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PART VI - C

VILLAGE SURVEY MONOGRAPHS

6. RAMNAGAR KANJAR COLONY

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FOREWORD

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

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

to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to 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.

(iv)

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959

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

(v)

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

~ This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in

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

*New Delhi,
July 30, 1964.*

A. MITRA
Registrar General, India

Villages selected for the Survey

<i>Village</i>		<i>Tehsil</i>	<i>District</i>
Rang Mahal	...	Suratgarh	Ganganagar
Mukam	...	Nokha	Bikaner
Mudb	...	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
Ramsm	...	Pachpadra	„
Janvi	...	Sanchor	Jalor
Hotigaon	...	Sanchor	„
Nichlagarh	...	Abu Road	Sirohi
Bagor	...	Mandal	Bhilwara
Panarwa	...	Phalasia	Udaipur
Manpur	...	Phalasia	„
Kailashpuri	...	Girwa	„
Sadri Ranawatan	...	Bhupalsagar	„
Khajoor	...	Kushalgarh	Banswara
Peepalkhoont	...	Ghatoj	„
Ramnagar	...	Bundi	Bundi
Sanwara	...	Shahbad	Kota
Gagron	...	Kanwas	„
Kaithoon	...	Ladpura	„
Kyasara	...	Dag	Jhalawar

PREFACE

The Kanjar community was classified as a criminal tribe in Rajasthan till 1956 when it was included in the list of the Scheduled Castes. Efforts to rehabilitate this community were also made in the past and the administration of the former Bundi State had established a colony for this community in 1933. This study has been conducted in the same colony with a view to observe their socio-economic life.

The field work for this survey was done by Shri B. L. Sharma M.A. (Soc.) under the supervision of Shri G. R. Gupta, Senior Supervisor and later of Shri H. M. Mathur, Deputy Superintendent of Census Operations. Shri Prakash Chandra did the photography for this report. Dr. U. B. Mathur, Deputy Superintendent of Census Operations, Rajasthan has assisted me in editing this report. I thank them all.

I am grateful to Shri Asok Mitra, Registrar General India and to Dr. Roy Burman, Officer on Special duty for their guidance in this work.

Ram Bagh Palace Annexe
Jaipur
31st July, 1967

C. S. GUPTA
Superintendent,
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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-C	...	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

CONTENTS

FOREWORD	(iii)
PREFACE	(vii)
CHAPTER I — THE COLONY	
Introduction - Physical aspects - Flora - Fauna - Size - Residential pattern - Communication - Important public places - Crematoria - Sources of water - Welfare & administrative institutions - Market - Legend about the rehabilitation of Kanjars - History of the Colony.	1
CHAPTER II — THE PEOPLE AND THEIR MATERIAL EQUIPMENTS	
Origin - Traditional occupation and significant deviation - Language - House type - Dress - Ornaments - Body decorations - Household goods - Food - Drinks - Smoking - Beliefs & practices concerning birth - Beliefs and practices connected with marriage - Beliefs & practices connected with death.	5
CHAPTER III — ECONOMY	
Land - Factors influencing economic life - Livelihood classes - Ownership of economic resources - Primary and subsidiary occupations - Practices connected with agriculture - Tools and implements - Organisation of manpower - Utilisation of produce - Animal husbandry - Forestry - Village industries - Commerce - Other occupations - Indebtedness - Sources of loan - Cooperative society - Income and expenditure.	15
CHAPTER IV — SOCIAL AND CULTURAL LIFE	
Age and sex - Birth, disease and death - Marital status - Education - Immigration and emigration - Family structure - Intra family relationship - Inheritance of property - Leisure and recreation - Fairs and festivals - Religion - Community worship - Village organisation - Caste panchayat - Statutory panchayat - Family planning - Untouchability - Other important aspects of social and cultural life - Voluntary organisation	27
CHAPTER V — CONCLUSION	38
SOME GLIMPSES OF THE COLONY	39
APPENDIX (Household & Village Schedules and Instructions)	i

**VILLAGE RAMNAGAR
KANJAR COLONY**

TEHSIL BUNDI
DISTRICT BUNDI

CHAPTER I

THE COLONY

THE Kanjar Colony of Ramnagar lies in the territorial jurisdiction partly of the village Ramnagar and partly of the village Banga Mata of tehsil Bundi in Bundi district. It was established in 1933 A.D. for the reclamation of the Kanjars of Bundi State. Before its establishment the Kanjars used to lead a nomadic life. Their women and children were found living in improvised huts and squatting under trees. The male members used to commit theft, robbery and dacoity and to remain hidden in the forests for fear of the Police. After their rehabilitation they were governed by the Criminal Tribes Act of 1939 of the former Bundi State. They were given land, agricultural tools, implements and bullocks, and improved seeds were supplied to them. The Criminal Tribes Act of Bundi was repealed in 1956 and by the order of the President of India they were declared as a Scheduled Caste. The Social Welfare Department and the Vimukta Jati Sewak Sangh then started devoting their attention to the introduction of social reforms among the Kanjars. This colony was selected for the present survey to study the socio-economic life of the Kanjars in the past and the changes brought about in their condition during the post-independence period.

2. There is a Police post in the colony. Its main object is to keep an eye on the activities of the Kanjars. The nearest Post Office is at Gudha which is at a distance of 5 km from the colony. The headquarters of the Patwari is in village Ramnagar. The Telegraph Office, the Social Welfare Centre, the Higher Secondary School, the Degree College, the Cinema house, etc. are all situated in Bundi town which is at a distance of 8 km from the colony. The office of the Co-operative Society is in the village. The colony lies in the jurisdiction of Panchayat Samiti, Talera, which is at a distance of 25 km from the village. The headquarters of the Village Level Worker is at Gudha. Bundi town is an important centre of commerce and industry, and the people of this

colony make full use of it. The colony is situated on the eastern side of the main road which connects Bundi to Chittor via Bijolia. It is bounded on the north by Ramnagar, on the north-east by Daulatpura, on the east by Bhawanipura (otherwise called Banga Mata), on the south by Magal and on the west by Gudha villages.

Physical aspects

3. The colony is situated in the plain and the agricultural fields are situated within a radius of 2 km around the colony. To its northeast and southwest there are hills covered with forest. In the southwest of the colony there are ravines which remain filled with rain water for about 7 months in the year. Some earthen dams have been erected for storage of water but there is so much leakage that the water is soaked up in the surrounding land by the end of the rainy season. In the beginning of winter the submerged land becomes dry and is utilised for raising *rabi* crops.

Flora

4. The hills which are at a distance of 8 km from the colony are covered with trees and plants. Siras (*Albizia lebbek*), Khejra (*Prosopis spicigera*), Ber (*Zizyphus jujuba*), Neem (*Azadirachta indica*), Pipal (*Ficus religiosa*) and Bar (*Ficus bengalensis*) trees are found in plenty. The most common tree on the hills is *Dhokra* which becomes green after the first shower of the rains. Besides being used as fuel it is used for making props, rafters etc. for the houses. Its leaves are utilised as fodder for goats.

Fauna

5. In the forest tigers, panthers, bears, black-buck, deer, wild pigs, partridges and rabbits are commonly found. The Kanjars are very fond of hunting and there is so much poaching that wild life in the locality is disappearing fast.

Size

6. According to present survey made in 1962, the total population of the colony was 655 persons - 380 males and 275 females. In the Censuses of 1951 and 1961 it was included in Ramnagar village, and hence no separate figures of the colony are available. According to the records maintained in the Police Station, however, the population of the colony in 1948 was 469-256 males and 213 females. The total area of the land attached to the colony is 1,513 acres, out of which 1,492 acres are under plough. The total number of households in the colony is 180. All the households belong to the Kanjar community.

Residential pattern

7. As has been already stated, the colony was established by the former Bundi State according to an approved site and building plan. Lanes, by-lanes and cross lanes have been provided. The plots have been demarcated on both the sides of the lanes in a square system which is technically known as *kitta-bandi*.

Communication

8. The colony is connected by a metalled road with Bundi town. The highway is known as Bundi-Chittor Road. Every day 3 buses leave Bundi for Chittor and the same number returns from Chittor to Bundi. The residents of the colony make free use of these buses for paying visits to Bundi. They also possess 36 cycles and 48 bullock-carts. The carts are utilised for transporting the produce of the colony to the market. The cycles are utilised for going to Bundi. Many prefer to go to the town on foot as the Kanjars are well built, strong and sturdy.

Important public places

9. The community centre is the only public place in the colony. It is the meeting place of the community. As the building of the Primary School is still incomplete, the classes are held at the community centre. A temple is under construction. The entire colony has been divided into 8 *mohallas* (wards). In each ward there is a platform on which is installed an image of

goddess Durga. The idols of other gods and goddesses, which are made of ordinary stones and painted with vermilion, are also found on these platforms. Kanjars worship Durga, Hanuman, Bhairon, Ramdeo, Sheetla Mata, Ganga Mata, etc. In addition to aforesaid places of worship there are five platforms outside the colony which also bear the images of goddess Durga.

Crematoria

10. There are two crematoria in the colony, one on the western side and the other on the northeastern side. They are equi-distant from the village and both are used by the members of the community. There are no monuments or historical relics in the colony.

Sources of water

11. The water level is at a depth of 20 to 25 ft. There is, however, only one sanitary well which was constructed by the Social Welfare Department of the State. It is the main source of drinking water for the colony. One *kutchra* (earthen) well has been dug by the Police Department in the compound of the Police post; but its water is brackish and is unfit for human consumption. Consequently the Police employees draw their water supply from the private well of a Kanjar who constructed it in his field for irrigational purposes. Its water is sweet. Other Kanjars in the neighbourhood also make use of it.

Welfare and administrative institutions

12. The Social Welfare Department of the State has posted a Social Worker in the colony. A radio set, a harmonium, a carrom board and some other articles of sports and games have also been provided. The Social Welfare Worker organises social and cultural activities for the Kanjars. He also keeps an eye on the manner in which the various subsidies and loans advanced to the community are utilised by them.

13. Another institution in the colony is the Primary School for which a teacher has been posted by the Vimukta Jati Sewak Sangh. All

the necessary equipment for the school, including books and slates, are provided gratis by the Sangh.

14. The third institution is of the Patels (headmen). For each of the eight wards a Patel is elected by the members living in the ward. The Patels command respect of the people and enjoy their confidence. The elections are held annually. The Patels elect a Sar-Panch from amongst themselves. He acts as a liaison between the Social Welfare Worker, the Primary School teacher, the Statutory Panchayat, the Sub-Inspector of Police and the Patwari.

15. The fourth institution is the Statutory Village Panchayat with its headquarters at Ramnagar. Out of the 11 Panchas of the Village Panchayat, 3 are from this colony and 2 women members are coopted. Shri Lakshmi Chand Kanjar of this colony is also the member of the administrative committee of the Panchayat Samiti, Talera. He is an influential man and has rendered valuable service in moulding the life of the Kanjars on healthy lines.

16. As regards the administrative institutions, as stated already, there is a Police Post in the colony. It is under the charge of a Sub-Inspector who is assisted by a head constable and six constables. The duties of the police staff are pretty hard. They have to keep an unobtrusive watch over the activities of the Kanjars and send a daily report to the higher authorities at Bundi. Prior to 1956, a register of daily attendance was maintained and if a Kanjar desired to go out of the colony he had to note the time of his departure from and arrival in the colony in a special register. After 1956, however, the register of attendance has been done away with. A general control and supervision is exercised by the police authorities who keep an eye on suspects and habitual offenders.

17. Another administrative unit is the village Patwari who lives at Ramnagar. He visits the colony and the agricultural fields around the colony for making entries in the revenue records.

Market

18. There is only one shop, selling general merchandise in the colony which is run by Shri Lakshmi Chand Kanjar. Only articles of daily use such as kerosene, vegetable oil, groundnut oil, ghee, sugar, spices, soap, onion, potato, cigarettes and *biris* are kept for sale. The other articles required by the inhabitants are purchased from the Bundi market.

Legend about the rehabilitation of Kanjars

19. There is a story which tells how the reclamation of the Kanjar community of Bundi took place. The story was narrated by Konchi, an old Kanjar woman who was herself the heroine of the story. Konchi once used to be a girl of outstanding beauty, and was the subject of talk from the humble cottage to the palace of the ruler. In her youth she led the Kanjars of Hadoti, a terror to the Police Department of the former States of Bundi, Kota and Jhalawar to many expeditions for thefts, robberies and dacoities which were planned under her able guidance and supervision. She was proficient in riding and possessed extraordinary capacity for organising crimes. The Kanjars regarded her as their supreme leader. The youthful exuberance and unsurpassed beauty of Konchi had a magical effect on the young men of her community. A number of them were anxious to get her in marriage but they could not dare make a proposal to her. She, however, fell in love with a handsome Kanjar youth, Ramloo, who was also noted for his excellent physique, chivalry and spirit of adventure. They passed days in solitude and courtship while they were constantly pursued by the police for the depredations made by the Kanjars. They were disgusted with their lot and dreamed of leading a peaceful married life.

20. An episode, however, gave a new turn not only to the life of Konchi and Ramloo but to the entire future of their community. Once when Ramloo was leading a group of Kanjars to loot a marriage party he kidnapped the bride. The bridegroom and the members of the marriage party ran away to save their lives. Ramloo was so much enamoured of the bride's beauty that he

wanted to marry her by force. The bride was completely un-nerved by the calamity that had befallen her and wanted to free herself from the clutches of Ramloo. Fortunately for her, Konchi arrived at the spot where Ramloo had taken her away. On seeing the terror stricken bride, she admonished Ramloo for the heinous crime and asked him to restore the bride to her husband. Ramloo had no way out but to comply. While taking the bride to the scene of kidnapping, he encountered the Bundi Police. A struggle ensued in which fire was exchanged and Ramloo fell victim to a bullet. The bride was rescued and restored to her husband. The death of Ramloo broke the heart of Konchi. She decided to put an end to the anti-social activities and surrender herself to the Bundi Police. The entire Kanjar community was stunned at this decision of Konchi but they could not dissuade her from her resolve. She advised all the Kanjars to surrender themselves and assured them that she would secure them pardon from the Princely ruler of the State. So one day Konchi along with the retinue of Kanjars arrived at the palace of the Bundi Darbar to make the historic surrender. The Bundi market remained closed that day as the people apprehended trouble.

21. Maharao Shri Raghuvir Singh, the then ruler of Bundi, was greatly moved by the self-effacing spirit evinced by Konchi and her followers and granted them pardon. Thus we see that Konchi was mainly responsible for the change in the mode of life of the Kanjar community in the region. She showed them the path of righteousness and exhorted them to lead the life of law abiding citizens. Konchi later married another Kanjar and settled in the colony. She is still alive, now nearly 90 years of age, and maintains good health. She is always surrounded by the members of her family and is venerated by the tribe as their great mother.

