Animal husbandry

105. Cows, bullocks, sheep, camel and, to a certain extent, buffaloes are an important part of the wealth of the village people. The importance of the cattle is due, in a great measure, to a number of excellent grasses which grow in the district, and which, in years of good rainfall, provide abundant fodder for the animals. The principal grasses are Dhaman, Sevan, Bharoont, Ghanti, Kheo, Baru, Har, Murat, Duchav and Lambro. Of these Dhaman is somewhat scarce and is confined to the more loamy soil. Kheo and Kair grow abundantly in the *nali* area although they are not very good for grazing. Very little of the immense supplies of grasses which grow in the years of good rainfall are stored for use in times of draught. The animal wealth of the village is as follows :

Cow	152
Bullock	41
Bull	1
She-buffalo	31
Camel	63
Sheep	348
Goat	135
Mule	16

From the above figures it will be seen that the number of bullocks and camels which draw the

plough in the village is 104. For 1,337 acres of cultivated land there are only 52 units of draught animals available. Thus each unit has to plough nearly 26 acres which appears to be a bit, too, high for the animals. The shortage of draught cattle is a serious handicap to the prosperity of the average peasants in the village who find it difficult to till their fields in time with the limited number of cattle at their disposal. They have, therefore, to borrow them from their neighbours and consequently they have to modify their agricultural schedules to some extent to fit in with the convenience of others. This enforced waiting results in untimely seeding and poor crops.

106. There is a fairly good number of milch cattle in the village. There are 319 heads of cattle for 355 persons which is the total population of the village. Most of the milk and milk products are consumed by the people and consequently they are healthy and sturdy.

107. Income is derived from cattle in various ways of which the sale of young stock of cows and buffaloes is one. The sale of sheep wool and young ones of sheep is another important item, as it brings in cash. Buffaloes are more valuable than cows as they give more milk. A cow in milk will, with fair grazing, give 375 grams of ghee per day for six months and a buffalo twice this quantity for eight months. The youngs of cows and buffaloes are always kept. Steers are kept for three to four years and then sold for Rs. 30 to Rs. 50 a piece to travelling traders or at a fair. A cow calves once in a year and a buffalo once in two years. According to a rough estimate the average profits from a cow may be put at Rs. 40 to Rs. 50 and from a buffalo at Rs. 60 to Rs. 80 per month.

108. The Bikaner wool is famous for its quality and excellence, and profits from its sale are in no way insignificant. The yield of wool may be put at 70 kg for 45 sheep per annum. This gives about Rs. 6 per annum as the value of the wool from a single sheep.

109. The camel, too, is of great value in the area. It is indeed treated as a family member by the agriculturists. It serves as a domestic beast of burden, to carry grain, water, etc. and as a pack animal to carry goods for hire. It is harnessed to the plough and is more useful than a bullock in the sandy area and is less costly to maintain. It serves also for riding. The owner is further benefitted from the sale of camel's young ones and wool. A camel on an average costs Rs. 500 to 800 or even Rs. 1,000.

Workers and non-workers

110. Out of the total of 355 persons, 203 are workers and the remaining 152 non-workers. The following table gives the distribution of workers according to sex and broad age groups :

Age groups	Total			Total workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	355	194	161	203	117	86	152	77	75
0 - 14	151	76	75	-	-	-	151	76	75
15 - 34	110	64	46	110	64	46	-	-	-
35 - 59	77	41	36	77	41	36	-	-	-
60 & over	17	13	4	16	12	4	1	1	-

111. From the above table it would be seen that the workers form 57.2 per cent of the entire population while 42.8 per cent are dependent on them. 57.6 per cent of the total number of workers are males and the rest females. The females help the males in their agricultural activities in addition to their household and domestic duties.

112. The classification of the non-workers by sex and broad age groups is given below :

Age groups	Total non-workers			Persons engaged in household duties		Children attending School		Sick, old and infants	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	152	77	75	30	49	24	1	23	25
0 - 14	151	76	75	30	49	24	1	22	25
15 - 34	–	–	–	–	–	–	–	–	–
35 - 59	–	–	–	–	–	–	–	–	–
60 & over	1	1	–	–	–	–	–	1	–

113. Out of the total number of non-workers 31.5 per cent are infants, sick and old persons. About 16.4 per cent are of the school-going age and the remaining 32.2 per cent are engaged in the household industries and other domestic works. There is only one person above the age of 60 years who is not a worker.

Primary and subsidiary occupations

114. Out of 83 households in the village, 65 are engaged in agriculture. They have animal husbandry as their subsidiary occupation. The primary occupation of the remaining 18 families is labour and animal husbandry, their subsidiary occupation being agriculture. There has been no change in the traditional occupation during the last decade nor does there appear to be any tendency to change in the near future.

115. There is no industry in the village. Hunting and fishing are not done as there is no scope for them. Opportunities for *shikar* are almost non-existent.

116. Villagers have to dispose of their surplus produce in the market at Suratgarh. This is done through brokers. There is no Co-operative Society in the village. The villagers have to obtain loans from the money-lenders of Suratgarh whenever they stand in need of the same and they have to pay high rate of interest which may vary from 12 to 25 per cent per annum. Loans are advanced for one season and are repayable at the time of the disposal of the harvest. No security is offered as the standing crops are their own security. The condition of crops is an essential factor which is kept in view while the loans are advanced. If crops show to be poor very little money is available. Accounts are kept in books of the money-lenders. Instruments of loan are reduced to writing and entered in these books. Those who are literate sign them. Others affix their thumb impressions thereon.

Income and expenditure

117. The total income of the different communities in the village is Rs. 112,740. It works out at Rs. 1,358 per annum per household, the per capita income being Rs. 318.50. The following table shows the entire income (in rupees) of the village, its sources, average per family and per capita income of members of different communities :

Community	Total No. of households	Total income	Sources			Average per family income	Average per capita income
			Salary and wages	Cultivation	Animal husbandry		
Jat	18	36,650	–	34,620	2,030	2,036	476
Baori	10	11,100	2,050	8,700	350	1,110	213
Kumhar	4	3,720	1,320	2,160	240	930	219
Brahmin	1	600	–	480	120	600	600
Meghwal	18	21,170	5,950	14,400	820	1,176	302
Jogi	5	4,950	180	4,520	250	990	215
Nayak	27	34,550	6,920	27,130	500	1,280	300
Total	83	1,12,740	16,420	92,010	4,310	1,358	318.50

118. It would be observed from the above statistics that the economic condition of the households of the Jat community is far better than that of other communities in the village. The main source of income of the villagers is cultivation. 81.6 per cent of the total income is derived from agriculture and 14.6 per cent from labour. The Brahmin and the Jats do not have any income from labour. Of the total income only 3.8 per cent can be attributed to animal husbandry. This does not, of course, give a correct picture because the consumption of milk products is not satisfactorily accounted for; and information regarding the exact value of the products so consumed is not available.

119. The following table gives the distribution of households in various income groups :

Community	Total No. of households	Monthly income groups						
		0–20	20-30	30–40	40–60	60 80	80–100	100 & over
Nayak	27	–	–	–	2	2	4	19
Jat	18	–	–	–	–	–	1	17
Meghwal	18	–	–	–	–	2	4	12
Baori	10	–	–	–	5	3	2	–
Jogi	5	–	1	–	2	2	–	–
Kumhar	4	–	–	–	2	–	2	–
Brahmin	1	–	–	–	1	–	–	–

120. It would be seen from the above table that the maximum number of households i.e. 57.8 per cent fall in the income group of Rs. 100 and avove. 12 households have their incomes less than Rs. 60 per month. Reliable data regarding expenditure of the households on various items is not available. People are reticent in furnishing information in this regard. However, a rough idea based on sample survey of some typical families in the village leads one to the following results :

Food	55	per cent
Agriculture	15	-do-
Clothing	10	-do-
Conveyance	5	-do-
Education	2	-do-
Recreation	2	-do-
Miscellaneous	11	-do-

Indebtedness

121. The following table gives the figures showing the indebtedness of the people in the village and the purpose for which the loans had been obtained:

Causes	Amount of debt (Rs.)	Average for families in debt (Rs.)	Percentage of debts due to cause to the total debt
(a) Purchase of land, cattle, agricultural implements	6,550	467.85	38.7
(b) Housing	–	–	–
(c) Social ceremonies	8,650	455.26	51.2
(d) Sickness	–	–	–
(e) Business	–	–	–
(f) Household cultivation and other purposes	1,700	566.66	10.1
Total	16,900	676.00	

122. It would be seen from the above table that most of the debts i.e. 51.2 per cent have been contracted for social ceremonies. Then comes the item of purchase of cattle, agricultural implements, seeds, etc. which amounts to only 38.7 per cent. The distribution of debt community-wise along with the purposes for which the loans had been obtained is given in the following table:

Community	Causes (in rupees)			
	Total indebtedness	Purchase of land, cattle and agri. implements	Social ceremonies	Other purposes
Nayak	8,100	3,000	5,100	–
Jat	350	150	–	200
Meghwal	5,100	2,000	2,100	1,000
Baori	2,800	1,150	1,300	350
Jogi	300	100	50	150
Kumhar	250	150	100	–
Brahmin	–	–	–	–
Total	16.900	6.550	8,650	1,700

123. It would be observed from the above table that the Jat community is the least burdened with debt. The Jats generally obtain loan for productive purposes. The rest of the communities appear more or less to be deeply in debt as they mostly obtain debts to perform their social functions. The only Brahmin household in the village does not have any debt.

124. The extent of indebtedness of the households in various income groups may be seen in the following table:

Income groups (monthly)	Total No. of households	No. of households in debt	Percentage of Col. 3 to 2	Total amount of indebtedness	Average indebtedness
Below Rs. 20	–	–	–	–	–
Rs. 20 - 30	1	–	–	–	–
Rs. 30 - 40	–	–	–	–	–
Rs. 40 - 60	12	9	75.0	5,850	650
Rs. 60 - 80	9	7	77.7	4,950	703
Rs. 80 - 100	13	3	25.0	1,200	400
Rs. 100 & over	48	6	12.6	4,900	–

125. The maximum number of nine households under debt falls in the income group 40-60 and 7 households in the income group 60-80. The minimum number of households under debt are in the income group Rs. 100 and above. Out of 48 households in this group only 6 are under debt. The only household in the income group 20-30 has no debt.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

The total population of village Rangmahal in the year 1961 was 355, of which 194 were males and 161 females, comprising of 183 households. Thus on the average there were 4.27 members in one household. The males formed 54.64 per cent and the females 45.36 per cent of the total population. This means that for every 100 males there were 83 females as against 91 in rural areas for India.

Sex ratio

127. The age distribution according to the sex is given in the following table :

Age group	Persons	Males	Females
All ages	355	194	161
0 - 4	47	22	25
5 - 9	57	26	31
10 - 14	47	28	19
15 - 19	23	19	4
20 - 24	24	11	13
25 - 29	33	19	14
30 - 34	30	15	15
35 - 44	45	28	17
45 - 59	32	13	19
60 and over	17	13	4

128. The population in the working age is estimated in accordance with general practice by demarcating a span of years with the object of excluding that part of the population which cannot work on account of its age. The population in the working age is taken to include all persons between the age of 15 to 60 and above. According to this principle the total number of persons in working age in 1961 was 204 i.e. 54.64 per cent of the entire population as against 57 per cent of such population for entire Rajasthan. Out of it 118 i.e. 57.85 per cent were males and 86 i.e. 42.15 per cent were females. The paucity of females was, therefore, even more pronounced in the working population of the village. This indicates a higher mortality of females relative to that of males in the working age, than in other ages, and also an increase in the proportion of female births during the last decade.

129. The statistics for births, diseases and deaths are not available as there is no machinery at present for maintenance of such records. The Village Panchayat is still in its infancy and has not taken up this important work seriously.

Marital conditions

130. The following table gives statistics relating to marital conditions in the village :

Age group	Total population			Unmarried		Married		Widowerd	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	355	194	161	109	75	77	77	8	9
0 - 9	104	48	56	48	56	–	–	–	–
10 - 14	47	28	19	28	19	–	–	–	–
15 - 19	23	19	4	18	–	1	4	–	–
20 - 24	24	11	13	6	–	5	13	–	–
25 - 29	33	19	14	3	–	16	14	–	–
30 - 34	30	15	15	4	–	11	15	–	–
35 - 39	26	12	14	–	–	12	14	–	–
40 - 44	19	16	3	1	–	15	1	–	2
45 - 49	8	1	7	–	–	1	6	–	1
50 - 54	17	11	6	–	–	9	4	2	2
55 - 59	7	1	6	–	–	1	5	–	1
60 - 64	14	11	3	–	–	5	1	6	2
65 - 69	1	1	–	–	–	1	–	–	–
70 & above	2	1	1	1	–	–	–	–	1

131. A scrutiny of the statistics contained in the above table shows that 51.8 per cent of the entire population are unmarried. Out of the total number of unmarried persons 59.2 per cent are males and 40.8 per cent females. There is no married couple in the age group 10–14 and only 1 married male and 4 married females in the age group 15–19 from which it is clear that child marriages are not at all in vogue in the village. The number of married persons in the age groups from 15 to 70 is 77 males and 77 females. Among the widowed persons there are 8 males and 9 females. It is worthy of note that the widowed males fall in the age groups 50 to 54 and 60 to 64. The widowed females, however, fall in the age group 40 and above and one of them is more than 70 years old indicating that longevity in females is more marked than among the males which is possibly due to their simple habits, outdoor life and good climatic conditions of the village. There are no cases of child widows or of divorced and separated persons in the village.

132. One salient fact that emerges from the above statistics is that girls are married when they attain the age of 15 years while boys are married pretty late i.e. near about or after the age of 20 years.

Education

133. The following table gives statistics regarding the standard of education and literacy of the village people :

Age group	Total			Illiterate		Literate without educational standard		Primary or junior basic	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	355	194	161	142	160	28	-	24	1
0 - 4	47	22	25	22	25	-	-	-	-
5 - 9	57	26	31	18	30	-	-	8	1
10 - 14	47	28	19	12	19	-	-	16	-
15 - 19	23	19	4	12	4	7	-	-	-
20 - 24	24	11	13	10	13	1	-	-	-
25 - 29	33	19	14	16	14	3	-	-	-
30 - 34	30	15	15	10	15	5	-	-	-
35 - 44	45	28	17	20	17	8	-	-	-
45 - 59	32	13	19	10	19	3	-	-	-
60 & over	17	13	4	12	4	1	-	-	-

134 It is clear at the very first sight that the educational standard in the village is very poor. People do not appear to be particular about sending their children to the school. Out of the entire population of the village only 10.7 per cent are those who are either going to school or are literate without any educational standard. The condition of female education is all the more deplorable. There is only one girl in the village and that too in the age group 5-9 who attends the school. Out of the total number of 104 children of school-going age, only 25 i.e. 24 per cent are attending the school. The obvious reason for this backwardness appears to be that the village people like their young ones more to get adapted to agricultural work than sending them to school. So far as female education is concerned, firstly, there appears to them no necessity of educating their girls, secondly, they are averse to the idea of sending their daughters to school to study along with the boys. The Primary School which has been functioning in the village for the last three years has failed to create enthusiasm among the villagers for educating their children. They are, however, gradually realising the importance of education. At the time of the last visit of the investigator to the village there were 30 boys on the roll of the school who were distributed in two classes. The standard of education among the adults is all the more poor. Out of the total number of 204 persons above the age of 15, only 12 are such as can simply read and write. There is no arrangement for adult education in the village. Only one boy in the village was reading in the matriculation standard

in the High School at Suratgarh. It is a matter of regret that educational standard in the entire area of surrounding villages is extremely poor. The data regarding literacy of the five surrounding villages is given below:

Name of village	Total population	Literacy in percentage
Chak Nali Rampura	151	41.7
Bareka	378	5.5
Kishanpura	575	8.0
Takharwala	Unpopulated	-
Suratgarh	1,569	47.4
Rangmahal	355	10.7

135. It would be seen from the above figures that throughout the area excepting the town of Suratgarh and the village, Chak Nali Rampura, the standard of literacy is exceedingly poor. It is, however, remarkable that the standard of literacy in village Chak Nali Rampura is only a little less than what is found in the town of Suratgarh. The reason appears to be that the railway station of Rangmahal is very near to this village. Due to the presence of the railway staff Primary School in that village is well attended.

Family structure

136. The joint family system predominates in the villages of Rajasthan. In Rangmahal, however, this is not the case. Out of the total number of 83 families, no less than 63 are simple ones and 10 Intermediate. There are only 9 households which are living jointly. The following table gives a community-wise statement of family structure in the village:

Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
Nayak	27	19	3	5	-
Jat	18	12	5	-	1
Meghwal	18	15	2	1	-
Baori	10	9	-	1	-
Nath	5	3	-	2	-
Kumhar	4	4	-	-	-
Brahmin	1	1	-	-	-

The most significant thing which emerges from the above table is that there are no joint families among the Jats in the village and so is the case with the Kumhars. It is only the 5 households of the Nayaks, 2 of the Jogis, 1 of the Baori and 1 of the Meghwal who have joint families. In one of the Jat households, there is a mendicant living who is considered a family member though he is actually not so. The household considers him as their *guru*. He stays for most of the time in the village and occasionally goes out for travel. The main reason for the disintegration of the institution of joint family in Rangmahal appears to be that formerly there were a number of quarrels and litigations regarding water rights and for possession of land and rights appurtenant thereto. This created bad blood and undue complications in the social life of the villagers; and, to overcome this difficulty, they are reported to have decided that they should not live jointly after a male member of the family becomes adult and gets himself married. As soon as the marriage takes place the person begins to live separately. A father distributes his property among the sons even while he is alive. This leads to fragmentation of holdings but eliminates chances of friction. The standard set by the Jats in this respect has affected the life of other communities as well; and this is the reason why we find a very small number of joint families in the village.

Inheritence

137. In matter of inheritence of property the village people follow the old customary Hindu Law. Accordingly the sons of the deceased person get equal shares in his property. The people are well aware of the fact that according to the more recent statute the girls also acquire a share in the

paternal property but the villagers look at this statutory provision with disfavour. They are dead against it as they think the applications of this law will introduce unnecessary complications in their family life which has lately been troubled by quarrels and feuds.

Intra-family relationship

138. The intra-family relationship among the various members of the households residing in the village is on the whole very cordial. The father naturally enjoys the greatest authority in a household to the last moment of his life. The sons pay due respect to him. As a father separates his sons after giving them their due share in the family property, no sooner than they are married, the chances of friction between them are automatically eliminated. A bond of natural love and affection is however, established and even the married sons consult their father and abide by his advice in all important matters affecting their welfare. Daughters bear filial love towards their father. It is the attempt of every father to see that his daughter is married in a family which, if not of a higher status, is at least equal to his own. At the time of marriage the parents try to give as much as lies within their power to their daughter by way of dowry. Many a time they exceed the limits of their means and contract debts to meet this obligation. Naturally, therefore, a daughter, who is well provided for in her father-in-law's house, feels greatful to her parents for her happy life ; and she does not bear any grudge for having been deprived of inheritence in her patrimony. Mothers are equally solicitous of the welfare of their sons and daughters. A mother's love is, however, more towards her daughters than for her sons as she feels that they are well cared for by the father. A daughter is greatly helpful to her mother in all her household work and in field and naturally she has got a soft corner in her heart for her. After marriage the partings between the mother and daughter are always very pathetic and a mother never fails to give something to her daughter secretly apart from what she receives from her parents openly. The relations between the brothers and brothers and sisters are, too, very cordial. As the grown up and married brothers have their separate dwellings and they earn their livelihood separately, there are no quarrels between them and their mutual relations are always very friendly. The relations between a husband and wife are quite happy. There may occasionally be some difference of opinion between the two on matters relating to management of family affairs ; but they are very short lived for they are soon amicably settled. Occasions may, however, arise when due to temperamental reasons or some extreneous influences the married life of a couple may be seriously disturbed and in that case separation becomes inevitable. In all the communities of the village except the sole household of the Brahmin the institution of *nata* or re-marriage is there and a displeased wife and a dissatisfied huband can have recourse to it. The married woman has only to run away from her husband to find a new one and the husband may bring another wife after the separation.

139. The opportunities for meetings between the mother's brother and a sister's son are not very frequent. They generally meet on ceremonial occasions and then they are received very cordially. The relations between the mother-in-law and the daughter-in-law, too, are quite affectionate. The daughter-in-law helps her mother-in-law in all her work and during times of sickness she acts as a nurse and renders all possible assistance to the household. The mother-in-law on her part takes good care of the daughter-in-law and does not allow her to be put to any difficulty for want of things of daily use.

Leisures and recreation

140. As is inevitable there are very few pastimes in the village for adults as well as the children. The children enjoy themselves with games such as *kabaddi*, *gilli-danda*, etc. Girls have their own ways of recreation. They play hide and seek. During the rains they enjoy themselves on swings which hang down from some big trees. Suratgarh has a cinema house and, it being very near, young men very often go there to enjoy the pictures. There is one radio set in the village and people assemble there to hear the daily news

and other broadcasts. The elders sit at the place of a common friend and *hookah* goes round with



inevitable gossip during which matters relating to the village are discussed.

