

NEW IMAGE OF RAJASTHAN



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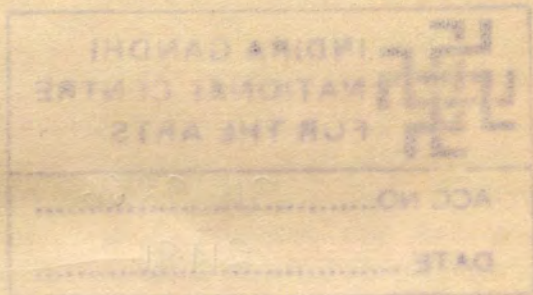
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NEW IMAGE OF RAJASTHAN



By

SHRINATH CHATURVEDI

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THE OPINIONS EXPRESSED IN THE BOOK DO NOT NECESSARILY REPRESENT THE VIEWS OF THE GOVERNMENT OF RAJASTHAN. THEY ARE AUTHOR'S OWN ON A SUBJECT OF INTELLECTUAL AND CULTURAL INTEREST.



PREFACE

In this brief review of one hundred and sixty pages is sketched a dialectically emerging image of New Rajasthan in terms of some of the most important historic events.

The heroic resistance in past ages of erstwhile rulers and their deterioration provides the back-ground. The elimination of the sinister shadow of foreign domination and the rise of national consciousness among the populations of twenty-two separate princedom have been traced. The merger of these princedom and emergence of divided populations into a people and their organic unification in a state which became a component part of the sovereign democratic Republic of India, was highly significant. No account of the past could miss the attempts at counter-revolution of the feudal elements during the opening phase of democracy. It manifested in increasing lawlessness and violence. The historic and highly human significance of the peaceful land revolution through which were abolished six lakhs and odd jagirdars and other intermediaries, has not yet been fully brought out by any writer. We have only attempted to provide source material for such an attempt.

Democratic Decentralisation coupled with increasing attention to the process of planning inspire the hope that the tremendous power of money, money released from the thraldom of land or gold, Credit money and abstract property might be tamed for common good. Great leader Shri Jawaharlal Nehru was never tired of reiterating that the real wealth lay in the combined and concerted action of the trained men and money was only a method for calculation or accounting procedure. It is for the people to decide what goods and services they wanted over a period of time in national and international perspective and what they wanted to forego, as all of the things cannot

be had simultaneously and then to fall like Hercules to obtain them. This in a word was what Jawaharlalji understood by planning. But old habits of thought and stereotypes are hard to abolish and so our planning in form is still in terms of investment and physical targets. Panchayats in due course would lead us to end this dichotomy.

The fifteen years of planned economy or the management of economy at state level is highly significant historically. This requires volumes to narrate it even briefly. We have contented ourselves by giving some facts and figures and describing the most important construction works.

Stepping aside from the realm of facts and figures, dates and Acts, a very brief excursion has been made into the magic world of art. There is compresence of archaic, classic, mystic and modern in the state. It would appear that dialectically the vision of socialism has emerged and it has become the lure of feeling for most of the enlightened inhabitants of Rajasthan.

JAIPUR

The 4th February, 1966.



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"Life is an old garment;
what does it matter if
we throw it off; to die
well is life immortal."

THE LEGACY OF FEUDALISM

NOTHING else avails if valour fails; but valour alone is not enough. Valour to be fruitful should be a means to some higher human end than mere animal survival. Valour should serve vision. A people without vision perish just as surely as those without valour.

However, was Rajasthan the scene of valour without vision over a millennium? Modern historians tend to ask; and like jesting pilate they seem to pause for no reply ! In this picturesque land of ruling races and dynasties, of numerous historyless groups, valour, courage and chivalry were displayed to an astounding degree.

They shed their blood in profusion. Their women of their own accord leapt into flames preferring death to dishonour. Squads of choicest and bravest soldiers made suicidal sallies carrying destruction in the ranks of the enemy before they met with their end. With immense and indomitable courage they held out against the heaviest odds for decades. Some of the princes led a hunted life preferring faith and freedom and sacrificing territory, glory and power.

From childhood they cultivated the art of warfare and fighting qualities. Every soldier acquired a built-in psychological mechanism against timidity and there were social and domestic taboos against cowardice.

But all this proved of not much avail in repelling the foreign aggressor for good. Their domains were successively attacked and invaded by foreign aggressors who plundered,



pillaged and massacred their subjects and lay waste their territories. The seeds of discord and disunity scarcely enabled them, except on rare occasions, to organize forceful and effective resistance to overthrow foreign domination.

Nevertheless, the ruling races of Rajputs and Jats resisted foreign invasion for centuries. It were they who guarded the entire Northern and Western India against foreign invasion. It were the Gujar-Pratihars who up to the end of tenth century contained the Arabs within a small portion of Sind almost for three centuries. After the disintegration of the great empire of Gujar-Pratihars there sprang up numerous principalities, some large others small. There was eternal hostility and perpetual conflict among them. War for military glory continued the end and aim of their existence, each striving to impose its suzerainty over the other.

During this period emerged various principalities in Rajasthan particularly those of Mewad, Jaisalmer, Amer and Sambhar-Ajmer.

A significant role was played by these principalities in resisting Turkish invasion up to the end of tenth century. Then the invasions and depredation of Mohmud Ghazani became almost irresistible. However, after 1030 A.D. and till the advent of the Afghan invader Shahabuddin Ghorî the ruling races while fighting among themselves also provided a shield to the rest of India against foreign invasions. This resistance collapsed with the fall of Prithvi Raj Chohan of Ajmer-Delhi in 1193 A.D. at the hands of Shahabuddin Ghorî.

After this period it was Rajasthan that was the main citadel of resistance. Gradually, one by one its principalities and ruling dynasties were yielding to the foreigner. It was only in 1615 A.D., during the reign of Mughal Emperor Jahangir with the acceptance of terms of Subordination by Maharana Amarsingh of Udaipur that the foreign conquest of Rajasthan or for that matter of India could be called complete.



The ruling dynasties of Rajasthan have resisted the foreign aggressor for centuries. Before succumbing finally in 1615 A.D. they worsted their foes in many battles.

We also see the evidence of a confederacy of ruling races in the battle of Khanua in 1527 A.D. which was fought between Rana Sangha and Baber. Rana Sanga was defeated in this battle. It took Mughals another eighty-eight years before they could reduce the house of Rana to a subordinate status. For all these years fierce resistance continued.

Col. James Tod in his book "Annals and antiquities of Rajasthan" observes:

"Every road in Rajasthan was moistened with torrents of blood of the spoiled and the spoiler. But all was of no avail; fresh supplies were ever pouring in, and dynasty succeeded dynasty, heir to the same remorseless feeling which sanctified murder, legalised spoliation, and deified destruction—In these desperate conflicts entire tribes were swept away whose names are the only memento of their former existence and celebrity."

The original rulers of the tribes of Bhils, Mainas, Gujars, Ahirs, Mers, Jatavas, Chamars, Saharias, Kirads, Brahmans, Taskar, Banjaras and several others were rendered historyless.

Rajasthan State as we know it to-day, was parcelled into nineteen princely native states, three chieftainships and a small island territory of Ajmer which was directly administered by the Government of India through a Commissioner.

Tonk was the only native State that was under Muslim ruler of Pathan royal race. The other eighteen princely clans were the survivals of the thirty-six ruling races celebrated by bards (Charans), enshrined in oral traditions of heralds (Bhats) and recited by panegyrists and admitted as authentic Hindus by the clergy and sacerdotal class (Purohits and Brahmans).

Only eight or nine of these ruling races could retain a territory or territories to rule by 1948 A.D.



Of these Guhilots or with their place patronyms of Aharya and Sisodia retained hold on five princely States. These states were Udaipur and its off-shoots Dungarpur, Pratapgarh, Banswara and Shahpura. This ruling race claims descent from the legendary hero Rama and is of solar dynasty. The earliest traceable history goes upto 734 A.D. Dungarpur separated in 1179 A.D. Pratapagarh was founded in 1468. Banswara split apart from Dungarpur in 1514 A.D.

Hada branch of Chahmans carved out a principality for itself as early as 1392 A.D. at Bundi. Later a branch of this dynasty was given independent status by Mughal rulers and thus emerged the State of Kota in 1580 A.D. Another Chahman principality is that of Sirohi. The Deora Chahmans of Sirohi had fluctuating fortunes and after many a vicissitudes in 1823 the East India Company recognised their claims to this territory. Sirohi, however, was built in 1425 and the descendants of Prithviraj ruled it. The ruling dynasty traces its genealogy to Prithviraj Chahman.

Kuchchwahas claiming descent from Ram through his son Kush acquired a foothold in Amer as early as 967 A.D. From the beginning they were tributaries of the rulers of Delhi. They took effective part in the battles of Delhi rulers against foreign invaders as well as against internal turbulent rebels. During Mughal rule Jaipur reached the peak of its glory. Another branch of Kachchwahas Narukas carved out an independent state for itself in 1775 A.D. and Alwar was founded by Rao Pratapsingh of Machcheri and the Mughal king recognised it. In 1803 Maharaoraja of Alwar accepted the protection of the British East India Company.

The historicity of Bhati dynasty of Jaisalmer is clearly traceable as far back as 1155 A.D. They claim to descend from Lord Krishna as do the rulers of Karauli. Karauli initially was founded in 1349 but it was lost and later recovered in 1600. Both of these ruling houses belong to Yadava ruling race.

Bharatpur also claims to belong to Yadava race although they are known to belong to the Jat Royal race. Bharatpur was founded in 17th Century. Dholpur rulers are Deswali Jats. Although the ruling dynasty claims historicity extending as far back in time as eleventh century according to contemporary historical evidence, the erstwhile state of Dholpur arose around the beginning of the nineteenth century: it was by various accounts a creation of the British Government and arose in 1805.

The ruling houses of Jodhpur, Bikaner and Kishangarh belong to Rathoda ruling race. Jodhpur was founded in 1458, Bikaner in 1472 and Kishangarh in 1609. Jhalawad was carved out in 1835 and is ruled by Jhala ruling race.

It will appear that Turks, Afghans, Mughals and the British all found it useful to retain these subordinate rulers. In fact it were the Mughal emperors who actively helped in the creation of Kota, Karauli, Kishangarh and Alwar and granted them recognition. Mughals also allowed Udaipur, Dungarpur, Banswara, Pratapgarh, Shahpura, Jaisalmer, Jaipur, Bundi, Jodhpur and Bikaner to continue and thrive during their suzerainty. However, Bharatpur was carved out in defiance of their authority. The British allowed all of these ruling houses to continue and created newly those of Dholpur, Sirohi, Tonk and Jhalawad.

After 1615 A.D. when Rana Amar Singh of Udaipur accepted the suzerainty of Jahangir the fortunes of all the states of Rajasthan became bound up with those of Mughal Empire. With the weakening and collapse of that empire the Rajasthan states entered into a period of crisis. Marahattas were protagonists for power after the collapse of the Mughal empire. They harassed Rajput states and obtained tributes from them. Other independent adventurers and marauders like Amir Khan Pindari also constantly plundered and pillaged their domain. However, somehow they pulled through till the forces of the East India Company, another contestant for power over India, in the wake of



Mughal Empire, took them under their protection.

Torn by mutual dissensions besides being ravaged by loot and plunder, when the British came upon the scene, the states of Rajasthan were in a disarray. They offered them little resistance. On the eastern gateway the hardy jat rulers of Bharatpur did throw the gauntlet. About two centuries of subordination to Mughal empire had rendered them totally effete. Dr. Mohan Sinha Mehta in his classic work "Lord Hastings and the Indian States" describes their condition in these words:

"In fact the Rajput states found in British alliance a much needed relief and deliverance from the miserable conditions to which they had been reduced by Maratha oppression for half a century, owing to the destruction of their resources in wealth, population and political prestige. Since they furnished a source of strength and a field of prey for the Maratha rulers and Amir Khan, the real rivals of British Power, the Rajput states were embraced by Hastings as the natural friends of his Government."

With the exception of Karauli, Rajrana Zalim Singh Zhala, premier of Kota was the first to respond to the call of the East India Company for alliance. Treaty with General Metcalfe was concluded on 26 December 1817. By it, the Maharao of Kota accepted the protection of the East India Company, agreed to have no dealings with other states, to refer all disputes to British arbitration, to act always in 'subordinate cooperation with the British Government, and acknowledge its supremacy.' He also agreed to pay that Government the tribute payable to the Maratha chiefs, and lastly to furnish the troops of Kota according to the means of his state, at the requisition of the British Government. In return the Maharao of Kota and his successors were recognised as 'absolute rulers of their country', into which the civil and criminal jurisdiction of the British Government would not be introduced.

Since this treaty was entered into by Shri Sheodan Singh

an agent of Zhala Zalim Singh who was the premier and real ruler of Kota in the name of titular prince Maharao Ummaid Singh, certain embarrassing provisions were also included. The authority and the privileges in the state of Kota which were exercised by Rajrana Zalim Singh were also secured to his successors. Obviously the ruler of Kota was thus deprived of very material powers. Later, this anomaly was resolved by creating a separate state for the successors of Raj Rana Zalim Singh and the state of Jhalawad in 1835 A.D. was carved out of the territory of Kota.

SUBORDINATE ALLIANCE WITH OTHER STATES

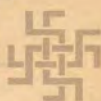
Almost similar treaties were concluded with other states of Rajasthan within a year. This sudden acceptance of the suzerainty of the British East India Company in 1818 A.D. by almost all the Rajput states surprised the representatives of the Company. The Maharana of Udaipur was acclaimed as the 'Sun of Hindus'. Metcalfe who held negotiations with the representative of the Maharana anticipated some objections to the terms of 'supremacy' and 'subordinate cooperation.' But to his amazement no such objection was raised. Later he reported to the Governor General:

"On account of these high pretensions, I expected some opposition to the third article, and was prepared to modify it as might have been requisite or expedient."

But the necessity did not arise. Thus almost identical engagement with that of Kota and Jodhpur was entered into with Mewar.

The condition of Mewar was typical of most of the Rajput states at that time. Dr. Mehta describes it thus:

"Mewar was perhaps the worst sufferer from Maratha and Pathan exactions. The depopulation and decay, the ruin and desolation, which the repeated inroads of Bapu Sindhia and Amir Khan caused in Mewar, had reduced the position of its rulers and



the condition of its people to a low and miserable level indeed. Therefore, when the British turned their attention to the Rajput states in 1817, they found the proud name of the ancient house of the Maharana humiliated, the fertile country, with its rich natural resources lying desolate, and many parts of it usurped by refractory nobles or Maratha generals."He adds:

"The Ranas of Udaipur had never before so definitely, formally and effectually surrendered their independence to any other Power, not even to the Mughal Emperor, as they did to the Company in 1818."

CONTROVERSIAL EXISTENCE

As has been observed earlier the native rulers decayed under the protection of the Mughal Emperor. After 1615 with the capitulation of Maharana Amar Singh to Jahangir they were leading a sort of sheltered existence. The shocks of Marhatta and Pathan depredations could not revitalise them. They were on the verge of extinction. But for the protection of the East India Company they would have collapsed. It was a moot point whether to retain them or to finish them when they had entered the subsidiary alliance. All disinterested and progressive people sought to abolish them in the first half of the nineteenth century. However, several arguments were advanced for their perpetuation. One such emanated from the views of Col. James Tod. He writes:

* 'Rajasthan exhibits the sole example in the history of mankind, of a people withstanding every outrage barbarity can inflict, or human nature sustain, from a foe whose religion commands annihilation, and bent to the earth, yet rising buoyant from the pressure, and making calamity a whetstone to courage. How did the Britons at-once sink under the Romans, and in vain strive to save their groves, their druids, or the altars of Bal from destruction. To the Saxons they alike succumbed, they, again, to the Danes; and this heterogeneous breed to the Normans. Empire was lost and gained by a single battle, and the laws and religion of the conquered merged in those of the conquered. Contrast

* *Annals and Antiquities of Rajsthan*: James Tod: One volume Reprint. (1950) p. p. 210

with these the Rajpoots; not an iota of their religion or customs have they lost, though many a foot of land.'.....
 Tod was convinced that

* 'Personal dissimilarity arises from LOCALE; the mental dissimilarity results from a grand fixed principle, which, whatever its intrinsic moral effect, whatever its incompatibility with the moral elevated notions we entertain, has preserved to these races, as nations, the enjoyment of their ancient habits to this distant period.'

Tod was, therefore, much too eager to perpetuate these 'most ancient relics of civilisation on the face of earth', 'this oasis of ancient rule, in the desert of destructive revolution, of races whose virtues are their own, and whose vices are the grafts of tyranny, conquest and religious intolerance.'