History of the colony

22. In the year 1932 the Kanjars were first settled in village Kuwarti near Matunda but the land there was not fertile. So they left the place after six months and shifted to another place which was at a distance of 10 km from Bundi. Sufficient land was not available there also, ultimately they came to the present site near Ramnagar in 1933. Mr. Robertson, the then Prime Minister of Bundi State, and Shri Vishambhar Nath Chowdhary, the Inspector-General of Police, took keen interest in the reclamation of the Kanjars. They were given sufficient land for agriculture and subsidies for constructing houses, and loans and grants for purchasing bullocks, agricultural implements, etc. In the beginning considerable difficulties were encountered in making the Kanjars lead a new life. They were intensely ferocious and the administration had to strain every nerve to bring them round. The State officials used to visit the colony off and on to provide them with necessaries of life and adequate means to earn their livelihood. Sometimes they resented the curbs on their freedom and were so bitter that they did not even hesitate to attempt to take life of the persons who were working for their betterment. The administration, however, was fully determined to effect the necessary changes in their mode of life. After the merger of Bundi in the former State of Rajasthan in 1947, further subsidies and loans were granted by the State Government and the Central Government. The police authorities treated them with sympathy and at the same time exercised vigilance and control over their activities. In 1956 the colony was taken over by the Social Welfare Department of the Government of Rajasthan on the suggestion of Shri Manakya Lal Verma, Member of the Parliament who is greatly interested in reforming the lives of Kanjars and other backward people. The Kanjars are now well settled and have been taking keen interest in agriculture and poultry farming and leading a peaceful life like other law abiding citizens.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

The colony, as has been already noted, is inhabited by the Kanjars. The Social Welfare Worker, the Primary School teacher and the Police staff are outsiders and they belong to different communities. After 1947 A. D. the Kanjar community was included in the list of Scheduled Castes for the State of Rajasthan. The modification of Scheduled Castes Order of 1956, indicating the Scheduled Castes and Scheduled Tribes of Rajasthan, was issued by the President of India under Sec. 41 of the States Reorganisation Act of 1956. The Jats, the Minas and the Mahajans living in Ramnagar village have no social contacts with the Kanjars of this colony.

Origin

24. It has already been stated that the Kanjars were habituated to commit theft, robbery and dacoity. No historical record is available anywhere which can be helpful in tracing the origin of the Kanjar community with any certainty. William Crook is of the view that the word Kanjar comes from Sanskrit word *Kanan-Chara* which means a wanderer in the forest.* Dr. Bhargava traces the origin of the Kanjars from one Mana whom they call Mana Guru. It is said that Mana and his wife Nathia used to live in forest and earn their livelihood by hunting and crime. Mana was a strong and sturdy man. It is said that he once happened to pass by Delhi and challenged the imperial wrestler and got the better of him in a bout in the twinkling of an eye. The Mughal Emperor rewarded him for his victory.

25. According to another legend the Kanjars have been associated with the family of a dancer whose name was Bhagori. She used to entertain Gurjar Kings. Once while entertaining her masters with a dance on a rope, she was awarded golden bangles for her grand performance. She was promised the kingdom by her

master in case she successfully repeated the performance with closed eyes. She was about to accomplish the deed when one of her rivals, a dancer, disturbed Bhagori's attention by slapping her child. She fell from the rope and was seriously injured. She then pronounced a curse on her rival that she and her descendants would always earn their livelihood by singing, dancing, prostitution and such other means. It is stated that the Kanjars are the descendants of the rival dancer who caused the death of Bhagori.

26. Dr. Bhargava is also of the view that Kanjars originated from those who have served as Bhats (bards and chroniclers) to the Rajputs and the Jats. The income by this profession was not sufficient to make both ends meet. Hence they supplemented it by committing theft, robbery and dacoity. They also took recourse to singing, dancing and prostitution as an additional source of income. It is reported that two or three generations ago some of them remembered the genealogy of their patrons and used to collect money from them. Col. Tod in his book 'The Annals and Antiquities of Rajasthan' has expressed the view that the Kanjars had been doing menial work for different castes and gradually they developed a clientele.

27. The Kanjars claim that they have originated from the Rajputs though for some reasons, which is not ascertainable, they were ex-communicated from the group. The fact that names of the Kanjars are similar to those of the Rajputs and their sub-castes also are the same as theirs suggest that there may be some truth in what they aver. In Rajasthan the Kanjars are found in Ajmer, Alwar, Bhilwara, Chittor, Kota, Jhalawar and Bundi districts. They belong to the following 26 sub divisions:

- | | |
|-------------|-------------|
| 1. Rathore | 2. Sisodia |
| 3. Kultha | 4. Beera |
| 5. Chauhan | 6. Malawar |
| 7. Karnawat | 8. Gudrawat |

*Kanjars'-an article by Dr. B. S. Bhargava in 'Tribes of India' Published by Bhartiya Adimjati Sewak Sangh Delhi, 1950.

- | | |
|---------------|---------------|
| 9. Jhajhawat | 10. Rapawat |
| 11. Udawat | 12. Thiawat |
| 13. Shedawat | 14. Jalphawat |
| 15. Bhangawat | 16. Ramawat |
| 17. Kasrawat | 18. Heerawat |
| 19. Loombawat | 20. Dasawat |
| 21. Chatrawat | 22. Kamlawat |
| 23. Barot | 24. Chadi |
| 25. Givar | 26. Teli |

28. It would be seen that some of these sub-divisions such as Rathore, Sisodia, Chauhan, Karnawat, Gudrawat, Jhajhawat, Rupawat and Udawat are identical with those of the Rajputs. The Kanjars are also found in the neighbouring states of U. P. and Punjab and have sub-divisions like Kuchabandh, Natt, Beldar, Sansiya, Beria, Turakda, Charmar-Mangta, Bhatan, Dom, Bhatia, Jogi and Kalandar.

The Kanjars of Ramnagar colony belong to six sub-divisions i.e.,

- | | |
|-------------|--------------|
| 1. Karnawat | 2. Chadi |
| 3. Givar | 4. Jhajhawat |
| 5. Gudrawat | 6. Teli |

29. In the past censuses the Kanjars were not separately classified. The reason seems to be that only a limited number of females and children of the Kanjar community were seen in some parts of Rajasthan while the males lived in hiding.

Traditional occupation and significant deviation

30. The Kanjars of the Ramnagar Kanjar colony, like those of other districts, had theft, robbery, and dacoity as their traditional occupation. The females used to earn their living by singing, dancing and prostitution. Ever since their settlement in the colony in 1938, they have been practising agriculture and poultry farming. Some have been working as labourers in the stone quarries and the females as agricultural labourers in the fields. Some of them, however, are even now earning their livelihood by their traditional anti-social and objectionable methods.

Language

31. Although there is a dialect Kanjari associated with this community, Kanjars do not speak or write any particular language which may be considered as their own. They speak the common Hadoti dialect which is spoken in the region. They have, however, their peculiar accent and they speak it so fluently that a stranger is not able to follow what they say. They also speak Hindi which they understand quite well. When they desire to confuse a visitor all of them begin to speak simultaneously and others raise some bogus alarm so that the main theme is lost.

House type

32. There are 180 households in the colony. The number of houses is also the same. Out of these, 46 structures are made of stone and lime, 56 others are also made of the same material but they have some cells attached to them which are made of mud and stone, and plastered with mud and cow-dung. The remaining 78 are made of stone and mud. These have been built by the personal efforts of the individuals. The masonry houses of stone and lime were built from the subsidy granted by the State and the Central Governments.

33. As regards the number of members comprising the households and the number of rooms at their disposal, the position is that there is only one household having 7 to 9 persons which has 4 living rooms; two households having 4 to 6 persons and 2 households having 7 to 9 persons which have 3 rooms; 10 households having 2 to 3 persons, 19 households having 4 to 6 persons; and 7 households having 7 to 9 persons which have 2 rooms. The rest of the households have got only one room each, 15 of them are one member households, 77 have 2 to 3 members, 38 have 4 to 6 members and 5 have 7 to 9 members. There are two households which have no regular room at their disposal. The whole position is stated in the following table :

No. of rooms	Total No. of households	Number of households according to number of persons in the households				
		0-1	2-3	4-6	7-9	10 & over
No regular rooms	2	1	1	-	-	-
1 room	135	15	77	38	5	-
2 rooms	38	-	10	19	9	-
3 rooms	4	-	-	2	2	-
4 rooms	1	-	-	-	1	-
Total	180	16	88	59	17	-

34. The richest man in the colony owns the house with 4 rooms. This house is double-storeyed and belongs to the chief Patel of the colony. The households which have 3 room each belong to the headmen of the *mohallas* (wards). They are well-to-do persons. The families which have got 2 rooms are also comparatively well off. The rest of the 135 households belong to the poorest class. Some of them have erected structures of stone and lime with the subsidy granted by the State Government, while others have constructed one-room tenements with rubble, stone and mud. The grant of subsidy to the remaining members of the Kanjar community was under consideration by the State Government. There are no bathrooms and latrines attached to these houses. The Kanjars are fond of maintaining cattle specially cows and goats for which they have cattle-sheds made of wooden poles and jwar stalks or twigs or branches of trees. No separate kitchen exists. A part of the verandah serves as a kitchen. No windows or ventilators have been provided in the houses. They put up some plank and fasten it with a latch there being no shutters.

35. The Kanjars bring stone & mud to the site in their own carts, on payment of a nominal price to the contractor. The roofs are made of stone slabs or mud tiles or jwar stalks or twigs of trees or grass and wooden beams. Roofing slabs are brought from the stone depots at Bundi. The question of selection of a site for the house in the colony does not arise. These are allotted by the Government. As far as the unskilled labour is concerned, the Kanjars work themselves as labourers when they are free from

agricultural pursuits. The entire family devotes the whole day to the construction of the house. The pukka roofs are flat. In tiled roofs the slope is on either sides and the same is the case with the thatched roofs made of jwar stalks or grass or twigs or branches of trees.

36. The Kanjars are not much interested in decoration of their houses. Some of them have hung on the walls pictures of the goddess Durga, or Ramdeoiji. The patels (headmen) of the 8 *mohallas* have hung on walls calendars bearing the pictures of national leaders and gods and goddesses.

37. The one room tenement is known as *kotha*. It is naturally a multi-purpose room. There is a verandah in the front known as *adgaliya*. This serves as kitchen and also as a place for keeping water. The cattle-shed adjacent to the house is known as *chhan*. A room having tiles on the roof is known as *medi*. There can hardly be any privacy in such houses. The hygienic condition of these houses is very unsatisfactory. The household goods are dumped everywhere and they are rarely swept.

38. When construction of a house begins worship is offered to the goddess Durga. Liquor is poured before her image and a hen sacrificed on the occasion. No ceremony is performed on the completion of the building.

Dress

39. The male adults of the Kanjar community wear *pagri* or *safa* (turban) as head gear. Young boys and children go bare-head. The grown-up people carry an *angocha* (a piece of cloth measuring about a metre) over one of their shoulders. They wear a long shirt, which is very loose and touches the knees. The lower part of the body is covered with a *dhoti* (loin cloth) or a *churidar pyjama* (close fitting trousers). During the princely regime turban or *safa*, long shirt, *churidar pyjama* and *angocha* were regarded as the customary dress of the State people. Persons in State service and other men of rank used to wear *achkan* (long coat) in addition to the above garments. It was more particularly worn by the

male adults of the Rajput community. The only change to have taken place now, it seems, is in case of students who wear half-pants and half-sleeved shirts. The males generally wear shoes prepared by the village cobblers or those available at Bundi.

40. The females put on *loogri* (scarf measuring about one metre by half metre) to cover their head and torso. They wear *kanchali* (brassieres) to cover their breasts and, over it, a *kurti*. The *kanchali* is made of printed cotton. The *kurti* is generally made of artificial silk. The lower part of the body is covered with a *khoosni* (trousers) which is very tight. It too is made of printed cotton cloth. They prefer to have clothes of striking colours, red or black. It is said that the *khoosni* (trousers) was preferred to *ghagra* as it afforded greater convenience in moving about in the forest. In Bundi town the trousers are worn by the Muslim women and not by Hindu women. After the settlement of the Kanjars in this colony the fair members of the new generation have started wearing *sari*, petticoat and blouse. The *khoosni* is going out of fashion and is worn only by old women. The females also put on shoes which are made locally. The upper part of the shoes is made of a velvet piece decorated with some embroidery work. The only difference in dress due to the economic status of the households is that well-to-do women-folk wear clothes of artificial silk while others put on cotton clothes. The widows put on black or white clothes.

Ornaments

41. The adult male members of the community are also very fond of ornaments. They wear gold *jhelas* (chains) or *murkis* (rings) in their ear-lobes, a *kanthi* (gold chain) with an effigy of some deity such as Hanumanji, Ramdeoiji, Durga Mata etc. carved on a gold or silver plate round the neck, dangling at the navel, *kadas* (bangles) of gold or silver on their wrist, *binti* (gold ring) in the finger and a silver anklet. The younger generation however does not wear any ornament. The design of the ornaments is the same as used by other Hindus of the Bundi district. They are available ready-made with the *sarrafs* (merchants

who deal in ornaments) in the Bundi market. *Sarrafs* get the ornaments prepared by local goldsmiths. The price of the ornaments varies from time to time according to the price of gold and silver in the market and the quantity of metal contained in them.

42. The Kanjar females wear *borla* and *phool patti* on the forehead both of which are generally made of silver. Only rich families can afford to have them made of gold. Some women put on *rakhdi* on the forehead instead of the *borla*. *Borla* is a hollow ball of metal filled with lac and is studded with tiny globules while the *rakhdi* carries a disc in front which is studded with imitation jewels. The *borla* or the *rakhdi* is tied on the forehead with the hair and both the sides are adorned by *phool patti*. In the ear-lobes they wear gold or silver *balis* (ear-rings). Some of them wear additional rings in each ear numbering four to eight. For each ring a hole is bored in the ear lobe and the upper part of the ear. The nose is also pierced and adorned with *bullak* (a big nose-ring), *long* (stud), *bhanwarkia* (pin) or *nath* (ring). The *bullak* is worn in the septum of the nose. It is generally worn by Muslim women but is common amongst the Kanjars. Round the neck they put on a *tussi* (necklace), a gold chain or a *timeniya* (collar). The latter is of two types—*nimol-ka-timaniya* and *ladav-ka-timaniya*. Some of them also wear a *kanthla* (necklace) of silver coins. Effigies of gods and goddesses are also attached to the chain and form a part of the *kanthla*. On the arms they wear *bajuband* (band worn on the hind arm) of silver or gold. It is generally made of Jodhpuri design. On the wrist are put on gold or silver *kadas* (bangles) and *punchi* (armlets). They also wear bangles of lac, glass or silver. Gold bangles are rarely worn by the Kanjar females as they are costly. Widows do not wear lac bangles. On the fingers are worn gold or silver rings. A silver chain is put around the waist which is locally known as *kanakti* or *tagri*. Round the legs they wear silver *paizeb*, *kari*, *anwala*, *nevari*, *tanka*, *ramjhol* and *tora*. Married women wear *bichiyas* on the toes. Unmarried girls and widows do not wear them. The designs of these ornaments are the same as

are in fashion in this region. The ornaments worn by a woman weigh not less than two kilograms.

Body decorations

43. The Kanjars are averse to tattooing as the tattoo marks lead to identification. Consequently none of the Kanjars in the colony have any tattoo marks. Students however get their names tattooed on their fore-arms in Teej fair at Bundi. The practice of tattooing in the younger generation is no doubt resented by the parents. Married women put *bindi* or *tiki* (vermilion dot) on their forehead. In their eyes they put *kajal* (soot). The lines of the soot are drawn to the utmost length towards the outer extremities of the eyes to make them appear longer and more attractive. On festive occasions married women apply *mehandi* (myrtle) on their palms and toes. Widows do not make use of it. Virgins apply myrtle to their palms but not to the toes.

Household goods

44. The stock of household goods of the Kanjars is quite very small. There are only 4 bedsteads and 170 cots in the entire colony of 655 persons. As regards other articles of furniture there are only 8 chairs, 2 tables, 3 benches and 4 stools in the colony. Every household is, however, in possession of a good mirror. For cooking utensils, each family has got a *thali* (plate), *degchi* (cooking pot), *lota* (a small brass pot), tumbler and *kadhai* (iron pan). The total number of these articles varies from 15 to 25 in each household. The utensils are made of brass or aluminium. They also keep some utensils of *kansi* (bronze) to sip *rabri*. For bedding they use ordinary cotton carpet, *gudari* (a bed made of cotton rags), *razai* (quilt) or blanket. Only the well-to-do families can afford to have all of them. Most of them have got only a *gudari* which is used as a bed as well as covering during the winter. It is stitched by the housewives. Their stock of clothes is also limited and only a few households are in possession of a tin box. They generally keep a *kothi* made of mud and cow-dung to store food grains and other goods.