Fairs and festivals

141. The festivals which are usually observed among the Hindus everywhere are a common feature of Rangmahal as well. The following festivals are observed :

Month	*Festival*
Chaitra	Sheetla Asthami
	Navaratra
	Ramnavmi
Baisakh	Akshya Tritiya
Shrawan	Nag Panchami
	Raksha Bandhan
	Janmasthami
Ashwin	Navaratra
	Dashera
Kartik	Diwali
Magh	Basant Panchami
	Shivratri
Phalgun	Holi

142. On every festival people are in a holiday mood. They cleanse their houses especially on Holi and Diwali, give a coating of cow-dung to the floor, take a bath, wear the best dresses they possess, and cook customary special dishes according to the means of the household. Among the Jat community more importance is attached to Raksha Bandhan, Janmasthami and Dashera. Nag Panchami is a special festival for the members of the Jogi community. On this day they are in a specially jubilant mood. The male Kalbelias go about in parties playing on their *poogni* singing songs and giving a display of snakes and other venomous creatures which they carry in their baskets. The following are some of the charming tunes played by the Kalbelias on their reed pipes :

पाड़ोसण बड़ी चकोर, ले गइ ईंढूणी

"The neighbour is very clever. She has made good with my *indhoni* (a thick ring made of cotton, silk or *moonj* strings and placed on head by women to facilitate carrying of pots of water or other loads)."

सागर पाणीड़ा नहिं जाऊं निजर लग जाय मोय

"I will not go to the tank to fetch water, lest I may be caught by an evil eye."

अरे शंकरया रे घमक चाल मति चाल
मालवा दूरो रे, भायला मालवा दूरे

"O Shankaria ! do not walk with a thumping gait (of dance). Malwa is far off my friend, very far off."

खणबा वालो आयो
डाबी में सुइयां ल्यायोरे
थने कठै छिपाऊं म्हारी आलीजा
खणबा वालो आयो

"The vaccinator has come with the small box of needles. Where shall I hide you my beloved, the vaccinator has come?"

हालूडो हींवै रे दरजी दो दिन मोड़ो हींवैरे ।
म्हारा छैल भंवर रो जाड़ियो सिताब हींवैरे ।
जाणो मेला में

"My *haluda* i.e. *odhna* or scarf is being stitched, but the tailor is delaying it by two days, although he is hurrying up the *jadia*, the narrow strip of cloth worn over the turban, of my gay husband. I am worried because I have to attend the fair."

The Kalbelia women are distinguished for their romance and pleasentry. They entertain their hard-working husbands with their dances and enchanting songs. On Nag Panchami day four or five of them go in a group to the neighbouring village of Rampura or to the town of Suratgarh and entertain their patrons with their dances. While two of them dance the rest continue to sing to the accompaniment of *chang*. They are rewarded with small coins and sweets. The average earning of a group comes to Rs. 5 to Rs. 10. The Kalbelias consider the Nag Panchami as their greatest festival. It is believed that on this day they release old serpents in their custody and retain only the younger and newer ones. Holi is by far the most popular festival in which all the communities indulge freely. It is a festival which heralds the spring and specially young folk go about singing lewd songs, sprinkling coloured water on one another and a general atmosphere of license prevails. The Meghwals, the Jogis and many of the Jats indulge in drinking and go in procession through the streets. Women sprinkle coloured water on one another and on their brothers or near male relatives.

143. It is needless to go into details of the mythical stories attached to each of these festivals and the customary rites that are observed by the village people in regard to these as they are fairly common and well known. Navaratra is dedicated to the goddess Durga, Ramnavmi marks the birth day of Shri Ramchandra, and Janmasthami that of Krishna. Aksaya Tritiya is indeed a festival of the agriculturists. On this day they prepare sweet dishes of *khich* and *kheer* and celebrate the harvest of the Rabi crop that has already been reaped and the sowing of the Kharif crop that is impending. Raksha Bandhan falls generally in the month of August. The Brahmin renews his *janeu* (sacred thread) on this day. Cotton or silk *rakhis* (wrist-bands) are tied on the wrist of brothers by their sisters for which they are rewarded with small presents of a rupee or two or some pieces of costume. Women sometime honour strangers by recognising them as their brothers and they put *rakhi* on the wrist of such persons. The Brahmin also goes round the village and ties *rakhi* to the wrists of the male population and gets a few paise from each in return.

144. As to the folk songs and dances they are sung on ceremonial occasions of birth and marriage and festivals. While going to attend a fair, women sing delightful songs two of which are reproduced here. The first song is regarding *gorband* which is a beautiful piece woven out of cotton or silk threads of bright colours studded with shells and pebbles. It is used as an article of decoration for a camel and extends from the saddle upto the ears covering the camel's entire neck and presents a very attractive appearance. It runs as follows :

म्हारो गोरबन्द निखरालो
गायां चरावतां गोरबन्द गू थ्यो
भैंस्यां चरावती पोयो हो राज, म्हारो ···
चवदा बीसी में जाकूड़ो मोलायो
म्हारो भूरियो जाकूड़ो तरस्यो जावे हो राज, म्हारो····
आठ कुवा नोलख बावड़ी
म्हारी पणियार्यां रीती जावे हो राज, म्हारो····
डूंगर चढ़ी ने गोरबन्द गायो
म्हारी जोधाण कछेड़ी हमलायो हो राज, म्हारो····
खारा समंदसूं कोडा मंगाया
गढ़ बीकानेर जाय पोया पोया हो राज, म्हारो ···
गोरबन्द थारे कारणे म्हे तो
नव दिन नरणी रेगो रेगो हो राज, म्हारो····

"How beautiful and exquisite is my *gorband*. I knitted it while grazing the cows and studded it with shells and pebbles while tending the buffaloes. I purchased my Bhuria, the brown camel, for Rs. 280. He is yearning for a *gorband*. There are eight lacs of wells and nine lacs of *bavris* (step wells) in the country and yet the *paniharis* (housewives going to fetch water) are returning to their homes with empty pitchers. The song of *gorband*, I sang from the top of the hill, its sound reverberated right in the courts of Jodhpur. The shells for the *gorband* were obtained from the salt sea and they were strung at Bikaner. My lovely *gorband !* you know, I have fasted full nine days to complete thee. How beautiful my *gorband* looks !"

145. The subject matter of the second song is the *panihari* i. e. a housewife going to fetch water from a tank or a well.

कुण जी खुदाया कुवा बावड़ी ए, पणिहारी जी ए लो
मिरगा नेणी जी ए लो,
कुण जी बंधाया तलाब बालाजी ?
रतन कुवो मुख सांकड़ो ए, पणिहारी जी ए लो
जोला लेणी जी ए लो लांबी लागे नेज बाला जी
सुसरे जी खुदाया कुवा बावड़ी, साहेब जी बंधायो तलाब,
बालाजी पनिहारी जी ए लो, मिरगा नेणी जी ए लो
सोना रूपारो थारो बेवड़ो, उजलदंती जी ए लो
पणिहारी जी ए लो, नाजकड़ी पणिहारी, बालाजी

"O! my beautiful *panihari*, the fawn-eyed damsel! who has sunk the wells and the *bavris* here? who has constructed the dams of the tanks?

My lovely lady, proceeding with the gait of an elephant, you see that the mouth of the precious well is very narrow and it takes a long rope to draw water out of it. Will you kindly let me know who has sunk the well and who has constructed the dam?"

The *paniharin* replies, "my father-in-law has got the well and the *bavris* sunk and my beloved husband has constructed the dam of the tank.

O *panihari !* the jars that you are bearing on your head are made of gold and silver. Your teeth are shining like pearls. Your delicate form looks exceedingly graceful. You have stolen away the hearts of onlookers! "

Religion

146. All the communities in the village are the followers of the Hindu religion. There is a small temple in the village in which there is an idol of the god Shri Ram and his consort Sita. On one side of the platform on which this temple is erected, are placed the idols of gods Shiva and Hanuman. All the communities in the village worship these gods and perform special rituals on the day sacred to each of them. The village people are, however, not very orthodox in this matter. Some of the members of the Jat community have come under the influence of the Arya Samaj. They do not have much faith in idol worship. They have studied seriously Satyarth Prakash, the work of the great religious reformer Swami Dayanand Saraswati, and have greatly modified their views on religion. However, the people are generally the followers of Sanatan Dharm. The Meghwals, the Nayaks and the Baoris worship Ramdeoji, Pabuji, Tejaji and Gogaji in addition. These are heroes from Marwar. Many Jats wear around the neck a silver plate bearing the effigy of Teja on horseback with a sword drawn in the act of biting the tongue. Recently Jogis have constructed a small temple of mud mixed with cow-dung, in which they have placed a framed photo of Jallandar Nath. The people of this community pay daily visit to this temple.

147. The Brahmin performs worship at the temple of Shri Ram daily and collects the *chadawa* (offerings) that is presented occasionally by the village people. There is no special expenditure incurred on the maintenance of the temples.

Village organisation

148. The various communities in the village are interdependent. It has already been seen that the entire village depends mostly on agriculture for livelihood. Those who do not possess land are engaged in agricultural labour. Thus there is a bond of common interest which binds the communities in general and there is hardly any rivalry between one community and the other. Each one of the communities has its caste Panchayat which governs the social etiquette of its members. The function of these Panchayats these days is to assist the households in performance of the rituals and functions at the time of birth, marriage and death. Formerly some of their time was occupied in deciding disputes between the community members but more recently such disputes are becoming infrequent and the caste Panchayats are gradually losing their importance.

149. Rangmahal is represented in the statutory village Panchayat of Rampura in which there are the following 13 villages :

1. Rampura
2. Prempura
3. Rangmahal
4. Chak Nali Rampura
5. Jhal Kherawali

6. Bareka
7. Karnisar
8. Sagar
9. Chak Utrada Karnisar
10. Chak Nali Karnisar
11. Bhagwansar
12. Chak Nali Bhagwansar
13. Beer Suratgarh.

There are 9 members in this Panchayat but none of them is from Rangmahal. There are 3 from Rampura, 1 from Prempura, 1 from Bareka, 2 from Karnisar, 1 from Sagar and 1 from Bhagwansar. The village Panchayat is still in its infancy and appears not to have found its feet so far. It has not done anything towards the development of Rangmahal as yet.

Voluntary organisation

150. There is at present no voluntary organisation in the village nor is there any club, library or gymnasium. The people do feel the want of a library and a reading room but have not done anything so far.

Untouchability

151. The people of the village are aware of the legislation prohibiting untouchability but it continues still to a great extent. The Brahmin, the Jats and the Kumhars consider the Meghwals, the Nayaks and the Baoris as untouchables. They do not take food or water from their hands and think them as members of castes far below their own. The Meghwals, the Nayaks and the Baoris have a feeling of resentment. They take things lightly and have no strength enough to protest. The result is that things are going on as they used to go a decade ago. With the spread of education, however, there is bound to some change for the better.

CHAPTER V

CONCLUSION

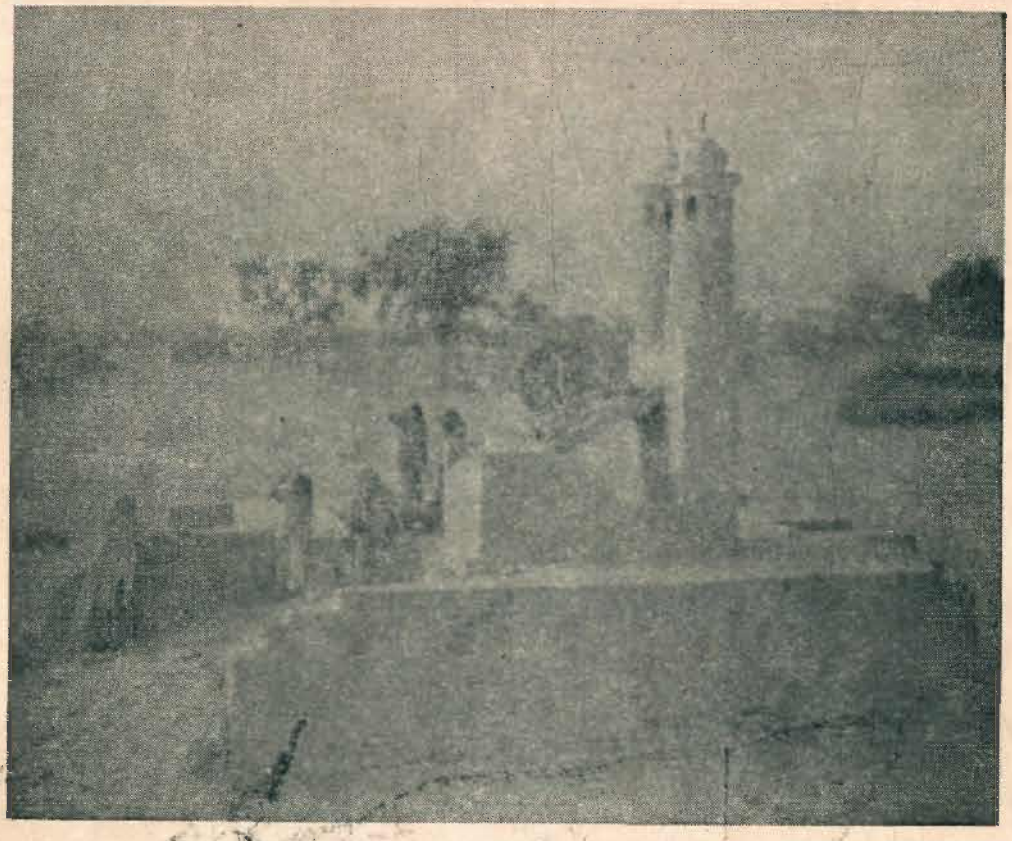
The mound of Rangmahal, regarding which a lot of literature has been published and salient features of which have been depicted elsewhere in this monograph, must have been the scene of a living civilization full of life and interesting activities, which might well have justified the appellation Rangmahal, abode of pleasure. It seems it was not only a village but a flourishing town and at least a nucleus of a civilization which was widespread. The present village is a shadow of what it must have been a couple of millennia ago. This is the impression which a reader of reports of archaeological expeditions in the region can be expected to carry. The coloured pieces of pottery found in pits during the excavations do not, however, appear, at least to the untrained eye, in any way different from, say, pieces of pots one comes across in the bazar near the railway station of Suratgarh hardly 6 km away. Rangmahal has nothing special or singular about it today ; it is just like any other collection of hamlets in the desert region wherein scarcity of water is taken for granted and where annual floods which visit the area of Suratgarh tehsil now, prove to be a menace of another kind. The schemes for the control of the Ghaggar flood-waters made by the Government will, no doubt, turn a varitable curse into a boon ; and we can be pretty sure that, after the costly schemes entailing crores of rupees, have been successfully completed, the region will become a rich granary meeting food-needs of not only Rajasthan but of other Indian States also.

153. The nearness of the now famous Suratgarh Farm, state-managed and machanised and established with Russian help, will prove to be of great benefit. The sturdy hardworking farmers of Rangmahal are not slow in learning things which are of advantage to them. The simple implements which they are presently using, show a distinct liking for improved kinds. For rapid increase in agricultural produce, which our country so urgently needs so as to become self-sufficient and also to save much-needed foreign exchange, it is necessary to give priority to the maximum utilization of the facilities of irrigation and to select schemes of soil conservation. It is education in the broadest sense that will ultimately make the people move with the times and improve their lot. With the opening of more schools, the number of well informed intelligent cultivators will gradually rise, and greater economic incentives will persuade them to use the most advanced means and methods of farming.

154. If there is only one tractor in Rangmahal today, there will be, let us hope, a dozen after a decade. The various development schemes and plans put into operation are having their impact in the right direction ; and we can be sure of a prosperous future for the people.

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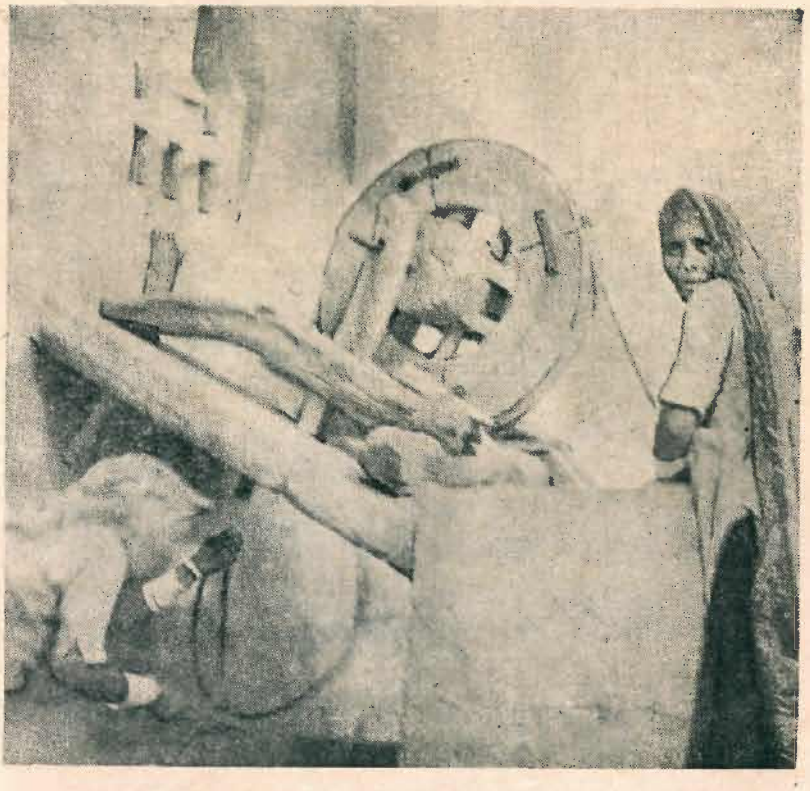
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The only well in the village



In scorching heat, women on way to village well



Sturdy Jat woman drawing water from the well



Nathu Nayak (65 years)



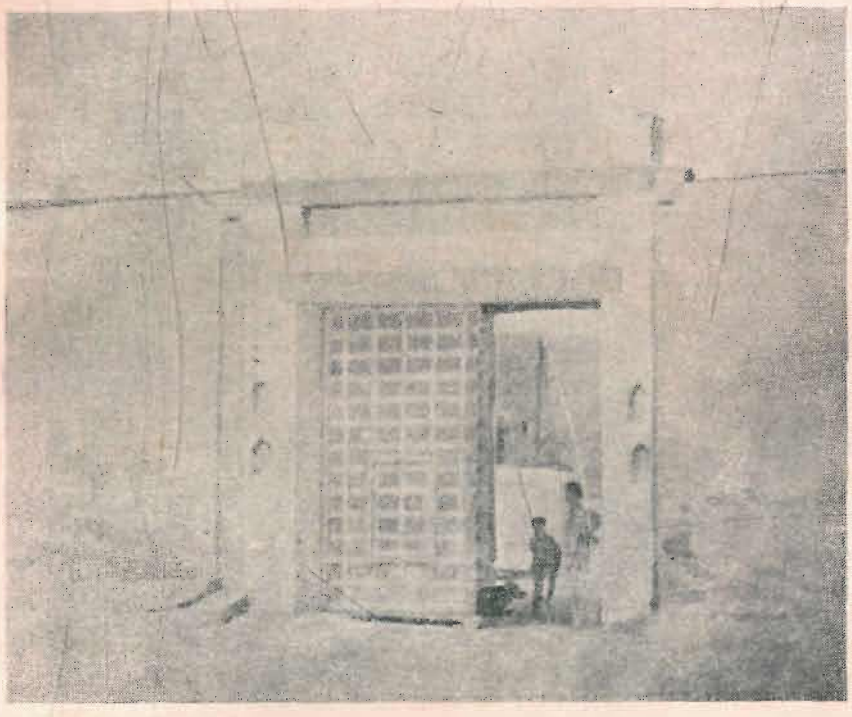
A young Jogi woman



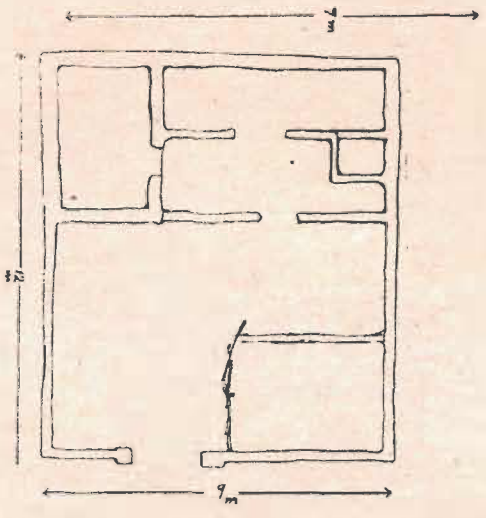
Sheokaran and Rooparam Kumhars



Ramji Takhar Jat (75 years)