No wonder such a spirited advocacy from an ordinary civil servant provoked suspicion and the career of this protagonist of princes came to an unpleasant end. However, he was vindicated. Bishop Heber wrote in 1824:

'His misfortune was that, in consequence of his favouring the native princes so much, the Government of Calcutta were led to suspect him of corruption, and consequently to narrow his powers and associate other officers with him in his trust till he was disgusted and resigned his place. They are now, I believe, well satisfied that their suspicions were groundless. Captain Tod is strenuously vindicated from the charge by all the officers with whom I have conversed, and some of whom had abundant means of knowing what the natives themselves thought of him.'*

Thus we need not doubt the motives of Tod in whatever he wrote and did. But we must also know that a different opinion also existed at that time and it was represented by the best and disinterested people. Henry Mead a journalist writes before 1857:

'The sovereigns of what are called independent states live in a state of abject dependence upon the will of the British agency at their various courts..... To know the character of his

* Ibid p. 100

* Quoted by Anil Chandra Banerjee in his lectures on Rajput History (Raghu Nath Prasad Nopany Lectures 1960). P. p. 177-78

disposition, it is sufficient to have a knowledge of the capacity and likings of the British Representative. Thus General Cullen is a savant and the Raja of Travancore builds an observatory and maintains men of science; the Resident of Indore is a person of elegant tastes and the Maharajah surrounds himself with articles of VERTU. The Durbar Surgeon at the Mysore Court, who fulfils the duties of a Government agent, is passionately fond of the sports of the turf and the Rajah keeps a large stud of horses, gives gold cups and heavy purses at races, wears topboots and has pictures of the great events of past and present day.*

John Stuart Mill, a great British Savant, advocated the elimination of the native states. Many other competent and disinterested administrators, scholars and politicians were not in favour of retaining the states. Writing in 'New York Daily Tribune,' July 25, 1853, Karl Marx observes:

'As to the native States, they virtually ceased to exist from the moment they became subsidiary to or protected by the Company. If you divide the revenue of a country between two Governments, you are sure to cripple, the resources of the one and the administration of both. Under the present system the native states succumb under the double incubus of their native administration and the tributes and inordinate military establishments imposed upon them by the Company. The conditions under which they are allowed to retain their apparent independence are, at the same time, the conditions of a permanent decay, and of an utter inability of improvement. Organic weakness is the constitutional law of their existence, as of all existences living upon sufferance. It is, therefore, not the native *states*, but the native PRINCES and courts about whose maintenance the question revolves. Now is it not a strange thing that the same men who denounce 'the barbarous splendours of the crown and Aristocracy of England' are shedding tears at the downfall of Indian Nabobs, Rajahs, and Jagirdars, great majority of whom possess not even the prestige of antiquity, being generally usurpers of very recent date, set up by the English intrigue. There exists in the whole world no despotism more ridiculous, absurd and childish than that of those SCHAZENNAS AND SCHARIARS of the Arabian Nights.†

* Quoted: The story of Integration of the Indian States By V.P. Menon 1961 edition P. 67.

† Articles on India: Karl Marx p. 63



Among the administrators Sir Thomas Munro was a lover of liberty and it would be illuminating what he thought of the subsidiary state system just at the time when the Rajput states started getting into it. In 1817, he wrote to the Governor General:

'There are many weighty objections to the employment of a subsidiary force. It has a natural tendency to render the government of every country in which it exists weak and oppressive, to extinguish all honourable spirit among the higher classes of society, and to degrade and impoverish the whole people. The usual remedy of a bad government in India is a quiet revolution in the palace, or a violent one by rebellion, or foreign conquests. But the presence of a British force cuts off every chance of remedy, by supporting the prince on the throne against every foreign and domestic enemy. It renders him indolent, by teaching him to trust to strangers for his security; and cruel and avaricious, by showing him that he has nothing to fear from the hatred of his subjects....; and I therefore have no doubt that the subsidiary system must everywhere run into its full course, and destroy every government which it undertakes to protect.'

Thus we find from these quotations of eminent men of a century and half ago that the perpetuation of the Indian states was opposed. There were those who believed in dynastic-historical principles and they saw great virtue in the continuance of these states and there were others who were radical and progressive who advocated their elimination as in their view these states were mere artificial and ramshackle debris of the old empires. Shri Jawahar Lal Nehru says:

'Even in nineteenth century, these states, as constituted became anachronisms.*'

Since there was freedom in England all these thoughts could be expressed and should have been taken note of. But the real reasons for decision could not be so rational. In the nature of things national interest was supreme. Sir John

* Quoted : Discovery Of India Jawaharlal Nehru: pp 268-269 Second 1946 Edition Signet Press

Malcolm in 1825 avowed:

'I am decidedly of the opinion that the tranquillity, not to say security, of our vast oriental possessions is involved in the preservation of native principalities which are dependent on us for protection. These are also so obviously at our mercy, so entirely within our grasp, that besides other and great benefits we derive from their alliance, their coexistence with our rule is of itself a source of political strength, the value of which will never be known till it is lost.*

Not only that Elphinstone held the view 'we must have some sink to receive all the corrupt matter that abounds in India, unless we are willing to taint our own system by stopping the discharge of it.†

These practical considerations led the British Government to preserve these fossils. Karl Marx aptly remarked:

'The English money-lenders, combined with English Aristocracy, understand, we must own, the art of degrading Royalty, reducing it to the Nullity of constitutionalism at home and to the seclusion of etiquette abroad.' Speaking of Indian Princes he says:

'If they are good for anything, it is for exhibiting royalty in its lowest stage of degradation and ridicule.*

However, the polity of the warriors and rulers of Rajasthan continued to remain dynasty and blood oriented. The ruling house constituted the innermost centre round which were drawn a number of concentric circles. Those who belonged to the clan of the ruler were in the innermost circle and others were placed at convenient distances. Mr. S.C. Dutta explains it thus:

"In every state the ruling class belongs to one particular clan—the humblest members of the clan considered themselves along with the ruler as the sons of the same father enjoying their patrimony by the same right as the ruler himself. The latter was

* The Story of the Integration of the Indian States V.P. Menon: p 7

* Ibid P 7

* Article on India: Karl Marx P. 65



thus nothing but a PRIMUS INTER PARES..... The state in fact did not belong to the ruler—it belonged to the clan as a whole.”†

Thus the Rajput principalities were clan domains. As is well-known clans regard themselves historical peoples, communities and groups. They are bound together by common ancestry and history rather than by any place or consensus. Their destiny depends on that of the ruling house. On it depend their build-up and break-down. What matters is not the person, but the idea. It is for the sake of the idea that thousands have so often marched to their deaths with conviction in a genealogical quarrel. These people are very proud to recall their forefathers and for this purpose not only perform Shraddha—offering of oblations to the manes—but hire a whole lot of bards, genealogists, heralds and panegyrists to keep their authentic records faithfully and recite them vividly when required. Thus they acquire a vivid sensitivity to distant time and they are not rooted in the present or their neighbourhood only. Family and breed for them acquire the highest importance.

These clan domains depended on a four fold socio-economic structure which consisted of a village council (Panchayat), Caste, joint-family and an agrarian system chief feature of which was jagir.

In a village a council of elders used to be elected. It was called Panchayat. Its powers were very vast. The officers of the state held its members in high esteem. Land was distributed by the Panchayat. It also collected taxes and paid the Government's share on behalf of the village. The cultivator had the right to till the land but it was not quite clear who was the owner of the land. The distribution of produce was done according to the customary law. Major share went to the cultivator. A king's share was one-sixth. Shri Jawahar Lal Nehru writes:

“Every functional group in the village, which served the

* S.C. Dutta: Rajputes Policy: The Guardian, August 22, 1931.

people in any way, had its share—the Brahmin priest and teacher, the merchant, the blacksmith, the carpenter, the cobbler, the potter, the builder, the barber, the scavenger etc. Thus in a sense, every group from the state to the scavenger was a shareholder in the produce.*

The major castes were the Brahman, (priest teacher and intellectual), the Kshatriyas (rulers and warriors), the Vaishyas (merchants, traders and bankers), Sudras (cultivators, artisans and domestic servants). All the castes were adding to their numbers in early times from foreign incoming elements. Later, such admission became difficult. The castes continued to divide and sub-divide and with the emergence of a new occupation a new caste sprang up. Shri Jawahar Lal Nehru writes:

‘The organisation of society being generally speaking non-acquisitive, these divisions into castes did not make as much difference as they might otherwise have done. The Brahmin at the top proud of his intellect and learning and respected by others, seldom had much in the way of worldly possessions. The merchant, prosperous and rich, had no very high standing in society as a whole.’†

The institution of joint-family was the integral part of of the social structure that sustained clan-polity. All the members of a family were joint sharers in the common property. Inheritance went by survivorship. The father or some other elder was the head and functioned as a manager. Commenting on the institution of Joint family Shri Jawahar Lal Nehru writes:

‘The joint property was supposed to provide for the needs of all the members of the family, workers or non-workers. Inevitably this meant a guaranteed minimum for all of them, rather than high rewards for some. It was a kind of insurance for all including even the subnormal and the physically or mentally deficient. Thus while there was security for all, there was a certain levelling down of the standard of service demanded as well as the recompense given.

* Discovery of India: P 214

† Ibid 214



Emphasis was not laid on personal advantage or ambition but on the group, that is the family's advantage.*

Thus clan-polity and Panchayat, joint-family and caste society continued for centuries. Bards sang the virtues of the defenders of this system. Intellectuals justified their exploits. Sacerdotal functionaries sought religious sanctions for their works in scriptures. Dharma-shastras celebrated the duties of every class and caste in various stations and at different stages of life. Shri Jawahar Lal Nehru remarks:

'All the three pillars of the Indian social structure were thus based on the group and not on the individual. The aim was social security, stability and continuance of the group, that is of society. Within each group, whether this was the village community, the particular caste or the large joint family, there was a communal life shared together, a sense of equality and democratic methods. Even non caste Panchayats function democratically.†

During these times the peculiar agrarian system was marked by a special kind of land tenure known as Jagir. What was a Jagir? It was in effect the conferment of a right to the collection of land revenue and other taxes on one of the subjects by the crown or autonomous princes in lieu of some military, civil or ecclesiastical service. The literal meaning of Jagir is

'A tract of land which kings grant to Mansabdars (holders of rank) and persons of that kind, that they might take its revenue (Mehsul) from cultivators, whatever it be.‡

The assignors were known as jagirdars (holders of jagirs). It is claimed that direct and indirect references to Jagir-system are made in the Vedas and Puranas, Ramayana and Mahabharat and in the Sukra Niti. In Ramayana Great Emperor Rama gave 'jagirs' to the sons of his brothers. Sukraniti

* Ibid 216

† Ibid 216

‡ The Agrarian System of Mughal India by Irfan Habib quoted P. 257, *BAHAR-I-AJAM* the Great Persian Dictionary (Nawal Kishore Press Ed. P. 283)



speaks of jagirdars and they are styled as Samantas, Up-samantas, Heena-Samantas, Nayaks, Jit (conquered) and Sahayak. Such grants were entirely distinguished from the allowances made to Anu Samantas and Gramadhikaries. In ancient days the grants were called Bhagpatras (Pattas, later). The jagirdars who were holders of actual 'Samant' were entitled to use all the insignia of rank or royalty.

Earlier, various clans of Khshatriyas occupied different tracts of land and there established their estates. Separate states were formed when by the custom of the day among the Kshayriyas a leader or Raja was selected. This resulted in the formation of separate states. Larger tracts of land were required as a defence against outside aggression where unity and strength were called for. Under the Chohman Emperors in Rajasthan the Jagir system became common.

Under Sisodias there were two kinds of Rajput land holders: Grassia Thakur and Bhomia.

"The Grassia chieftain is he who holds (gras) by grant (Patta) of the prince, for which he performs service with specified quotas at home and abroad, renewable at every lapse, when all the ceremonies of resumption, the fine of relief and the investiture take place....The Bhomia does not renew his grant, but holds on prescriptive possession...Initially the grants were movable, then they became perpetual and eventually hereditary."*

Tod also mentions that a ruler used to induct a number of nobles of other clans from outside to prevent the combination of family-ties of the local clan for rebellion. Thus jagirs were given in Mewar to Rathores, Chohans, Pramars, Solankies and Bhatties. Also, there was another reason. Inter-marriage within the same clan was taboo. Daughters of nobles of other clans could be married by a ruling prince. Therefore, a few of such nobles were also needed among the vassals particularly when the house of Mewar was insistent

not to marry in a house that had entered into matrimonial alliance with Muhammadans.

The princes also kept a territorial army and an auxiliary force and for this purpose lands were granted to disbanded soldiers on quit rent. The holders of such grants were called Bhomias. These Bhomias used to perform local but limited service on the frontier garrison.

Although alienation was not permissible, and usually the rule of primogeniture obtained every cadet, second brother was entitled to a junior share sufficient for his maintenance out of the patrimony. The divisibility in case of big estates was prevented by pushing extra numbers to seek their fortunes elsewhere. Also there were about five other kinds of grants: Inam (gift), Chakarana (Service), Dharmada, oodak (charity), Devasthan (Temples), Tankha (cash jagir).*

The assignee was entitled to collect the entire revenue due to the state and it also embraced various cesses and petty taxes,* including those levied on the artisans and tradesmen and the transit dues.

The jagirdar very often imitated the ruler. Tod vividly describes it as follows:

“The court and the household economy of a great chieftain is a miniature representation of the sovereign’s: the same officers, from the purdhan, or minister, to the cup-bearer (panairie), as well as the same domestic arrangements. He must have his sheesh-mahal, his bari-mahl, and his mindur, like his prince. He enters the durrisala, or carpet hall, the minstrel preceding him rehearsing the praises of his family; and he takes his seat on his throne, while the assembled retainers, marshalled in lines on the right and left, simultaneously exclaim, “Health to our Chief” which salutation he returns by bowing to all as he passes them. When he is seated at a given signal they all follow the example, and shield rattles against shield as they wedge into their places.... At the chase his vassals attend him: in the covert of the forest, the ground their social board, they eat their repast together, from the venison or wild boar furnished by the sport of the day; nor is the cup neglected.

* See Appendix ‘A’

* See Appendix ‘B’ and ‘C’



They are familiarly admitted at all times to his presence, and accompany him to the court of their mutual sovereign. In short, they are inseparable.*

To maintain such a court, more and more money was needed and exactions from peasants increased ever more. Eventually the actual burden on the peasantry became so heavy in some areas as to amount to depriving them of their means of survival.

"Frequently, therefore, the peasants were compelled to sell their women, children and cattle in order to meet the revenue demand. 'Villages,' we are told, which owing to some shortage of produce, are unable to pay the full amount of the revenue farm are made prize, so to speak, by their masters and governors, and wives and children sold on the pretext of a charge of rebellion."†

The majority of Golas—hereditary slaves and bussies—temporary slaves of Rajputs were recruited out of these depredations. Besides famine and other calamities should have been the cause of loss of liberty. A Jagirdar very often could not live without slaves of which there were many varieties Bussie—acquired slavery, Gola or Goli—hereditary slave—Daijawal—slave obtained in dowry—Passban—slave having acquired the status of proximity in personal service to the chief (valet), Dawaras and Dawaries—slave and slave girls, Das or Dasi—a son or daughter begotten of a chief but born of a slave woman of any kind and so on.

The number of these slaves fluctuated, an average could be reasonably put at about five lakhs in Rajasthan for any year.

During the British period the rigours of the slave system were no doubt considerably relaxed and there was not much selling and buying of human beings as chattels. However, imperial economic interests gave rise to another kind of servitude.

* Annals and antiquities of Rajasthan P. 139

† Pelart. P. 47. quoted: The Agrarian system of Mughal India Irfan Habib P, 322-23,



One of the important means British Imperialism employed to slow down India's industrial development was to preserve feudal structure intact. Imperialist oppression, princely exploitation and exactions of jagirdars combined to reduce the purchasing power of the vast majority of population.

To make both ends meet the mass of the peasantry was compelled to borrow money from the money lenders. The money lender had a complicated system of calculating the interest on the loans. Consequently the debt continuously increased and was often inherited by the son from the father. Thus originated that class which is known as Halli, Batholia and Sagari, compelled to labour hard for subsistence, chained to the land and its owner by the tie of debt and their flight made almost impossible by the vigorous enforcement of the system by the police and revenue officers. For a petty sum of money a human-being used to be enslaved for life with hope of no better pittance than that made his survival and breeding possible.

This is how the common life went on. But it is only part of the life as lived by people, in Rajasthan over a millennium. There was also intensive spiritual hankering in quite a few outstanding individuals. There were Rajas who abdicated and took to spiritual exercises. Such a discipline for self-realisation is intensely individualistic. It is extreme of interiorisation where no one shares your illumination, thought or emotion. This is extremely individualistic activity which continued to purify, uplift, enrich and inspire the common life.

It was for this way of life that the Rajput fought for a millennium. There was nothing like Rajput culture. The Rajput was the result or rather the product of a pre-existing culture for which he fought and died rather than the author or creator of any new culture.

What was he up against? Certainly not Islam. He was not fighting any religious community. All types of religious communities could coexist, with the sort of way



of life delineated above. He was fighting against what could be for want of a better word called MAGIAN POLITY. The essence of MAGIAN POLITY is the most rigid religious orthodoxy, which consists in integrating church, state and community and calling this unity a nation, if you will. The state is identical with the orthodox community as a Juridical person. In such a state no believer in any other faith or unbeliever could live as a full citizen. He could never belong to it. If unbelievers were present in strength they constituted a menace to the Magian Polity and creed community and infidels had to be either killed or converted. Sir Muhammad Iqbal in his presidential address, delivered at the Allahabad session of the All India Muslim League in December, 1930 expressed the torments of his Magian soul thus:

‘Is religion a private affair? Would you like to see Islam, as a moral and political ideal, meeting the same fate in the world of Islam as Christianity has already met in Europe? Is it possible to retain Islam as an ethical ideal and to reject it as a polity in favour of national politics, in which religious attitude is not permitted to play any part?...The proposition that religion is a private individual experience is not surprising on the lips of a European. In Europe the conception of Christianity as a monastic order, renouncing the world of matter and fixing its gaze entirely on the world of spirit, led, by a logical process of thought to the view embodied in this proposition. The nature of the prophet’s religious experience, as disclosed in the Quran, however, is wholly different. It is not mere experience in the sense of a purely biological event, happening inside the experiment and necessitating no reactions on his social environment. It is individual experience creative of a social order. Its immediate outcome is the fundamentals of a polity with implicit legal concepts whose civic significance cannot be belittled merely because their origin is revelational. The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other.’*

Great Mughal Monarch Akbar who wanted to build an enduring empire had realised the futility of the magian ideal.

* Speeches and documents on the Indian Constitution (1921-47) Vol. II P. 435.