45. Bamboo sticks, muzzle-loading guns, shields and swords are their main weapons. They also keep an instrument for catching birds which is known as the *kodaki*. It consists of two semi-circular strips, one of horn and the other of bamboo. These are fastened to each other by a string. At the middle of the string is attached a small bamboo piece having a notch, to which another small bamboo piece is fastened with a thread, so as to form an arch. A grain of maize is fixed on it, with the help of gum to serve as a bait. The mechanism is placed in the open. When a bird is attracted towards it and attempts to pick up the maize grain the bamboo piece gets released from the notch and the neck of the bird is entrapped between the two arches. The bird is killed instantaneously.

Food

46. All the members of the Kanjar community are non-vegetarian except the ascetics who are vegetarians. The Kanjars can consume meat of all types of animals and birds except that of the cow, the dog, the cat and the kite. They have a special liking for the meat of the peacock. In Rajasthan, shooting the peacock is prohibited but the Kanjars, disregard the ban. They are believed to have killed all the peacocks in the forest not far off with the result that the bird is not to be found in this area for miles and miles together. They do not shoot it but catch hold of it with the help of the *kodaki*. They are also fond of eggs and have great liking for the chickens and fowls. Every household maintains cows and hens to meet their daily requirement of milk and eggs. Some 11 households have even established small poultry farms. They go for hunting in the interior of the forest and make use of the muzzle loading gun and *kodaki*. If they happen to kill a deer or a boar they share the meat with their relatives and friends. The staple food of the Kanjars is maize, barley, gram, jwar and wheat. These cereals are produced in their own fields and they have rarely to purchase them from the market. They consume the grains singly or in the form of mixtures such as *bejad* (mixture of barley and gram) and *tineja* (mixture of wheat, barley and gram). All these food grains are ground at home and cooked in the form of bread. A common

article of food is the *rabri*, which is taken with milk when it is hot, and with curds when it is cold. The pulses of urd, moong, arhar and gram are also commonly used. Moong and gram are produced locally while urd and arhar are purchased from the Bundi market. Vegetables are cooked in linseed oil, and meat in ghee. Onions and garlic are frequently used for *baghar* (flavour) in every preparation. They consume a lot of chillies. It is usual for them to have a heavy breakfast of bread and curds early in the morning before they go out for work in their fields. At noon they have lunch which consists of loaves of bread with pulse or vegetables. In the evening the dinner consists of bread and some vegetable or *rabri*. The non-vegetarian dish is prepared usually once a week, there being very few households which can afford to have non-vegetarian dishes daily. They are very fond of taking tea, which makes it necessary for them to keep a cow or a she-goat so that milk may be readily available for preparation of that beverage.

Drinks

47. All persons irrespective of age and sex, are addicted to drinking. The females and the youngsters sit together with the males and freely participate in drinking. Sometimes a day begins with alcohol and ends with alcohol. At all social and religious functions liquor is indispensable. Even old women of more than seventy and children, even below five years of age who cannot even sit or speak, take drinks. Mostly they consume liquor which is purchased from the licensed shop at Bundi but, it is believed many of them also prepare it at home by illicit distillation. The Kanjars who become *Sadhus* (ascetics) do not drink. They are prohibited from taking liquor under an oath but their wives and children do not abstain from it. Some of the Kanjars are known drunkards who after drinking usually indulge in vulgar abuses and fight with each other and disturb the peace and tranquility of the colony. Generally no one takes serious notice of the hue and cry thus raised but sometimes it develops into an affray. People come out of their houses with sticks, swords, shields & muzzle-loaders. Even children and females take part in the affray. There is a

clash of sticks and swords. It is not a mock fight and the lethal weapons are freely used. The onlookers are stricken with fear and no one dares to interfere. Even the Police constables who arrive at the scene sometime feel themselves helpless. When the fight comes to an end, the parties go to the Police Station and file cross complaints. The duties of the Police are very hard and generally it is very difficult to bring about an amicable settlement. Prosecutions go on and the court binds the parties to maintain peace pending final decision of the case.

Smoking

48. Smoking too is very popular among the Kanjars. Even girls and boys of 8 to 10 can be seen smoking in the presence of their elders. At their residence people generally smoke a hookah. *Biris* are used only when they are in hurry and are not able to get the hookah ready. The requisite tobacco is purchased in the market at Bundi. More than 75 per cent of the total population of the colony are habitual smokers. Whenever a guest visits them he is offered the hookah. If they happen to meet a friend on their way *biris* are offered. A stranger soon develops friendship with them by offering *biris*, cigarettes, or liquor. They are, however, very cunning and never give out their secrets to anybody.

Beliefs and practices concerning birth

49. As soon as it is known that a woman is pregnant, a hen is sacrificed to the *kul devi* (family deity) for the good health of the mother. During the second or the third month of pregnancy liquor is offered to the gods, and some of it is sanctified by incantations recited by the Bhopa and administered to the woman as a gift from god. In the eighth month of the first pregnancy special ceremony, known as *athvan*, is performed. On this occasion the sister of the husband of the pregnant woman gives presents to the expectant mother. Sacrifices are also made to the family deity and liquor is offered. A drinks party is also given to the near relatives. Some incantation are also recited by the Bhopa and the husband's sister for safe delivery. When labour pains are felt, a hen is sacrificed to the deity and some experienced

old woman is summoned from outside the colony as there is no trained *dai*, midwife or nurse in the colony. Some 5 or 6 years ago *dais* used to be called from the nearby villages, but they are not called any more as their charges are high. If the delivery is complicated they seek the help of god Bhairava and make a vow to offer sacrifice after the safe delivery. If the child fails to come out of the womb easily they think that the trouble is due to the influence of some ghost or evil spirit. In such a case the Bhopa is called. He performs some worship and makes sacrifices. Due to lack of medical aid and the superstitious beliefs of the Kanjars, it is clear, many women have died at the time of delivery. If a boy is born a plate of bronze is beaten while at the birth of a girl a winnowing fan is beaten. The umbilical cord is cut with a sword and it (cord) is placed along with the placenta in an earthen pot and buried deep in the courtyard of the house by the sister of the child's father. The lady is given a present of Rs. 1.25 on this occasion. The new-born child is given its first bath with liquor and the first thing given to him as drink is also liquor. Subsequently he is fed with the syrup of jaggery and after three days given the milk of its mother. The liquor with which it is bathed and the drops of which are put in his mouth is also treated with incantations by the Bhopa in order to safeguard the new-born from the baneful effects of ghosts and evil spirits. A sword is placed under the pillow of the mother with the same intention. On the 7th, 9th or the 11th day the purification ceremony is held when the mother and the child are given a bath and clad in new clothes,

50. A drink party is arranged to which all the relatives, Patels and Panchas are invited. Sacrifice of a fowl or preferably a goat is made before the family gods and goddesses, and the meat cooked and shared by all friends and relatives. A name is given to the child by the father's sister. All sorts of names can be given. A male child may be called Thanedaria or Tehsildaria after the official designations such as Thanedar or Tehsildar. Some five or six boys born during the tenure of a Police Sub-Inspector were named as Joshi for this was the surname of the official. Names are also given after the day

on which the child is born e.g. Mangalwaria, Budhwaria or Mangal Singh and, Budh Singh. No special ceremony is performed on the first hair-cutting. When the ears and nose of a girl are pierced a hen is sacrificed. The Kanjars have no regard for the principles of family planning and do not use contraceptives. They believe in the principle 'the more the merrier'. If a son is born he is bound to be helpful in cultivation and other tasks. The birth of a son is considered necessary by the family as heir to the household. If a daughter is born the parents are sure to get a handsome bride-price. Abortion is regarded as a sin and crime. If any woman did not give birth to a child and remained barren for a considerable time after marriage it is believed to be the result of the baneful influence of some evil spirit. Even in case of infant deaths the calamity is attributed to the evil eye.

Beliefs and practices connected with marriage

51. The Kanjars are endogamous in respect to caste and exogamous with regard to *gotras* of father, mother, grand-father and grand-mother. The betrothal ceremony is prevalent among Kanjars. In most cases the betrothal of the boy or the girl is held before they attain the age of 15. In case of girls the main consideration is the bride-price which is to be paid by the father of the bridegroom to the father of the bride. The second consideration is the economic and social status of the family. One more consideration is that the party should be residing within the colony or at the most at some place in the adjoining area. After the matrimonial alliance has been agreed to the father of the boy goes to the residence of the girl's father with his relatives and friends. Women also accompany the party. They present some sweets, ornaments and clothes to the bride in the presence of her parents and relatives. The girl's father entertains them with liquor and serves them meat. The expenses incurred at the ceremony are paid by the boy's father. The bride-price is also settled before the betrothal takes place. It varies from Rs. 200 to Rs. 2,000. If the betrothal is performed at an early age the bride price is less. One fourth of the bride price is paid in cash at the

time of the betrothal. After the betrothal ceremony the boy's party returns home and a feast in which drinks are served is given by the boy's father.

52. Child marriage is not in vogue in the Kanjar community. The males are generally married at the age of 20 to 29 years and females at the age of 15 to 24 years. The date of marriage is settled by the parties according to their convenience. No Brahmin is consulted. The bridegroom, his friends and relatives form the marriage party and go to the residence of the bride on the day fixed for the marriage. The party generally arrives at the house of the bride in the evening. They are received by the father of the bride and his relatives. The *phera* ceremony is supervised and conducted by the sisters of the bride and bridegroom's father and not by any priest. The bride is clad with the ornaments presented by the bridegroom's father. The couple takes 7 rounds of the sacred fire. In the first four rounds the bridegroom leads and in the remaining three the bride. A significant feature of a Kanjar marriage is that the *pheras* are in reverse direction of the *pheras* taken in other Hindu communities. After the *phera* ceremony half of the bride-price is paid to the father of the bride. A dinner follows at which liquor and meat are served lavishly. The bride and the bridegroom also enjoy the drinks and they have it by each other's hand. The next morning the marriage party leaves for its destination. The father of the bridegroom and the members of the marriage party proceed directly to their respective homes and the wedded couple goes to the house which is usually newly constructed for them. The articles of daily necessity are provided in the house and some agricultural land is also allotted to the bridegroom. From this day onwards, the new couple runs a separate household. A drink party is given in the new house by the couple to their friends and relatives in which liquor and meat are served by the bride. The couple is also taken to the family gods and goddesses to secure their blessings. A hen is sacrificed to the gods by the Bhopa on this occasion. After a short stay the bride returns to her father's home. She is brought back by her brother after the performance of the *bida* ceremony.

53. As already stated the marriage takes place at a mature age and so after a short time, on a day already decided upon, the bridegroom goes to the bride's house along with his friends and relatives, stays there for a couple of days and brings with him his wife. This is called the *gauna* ceremony, a ceremony second in importance to the marriage. The father-in-law serves the bridegroom and his friends with liquor and meat. The remaining sum viz. one fourth of the bride price is paid at this time and the couple returns to their home to lead a married life.

54. In the event of death of his wife, a man can marry the younger sister of the deceased if she is still unmarried. After the death of her husband, the widow can marry the younger brother of the deceased according to the *nata* system prevalent in the community. The children born of the marriage are retained by the relatives of the deceased. If the new husband agrees to keep the children in his own family he is allowed to carry them; but they retain the *gotra* and sub-caste of their real father. A man can have more than one wife but a female can have only one husband at a time. Widows and widowers are permitted to marry again. All the usual ceremonies are performed if there is a remarriage but *nata* system too is recognised amongst the Kanjars and mostly the remarriages take place according to this system. In *nata*, the *phera* ceremony is not performed but only a drinks party is given to the Panchas and the new couple declare before the Panchayat their desire and resolve to live together as husband and wife.

55. The Kanjars were a nomadic people. As has been stated already, the males of the community engaged themselves in committing thefts, robberies and dacoities; and their women and children earned their livelihood by dancing, singing and prostitution. Some of the unmarried girls are still engaged in the old profession. The Kanjars do not mind if an unmarried girl had sexual relations with any person provided it does not result in pregnancy. A married woman, however, is not permitted to have sexual relations with anybody except her husband. If a person is caught while committing adultery with a married Kanjar

woman the accused is required to be punished by the caste Panchayat. In such cases evidence of atleast two Panchas is necessary. After indictment the face of the defaulter is blackened. He can even be stripped naked and made to sit on an ass and taken round the colony. The Panchas are then entertained with a drinks party by the convicted persons. Compensation is paid to the husband of the woman concerned by the person who has been held guilty. If it is not paid he is excommunicated along with all his relatives. If an unmarried girl becomes pregnant she is asked to disclose the name of her paramour, who is then compelled to marry her. The bride-price in such cases is nominal.

56. Divorce is common in the community. It may be sought by either party. If the divorce is initiated by the husband he is not entitled to the refund of the bride-price which he had paid at the time of the marriage; but if it is sought by the bride the same is refunded to the father of the bridegroom. The divorce is granted on the ground of barrenness or if the party is suffering from a loathsome disease or is guilty of adultery. A wife can seek divorce on the ground of cruelty, extra marital relations or insufficient means of livelihood. The cases are decided and sanctioned by the caste Panchayat. The Patels who are elected annually act as caste Panchas. After the decision of the Panchas a dinner is given to the members of the Panchayat by the party which had moved the Panchayat to decide the issue. After confirmation of the divorce by the Panchayat the parties are at liberty to remarry. In case of abduction the abductor is ordered by the caste Panchas to pay compensation to the husband whose wife he has abducted. This amount can be between Rs. 2,000 and Rs. 3,000. The abductor is also asked to give a party to the Panchayat.

Beliefs and practices connected with death

57. Prior to their rehabilitation in the colony the Kanjars used to bury their dead. Other formalities found among the Hindus were also not observed as they used to live in forest. After their rehabilitation, however, they have adopted

the formalities observed at the time of death by other Hindu communities. When a person is about to die he is taken down from the bed and laid on floor. It is a common belief among the Kanjars that if a person died on the cot he becomes a ghost. Some drops of liquor are put into the mouth of the dying person. After a person is dead his relatives and friends are informed of the event. If the deceased is a young person the females start crying aloud but in case of an old person no one is required to weep. The dead body is given a bath. A few drops of liquor are added to the water from which the bath is given instead of the usual *gangajal*, to purify the body. In the case of males only the private parts are covered with a kerchief. The body of a married female whose husband is alive is fully dressed and made up with *kajal* and *tiki*. In case of a widow this is not done though otherwise she is also fully dressed. The corpse is then put on a bier which is prepared with the help of two vertical poles of bamboo of about 2m in length and four or five smaller pieces of about 0.5m which are tied horizontally to the above poles with the help of hemp-string. Some grass is spread over the bier and some cotton is spread over it to make it look comfortable. The dead body is then laid over the bier and covered with white shroud in the case of a male and with dark crimson red in that of a widow; and red, pink, or yellow or *chunri* in case of woman whose husband is alive. The bier is lifted on the shoulders by four male relatives of the deceased. One close relative carries fire in an earthen pot and leads the procession. The caste fellows, relatives and friends follow the bier upto the crematorium. During the journey the feet of the corpse are initially kept in front. After the procession has covered some distance the friends and the caste fellows are also allowed to lend their shoulders to the bier. When they reach half the way, the dead body is lowered to the ground, four paise are thrown there as the rent of the resting place. The bier is again lifted but its position is now changed with the head towards the front. Every person who attends the funeral ceremony takes with himself a bottle of liquor for his use. After reaching the crematorium they put down the bier on the ground. A pyre is

made ready and the dead body placed on it. The shroud or *dushala*, the upper covering is given to the sweeper. The entire body is covered with logs of wood. A few drops of liquor are sprinkled on the pyre for purification and a hen is sacrificed so that the soul of the deceased may be propitiated and not become a ghost or an evil spirit. The eldest son lits the fire and, when the corpse is half-burnt, some liquor and butter are poured into it. The skull is broken by striking it with a coconut tied to the end of a bamboo pole. When the body is reduced to ashes the processionists drink liquor at the place and, after emptying their bottles, return to the house of the deceased, whose son offers them some liquor. The females also participate in drinking. On the 3rd day the relatives and caste fellows go to the cremation ground and collect the ashes which they immerse in a tank, river or well. They also collect a few pieces of bones and wash them with milk and bring them home for immersion in the Ganges at some later date. They are provided drinks on this day also by the eldest son of the deceased. Mourning is observed for twelve days.