Main gate of Jes Ram Jat's house



Plan of a poor Nayak's mud house



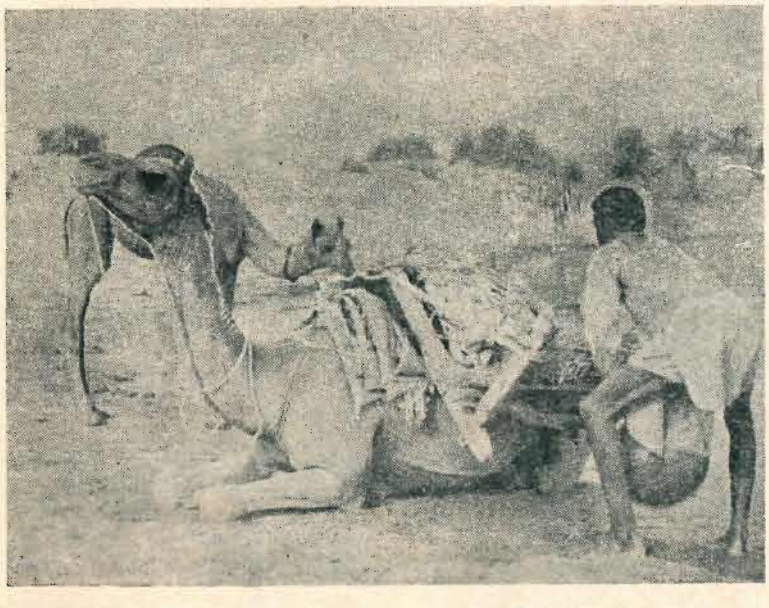
A group of Jogis recreating themselves



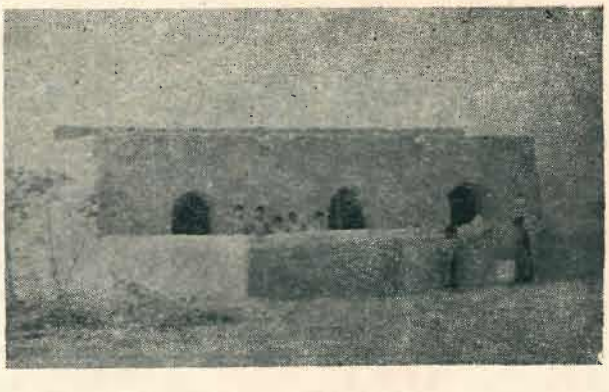
Guddi, a Jat girl with her brother



Jagannath Jogi

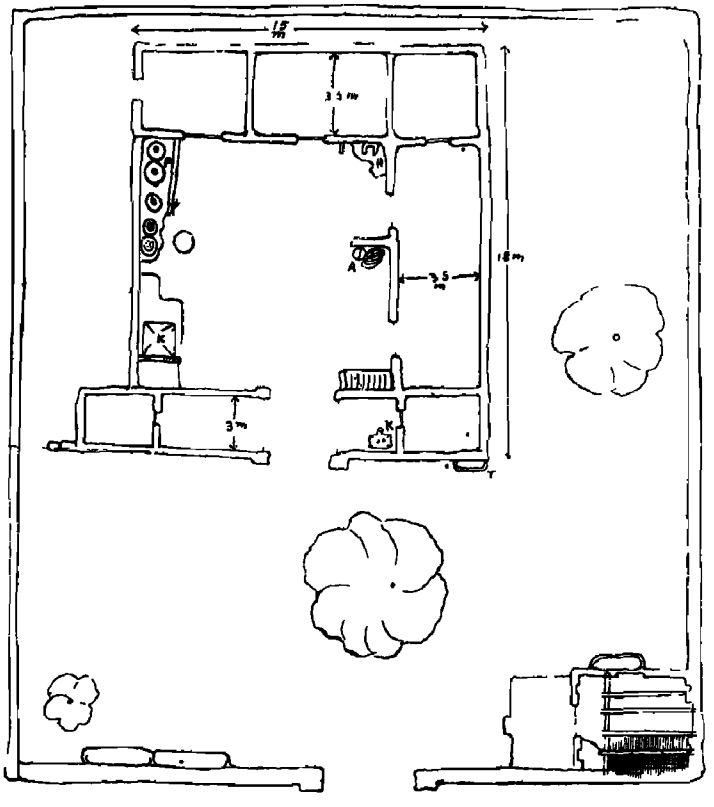


The ship of the desert works as a water-carrier

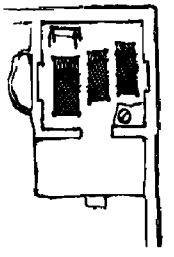


The Primary School

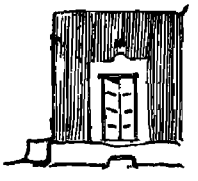
PLAN OF THE HOUSE OF CHAUDHARY SATYA PAL JAT



The Plan of the house. In the corner is a guest-house and infront of the main gate is the residence of the Chaudhary



Plan of the guest-house



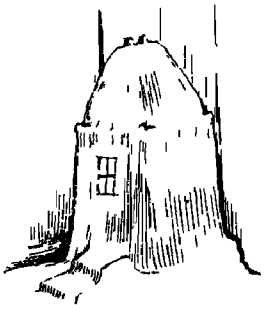
Front view of the guest-house



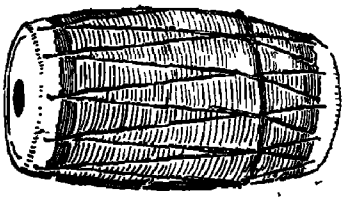
A small *kothi* from the courtyard of Chaudhary's residence



Front view of the residence of the Chaudhary



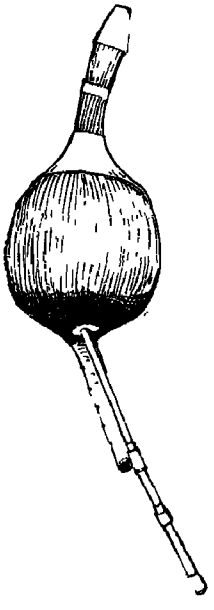
Another *kothi* looking like a village shrine from near the gate of Chaudhary's residence. It has a capacity for storing about one quintal of corn



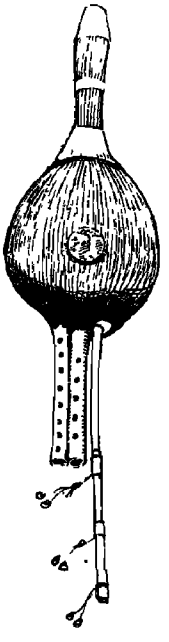
(a)



(b)



(c)



(d)



(e)

(a) **The Dholak**

(b) **Khanjari, otherwise called Prempyasi, used by the Jogis**

(c) **Double-reed decorated Pipe (Poongi) of a Jogi**

(d) **Front view of the Poongi**

(e) **The seal of the Poongi of the Jogis shows Baba Nanak squatting under a tree**

APPENDIX A

EXTRACTS FROM SOME PUBLISHED LITERATURE

Annals and Antiquities of Rajasthan – Col. James Tod, Vol – II, P. 144

Amidst these ruins of the Johiyas, the name of Sekundar Roomy (Alexander the Great) has fixed itself and the desert retains the tradition that the ruin called 'Rungmahl', the 'painted palace', near Dandoosir, was the capital of a prince of this region, punished by visitation of the Macedonian conqueror; History affords on evidence of Alexander's passage of the Garah though the scene of his severest conflict was in that nook of the Punjab, not remote from the lands of the Johiyas but though the chronicler of Alexander does not sanction our indulging in this speculation, the total darkness in which we appear doomed to remain with regard to Bactria and the petty Grecian kingdoms on the Indus, established by him, does not forbid our surmise, that by some of these, perhaps, the descendants of Python, such a visitation might have happened. The same traditions assert that these regions were not always either arid or desolate and the living chroncle alluded to in the note, repeated the stanza elsewhere given, which dated its deterioration from the drying up of the Hakra river which came from the Punjab and flowing through the heart of this country, emptied itself into the Indus between Ror Bekher and Ootch.

Proceedings of the Symposium on the Rajputana Desert, National Institute of Sciences of India, 1952

The Rajputana Desert – Its Archaeological Aspect – B. P. Ghosh, P. 41

The Rangmahal pottery industry was very sturdy and productive. The shapes represented are many, and the painted designs in black, or rarely, in crimson, on a bright red background, consist of innumerable varieties, both naturalistic and geometrical.

The slip, designs and fabric of the Rangmahal pottery are readily distinguishable from the Harappa, but from the existence of a few types common to both, it appears that the Rangmahal pottery, by a process of 'atavison' which is not yet explained, inherited or imitated a few Harappa traits. On the other hand, some of its features persist in the present day pottery of the Suratgarh-Anupgarh region. As I said just now, some of the sites of the culture are very extensive; a few of them have mud fortifications around them. Brick-bats are plentiful on most of the sites, indicating the existence of brick houses. Other finds from the sites include terracota human and animal figurines, including painted bulls, faience and shell bangles, a large number of beads of different shapes etc.

That the culture flourished in the early centuries A.D., there is little doubt. This is borne out not only by one or two similar pottery types found in equivalent levels at Ahichchhatra, Hastinapura, Kausambi and other excavated sites but by the discovery of one or two Kushan coins on the Bikaner sites themselves. But as some of the Rangmahal mounds are very high, as much as 35 or 40 feet they must represent the accumulation of several centuries. In the Drishadvati valley the Rangmahal culture persists, but, like the Harappa, in a somewhat modified form.

The condition of Rajputana in the past as deduced from archaeological evidence – H. D. Sankalia – P. 47-48

Protohistoric Period (C. 3000 B.C. - 500 B.C.)

(a) It is the protohistoric period which is most interesting from the point of view of the past condition of Rajputana. So far only some parts of Northern Rajputana, along the banks of the Ghaggar, and its tributary, (known as the Chitang in East Punjab), in Bikaner State are explored. The Ghaggar, as well as its tributary, have their source in the south-western Himalayan region. There is evidence to show that these two rivers are the ancient Sarasvati and the Drishadavati mentioned in the Rigveda. Though anciently both these streams were perhaps mighty rivers, and even now carry some water during their journey through E. Punjab, by the time they reach the Bikaner territory, their beds are practically dry. So, only narrow belts of land on either side of the Ghaggar can be irrigated. But the river has, as Stein and Ghosh found, over more than 100 miles its length a bed not less than two miles and in places 4 miles or more in width. "This bed is lined on both sides by dunes varying in height but gathered into continuous bands of ridges." These are not river banks, but dunes of wind-borne sand from adjacent deserts formed by the vegetation growing in riverine belts once watered by seasonal floods. These sandy ridges have prevanted the river bed from being smothered by fresh deposits of dune-sand.

(b) Archaeology reveals when the Ghaggar and its tributary could have carried the life-giving water. Along their banks Stein and Ghosh found numerous mounds strewn with potsherds, large well-burnt bricks, and actual remains of kilns. The mound at Bhatner is about 100 ft. high, those at Bhadrakali and Fattehgarh, about 50 ft. those at Kalibanga, Ranagmahal, Karnisar, Bhawar, about 40 ft. and Sandhanawala, Kudwala etc. on the Hakra between 30 to 50 ft. These mounds known locally as *ther* or *theri*, are bare of all vegetation and covered with pieces of broken pottery, and sometimes with flint blades and cores. Archaeologically, these pottery remains can be assigned to at least three periods. The earliest pottery is often painted, and is identical with or similar to that found at Harappa in the Panjab or at Mohenjodaro etc. in Sind. The stone tools also probably belong to this period. To the second period belongs a pottery which is now well defined by Ghosh. It is Grey Ware, painted with black designs. The most prolific pottery is of the third period. It is also a fine ware, red and painted in black. Though, no one site gives the pottery of all these periods, still Ghosh has been able to prove by a number of trial excavations that the first group is the earliest, and the last, latest.

From the analogy of the Harappa or the Indus culture, it may be said that the most prosperous period might be about 1500–2000 B. C. or still earlier. Desiccation, natural or artificial, had then probably set in, which reaching its maximum about the beginning of the Christian era, made the lower reaches of the Hakra-Ghaggar completely uninhabitable. It is not unlikely that witnessing the increasing aridity, the population trend from about the 3rd century B. C. or a little before was towards the habitation of the more fertile eastern zone.

The creep of the desert – K. V. Krishnamurthy – P. 134–136

In a very revealing analysis, made as early as in 1893, about the disappearance of rivers Saraswati and Hakra, Oldham (1893) points out that this drying up is not due to a diminished rainfall of the region in recent years, but is most probably due to the changes in the course of the river Sutlej. Talking of the Saraswati and the Ghaggar, he writes, "There is nothing, however, in history to show that they ever contained much more water than they do now. Indeed, all records that have come down to us point to

the contrary." "And, yet, in the Rigveda, we are told of a large and rapid river flowing from the mountains to the sea. The Mahabharata describes the same stream as losing itself in the sands." According to Oldham, the now extinct river Hakra had, in the Vedic times, an eastern arm comprising the Ghaggar, Wah, Sonamwal or Sirhind Nadi and a western arm formed by the three branches each known as Naiwal. In the Vedic age, the Sutlej was flowing through the western arm of Hakra into the Arabian sea, but when it changed its course to join the Indus through the Beas, the Saraswati, which had been a tributary, was left in possession of the deserted channel in the sands of which its waters were swallowed up. "It is of course impossible to fix any period for this change, but it may be presumed that it took place between the Vedic period and that of Manu, when we first hear of the disappearance of the Saraswati in the sands."

A keen insight into and knowledge of Indology is apparent in the analysis of Oldham as he quotes extensively from Hindu scriptures, mythology and history in support of his conclusions. But the significant point in his analysis in the present context is that the desert extended up to Phulra and Sirsa even in the Mahabharata age as it does now.....

Viewing from a different perspective, on the basis of a survey of ancient sites along the Saraswati river, Stein (1942) confirms the main postulations of Oldham, change in the regime of the river Sutlej and the consequential drying up of the Hakra and the Saraswati. "Lower down the Hakra", writes Stein, "the main change was due to the Sutlej having in late prehistoric times abandoned the bed which before had joined the Ghaggar, the result of a law affecting all rivers whose course lies over the alluvial plains." Of the Ghaggar he says, "evidence shows that down the historical times the Ghaggar carried water for irrigation under existing climatic conditions much farther than it does now." The reference to "existing climatic conditions" is significant in that it shows that the drying up of the river is not due to any possible meteorological changes in the region but is an offshoot of the extinction of Hakra as a result of the change in the course of the Sutlej.

Incidentally, the researches of Oldham and Stein make it clear that the 'northering' of the Sutlej is not a result of the encroachment of the desert conditions but, on the contrary, is the cause for the desiccation in the region even in historic times.

All this goes to show that the desert conditions now existing are very nearly the same as those existed over three to four thousand years ago and that, even if there had been any increase in their extent in recent times, it is only very small.

Rang Mahal - Henna Rydh

The bed of river Ghaggar - K. Gosta Eriksson - P. 32-33

The sequence of strata described above provides incontrovertible evidence that the bed of the Ghaggar in the period under discussion, was sometimes more or less dry and at other times full of running water. The fluvatile periods occurred either as the result of exceptionally rainy periods in the Siwalik Range, as a result of which the water in the bed of the Ghaggar and its tributaries extended much further westwards than it does now a days, or during periods when the Sutlej overflowed its banks and entered the bed of the Ghaggar and other river beds. The final drying up of the Ghaggar at Rangmahal, as we can see from the series of sedimental layers, was the last stage in a sequence of periods during which the

amount of water in the river bed gradually decreased. The exact dating of this occurrence is not as yet known, but it can be dated in general terms. Now a days the bed of the Ghaggar is only covered at the peak of the monsoon rains, and even when this happens the water is only a couple of. dacimetres deep. As the bed of the Ghaggar in the Rangmahal region hardly slopes at all the water is almost stagnant and in certain comparatively small areas forms temporary lakes, analogous in type to "playa" lakes. The accumulation of clastic sediments is insignificant if we ignore the wind-blown sand-dunes. The monsoon rains bring a number of salts to the area and these crystallize out in certain places during the dry season.

Oldham (1893, P. 59) has discussed the drying up of this part of the Ghaggar and puts forward the theory, based partly on historical tradition and partly on certain legends, that the Ghaggar became disconnected from the Sutlej "between the Vedic time and that of Manu". However, neither "the Vedic time" nor "the time of Manu" can be used for dating, as they represent long and relatively undefined periods of time.

The geological investigations have produced no direct evidence to date the drying up of the river. Both the archaeological finds and certain climatological features, however, indicate that the Ghaggar, in the area under discussion, did not carry water as a river, after the middle of the sixth century A. D. For example the fact that Rangmahal was deserted as a settlement site must in some way be connected with the drying up of the Ghaggar. The archaeological excavations have shown that Rangmahal was inhabited in the first half of the first millennium A. D. and the geological investigations have shown that the Ghaggar became dry during the latter part of the period of settlement. The final drying up of the Ghaggar must have taken place at some time during the sixth century A. D.

The Ghaggar, as we have suggested, carried water temporarily for some time before it finally dried up. There seems, however, to have been a fair amount of water available in the river bed itself up to the end of the period of habitation, judging from the fragments of grains of rice, straw and chaff which were found in almost every layer of the mound and which were especially plentiful in the topmost layers.

Certain climatological data also indicate that the settlement sites in this area were presumably deserted in the last years of the sixth century. The climate in the Near East from about 850 B. C. to about 700 A. D. was approximately the same as that which pertains to day, although it may have been somewhat drier. Between 590 A. D. and 645 A. D. a very marked dry period occurred which caused migrations of peoples in this part of the world; this dry period was especially marked in those areas which even in more normal climatic conditions had a scanty or insufficient water supply. The exceptionally dry climate presumably pertained in N. W. India, or at least affected the climate there, and at the same time influenced the lives of the peoples in that area, and especially those living in the deserts. Such a long and extremely dry period as this must have caused a diminution in the water supply of the Ghaggar, which was at that time completely dependent on the monsoon rains; the diminution may have been so considerable that it became impossible to maintain a water supply there all the year round. If we also consider the growing sterility of the area, which resulted in a shortage of food for the cattle, it becomes clear that it would be out of the question for permanent inhabitants to live there. This dry period, therefore, was probably responsible for the desertion of Rangmahal and possibly even of other sites in the same area; the inhabitants presumably moving on in search of less dry areas.

सत्यमेव जयते

CENSUS OF INDIA
1961



Kyasara

A VILLAGE SURVEY

RAJASTHAN

PRG. 171 B 5 (N)
1,000



CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

5. KYASARA

Field Investigation and First Draft by
SHAMSHER SINGH

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Superintendent of Census Operations, Rajasthan.

1965

PREFACE

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

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

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

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

I extend my gratitude to Shri Asok Mitra, Registrar General, India, and Dr. B. K. Roy Burman, Officer on Special Duty, for their guidance in this work.

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

C. S. GUPTA
Superintendent,
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CENSUS PUBLICTIONS

for

Rajasthan State

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

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

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

*Not for sale.

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VILLAGE KYASARA

TEHSIL DAG

DISTRICT JHALAWAR

CHAPTER I

THE VILLAGE

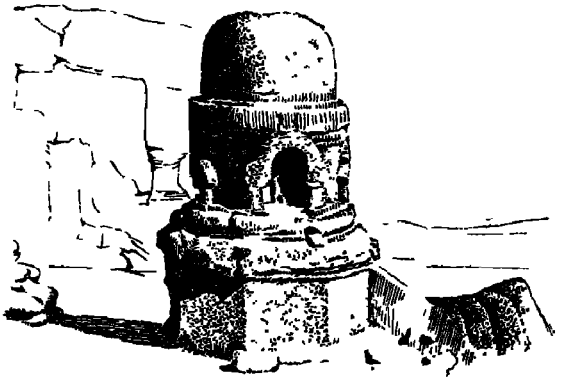
KYASARA*, the subject of this monograph, is a small sleepy village nestling in a corner formed by a hill-range and some hillocks in Jhalawar district of Rajasthan. It is 35 km from Chaumahla on Kota-Ratlam section of the Western Railway. The inquisitive visitor has to take a bus for Dag, the tehsil headquarters,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

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

Physical aspects

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

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



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

Climate and rainfall

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

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

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

Year	Temperature in °C		Relative humidity
	Maximum	Minimum	
1956	45.1	4.4	—
1957	43.0	4.0	60.5
1958	45.0	6.0	36.4
1959	46.0	4.0	78.3
1960	46.0	4.0	56.0
1961	44.0	4.0	64.0

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

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

Flora and fauna

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

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

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

Size

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

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

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

Reasons for selection

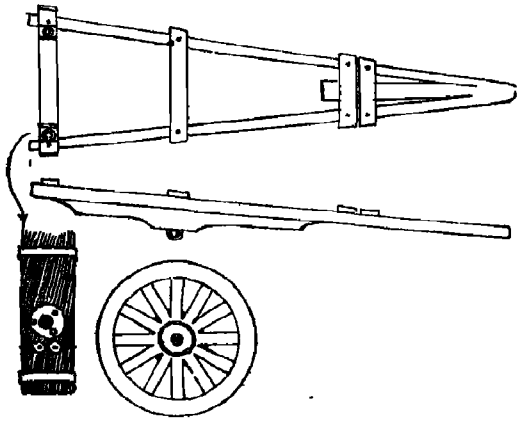
11. The main reason for selection of the village was to study the socio-economic conditions of the Naths who form an important community of the village, which is their place of pilgrimage and worship.

Residential pattern

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

Communication

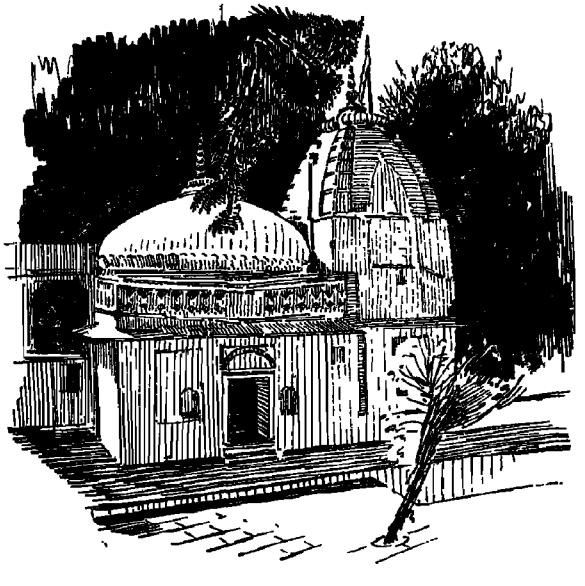
13. The back-bone of communication in Kyasara is the bullock-cart. Ponies are also



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

Important public places

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

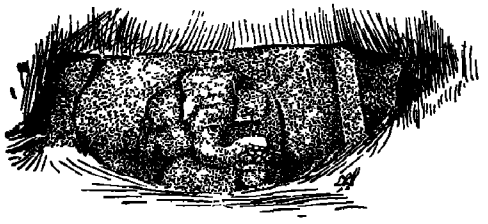


Kayaverneshvar Mahadeo temple



Hanuman temple

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





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



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

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

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

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

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

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

Crematorium

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

Historical monuments

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

Sources of water

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

Welfare and administrative institutions

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

Market

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

Origin and history of the village

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

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

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

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

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

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

Rajputs

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



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

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



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

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

Naths

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

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

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

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

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

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

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

* Rigveda 10.11-136. 1-7

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

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

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

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

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

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

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

× In Vana Parva and Udyoga Parva,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

@ See Appendix.