He granted full citizenship to the followers of all faiths and in order to ensure that no discrimination was exercised at the level of implementation of his policy he oriented the minds of almost all of his senior administrators to the ideals of Din Ilahi—an eclectic faith. Two of his successors Jahangir and Shahjahan pursued to some extent the policies of the Great Akbar. But his great grand son Aurangzeb tried to put the clock back. He regressed into the MAGIAN MENTALITY. This led to the disintegration of the Mughal empire. Thus Rajputs confronted the Magian polity. This confrontation at long last revealed the weaknesses of their own clan-dynasty as also magian polity. The clan polity was not adequate. It could not create a confederacy even at the time of worst crisis and the social structure that it defended was also found to be wanting insofar as its adherents could not cope with modern developments.

Thus, the legacy of feudal order in Rajasthan was marked by clan-dynasties, Jagirs, Joint-families, Castes, Village Communities, magian polity and interactions and conflicts among them. These anachronisms were perpetuated by the British and all the evils of money-polity were further added to them. Thus, slavery, agricultural servitude, primitive accumulation by traders, usury by money-lenders and rack renting by jagirdars were rampant. Arts and crafts started decaying and intellectuals deteriorating after the British rule. Population divided into twenty-two feudal principalities, gradually found out their unity and became a people one with the rest of the country and challenged to overthrow the foreign domination and internal despotism.



EMERGENCE OF NATIONAL CONSCIOUSNESS

After 1818 having entered into engagements with the East India Company nineteen princely states almost undisturbed carried on for 130 years. In the life of the country this period was most momentous. It was during this period that the idea of Indian nation emerged and the dawn-breakers greeting Mother India spread enlightenment far and wide. Almost in the same year (1818) as the subsidiary alliance was signed by most of the states of Rajasthan the first Indian owned English News Paper had come out from Calcutta. The idea of freedom of expression and civil liberties started taking root.

Rajasthan was not yet ready to respond to the call of Mother India. She was having respite after a millenium of conflict with a very powerful and fierce adversary.

However, the soul of Rajasthan which had confronted the Magian soul in its deepest depth was ready to respond to any noble ideal which could accomodate all the conflicting claims yet be sufficiently moving so that traditional heroism could find adequate expression. We have seen that the last Rajput state Mewar capitulated in 1615 A.D. to the Mughal emperor with which ended a millenium of resistance to the Magian polity. Meanwhile, that polity as it existed in India had changed. Regression from the development achieved by Akbar could not be excused. But it was not given to a clan dynasty or dynasties to resist the onslaught of a modern nation equipped with truths of science, insights of reason, techniques of rational and secular social organisation and advanced technology. Nor the magian polity could resist it. The improvised union of magian polity and clan dynasty also could not achieve much. The British power was a phenomenon which could not be understood at all in terms of the experience and knowledge of clan dynasty

or Magian polity. Therefore, it was inevitable that only those who acquired western education and learning would be able to interpret the rise of the British power in India and to formulate the method by which it could be liquidated. The East India Company was much earlier in Bengal than anywhere else in India. Therefore, the alert and perceptive Bengalis were the first to imbibe western education and learning and start interpreting the nature of British power and pointed out elements in Indian experience which could be posed against it.

First of all the vision of the entire country as one whole, as Mother India, was sought to be enshrined. From Kathiawad to Kamrup (Assam) and from Kashmir to Kanya Kumari the entire land with its hills and dales, forests and planes, rivers and mountains, fields and gardens, seasons and sunsets was described in intensely moving sublime poetry. The traditional symbols were there. The collective experience of the race was there. The Vedic riks, Prithvi Sukta and Purush Sukta were there. Meghdoota of Kalidass was there. All of these were revived in the heart and mind of the educated people who had also thoroughly absorbed Shakespeare, Milton, Wordsworth, Shelley, Keats and Tennyson. Also in their background were the songs of Chandi, and Ramprasad, divine love of Chaitanya. Thus powerful expression was given to the vision of the Motherland.

The entire population, her teeming millions in all walks of life following diverse faiths were invoked to form and forge into one people. The whole atmosphere became surcharged with deep emotion. History was avidly studied and rummaged for inspiring examples. Rana Sanga, Rana Pratap, Mira, and Padmini, Raj Singh and Shivaji were recalled as national symbols. In the early days of nationalism these figures moved on and raged on the whole band of young men who were fired with the new idea of nationalism.



Besides this emotional exuberance Bengal also witnessed the wreck and ruin which the British wrought. 'Indian methods of production and of industrial and commercial organisation could stand comparison with those in vogue in any other part of the world', writes J. Anstey. Shri Jawaharlal Nehru speaking of India of a time just before the advent of the British power writes:

'India was a highly developed manufacturing country exporting her manufactured products to Europe and other countries. Her banking system was efficient and well organised throughout the country, and the Hundies or bills of exchange issued by the great business or financial houses were honoured everywhere in India, as well as in Iran, and Kabul and Herat and Tashkent and other places in Central Asia. Merchant capital had evolved and there was an elaborate network of agents, jobbers, brokers and middlemen....The chief business of the British East India Company in its early days was to trade with Indian goods in Europe.... so efficient and highly organised were Indian methods of production, and such was the skill of India's artisans and craftsmen, that they could compete successfully even with the higher techniques of production which were being established in England. When the big machine age began in England, Indian goods continued to pour in and had to be stopped by very heavy duties and in some cases, by outright prohibition.....All over the vast land there were greater cities and large numbers of big manufacturing and trading centres, and a very rapid and ingenious system of communicating news and market prices had been evolved. The great business houses often received news, often of the wars that were going on, long before despatches reached the officials of the East India Company. The economy of India had thus advanced to as high a stage as it could reach prior to the Industrial Revolution.'

But the Industrial revolution could not be expedited in the early part of the nineteenth century when it was due. The British were least interested in doing it rather they applied brakes. They were in pursuit of power and did all that was necessary to retain it. Their emergence retarded the natural evolution of Indian polity. May be on the wreck and ruin of the polity inspired by the Magian ideals

of Aurangzeb and that of clan dynasty and resistance of the Rajput we might have had evolved a higher and better polity recontinuing the work of Great Akbar and thus would have taken to industrialisation much earlier. Who can say? The fact remains we lagged behind. Shri Jawaharlal Nehru was of the opinion that if Britain had not intervened India might have been more advanced in science and art and all that makes life worth living. The establishment of British rule in India was an entirely novel experience for the people of India. No doubt India had been conquered before, but by invaders who settled within her frontiers. This permanently alien ruling class consciously or unconsciously by retarding normal progress and ruining those institutions which were the basis of Indian social structure sowed the seeds of social, political and economic revolution.

The first to disintegrate were the village communities. The destruction of village industries upset them. The traditional division of labour was broken up, and numerous stray individuals could not find the group to which they could rightly belong. Such a land-system was introduced as was unknown in India. The land-lords became the sole distributors of land in the village. And a new class of peasant proprietors, revenue farmers and zamindars, and owners of land in the village appeared. They upset the conception of a cooperative group social structure.

Eventually, the local trading and loan capital became the willing collaborators of the British financial interests. British banks' advanced loans to the money lenders which were in turn advanced to the peasants who paid considerable interest. These peasants were taken unawares by the new developments of commodity markets and exchange systems. The peasant had no direct connection with the market. He sold part of his produce to middle-men, money-lenders and the land-lords—jagirdars, zamindars and Istmarardars (revenue farmers), part he was compelled to give to them back as the repayment of debt. Very often he used to

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purchase it back from them for consumption at a high and inflated price when he sold to them during harvest at much less and for this purchase he used to incur debt at huge interest. Thus peasants' entire produce was finally sold on the market by the middle-men. The British exchange-banks in collaboration with the local money-lender and traders controlled the foreign trade also. Their policy hindered the development of an internal trade and creation of a single All India market.

Thus the Indian workers remained under-developed and peasants were gradually pauperised during the British rule. India presented a ghastly spectacle of Imperial oppression, princely exploitation, jagirdars' exactions and usury and profiteering of money-lenders and traders—the last class collaborating actively with the British finance and trade interests.

Then came the railways and ships. Long travels became the vogue. These relaxed the caste rigidities.

The idea of private enterprise was also introduced and with that the conception of private and individual property. It relaxed the bonds of joint family. Loneliness of the individual increased.

As a counter-poise cooperatives, clubs, trade unions started emerging. But the traditional groups were only slowly disintegrating.

Ram Krishana Param Hans experimented with the deepest truths of all faiths. And, Raja Ram Mohan Roy laid the foundation of comparative religion. For a time it appeared that the work of Kabir and Nanka had been taken up again with full vigour and the people were responding to it enthusiastically.

As mentioned earlier the enterprising merchants not only had there Hundi system throughout the continent, they also had their news collection and transmission systems. People in Rajasthan through these merchants got the message of what was happening in Bengal. They were the carriers

and disseminators of the message of nationalism in the early part of the nineteenth century. Then there were Sadhus and Sanyasins. Also gradually the newspapers and periodicals started coming out. Even innocuous religious and spiritual newspapers spread the message of nationalism.

Then appeared that soldier of light, the unique renovator and new-creator—Maharshi Dayananda (1824-1883). He could speak with compelling force that our creeds were dead, our customs were dead and our social order too. And lo! to make all these things new he did not turn our attention out but to the pristine past of India and exhorted us all to take inspiration from the world's earliest books—Vedas. Shri Aurobindo has written about him thus:

'Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work.... a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows in granite.... He seized on the vedas as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it, a whole-education of youth, a whole man-hood and a whole nationhood.'

Dayananda personally delivered his message at a number of places in Rajasthan. There was splendid response from the people, chiefs, nobles and rulers. Dayananda condemned caste. He said that distinction should be based on worth and not birth. The study of Vedas was permitted by him to everybody irrespective of caste, creed or colour and thus the privilege of the clergy and the sacerdotal class was shattered by him. This class or caste was the lynch-pin of the claudynasty and village community-caste-joint-family and spirituality based social system. Dayananda completed his magnum opus Satyarath Prakash at Udaipur. As is the fate of every prophet to be assassinated, Dayananda too met

a similar fate. He was eventually poisoned at Jodhpur and breathed his last at Ajmer on 30 October, 1883.

'The progressive movements of the nineteenth century were thus unmistakable gleamings', writes S.K. Maitra 'of the dawn that was preparing to break upon India's consciousness. Of this dawn Dayananda, 'a soldier of Light', was a highpriest. The Dawn began to widen when Bankim voiced it in his famous mantra, when Shri Ramkrishna and Vivekanand awakened to it their countrymen, when Rabindranath sang its glory, when Shri Aurobindo opened to man the Light of the 'Everlasting Day' and the Mother brought the heavenly Light down on earth.'

The life and teachings of Dayananda created ferment in Rajasthan. At Ajmer where he died a Paropkarini Sabha was formed and it ramified throughout the State. Many educational institutions sprang up. Arya Samajas were formed in almost every city and town of consequence. Whether working with or against Arya Samaj the entire intellectual life of Rajasthan centred round it. There were no less important movements of thought among Jain Sadhus and scholars. All this led to the national awakening.

India's first struggle for freedom from the British yoke popularly known as Indian Mutiny of 1857 did not leave the people of Rajasthan untouched. However, the princes not only remained neutral but collaborated with the foreign invader when the entire nation was convulsing to drive him away. However, the poets of Rajasthan such as Kavi Raja Banki Dass never showed kindness to the British rulers. Some of the Jagirdars were also against the British but they were not for the people, nor did they have any vision of the nation. The Indian mutiny of 1857 acted as a powerful symbolic event to remind the people of India of their common destiny irrespective of race, caste, colour, creed or place of habitation. Has not Renan said:

'A great aggregation of men, sane of mind and warm of heart, creates a moral consciousness which is called a nation.'

By the end of nineteenth century enough warmth had

been created so that an average Indian started feeling that he belonged to a nation and neither clan-dynasty, Magian polity nor traditional groups of village-community, caste, joint family or monastic orders were adequate to meet the needs of the times. Thus were laid the foundations of national consciousness.

The partition of Bengal in 1905 released a lot of revolutionary energy. A branch of terrorist party of India was also founded in Ajmer. Rao Gopal Singh of Kharwa, Seth Damodar Dass Rathi of Beawer, Bareth Kesari Singh of Kota, Arjun Lal Sethi of Jaipur are a few of the names of those who were inspired by the revolutionary ideal and did not believe in non-violence as a creed. Their dedicated life of self-inflicted suffering and noble sacrifice inspired their contemporaries and fired the imagination of the younger generation. Martyrdom of Pratap son of Bareth Kesari Singhji in the Jail of the British Government made an indelible mark on the youth of Rajasthan.

After the first world war (1914-18) and advent of Mahatma Gandhi on the national political scene the entire aspect changed. The nationalism advanced in Rajasthan quietly but steadily. Now there was a direction and to some extent control of the activities of political workers. The Congress party had emerged which was looked upon as the grand vehicle that would take the nation to the destination of freedom from foreign domination, and end of internal despotism and economic exploitation. The glorious and sublime life of its leaders, their deeds and words sent a thrill in the hearts of young men and compelled the old to rethink. Now every body was curious to know as to what was Mahatma Gandhi saying or doing? The same solicitude was shown for Jawaharlal Nehru when he entered upon the political stage. By and large people laid aside their clan-dynasty, caste, joint-family and village-community loyalties and started pulsating with the thoughts and emotions of one nation. The population of Rajasthan by now had become

a people and the princes no longer dominated them morally. The history of freedom movement in Rajasthan has not been written yet. It is, therefore, we cannot exactly describe as to how the people first won their psychological freedom from the clan-dynasty and then attained to a status of a revolutionary people before the new state of Rajasthan came into being. We would only briefly touch upon a few events that have been gathered casually although each one of them deserves a separate history.

PRINCES AND PEOPLE

By the end of the first quarter of the twentieth century a large majority of the subjects of princely states of Rajasthan had snapped its loyalty to the clan-dynasty. The taxation was very high. Land revenue soared up after each revision and successive assessments. The indebtedness of the rural poor was appalling. Conditions in general were such as no person with self-respect could hold his head erect. Sycophancy and intrigues were rampant. Princes, Jagirdars and their hangers on were trying hard to perpetuate feudal anarchy.

"The vast army of state officials and even heads of departments", writes N.R. Khadgavat, "sprang mostly from these devoted jagirdars, mutsaddies, paswans, hangers on, courtiers, flatterers and demoralised dependents. Being very much devoted to the ruling family by virtue of the rent-free land grants they held, they were expected to remain absolutely subservient to the ruler. The handful of officers, whose services the Princes procured on deputation from British India, seldom cared to sympathise with the political agitators in states because the security of these retired hands in respect of their re-employment tenure solely depended upon the sweet will of the princes. Most of the influential traders, seths and Sahukars remained mostly outside the states looking after their trade and merchandise interests outside princely India and came to their native homes only after long intervals. Obviously, therefore, they had no desire to annoy the prince upon whose mercy their Havelies,

houses and immovable property in these states thrived."

"Under these circumstances what the people of Rajasthan could do at the initial stage was to carry on only an extremely feeble and spasmodic type of agitation. They were not allowed to hold any political conference; it was not possible for them either to ventilate openly and vigorously local grievances or to put forth a demand for civic rights and constitutional government. It was being considered a crime in the states to expose the vagaries of the administration. Far from raising a cry against the enormous waste of public money they could hardly succeed in even ascertaining the amount of privy purse".*

Political workers found it extremely difficult to spread enlightenment among the masses. They were isolated, threatened and terrorised by princely administration and its infra-structure. Their own associates used to be purchased and put as spies on them. A number of agents provocateurs were employed to ruin the cause of political awakening. One does not know how many hundreds of such workers have died unidentified. Also, the political workers looked to the paramount power for the redressal of their grievances. But they were soon disillusioned. Initially even the Congress had decided not to interfere in the affairs of princely states.

However, the political workers inspired by the spirit of nationalism, eager that the people in their states contributed their mite in the liquidation of foreign domination and internal despotism, organised Sewa Samitis, Hitkarini Sabhas, circulating libraries, night schools, reading rooms and Paropakarini Sabhas. Casually they met in secret cellars and discussed political problems. Soon these so-called subvertive activities attracted notice of the then Government. They were banned and their organisers were either put behind bars or deported. The deported workers used to organise themselves in Bombay, Ajmer, Delhi and Beawer. Mostly press campaigns were undertaken by them and this intensified political consciousness in the States.

* Rajasthan Congress Smarika, November 1963, p. 48

These deportees and political workers succeeded in persuading the congress leaders to set up the Indian States People's Conference. Jai Narain Vyas of Jodhpur was one of the founding members of this organisation and held an important post. He campaigned against the princely order from Ajmer and Beawer. Later on he shifted to Bombay wherefrom he brought out his famous journal 'AKHAND BHARAT'. Initially this name only meant that the India ought not to be divided between "British India" and "Indian or Princely India" for the purpose of organising political activity. Later as is well known AKHAND BHARAT undivided India acquired the connotation which comprised of India and Pakistan.

After some time Jai Narain Vyas became the General Secretary of this conference.

The princes not only refused to grant responsible government but also took a number of repressive measures which intensified discontent against them. A few of the events may be cited.

ALWAR, BHARATPUR-KARAULI-DHOLPUR

As early as 1925 the people of Alwar realised after a traumatic experience what a horrible monster the claudynasty was. The autocratic Government shot dead one hundred participants of an innocent peasant conference at Nimuchana in Bansur Tehsil on 14 May, 1925. Many more were wounded and disabled for life. The fury of the murderous military contingent acting under the orders of a despot did not stop at that. They poured tins of kerosine oil in the wells of the village so that a wounded or dying victim of their wrath might die writhing with thirst also. The village was set on fire. This ghastly tragedy sent a thrill of horror throughout the country. The immediate cause of the provocation of the despotic regime is said to be the resolution of the conference to start agitation against

excessive taxation levied on the cultivators. Mahatma Gandhi took notice of it and pleaded for judicial enquiry into this atrocity through his 'Young-India'. The monstrous crime of the reigning dynasty upheld by the British reverberated in the heart of every cultivator in Rajasthan. The cultivators of Bharatpur, Karauli and Dholpur were more influenced by it because of their nearness. This did not deter but steeled them. There was another uprising of cultivators in February 1933 on the same issues. Again there was firing and martial law. It required all the ingenuity of the British political agent first to contain the dis-affection within the bounds of Alwar and then to quell it. Otherwise the kisans of Bharatpur were almost ready to launch a no-tax movement.