58. On the twelfth day a feast is given to the relatives and caste fellows. Meat and liquor are generally served. Though death feasts are prohibited by law by the State Government, they

still hold it in the name of *Gangoj*. On the 12th night an earthen pot full of ashes is put below the cot of the deceased to know about his future life. In the morning if the foot-prints of a human being are seen on the ashes it is considered that the deceased is re-born as a human being and if the prints bear semblance to those of an animal or bird the deceased is supposed to have taken birth in the form of that particular animal or bird. If there are no prints, the deceased is considered to have become a ghost or an evil spirit. In such a case a hen is sacrificed to propitiate the departed soul. On the twelfth night the eldest son is recognised as a successor to his father and the caste fellows give him presents in the form of a turban or a rupee. Land and other property belonging to the deceased is equally divided among his sons and wife. The house is regarded as the property of the wife of the deceased (unless she decides to re-marry) and she is at liberty to give it to any of her sons at the time of her death. Adoption is also recognised amongst the Kanjars but only a *sagotra* (i.e. of the same gotra) can be adopted. A son-in-law can also be kept as *ghar-jamai*. On the thirteenth day the entire house is washed, liquor sprinkled, earthen water pots changed and the house is considered purified thenceforth for all purposes.

CHAPTER III

ECONOMY

The main source of livelihood of the people of this colony is agriculture. The cultivable land is 1,495 acres, most of which falls in the territorial limits of Ramnagar and Banga Mata villages. A part of it is, however, included in the villages of Daulatpura, Magal and Gudha which are adjacent to this colony. At the time of rehabilitation, the *khalsa* land lying fallow in Ramnagar and the adjoining area was allotted to the people of the colony. The allotment was made piecemeal and small holdings were given to the households at different places. The patwari of Ramnagar has been maintaining the record of rights in respect of these lands. There is presently no cultivable waste or fallow land in the colony. The pasture land lies in different villages and the people of the colony are not making use of it. There is no demarcated forest area attached to the colony but its residents make use of the forests situated at a distance of 8 to 10 km from it. They collect fuel there but, apart from poaching, no other economic gain is derived from them. Most of the holdings are uneconomic and the people have to supplement their income by subsidiary occupations such as rearing of livestock, trade, commerce, agricultural labour, labour in mines, Government or private service.

Factors influencing economic life

60. At the time of the settlement of the Kanjars in the colony as already stated only small holdings were made available to them. Consequently the settlers had to obtain land on lease from the *khatedars* holding bigger plots of land for which they were required to pay high rents. The cultivators were then governed by the Bundi Tenancy Act. There was no provision in it to control the high rents charged by the lessors. After the repeal of the Bundi Tenancy Act and promulgation of the Rajasthan Tenancy Act the cultivator's position was strengthened. The lessors are no longer entitled to charge high rents or eject the tenants. The cultivators in possession of

land for more than 5 years have received the rights of a *khatedar* (occupancy tenant). In this way the holdings of the people of the colony have increased in size. The agriculturists have now a direct contact with the State and there is no intermediary. The law for the consolidation of holdings has been enacted though it has not yet been enforced in respect of this colony.

61. The agricultural fields are situated in the plains and rain water from the adjacent hills flows down to them. The earth thus washed down is deposited in the fields which has increased the fertility of the soil. But the soil of some of the fields is also washed away during the process. The colonists have adopted a *med-bandi* programme (construction of walls around the fields) and saved their fields from soil-erosion. The Rajasthan Government took keen interest in the implementation of this programme and have given incentives and awards to the cultivators who have constructed *med* (field-wall) around their entire holdings. The land in the colony has further been improved by the construction of two earthen dams by the Block authorities. On account of leakage of water in the dams flow irrigation could not be made use of, but they provide sufficient moisture in the beds to enable the cultivation of the *rabi* crop in about 200 acres of land. The State Government has also advanced loan of Rs. 13,100 to the agriculturists of the colony for the construction of 16 irrigation wells. So far 10 wells have been built and they irrigate about 40 acres of land.

62. There is no industry in this colony. Some stone quarries exist at the foot of the adjoining hills which are worked by the contractors from Bundi and the people of this area serve as labourers in the stone quarries.

63. At the time of the establishment of the colony the place was connected with Bundi and Bijolia by a cart track, and the bullock-cart was then the only means of conveyance and transport. For covering long distances the people used to

ride camels but now the communications have greatly improved. A metalled road has been constructed from Bundi to Chittor *via* Bijolia and three buses ply on it daily. A diversion about a kilometre long from the Bundi-Chittor highway leads to the colony. In order to effect direct connection the alignment of the main road is being changed and it will now pass through the colony, and its residents will be greatly benefitted thereby. Some persons have cycles and they are able to reach Bundi in half an hour.

64. In the initial stage there were no marketing facilities in the colony. The Kanjars had to run to Bundi to satisfy their day-to-day needs, but now the position has changed to some extent. One of the Kanjars has established a shop in the colony where food grains and other necessary articles of general merchandise are available. People make their petty purchases from this shop. They are also helped to a great extent by the Co-operative Society at Ramnagar which supplies them seeds and chemical fertilizers. Due to the construction of the metalled road and the availability of conveyance the settlers feel no difficulty in transporting their surplus produce to the Bundi market.

65. The Kanjars were given substantial aid by the former Bundi State for the purchase of bullocks, agricultural implements and seeds and for their maintenance. But more things were required to carry on the day-to-day life. Some of the Kanjars were, no doubt, rich, and they could afford to lend money to others but due to fear of the Police they dare not advance loans. But as time rolled by their position has changed for the better. They improved their economy by producing more and more. After the formation of Rajasthan the amount of grants-in-aid and loan was increased by the State Government and a special grant was sanctioned by the Central

Government to improve the condition of the Scheduled Castes as they enjoyed certain privileges under the Constitution, and it was the responsibility of the State Government to provide for their basic needs. Under the plan, long medium and short term productive loans were made available to the agriculturists through the Cooperative Societies. The richer persons of the community also improved their economic status and took courage to advance loans at a reasonable rate of interest. Grants-in-aid were sanctioned by the Social Welfare Department for the construction of wells (for drinking water), Primary School, Library and a Community Centre.

66. Due to the availability of cheap conveyance the people of the colony frequently go to Bundi and, as a result of these visits to the town, there has been considerable urban influence on their life. They are well aware of the prevailing market rates and they withhold their produce in the godowns of the commission agents and sell it when the prices are high. They have realised the importance of poultry farming and rearing of livestock for augmenting of their income. Eggs, hens, cocks and butter fetch handsome prices at Bundi.

Livelihood classes

67. Inhabitants of this colony are engaged in agriculture, animal husbandry, labour and other vocations as primary occupation and have been supplementing their income by subsidiary occupations such as by working as agricultural or mining labourers, service in Government or private concerns and by keeping livestock and poultry. Out of 180 households in the colony as many as 170 have been augmenting their income by subsidiary occupations. The statistics collected during the survey have been given in the following table to show the number of workers and non-workers in the colony by sex and age-groups :

Age-group	Total			Total Workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	655	380	275	433	224	209	222	156	66
0 - 14	241	143	98	71	20	51	170	123	47
15 - 34	233	143	90	224	136	88	9	7	2
35 - 59	135	66	69	129	62	67	6	4	2
60 & over	46	28	18	9	6	3	37	22	15

68. A glance at the table would reveal that out of the total of 655 persons who inhabit the colony 433 or 69% are workers and

222, or 31% non-workers. The following table denotes the number of workers by sex, broad age-groups and by occupation:—

Age-group	Total No. of workers			In Cultivation			As agricultural labourer			Others		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	433	224	209	309	152	157	113	69	44	11	3	8
0 - 14	71	20	51	60	15	45	8	4	4	3	1	2
15 - 34	224	136	88	156	111	45	62	24	38	6	1	5
35 - 59	129	62	67	87	22	65	41	40	1	1	-	1
60 & over	9	6	3	6	4	2	2	1	1	1	1	-

69. An analysis of the statistics given above shows that 71.4% persons work at cultivation, 26% as agricultural labourers and the remaining 2.6% are engaged in other occupations. The highest proportion of workers i.e. 51.7% is in the age-group of 15-34 followed by 29.7% in the age-group 35-59. 16.3% of the total workers belong to the age below

14. Only 3.3% persons out of the total workers are found in the age-group of 60 and over. The number of male workers exceeds that of the female workers.

The following table shows the number of 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			Retired persons not employed again, rentiers, etc.		
	Persons	Males	Females	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	222	156	66	25	9	16	58	52	6	136	93	43	3	2	1
0 - 14	170	123	47	19	8	11	55	49	6	96	66	30	-	-	-
15 - 34	9	7	2	1	-	1	3	3	-	3	3	-	2	1	1
35 - 59	6	4	2	3	1	2	-	-	-	2	2	-	1	1	-
60 & over	37	22	15	2	-	2	-	-	-	35	22	13	-	-	-

70. The non-workers are composed of 70% males and 30% females. Only 3.8% of the total population is engaged in household duties. 9% of the total population consists of full time students attending school. The maximum proportion of non-workers which is about 21% of the total population consists of those who are sick, old and infants. There are only 3 persons who are living on the rent of the land and leading a retired life. It is, however, interesting to note that more than 40% of the total male population of the colony is of non-workers whereas only 24% of the females are non-workers. This leads to the conclusion that the women folk of this community is making all

out efforts to supplement the income of their families by their hard work.

Ownership of economic resources

71. In 1933, the former Bundi State had allotted 1,000 acres of land to the Kanjars settled in the colony. Later some of them acquired additional land measuring 492 acres by their own efforts. They were assisted in this process by the promulgation of Rajasthan Tenancy Act, whereby *khatedari* rights were conferred on the cultivators actually cultivating the land for 5 years or more. The following table denotes the distribution of families with reference to ownership of land

categories in the various groups according to the size of the land owned :

Size of land holdings (acres)	No. of house-holds	Percentage	
		to total number of households	Total land in acres
No land	12	6.66	-
0 - 4	19	10.55	66
5 - 9	83	46.11	560
10 - 14	48	26.67	512
15 - 19	8	4.45	129
20 - 24	7	3.89	140
25 & above	3	1.67	85
Total	180	100.00	1,492

72. It is clear from the table above that there are 12 households which are landless, 19

households have less than 4 acres of land, 83 households 5 to 9 acres of land, 63 households 10 to 24 acres of land and the remaining 3 households more than 26 acres. Thus 114 households have holdings below 9 acres and 63 households from 10 to 24 acres. The holdings of only 3 households may perhaps be considered to be economic holdings.

Primary and subsidiary occupations

73. The primary occupation of 77% of the total households is agriculture and the rest follow animal husbandry, labour and other occupations as the primary occupation. They supplement their income by having recourse to subsidiary occupations. The actual position can be seen in the following table:

Occupation	Primary					Subsidiary		
	Households	Population			Households	Population		
		Persons	Males	Females		Persons	Males	Females
Agriculture	139	422	226	196	32	172	103	69
Animal Husbandry	11	70	48	22	86	205	123	82
Labour	21	132	96	36	48	152	109	43
Others	9	31	10	21	6	16	7	9
Total	180	655	380	275	172	545	342	203

74. It is evident from the above table that 139 households are engaged in cultivation, 11 households in animal husbandry, 21 households in agriculture or mines as labourers, 9 households in other occupations as their primary occupation. Thus it can be concluded that more than 64% of the total population is primarily dependent on agriculture, 20% earn their livelihood by working as agricultural labourer or labourer in mines, 10% are engaged in animal husbandry and 4.7% in other occupations. 172 households supplement their incomes by subsidiary occupations. Animal husbandry augments the income of 86 households, labour of 48 households, agriculture of 32 households and other occupation of 6 households.

75. Formerly the traditional occupation of male Kanjars was theft, robbery and dacoity while their females used to earn their livelihood by singing, dancing and prostitution. After their settlement in this colony in 1933 their main

occupation has been agriculture and from 1951 onwards they have taken up animal husbandry, labour and other occupations also as primary occupation. They have adjusted themselves to the new pattern of life and; it seems, feel happier and more contented in their settled life. They realize that as a result of the change their social and economic status has greatly improved.

Practices connected with agriculture

76. The Kanjars have adopted a calendar of agricultural activities which is derived in certain respects from the local cultivators while in others they work according to their own astronomical conventions. Special attention is paid to the position of the planets in different constellations and certain other astral conjunctions. They commence the agricultural operations in the traditional way on *Akshya-tritiya* - the third day

of the bright half of *Batsakh* (May). The fields are harrowed twice, firstly lengthwise and then crosswise. Bushes and herbs are collected and reduced to ashes by fire. They are mixed with the soil and used as fertilizer. After this operation the soil is levelled by a heavy plank of wood drawn by a pair of bullocks. The fields are ploughed twice or thrice again according to the stiffness of the soil. The sowing of the *kharif* crop is undertaken under the *Ardra Nakshatra* after one or two good showers, by the end of July. Fields are made ready for the *rabi* crop in October. First of all they eradicate weeds and open the soil with the help of the plough to absorb moisture. The wheat fields are ploughed four to six times in *Ashwin* and *Kartik* (October and November). Wheat is sown in *Swati Nakshatra* and gram in *Hasta Nakshatra*. The sowing of the *rabi* crop is not undertaken in unirrigated fields if the rains are below average or if there is no rainfall in October and the beginning of November. Such unfortunate happening is, however, exceptional. The *kharif* crops are harvested in October or November while the *rabi* in March or April.

77. All the cultivable area is under plough. *Kharif* crops are sown in 516 acres and *rabi* crops in 1,040 acres. 164 acres of land is under double crop. In *kharif* maize, *jwar*, green gram, sesamum,

fodder and vegetables are sown while in *rabi* wheat, barley, gram, *bejhar* (wheat and barley mixed), *tineja* (wheat, barley and gram mixed), linseed, *dhania* (coriander), *zira* (cumin seed) and vegetables are raised. The following table denotes the nature of produce and yield per acre of the different crops which are sown in the *kharif* and the *rabi* seasons :

Crops	Nature of produce	Yield per acre in kg.	
Kharif	1 Jwar	93	
	2 Linseed	75	
	3 Maize	150	
	4 Green gram	112	
Rabi		Irrigated	Unirrigated
		(in quintals)	
	1 Wheat	3	1.5
	2 Gram	-	1.2
	3 Barley	3	-
	4 Linseed	-	0.75
5 Dhania (Coriander)	1.9	0.75	
6 Zira (Cumin seed)	1.2	0.75	

78. Extent of land under each type of produce : The following table denotes the extent of land under each type of produce :-

Kharif crop		Rabi crop	
Nature of produce	Area in acres	Nature of produce	Area in acres
1 Maize	108	1 Wheat	500
2 Jwar	206	2 Barley	68
3 Green gram	148	3 Gram	34
4 Sesamum	33	4 <i>Bejhar</i> (Wheat and barley mixed)	43
5 Chari (fodder)	17	5 <i>Tinaja</i> (Wheat, barley and gram mixed)	34
6 Vegetables	4	6 <i>Alsi</i> (Linseed)	49
		7 <i>Dhania</i> (Coriander)	305
		8 <i>Zira</i> (Cumin seed)	3
		9 Vegetables	4
Total	516	Total	1,040

79. Prior to 1952 the people of this colony did not realise the value of deep ploughing and their produce was consequently poor. The National Extension Service Block was inaugurated on the 2nd October, 1952, and since then the importance of deep ploughing is being emphasised time and again and the cultivators have been now following the advice. Deep ploughing of fields 6 to 8 times is being resorted to for growing wheat crop as a result of which the production has increased appreciably. They also now pay equal importance to the levelling of fields by harrows. To raise the *kharif* crop formerly they used to broadcast seeds in the fields but they now practise line-sowing even for maize and jwar. They have also realised the value of leaving appropriate spaces in between the plants. This has given improved results. In *rabi* crops line sowing was practised in cultivation of wheat and barley even before 1952, but they have now learnt that improved farming practices, improved seed, manure and chemical fertilizers lead to increase in produce. Previously they believed in sowing maximum seed. Now they have realised the importance of using minimum seed. They have also realised the value of weeding. After a fortnight of the sowing of *kharif* crops, when seedlings are 8 to 9 inches high, a harrow is passed between the rows of young plants to remove the weeds. This process is again repeated by hand after a fortnight and the plants are also thinned. The weeding is continued by hand until the plant fully develops. The same process of weeding is also practised for the *rabi* crops.