$ See Appendix.

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

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

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

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

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

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

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

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

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



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

* See Appendix

$ See Appendix

Brahmin

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

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

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

Suthar

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

Oswal (Mahajan)

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

Darzi

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

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

Kumhar

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

Teli

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

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

Nai

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

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

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

Balai

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

Chamar

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

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

Dholi

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

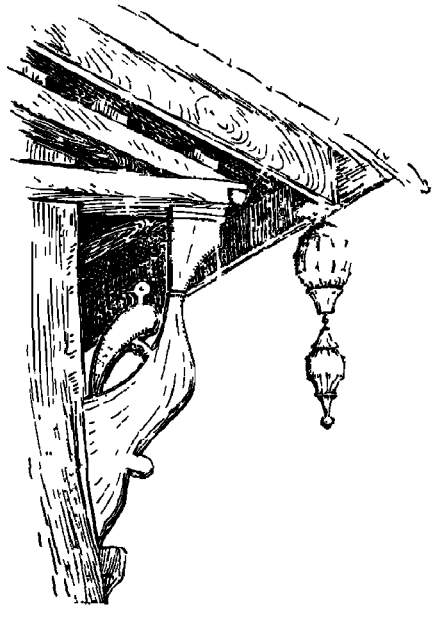
Rajputs. They are divided into *gotras* which, to a certain extent, confirm their claims. Some of their *gotras* are Panwar, Chauhan, Bamania, Nag, Kachrawat. The Dholis of Kyasara belong to the Kachrawat *gotra*. The Dholis occupy in caste hierarchy a status higher than that of the Chamars. They are,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

Language

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

Housing

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

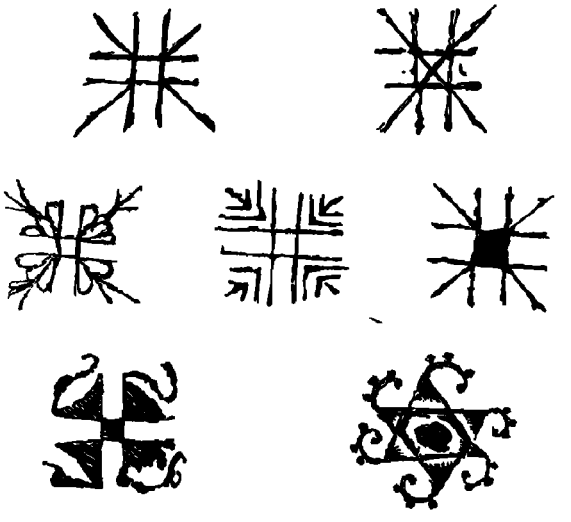


attached to the side walls to give support to the projecting roof. The floor is also made of mud and coated with cow-dung. All the houses are single storeyed and are constructed on a raised level with a plinth varying from 30 cm to 1 m in height. Out of the total of 94 houses, 19 have thatched roofs,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

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

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

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

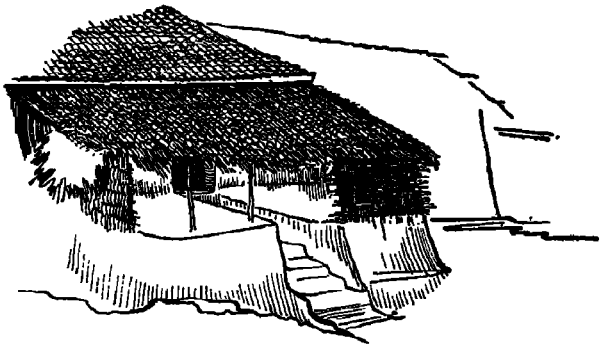


decorated with various animal figures and floral and geometrical designs. When a new house is

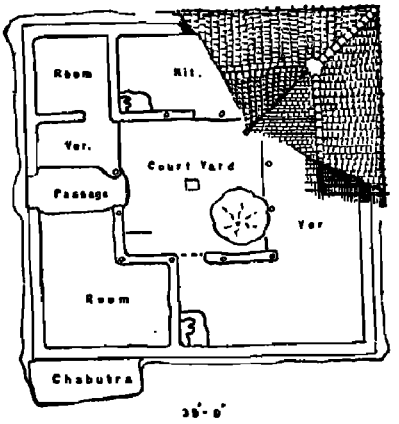
constructed a Brahmin is consulted who fixes up the auspicious day and time for starting the construction of the house and entry into it on its completion. A feast is held at the time of entering the house for the first time at which the members of the community and friends of the family are invited.

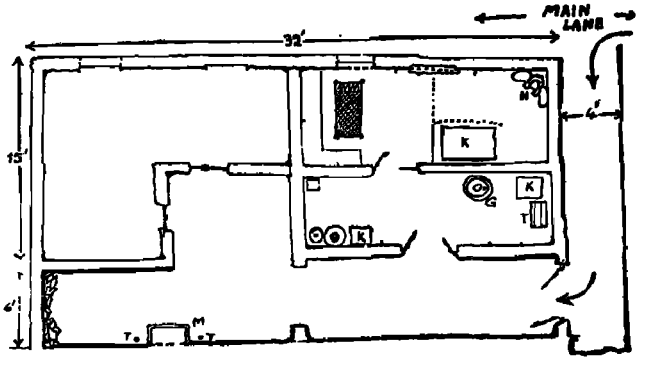


Elevation and ground plan of a Rajput's house

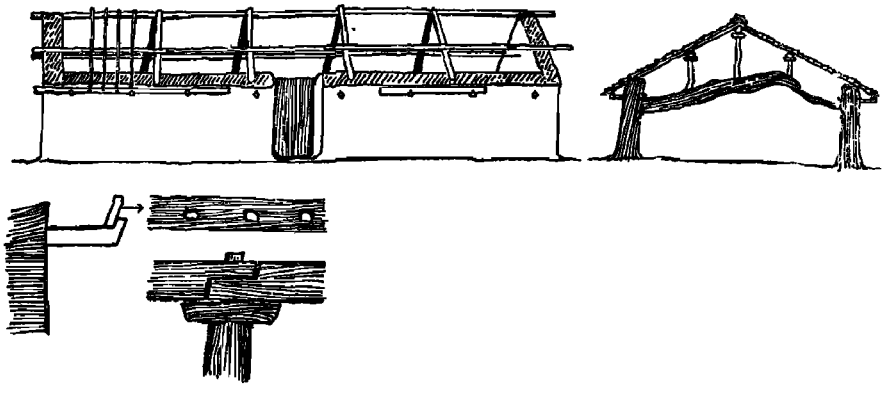


Front view of a Rajput's house





Ground plan of a Nath's house



Front elevation and side elevation of a Nath's house

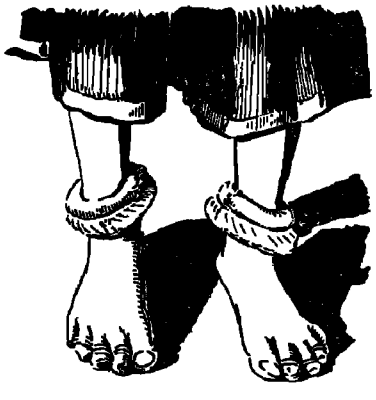
Dress and decoration

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

Ornaments

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





upper arm *kada* or *bajuband*. The bangles are made of coconut shell which carry strips of silver around them. Silver rings are worn on fingers and silver chain on the waist which is called *kandhora*. The ornaments for tha legs are *kadi* and *aunwla*. Rings called *bichhia* are worn on toes.

Dietary habits

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

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

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

Stimulants and narcotics

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

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

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

Weapons

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

Musical instruments

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

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

Life cycle

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

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

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

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

Mundan

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

Piercing of ears and nose

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

Initiation ceremonies

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

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

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



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

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

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

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

Marriage

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Death and disposal

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

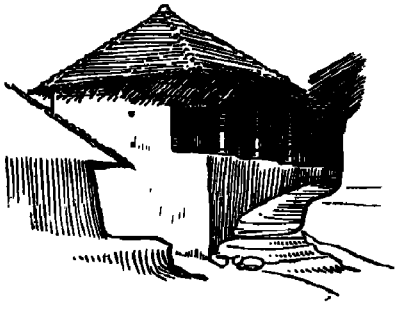
109. Among the Naths when a person dies the Nai is called to shave the head and face of the

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

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

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

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



Front view of a Rajput's 'Baithak'

CHAPTER III

ECONOMY

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

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

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

Settlement

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

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

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

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

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

Trends of changes

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

Workers and non-workers

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

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

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

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

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

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

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

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

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

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

Agriculture

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

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

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

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

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

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

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

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

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

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

128. The maize crop is sown with the help of a seed-drill. 32.5 kg of seed is required per acre and yield is about 4.6 quintals. For jowar 4.6 kg of seed is sown per acre and the yield is about 2.3 quintals. For wheat 46 kg of seed is required per acre and the yield is about 3.7 quintals. The same is the case with barley. For cotton cultivation, seeds are sown at the rate of 14 kg per acre and the cotton yield is 70 kg per acre. For sesamum 1.5 kg of seed is sown per acre and the yield is about 87.5 kg. Moong and arhar are sown mixed with jowar. Sometimes moong is mixed with maize also and sesamum is sown mixed with cotton. Hemp is also cultivated. For hemp 37 kg of seed is required per acre and the yield is about 1.75 quintals.

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

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

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

Area under kharif crop (in acres)

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

Area under rabi crop (in acres)

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

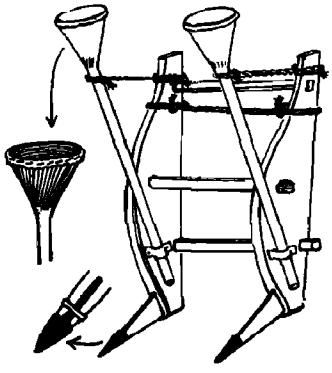
131. On the advice of the authorities of the Development Block, villagers are now introducing the method of preparing manure with the help of manure-pits. But still mostly the old method of dumping cow-dung in fields continues. Green manure is also used sometimes. the villagers have a prejudice against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

Irrigation

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

Agricultural implements

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



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

Organisation of man power

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

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

Animal husbandry

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

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

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

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

Village industry

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

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

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

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

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

Commerce

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

Other occupations

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

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

Primary and subsidiary occupations

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

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

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

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

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

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

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

Income

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

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

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

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

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

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

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

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

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

Communitiy	Total number of persons	Per capita income	Income per capita for the persons deriving their income from					
			Salary and wages	Cultivation	Industry	Business	Dairy products	Other sources
Rajput	246	168.33	–	113.21	–	54.16	32.49	23.26
Nath	99	142.62	35.29	78.47	–	–	18.20	59.09
Chamar	67	98.65	61.37	24.44	30.32	–	14.31	25.78
Brahmin	20	186.00	180.00	82.50	–	–	31.25	53.12
Suthar	17	211.76	–	J6.47	111.76	–	32.35	16.66
Teli	16	106.25	–	–	50.00	37.50	18.75	–
Nai	11	140.91	–	54.54	–	–	40.91	45.45
Balai	11	230.91	40.00	265.63	–	–	14.28	50.00
Darzi	9	123 33	–	15.00	–	77.77	30.00	22.22
Dholi	7	135.70	–	–	–	–	16.66	128.57
Oswal	6	276.66	–	100.00	–	166.66	10.00	–
Kumhar	5	120.00	–	60.00	30.00	–	20.30	10.00
Total	514	154.81	52.25	93.61	44.30	65.45	26.98	35.47

Indebtedness

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

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

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

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

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

Causes of debt	Amount of debt	Average for families in debt	Percentage of debt due to causes to the total debt
Housing	2,500.00	625.00	10.27
Social ceremonies	8,100.00	450.00	33.26
Ordinary want	9,200.00	541.18	37.78
Cultivation	4,050.00	578.57	16.63
Business	500.00	500.00	2.06
Total	24,350.00	658.11	100.00

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

Co-operative socity

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

CHAPTER IV

SOCIAL AND CULTURAL LIFE

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

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

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

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

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

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

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

Literacy

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

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

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

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

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

Diseases

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

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

Family structure

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

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

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

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

Intra-family relationship

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

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

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

Inheritence

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

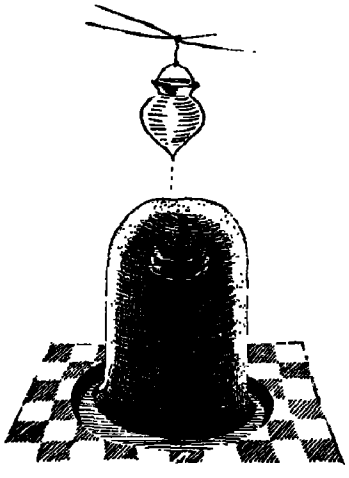
Leisure and recreation

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

Religious beliefs

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

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



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

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



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

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

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

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

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

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

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

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

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

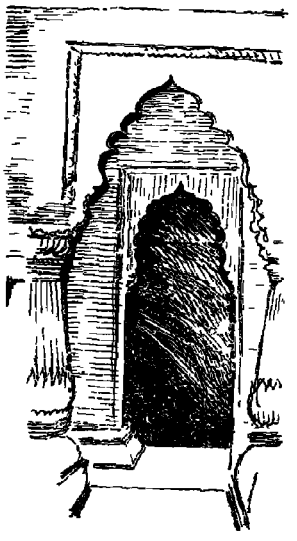
177. The most outstanding personality of the Nath cult has been Goraksh Nath or Gorakhnath, who probably flourished in the 10th century A. D. He was a great preceptor with strong and untarnished character, most intelligent, and follower of reason and common sense. He never became a sentimentalist. He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

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

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

Religious institutions

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



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

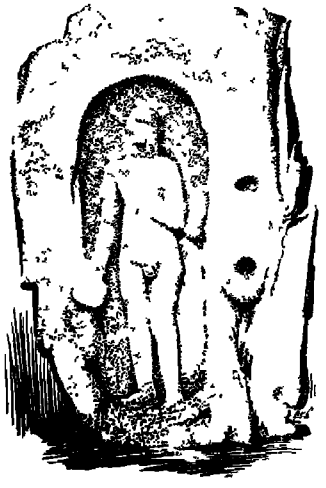


179. The main apartment in which the Shivalinga of Kayavarneshwar is installed is about 4 metre square. In front of the apartment is a big stone likeness of the Nandi, the sacred bull, and in the right corner are installed the idols of god Vishnu and King Janmejaya.

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

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

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



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

Beliefs and superstitions

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

Fairs and festivals

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

Inter-community relationship

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

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

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

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

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

Village organisation

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

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

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

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

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

CHAPTER V

CONCLUSION

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

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

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

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

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APPENDIX I

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

VII Kholvi

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

may, perhaps, be taken as a modern re-construction of a tope of this date. Those of the next age, with a height equal to the base diameter, may be ranged from B. C. 100 to 100 A. D. They may be seen in the sculptured base reliefs of the Sanchi gateways, which certainly belong to the latter end of the first century of the Christian era, or about A. D. 100; of the same age also, or perhaps rather later is the Kanheri tope described by Mr. West. The topes of the fourth class with a height of one eighth more than the diameter, may be assigned to the period between A. D. 100 and 300. To this class I would assign Dr. Bird's Kanheri tope, which was erected in Samvat 245, that is, either A. D. 188 or 323, according as we refer it to the Vikrama or Sake era. I am not able, however, to test this assignment, as I do not know where to find the dimensions of Dr. Bird's tope. The fifth class, with a height equal to one diameter and a quarter, may be ranged from A. D. 300 to 500. To this period I would assign the Great tope at Sarnath near Banaras which is 94 feet in diameter, and 110 feet in height above the present level of the rubbish at its foot, or upwards of 120 feet above the fields. The sixth class with a height of one diameter and three eighths, is represented by the rock hewn stupas at Dhamnar, which may be ranged between 500 and 700 A. D. To this class also belongs a small votive tope discovered at Mathura which is 13½ inches in diameter, and 18½ inches in height. The seventh and the last class, which has a height of one diameter and a half, may be ranged from 700 to 900 A. D. and will include all the rock-cut stupas of Kholvi, which appear to me to belong to the very latest works of the Indian Buddhists. For easier reference I repeat the above results in a tabular form, as I think that they will be found useful in determining the probable dates of Indian topes :

	Height/Diameter			Approximate date	Topes
1.	Height	=	½ diameter	B. C. 500 to 300	Sanchi, Satdhara
2.	-do-	=	⅝ -do-	B. C. 300 to 100	Manikyala ?
3.	-do-	=	1 -do-	B. C. 100 to 100 A. D.	Sanchi bas relief
4.	-do-	=	1⅛ -do-	A. D. 100 to 300	Dr. Brid's Kanheri tope
5.	-do-	=	1¼ -do-	A. D. 300 to 500	Sarnath Banaras
6.	-do-	=	1⅜ -do-	A. D. 500 to 700	Dhamnar
7.	-do-	=	1½ -do-	A. D. 700 to 900	Kholvi

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

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

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

(Chap. V. Chaitya Halls)

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

* On examining the sculptured representations of topes from Amravati, I find that the average height of the older examples is 1⅛ diameter, while that of the later examples average 1½ diameter. Applying to them the test suggested above, the approximate age of the great Amaravati tope will fall between A. D. 100 and 300 and that of the latter sculptures between A. D. 500 and 700. This date of the great tope is corroborated by the characters of the inscriptions, which are similar to those in the western caves.

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

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

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

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

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

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

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

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

@ The Particulars of the architecture of these caves are taken from Gen. Cunningham's report above alluded to Vol. II pp. 280-288.