There were no civil liberties by and large in any native state but these were curtailed to a ridiculous extent in Bharatpur. Shri (Master) Adityendra was turned out of Government service because he kept in his house pictures of Mahatma Gandhi and Jawahar Lal Nehru. Just in the year when India became independent 1947, Ramesh Swami was murdered by the agents of despotic authority. He was offering Satyagrah before a motor lorry at Bhusawar that was carrying henchmen of the Raja hired to frustrate anti-forced-labour (Begar) demonstration. The Police ordered the driver to move over Ramesh Swami who was lying across the road. He was instantaneously crushed to death.

After Haripura Congress (Feb. 1938) every—where the enlightened political workers tried to form a political organisation variously called Prajamandal, Praja Parishada, Lok Parishada. And, almost every-where the authorities refused to register it because its avowed aim was to achieve responsible government, under the 'suzerainty'—whatever little of suzerainty the Raja possessed of course—of the native prince. This refusal to register a public body was the correct ground for offering Satyagraha. Bharatpur political workers applied for registration in 1939. For

nine months they carried on the agitation for its registration whereafter it was registered. In 1940-41 they agitated against other repressive measures. In 1942 all Parishada workers were arrested en masse as a precautionary measure against the spread of quit India movement launched by Congress under the leadership of Mahatma Gandhi.

The same difficulty was experienced by the political workers of Alwar, Dholpur and Karauli in getting the political organisation registered.

Another uniform pattern was constitution-mongering and a belated attempt to install a popular Government which very often no sooner was it established than the state used to merge in a greater unit. Things were happening with far more swiftness than the indolent minds of rulers could grasp.

JAIPUR-TONK-KISHANGARH

Shekhawati was seething with tremendous unrest in nineteen-thirties. The peasants were on the move against unjust land tenure and atrocities of Jagirdars. A political organisation came into being in 1931 in Jaipur and it was reconstituted in 1937. Movement for civil liberties was sponsored. In 1938, Seth Jamana Lal Bajaj, a great national leader presided over its annual session. It was resolved to offer Satyagraha against repressive measures. Shri Jamana Lal Bajaj was arrested on 31 Jan., 1938 but was later let off near Muttra. He returned and was again arrested and again let off in a like manner. When the performance was repeated for the third time, Shri Bajaj was put behind bars. The arrest of a leader of the All India standing had its own repercussions. Even Mahatma Gandhi came out with the remark that the Congress would be neglecting its duty if it allowed the spirit of the people of Jaipur to be crushed for want of support from the Congress. It was a turning point since so far the congress did not interfere in the politics of

Indian states. In February, 1938 at the Haripura session of the Congress a resolution was passed whereby congress assumed responsibility for the states people also. The spirit that moved the people now was that there was no half way house between total extinction of the States or full responsible Government. Kishangarh became agog. The patriotic elements from Tonk came out to participate in Jaipur Satyagraha. Eventually a compromise was arrived at between the state Government and the popular leaders.

The ruler of Jaipur started associating popular leaders with the Government from 1946.

KOTA-BUNDI-JHALAWAD

The nature of political awakening in Kota was unique. There was more educated unemployment in the State in the third decade of twentieth century than in any other state of Rajasthan. No scope was left to local talent. A double M.A. after a great favour was nominated as an apprentice for a post of Junior revenue officer carrying a monthly salary of Rs. 70/- a month. For four years he had to take training without any stipend and at long last was offered a job of rupees thirty-five a month. Such young men created ferment in Kota. Their target initially was not so much the claudynasty as the corruption in the ranks of state servants. Also, there was some agitation for improvement of the condition of landless labourers (Halies) and Batholias. After Haripura Congress the Prajamandal was also registered. Nathu Lal Jain and Vimal Kumar Kanjolia published a pamphlet on constitutional reform. Abhinna Hari did not discuss the size and shape of the organs of power. He wanted to ascertain from the constitution makers as to what extent they were ready to part with power. There was no precise answer to this query and therefore he did not participate in the so called constitution making. Then Abhinna Hari diverted the discontent against the reigning



dynasty and was successful in explaining that this wrath against the British Indians was the game of the political department of the British Government that was endeavouring to keep state subjects away from the national sentiment seething throughout India. The agitation for responsible government was launched with full force.

Nityananda Nagar participated in salt-Satyagraha in Ajmer. His jagir and property was confiscated. Rishidutta Mehta of Bundi brought out a national weekly in Hindi from Ajmer which covered the political activities in States in the context of national movement. People were being prepared for responsible government. In 1946 Praja Parishada was set up in Bundi. Pt. Brij Sunder Sharma guided and participated in political movements in Kota, Bundi and Jhalawad.

JODHPUR—JAISALMER—SIROHI

The people of Jodhpur carved out their distinct individuality separate from the clan dynasty and its polity very early. In 1918 there were rumblings of political awakening and by 1920 was set up a political organisation by the name of Marwar Sewa Sangh. It was led by Shri Bhanwarlal Saraf. The Sangh launched a Satyagraha to oppose the rulers' foreign pleasure trip at a time when all the resources of the state were required to alleviate the sufferings of famine stricken people. Following upon it, the State Government served exile notices on a number of its workers and most of them had to remain in exile for years. Another organisation by the name of Marwar Hitkarini Sabha came into being. A strike was organised in the city. Shri Jai Narain Vyas was made a secretary of this organisation in 1922. Its political activities ramified and intensified. In 1929 it wanted to convene a conference of Praja Parishada. The State Government disallowed it and arrested Jai Narain Vyas, Anand Raj Sureana and Bhanwarlal Saraf. During

1931 movement Achaleshwar Prasad was arrested and detained for six months, other leaders participated in the movement at Ajmer. In 1934 Jodhpur State Prajamandal was organised. The policy of the 'lock-out' of the State Government was opposed and demonstrations were organised against it. Manmal Jain, Abhaimal Jain and Chhagan Raj Chaupasanivala were arrested.

In 1938 Marwar Lokparishad was organised. Between 1940 and 1945 the Parishad entered into the peak period of its activity. Shri Jai Narain Vyas led the Parishad during this period. The demand for responsible Government was conveyed to the autocratic ruler. In 1942 throughout the State Responsible Government Day was observed.

Jai Narain Vyas and his associate Fatahraj Joshi were arrested on 27th May, 1942. An order under Section 144 was promulgated in the city of Jodhpur banning all public meetings and assembly of more than five persons. The next day in defiance of the ban a huge meeting was organised by the valiant citizens of Jodhpur in Sarafa Bazar. Mathura Dass Mathur presided over this illegal meeting which was addressed among others by Yugraj Bora. Both of them were arrested next day. Ganeshi Lal Vyas organised a protest march and a band of workers went over all the main streets of the city. Most of them including Ganeshi Lal Vyas were arrested. The barracks of Jodhpur Jail were full to the capacity as also the fort of Machia. A number of political prisoners had to be then sent away to Siwana, Jalore, forts situated far away from Jodhpur city. The agitation spread through-out the State. During these activities a band of political workers was attacked by a gang armed with clubs and spears in the Jagir area of Chandawal. The Parishad demanded judicial enquiry into the whole affair. However, the state Government invited the leaders to the conference table. Negotiations failed. The political workers were rounded up and were maltreated in detention so much so that one of them Shri Balmukund Bissa breathed his last.



Martyrdom of Bissa steeled the determination of the political workers further. It was the darkest period in the annals of Jodhpur movement but this darkness was that precedes dawn. The ruler felt the need of some kind of association of the popular elements with his rule. He put up a legislative council. The Parishad boycotted it and carried on its struggle for the responsible Government. After a lot of hesitation, the ruler entered the Indian Union in 1947 and announced the nomination of Shri Jai Narain Vyas as the representative of the state in the Constituent Assembly.

Jaisalmer is sparsely populated desert. The urge of freedom fighters did not leave it untouched. All agitations here were put down with a heavy hand by the autocratic ruler. Sagarmal Gapa was burnt alive in Jail.

Sirohi was a very small state. Bhim Shankar Sharma, Shanti Lal Shah and Gokul Bhai Bhatt were the torch bearers of freedom there. Shri Gokul Bhai Bhatt set up a political organisation in 1936 in Bombay with a view to function as headquarters of the political activities in the state. In 1939 Sirohi Rajya Prajamandal was formed and it ramified throughout the state. As elsewhere the authorities refused to register it in the beginning, however, on 1 May, 1940, agreed to do so. A clash with authorities occurred in 1941. Before 1942 quit India movement was in full swing, all the prominent workers had been put behind bars. Later as usual constitution mongering was resorted to and with bad grace responsible government was also conceded.

In Bikaner struggle for civil liberties was headed by Mahant Gopal Dass and Khub Ram Sarraf. They were arrested, prosecuted on charges of subversion and high treason and sentenced to serve long term of imprisonment. The lawyer Muktaprasad who undertook to defend them in the court was banished from the state. In such a suffocating autocratic rule Shri Raghubar Dayal Goyal set up a political organisation in 1942. He was served with an order of banishment which he refused to comply and thereupon he was

sentenced to undergo imprisonment for a year.

The peak period of dissociation of the people from the clan dynasty and realisation of their oneness with the rest of the nation came in 1945 after Doodhwa Khar peasant uprising against the atrocities of Jagirdars. Its impact was so great that even state Government servants started defecting. They could not tolerate to remain passive witness to atrocious handling of peasants. There were arrests, lathicharges, and firing. Birbal Singh at Rai Singh Nagar was shot dead by the state police. A senior judicial officer Choudhary Haridutta Singh resigned his post. Section 144 was promulgated throughout the state. Hundreds of men and women courted arrest and were sent to jail. Numerous others arrested, were taken hundreds of miles in the interior of desert and in the midnight let off with nothing else to move about but their own legs nor a drop of water to quench their thirst and human habitation miles on miles away. In spite of all these trials and tribulations the workers no sooner released would again court arrest. Enthusiasm ran high. The movement gathered momentum with each passing day. In 1947, however the ruler released all political detenues and formed an interim government composed of popular leaders. They were sworn in on 18 May, 1948. The ruler made preparations for general elections but something fishy about them was sensed by the popular leaders. It was reported that voter lists were being tampered. In such a situation the popular leaders dissociated themselves from the Government.

UDAIPUR-DUNGARPUR-BANSWARA-PRATAPGARH-SHAHPURA

Perhaps, it was very difficult for the people of Mewad to disengage themselves from the clan-dynasty of Shishodias and imbibe nationalism. It was however, facilitated by atrocities committed by decadent jagirdars on Bhil, Minas and other cultivators. Much before 1921 the peasants of



Bijolia flared up in revolt against the excesses of the Jagirdars. All that they proposed to do was to organise a protest march and tell their tale of woe to the Maharana at Udaipur. The Jagirdar and other authorities resolved to crush the recalcitrance of the peasants. They were fired upon. The movement spread to Begun. A hide and seek race with accompanying horrors ensued. The cultivators would make bold to head towards Udaipur and the men of jagirdars would drag them away. By 1921 Motilal Tejawat emerged as a great Bhil leader. He himself was an Oswal. The harassed Bhils and Mainas declared themselves independent and disowned the authority of jagirdars and Maharana above them. The movement spread like wild fire and continued for quite a long time. At long last Moti Lal Tejawat was arrested and was sentenced to undergo imprisonment for a term of seven years. However, the movement in the absence of the Bhil leader continued and did not end up till the taxes were reduced and various other concessions were granted to them. The Bijolia and Begu Kisan movement was a land-mark in the growing national spirit in Rajasthan and popular disenchantment with the clan dynasty and its polity. Vijaya Singh Pathika played a prominent part in this peasant uprising.

On 24 April 1938 Mewad Praja Mandal was founded. It was led by Manikya Lal Verma. He was exiled. The Prajamandal started functioning in exile at Ajmer. Quite a large number of its workers courted arrest and underwent various terms of imprisonment. A trap was laid to catch Manikyalal Verma at Deoli. The state police succeeded in capturing him. He served a term of sixteen months of imprisonment. The unrest continued to grow and the people were estranged from the Maharana more than ever before.

When Mahatma Gandhi started quit India movement in 1942, the political workers in Udaipur appealed to the Maharana to dissociate himself from the British power. Following upon this all the political workers were arrested by the state police. Among those arrested was also

Mohanlal Sukhadia. After a time floods of Khari river caused much distress in the state; hundreds were rendered homeless. The State Government hoped that the popular leaders during this calamity would use their organising ability and influence in relieving the distress of the flood-stricken people and therefore released them.

In 1945 the Annual Session of the All state people's Conference was held at Udaipur, with Shri Jawahar Lal Nehru presiding. It marked the peak of enthusiasm for national liberation movement and strengthened the resolve of the people to dissociate themselves from the clan dynasty and its polity and work shoulder to shoulder with the rest of the people in India.

True to pattern constitution-mongering was resorted to by Maharana. A popular leader was taken in the state cabinet as a minister. In 1947 the state servants agitated for pay increase. A crowd of these agitators had to be fired upon. Soon after that came merger.

Dungarpur, Banswara, Pratapgarh and Shahpura all pulsated with the selfsame activities as were undertaken in Udaipur. However, there were some unique features too. The Bhil Sewa Mandal was founded in Dungarpur quite early. While distributing much needed relief in the tribal areas it also carried the message of national liberation. People like Harideo Joshi, Bhogi lal Pandya and Bhikabhai succeeded in winning the confidence of the people in tribal areas. As in other states Praja Mandal was also set up in Dungarpur after Haripura Congress. The ruler of Dungarpur was against the spread of enlightenment among the Bhils and he did not like that his subjects should become conscious of their rights and then organise themselves to obtain them. He resorted to repressive measures. But no sooner India was free and the state joined Indian Union than he formed a popular Government. Before long the state merged in greater union. Almost the same pattern was repeated in Banswara and Pratapgarh.



However, Shahpura was different. The Prajamandal was organised and it was allowed by the ruler to function. A popular Government with Shri Gokul Lal Asava as chairman of the council of Ministers was set up and the leader was conferred full powers by the ruler to frame the constitution as best as he liked. Before long, however, the state merged into the larger union.

Thus we have come to the end of a brief narrative which provides glimpses of such of the political activities as led the population of Rajasthan to emerge as a people fully conscious of its national destiny and entirely free from the infatuation with the clan dynasty.

Ajmer was directly administered by the Government of India. There were certainly more civil liberties here. It was but natural that this island territory became the hub of all political activities of Rajasthan States. Perfect communal accord prevailed in the city. The Dargah was freely made available for political conferences. Mahatma Gandhi, Pt. Moti Lal Nehru, Lokmanya Tilak, Dr. Ansari and Maulana Mohammad Ali used to participate in many a conferences held here. Ajmer always made full contribution every time a national movement was launched.

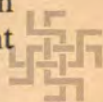
It is enough to indicate that by the third and fourth decade of this century the mass awakening had gathered enough momentum so that the population of Rajasthan ceased to be attached to the clan dynasty. These subjects had become real people integrated with the rest of the people of India in common national-sentiment. They yearned for freedom from foreign dominations as much as any other group in India and that they had started taking firm measures to liquidate the reign of clan dynasties within the states. Meetings, press-campaigns, processions, and demonstrations were all there and the people suffered lathicharges, incarcerations, and firing. There were mass arrests and mass killings. This was all there for any body to see. Numerous methods were adopted to create national sentiment. There

were group contacts and individual contacts. With what devotion and a sense of dedication a lot of political workers immersed themselves in political activities to spread national awakening no body has as yet fully collected and assembled those facts. There are many acts of unrecorded heroism in remote villages and towns. It was through the work of hundreds of soldiers of freedom that the names of Mahatma Gandhi and Jawaharlal Nehru had become such living symbols that almost everybody irrespective of caste, creed, colour, race or community felt like laying down his or her life at the beacon and call of the national leaders. The people of the state were aglow with national sentiment.

Confident of this support, national leaders like Jawaharlal Nehru and Saradar Vallabh Bhai Patel could negotiate with the princes firmly as also generously and foil all attempts of the prophets of doom who egged on the princes to be independent sovereign states themselves in the wake of the withdrawal of the British Power from India and thus Balkanise the country. Partition of the country we could not avoid due to ingrained magian mentality of quite a large number of our country men for whom full citizenship depended on a sacrament but fragmentation we avoided due to timely action taken by us in promoting national sentiment among the people in states and liberating them from the psychological thralldom of reigning dynasties.

It will also be interesting to notice what the princes were saying and doing at this time while their subjects were imbuing themselves with national spirit and a yearning for freedom from foreign domination and internal despotism.

They became very anxious to retain their feudatories with their autonomy and perpetual dominion over them of their successors as also to grab as much financial advantage as possible. Rising tide of national sentiment and democratisation did not touch them on the contrary it made them very apprehensive about their own future. An important ruler burst out in 1945:



'We fought and sacrificed our blood to win power and we mean to hold it. If Congress wants to rob us, if the British should let us down, we will fight.'*

True, some of them were descendants of illustrious dynastic rulers whose valour and heroism is a part and parcel of great Indian national tradition. Now, all the people who are living at present are heirs of them and no exclusive right on them can be exercised by any ruling or any other family. Maharana Sanga, Pratap, Kumbha, Sawai Jai Singh, Durgadass, Maharani Padmini, Saint-princess Mira one and all belong to the spiritual and cultural tradition of India. They are our priceless heritage for which we live and shall gladly die. Where the ruling dynasties have failed that glorious heritage and noble tradition the people have stepped in to revive it to its purity resplendent with all the glory that is inherent in it.