Tools and implements

80. They continue to use the old plough with the only difference that they now employ iron blade in place of the wooden one. They make use of harrows, levellers, clod crushers and seed-drills. All these implements are quite common and known to all except the crusher which is a heavy log of wood dragged over the fields by a pair of bullocks to level the ground and also to collect extra weeds growing in the fields. They also use axe, pick-axe, spade, weeding hoe, sickle, crow-bar and rack with wooden teeth. Other agricultural implements are

the same as are generally used by the cultivators. There is no carpenter in the colony. Small repairs are made by the Kanjars themselves and for major repairs they go to the carpenters and blacksmiths at Bundi. All implements mentioned above are purchased in Bundi. The Kanjars have by now become well acquainted with the technique of cultivation. The value of compost making has been explained to them by the Block officers and they have been using manure to increase & improve the produce. They keep their livestock during summer in the fields so that the soil may be enriched by the urea and dung discharged by them. The Development Department has conducted experiments by sowing different crops in their fields, using approved seeds and applying chemical fertilizers, to bring home to the cultivators their effect on crop and production. The Kanjars of the colony have learnt these new methods. What they now require is more land and more water.

Organisation of manpower

81. The work of ploughing is done by the adult males. The females do the work of weeding. Children above 12 and below 18 look after the livestock. Harvesting and thrashing are done by males as well as females. They have developed a spirit of cooperation and households usually form into groups to help one another in the agricultural operations. They also engage agricultural labour on payment, when necessary.

82. Seeds :- The following table denotes the nature of produce, the seeds required per acre and the cost of the seeds in *kharif* as well as in *rabi* crops :

Kharif crop :

Nature of produce	Seed per acre (in kg.)	Cost of seed
Maize	4.67	2.00
Jwar	3.73	1.50
Green gram	2.79	2.50
Sesemum	0.93	1.00
Chari	7.46	3.00
Vegetable	9.33	4.00

Rabi crop :

Nature of produce	Seed per acre (in Kg.)	Cost of seed
Wheat	55.98	30.00
Barley	37.32	18.00
Gram	27.99	12.00
Wheat and barley	46.65	24.00
Wheat, barley and gram	37.32	20.00
Linseed	2.33	20.00
<i>Dhania</i>	3.73	2.50
<i>Zira</i>	2.79	12.00
Vegetable	1.40	30.00

83. Ploughing and sowing operations :- 103 families have their own ploughs and bullocks. They are required to spend nominal amount on the repair of ploughs and maintenance of bullocks. In the unirrigated areas the bullocks are fed on grass and stalks of *jwar* and maize only. They are not given any other diet. Hence the expenditure on maintenance of bullocks is practically nil. A labourer is engaged for helping the cultivator at the time of sowing. He is paid at Rs. 2/- per day. This is the only item of expenditure and is required to be incurred. 36 families who have neither ploughs nor bullocks have to hire them along with the driver. The general rate for ploughing and sowing an acre of land is Rs. 5.0. The necessity of weeding arises more in *kharif* than in *rabi*. It is observed that 5 female labourers are required to complete weeding in one acre of land, in one day. Hence the charges of weeding for one acre in the *kharif* crop come to Rs. 7.50. In the *rabi* crop weeding is necessary only in *zira*, *dhanial* and potato crops. 2 female workers are required to complete the weeding in one acre in one day. They are paid at the rate of Rs. 1.50 per day. Thus the cost of weeding comes to Rs. 3.0 per day per acre. The cost of harvesting for *rabi* is more than for the *kharif* crop. 2 male labourers can harvest one acre of *kharif* crop in a day. They are paid at Rs. 2.0 per day. 4 male labourers are required to harvest *rabi* crops for the same area in one day. Thus, the cost of harvesting of *kharif* crop is Rs. 4.0 per acre while for *rabi* crop it is Rs. 8.0 per acre.

84. A cultivator is required to spend Rs. 50.0 for the purchase of *charas* (leather bucket) and Rs. 10.0 for *lav* (rope) to irrigate his *rabi*

crops. He has to provide over half a quintal of *jwar* as special feed per month for a pair of bullocks for a period of 4 months which costs about Rs. 90.0. Thus a sum of Rs. 150.0 has to be spent annually to irrigate about 4 acres of land. The expenditure comes to Rs. 37.50 per acre.

85. As already stated, all the holdings in the colony have been sub-divided. Persons holding 5 to 9 acres do not usually incur any expenditure on agricultural operations except on sowing and on the purchase of seed. Those possessing holdings of more than 10 acres, however, have to incur expenditure on agricultural operations, the rates of which are given in the following schedule :

Nature of produce	Expenditure in terms of Rs.	Heads of expenditure
<i>Kharif</i> :		
Maize	1.50	Manure transport charges
	2.00	Seed
	2.00	Labour charges for sowing.
	7.50	Weeding
	4.00	Harvesting
	1.50	Cartage for marketing produce.
Total	18.50	
<i>Rabi</i> :		
Wheat	1.50	Manure
	30.00	Seed
	2.00	Sowing
	8.00	Harvesting
	1.50	Cartage
Total	43.00	
Barley	1.50	Manure
	18.00	Seed
	2.00	Sowing
	8.00	Harvesting
	1.50	Cartage
Total	31.00	

Nature of produce	Expenditure in terms of Rs.	Heads of expenditure
Gram	1.50	Manure
	12.00	Seed
	2.00	Sowing
	8.00	Harvesting
	1.50	Cartage
Total	25.00	
Linseed	1.50	Manure
	2.50	Seed
	2.00	Sowing
	8.00	Harvesting
	1.50	Cartage
Total	15.50	
Corriander	1.50	Manure
	4.00	Seed
	7.50	Weeding
	2.00	Sowing
	8.00	Harvesting
	1.50	Cartage
Total	24.50	
Cumin Seed	1.50	Manure
	12.00	Seed
	2.00	Sowing
	7.50	Weeding
	8.00	Harvesting
	1.50	Cartage
Total	32.50	

86. The source of finance is the village money-lender who also belongs to the Kanjar community and makes the money available whenever required. Another source of finance is the Co-operative Society at Ramnagar which advances loans for the purchase of seeds and fertilizers. The extent of loan is determined by the share capital subscribed by the member asking for the loan.

Utilisation of produce

87. The produce is mostly utilised by the family of the cultivator. The green fodder and

the chaff are used for the maintenance of the livestock. The surplus produce is sold in the market or stored in the godown of the commission agent to be sold later.

88. The produce is stored in houses for consumption during the year. They also set apart grain for seed for the next sowing. The green fodder and the chaff are stored in the fields.

89. There is insufficient accommodation in their households to store the entire produce. Money is required to meet the expenditure which must be incurred on marriages, death feasts and other social ceremonies. They also require money to purchase bullocks as well as articles of necessity and comfort. Hence they carry the surplus produce to Bundi in their carts. The commission agents there help them in securing reasonable prices for the produce. If the current rates are considered inadequate the stocks are deposited with the commission agents who make advances against the deposits. When the produce is sold, the commission agents adjust the proceeds against the loan advanced by them and the remaining amounts are paid to the cultivators. The cost of transport of produce from the colony to Bundi is 00.37 paise per maund.

Animal husbandry

90. The residents of the colony had the following livestock and poultry with them :

Cows	396
Buffaloes	23
Bullocks	206
Goats	309
Sheep	13
Hens	614
Cocks	25

91. Most of the households in the colony own 1 or 2 cows, a pair of bullocks and 1 or 2 goats. Only 11 households possess 4 to 5 cows, 2 buffaloes, a sheep, 12 hens and a cock. There is no free pasture in this colony and they have to arrange for stall feeding. It is only after reaping the harvest that the cattle are let loose in the fields to graze. The sale of milk is prohibited by

the caste panchayat. 11 households, whose primary occupation is animal husbandry, sell ghee (butter), eggs and hens in the Bundi market and manure to the local cultivators. The selling price of ghee varies from Rs. 5/- to Rs. 6/- per kilogram. The livestock is of poor breed. The colony does not have any good stud bulls. The cows, bullocks, goats, sheep, hens and cocks are of the local breed. A cow yields 2 to 4 kg of milk, a buffalo 4 to 6 kg and a goat 1 to 2 kg per day. The cost of a cow varies from Rs. 30/- to Rs. 150/-, of a buffalo from Rs. 200/- to Rs. 400/- and of a goat from Rs. 15/- to Rs. 50/-. The Animal Husbandry Department of the State introduced a scheme in 1956 for maintaining a dairy and poultry farm. Under this scheme people were required to purchase 5 cows of approved breed and 1 stud bull for a farm. A loan for the purchase of the livestock was available from the Department and subsidy was also granted for the construction of cattle sheds and purchase of other equipment for the dairy. For the poultry scheme people were required to purchase a dozen hens and one cock of approved breed, preferably leghorn. The grant-in-aid was also given for the construction of wire-gauge cases for the birds and also for other equipment. Notwithstanding the efforts made by the Animal Husbandry Department and the Block authorities the people of the colony have derived nearly no benefit from these schemes. The reason is that they are suspicious of new schemes and are reluctant to give up the age-long methods of their fore-fathers. Sheep are maintained for ensuring the supply of wool required for household use. Only 11 households follow animal husbandry as primary occupation, while 86 households follow it only as a subsidiary one.

Forestry

92. At a distance of about 8 km from the colony there is a thick forest. The people of the area collect fuel wood for their domestic use from these forests. According to the rules they can collect only dry wood. They are punished severely if they fell green trees. *Dhok* trees are in abundance in this forest and there is sufficient scope for trade in firewood as there is a great demand for it in Bundi but they do not have the necessary capital to invest.

Village industries

93. There is no village industry in the colony. Neither is there any carpenter, potter or blacksmith. The people go to Bundi to satisfy their needs. Efforts were made by the Government to train some people of the colony in these crafts and stipends were offered; but none came forward to learn the crafts. Their immediate requirement is of a flour mill but no body appears to be prepared to instal one in the colony.

Commerce

94. A Kanjar has established a shop of general merchandise in the colony. He keeps spices, sugar, cloth, oils, soaps, cigarettes, *bidis*, match-boxes, foodgrains, vegetables and other articles of daily use. He secures supplies of these articles from Bundi. He keeps just enough stock to last for a couple of months. He maintains the shop in his house, and sells articles on cash or credit and even on barter. Some of the Kanjars are rich. They lend money at a high rate of interest but they carry on this business secretly and are not prepared to give the details of income derived from money-lending.

Other occupations

95. There are twenty-five households which are engaged in works not mentioned above. Two females have been employed by the Social Welfare Department as Gram Kakis. They receive a salary of Rs. 30/- per month. Their duty is to generally improve the sanitation of the colony. They teach the Kanjar women proper methods of bringing up their children. They also teach them sewing, reading and writing. 11 persons have been employed by rich Kanjars in the colony on a monthly salary of Rs. 30/- plus food. Their job is to look after the livestock and keep watch in the fields. The Social Welfare Worker and the Primary School teacher are Kanjars.

Indebtedness

96. The households can be divided into 7 income-groups. The following table shows the number of households in a particular income-group, the number of households under debt, the

percentage of indebtedness and average indebtedness :

Income group	Total No. of households	No. of households in debt	Percentage of Col. 3 to 2	Average indebtedness (Rupees)
1	2	3	4	5
Rs. 20 and below	1	-	-	-
Rs. 20 - 30	5	3	60.00	2,000.00
Rs. 30 - 40	13	11	84.06	967.27
Rs. 40 - 60	38	29	76.03	434.48
Rs. 60 - 80	25	20	80.00	501.00
Rs. 80 - 100	24	8	33.03	912.05
Rs. 100 & above	74	44	59.04	569.09
Total	180	115	63.08	622.95

97. It would be seen from the above table that out of the total of 180 households, 115 or 63.08 are under debt. The average debt per household is Rs. 622.95. The highest average indebtedness amounts to Rs. 2,000/-, and it is in the income-group of Rs. 20-30. The lowest average indebtedness of Rs. 434.48 is in the income-group of Rs. 40-60. The highest number of indebted households is in the income group of 100 and above, but the highest percentage (84.06) of indebted households is in the income-group of 30 to 40.

Source of loan

98. Loans for social ceremonies, for treatment during illness, ordinary wants and for clearing the outstanding debts are obtained from the local money-lender. The Kanjars also secure loans from the commission agents at Bundi. They receive productive loans for the purchase of seeds, tools and implements, and bullocks for cultivation from the Co-operative Society at Ramnagar. Loans are also available for the construction and repair of houses from the Collectorate at Bundi under the Low-Income Group Housing Scheme.

99. The money-lender charges a very high rate of interest which varies from 6 to 12 paise per rupee per month on *khandi* (instalment) system. The interest for the entire year is calculated and

added to the principal and the document is executed for the entire amount shown as principal repayable in 12 monthly instalments. In case of default additional interest is charged. In case of loans obtained under security the rate of interest is reduced by 50%. If the loans are secured in kind the repayment is made on *sawai badi* system i.e. $1\frac{1}{4}$ quintal of grain is to be paid at the time of harvest for 1 quintal obtained on loan.

100. Loans are secured for purchase of land, construction or repair of houses, social ceremonies, repayment of old outstanding debts, sickness, ordinary wants and other miscellaneous purposes. The following table shows at a glance the purpose of the loan, the amount of debt, the average debt per family and the percentage of debt incurred on each account to the total debt incurred :

Purpose	Amount of debt (in rupees)	Average debt per family (in rupees)	Percentage to the total debt
Purchase of land	2,450	21.32	3.5
House construction or repairs	1,540	13.39	2.2
Social ceremonies	31,300	272.19	43.3
To clear old outstanding debts	3,350	29.15	4.5
Sickness	1,600	13.93	2.2
Ordinary wants	3,000	26.00	4.0
Household cultivation	24,360	211.83	36.2
Others	4,040	35.14	5.2
Total	71,640	622.95	100.00

101. It is apparent from the above table that out of the total debt of Rs. 71,640 the maximum amount of Rs. 31,300 or 43.3% of the total debt, is for social ceremonies. The Kanjars spend great amounts on funeral ceremonies. They are also required to pay exorbitant bride-price for their marriages. Next in order is the debt for purposes of cultivation which amounts to Rs. 24,360, or 35.2% of the total debt. It is a productive loan and secured to purchase bullocks, agricultural implements and approved seeds, and is generally repaid at the time of the next harvest.