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

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

APPENDIX-II

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

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

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

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

Jap of Rudraksha berry :

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

Mantra to be chanted while applying ashes on the body :

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

The *mantra* of greetings :

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

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

Jap of *Nad Janeo* :

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

Mantra to be chanted while piercing the ears :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX—III

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

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

Janam Patri Gayatri :

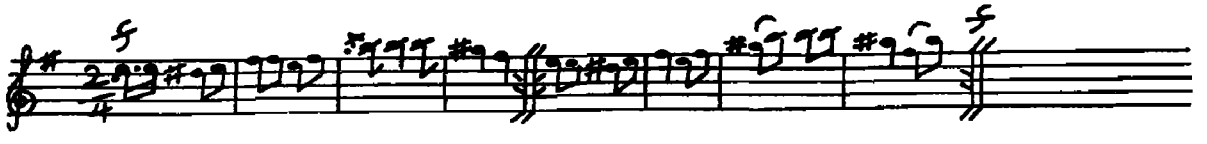
ॐ गुरूजी अगम निगम रणुकारा, कौन जाणे पारम्पारा, छचम (प्रथम) पेली सतगुरू हमारा। छचम वेद नहीं था। जब नहीं थी जल कीं वारता। नहीं थी धरती, नहीं था आकास। नहीं था पवन, नहीं था पाणी। नहीं था वेद, नहीं थी वाणी, नहीं था कंथर कंथा, नहीं था सोला। तथा नहीं था गुरू, नहीं था चेला। जब था वहां आप अमेला। आपने उदाई माया,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

APPENDIX IV

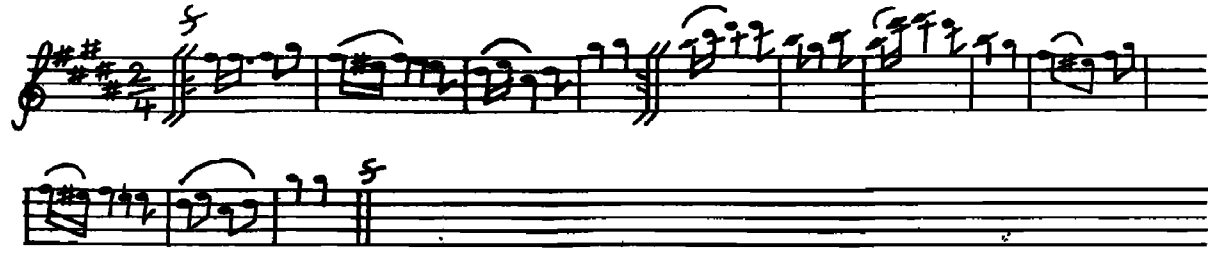
MUSIC OF VILLAGE KYASARA

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

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



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



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

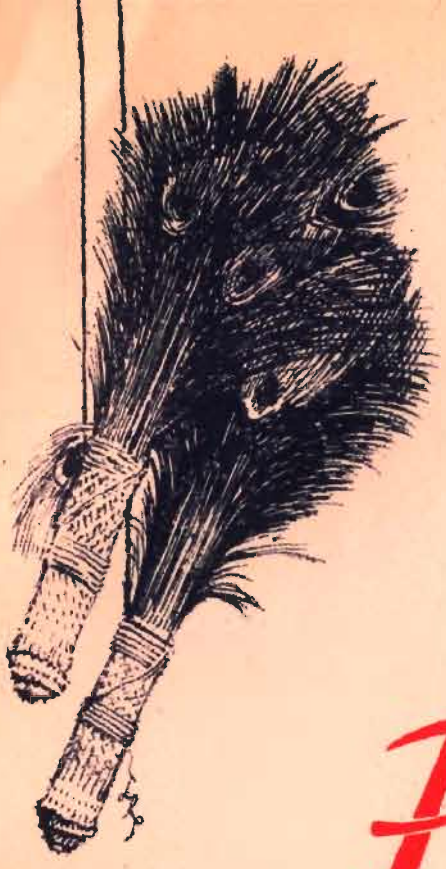


चलो कालेसर, चलो नाग, चलो नागन । *(Page 45)*



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



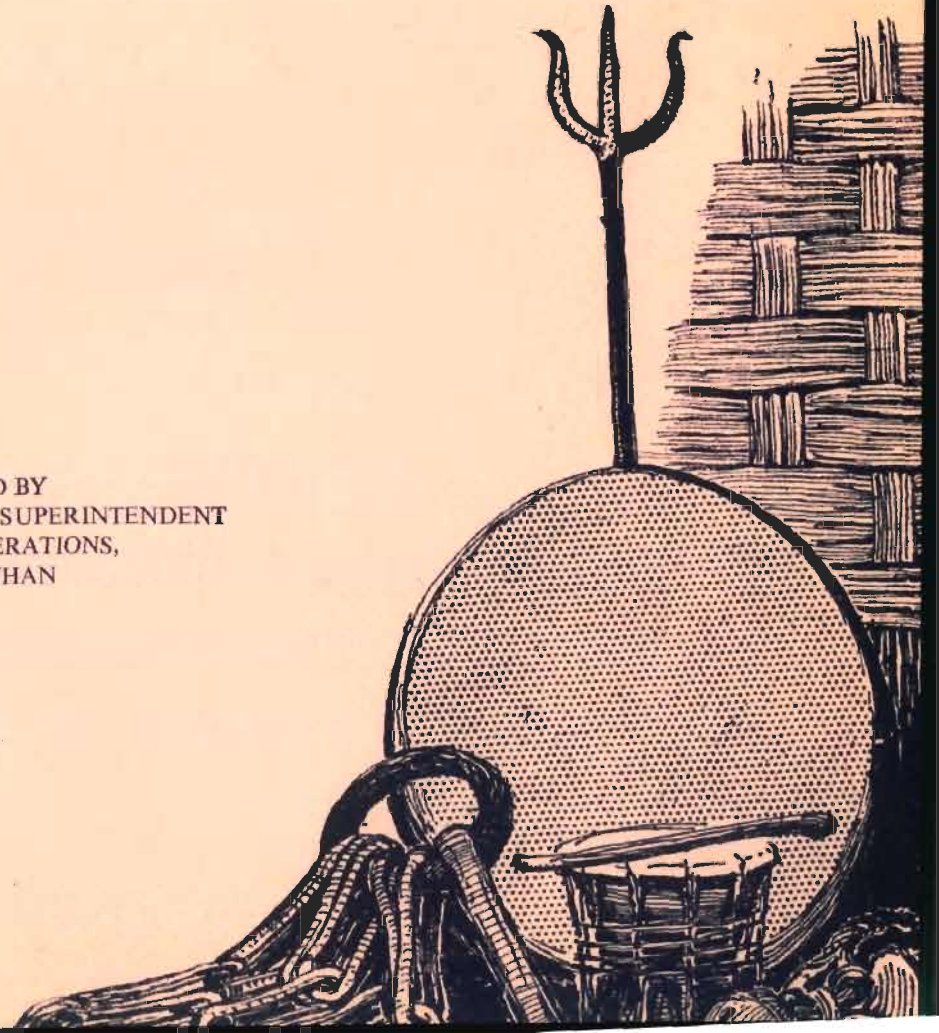


सत्यमेव जयते

CENSUS OF INDIA
1961

Panarwa

A VILLAGE SURVEY



ISSUED BY
THE OFFICE OF THE SUPERINTENDENT
CENSUS OPERATIONS,
RAJASTHAN

PRG. 171 B 6 (N)
1,000



CENSUS OF INDIA 1961

VOLUME XIV

RAJASTHAN

PART VI - B

VILLAGE SURVEY MONOGRAPHS

6. PANARWA

Field Investigation and First Draft by
B. R. GULATI

Supervision and Final Draft by
L. R. PENDHARKER

Editor
C. S. GUPTA
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Rajasthan.

1965

PREFACE

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

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

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

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

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

C. S. GUPTA
Superintendent
Census Operations, Rajasthan.

CENSUS PUBLICTIONS

for

Rajasthan State

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

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

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

*Not for sale.

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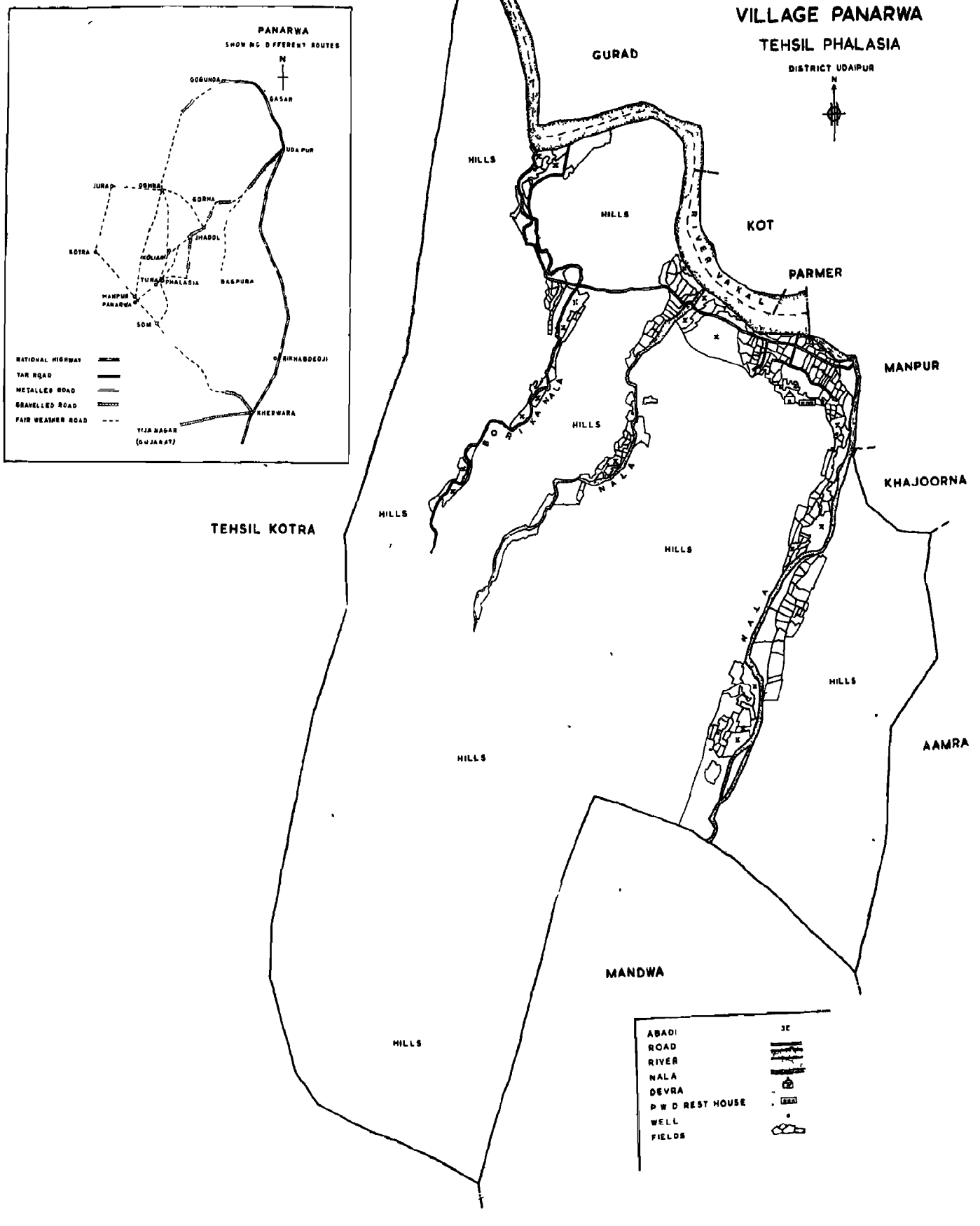
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VILLAGE PANARWA

TEHSIL PHALASIA

DISTRICT UDAIPUR


PANARWA
SHOWING DIFFERENT ROUTES
N
GOGUNDA
SASAR
UDAIPUR
JURA
SEMBAR
GORNA
JHADOL
KOTRA
MOLIANA
TURA
PHALASIA
BAGPURA
MANPUR
PANARWA
SOM
RIKHABDEOJI
KHERWARA
VIJA NAGAR
(GUJARAT)
NATIONAL HIGHWAY
TAR ROAD
METALLED ROAD
GRAVELLED ROAD
FAIR WEATHER ROAD
VILLAGE PANARWA
TEHSIL PHALASIA
DISTRICT UDAIPUR
N
GURAD
HILLS
HILLS
KOT
RIVER WAKAL
PARMER
MANPUR
HILLS
BORIYA NALA
NALA
KHAJOORNA
HILLS
HILLS
NALA
HILLS
AAMRA
HILLS
MANDWA
HILLS
TEHSIL KOTRA
ABADI
ROAD
RIVER
NALA
DEVRA
P W D REST HOUSE
WELL
FIELDS

CHAPTER I

THE VILLAGE

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

Location

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

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

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

Approach

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

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

Climate and Rainfall

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

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

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

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

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

Flora and Fauna

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

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

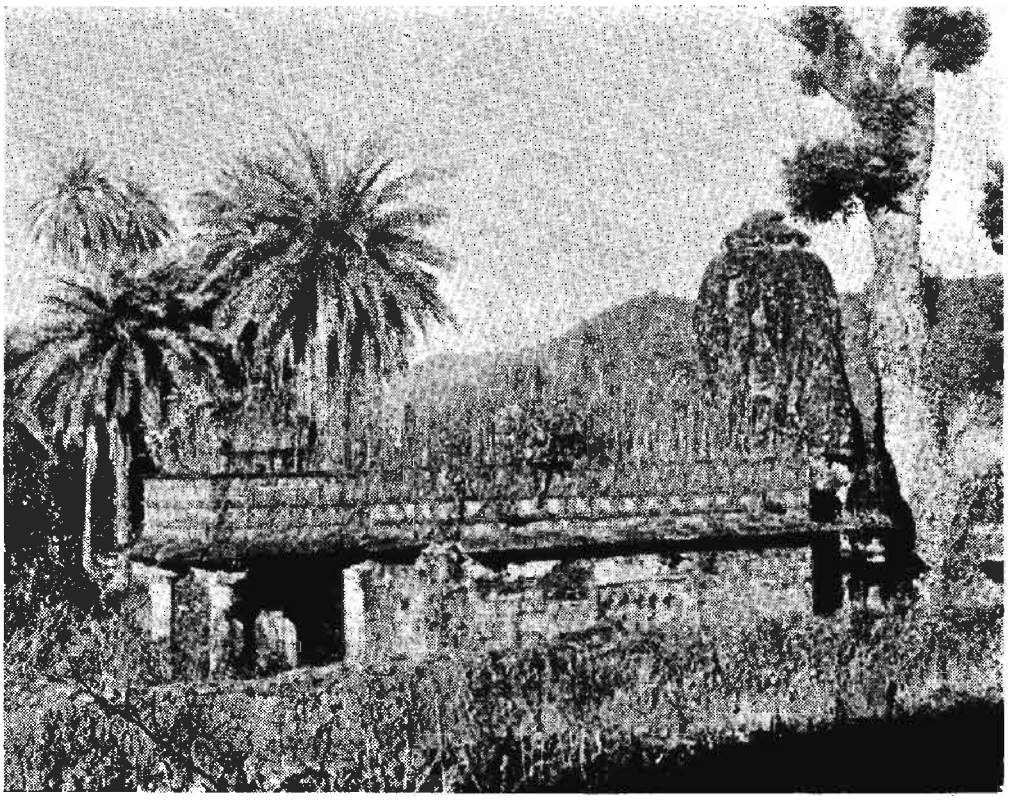
Rivers

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

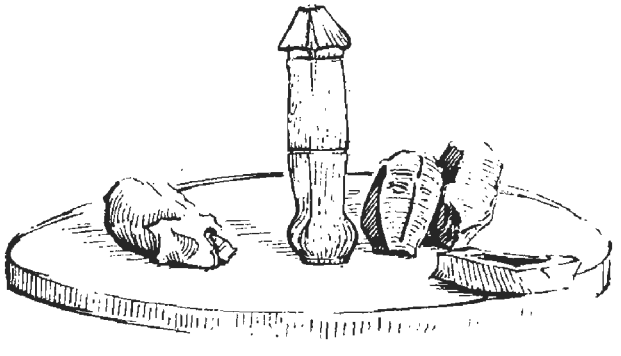
13. It is difficult to come across a villager who is not eager to know the details of project. They dread the very thought of losing their land, and are grieved at the prospect of having to live away from their centuries old neighbours. Every official visitor is to them a man from the suspect 'Talab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

Famines

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



Mahadevji's temple in dilapidated state



Mehra Bawsi

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

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

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

Size and Residential Pattern

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

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

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

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

Public Places

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

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

Places of Worship

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

Crematorium

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

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

Sources of Water

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

Marketing

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

History of Settlement

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

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

Origin and History of the Village

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

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

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

*The Rajputana Gazetteer 1880 Vol. III p. 59

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

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

*The Rajputana Gazetteer 1880 Vol. III p. 63

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

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

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

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

Bhils

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

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

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

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

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

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

Rajputs

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

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

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



Amaraji Bhil and his wife



Daulat Singh Rajput from Ranaji's retinue



Bhairon Singh Rajput with his wife



A Daroga (*sagri*)

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

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

Chauhans 3 and Solankis 4.

Girasias

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

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

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

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

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

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

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

Darogas

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

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

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

Solanki 5 and Khokaria 1.

House Types

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

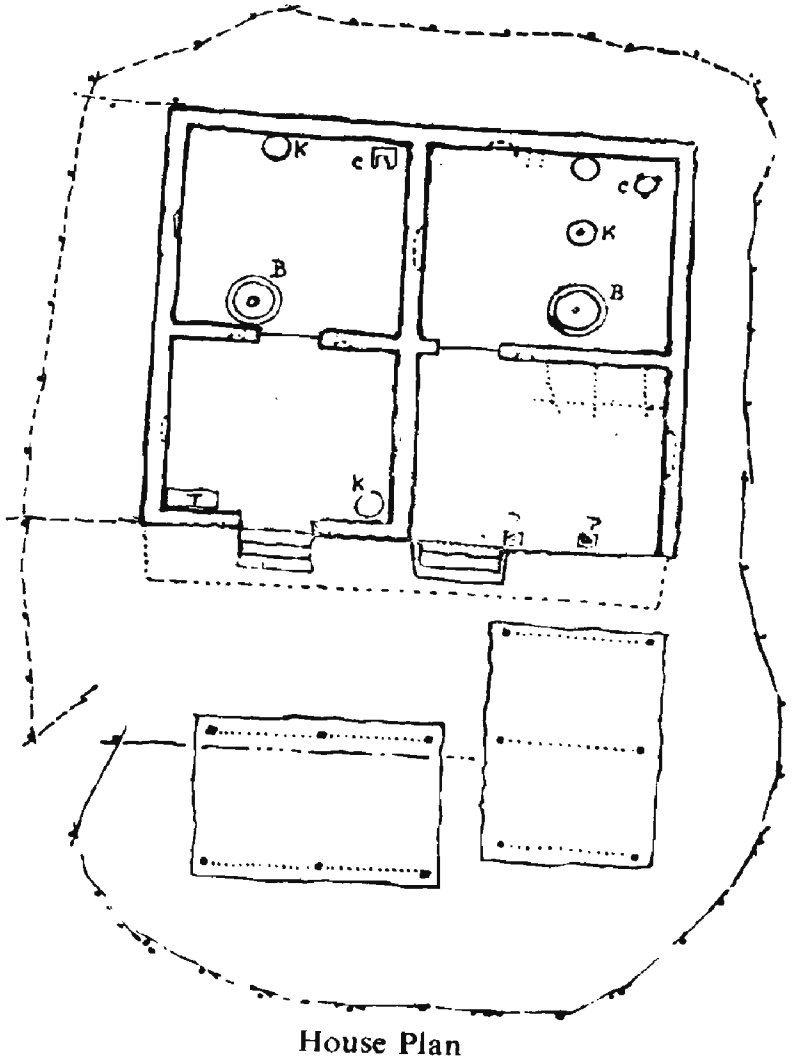
Number of rooms	Total number of households	Number of households according to number of persons				
		1	2-3	4-6	7-9	10 and over
1 Room	19	1	7	10	1	–
2 Rooms	10	–	2	4	3	1
3 Rooms	1	–	–	–	1	–
4 Rooms	–	–	–	–	–	–
5 Rooms and over	1	–	–	–	1	–
Total	31	1	9	14	6	1

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

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



Rajput Bhairon Singh's house

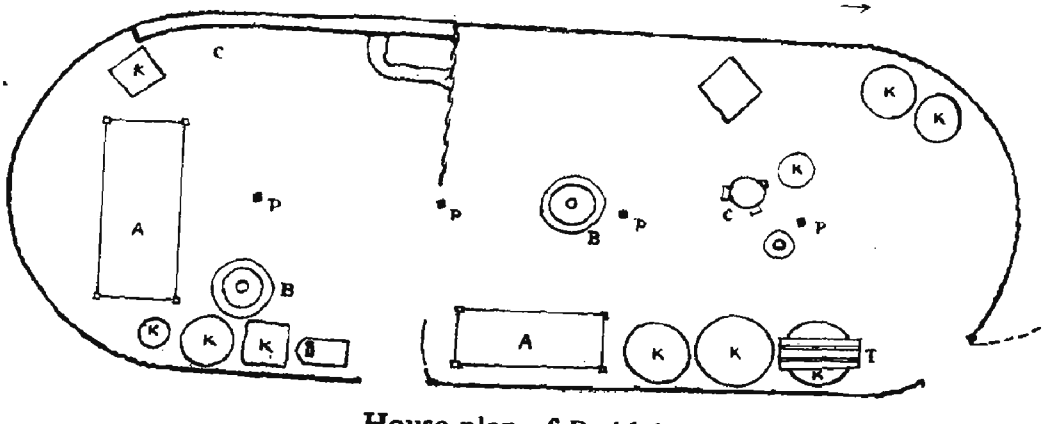


House Plan

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

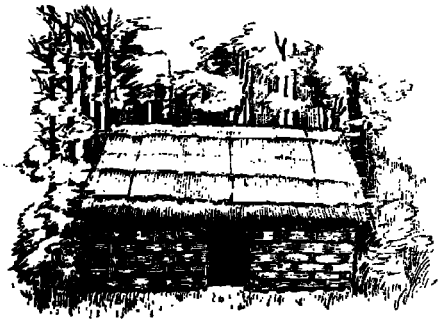


Badda's hut (with dagla in front)



House plan of Badda's hut

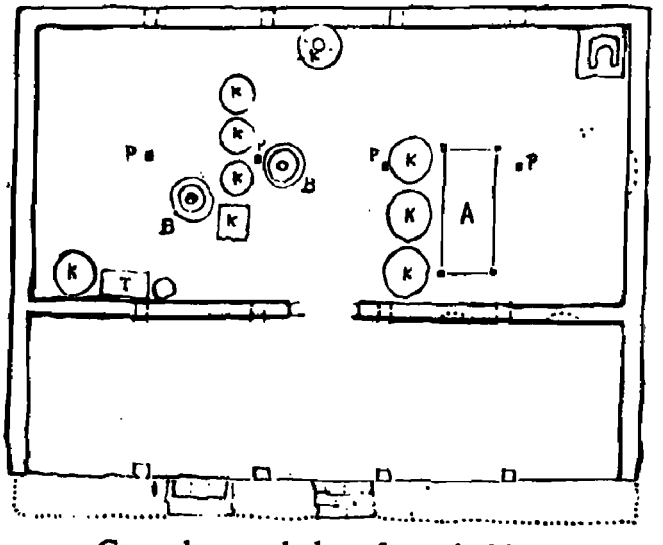
A. Cot
C. Hearth
P. Perpendicular poles
B. Grinding stones
K. Earthen containers
T. Iron trunk