So the rulers did fight—petitioned, lobbied, indulged in a lot of legal quibbling, exercised all sorts of influences on their British masters—the paramount power, but the rising tide of nationalism surmounted all difficulties. Princes were assured all glory and were shorn off all autocratic power. One of the officers of the Political Department of the then Government who was a friend of princes and associated with them for well over thirty years described their performance thus:

'I witnessed with despair the tenacity with which the Princes, entrenched behind the crumbling bastions of their antiquated treaties with the Crown and strengthened, by the resources of a formidable Trade Union, resisted all persuasion to adapt themselves to the requirements of a changing world.....It has to be remembered that tradition and environment, above all the atmosphere of adulation which surrounded a Prince from his earliest years, tended inevitably to produce a mentality incapable of adjustment to the changing conditions..... Above all they were drugged into a sense of inviolable and passive security by the very existence of guarantees and assurances of protection not only

* The Story of the Integration of the Indian States, V.P. Memon: P. 57

from external invasion but from internal commotion.... Perhaps the most unfortunate and dangerous aspect of this all pervading reliance on protection by an external power was that it created in the Princes a disposition to seek the favour of the agents of that power, from the Viceroy himself down to the most junior of Political officers, rather than to win the devotion of their own subjects, ...[†]

To the very last they continued to insist on treaties, engagements, sanads, of more than one hundred years ago and usages and pledges of a latter date to safeguard their internal autonomy and succession and right to as large a chunk of private fortune as possible. At one stage Pt. Jawaharlal Nehru was exasperated to remark in the course of a speech after Cripps mission that treaties with the State must be scrapped and he dubbed those who talked of them as 'lunatics, knaves or fools.

Some of them showed considerable hesitation in sending the representatives of their states to the Constituent Assembly which was formed after the Plan of the so-called Cabinet Mission was put into effect. The Constituent Assembly met for the first time on 9 December, 1946. Except the representatives of Bikaner and Jaipur no other state was represented there. Instead the Chamber of Princes—appointed a negotiating committee, to deal with which the Constituent Assembly had to appoint a similar body.

When the then Prime Minister of England Mr. Attlee announced on 20 February, 1947 His Government's intention to transfer power by a specified date they realised the urgency of the situation and sent in their representatives to participate in the deliberations of the Constituent Assembly.

Later when under the Independence Act the Power was to be transferred to the national Government quite a number of them instead of responding with enthusiasm to the event sat on a fence with regard to the signing of a standstill agreement and instrument of accession. For a time they tried to create a third union. The then ruler of Jodhpur went so far as to make an attempt to join Pakistan and in

doing so tried to persuade many other princes to follow suit. He in the Company of Jaisalmer ruler actually met Jinna.* The negotiations failed only because Jinna although willing to concede all political, economic and social concessions had no answer to the objection of Jaisalmer ruler about Hindu-Muslim question. In Magian polity full citizenship depends on the sacrament of Kalima and those who have not taken it cannot be considered full citizens. The Church, State and Community form one integral whole and these cannot be fractionalised. The young ruler of Jodhpur when faced with this hesitated and resiled. Later he joined Indian Union.

*Quaide Azam Mohammad Ali Jinna.

INTEGRATION

In the wake of partition, communal disturbances in Alwar and Bharatpur became much too frequent so much so that eventually the Government of India had to intervene. The Prince of Bharatpur volunteered in view of the situation that prevailed in his state that the administration might be taken over by the Govt. of India. After the assassination of Mahatma Gandhi on 30 January, 1948 it was also deemed desirable to take over the administration of Alwar. On 7 Feb., 1948 the administration of Alwar was taken over. On 27 February, 1948 the rulers of Dholpur and Karauli were consulted by the States— Department that whether in view of the natural, racial and economic affinities with Alwar and Bharatpur they would like to integrate their states in a union. They agreed. The rulers of all the four states signed the covenant on 28 February, 1948. It was named Matsya Union, following ancient name of this Region. The Matsya Union was inaugurated on 18 March, 1948 by Shri N.V. Gadgil, the then Cabinet Minister for Works, Mines and Power. It had an area of 7589 square miles, a population of 18,37,994 and a revenue of Rs. 163 lakhs. Maharaja of Dholpur was appointed Rajpramukha. The most senior popular leader of Alwar Shobharam was made the Chief Minister.

Rulers of Kota, Dungarpur and Jhalawar took the initiative for the formation of another union of medium and small-sized states of Rajasthan. On 3 March, 1948 they met at the States Ministry in Delhi and welcomed the suggestion that Udaipur should also be invited to join. S.V. Ramamurthy, Dewan of Udaipur suggested that all the states should merge in Udaipur. This suggestion was unacceptable to other rulers. The then Secretary of the States Ministry writes:

'We could not countenance the idea of any single state swallowing up its smaller neighbours.'

At this stage Udaipur was left out and the rulers of Banswara, Bundi, Dungarpur, Jhalawar, Kishangarh, Kota, Pratapgarh, Shahpura and Tonk signed a covenant for the formation of a Union, with Maharao of Kota as Rajpramukh, Maharawal of Dungarpur as senior Uprajpramukh and maharo of Bundi as Uprajpramukh. The inauguration ceremony was fixed to be held on 25 March, 1948. On 23 March, however, Udaipur informed the states ministry that it was willing to come into the union. It was too late to postpone the inauguration and therefore the inauguration ceremony was duly held at Kota. Rajpramukh, senior Rajpramukh, Uprajpramukh and the premier Gokul Lal Asawa were sworn in. It may be added that the states ministry desired that the states of Shahpura and Kishangarh better merged in adjacent Ajmer-Merwara. But the rulers as well as popular leaders of both these states preferred to join the union.

Another covenant was drawn up with a view to accommodating Maharana of Udaipur who was appointed Rajpramukh and the ruler of Kota as senior Uprajpramukh. Udaipur was to be the capital of the reconstituted union. The United states of Rajasthan was inaugurated on 18 April, 1948 by Shri Jawaharlal Nehru. This distinction was given to this union in view of the historic importance of Mewar.

In his speech after the swearing-in ceremony, Pandit Nehru recalled the important position held by Mewar in the history of India and said that day it was the scene of another historic event.

The true significance of the event, he added, would be judged only later when the history of the present period would be written. Never before had India experienced such upheavals in so short a time as it had during the past few months, he declared.

The great changes which were taking place now had to be viewed not in the context of the present-day circumstances but in relation to the effects which they might produce in times to come. Seen from that angle the formation of various unions was a great event.

“The end of the British rule in India”, Pandit Nehru said, “affected all aspects of our life. After the transfer of power on August 15, we had succeeded in managing our affairs peacefully. India would have, by now, attained an enviable position in the comity of nations and could have exercised great influence in international affairs, but unfortunately it happened otherwise and certain enemies of India created disturbed conditions in the country. At the same time while certain happenings made us stand disgraced in the eyes of the world, other constructive forces led us towards progress and solidarity. The move to form the various unions of states was one of such forces.

“To some people,” Pandit Nehru continued, “the formation of these unions was not welcome, but on important issues affecting the lives of millions of people, too much of importance could not be attached to the personal likes and dislikes of a few individuals. The right or wrong of a thing should not be judged by looking as it from personal angles. What mattered really was the demand of the time and what could be done to meet that demand. It was their duty to act in accordance with the circumstances prevailing at present.

“It will be my constant endeavour to promote the good of Rajasthan and to enable it to be a strong and helpful member of the Indian Union”,

Said the Maharana of Udaipur, after taking, the oath of allegiance to the new Union.

After welcoming Pandit Nehru and the Rulers of Rajasthan present on the occasion, the Maharana said that his family had the proud privilege to trace its ancestry from Shri Rama.

“This State of Mewar was founded a thousand years ago by Bapa Rawal. During these centuries it has always been the tradition of my house to take the lead in the task of national defence and



development. Rana Sanga led Hindu India against the Mughal invasion of Babar, Maharana Pratap fought long and with unyielding valour against Emperor Akbar, Maharana Raj Singh led Hindu India in its protest to Emperor Aurangzeb against the imposition of the Jaziya tax in a letter which embodies the lofty spirit of India.

Continuing, he said that as in the defence of India, so also in the political and economic development of the country, it was in keeping with the traditions of his house to be with the people of India. For various reasons it had not been possible so far to achieve a common measure of agreement among the States of Rajputana for the purpose of forming a Rajasthan Union in spite of sincere effort on the part of everybody to achieve that purpose. But simply because a perfect remedy was not available, it was not wise to throw away a good chance of solving an important problem.

He had, therefore, decided that the time had come for the integration of as large a part of Rajasthan as was immediately feasible so that Rajasthan might make a contribution of value to the greatness of India.

The Maharana concluded:

"Let us by our united action utilize our natural resources, our common culture and unity of life throughout Rajasthan not only for the welfare of our people but also for the larger good of our motherland."

All the photographs of Shri Jawaharlal Nehru on that occasion reflect a pensiveness. One wonders was he not reminded of the following lines of Wordsworth:

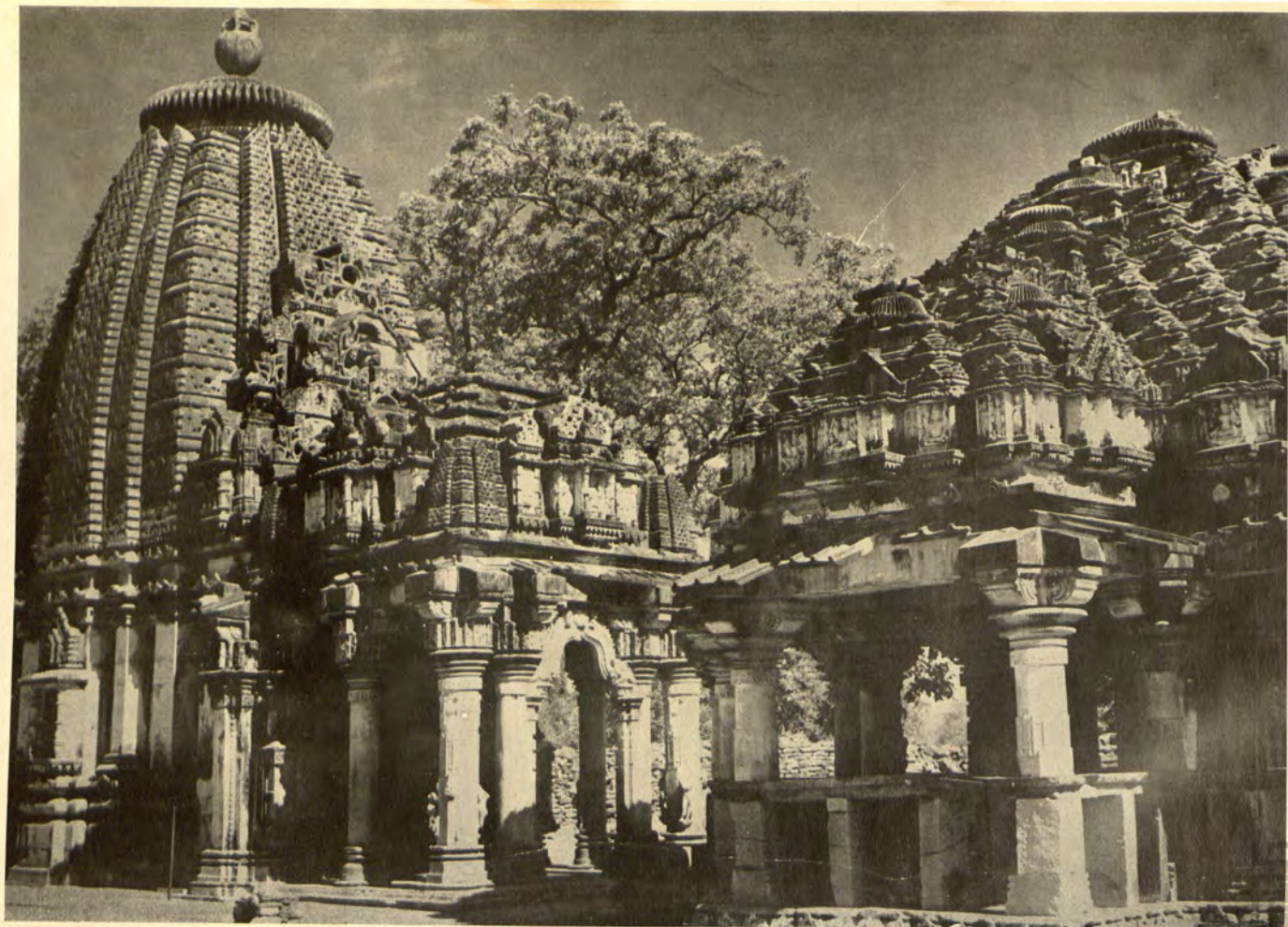
And what, if she had seen those glories fade,
Those titles vanish, and that strength decay;
Yet shall some tribute of regret be paid
When her long life hath reached its final day:
Men are we, and must grieve when even the Shade
Of that which once was great is passed away.*

Negotiations for bringing in the remaining rulers of Rajasthan into the union were successful. Sardar Vallabh

* 'On the extinction of the Venetian republic' by Wordsworth.



Maharana Bhupal Singhji of Udaipur with Shri Jawaharlal Nehru 18 April 1948, Formation of Rajasthan.



Badoli Temple

Bhai Patel announced the formation of the Greater Rajasthan Union on 14 January, 1949 at Udaipur. Besides the states mentioned above the greater union was to consist of the states of Jaipur, Jodhpur, Bikaner and Jaisalmer. Another covenant was drawn up. Maharana Udaipur was accepted as Maharaj Pramukh for life, Maharaja Jaipur as Rajpramukh, Maharao Kota as senior Uprajpramukh and rulers of Dungarpur and Bundi as junior Rajpramukhs. A unique feature of this covenant was that a new clause was inserted whereby the Rajpramukha and the Council of Ministers were to function under the general control of and comply with such particular directions as might from time to time be given by Government of India until the constitution framed by the Constituent Assembly came into operation. The rulers readily accepted the proposal. The popular leaders after some argument also agreed. Explaining the reason for this provision, the then Secretary to the Government of India, Ministry of States, writes:

'The type of administration in many of the erstwhile states had been both personal and primitive and the administrative personnel inherited from them was not equipped to undertake the responsibilities that now faced the unions. The political organisations were in a formative state. Sectarian considerations and local loyalties could not be wiped out overnight. It would be dangerous to leave the administration without some expert guidance. The Central Govt. had moreover to ensure that the process of integration and democratisation was completed with the utmost efficiency.*'

Jaipur became the capital of the Greater Rajasthan Union. It was inaugurated on 30 March, 1949 by Sardar Vallabh Bhai Patel and Rajpramukh and premier Hira Lal Shastri were sworn in. The rulers of Matsya Union entered into a fresh covenant and merged into the Rajasthan Union. The administration of the Matsya Union was transferred to Rajasthan on 15 May, 1949. On 26 January, 1950

* The story of the integration of states p. 253

the state of Sirohi was merged in Rajasthan but Abu Road and Delwara Tehsils were made over to the then Bombay state. The people of Rajasthan were not agreeable to this bifurcation. However, for about next six years this was to remain the form and extent of Rajasthan. In this shape Rajasthan had an area of 1,20,424 sq. miles and a population of 153 lakhs on the basis of 1941 census and an annual revenue of over Rs. 18 crores.



CONSTITUTION : ORGANIC UNIFICATION

According to the instruments of accession signed by rulers, the Union Constituent Assembly was to legislate only on defence, external affairs and communications in regard to the states. For other purposes the states were to convene constituent assemblies in their respective areas. When unions came into being fresh instruments of accession were executed by Rajpramukhs of their unions. When the third Rajasthan Union, with Udaipur as capital, was formed in April 1948, a permissive provision was included in the covenant to enable the Rajpramukh to surrender more subjects from the federal and concurrent lists for legislation by the Union Legislature. Later at a conference of Rajpramukhs and ministers of all unions held at Delhi in May 1948, it was decided that a revised instrument of accession should be executed by Rajpramukhs acceding on all the subjects in the federal and concurrent lists. Thus the unions of states came in their relations with the Centre into exactly the same position as the provinces except in the field of finance. It was unnecessary therefore to convene any separate constituent Assembly in Rajasthan Union. On 19 May, 1949 at a conference of Chief Ministers it was decided that the Constitution as framed by the Constituent Assembly of India should apply to them as well. An official committee appointed by the States Ministry suggested amendments to be incorporated in the constitution of India with a view to approximating the position of the states and unions to that of the provinces.

It was decided that the Rajpramukh would issue a proclamation accepting the constitution of the union, the constitution framed by the Constituent Assembly of India. However, Sardar Vallabh Bhai issued a statement to the effect that

"The Legislatures of these states when constituted under the

new constitution may propose amendments to the constitution. I wish to assure the people of these states that any recommendation made by their first legislatures will receive our earnest consideration."

Thus the provision in the covenant of Rajasthan for the constituent assembly became inoperative and it was deleted by a supplementary covenant. On 26 January 1950, the Constitution of India came into force and the Rajasthan became an integral state of India.

Under the constitution the component parts of India were divided into four categories: Nine Governor's provinces were placed in category "A". They were: Assam, Bihar, Bombay, the Central provinces and Berar (renamed Madhya Pradesh), Madras, Orissa, Punjab, Uttar Pradesh, West Bengal. Five unions of Madhya Bharat, Pepsu, Rajasthan, Saurashtra and Travancor-Cochin were placed in the second category of part "B" States. Ten Chief Commissioner's provinces of Ajmer, Coorg, Delhi, Bhopal, Bilaspur, Himachal Pradesh, Cutch, Manipur, Tripura and Vindhya Pradesh formed the third category of Part "C" States. In the fourth category were included centrally administered territories of Andaman and Nicobar.