Cooperative Society

102. A multi-purpose Cooperative Society duly registered under the Rajasthan Cooperative Societies Act was established in the colony in 1956. During 1962-63 the number of its members was 117. The share capital was Rs. 1,451/- and the working capital Rs. 10,930/-. It has received Rs. 8,300 as short term loan, and advanced it to its members for purchase of seeds and fertilizers. The entire loan is reported to be due and no recovery has been made. The society has declared a loss of Rs. 233/-. The Board of Management consists of 5 office bearers viz the President, the Treasurer, the Secretary and two members. They have employed a Manager who works part-time in the society on a salary of Rs. 40 per month. The Society is eligible to secure loan to the extent prescribed for it by the Registrar of Co-operative Societies from the Cooperative Bank at Bundi. The accounts of the society are duly maintained and are passed in the annual general meeting of the Society. The Cooperative Society is still in its infancy and until it takes up the work of marketing the produce of the entire village and saves the cultivators from the share of the intermediaries (commission agents) its purpose cannot be said to have been achieved. It should also be capable of supplying all the requirements of the cultivator for increasing agricultural output. In 1962-63 the Ramnagar Kanjar Colony Joint Farming Co-operative Society was formed with 16 cultivators as members. The share capital was Rs. 160/. A subsidy of Rs. 1,000 was sanctioned to the society, but the society had not begun to function upto the time of survey.

Income and expenditure

103. In order to assess the income of the various households in this colony they have been divided into 7 income-groups as shown in the following table :

S. No.	Income groups in rupees on the basis of annual income	No. of households
1	Rs. 240 and below	1
2	Rs. 240 - 360	5
3	Rs. 360 - 480	13
4	Rs. 480 - 720	38
5	Rs. 720 - 960	25
6	Rs. 960 - 1,200	24
7	Rs. 1,200 and above	74

104. 57 households or 31.6% of the total number fall in the first four income-groups. In the income groups 5, 6 and 7 there are 123 or 68.4% of the total number of households. It is thus clear that out of 180 households 74 households or more than 40% of the total number fall in the group 1,200 and above.

105. It is also worthwhile to study the annual income from different sources and percentages of income from each source to the total income. The following table gives the entire position at a glance :

Source of income	Annual income (in rupees)	Percentage to total income
Salary and wages	575	0.31
Cultivation	154,925	81.86
Labour	23,500	12.14
Dairy products	3,050	1.63
Rent of land and other property	1,075	0.51
Interest on dividend	2,575	1.35
Business	600	0.31
Others	3,000	1.59
Total	189,300	100.00

106. It is evident from the above table that 81.86% of the total income is derived from cultivation and the balance of 18.14% from other sources.

107. The average annual income of a household amounts to Rs. 1,051.66 and the average per capita income to Rs. 289/- per annum, which is a little higher than the per capita income of Rajasthan which is Rs. 279/- per year. (Report of the Techno-Economic Survey of Rajasthan, National Council of Applied Economic Research, 1963).

108. Expenditure:- The Kanjars are illiterate and hardly any of them keeps accounts of expenditure. However, in the year 1962 efforts were made to ascertain the average expenditure of a household by a sample survey, and the information thus derived was based more or less on rough calculations. It is found that they spend some money

on necessities and comforts. As regards necessities the items of expenditure are clothes and food. The average number of members in a family of this colony is 3.5. A family member, generally, requires a pair of clothes which costs on an average Rs. 14. The yearly expenditure on clothes for an average household comes to Rs. 98 or Rs. 8 per month. The next item of expenditure is food. The annual consumption on cereals for an average household costs about Rs. 200, or Rs. 17 per month. In addition to the above Rs. 8 per month may be spent on pulses, fats, etc. The non-vegetarian dishes do not cost them extra money as they obtain partridge, rabbit, deer etc. from the nearby forest clandestinely. Thus the total expenditure on food amounts to Rs. 25 per month. The next item of expenditure is on

articles such as footwear, soap, *bidis*, kerosene oil, match-boxes, spices, etc. which is estimated at Rs. 15 per month. Thus the total expenditure on necessities amounts to Rs. 48 per month. Apart from the above a sum of Rs. 15 per month is usually spent on the purchase of miscellaneous articles and things of comfort, and Rs. 21 per month on liquor. It is thus clear that most of them are spend-thrifts and exhaust their income in one way or the other. The income is derived only twice a year, that is to say after the harvesting of the *kharif* and the *rabi* crops. It is impossible for them to retain money for any long period. They do not exercise discretion so as to utilise it throughout the year. The result is that they spend almost the entire income on drinks and merry-making in a short time.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex

The total number of persons in the colony is 655 out of whom 380 are males and 275 females. The following table gives the number of persons sexwise placed in the different age-groups :

Age groups	Total No. of persons	Males	Females
0 - 4	64	40	24
5 - 9	92	56	36
10 - 14	85	47	38
15 - 19	44	29	15
20 - 24	61	36	25
25 - 29	72	42	30
30 - 34	56	36	20
35 - 44	70	41	29
45 - 59	65	25	40
60 and over	46	28	18
Total	655	380	275

110. It will be observed that there is a large disparity in the number of males and females. As the number of males exceeds that of the females, the birth of a female child in this community is more welcome than that of a male child. For the same reason a very high bride-price is charged among the Kanjars. The economic status of the bridegroom is the factor which receives the highest consideration in determining a marital alliance.

Birth, disease and death

111. Before the year 1952, the register of births and deaths was maintained by the revenue authorities; but after the formation of the Panchayat in 1959, the work was transferred to it. As a result of the enforcement of the policy of democratic decentralisation of administration by the Government of Rajasthan the Gram Panchayat is authorised to receive mutation applications and decide the *dakhil*, *kharij* cases

after a summary enquiry. Accordingly, the Sarpanch of the Gram Panchayat of Ramnagar has been entertaining the applications for mutation from the people of this colony and doing the needful. The register of births and deaths has, however, not been maintained, and information regarding these during the period from 1951 to 1962 is not available.

112. It was reported that the people of the colony generally suffer from malaria, scabbies, guneaworm, diarrhoea, influenza and venereal diseases. No statistics of these diseases are, however, available.

113. There is no Government dispensary in the colony. Ayurvedic and homeopathic medicines are, however, distributed to the people by the Vimukt Jati Sewak Sangh through the teacher incharge of the Primary School. For treatment of the more serious diseases use is made of the Government Hospital at Bundi. Due to illiteracy and ignorance of the causes of the diseases people do not care to improve the sanitary condition of their houses. They are very superstitious and believe more in the charms effected by the Bhopa than in the regular scientific treatment. Some, however, do make use of the allopathic medicines supplied to them by the Village Level Worker twice a month.

Marital status

114. Out of the total number of 380 males in the colony only 146 are married, while out of 275 females only 151 are married. The number of unmarried persons is 329 which is 50.2% of the total population. Out of these 225 are males and 104 females. The number of widowers is 7 and widows 20. There are only 2 males who have been divorced or separated. The following table denotes the sex-wise marital status of the persons in broad age-groups :

Age groups	Total population		Never married		Married		Widowed		Divorced or separated		Unspecified status		
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
All ages	655	380	275	225	104	146	151	7	20	2	-	-	-
0 - 9	156	96	60	96	60	-	-	-	-	-	-	-	-
10 - 14	85	47	38	47	38	-	-	-	-	-	-	-	-
15 - 19	44	29	15	28	6	1	9	-	-	-	-	-	-
20 - 24	61	36	25	33	-	3	25	-	-	-	-	-	-
25 - 29	72	42	30	14	-	27	30	-	-	1	-	-	-
30 - 34	56	36	20	5	-	29	20	2	-	-	-	-	-
35 - 39	45	24	21	1	-	22	19	-	2	1	-	-	-
40 - 44	25	17	8	1	-	16	8	-	-	-	-	-	-
45 - 49	20	8	12	-	-	8	12	-	-	-	-	-	-
50 - 54	20	13	7	-	-	13	6	-	1	-	-	-	-
55 - 59	25	4	21	-	-	4	16	-	5	-	-	-	-
60 - 64	32	21	11	-	-	16	3	5	8	-	-	-	-
65 - 69	8	4	4	-	-	4	3	-	1	-	-	-	-
70 and over	6	3	3	-	-	3	-	-	3	-	-	-	-

115. It is observed that child marriage is not in vogue in the colony. In the age-group 15-19 out of 15 females 9 are married while in the next age-group, 20 to 24, all the 25 females are married. The very meagre number of married males in these two age-groups is significant. More male persons in these age-groups remain unmarried as they are not in a position to pay the high price required for having a wife. This is further [corroborated by the fact that unmarried males] are found even in the advanced age-group of 40-44. Another significant feature is that the marriageable age for males in the colony is between 20-34, which again is indicative of the fact that the marriage of males is performed when they are capable of earning their livelihood by independent means and can afford to pay the high bride-price which is prevalent in the community. There is a disparity in the number of married males and females. The number of married males is 146 and married females 151. The difference is due to the fact that polygamy is prevalent among the Kanjars. 4 persons are having more than one wife. One of them has three wives while three have two wives each. The number of widowers in the colony is 7 whereas the number of widows is 20. 2 widowers are in the age-group 30-34 and 5 in the age-group

60-64. The cause of continued widowhood of the first group is their extreme poverty. They do not have means to get married again. In the second group it is due to extreme old age. In case of females there are only two widows in the age-group 35-39 and the rest of the widows are in the age-group 50-64. If a woman becomes widow at an early age she can easily get another husband as amongst the Kanjars the number of males far exceeds that of the females, but if she becomes a widow at an advanced age the chances of her getting re-married become very dim. There is no case in the colony of a divorced or a separated female.

Education

116. A Primary School was established in the colony during the year 1954-55 by the Vimukt Jati Sewak Sangh. With the commencement of the Third Plan the efforts for promotion of education in the colony have been intensified. An Adult Education Centre was established in the colony to teach adults to read and write. Gram Kakis were also posted to make special efforts in the direction of female education. As a result of

all these efforts out of the total population of 655 persons, 72 or 11% have become literate. Out of these 6 were females in the age-groups 5-9 and

10-14. They joined the school only for a short time and can read and write their names. The following table sums up the position :

Age group	Total		Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate		
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
All ages	655	380	275	314	269	31	6	34	-	1	-	-	-
0 - 4	64	40	24	40	24	-	-	-	-	-	-	-	-
5 - 9	92	56	36	24	32	10	4	22	-	-	-	-	-
10 - 14	85	47	38	30	36	7	2	10	-	-	-	-	-
15 - 19	44	29	15	25	15	3	-	1	-	-	-	-	-
20 - 24	61	36	25	32	25	2	-	1	-	1	-	-	-
25 - 29	72	42	30	40	30	2	-	-	-	-	-	-	-
30 - 34	56	36	20	32	20	4	-	-	-	-	-	-	-
35 - 44	70	41	29	39	29	2	-	-	-	-	-	-	-
45 - 59	65	25	40	24	40	1	-	-	-	-	-	-	-
60 and over	46	28	18	28	18	-	-	-	-	-	-	-	-

117. It is apparent from an examination of the above table that in the age-group 5-9 only 14 persons are literate without educational standard and 22 have achieved the primary standard. In the age-group 10-14, 9 persons are literate without educational standard and 10 persons have received primary education. There are 177 children in the colony of school-going age but the parents do not take interest in sending them to the school. In the age group 15-19 and 20-24 there are 3 males of whom two have been receiving primary education and 1 has passed the Higher Secondary Examination. Thus the total number of literates without educational standard is 37 and that of the Primary or Junior Basic 34, and there is 1 who has attained the Higher Secondary standard. The rest, 314 males and 260 females, are all illiterate. There appears to be no possibility of accelerating the speed of progress until primary education is made compulsory.

Immigration and emmigration

118. None of the Kanjars has migrated from the colony to any other place nor has any come here excepting the females who have gone out or come to the colony on account of their

marriage. Some of the students of this colony have been living in the Boarding houses at Bundi and Deoli but they intend to return to colony after completing their education.

Family structure

119. The family structure may be classified in three broad groups, viz. simple, intermediate and joint. The simple type consists of husband, wife and unmarried children. The intermediate family includes in addition to the couple, parents, unmarried brothers and sisters, and the joint family consists of married couple, married sons, daughters, brothers, sisters and other relatives. The following table gives the type of families and the number of households in each type, in the colony :

Type of families	Number of households
Simple	168
Intermediate	12
Joint	-

120. It would be seen from the above table that there are as many as 168 simple families,

only 12 intermediate families and no joint families. The reason is that it is customary among the Kanjars for a boy who is about to be married to receive a separate piece of land, a residential house and other necessary articles for his maintenance from his parents. After the marriage the newly married couple lives in a new house, and not with the parents. The following table gives an idea of the size and composition of the households :

Total No. of households	Single member households	2-3 members	4-6 members	7-9 members	10 and over
180	16	88	59	17	-

It is evident from the above figures that 9% of the households consist of single members, 48.9% of 2-3 members, 32.9% of 4-6 members and 9.4% of 7-9 members. The average size of the family is of 3.5 members.

Intra family relationship

121. It has already been stated that amongst the Kanjars the boys are married after they become major. Prior to the marriage the father provides for his sons training and initiates him in the technique of his profession. They have affection and regard for each other and the son is obedient to his father and serves him to his utmost capacity. After marriage he rarely goes to the house of his father and does not take direct interest in the affairs of his father. He considers it sufficient to see his father on festive occasions or when he becomes ill and is not guided by his father in his day to day life. The father exercises control over his daughter and maintains her in expectation of a high bride-price. He spends a lot over her upbringing and provides her decent clothes. After attaining the age of 12 she helps her father economically by working as agricultural labourer in the field and assists him in other tasks. Sons have the highest regard for the mother and always approach her for blessings. She protects him against his father, other relatives and strangers whenever they do anything to annoy him or wish to harm him. Whenever the son happens to go

out in the search of employment or for some work outside the village, the mother blesses him. It is observed that the Kanjar mothers' fear the thorn very much and always pray to God that their sons' feet should never be pricked with thorns. About the other injuries, fatal or otherwise they do not appear to be worried so much. Another blessing which the Kanjar mothers give to their sons is that they may die if necessary but should be never caught alive by the enemies. Even after marriage the son has greater regard for the mother than for his father. The daughter, too, seems to be more attached to her mother than to her father. The mother gives her the best nourishment which she can afford in childhood and provides her with attractive dresses. The daughter does not hide anything from her mother. She keeps her mother posted with all the facts concerning herself which she keeps a guarded secret from her father. She also learns the art of singing and dancing from her mother. Even in the selection of her husband the daughter is guided by the advice of her mother. She is so much under her influence that she may have no hesitation in divorcing her husband if she is advised by her mother to do so. The mother takes the unmarried daughters to the fairs at Bundi and also to purchase clothes and other articles for the family. She helps her in seeking paramours. In short the daughter before and after her marriage has the greatest attachment to her mother. Before the brothers get married relations between them are cordial and they render mutual help and assistance. They may fight amongst themselves, but against an outsider they are united, and always ready to help each other by all possible means. These ties of love and affection gradually weakens after marriage and the brothers are guided more by the advice of their wives than by that of their brothers. At the time of marriage and on festivals they meet each other and exchange greetings. Affection between a brother and a sister continues unabated even after the marriage of either of them. The sister shows her affection on the day of *Raksha bandhan*. Even in the ordinary fe she is always seen protecting her brother against all dangers, never harbouring any jealousy in her heart against him. She feels pleasure in accepting whatever is given her as a gift by her brother.

122. Sisters have greater unity among themselves and deeper affection for each other than brothers *inter se*. They never divulge their secrets and always cooperate with each other through thick and thin. Even after marriage they preserve their intimate social contacts and help each other in times of need. As already stated, husband and wife are united by the tie of marriage which is performed according to the Hindu rites. It is arranged after a thorough enquiry about the economic condition, health and habits of the bridegroom. Husband and wife have mutual regard for each other but the wife has always the deciding voice in family affairs. The husband is very much addicted to drinking and gambling but the wife is comparatively freer from them. She looks after the economy of the family, holds complete charge of the household affairs and assists her husband in his work. She is the mistress of the house. One of the main reasons for the wife having upper hand is that she is at liberty to divorce her husband not only on the grounds of cruelty, venereal disease etc. but on any flimsy ground which she might think as adequate. Even in settling the marriage of the sons and daughters, the wife has the final word.