A hut with side walls of bamboo strips

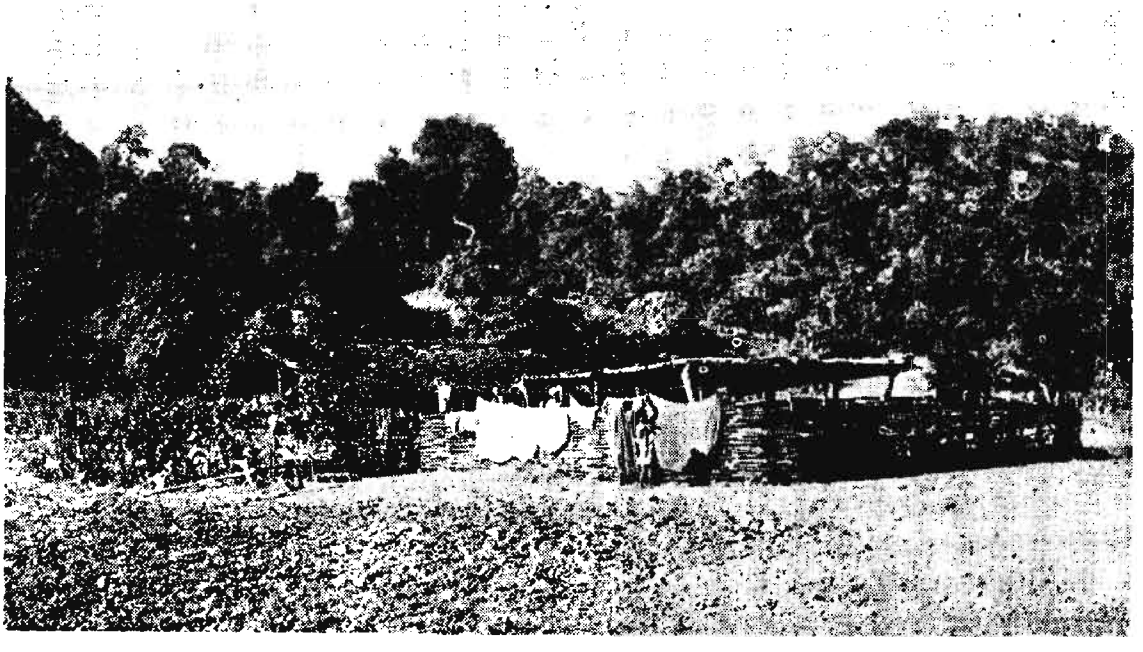


Side view of a hut



General ground plan of a typical hut

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



Moti Bhil's hut

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

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

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

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

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

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

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

Dagla

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

Dress and Ornaments

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

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

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

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

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

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

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

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

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

Hair Dressing

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



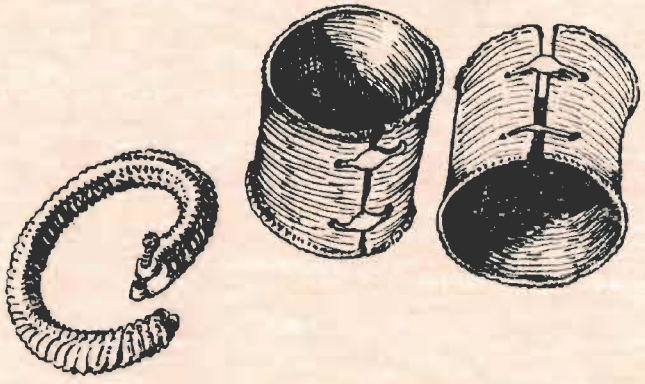
A Bhil girl's ornaments



A Rajput lady's ornaments



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



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

Personal Hygiene

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

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

Food Habits

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

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

Stimulants and Narcotics

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

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

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

Household Goods

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

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

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

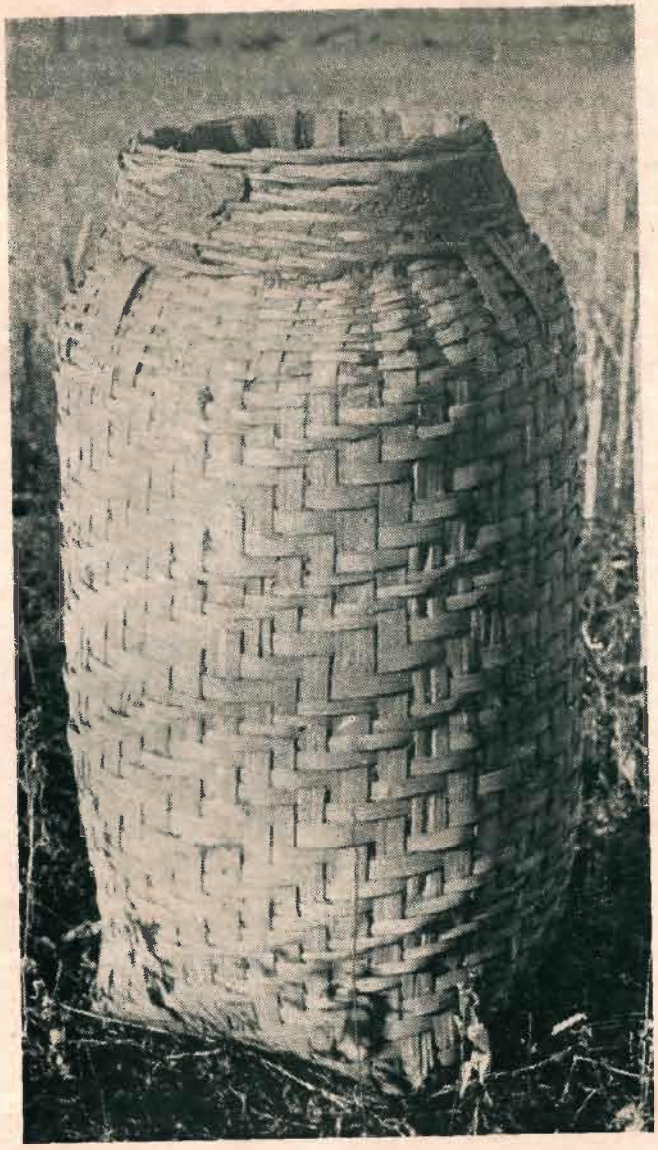
78. The peculiar sound of the working grinding machine can be heard in the early hours of the morning and in the afternoon from every hut. The housewives grind only as much grain as is required for immediate use. They do not store flour. The opening of a power-driven flour mill at Manpur is gradually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

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

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

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

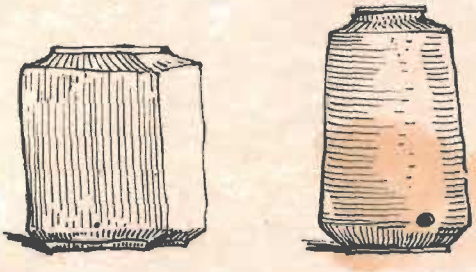
82. Dry wood, collected from the forest nearby, and cow dung cakes are used as fuel.



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



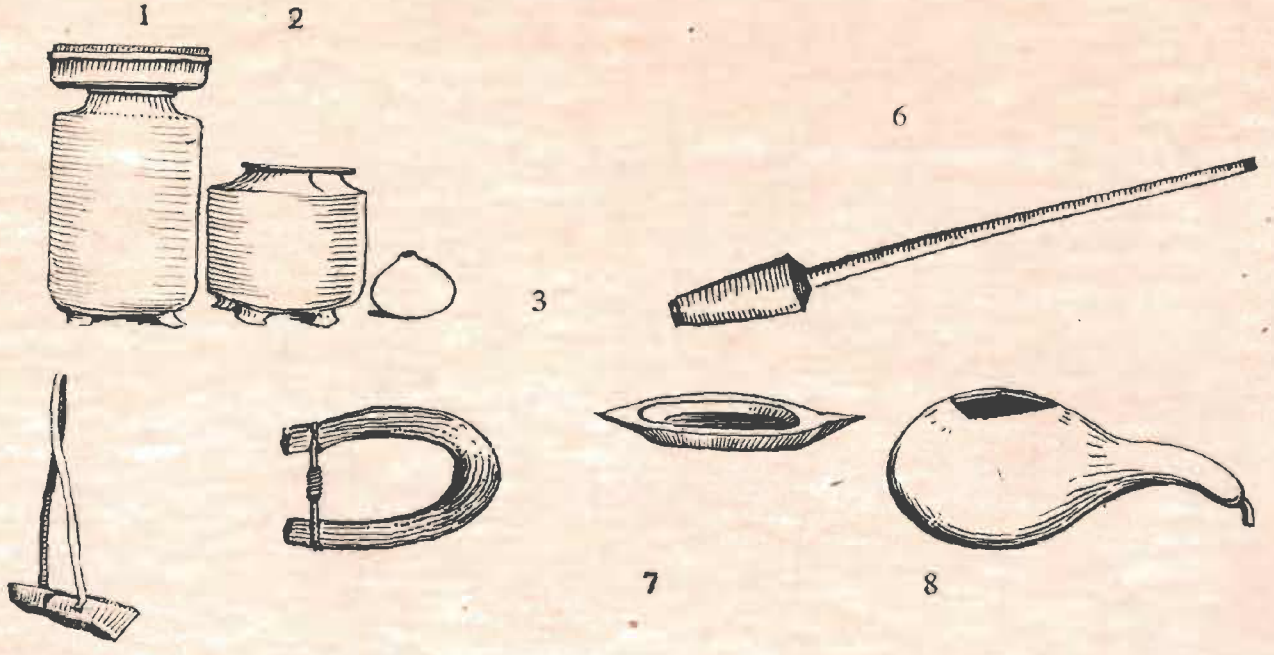
Earthen containers



Stands or tripods for keeping water pots



Household goods from Dule Singh Rajput's house



1 & 2 Earthen containers for storing grains

3 & 8 Gourd containers

4 & 5 A hook and a muzzle for a calf

6 Another type of pestle

7 A dug-out wooden plate for kneading flour

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

Fishing and Hunting Implements

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

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

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

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

Life Cycle

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

Conception

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

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

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

Birth

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

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

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

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

Jalma Pujna

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

Botan

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

Balli Barna

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

Kan Bindhana (Piercing of Ears)

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

Marriage

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

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

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

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

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

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

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

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

Dapa

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

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

Ceremonies Connected with Marriage

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

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

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

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

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

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

Death Ceremony

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

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

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

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

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

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

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

CHAPTER III

ECONOMY

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

Livlihood Classes

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

Changes in Population

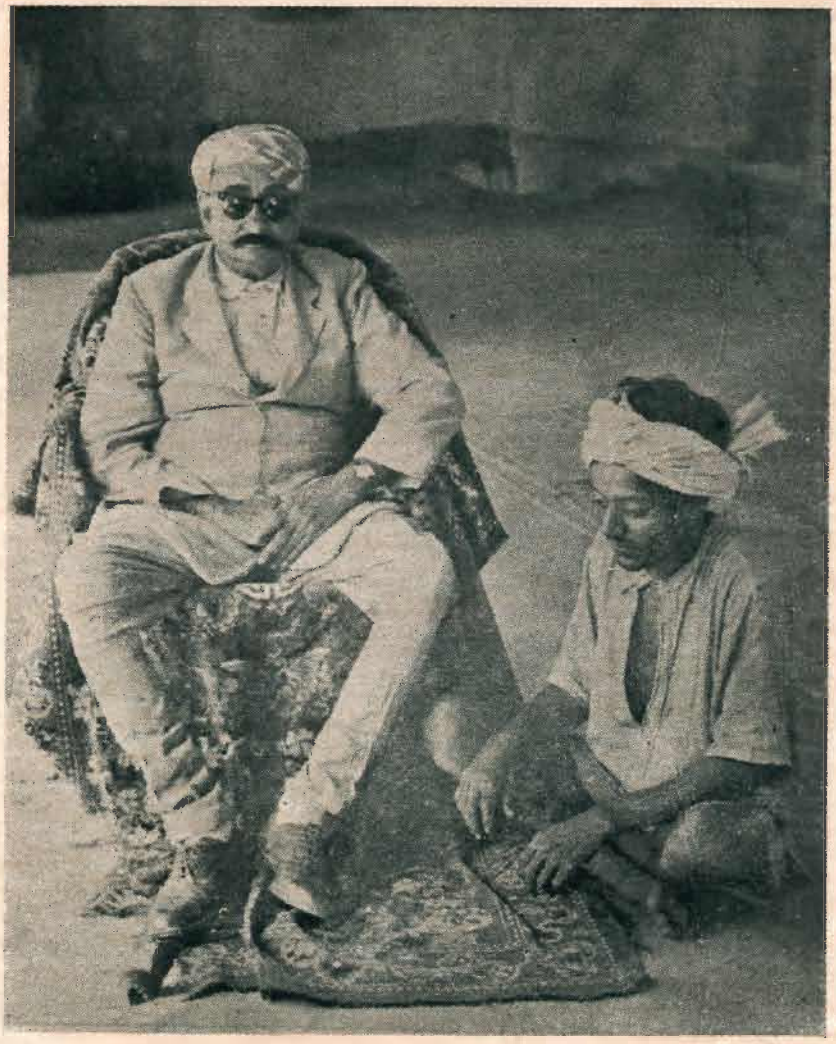
116. The total population of the village in the year 1941 was 99 persons which increased to 116 persons in 1951, marking an increase of 17.2% over the 1941 population. The population further increased to 146 persons in the year 1961 showing an increase of 25.8% over 1951 and of 47.5% with respect to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

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

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

Occupational Mobility

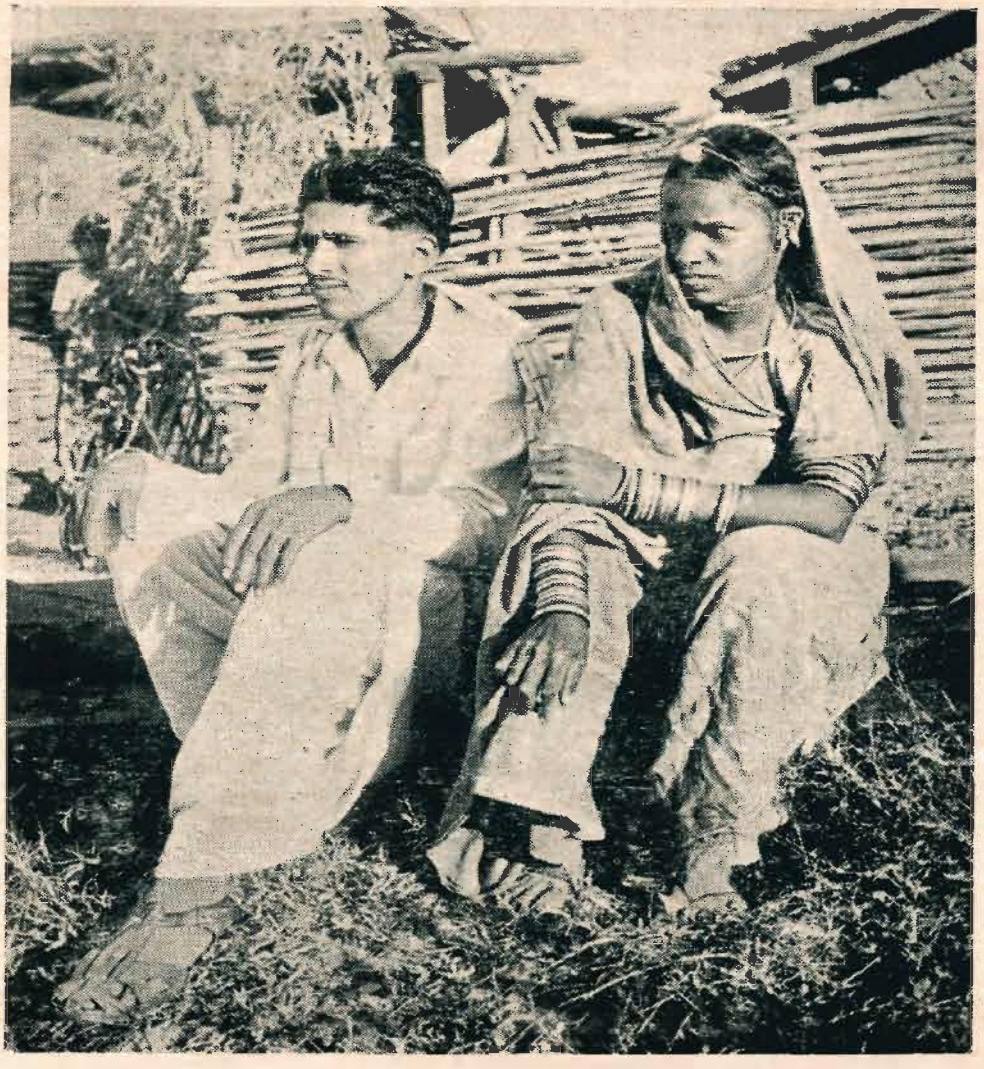
118. There has been no major change in the traditional occupation of any of the communities except that of the Rana of Panarwa, and a few Bhil families. Kanwar Sahib, Manohar Singh, one of the sons of the Rana, has set up a flour mill at Manpur. Though he is running a good business the general attitude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



Ranaji and a *sagri*, Dhoola



Kanwar Sahib Manohar Singhji



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



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

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

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

Primary and Subsidiary Occupations

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

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

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

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

Workers and Non-workers

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

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

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

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

Organisation of Manpower

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

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

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

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

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

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

Agriculture

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

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

c)	Banjar		15.00
d)	Cultivable land not put to agricultural use		163.00
e)	Fallow land		123.00
	(i) Uncultviated for one year	54.00	
	(ii) For two years	52.00	
	(iii) For more than two years	17.00	
f)	Cultivated land		270.00
	(i) Irrigated	94.00	
	(ii) Unirrigated	194.00	
	Double crop area	18.00	

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

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

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

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

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

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

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

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

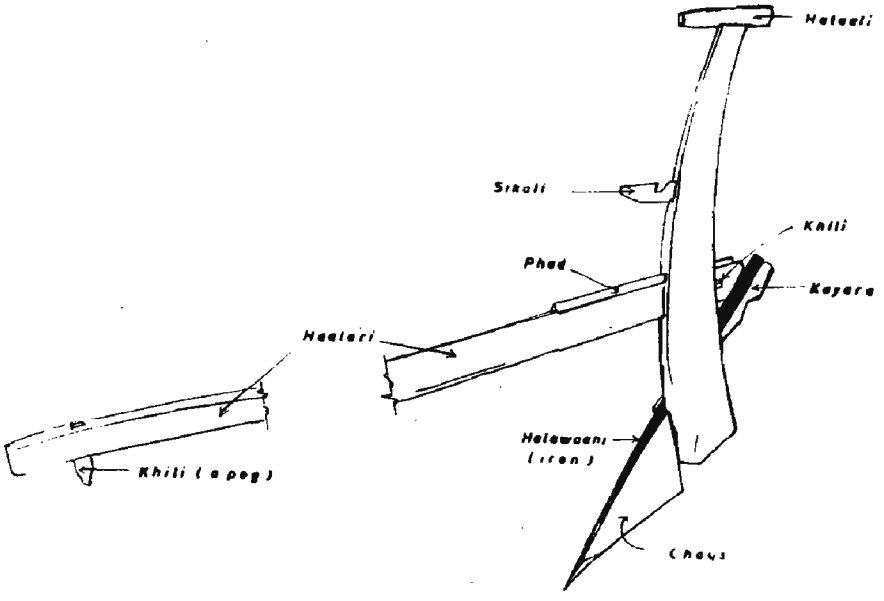
Number of persons	Number of households	Land in acres								
		0-2.4	2.5-4.9	5.0-7.4	7.5-9 9	10.0-12.4	12.5-14.9	15.0-29.9	30.0-49.9	50 & over
1	1	–	–	–	–	–	–	1	–	–
2	2	–	–	–	1	1	–	–	–	–
3-5	11	3	3	1	2	1	1	–	–	–
6-10	7	2	1	–	1	–	1	1	–	1
Total	21	5	4	1	4	2	2	2	–	1

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

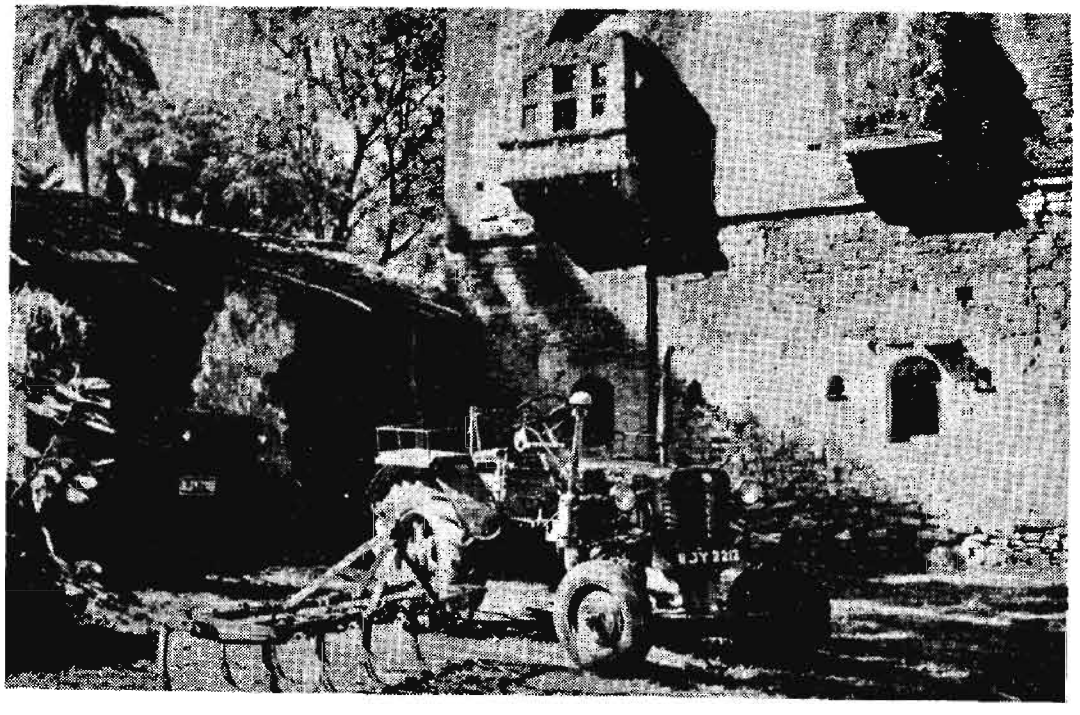
Crop	Seeds consumed per acre (in kilograms)	Yield per acre (in quintals)	Mode of sowing
Maize	10	8	Ploughing
Paddy	40	6	Broad-casting and transplantation
Ses mum	8	4	Broad-casting
Millets	10	7	-do-
Wheat	30	5	Ploughing
Gram	25	3	Broad-casting

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

Kharif Crop			Rabi Crop		
Name of the crop	Area in acres	Irrigated or unirrigated	Name of the crop	Area in acres	Irrigated or unirrigated
Paddy	14	Irrigated	Wheat	75	Irrigated
Maize	65	Unirrigated		2	Unirrigated
Jawar	51	-do-	Gram	2	Unirrigated
Millets	43	-do-			
Urd	11	-do			
Sesamum	2	do-			
Sugarcane	5	Irrigated			
Total	191	172 Unirrigated 19 Irrigated	Total	79	75 Irrigated 4 Unirrigated



A plough from Panarwa



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

Manure

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

Irrigation

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

Tools and Equipment

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

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

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

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

Utilization of Produce

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

Sources of Finance

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

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

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

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

Animal Husbandry

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

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

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

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

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

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

Fishing

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

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

Forestry

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

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

Household Industry

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

Commerce

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

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

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

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

Other Occupations

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

Income

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

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

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

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

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

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

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

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

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

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

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

Average Income

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

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

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

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

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

Per Capita Income

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

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

Income-groups	Total number of households	Per capita income	Annual per capita income derived from				
			Salary and wages	Cultivation	Business	Dairy products	Other sources
20- 30	22	91.82	114.30	37.50	–	–	41.81
30- 40	22	101.82	40.00	53.57	–	–	51.36
40- 60	54	102.31	74.40	61.11	–	5.00	8.46
60- 80	27	175.55	–	159.30	–	11.66	7.00
80-100	2	600.00	–	600.00	–	–	–
100 and over	19	831.58	130.00	679.00	111.11	31.58	–
Total	146	216.00	82.24	204.24	111.11	17.01	28.30

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

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

Indebtedness

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

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

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

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

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

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

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

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

CHAPTER IV

SOCIAL AND CULTURAL LIFE

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

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

Marital Status

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

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

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

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

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

Literacy

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

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

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

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

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

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

Diseases

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

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

Size and Composition of the Households

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

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

Types of Families

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

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

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

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

189. A simple family consists of the male head, his wife and un-married children; and intermediate one of married couple and unmarried brother, sister and one of the parents. A Joint family comprises of married couple with married sons or daughters or with married brothers or sisters.