Although there was no fundamental constitutional difference between the Part "A" and Part "B" states yet this distinction was not without some difference. For "Governors of part "A", "Rajpramukhs" in part "B" states were substituted. Salaries of the Chief Justices and other Judges of the High Courts in Part "A" States had been fixed in the second schedule to the constitution, the salaries of the Chief Justices and Judges of the High Court in Part "B" States were to be determined by the Rajpramukh in consultation with the President. There were also a few provisions relating to certain financial adjustments between the Centre and Part "B" States during the transitional period in order to fill up the revenue-gap caused by federal financial integration. Article

371 confirmed the provision first included in the Rajasthan Union that the Government of every state specified in Part "B" of the Schedule for a period of ten years shall be under the general control of, and comply with such particular directions, if any, as may from time to time be given by the President. It may be added that this provision soon became inoperative because it created rankling in the minds of popular leaders of part "B" states who were not in a mood to brook this distinction. Thus Rajasthan was organically unified with the rest of India. With the promulgation of the Constitution its citizens now enjoy the same fundamental rights and the same legal remedies as the citizens of other parts of India. Every adult acquired right to vote and to elect legislators and members of parliament. The state had legislature elected on adult franchise with ministry responsible to it, her relationship with the centre being almost identical with that of Part "A" state.



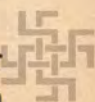
DEMOCRATISATION

On 7 April, 1949 the administration of greater Rajasthan started functioning. It primarily handled the problems of unification of administrations of component units and integration of services. Refugee problem also was very acute during this period. Premier Hira Lal Shastri vacated office on 4 January, 1951 and a care-taker government was formed under C.S. Venkatachar, ICS, that took office on 5 January, 1951. On 26 April 1951 Jai Narain Vyas was sworn in as premier and a new ministry was constituted under him.

The popular ministry under Jai Narain Vyas was faced with many problems, the most important being those of law and order, food procurement and distribution, famine relief, settling of hard cases of civil servants who were adversely affected during the processes of integration, reorganisation and unification of various administrative departments. Admirable work was done in all these fields and many reforms were carried out and work on various projects began. The Rajasthan Land Reforms and Resumption of Jagirs Bill was notified to obtain public opinion in Nov. 1951 and which became effective as law on 18 Feb. 1952. Jawai Project was inaugurated.

But the most momentous historic task that this ministry had to perform was to usher in full democracy for the first time in Rajasthan's history by conducting free and impartial elections based on adult franchise in accordance with the constitution of India that had come into force on 26 Jan., 1950. It was on 26 Jan., 1930 that the nation took pledge to fight for complete independence and twenty years after that event the country emerged as a sovereign democratic Republic.

For the people in Rajasthan so far oppressed under triple tyrannies of foreign domination and princely oppression



and Jagirdars' exploitation, it was thrilling indeed to be enabled to exercise the fundamental right to vote to elect one's rulers. It would be recalled that the Constitution confers right to vote, for the election of candidates to the House of the People and the Legislative Assemblies of the States on all citizens who had reached the age of 21, with the exception of those persons who are without permanent residence, mentally unsound, criminals and persons engaged in illegal activities. But the details of the work connected with ushering in the electoral system were obviously prosaic, arduous and required persistent effort. Electoral law had to be promulgated and widely made known. Constituencies were to be demarcated. A vast body of voters' lists were published soon after census in March, 1951 and officials were to be trained in procedures and techniques of election.

A huge programme of mass education for general elections was pushed through. Besides, officials and political workers and citizens needed to know rudiments of election law, mode of tendering vote, use of ballot and ballot-box. The exercise of voting rights called for a little intellectual effort and manipulative skill on the part of every body. A number of books and pamphlets were distributed. Hundreds of lectures were delivered. Films were screened. Press campaigns were conducted. Models of polling stations and real polling equipment were put on display. Mock elections were organised in a number of places from August to November, 1951.

During these mock elections the Returning Officer of the District assumed the charge of the District. He appointed polling parties each consisting of fifteen officials including a presiding officer, two polling officers, four polling clerks, two peons, and a police-party of four constables headed by a Sub-Inspector of Police. The party was given preliminary training in the handling of ballot-boxes and ballot papers and the use of indelible ink and seal of ballot

boxes and other material. They were given detailed instructions regarding the actual conduct of elections and about the problems that they were likely to face. They were provided with a specific number of tables, chairs, screens, railings, water pots, lanterns, and stationery. Political parties were invited to send their polling agents. Programme of mock elections was announced and put through. A number of polling booths were visited by election Commissioner. A number of ministers visited these elections and some of them actually participated.

The Elections Commissioner, the Chief Electoral Officer and the Returning Officer inspected in detail the whole procedure and performance to take note of defects to remove them later. Since then a lot of changes in equipment and procedure have been made. The whole election method has been redesigned. However, in Rajasthan the response of the people to the mock elections was fresh and sensitive and a large number of them came out to participate in them sportfully. Is not democracy basically a sportsmanship ?

At long last came the day of general elections. The popular regime in power observed strict impartiality. A very fair sportsman was at the helms of affairs. He himself lost the game. However, the party that he led got the majority in Legislature. The liquidated princes and apprehensive jagirdars (feudal elements) combined with religio-communal and religio-political parties made a bid to sweep the polls. Violence and lawlessness was let loose. But the regime of popular leaders who were the dawn-breakers of democracy in Rajasthan, acted with commendable restraint. It was obvious they cared far more for the good name for the system they were ushering in than for their personal or individual triumph or victory. The vision of democracy was being realised through them. The position of various parties in the newly formed Legislative was : Congress 82, Ramrajya Parishada 28; Jansangha 8; Krishaka Parishad 7,

Hindu Mahasabha 2; Kisan Mazdoor party 1; Socialist 1; independents 35.

The first fully democratic Government in Rajasthan responsible to its legislature elected on the basis of adult franchise came into being on 3 March 1952. It was led by Tikaram Paliwal as Chief Minister. The new democratic administration had to face grave problems of law and order. The financial stringency was acute. Moreover, the problem of fashioning a really efficient administrative system was also urging for solution.

Taking stock of the financial position over a quinquennium a budget forecast (1952-57) was put up in a memorandum to the Finance Commission that a cumulative deficit of Rs. 1041.43 lakhs was estimated. Rajasthan Government suggested to the Finance Commission that at least sixty per cent of the net proceeds of the income-taxes should be allocated to the common divisible-pool. Of this, ninety per cent should be distributed on the basis of population and the remaining ten per cent should be allocated to states that had special needs to meet, such as higher administrative cost resulting from sparseness of population, or a larger element of economically and specially backward sections of the population and so on. It was pointed out to the Finance Commission, that the contribution of per capita tax-revenue of Rajasthan was far in excess of many other states of the country. The tax-revenue covered 71.01 per cent of the total revenue of Rajasthan and there was dearth of revenue from commercial or other sources. It was also pointed out that the expenditure of Rs. 45.50 lakhs annually on the privy purses of the rulers of integrating states and of Rs. 55 lakhs approximately on the Rajasthan Armed Constabulary raised to guard the long border with Pakistan, was an additional drain on the finances of the state. To cover this huge deficit grants-in-aid were sought from the centre. Also a draft five year plan was prepared that included projects for improvements of communication, installation of rural and urban water supply, exten-

sion of education and rural medical facilities, promotion of the welfare of the scheduled tribes and backward classes, financial assistance to cultivators, artisans, cottage and small scale industries, construction of dams and development of agriculture and industry. It was considered by a conference that included officials and non-officials on 31 May 1952.

The process of integration of services was speeded up. Several measures of administrative reorganisation and economy were adopted. Efforts were made towards making the administrative apparatus more shaply, economical and efficient.

Food production was assessed for the first time in a scientific manner and a rational food budget was made. It resulted in a huge saving and afforded much relief to the depleted financial resources of the state. During this period food-grains were procured by a monopoly purchase scheme which proved far more popular than the erstwhile levy system of procurement. The policy of cautious decontrol was followed.

Two community projects and a development block were inaugurated on 2 October, 1952. The first session of the first Rajasthan Legislative Assembly was inaugurated on 29 March, and continued till 24 April, 1952. Now Demos ruled itself and gave laws unto itself. For those who aspired, struggled and suffered for democracy in Rajasthan it was the crowning achievement of their dreams. It was a blessing to be alive to see this glorious culmination and martyrdom at Nimuchana and other places and of Kesari Singh's son Pratap, Sagarmal Gapa, Balmukund Bissa and Ramesh Swami and so on were reverently remembered to guide the foot steps of those who were thrown up into the seat of power by the people. They acted with humility, peace and zest and opened the account of democracy creditably. During this session they enacted such progressive measures as the Rajasthan Protection of Tenants Ordinance (Amendment) Act, 1952 which aimed at guarding the tenants, who occupied

land after 1948, from irregular ejection. The Rajasthan Agricultural Rents Controls Act 1952 protected the cultivators from the rack-renting of land holders and land lords. It fixed the maximum rent for a holding at a figure not exceeding twice the land revenue assessed thereon. The Rajasthan Famine (Suspension of Proceedings) Act, 1952, provided for relief of scarcity which were not infrequent in several areas of the State. Another measure of importance was the Rajasthan Official Language Bill, 1952, which provided for the adoption of Hindi written in Deva Nagari script as the official language.

On 22 April, 1952 Rajasthan Legislative Assembly adopted a unanimous resolution that Abu was a part of Rajasthan not only from Geographical point of view but also from the point of view of language, culture, mode of living, traditions and social habits of the people of Abu and requested the President of India to take necessary action, to effect re-transfer of Abu and the said adjoining areas to the state of Rajasthan at the earliest.

There was a change in the leadership of the majority party in the Legislature when Jai Narain Vyas was elected in a bye-election. He took over as Chief Minister on 1 October, 1952.

During general elections Jai Narain Vyas had to face the combined opposition of such forces as were opposed to democracy and freedom. There were manifestations of violence and lawlessness to influence the minds of people by terror. His predecessor during the first half year of the democratic rule took energetic and effective measures to put down lawlessness.

What happened was that some misguided feudal elements had tried to consolidate their hold with the help of notorious outlaws. Before democratisation these elements occupied positions of vantage and had exercised considerable influence over a large section of the public. To track them down presented the greatest challenge to authorities. There

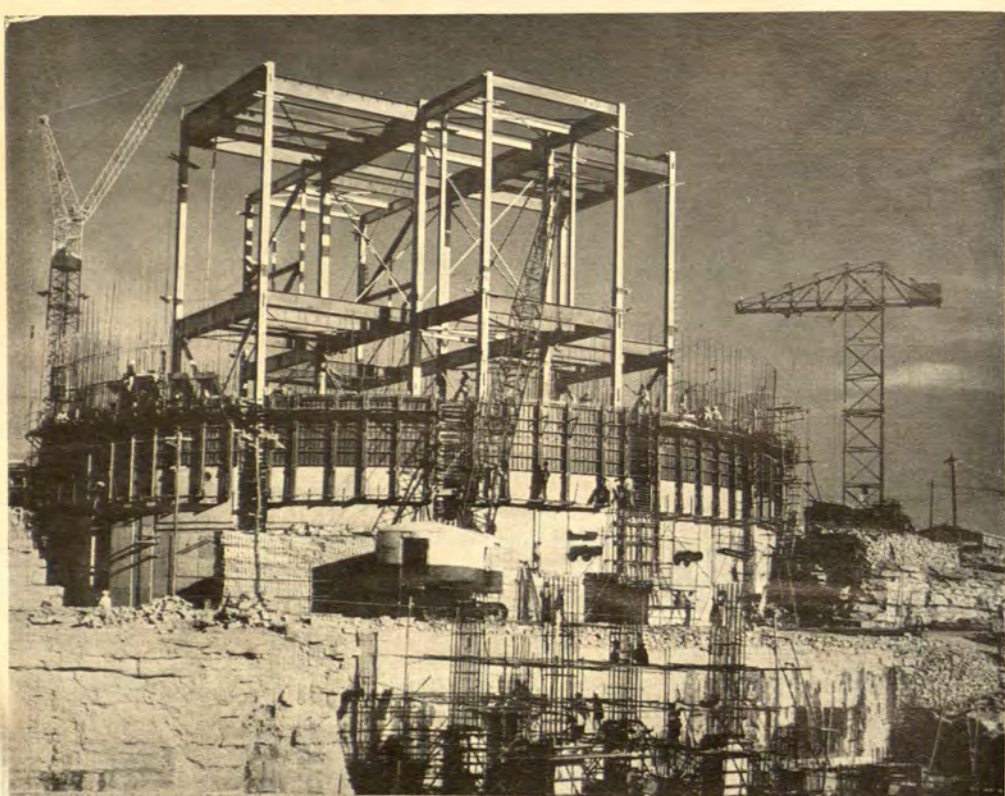
was a record of indiscriminate killing, loot, pillage and kidnapping for ransom. Remote villages where help could not easily reach were raided by the dacoits and innocent men, women and children received brutal killings with a view to striking terror. If these elements, who also in some cases, profited by the loot, had succeeded in their design, internal security of the State would certainly have been in jeopardy.

Between 3 March to 30 September 1952 about 290 dacoits were liquidated either by being shot dead in direct encounter or by arrest. The liquidation of Sukan Singh on 25 April, of Chhitar Singh on 8 July, of Khanura on 9 September, and Ram Singh of Asop on 11 Sept., 1952, was recognised as a standing tribute to the bravery of Police force in direct encounter with desperate dacoits armed to the teeth and equipped with modern weapons. They were terror to the desert regions of Bikaner and Jodhpur, in the Aravalli sections of the districts of Nagore, Pali, Jalore and Udaipur. At the end of these operations it was remarked by those in authority "No longer do the people in Rajasthan suffer from a sense of insecurity. Threat to their person or property has been eliminated; . . . conditions have been created wherein land reforms can be put through in an atmosphere free from fear."

Jai Narainji Vyas when he took over as Chief Minister tried an altogether different approach to the problem of law and order. He himself hailed from the desert parts of Rajasthan and almost loved these people who were coming out as outlaws and were now allied with the forces that were arraigned against him and were trying to undo him to the extent of attempting his assassination. On 30 January 1953 he started a welfare centre at a village known as Sankara, of which it was said that whoever drank of the water of the village of Sankara turned into an outlaw. Sankara was indeed a prolific matrix of malefactors and produced quite a large number



A view of Rajasthan University, Jaipur



*Above—Atomic power reactor under construction : Rana Pratap Sagar Project (Chambal),
Below—Kota Barrage*

of bandit heroes. The stereotyped methods of combating crime did not prove effective here.

The then Chief Minister visited these disturbed parts himself and lived for several days with the people there. He studied their problems and needs and organised several welfare activities for them. Special select police officers were posted at Sankara and they were put in charge of all welfare activities besides apprehension by increased patrol, inspection, supervision and investigations of malefactors that induced anti-social tendencies and to discover and repress opportunities, temptations and other influences that contributed to delinquency. The incipient anti-social tendencies were almost always nipped in the bud. Whenever these were engendered by primary poverty gainful employment was provided to the potential delinquent at the pre-committal stage to prevent him from committing a delinquent act. Whenever physical or psychological distortions were discovered to lead a man into delinquent behaviour the appropriate experts in surgery, medicines and psychiatry were referred to.

An elementary school and a reading room were started, Cooperatives were organised. Loans were distributed. Drinking water facilities were improved. In the marketing of their handicrafts woollen and cotton rugs and shoes the then Chief Minister took keen interest. Their exhibition was organised in Delhi and the then Prime Minister Jawaharlal Nehru was invited to visit it. Sankara marked ghee earned a special good-will. The implementation of the integral social-welfare programme at Sankara for a year resulted in manifest change of outlook of the dwellers of the village. They started turning to productive labour as the source of their livelihood. The elders and parents gave up encouraging delinquent acts among young folks.

Voluntary workers from among the erstwhile predators and maraudors came forward to share the responsibility of the police and welfare agencies. People like Sain Dan Singh

who once led them on marauding expeditions now wholeheartedly turned them towards productive labour and constructive group activities. His understanding of their problems, needs, virtues and vices was very deep and penetrating. The people now took notice of and were inspired by the heroic constructive work of Daya Ram of Viram Dewara who dug by his own individual voluntary labour a pond there and did the work for thirty years, a born mohammedan but an adept of Yoga and spirituality of Gita.

In less than a year of the welfare activities in Sankara, fifty outlaws voluntarily surrendered. It was a triumph of humanitarian approach. The people there as anywhere else were not intrinsically bad but in the very nature of things these valorous people had turned predators as they did not know a way out to change their environment and were constantly urged and encouraged by feudal elements to carry on their nefarious activities.

The people and their surrounding conditions here have been described by a perceptive writer thus:

‘Deficiency of rains is almost a normal condition and its failure implies simply a difference in degree. The habits, the pursuits, the avocations, the customs, the traditions and the breeding of the bulk of the people are such as may be calculated to obviate the possibility of deficiency or failure of rains resulting in any general or wide-spread distress..... This adjustment is the result of the long standing struggle against nature in which man has come out top.’

Now a new element through the group activities and exercise of collective intelligence and technology to change the environment, was introduced.

At that time there were as many as nine state government agencies which were engaged in the rural development programmes directly. They were departments of Panchayat, Agriculture, Education, Public Health, Public Works, Irrigation, Cooperatives and rural development, industries and sheep and wool. It was learnt at Sankara that coordination



could be achieved among these various agencies at a project like Sankara where their functions were correlated in connection with a concrete problem. The then Chief Minister was convinced that Efficiency for democratic institutions was derived from a high level of functional correlations. Fragmented and insulated institutions are not merely ineffective within their own spheres but also tend to produce patterns of behaviour which are inimical to democratic success. Institutional insulation finally leads to functional inefficiency. Functional collaboration such as personally attempted by the then Chief Minister at Sankara was very useful when later it was converted into a development block.