123. The relations between the mother's brothers and the sisters' sons are very cordial. The mother's brothers always extend their full assistance and cooperation to their nephews. At the time of marriage the mother's brothers arrange *bhat* (presents of cloth, cash and utensils) for their sisters' sons.

124. The relation between the mother-in-law and the daughter-in-law are also cordial. The daughter-in-law generally remains separate from her parents-in-law. She, however, supports them in their old age if they are on good terms with her. She pays them visits on festivals and ceremonial occasions. She respects her mother-in-law, draws veil in her presence, touches her feet to secure her blessings and holds her in high esteem. In the presence of relatives, and friends the daughter-in-law never contradicts her mother-in-law. She, however, does not brook any interference by the mother-in-law in her own household affairs.

Inheritance of property

125. The inheritance is governed by the Hindu Law of succession but certain deviations are made on the basis of long established custom. The sons and the wife of the deceased are entitled to inherit property in equal shares. According to Hindu Law wife is the custodian of the entire property left by her husband and she has the right to lease, mortgage or sell the ancestral property under certain conditions. Among the Kanjars the widow is the full fledged owner of the residential house unless she remarries, when she loses all rights in her deceased husband's family. She also gets equal share in the movable property along with her sons. The wife is at liberty to bequeath her house and her share in her deceased husband's property to any of his sons in preference to others. After the death of the head of the family the eldest son is recognised as successor to his father. On the 12th day a turban-ceremony is performed, which is attended by all the members of the caste, relatives and neighbours. The turban of the father is tied round the head of the son. All those present offer a rupee and a coconut to him and put a *tilak* (vermilion mark) on his forehead in recognition of his succession to his father. Adoption is also recognised, but the boy who is adopted should be of the same *gotra* as that of the adopting father. An adoption can take place only with the consent of the natural father who offers the boy in adoption. A solemn ceremony is gone through, which is essential. After adoption the boy acquires the same status in the new family as that of a natural son. Adoption knows no cancellation i.e. once adoption is completed, it can not be undone. A *ghar jamai* son-in-law can be kept and he can inherit the entire property of his father-in-law. The Kanjars are aware of the legislation by which daughters are entitled to inherit the property of their father along with their brothers. But they have not yet given effect to it. They are of the view that this new legislation will have an adverse affect on the relationship between brothers and sisters. Sisters are also not keen on asserting their newly acquired right. They are happy to receive whatever is given them by their parents or by their brothers.

Leisure and recreation

126. The youngsters in the colony play the local games like rounder with a ball and a bat, *kabaddi*, *gilli-danda* and *dhaila*, etc. The Kanjars are very fond of playing cards which they generally do in the evening. Some of them prefer to go to the Community Centre to hear the daily news on the radio while others form themselves into groups and participate in the community singing. The songs are sung to the accompaniment of a harmonium and *dholak* (small drum) provided by the Social Welfare Department. The Gram Sewak has taught them some national songs. The average number of people attending the Community Centre is 10 to 15 per day. The rest of the people, when their meals are over, sit on the platform in the front of their houses and sing songs in which both males and females participate. The *dholak* is played by male members and the females dance. They sing duets also.

Fairs and Festivals

127. No fair is held in the colony. They, however, participate in the Banga Mata fair, which is held at a distance of about 2 km. from the colony. They also go to Bundi to attend the fairs of Tejaji, Jhojuji, Chamunda Mata, Ganeshji, Kedarnathji and Choth Mataji.

128. The two most important festivals of the Kanjars are the Holi and Dewali. They also go to Bundi to enjoy the pageants of Chhoti Teej, Badi Teej and Dashera. One of their favourite songs, which they sing on way to the fairs, is *Panchhida* (Bird). It runs thus :

बोल पंछिड़ा, बोल पंछिड़ा, बोल पंछिड़ा,
पाटण की पंछियां पै रे पंछीड़ा
मारयो तो मर जाइ जे रे पंछीड़ा
पण पकड़यो तो मत आइजे रे

(O bird, sing thou on the steps of the temple of Patan. It does not matter if thou art killed, but my friend, never compromise with thine freedom, and permit thyself to be caught).

The song correctly expresses the intense love of unrestricted freedom so dear to the Kanjars.

129. They also sing various other songs in which they exhort their fellow brothers never to divulge their secrets, to maintain unity, and always to regard the Police as their bitterest enemy. On the Holi day when they go to the town they amuse their patrons by their songs and dances. The male members play on *chang* (a wooden frame round in shape, whose one side is covered with goat's skin) and the females dance to its tune. Money which is thus earned is expended on drinks.

Religion

130. The Kanjars profess Hindu religion. They erect platforms under trees on which the images of their gods and goddesses are installed. Their family deity is goddess Durga. The idols of other gods and goddesses, such as Hanumanji, Bhaironji, Ramdeoji and Sheetla Mata, are also installed along with Durga on the same platform. On a big platform outside the colony is placed the idol of goddess Durga known as Khajuri Mata. She has been given this name as a Khajur (palm) tree used to be near this platform some years ago. To the Kanjars the goddess is all powerful. She cures all their ailments. In times of calamity they offer special worship to her and sacrifice hens and pour wine at her shrine. The Kanjars believe in Sheetla Mata, the goddess of small pox. They also worship Banga Mata, another form of goddess Durga, whose temple is situated in Banga Mata village 2 km away. It is said that this temple was constructed by Hada Rajputs when they captured Bundi from the Meenas.

Community worship

131. The Kanjars celebrate Holi, Deepawali, Janmashami, Ram-navmi, Teej and Gangore. They, however, pay greater importance to Durga Asthami and Dashehra. On the day of Holi they uproot a big Khejra tree, fasten it to a log of wood, and fix it in the ground. Firewood is piled around the khejra and dirty rags and torn clothes are heaped around it. At an auspicious time, previously determined by the Pandit, who is available for consultation at Bundi, the entire

community gathers around the Khejra tree. After offering flowers, sugar drops, coconut and butter to the Holi by way of worship they set fire to the pile of wood. The next day they celebrate *Dhulenhdi*, sprinkle red and green powder on their visitors and embrace them. They become almost mad with enthusiasm and consume liquor in great quantities. Even children and women drink to their heart's content. The next festival which they celebrate with great fervour is Navratra and Dashera. On the Dashera day they worship arms in their possession and go out for hunting. After bagging the game they return home, prepare non-vegetarian food and enjoy it with liquor. They also burn the effigy of Rawan and worship Rama. The Kanjars observe fast during Navratra. On the 8th day he-goats are sacrificed before the goddess. They drink liquor and enjoy meat preparations. The nine days of Navratra are considered to be the most important days in the religious life of a Kanjar. The next important festival on which community worship is offered is Deepawali. They worship Lakshmi, the goddess of wealth, with great eclat. Lamps of ghee are lighted and kept burning throughout the night. Sweets are purchased from the market at Bundi and special vegetarian food is prepared and consumed after worshipping the goddess. The doors of houses are kept open throughout the night and all members of the households keep awake. They believe that the goddess takes a round of the houses during the night, and keep themselves ready to welcome her to their houses. Liquor and non-vegetarian food is strictly prohibited for three days during the Deepawali.

Village Organisation

132. The residential and other buildings of the Kanjars have been made in a compact area of 3 acres and there are no hamlets attached to the colony.

Caste Panchayat

133. The colony is governed by the Caste Panchayat. Each gotra of the Kanjars has its own elected leader who is a member of the Caste Panchayat. These leaders elect from among themselves a person who becomes their Sarpanch.

Each ward is inhabited by the people having the same gotra and ward-wise elections are held every year as already stated. The office of a Sarpanch is not permanent. Different persons may be elected as Sarpanch for conducting different meetings. All controversial matters are brought before the Caste Panchayat for decisions which are taken after making full enquiry. They follow well-established conventions without having any regard to the provisions of the criminal law. It may be interesting to record some of the punishments which used to be awarded to the guilty for breaches of certain traditional rules in the past and which continue even now to some extent.

1. There was a convention that no one would furnish any information to the Police of the stolen property received by any member of the community. If any member furnished such information and the guilty person was arrested and given a beating, the informant was required to pay to the guilty Rs. 12 for each stroke given by the Police. If as a result of this information the property was recovered and the guilty or the culprit was sent to the jail, the informant was required to pay Rs. 20 per day for the term of imprisonment.

2. If there was a fight between two Kanjar groups, and injury was caused to any member of the group, or there was a fracture of any part of the body, or a person was killed in the fracas, compensation was required to be given as per schedule given below :

Nature of injury	Compensation
(a) Each stroke of lathi	Rs. 60
(b) Loss of a tooth	„ 24
(c) Fracture of a bone	„ 250
(d) Fracture of a hand	„ 150
(e) Fracture of a leg	„ 250
(f) Injury on the head	„ 150
(g) Injury to the feet	„ 400
(h) Injury to the eyes	„ 600
(i) Killing of a woman	„ 900
(j) Killing of a man	„ 2,000

3. The following compensation was awarded in case of breach of convention :

Nature of breach	Compensation
(a) Breach of Sagai (betrothal)	Rs. 800 to 900
(b) Adultery with a married woman	Rs. 2,000
(c) Sexual relations with unmarried girl ...	Rs. 200
(d) Commitment of theft in the colony or furnishing information to Police regarding the receipt of stolen articles.	Rs. 300

4. If a member of a party was killed during a thieving expedition the remaining members were required to contribute Rs. 2,000 for payment to the heir of the deceased along with the share of the deceased in the stolen property. If one was caught by the Police during such an operation, the rest of the co-accused were required to contribute for the livelihood of the family of the arrested person.

If a fine was inflicted by the Caste Panchayat and the accused failed to pay it, he was excommunicated along with the members of his family.

Statutory Panchayat

134. Under the scheme of Democratic Decentralisation statutory panchayats were constituted at the village level. In pursuance of the above plan a Statutory Panchayat was formed and its headquarter was established at Ramnagar. The Kanjar colony lies in the jurisdiction of Ramnagar Statutory Panchayat. It consists of 11 Panchas, of whom 9 are elected and 2 women members co-opted. The Sarpanch is elected by the Panchas. Three persons belonging to the Kanjar colony have been elected as panchas of this Statutory Panchayat. The 2 co-opted women Panchas also belong to this colony. The Sarpanch, who is Mahajan by caste, is a member of the Panchayat Samiti at Taleda. Shri Laxmi

Chand Kanjar of this colony is a co-opted member of the said Panchayat Samiti. The village panchayat has engaged a part-time clerk who maintains accounts and records the proceedings of the meetings. The monthly meetings are held at Ramnagar. The Panchayat considers the outstanding problems of the villages under its jurisdiction. It also receives the grant-in-aid and the loans which are advanced by the Panchayat Samiti to the people living in the jurisdiction of the Panchayat, and arranges for their distribution and subsequent recovery. Development works are executed through the Panchayat. The Panchayat is also authorised to levy taxes to augment its financial resources. So far, however, no tax has been imposed. With its limited resources the Panchayat has installed lamp-posts and kerosene lamps in the village. It is empowered to decide cases of encroachment on public places, to auction the sites for construction of residential buildings in the village *abadi*, to award damages for the loss caused by the livestock or in any other way, and to arrange for sanitation in the village. The people are not required to approach the Revenue Courts or other law courts for getting relief in the above matters. The Panchayat has maintained cordial relations with the Cooperative Society, the Caste Panchayat, the Social Welfare Board and the Vimukta Jati Sewak Sangh. The Village Panchayat has, however, not been able to replace the Caste Panchayat of the Kanjars. This traditional institution of the Kanjars continues to exercise great influence on the community. Most of the disputes in the colony are adjudicated upon by the Tribal Panchayat.

Family Planning

135. A Family Planning Centre has been established at Bundi. Contraceptives and other necessities are distributed free at the Centre. The residents of the colony, however, have derived almost no benefit from the Centre. Most of the Kanjars are not aware of the methods and none of them have ever paid any visit to the Centre. When the Family Planning Programme was explained to them, they appeared to be quite indifferent. The use of contraceptives, according to them, is a

sin and a social evil. A child is a gift from God; and they ask, why should they stop the increase in population by artificial means? In fact they do not feel its necessity and importance. They believe in man-power. The birth of a son is hailed as an auspicious event. He is of help in the family occupation; and the birth of a female is all the more welcome for it fetches a high bride-price.

Untouchability

136. The laws prohibiting untouchability have not been able to influence or force the Hindu orthodoxy into loosening its grip on untouchables. The Kanjars are Hindus but generally they are regarded as untouchables. The Kanjars however, travel in the buses freely and have water at the water-huts. Whenever they go to Bundi they have their tea in Muslim hotels. The Hindu hotel owners ask them to sit apart and serve them tea in earthen tumblers. They are not permitted to sit side by side with the caste Hindus. The reason advanced by them is that the Kanjars are very dirty and that their other customers from caste Hindus do not prefer to associate with them; and that if they allowed them to enter their stalls, their business is ruined. Previously even the barbers were not prepared to shave the Kanjars. Now, however, the Kanjars are seen in hair-cutting saloons in Bundi where they are treated equally with others and shaved at the same rate and in the same way as other caste Hindus.

Other important aspects of social and cultural life

137. The social and cultural life of the Kanjars has already been dealt with but there are some aspects which, even if it means some repetition, deserve special mention. During the regime of the princes the Kanjars were declared as outlaws and they were known as a criminal tribe. The means of communication were not then developed and they were notorious for committing highway robberies, dacoities, burglaries and murder. They used to celebrate their social functions including marriages in the seclusion of forests far away from the society. They had their own laws. They hated the laws of the State and

the rules of the society which had segregated them and led them to adopt a ruinous way of life. They were cruel and fierce and could give tough fight even to the Police and the State forces. They were fleet-footed and could cover long distances in short time. They wielded swords and guns expertly. They excelled in the use of sticks. They had an intimate knowledge of mountain tracks. They were good swimmers and could cross rivers in spate. It was under these circumstances that the State authorities decided to adopt reformatory measures as deterrent punishments did not meet with success. Maharao Raghbir Singh of Bundi granted them a general pardon. They were rehabilitated in this colony and provided means to earn their livelihood by fair means. The efforts succeeded to an appreciable extent. Even after their reclamation some of them continued their old habits. In the year 1944 Mana Kanjar of this colony, a young man of 20 years, murdered a boy of 12 who was grazing cows in the nearby forest to deprive him of his gold earrings, which were hardly half a tola in weight. Mana cut off his ear lobes with an axe. In order to destroy the evidence of his crime he murdered the boy and cut his body into pieces. Mana was tried for murder and awarded death sentence. The Kanjars of the colony proposed to weigh Mana in gold and donate it to the Government if Mana could be saved but the State authorities remained adamant and he was hanged. There was another case of 3 Kanjars who were undergoing imprisonment in the Bundi jail for having committed a highway robbery. One day they were taken to the Nawalsagar garden for doing some work. Finding this a suitable opportunity all of them took to heels and ran away in the nearby hills, although they were bound with fetters. The gardeners, the santry on duty and the students of the Darbar High School, Bundi, chased them but the Kanjars attacked them with stones and climbed up the mountain so quickly that none of them could be apprehended. One of the gardeners caught hold of one of them but the Kanjar ate away the ear lobes of the gardener, and so he was forced to let him go. All efforts to arrest them failed. A third case was of a Kanjar who was tried for murder in the Court of Sessions at Bundi. There was ample evidence against him to bring home