Succession and Inheritance

190. The eldest son is the undisputed successor of his father. In case the eldest son dies he is succeeded by his own eldest son and not by the younger brother of the deceased. If a man dies without issue he is succeeded by his adopted son, if he had any or by the nearest male relative in the father's line. The office of the Rana was also filled in the same manner. Lineage is traced from father's line. In case of step-children, they do not trace their lineage from their step-father but from their real father.

191. Property of the deceased is inherited by all the male descendants equally. Daughters cannot claim anything in their father's property as a right because they are yet not conscious of the Hindu Code Bill by virtue of which the daughters are sharers of the father's property. However, they can be given some thing by the parents or brothers of their own accord and in this case they are entitled to enjoy the gift. Amongst Bhils and Girasias, *ghar-janwai* is often kept in the absence of a male issue and he is the accepted inheritor after the death of his parents-in-law. The step children cannot claim their step father's property and vice-versa. They inherit the property of their own father. In case a son is born after adopting one, the latter enjoys equal rights over the property of the adopted father. The adopted son, however, does not have any claim over the property of his real father. If the deceased has not adopted some one, his property is inherited by the nearest male relative in his father's line as in the case of succession, unless the man has not expressed his will to do otherwise.

192. The children born of a woman not having regular marriage alliance do not have any claim over their father's property. Keeping of regular extra-marital relations with a woman was only a right enjoyed by the Rajputs who used to have these relations with the Daroga women. Such women were known as *dawarhi* or *goli.*

Amusements and Recreations

193. Children are not adequately protected from every day accidents and it can be said with some justification that their major activity lies in experimenting with new things or objects, facing novel situations, meeting petty mishaps and escaping from them. They scamper about in adjoining fields and get bruises on legs. Thorns enter into their feet and they start screaming and weeping. The parents come leisurely and to divert their attention, mimic animal or bird sounds. The children have generally nothing like dolls, balls, or toys to play with. When weeping they are put in a cradle and rocked or the mothers offer them their breasts, the latter being the most common and effective method of stopping a crying child known to the villagers.

194. A child licking the viscous fluid exuding from its nose is not an uncommon sight. With its nose covered with a bunch of flies a child may be often seen playing with pebbles or stones; and its parents or elder brothers and sisters keep on doing their work in an unconcerned manner.

195. The total absence of modern playthings has a great effect on the growing children. Furthermore the houses in the village are located apart from one another and the children have few opportunities of playing with other children.

196. When the children grow up they follow their parents to the forest tending the cattle or lending their hand in some other work. Girls pick up mother-craft in addition.

197. Young children sometimes imitate the Bhopa. They go round the settlement, collect some grain and jaggery, and arrange to play at some thing or the other.

198. Village folk all over the world are known for their musical talents and the inhabitants

of Panarwa are no exception. The young are very fond of dance and drinking. Every Bhil and Girasia is an adept in community dances and songs. They compose their songs as they proceed with their dances. It is these small pleasures and a joyful attitude which make the harsh realities of their life bearable.

Religion

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

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

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

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

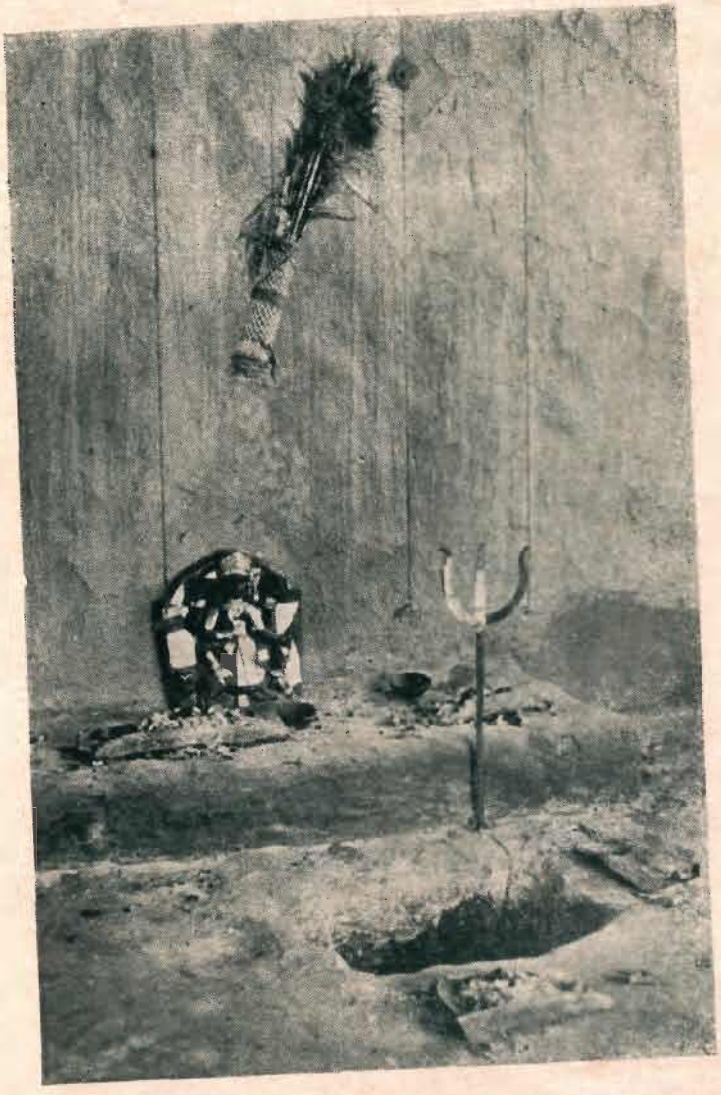
202. Mehra Bawsi is supposed to possess the form of tiger. In almost all the houses separate place for lodging the deities is reserved. In some cases it is sort of a small annexe which is covered by the roof and protected on other sides. On the front side, instead of door, there is a low wall, about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

Magic and Witchcraft

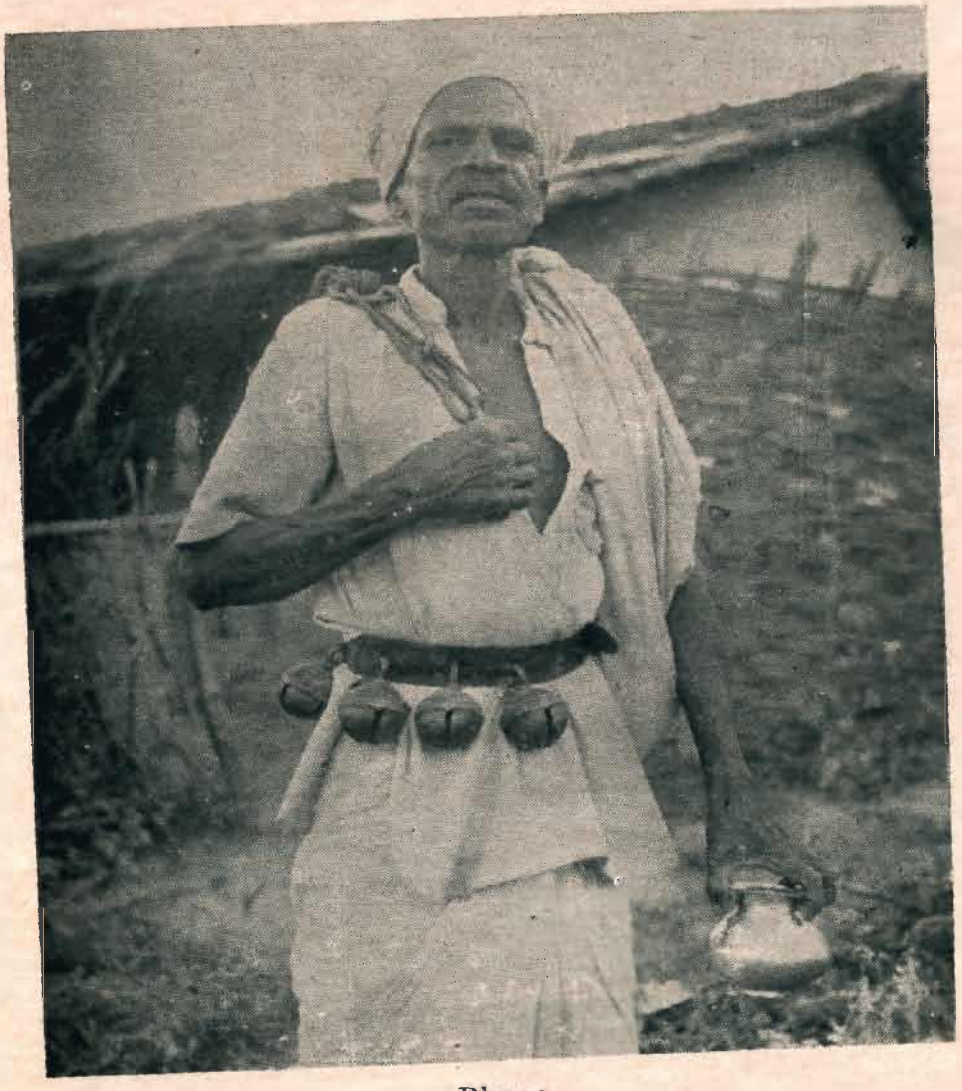
203. The life of the people is influenced to a great extent by the idea of magic, witchcraft, superstitions and omens. In Rajputana Gazetteer of 1879 witchcraft and magic have heen described as having tremendous power and influence over the people of this part of the country, especially the Bhils. The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



The sacred corner in Badda Bhil's hut



Goddess Ambaji in the annexe to Amaraji's hut



Bhopa



Bhopa's aids

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

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

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

Superstitions and Omens

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

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

Fairs and Festivals

209. Following festivals are celebrated by the villagers :

Gangore

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

Akha Teej

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

Deevo

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

Rakhari

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

Navratra and Dushera

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

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

Diwali

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

Khekra

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

Holi

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

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

Inter-community Relations

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

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

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

Village Organisation

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

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

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

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

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

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

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

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

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

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

CHAPTER V

CONCLUSION

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

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

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

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

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

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

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

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

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

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

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

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APPENDIX

CASE HISTORY

Introduction

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

The Background

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

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

Operation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX

CENSUS OF INDIA, 1961

Socio-Economic Survey of selected villages in Rajasthan

[A] HOUSEHOLD SCHEDULE

Name of District — Name and Code No. of village

Name of Tehsil — Code No. of Household

I. General Description

	Total	Male	Female
1. Total No. of Members			
2. Religion of Household			

3. Language of Household

4. Tribe/Caste and Sub-tribe/Sub-caste of Household

5. Household vegetarian or non-vegetarian

II. Composition of Household

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

III. Duration of Residence

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

IV. Settlement pattern

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

V. House Type and Household Effects

1. What is the general ground plan of house ?

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

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

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

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

5. No. of room in the house used for—

   (a) Living
   (b) Other purposes

6. Has the house a separate—

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

7. Has the house been decorated with—

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

8. Does the house contain—

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

(Give full Particulars)

VI. Dietary Habits

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

Contents of each meal

1	2	3	4

2. What is the ordinary medium of cooking ?

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

   (a) Tea

   (b) Tobacco for

      (i) eating

      (ii) smoking

   (c) Liquor

   (d) Opium

VII. Dress and other Body Adornments

A. Dress

1. Common dress worn by :—

Male	*Female*

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

B. Ornaments

3. Ornaments usually worn and description of material

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

C. Hair style

4. General hair style of the head amongst :—

   (a) Male *(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What materrial is used to wash:—

   (a) Body
   (b) Clothes

4. Do they clean the house daily ?

5. Do they keep the utensils clean ?

6. Is their bedding clean ?

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

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

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

IX. Recreation

1. What type of games are undertaken ?

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

3. Fairs and other festivities

X. Social customs

1. Any peculiar social rite of the Household

A. Marriage :—

2. Any peculiarities in rites of marriage

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

4. Is Divorce and remarriage permissible ?

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

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

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

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

B. Funerals:—

9. Any peculiar rites observed on the occasion of death

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

C. Inheritance:—

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

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

2. How these Panchayats are formed

3. Composition of these Panchayats ?

4. How these Panchayats Act ?

XIII. Occupation

A. Traditional:—

1. Whether the Household continues the traditional occupation ?

2. If not, why discontinued ?

3. If continued, is it principal or secondary ?

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

B. Household Industry:—

1. Nature of Household industry undertaken and its products

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

C. Household cultivation—

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

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

3. Principal crops etc. raised

D. Other occupations—

Nature of work with full particulars

XIV. Property

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

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

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

1. Is the income of the household sufficient to cover all expenditure ?

2. How expenditure not covered by income is met ?

XVII. Indebtedness

1. Extent of debts, if any

2. Extent and purpose of debt incurred on—

   (a) Purchase of land, cattle, agricultural implements and other agricultural purposes
   (b) Housing
   (c) Social ceremonies e.g. marriage, funeral rites etc.
   (d) Sickness
   (e) Business
   (f) Other purposes

3. Rate of interest payable on debts

4. Whether debt has increased or decreased during the past 10 years

XVIII. Social and Economic Reforms

1. Is the village covered by N. E. S. Block ? Has the household participated in any of its activities to its advantage ?

2. What works of community benefit have been taken up by the household in the village ?

3. Have land reforms by the abolition of intermediary rights benefitted the household ?

4. Has the Household adopted any improvements in cultivation and started use of improved seeds, fertilisers etc. ?

5. Has the Household's cultivated area and yield of crops increased in recent years ?

6. Has there been any improvement in irrigational facilities ?

7. Has Households become member of some Co-operative society ? What advantage has occurred ?

8. Has it benefitted by loan schemes of the Government granted for agricultural or industrial purposes ?

9. Has village Panchayat proved advantageous to the community ?

10. Has the Household any idea of adopting consolidation of holdings and Co-operative farming in the near future ?

11. Has the Household understood advice of Gram Sewak and followed it ?

12. Has Household got itself vaccinated against smallpox & tuberculosis ?

13. Has Household got its house sprayed with D. D. T. as an anti-malaria measure ?

14. Has Household helped in the construction of a village school, road, drinking water well, Panchayatghar etc. for the benefit of village community ?

15. Has household donated ever for any humanitarian cause e.g. relief of sufferes (flood, fire, famine, epidemics etc.)

Dated.......

Signature of Investigator

[B] VILLAGE SCHEDULE

I. Approach

How village can be reached. Particularly in rainy season ?

II. Location

Exact location of village-Distances from nearest rail-head, road point, bus stand, and Tehsil headquarters and Police Station-height above sea level-longitude and latitude.

III. Topography-Map

Lay-out of the village - physical features - hills - plateau - plains - rivers - ponds-dams-canals-grouping of houses in abadi land-internal lanes & bye-lanes-shopping centre-village forest-pasture-land-shade bearing trees and their arrangement-village water supply system for drinking and irrigation.

IV. Climate

Climate-Temperature-Rainfall-Storms-Floods-Famine etc.

V. Origin and History of village

Origin of village-Local legend about name of village-past history-archaeologicalexcavations.

VI. Communities

Names af all communities living in the village-distinctive features of each community-their households & number of persons for each separately-do they live in one settlement or scattered and parcelled out in separate groups based on caste considerations etc., i.e., housing arrangement.

VII. Village Administration

How village problems are tackled and solved-Control of Households-Community Panchayats-village Panchayats-village Headmen-Patwari etc.

VIII. Social Life

Division of society into castes and sub-castes-Importance of family-Health and sanitary practices-Food-Dress and ornaments-Hair arrangement-Face decoration-Marriage and position of women- Funeral and other peculiar ceremonies, social evils-Pastime and recreations-Minor items of social interest about etiquette and social behaviour.

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-Ascertic orders-Sacrifices.

X. Educational life

Objects of study-Subjects studied-Facilities for study-General trend of education-Female education-Reaction of elders towards modern methods of education-Libraries-adult education-Vocational education etc.

XI. Economic life

Professions-Agriculture and animal Husbandry-Agricultural practices-Merchandise-Trade and commerce-Exchange and barter-Weights and measures-Labour-Communications-Banking system-Main Markets-Storage.

XII. Art and Architecture

Architectural details-Things of art produced in the village.

XIII. Recent Socio-Economic Reforms

Land Reforms-Improvement of land-Modern agricultural practices-Modern methods of industrial production-Improvement of Cottage Industries-Cooperative Societies and Cooperative Banking system-Development of education-Improvement of social customs-Removal of untouchability-Cooperative farming-Establishment of village Panchayats to improve village administration-Effect of modern health and sanitary practices-B.C.G. and Anti-malaria campaigns etc.

In addition to the instructions already given, information on the following questions should also be collected from prominent village leaders and other intelligent persons.

I. Displaced persons in the village—

(a) No. of displaced households rehabilitated in this village after partition.
(b) Whether they consider themselves to be adequately rehabilitated.

II. Awareness of various legislative or executive measures—

(a) Abolition of Zamindari & intermediary rights.
(b) Ceiling in ownership of land.
(c) Transfering ownership rights to the fillers of the soil.
(d) Changes in Hindu laws of succession and adoption.
(e) Untouchability.
(f) Land reclamation & land development.
(g) Family planning.
(h) (i) Extension or restriction of the rights of utilisation of forest produce.
(ii) How and to what extent the villagers have been affected by obove.
(i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
(j) Measures obolishing forced and bounded labour.

III. Labour and employment—

1. Are there educated people in this village searching for jobs ?
How many and since when unemployed ?
2. What are the average rates for—
Agriculture labour-Skilled worker in industry-Unskilled worker in industry-
Unskilled general worker

IV. Markets and fairs most commonly visited—

Location-Day on which held-Name of the market-Distance from the village-How reached-Its importance in the region-Commodities exported and imported through it-Any special feature

Fairs most commonly visited—

Name-Date-Location-Its importance in the region (any legend)-How old Size of gathering-Communities participating - Distance from the village-How reached - Commodities sold or purchased-Other activities.

Shops—

What variety of shops-Main commodities sold-When established. (In case shopkeeper belongs to other-place-what place) ? Nature of transactions-cash/advance/barter etc.-Side business, if any, such as money lending etc.

V. Educational Institutions—

Where do the children read. If they have to go out of the village where and how far.
How many children involved in such cases.

VI. Maps—

Give a sketch map of the village-north line, main roads & sub-lanes.
Railway line & Station, river-Lay out of village-one symbol for one household-School-Dispensary-Shops-wells (Irrigating & Drinking), ponds, streams etc.
Agricultural fields - pasture - jungles-burning ghat or grave-yards.
Main communities-Settlement pattern.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

Census in itself is a socio-economic study of the people. Apart from Census no detailed socio-economic survey has been undertaken in Rajasthan State so far. It has been decided to undertake intensive survey of the social and economic life of the people living in selected areas of this State as a separate project but simultaneously with the Census Operations. You have been fully associated in selecting 36 villages in different districts of Rajasthan where socio-economic survey will be untertaken. You have full knowledge about the criteria and the background which have been observed in selecting these villages. Keeping this background in view, you have to make an effort now to undertake the survey but success will mainly depend on your initiative, capacity to investigate various aspects of life in the selected villages and your inclination to undertake deep research. In nut shell, you should treat the socio-economic survey now being entrusted to you as a research project from all points of view.