At that time community development projects were initiated in seven blocks, one block was sited in each of the then five administrative divisions—Jodhpur, Jaipur, Bikaner, Udaipur and Kota. Of the remaining two blocks one was located in Bhil area of Dungarpur and the other in Harijan area of Alwar. Main lines of activity included Agriculture and Animal Husbandry, Irrigation, Reclamation of land, Health and Rural Sanitation, Education, Social Education, Communications, Rural arts and crafts and training. The scheme was to be over in three years and an expenditure of Rs. 125 lakhs upto March 1955 was visualised. These blocks covered an over all area of 1951 square miles, their population being 5.27 lakhs spread over 1043 villages.

Another special project was taken in hand in Naida—on the banks of Luni near Jalore. The cattle there were very healthy but the human being ordinarily did not survive beyond forty years. Anti-Malaria and other Public Health schemes did help to increase their longevity as could be well testified now.

The first five year plan which was supposed to have begun in 1951 was being given finishing touches. For centuries the people of Rajasthan had been exploited by feudal and merchant princes and were steeped in stark poverty. The development of natural, material, technical and human



resources was crying aloud. Projects for building distributaries for receiving waters from Bhakara canal and damming of the river Chambal were specially proposed to be included in the first five year plan. At that stage a five year plan consisting of development programmes of rupees sixteen crores and eighty one lacs was sanctioned. Besides this Rs. 37.22 crores were allocated for Bhakra and Chambal projects.

There was again a change in the majority party of the Rajasthan Legislative Assembly. Shri Mohan Lal Sukhadia took over as Chief Minister on 13 November 1954. The budget for the last year of the first five year plan was to be immediately got ready. Out of the total allocations for the plan about forty-five percent were yet unspent. It was obvious that the last year of the plan 1955-56 was going to be most hectic. Various projects of irrigation, agriculture, development, education and social expansion had to be completed. By the end of the plan period Rs. 54 crores had been spent.

Equally important was the task of the formulation of the Second Five Year Plan that was attended to with very great care this time.

The States Reorganisation Act became effective on 1 November, 1956. Abu and dilwara from Bombay state, and the Sunel Tappa region of the former Madhya-Bharat were merged with Rajasthan and Sironj sub-division of Kota district was transferred to Madhya Pradesh. Thus Abu and Dilwara returned to Rajasthan. The island territory of Ajmer-merwara was integrated. In its final form the state of Rajasthan has an area of 1,31,943 sq. miles (1,32,147 sq. miles according to Surveyor General of India), and a population of about two crores. With the coming into effect of the States Reorganisation Act not only territorial adjustments were made but the distinction of 'A' and 'B' class states was abolished. In Rajasthan as all over India the head of the state thenceforward was named

Governor. Sardar Gurmukh Nihal Singh was appointed the first governor.

With this came to an end the formative years and Rajasthan began a new era of progress.

During the formative years integration of princely states and organic unification of the union under the common constitution for the entire state of India was accomplished. The fullest freedom of expression and association and other fundamental freedoms were granted to the individual citizen. On the basis of adult franchise the first general elections were held. Lawlessness and violence were curbed. New humanitarian and psychological approach to cure criminal mentality among collaborators of feudal system was successfully tried. Rajasthan Land Reforms and Resumption of Jagirs Act was passed in 1952. Community projects were initiated as also the planned development and it was during this era that the first five year plan was completed. The food self-sufficiency was achieved.

A symbolic act also deserves mention. It was the return of Gadolia Lohars to Chittor. It is said after the fall of Chittor a sect of Rajputs or their retainers took to iron-smithy and formed themselves into peripatetic bands. Their mobile workshops forged swords into ploughs. They had taken a vow never to settle down till the Chittor was liberated. India was now free. The fort of Chittor was now people's their own. There was no reason for them to continue with their nomadic existence. All of these Gadolia Lohars were assembled at Chittor. A grand function was held which was presided over by the late Prime Minister Jawaharlal Nehru in the Chittor Fort wherein the Gadolia Lohars made a ceremonial entry after centuries of exile.



TRANSFORMATION LAND (REFORMS)

ABOUT three lakh agents of native princes known as jagirdars had to be eliminated as an indispensable first step to progress in Rajasthan. Jagirdars were far more closely involved in village life than the princes, and acted as an iron curtain against all progressive ideas and perpetuated the stagnation of village communities to uphold anachronistic clan dynasties on whom depended their own vested interests. Also, Jagirdars were the Chief instruments of oppression. No doubt, with the growth of national sentiment there were increasing revolts against their torture and tyranny not only at Bijolia, Bikaner, Begun and Sikar but everywhere the awakened peasantry began opposing them. However, most of the peasants and other elements in rural population suffered mutely their affliction unable to discover as to why were they being so hurt. The silent cry of their pulverised souls used to melt with that of saints and must have contributed not a little in bringing the end of this tyrannous system.

The tyranny and torture inherent in the system of Jagirdari (Revenue assignment) becomes evident when we read into the pages of history as to how did it operate over the centuries. Reckless exploitation of the peasantry was the rule. Revenue demands were unjustifiably high. Numerous cesses and other exactions used to be made. To tide over unfavourable seasons the jagirdar might or might not give remissions or advance loans or otherwise help the cultivator; he might even insist on realising the revenue before the harvest was cut. In some areas where the share of the produce was the land revenue, by the simple method of estimating the yield at many times more than the actual yield a jagirdar could demand much more than the whole produce. Obviously the collection of revenue of this magnitude could not be a refined process. When the cultivators

could not pay the revenue, they were maltreated and even beaten. Manuchy writes:

“It is the peasants’ habit to go on refusing payment, asserting that they have no money. The chatisements and instruments of torture are very severe. They are also made to endure hunger and thirst..... They feign death (as sometimes really happens).But this trick secures them no compassion.”*

The British developed another class for the collection of land-tax in territories directly administered by them. Contracts for short periods were given for collecting land-tax from peasants and payment of it to the Government. Later these contracts were extended for a longer duration to what are called Revenue Farmers (Istmarardars). Eventually out of them a class developed on a permanent basis known as zamindars or landlords. This system was not in vogue in princely states before the administrators from British India introduced it. Speaking of this class Jawaharlal Nehru writes:

“The village community was deprived of all control over the land and its produce; what had always been considered as the chief interest and concern of that community now became the private property of the newly created landowner. This led to the breakdown of the Joint life and corporate character of the community, and the cooperative system of services and functions began to disappear gradually.

“The introduction of this type of property in land was not only a great economic change, but it went deeper and struck at the whole Indian conception of a cooperative group social structure. A new class, the owners of land, appeared, a class created by, and therefore, to a large extent identified with, the British Government. The break up of the old system created new problems, and probably the beginnings of the new Hindu-Moslem problem, can be traced to it.”

Over three lakh estates of Zamindars and Biswedars had to be abolished to free over four thousand villages

* The Agrarian system of Mughal India by Irfan Habib P. 322

of this incubus that retarded all progress.

The over all condition that prevailed when the process of democratisation began in the state has been depicted in the Report of the State Land Commission thus:*

“At the time of the formation of Rajasthan in March, 1949, there were huge areas* in Rajasthan of which the land revenue had been assigned to grantees of various categories known as jagirdars. Taking Rajasthan as a whole, the jagirdari system prevailed over nearly sixty percent of the total area. The jagirdar was thus an intermediary between the tiller of the soil and the State in the same way as the Zamindar of a Part-A State. So far as the tenant was concerned, the jagirdar behaved in all respects as the ‘owner’ of the land, and the tribute paid by the jagirdar to the State did not bear any direct relation to the rents he actually realised from his tenants. These payments by the jagirdar were based on the assumed income, or ‘tan’, of the jagir at the time of its grant hundred of years back. The jagir income had increased several times over the assumed income and yet the amount of tribute remained at the figure stipulated at the time of the grant of jagir. In most of the jagir areas where settlement had not been introduced, the jagirdar realised the rent by taking a share of the produce. This share ranged from one-half to one-eighth in different Units. Since the prices of agricultural produce registered a steep rise on account of the war, the tenants began to agitate against these high rents: they were unwilling to pay such a large share of produce as rent. The majority of the tenants in the jagir areas did not know what security of tenure, fixity of rent and fairness of rental meant. The majority of them were ‘tenants-at-will’ and lands were let out to the highest bidder, resulting in unhealthy competition and rack-renting and deterioration of land.

“Apart from the jagirdari system, there was another class of intermediaries in Rajasthan. These were known as ‘zamindars’ in some areas and ‘biswedars’ in others. The zamindari or biswedari system obtained in some 4,870 villages, spread over eight districts of Rajasthan, principally, Alwar, Bharatpur, Ganganagar and Kota. These zamiandars and biswedars paid fixed land revenue to the State but the cash rents payable to them by their tenants had not been fixed—except in the case of some persons recorded as occupancy tenants, and the zamindars and biswedars were free to

* See Appendix ‘D’. Report of the Rajasthan State Land Commission, December 1959.

realise rents at whatever rates they pleased from their tenants, who were treated as 'tenants-at-will' and were liable to ejectment at the sweet-will of zamindar or bisweddar.

"In the ryotwari areas, the tenant-in-chief was free to charge whatever kind or cash rent he pleased, and he could eject sub-tenant at his sweet-will".*

Upto the end of June 1964 all jagirs had been resumed.* They numbered 2,36,628 and net yearly income from them to the Government amounted to Rs. 484 lakhs.* Similarly by the end of 15 Jan. 1960 all 3,18,860 zamindari and bisweddari estates had been abolished. The annual rental income of these estates was estimated at Rs. 94.47 lakhs.*

It will be interesting to retrace the stages in which the jagir resumption and zamindari abolition work was accomplished. The Jagir Enquiry Committee was appointed under C.S. Venkata Chari in August 1949 and it furnished its report in December of the same year. The committee held the view that the jagirdari system had outlived its utility and as such, its abolition was inevitable. It indicated that the jagirdars did not possess any property rights in jagir lands and therefore could not claim any compensation as a matter of right. But on considerations of social justice it was suggested that they should be given financial assistance. The committee did not recommend the wholesale abolition of jagirs.

In November, 1951 the Rajasthan Land Reforms and Resumption of Jagirs Bill was notified for general information and it became effective law from 18 February, 1952. Jagirdars challenged the law in Rajasthan High Court. No class voluntarily leaves the stage of History. Some of the jagirdars were successful in securing stay orders. Subsequently, they entered into negotiations with the Government. The unsolved points at issue were referred for arbitration to Jawahar Lal Nehru, the Prime Minister of India, who

* Report of the State Land Commission for Rajasthan December, 1959: P. 7—8

* The Details of area and other information please see Appendix 'E'

* See Appendix 'F' & 'G'.



gave his award in November 1953. The terms of the award were incorporated in the Resumption of Jagirs (Amendment) Act, 1954 (Rajasthan Act No XIII 1954). The most important change that came about as a result of this amendment was the doing away of the exemption that had been given to jagirs with an income of less than Rs. 5000 in the original Act. Now all jagirs were to be resumed.

On the resumption of a Jagir, the right, title and interest of the jagirdar, and of every person claiming through him in the jagir lands accrued to the Government free from all encumbrances. The jagirdars were made entitled to get not only compensation but also rehabilitation grant. The amount of compensation and rehabilitation grant is payable in fifteen equal annual instalments, or at the option of jagirdar, in thirty equal half-yearly instalments.

The total compensation and rehabilitation grant thus payable to jagirdars has been estimated at rupees forty crores five lacs and fifty-two thousand. Interest on this would amount to Rs. 665.31 lakhs. Expenditure on perpetual annuity would come to Rs. 260.00 lakhs, administration Rs. 157.22 lakh and pensions Rs. 40.61 lakh. Thus the total cost of the resumption of jagirs upto 1971 comes to Rs. 51 crores 28 lakh 66 thousand. As against this it is estimated that during this period the state will receive the revenue of Rs. 63 crores 32 lacs and 82 thousand from the resumed jagirs.*

It is also estimated that the state has also incurred the liability of additional expenditure on land records, revenue staff, education and medical and public health facilities to the tune of Rs. 4 crores 77 lakhs. Thus the total resumption cost goes upto Rs. 56 crores 5 lacs 76 thousand. As against this to the total income, revenue estimates of Rs. 484.70 lakhs for the year 1970-71 are added and the tribute payable by jagirdars estimated at Rs. 4 crores 50 lakhs has been deducted. About Rs. 1 crore 91 lakhs 85 thousand has also been deduc-

*Supplementary memorandum to the third Finance Commission, 1961 Government of Rajasthan, Page 29

ted for non-recovery of estimated revenue. Thus the net increase in revenue, up to 1970-71 comes to Rs. 61 crores 75 lakhs and 67 thousand which means Rs. 3 crores 96 lakhs and 20 thousand would be gained annually out of this transaction from 1970-71 onwards.

The Bhooswamies, Bhomias, Malanies and other petty jagirdars agitated for more compassionate treatment. In 1958 the good offices of the then Prime Minister Jawahar Lal Nehru, were again sought by the Bhooswamies and the Rajasthan Government jointly. He gave his award in 1959. As a result of this award, jagirdars whose gross annual income did not exceed five thousand rupees, would get an additional rehabilitation grant in the shape of additional multiples of net income. The total liability of the state on this account would come to five crores and twenty eight lakh rupees. In addition a sum of rupees four lakhs annually would be kept apart for distribution as compensation in hard cases, for improvement to land, and another rupees fifteen lakhs for ex-gratia relief in such cases under the head 'revision and settlement'.

The first jagirs to be resumed were those of Sikar and Khetri whose income exceeded rupees three lakhs a year. They were resumed on 16 June 1954. The other settled jagirs were taken over gradually on the basis of a phased programme.

Since the commencement of the Resumption of jagirs Act in 1952, there have been altogether twelve amendments of the Act. The Rajasthan Land Reforms and Resumption of Jagirs (sixth Amendment) Act, 1957 (Rajasthan Act No. 43 of 1957) was brought into force on 16 December 1957. By Section 3 of this amendment exemption in case of religious jagirs was dropped and the way was paved for total abolition of intermediaries. In Ajmer although a few big jagirs had been abolished before the close of the formative period of Rajasthan (November 1956) yet majority of the jagirs remained to be resumed. For the abolition of all Istmarardars

and Muafies 1 July 1958 was fixed by a notification issued under the Ajmer Abolition of Intermediaries and Land Reforms Act, 1955.

From 1 April 1958 all cash jagirs were resumed, ranging from ten to fifteen years a sum of money equal to the monthly rate of the cash grant was undertaken to be paid to cash jagir holders.

By 31 December 1965 all types of intermediaries had been abolished in Rajasthan that numbered 6,09,575.

ABOLITION OF ZAMINDARI

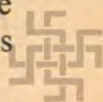
In February 1956 Rajasthan Government appointed a committee under Damodar Lal Vyas the then Revenue Minister to go into the question of the abolition of zamindari and biswedari. The report from the zamindari and abolition committee was received by the Government in September 1956. The bill for the abolition of zamindari was introduced in the State Legislature in April 1958. The Rajasthan Zamindari and Biswedari Abolition Act, 1959 came into force from 1 November 1959 and from that date all settled zamindari and biswedari estates throughout Rajasthan were abolished. The other estates were abolished from 15 January 1960. In all 3,18,860 zamindari estates were thus abolished which were distributed in ten districts.* The total annual rental income of these estates was estimated at about ninety four lakhs and forty-seven thousand rupees. About rupees four crores were to be paid to the estate holders. The tenants of the zamindars and biswedars were made the khatedar tenants liable to pay to the State Government by way of rent the same amount as they had been paying to the zamindar or biswedar but it was not to exceed twice the land revenue.

Thus came to an end all the intermediaries between the tiller of the soil and the Government. Stage was now set

* Name of District:	Ajmer	Alwar	Bharatpur	Bhilwara	Chittorgarh	Ganganagar
No. of abolished estates	65415	82700	1,07399	2536	1,255	36,609
Name of District	Jaipur	Kota	Sikar	Udaipur		
No. of abolished estates	5263	37	95	17,551		

for rational land management and agricultural progress on the one hand and far reaching social changes in village life on the other. The dormant village communities were to pulsate with new energies and new activities now. About six lakhs and nine thousand expropriated intermediaries and about twenty five lakhs of their dependents have been given most generous terms to rehabilitate and integrate themselves in the new order. Those actually cultivating have been given land for self-cultivation besides compensation and rehabilitation grant and an additional rehabilitation grant. Special provision has been made for the resettlement of ex-jagirdars in the Bhakra-Nangal and the Rajasthan Canal project areas. Generous loans have been provided to them for development purposes. Under a set of non-statutory rules, loans for marriages and education were also granted. Special rules were made for grant of loans to ex-jagirdars for setting up cottage and small-scale industries. On an average Rs. 4 lakhs were advanced every year for marriages and higher education and Rs. 10.7 lakhs for development purposes. Provision has been made for payment of interim compensation and advance of loans against compensation. A great revolution in fourteen years (from 1949 to 30 June 1963) was accomplished by liquidating six lacs intermediaries and establishing direct links between the tiller of the soil and the Government. about seventy-two per cent compensation has been paid up to December 1965.

Any arrangement involving the life of about thirty-two lakh citizens, would be very important and complex. Policy formulation, legislation, rules and manuals, protracted negotiations and awards, machinery and men for implementation have all been given the best care. Jawaharlal Nehru was approached twice and he gave his awards on each of these two occasions which on the one hand paved the way for far-reaching land reforms and on the other were marked by a very tender solicitude for thirty-two lakhs to be adversely affected by the land revolution.



TOWARDS RATIONAL LAND ADMINISTRATION

While the far reaching revolution was being accomplished by liquidating six lakhs and odd intermediaries, measures were being thought out and steps were taken to rationalise the land administration.