the charge, but when the accused was examined he took the plea that he was not guilty, nor was he the person who was sent by the Police to jail. While cross-examining the Jailor, who was one of the prosecution witnesses, the accused closed his eyes and asked him to state which of his (accused's) eye was missing. The Jailor stated that in the identification record the left eye of the accused was recorded as missing. The second question was about any other mark of identification to which the Jailor replied that the accused was bald headed. After the statement of the Jailor had been recorded, the accused uncovered his eyes and requested the judge to note that it was his right eye that was missing and not the left as deposed by the Jailor. The accused then took off his turban and requested the court to note that there was thick growth of hair on his head and he was not bald as stated by the Jailor. The accused argued that there was another Kanjar whose left eye was missing and was also bald-headed who was imprisoned in the Bundi Jail but the Jail authorities let that Kanjar go and caught hold of him in his place when he had been to the Jail to meet some of his relatives who were undergoing imprisonment there. The judge gave the accused benefit of doubt and acquitted him. The case throws light on the intelligence of the Kanjars who rarely engage any counsel for their defence. They conduct their own defence and argue their case so well that they generally escape conviction. After the decision of the case referred to above the judge called the accused in his retiring room and asked him to tell him the truth. Thereupon the Kanjar admitted his guilt and explained that when he was put into jail, the inward clerk, who was an old and careless man used to make entries regarding the marks of identification according to the statements of the prisoners themselves. The accused had then stated that his left eye was missing (instead of the right one) and that he was bald-headed although he had a thick growth of hair on his head. There is yet another case of a theft committed in the tent of the then Political Agent. The tent was heavily guarded by the Police. The children of the Kanjars hid themselves in the bushes nearabout the tent, and at night, when the santry on duty was on

his beat, they stole away all the articles in the tent. In the morning the inmates were surprised to find all their articles missing inspite of the vigilance of the guard on duty. The State Police investigated the case, the children of the Kanjars were produced before the Political Agent with all the stolen goods, and they were rewarded for their skill and courage. The above instances show their intelligence and trait. Even after their settlement in the colony some of them indulge in crimes. They were never caught red-handed. Many a time the sufferers went to the headman of their colony and complained about their anti-social activities but the only reply they got was that unless the accused were produced before the headman along with the stolen property, he could not award them any punishment. The people were so tired of their atrocities that they sent a petition to the State authorities to shift the colony to some other place. The authorities, however, did not grant the request. Thereupon the Minas, the Jats and people of other communities living in the adjoining villages held a meeting and attacked the Kanjars in their colony with sticks, axes, swords and guns. The Kanjars were severely wounded and some of them were killed and the rest ran away for their life. Law and order was restored with great difficulty. This happened in 1947. The case was tried by the Sessions Judge and 10 accused (Minas) were sentenced to transportation for life for murdering the Kanjars. All of them were, however, acquitted on appeal by the High Court. After his occurrence the Kanjars did not commit any offence in the nearby villages. They have now adopted agriculture and other occupations and most of them have been earning their livelihood by lawful means. But even now there are 32 males and 2 females who have been recorded as History Sheeters. They are known to be habitual offenders. It has to be admitted, however, that the reformative measures have succeeded to an appreciable extent in reforming the members of the community. It was decided recently to segregate their children in boarding houses especially meant for them at Bundi and Deoli so that they may be kept in a healthy environment and may not have any chance of imbibing unwanted, antisocial habits of their parents.

Voluntary organisation

138. There is an organisation in Rajasthan which is known as *Vimukta Jati Sewak Sangh*. The organisation receives donations from philanthropists and grants from the State and the

Central Government. Formed through the efforts of Shri Manikyalal Verma the Sangh was registered in the year 1954-55. In June, 1963 a conference was held at Bundi to discuss the outstanding problems of the Kanjar community.

CHAPTER V

CONCLUSION

The Kanjar colony of Ramnagar being exclusively inhabited by the Kanjar community has its own importance in Bundi district. More than three decades have elapsed since it was established. The schemes that have been launched from time to time for the reclamation of this ex-criminal tribe and amelioration of its condition have been successful to a limited extent. There has definitely been improvement in their economic condition. Most of them have given up their traditional profession of thieving and looting and have taken to agriculture. Whatever criminality was ingrained in their nature through the past centuries, it will be readily admitted, will take many more years to get rid of completely. Segregation of their children, provision of residential boarding houses exclusively meant for them and their education in the schools jointly with the children of the caste people is showing favourable results. The situation of the colony in the vicinity of Bundi town has had a marked

influence on the community. They have opportunities of mixing with the people of other castes and taking tea and refreshments at the stalls and restaurants of the town. The Kanjar women have become sophisticated in their dress, habits and behaviour, and they try to earn a part of their livelihood by singing songs and dancing. The Cooperative movement initiated for their welfare also appears to be making steady progress. Much, however, remains to be done. The people belonging to other castes who reside in Ramnagar and other nearby villages have not yet taken kindly to them. They still consider the Kanjars as untouchables and do not freely mix with them. It is, therefore, a very difficult problem to bring them in closer social contact with other communities. It would be proper for the State government now to appoint a committee of experts to study the special problems of the colony and suggest measures for their solution.

Some Glimpses of
RAMNAGAR KANJAR COLONY



A view of Ramnagar Kanjar Colony



An old Kanjar of the Colony



Two Kanjar youngsters

A nuclear Kanjar family



A Kanjar lady in the *Salwar* and *Kurta*



Konchi- The grand old lady of the Colony



Kanjar ladies wearing traditional ornaments



The rising generation of Kanjars





An old Kanjar lady wearing a large variety of ornaments presented by her husband at the time of her marriage

A Kanjar lady at work in her kitchen



Picking out bugs from each other's hair is a common pastime of the ladies



A wandering shopkeeper displaying his articles to his customers



A common Kanjar dwelling



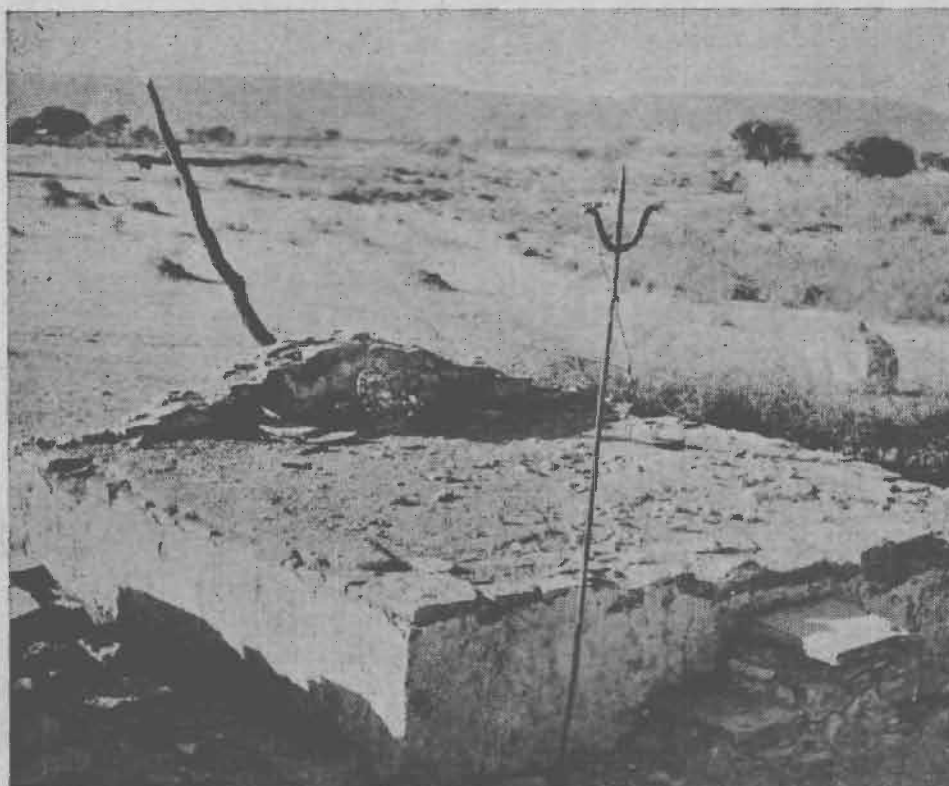
A profusely decorated entrance of the dwelling of a rich Kanjar



**A wooden balance—an instrument
of recreation for children**

Kanjar children playing with dhaila





**The shrine of Durga, the goddess of Kanjars.
Note the 'Trishul' the symbol of the goddess.
Such shrines are found in all the mohallas
of the Colony.**

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
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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

<i>Male</i>		<i>Female</i>	
Name and description of ornaments	Material	Name and description of ornaments	Material
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

C. Hair style

4. General hair style of the head amongst :

*(a) Male**(b) Female*

5. Do male members generally keep beards and moustaches ?

D. Tattooing

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

E. Toilet

7. What toilets and cosmetics are generally used ?

F. Footwear

8. Is footwear used by all members ?

VIII. Health and Sanitary Habits

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

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

3. What material is used to wash:—

*(a) Body**(b) Clothes*

4. Do they clean the house daily ?
5. Do they keep the utensils clean ?
6. Is their bedding clean ?
7. What measures are adopted at the time of:—

A. Illness—

- (a) No action taken
- (b) Aid sought from village witch or other local quacks
- (c) Ayurvedic or Unani treatment
- (d) Allopathic treatment

B. Maternity—

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

IX. Recreation

1. What type of games are undertaken ?
2. Folk songs and Dances with peculiar local musical instruments, if any
3. Fairs and other festivities

X. Social Customs

1. Any peculiar social rites of the Household
- A. Marriage—*
2. Any peculiarities in rites of marriage
3. At what age marriage is usually performed of:—
 - (a) Male
 - (b) Female
4. Is Divorce and re-marriage permissible ?
5. Is marriage allowed within the Tribe or Caste only or it can take place beyond the Tribe or Caste ?
6. Is dowry usually taken or given ? If so, in what form and of what estimated value ?
7. Is system of dowry on the increase or decrease ?
8. Usual total expenditure incurred on:—
 - (a) Boy's marriage
 - (b) Girl's marriage

B. Funerals—

9. Any peculiar rites observed on the occasion of death
10. Is feast held on death ? If so, estimated expenditure thereon and No. of persons participating in such feast

C. Inheritance

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

XI. Beliefs and Superstitions

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

XII. Social Organisation

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

XIII. Occupation**A. Traditional—**

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

B. Household Industry—

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

C. Household cultivation—

1. Area of land under cultivation, irrigated and unirrigated separately
2. No. of members engaged—
 - (a) Whole-time
 - (b) Part-time
3. Principal crops etc. raised

D. Other occupations—

Nature of work with full particulars

XIV. Property

1. How many houses or other immovable property other than agricultural land possessed by the Household ? Give details
2. No. and type of livestock and poultry etc. possessed by the Household

XV. Income

Estimated income of the Household from following sources in a year

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

TOTAL

XVI. Expenditure

1. Is the income of the household sufficient to cover all expenditure ?
2. How expenditure not covered by income is met ?

XVII. Indebtedness

1. Extent of debts, if any
2. Extent and purpose of debt incurred on—
 - (a) Purchase of land, cattle, agricultural implements and other agricultural purposes
 - (b) Housing
 - (c) Social ceremonies e.g. marriage, funeral rites etc.
 - (d) Sickness
 - (e) Business
 - (f) Other purposes

3. Rate of interest payable on debts
4. Whether debt has increased or decreased during the past 10 years

XVIII. Social and Economic Reforms

1. Is the village covered by N. E. S. Block ? Has the household participated in any of its activities to its advantage ?
2. What works of community benefit have been taken up by the household in the village ?
3. Have land reforms by the abolition of intermediary rights benefitted the household ?
4. Has the Household adopted any improvements in cultivation and started use of improved seeds, fertilisers etc. ?
5. Has the household's cultivated area and yield of crops increased in recent years ?
6. Has there been any improvement in irrigational facilities ?
7. Has Household become member of some Co-operative society ? What advantage has occurred ?
8. Has it benefitted by loan schemes of the Government granted for agricultural or industrial purposes ?
9. Has village Panchayat proved advantageous to the community ?
10. Has the Household any idea of adopting consolidation of holdings and Co-operative farming in the near future ?
11. Has the Household understood advice of Gram Sewak and followed it ?
12. Has Household got itself vaccinated against small pox & tuberculosis ?
13. Has Household got its house sprayed with D. D. T. as an anti-malaria measure ?
14. Has Household helped in the construction of a village school, road, drinking water well, panchayatghar etc. for the benefit of village community ?
15. Has household donated ever for any humanitarian cause e.g. relief of sufferers (flood, fire, famine, epidemics etc.)

Dated.....

Signature of Investigator

[B] VILLAGE SCHEDULE**I. Approach**

How village can be reached. Particularly in rainy season ?

II. Location

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

III. Topography-Map

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

IV. Climate

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

V. Origin and History of village

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

VI. Communities

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

VII. Village Administration

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

VIII. Social Life

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

IX. Religious beliefs and superstitions

Worship of gods and goddesses, spirits etc.-Places of common religious worship-Community festivals and fairs connected with religious practices-Popular religious beliefs-Ascetic 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) Transferring ownership rights to the tillers 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 above.
- (i) Extension or restriction of grazing rights over any area and how it has affected the villagers.
- (j) Measures abolishing forced and bonded labour.

III. Labour and employment—

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

IV. Markets and fairs most commonly visited—

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

Fairs most commonly visited—

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

Shops—

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

V. Educational Institutions--

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

VI. Maps--

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

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE HOUSEHOLD SCHEDULE

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

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

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

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

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

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

(i) *General Description:—*

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

(ii) *Composition of Household:—*

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

(iii) *Duration of Residence:—*

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

(iv) *Settlement Pattern:—*

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

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

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

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

(vi) *Dietary Habits:--*

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

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

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

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

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

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

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

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

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

(viii) *Health and Sanitary Habits* :—

You should make thorough study about the daily life of the members of the household. Whether they take measures to keep their body clean and the clothes which they put on or sleep upon. You should observe whether the utensils which they use for cooking and eating purposes 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 marry-making and indulging in singing of different types of folk songs and participating in different types of dancing. You should ascertain the local names of dances and then describe peculiar features thereof. As regards folk songs, try to record them in the language they are sung and then try to ascertain their meaning from the people and attempt translation in Hindi or English of the subject matter. If you find peculiar type of local musical instruments being used as an accompaniment to singing and dancing, you should describe the name and peculiar pattern of such instruments. Ofcourse you will describe the main festivities and fairs in which households participate, if they are peculiar to the household itself or to the communities to which it belongs.

(x) *Social Customs*:—

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

(xi) *Beliefs and 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 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 across in the village.

INSTRUCTIONS TO THE INVESTIGATOR FOR FILLING UP THE VILLAGE SCHEDULE

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

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

(i) *Approach to Village:—*

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

(ii) *Location of Village:—*

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

(iii) *Topography.—*

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

(iv) *Climate:—*

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

(v) *Origin and History of village:—*

It will be interesting to find who established the village and when. Describe the original settlers and what is the significance of the name given to the village. After this try to trace out the past history of the village from its origin upto-date. If the original settlers of the village have left and some other communities have settled in place of them, describe them. If there are any notable conditions in the history of the village they should be high-lighted. It does not matter whether such events were merely political or had also social and economic background. If there are ancient remains of certain buildings and places of worship which throw a lurid light on the history of the village, do not forget to describe them. If there had been archaeological excavations in the village which have helped in building up the history of the past, mention full details. You may also 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 depending 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 community from which it is possible to distinguish them by outside observation. You can describe the outward aspects of their appearance, stature, colour of skin and eyes, shape and size of the nose, particular hair styles and the outward garb that they put on the head and the body. The size of the forehead, prominence of the cheek bones, shape and size of ear lobes and the various types of distinctive ornaments worn by people will lend you great assistance in determining distinctive features of each community.

(vii) *Village administration:—*

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

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

(viii) *Social life:—*

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

(ix) *Religious beliefs and superstitions:—*

Religion plays a very important part in the life of village communities. Different communities may be worshipping 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 worshipping 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 Ramdeoiji, 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 Dirty 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 marketed? Is the produce of the village marketed 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.