In respect of each selected village, you have to make laborious research to find out if any published literature is available about the people. You will be interested to know about the history of the village, racial characteristics of the communities living in the village, customs and rites prevalent in different communities and their religious beliefs. You should know about structures of archaeological or architectural importance. You should keenly observe how people actually live and keep themselves occupied. Their main source of sustenance should be a matter of special study by you and if they are turning out things of art you should not fail to describe such beautiful things.

I have finalised a Household Schedule to serve as a guide while you make survey of the social and economic aspects of each household but it is only in a skeleton form. You have to provide real body containing flesh and blood thereon by your keen observation and unstinted labour.

The territorial unit of survey is a village. A list of villages where you are required to undertake survey is enclosed. You have to collect information in respect of each household living in a selected village except in cases of large villages where you have been specifically told to confine your survey to a limited number of households.

You should obtain a map of the village from the Patwari. This will provide to you clear information about the lay-out of the land comprised within the boundary of a village. You shall have to prepare separately a sketch map of Abadi land for this information will not be available in the Patwari's map. In this map you should indicate the boundaries of habitations, main physical features, arrangement of houses, roads, lanes and bye-lanes, village shopping centre, school, dispensary, Panchayat Ghar, places of community worship, drinking water wells and any other places of interest. The village map provided by the Patwari may provide to you the information about the main topographical features, for example, hills, rivers, roads, canals, village ponds, dams, agricultural fields, pasture-land, village jungles, funeral or burial grounds etc. These should be checked up by you and if some of the items are missing in the Patwari's map, you should not fail to indicate them. In the portions of Patwari's map shown as reserved for habitation, you should fill up the necessary particulars as mentioned above from your own observation.

You should keep in view the following instructions while filling the Household Schedule for each household ;—

(i) *General Description:—*

After filling up the location of the household by mentioning the name of the district, name of tehsil, name and code number of village and the code number of household assigned at the time of Census House numbering, you shall fill up this part by ascertaining from the Head of the household or some other male or female member who can give satisfactory reply to your question, information about the total number of members in the household classified by sex. The religion of the household, language spoken in the household commonly and the composition of the household on the basis of tribe or caste, classified by sub-tribes or sub-castes, should be mentioned. Also indicate whether the household takes meat, eggs, etc. or is strictly vegetarian.

(ii) *Composition of Household:—*

You have to fully ascertain information about each member of the household. No member should be left out particularly infants and children. If you find that any member is literate and has passed some examination, then the educational standard attained by that member should be clearly mentioned. If any member suffers from any physical disability, for example, blindness, deafness, dumbness, insanity, less of any limb or any serious contagious disease like leprosy etc., the same should also be clearly mentioned after proper enquiry and observations.

(iii) *Duration of Residence:—*

If the household has been living in the village since its establishment, there is no difficulty; but if it has come from some other place, you have to make searching enquiry from where the household immigrated to the village and what were the reasons which impelled it to leave its original home and to move to another village.

(iv) *Settlement Pattern:—*

It would be interesting to study how houses have been grouped within the Abadi land that is to say whether houses have been laid out communitywise or all communities live together. You should also study the settlement pattern of houses and their construction as to whether they are in a row, leaving lanes and bye-lanes in between such rows or in mixed but undefined pattern.

(v) *Types of Houses and Household Effects:—*

You should observe the different shapes and outer pattern of every house to determine different types of houses available. Whether they are rectangular, circular or oval in shape and whether their roofs are flat or sloping making out different patterns and styles and what is the reason for giving the particular shapes to houses and roofs may be fully observed? For example, you will find in desert areas where wind blows strongly and sand-storms are frequent, people prefer to build houses which are circular with tapering circular roofs. They also keep the height of their houses quite low. Such pattern enables the people to keep their houses safe in such areas and they are not easily blown away even in storms. You should further observe the general condition of houses from outside. It would be possible to judge the economic condition of the household by condition of house in which it lives. Does the household invest yearly to maintain the house in proper order by effecting repairs and undertaking plastering or white-washing etc, or it allows the house to remain in dilapidated condition always crying for necessary repairs? It will be interesting to know what material is usually used for the construction of outer parts of the house for this will depend not only on the availability of the materials used in the proximity of the village but will throw a flood of light on the arrangements done by the people to face inclemencies of weather. Rest of the questions under this sub-head have been designed to find out the status of the household both from

social and economic point of view. A household with substantial means will think of providing several rooms, some reserved for sitting and sleeping and the others for different purposes, far example, a kitchen, bathroom or latrine or cattle-shed. We aslo want to know how the house has been furnished. Whether it has been decorated, whether it contains necessary amount of furniture, e.g., cots to sleep on, chairs, tables, stools, benches to sit on and take meals, different types of utensils for cooking and eating, and, whether the household possesses its own conveyance, e.g., a bullock-cart, a cycle, a horse, a camel, or any other customary mode of conveyance. You will find that large number of houses in the villages are not lighted during the night daily. It will be interesting to find out what lighting arrangement exists in particular houses.

(vi) *Dietary Habits:—*

You should ascertain how many times each member of the household takes his meals usually and you should describe in detail each item of food that he takes at the time of each meal. It would be interesting if you describe each item of food by local name but to make it intelligible please do not forget to mention the ingredients out of which it is made. The ordinary medium of cooking, e.g., sarson-oil, til-oil, ground-nut oil, vanaspati, real ghee or animal fat etc. should be clearly mentioned. If any member of the household generally takes tea or is addicted to take or smoke opium, tobacco or drink liquor, you should not forget to mention this fact. Indicate total number of members who partake these things.

(vii) *Dress and other Body Adornments:—*

It would be of particular interest if you can mention the local name and describe in detail the typical type of dress that is worn by male and female members of each community living in the village to which a particular household belongs. In respect of a household if you find any peculiarities in the dress of a male and a female member, you should bring out such peculiarities while filling up the Household Schedule. It would not be 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 characterstic. Similarly, you will notice people having beards and moustaches of different shapes and styles.

Another important body adornment which is usually practised in villages by different communities is to subject different parts of their bodies to tattooing. If you find tattooing of the body which is really peculiar, you should describe this fact in detail. The different patterns of gods and goddesses or natural things tattooed on the body should be described. If you find peculiar designs or patterns on the body do not forget to mention them.

It will be interesting to find out what type of local cosmetics and articles of toilets are used by

males and females. You will find people using 'mehandi', 'kumkum' and other types of colours etc. to beautify their bodies. People put 'kajjal' in their eyes and use some articles to colour their lips and gums.

You will find limited number of people using foot-wear. If the foot-wear used by male and female of different communities have any peculiarities in the forms and designs or in respect of the material of which they are made, please bring out all such peculiarities in detail.

(viii) *Health and Sanitary Habits:—*

You should make thorough study about the daily life of the members of the household. Whether they take measures to keep their body clean and the clothes which they put on or sleep upon. You should observe whether the utensils which they use for cooking and eating purposes are properly cleaned or not. It will be interesting to study how the household reacts when a case of illness or maternity occurs.

(ix) *Recreation:—*

You will find villagers do find time for some sort of recreation although their life is extremely busy. If you find indoor or outdoor games being played by particular households do not fail to describe. You will find people playing Indian type of Chess and participating in different types of local outdoor games. You will also find people merry-making and indulging in singing of different types of folk songs and participating in different types of dancing. You should ascertain the local names of dances and then describe peculiar features thereof. As regards folk songs, try to record them in the language they are sung and then try to ascertain their meaning from the people and attempt translation in Hindi or English of the subject matter. If you find peculiar type of local musical instruments being used as an accompaniment to singing and dancing, you should describe the name and peculiar pattern of such instruments. Of course you will describe the main festivities and fairs in which households participate, if they are peculiar to the household itself or to the communities to which it belongs.

(x) *Social Customs:—*

Your Survey would not be complete without making careful but thorough study of social customs and rites peculiar to a household. You will find certain customs and rites are common to all the communities in the village which you may not answer under this head but if you find there are certain customs or rites which are observed in a particular household or in a particular community to which a particular household belongs, then mention its name under different heads, e.g., marriage, funeral, inheritance etc. You will have to interrogate households and if an opportunity occurs, you will not fail to attend performance of such customs and rites so as to observe the ritual yourself.

(xi) *Beliefs and Superstitions:—*

The village folk entertain various types of beliefs and superstitions based on ignorance. They have natural dread of certain objects and happenings which are not easily intelligible to them. They propitiate certain gods and goddesses and evil spirits to keep them content and to refrain from injuring the members of the household. You have to bring out all such odd beliefs and superstitions by closely questioning the household.

(xii) *Social Organisation:—*

You will find the village consists of a closely knit community or communities. The behaviour of each member of a community is strictly controlled by their community Panchayats and at the level of the household by elders of the household. You have to study the pattern of village administration at the household and community level in detail.

(xiii) *Occupation:—*

You must find out the occupation in which a particular household is engaged and describe it in detail. Without this study, you will not be able to find out the source of sustenance of the household.

(xiv) *Property:—*

If the household is prosperous you will find it possessing different types of properties which you have to mention including livestock and poultry etc.

(xv) *Income and Expenditure:—*

We do not propose to undertake any extensive study of income and expenditure of household as it is not possible at the present stage of social organisation in the village. A broad attempt to find out the total income of a household in a year under certain well known heads is to be made and then the income is to be correlated with the total expenditure incurred by the household just to ascertain whether the household's income is sufficient or less than the basic requirement. If the expenditure exceeds the income, you will ascertain how the loss is made good. Invariably the household must be incurring debt or selling out its properties to meet the extra expenditure.

(xvi) *Indebtedness:—*

Most of the households will be found suffering from acute indebtedness. A broad attempt is being made to study this evil from which no household can easily escape in rural areas.

(xvii) *Social and Economic Reforms:—*

Several social and economic reforms have been introduced since the introduction of the First Five Year Plan to improve the living conditions in the villages and to provide better facilities for improved occupations. An attempt is being made to study the impact of such reforms on each household and to judge the extent it has benefitted by them.

In this manner by keeping your eyes open and making constant endeavour as a research assistant you can hope to succeed in bringing out sufficient material in respect of each household of a selected village where you will make the socio-economic survey and then build up a connected picture on which a beautiful monograph can be passed. It will certainly enrich the monograph if you also bring along with you even rough sketches of whatever interesting things you come accross in the village.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

I have separately sent to you instructions for filling the Household Schedule and the printed forms of Household Schedule which you shall use while making Socio-Econamic Survey in selected villages. I am now enclosing a form of Village Schedule which has been designed after close discussions with you. The Registrar General of India desires that a separate volume of demy-quarto size containing 500 to 600 pages should be published along with the State Census Report in which detailed account about every selected village in which Socio-Economic Survey has been conducted should be described. In order that the monograph on each village may be both interesting and instructive, you will have to prepare the Village Schedule very carefully.

2. The quality of work will be mainly judged by the wealth of information which you will be able to collect by keen observation in each village. The whole information is to be compiled under different heads given in the Village Schedule. I describe their salient features below to high-light their importance.

(i) *Approach to Village:—*

After describing the location of village, the first head under which you should record your observations is regarding the approach to village. You should clearly describe how one can reach the selected village and whether the route remains open during the rainy season or some alternative routes are to be adopted to reach the village. You should mention the condition of route or routes leading to the village and the customary mode of conveyance available by which a traveller can reach the village.

(ii) *Location of Village:—*

Under this head indicate exact location of the village within the Tehsil and the District, Its approximate distance from the nearest rail-head, road point, bus stand and the Police Station. From the Survey sheets you should determine the exact latitude and longitude of the village and mention the same as well as the height of the village above the sea level.

(iii) *Topographp:—*

You should obtain a map of the village from the Patwari. From this map you shall be able to find several topographical details about the village. You must further make a round of the village to observe chief physical features of the village and correctly determine their position in the village map. Thereafter you should prepare a sketch map of the village showing all the main physical features, i.e., hills, plateau, plains, rivers, canals, dams, pasture-land, village forest, drinking water system for the village, shade bearing trees and the situation and lay-out of the village abadi. You should note whether the village is situated at the foot of hill or on its slopes or nestles at the foot of the hill. You should mention why the village has been located at a particular place. You should further indicate the housing arrangement and whether houses face particular directions and, if so, why. Houses are grouped in abadi land and there is a particular system of grouping which is followed in making settlements. You should not forget to notice this important fact. If there are internal roads, lanes and bye-lanes within the abadi or a separate shop centre, you should indicate them. Thus, all salient features which form the landscape of the village should be keenly observed by you and fully described.

(iv) *Climate:—*

What is the general climate of the village ? Describe the various seasons and the periodicity thereof. Average rainfall and temperature in different seasons may be indicated. If the village is visited by wind storms or floods or famine or by all of them at regular intervals, investigate the reasons and indicate when such natural havocs occur. Is something being done to improve the climate by limited human efforts ?

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been archaelogical excavations in the village which have helped in building up the history of the past, mention full details. You will have to make special efforts to discover any old literature that may be available relating to the history of the various communities which reside in the village in order to build up some sort of the history of the village. If there are any bards of the communities available, you should not forget to contact them and hear their point of view about the origin and subsequent history of the various communities. Quite painstaking effort will have to be made by you before it would be possible to elicit some reasonable information about the origin and history of the village.

(vi) *Communities:—*

You should ascertain the names of all types of communities that occupy the village at the time of your visit. Thereafter determine the number of Households and the total number of persons in each community separately. Do these communities live together or have they established their separate settlements within the village ? Is the abadi of the entire village concentrated at one place or is dispersed ? You will find distinctive housing arrangement in various villages despending on caste groups or some other local custom. In certain communities, e.g. Bhils, you will find households living separately at their fields. Under this head, you should also record by keen observation about distinctive features of each cnmmunity from which it is possible to distinguish them by outside observation. You can describe the outward aspects of their appearance, statude, colour of skin and eyes, shape and size of the nose, particular hair styles and the outward garb that they put on the head and the body. The size of the forehead, prominence of the cheek bones, shape and size of ear lobes and the various types of distinctive ornaments worn by people will lend you great assistance in determining distinctive features of each community.

(vii) *Village administration:—*

You have to find out how different communities living in the village are ruled within the village. First find out the conditions within the household. Whether there is respect for the elders and the Head of the household is supreme in controlling the affairs of all members within the household. Do the women have some voice or not in the management of the household ? Then there may be Panchayats of different communities which determine and control relationship between different households belonging to a particular caste or tribe and decide their internal quarrels. How such community panchayats are formed and how they actually administer should be fully described. If there have been any interesting incidents which have come up before such Panchayat for adjudication, how they have dealt with them and what had been their

decision in the past should be described. Then there have been formed Village Panchayats by the Government and there is the institution of Headman and Patwari. What parts these administrative institutions play in the village administraction ? Have the Headman and Patwari lost their position of importance in the village after the formation of Village Panchayat ? Do these institutions continue to be of some benefit to the village community after the formation of Village Panchayat ? How the Village Panchayat has been constituted ? What is the representation of the different communities in the Village Panchayat ? The political leanings of each member of the Village Panchayat may be indicated. Thus you have to broadly describe how village is being actually administered by the Community and by the Governmental agencies existing therein.

(viii) *Social life:—*

It is a very important head of inquiry. You will have to go deep into the division of the village society, castes and sub-castes, tribes and sub-tribes. What is the importance of the family in the social life ? You will find different types of pattern of society in respect of different castes and tribes. Somewhere you will find the family rule and somewhere the community rule. Then you will have to describe general conditions of health and sanitary practices relating to different communities as a whole. In some communities you will find people keep their body and clothes neat and clean and avoid all sorts of insanitary habits while in other communities you will find utter carelessness in this matter. Peculiarities of dress and ornaments, hair arrangement, body decorations and food habits should be indicated for communities as a whole. The position of women in different communities and the ceremonies performed at the time of marriages will be interesting to know. There may be other peculiar ceremonies connected with the life of the communities relating to several festivities and funeral. If you find any social evils prevalent in any community which cross the normal moral, religious and health standards, you should surely point them out. You will find villagers in certain communities like to marry their boys and girls at an early age. You may find laxity in sex morals in certain communities and so on. If there are any pastimes and recreations in which certain community takes part and which are peculiar to one or more communities, you should pin point them. It will be of great interest to know how people behave within the household and outside in the social life. What is their standard of etiquette and social behaviour ? Do they respect elders of their own community or members of their households or of all communities in general. In this manner you have to keenly observe how different communities living in the village lead their life within the village society and whatever thing of interest is noticable should be surely recorded.

(ix) *Religious beliefs and superstitions:—*

Religion plays a very important part in the life of village communities. Different communities may be worshiping different types of gods and goddesses and evil spirits. Their mode of worship and place of worship may be quite different. You will find certain communities not worshiping at all while others having one or more places of worship. Does the entire community congregate to worship once in a while ? You have to describe different gods or goddesses or spirits in which different communities have faith and how they have built some sort of temples or altars to worship them. You will find certain festivals and fairs which have great importance from the religious point of view for certain communities. What are popular religious places of each community ? If there are certain ascetic orders or sects to which certain communities belong which are off-shoots of certain big religions etc. you should not fail to describe them. You will find followers of Ramdeoji, Gogaji and Jambaji etc. You should describe the origin of such ascetic orders or sects and what are their distinguishing features. You will find several such sects or orders among the Muslims as well as the Hindus. If you find communities indulging in certain special practices in connection with the performance of certain ceremonies and beliefs, you should mention them. In certain communities animals are sacrificed even now-a-days on certain occasions. Apart from the main religious beliefs you will find village communities steeped in large number of superstitions on account of their

ignorance. If there are interesting superstitions for village as a whole or for one or more communities, you should mention them.

(x) *Educational life:—*

You should keenly observe the standard of literacy in the village. Do the people like to send their children to village school if it exists within the village or at some distance from it ? What is their feeling about the modern type of education ? Do they entertain any doubts about its efficacy ? What is the general trend of education in the village and what facilities for imparting education exist in the village ? Do the people like to send their girls to schools ? Do elders want to educate themselves ? Is there a desire for adult education ? You should also assess whether they want the usual type of education or vocational education which may train their children and make them more efficient in traditional vocations that are carried on in the village. A farmer will like to train his son in efficient methods of agriculture and cattle keeping rather than impart education of general nature. You should also observe and record whether there are any people in the village who have developed reading habit. Does any body receive a daily or weekly Newspaper ? Is there a library in the village from where books are borrowed for study ?

(xi) *Economic life:—*

Under this head you have to describe different types of professions in which people are engaged in general, belonging to different communities. Agriculture and Husbandry, Household industry and other types of trade and commerce should be fully described. Agriculture and Diry products and other merchandise which are produced within the village or which the people handle should be indicated. The local weights and measures in use and the system of exchange and barter in vogue be clearly described. What are the usual rates of daily wages for labour ? Does labour become easily available for different agricultural operations and for assisting in other types of trade and commerce or it is to be obtained from places outside the village. What is the arrangement for storage within the village for keeping local products until they are marketted ? Is the produce of the village marketted within the village or usually transported to other main markets ? Mention location of such main markets and the means of communication adopted to reach there. How do the people finance the agricultural operations and other types of trade and commerce ? Do they merely depend on village money lenders or credit facilities are available through any Co-operative Societies or the Co-operative or other types of banks.

(xii) *Art and Architecture:—*

You will find certain people in the village engaged in turning out things of art and beauty. You will find houses being built with pleasing architectural designs. You should not fail to mention such things of art or architectural significance. If none are produced in the village you may come across old specimens which were once produced in the village. Please mention such things if they exist in the village.

(xiii) *Recent Socio-economic Reforms:—*

The life in the village runs on a model which the village communities have been accustomed to follow for a number of generations. Recently an attempt is being made both by the Government and other social organisations to improve the lot of the people living in the rural areas. The agricultural operations which form the main stay of the village life are sought to be improved by introducing Land Reforms and effecting improvement of agricultural land. The rights of intermediaries on the land which existed between the Government and the actual tillers of the soil have been abolished. Measures for reclamation of land and improvement of land by bunding and use of chemical fertilizers are being introduced. Modern agricultural practices regarding sowing and harvesting are being introduced and at various places improved agricultural machinery e.g. tractors, improved type of agricultural implements etc. have entered the village.

People have installed pumping sets on their wells, run by power generated by electricity or diesel oil. The Government has been providing facilities to grant loan for improving agriculture and cottage industries. It would be interesting to find out what has been the effect of all such reforms introduced to improve agriculture and other types of trade carried on in the village.

Further attempt is being made to improve the social customs and life of the people in the villages. Untouchability is being removed, modern Health and Sanitary practices are being introduced and by the establishment of village panchayats, an attempt is being made to improve the village administration. People are being advised not to marry their sons and daughters at an early age and not to give feasts on the occasion of death of any person in the household. Anti-malaria campaign and B.C.G. campaign are the order of the day. It would be interesting for you to examine every type of Socio-economic reform that has been introduced in the village and to make inquiry to determine what has been its impact on the the village life and its actual effect.

It is not possible to catalogue each and every item which you should observe and make inquiry about in connection with the study of village life from social and economic points of view. These instructions have merely attempted to single out important points on which you should direct your inquiry. You have to keep up a pioneer's attitude of mind who goes to an unknown place and tries to discover all that is beautiful and worth noticing there. You will surely succeed in your endeavour if you will exert yourself to the utmost and try to observe every thing and then make a detailed inquiry to reach at the truth. We attach much more importance to the Village Schedule than to the Household Schedule because the monograph for each village will be mainly based on your observations for the village as a whole.