There were a bewildering variety of land tenures and tenancies in Rajasthan confusing not a little to the tenant as also to those who had to deal with him. About these tenants the State Land Commission has this to say:

"At the time of the formation of Rajasthan there were no doubt, tenancy laws in the majority of the covenanting States—with the exception of the Jaisalmer, Shahpura and Kishangarh States—but those enactments were of a conservative nature and merely sought to give legal shape to prevailing customs or practices, which differed widely from State to State. There was considerable divergence regarding the classes of tenants and the nature and extent of their rights. In the same State rights of tenants in the khalsa (or crown) lands were different from those in the jagir (or alienated) lands. Conditions for the acquisition of rights of inheritance or of transfer were not uniform. Briefly speaking, full rights of transfer were recognised in the case of pattedar tenants in the Jaipur State, occupancy tenants in the Bikaner State, bapidars and khadamdars in the Udaipur, Jodhpur, Banswara and Kishangarh States and the khatedars in the Partabgarh, Tonk and Kota States. All these classes of tenants, with the exception of the khatedars of Tonk and Kota States and the khadamdars and bapidars of the Udaipur State, had to pay premium, or nazrana, as the price of acquiring rights of transfer. Even after the payment of premium or nazrana, in certain States, e.g., Bikaner, the right of transfer was subject to the previous sanction of the State Government; and in the Bikaner State tenants in the jagir area could not acquire occupancy rights at all. The right to trees and the right to make improvement also varied from State to State.

There were vast areas where there had been no survey and no Settlement and where land records were non-existent."*

To put an end to these chaotic conditions the Rajasthan Tenancy Bill was published on 24 March, 1955 for

* Report of the Rajasthan State Land Commission P. 8



general information. It became effective from 15 October, 1955. In place of the multiplicities of tenancies and tenures that existed in the past, there were only three classes of tenants, Khatedar, Khudkasht and Ghair Khatedar, now.

Every person who, at the commencement of the Act was a tenant of land, otherwise than as a sub-tenant or a tenant of Khudkasth or a temporary allottee in Gang, Bhakra, Chambal or Jawai project areas, became a khatedar tenant.

Khatedar tenants have been given the right to transfer by sale or gift, their interest in the whole or a part of their holding. However, since the concentration of land-ownership is to be prevented as a measure of a policy therefore if the Khatedar wishes to transfer his interest to any person who already holds thirty acres of irrigated or ninety acres of unirrigated land, he will have to obtain permission from the Government. A khatedar tenant may make a usufructuary mortgage of his holding for a period not exceeding five years. Sub-letting has been allowed in the case of Khatedar tenants for a period not exceeding five years. Tenants who are members of the scheduled castes and scheduled tribes are not allowed to transfer or sub-let to persons who are not members of the scheduled castes and scheduled tribes.

The holders of Khudkasht tenancy by now have all become pucca khatedar tenants since the distinction was only for the interim period till the jagir, zamindari or biswedari were fully abolished.

Every tenant of land other than khatedar tenant, and sub-tenant is regarded as a ghair-khatedar tenant. A sub-tenant is a person who holds land from the tenant thereof and by whom rent is normally payable.

Arrest and detention of tenants in execution of decrees for arrears of rent have been prohibited. There can be no ejectment of a tenant except in accordance with the specific provisions of the tenancy Act and when a tenant is ejected all arrears of rent are deemed to have been paid. Tenants have also been given the right to possess, free of charge, a site for a

residential house in the Abadi of the village in which their holding is situated. The charging of premium (Nazarana) or any other cess and the taking of forced labour have been prohibited. The rights of a tenant in a holding are not liable to seizure, attachment or sale by process of any civil court. All tenants have been given heritable rights. Tenants have been given the right to remove trees standing on their holdings for their own or agricultural use. The maximum rate or rent in kind is fixed at one-sixth of the gross produce.

Thus it would be seen security of tenure, fairness of rental, and needed facilities for tenants have been achieved. The Tenancy Act has been hailed as a very progressive legislation facilitating scientific management of the land.

The Tenancy Act has been further improved upon by eleven amending acts of the legislature. Quite a few amendments were for the improving of language and removing ambiguities. Others were to prevent evasions of the provisions of law by some stratagems and subterfuges. Still other amendments were to enable the tenants to have dealings with the cooperative mortgage banks. To give effect to the provisions of the Tenancy Act the Rajasthan Government published rules for the first time in November 1955. In response to the need these rules continue to increase and alter.

The Rajasthan Government have decided to confer khatedari rights on such persons as have brought 'Gair Mumkins' land—Government lands which have been given up as valueless but are unallottable—under cultivation by hard labour or after making considerable investments.

To protect cultivators from harassment and extortion by Patwaries, the Rajasthan Government has decided to issue a pass-book to every owner of agricultural land.

'The pass books, which will serve as permanent documents of title, will carry the latest details about the owner's land. This would prevent the making of illegal or unauthorised entries in revenue records, and would thus protect cultivators from encroachment upon their rights.



'The pass books will also help the owners to draw loans from the mortgage bank or taccavi without much trouble, since they will also serve as valid certificates of the persons being agriculturists.

'The books will carry entries relating to settlement operations pertaining to the particular land, and such changes as might take place from year to year.

'The rent and other dues realized by the patwari will also be recorded in the pass book. The patwari will make the annual entries under full signature.'

The Land Revenue administration in the princely states tended to be oppressive. An attempt was made to consolidate and amend the law relating to land; and to regularise the appointment, powers and duties of revenue courts and revenue officers, village officers and village servants and arrange for the preparation and maintenance of maps and land records; the settlement of revenue and rent, the partition of estates, the collection of revenue and matters incidental thereto. Accordingly the Rajasthan Land Revenue Act, 1956 was brought into force from 1 July, 1956. The Revenue Courts manual was published. A large number of other statutory rules have been made to give effect to the Rajasthan Land Revenue Act, 1956. This Act has been amended five or six times by now.

The basis for revenue administration on rational lines has been laid by almost finishing the work of survey and settlement. Out of 34,648 villages spread over 8,44,43,520 acres (1,31,943 sq. miles), 34,238 villages covering an area of 7,43,78,880 acres (1,16,217 sq. miles) have been fully surveyed and settled. About 410 villages covering an area 1,00,64,640 acres (15,726 sq. miles) remain unsurveyed. This is the desert area of Jaisalmer district and the population per sq. mile here is only five to six. The cultivation is nominal. A summary settlement has been therefore conducted without cadastral survey. Village Panchayats have also been associated with land administration.

'Rajasthan is a pioneer State in the matter of introducing Democratic Decentralisation. Village Panchayats have been

associated with the work of Gasht Girdawri (field inspection). This will go a long way in reducing harassment of the tenants at the hands of Patwari and un-necessary litigation. The Panchayats have been given powers to decide all mutation cases of agricultural lands, both contested and uncontested. All Government lands in the abadi area in possession of the Revenue Departement have been vested in the village panchayat, which has been authorised to sell and to lease the land and utilise the income on development works. Common grazing grounds of the village have also been vested in the Village Panchayats. Allotment of un-occupied Government land to the landless tenants is made by a committee consisting of the Tehsildar, Sarpanch of the Village Panchayat and Pradhan of the Panchayat Samiti and Block Development Officer.*

The State Government has been giving continuing attention to the progressive improvement of land administration. As was observed earlier there have been eleven amendments of the Tenancy Act and about four of the Rajasthan Land Revenue Act. Everywhere in India village life is undergoing a fast change but in Rajasthan during the last decade almost a revolution has taken place. Things change much more swiftly than people's mind about them. Changing conditions and situations soon render earlier progressive measures obsolete. It was therefore recommended by the Rajasthan State Land Commission set up in 1959 under the chairmanship of Mohan Lal Sukhadia, Chief Minister of Rajasthan, that the Government might consider the advisability of setting up forthwith a committee to take up the question of the simplification of the tenancy and revenue laws. Accordingly the Government appointed in 1963 the Revenue Laws Commission under the chairmanship of Daulatmal Bhandari, Justice Rajasthan High Court.

Its first report with a draft bill has been submitted to the Government which has approved its recommendations.

The Bill envisages the establishment of a Land Development and Management Commission which will be entrusted

* Damodar Lal Vyas's article 1963, Congress Smanka,

with the entire revenue administration in the State. It should be vested with the large and comprehensive powers so that it could cut red tape and ensure efficient land administration.

'The proposed commission will look after the entire land development schemes, including establishment of new habitations and colonies, or improvement in the existing ones.

The State Government will appoint the chairman of the proposed body, which will include as its members senior agriculture, rural development and land management officers.

The new commission will control land surveys and settlement operations, land mutations, fixation of land revenue and its realization, demarcation of pastures and forest lands and other relevant matters.

The Revenue Laws Commission has suggested that the form of the Revenue Board should be changed and its members should be appointed by a committee consisting of the Chief Justice of the High Court, Chairman of the Public Service Commission, and the Chief Secretary. The existing practice of appointing Revenue Board members by Government nomination is to be discontinued.'

The bill also recommends certain basic changes in the revenue and land reforms laws. It has proposed that tenants should remain the masters of the land so long as they continue to pay the rent and while the state may be the de-jure owner of the land, the tenants must be made the de-facto owners of it. It has also recommended that if at all there is to be sub-letting under specified conditions, the sub-tenants should not be allowed to be exploited. The bill provides for only two classes of tenants, namely, Khatedar and Gair-Khatedar. Taking cognisance of the evil of fragmentation, the commission has prescribed regulation of partitions and transfer as measures to prevent fragmentation. The commission has also recommended that a tenant cannot sublet his land except to the village panchayat or with the prior permission of the village panchayat or an equivalent prescribed authority.



TOWARDS ECONOMIC RELIEF TO CULTIVATOR

Despite the prohibition in the Tenancy Act against the charging of cesses, certain cesses *were being levied in various areas of Rajasthan. The vigilant workers brought these facts to the notice of the Government. The Rajasthan Discontinuance of Cesses Act 1959 was brought into force from 16 May, 1959. With the exception of a few specified charges this Act lays down that notwithstanding any custom, practice, usage or agreement to the contrary in force in any part of the state, all cesses and other charges by whatever name known, are abolished. The victim of such illegal exactions is enabled to recover from the land holder multiples of such exactions through a very simple procedure.

We have observed earlier that the Rajasthan peasant was groaning under four-fold exploitation, namely, imperial, princely, jagirdari and that of the money lender. We have so far dealt with the work done to end first three kinds of exploitation. The fourth kind of exploitation was more rampant and perhaps is the most difficult of all to be eliminated. Towards this end the Rajasthan Relief of Agricultural Indebtness Act was enforced in the State on 15 May, 1958. Under the Act Agriculture includes horticulture and the breeding of cattle, camels, sheep, goats and an agriculturist is a person who earns his livelihood wholly or mainly from agriculture and it includes a person who ordinarily engages in agricultural labour or who works as an agricultural artisan.

The Rajasthan Relief of Agricultural Indebtedness Act, 1957 provides for the establishment of special courts to work as Debt Relief Courts. An agriculturist debtor against whom a suit may have been filed can move the court for staying the proceedings in order to enable him to file an application under section six of the Act before a Debt Relief Court and the proceedings are stayed by the Civil Court. An agriculturist

See appendix "B & C"



debtor may also file an application before the Debt Relief Court praying for the determination of his debts. on the admission of such an application, any proceedings against the debtor for the recovery of debts, or for adjudging him an insolvent, pending before any court are stayed:

‘All the creditors of the debtor have to submit a statement of their claims against the debtor before the Debt Relief Court and they have to produce all documents in their possession or control on which they base their claims. The Act actually enjoins on the Debt Relief Courts to require proof of the validity and subsisting character of debts. The Act contains detailed provisions for the determination of debts.

All transactions carried on during twelve years immediately preceding the last transaction or the 1st of January, 1952, whichever is earlier, are to be reopened. The amount and date of each loan originally advanced are to be ascertained. An account is to be drawn up separately of interest and principal up to the date of application for the determination of debts. Section 10 of the Act gives elaborate instructions as to how the account is to be drawn up and how the amounts of principal and interest are to be separated. For instance, in the account of interest there shall be debited to the debtor simple interest on the balance of the principal moneys for the time being outstanding at the rate stipulated by the parties or if the debt is payable under the decree or order, of the Civil Court at the rate provided in such decree or order, or at the rate of six per cent per annum in the case of secured loans and nine per cent per annum in the case of unsecured loans, whichever is the lowest. Further, the debtor is to receive credit not only for the moneys actually paid but also for any services or other advantages of every description received by the creditor in the course of the transaction. The principle of ‘damdupat’ is to be enforced and if the aggregate of the amounts credited in the account of interest is equal to the total amount of the principal, no further interest thereon is deemed to be due.

The Act gives very substantial relief indeed in-as-much as the principal amount of the loans advanced prior to the 1st of January, 1943 as found in accordance with the provisions of the Act to be due on the date of the application for determination of debts is to be reduced by as much as forty percent.

The Act also contains provisions for preparation of a scheme of repayment and transfer of debtor's property. Under those pro-

visions when the amount due has been determined under section 10 of the Act, the Debt Relief Court is to prepare, after taking into account the liability of the debtor in respect of claims to which the provisions of Act are not applicable (of section 4), a scheme of repayment of the debtor's debts. If the debtor has transferable property which he is willing to transfer to enable him to repay the whole or any part of his debts, the Debt Relief Court may sanction such transfer on such conditions as it may think necessary to impose in order to safeguard the rights of the creditors, including those to whom any liability referred to in section 4 of the Act is due, and may grant such reasonable time as is necessary for the debtor to transfer such property. If after the transfer of property the debts as determined under section 10 of the Act have not been satisfied, the Debt Relief Court shall fix instalments for the repayment of the remaining debts in such manner as may be prescribed and in case of default, the court may order payment of simple interest at a rate not exceeding four percent if the debt is unsecured and three percent if it is secured.

When the land revenue or rent due by the debtor is suspended or remitted in whole or part, the instalment to so fixed is also to be suspended and is to become payable one year after the last of the remaining instalments, and no interest is to be charged on such suspended instalment.

In pursuance of section 3 of the Act and of rule 3 of the Rajasthan Relief of Agricultural Indebtedness Rules, 1957, the States Government appointed the Civil Judges and Munsifs as Debt Relief Courts for the territorial limits given in the Schedule and with the pecuniary jurisdiction specified therein. These Debt Relief Courts started functioning from the 15th of May, 1958.*

There was no unified law governing the grant of loans of money by the State Government for agricultural purposes. Rajasthan Agricultural Loans Act, 1956 was brought into force from January 1957.

'Under this Act loans may be granted by the State Government for the making of 'improvements' as defined in the Act, for the purchase of seed, manure, fodder, cattle, agricultural implements or Persian-wheels, or for the relief of distress, or for any other purpose connected with agricultural objects, including the purchase of rights in land or for any other works connected with cattle breeding which

*Rajasthan State Land Commission Report, 1959 PP 50-52

adds materially to the occupation of cattle breeding (Section 4).

With the exception of loans granted for the purchase of seed, manure and fodder, every other loan granted under the Act is repayable by instalments within ten years; but in exceptional cases the period may be extended to twenty years with the sanction of the State Government (Section 6).

Extensive rules to give effect to the provisions of the Act, entitled 'the Rajasthan Agricultural Loans (Taqavi) Rules, 1958,' were published in April, 1958.[£]

TOWARDS BETTER LAND MANAGEMENT

Population is fast growing and there is increasing pressure on land. No doubt industrial development, commercial expansion and beginnings of tertiary sector are creating employment opportunities in spheres other than agriculture. Still in the foreseeable future it does not appear that pressure on land would very appreciably decrease. The Rajasthan Government has been therefore giving increasing attention to better and scientific land utilisation as also trying to put into action the principle that there should be an upper limit to the amount of land that an individual may hold.

As early as 19 November, 1953 a committee for the fixation of ceilings on holdings of agricultural lands in Rajasthan was appointed by the Government under the then Revenue Minister Mohan Lal Sukhadia. The Ceilings Committee submitted its report to the Rajasthan Government on 5 September, 1957. Ceilings Committee's report was published in February, 1958. The report of the ceilings committee was discussed in the state Legislature in April 1958 whereafter a Bill for the imposition of ceilings was drafted. The Bill entitled the Rajasthan Tenancy (sixth Amendment) Bill, 1958 was introduced in the State Legislature in October, 1958. The bill was referred to a Select Committee of the House. With the Bill as introduced was

[£]Rajasthan State Land Commission Report, 1959 PP 49

attached a schedule specifying the ceiling areas for the different tehsils of the state. Ceiling areas were expected to yield a net income of Rs. 2400/- a year. The select committee omitted the schedule and proposed that the ceiling should be 30 'standard acres', one standard acre being an area capable of producing 10 mds. of wheat per year, or some other produce of an equivalent value. The select committee also suggested that the compensation to be paid for the excess area to be surrendered on the application of the ceilings, should be determined on the basis of the "Market value" in accordance with the provisions of the Rajasthan Land Acquisition Act, 1953. The select Committee's report was discussed in the Legislative Assembly in 1959. The proposed amendment in terms of the recommendation of the select committee was adopted and put on the statute book in 1960. A section of the rich cultivators agitated the matter in law courts, and the provisions of the ceiling law remained in abeyance till December 1963. Eventually the ceiling law was brought into force with effect from 15 December 1963 and the Rajasthan Tenancy (Fixation of Ceilings on Land) (Government) Rules, 1963, were also enforced from the same date.

The ceiling area for a family of five or less than five members has been fixed at 30 standard acres of land and where the members of a family exceed five, the ceiling area will be increased for each additional member at the rate of 5 standard acres subject to an overall ceiling of 60 standard acres of land. For this purpose, a standard acre has been defined as the area of land which, with reference to its productive capacity, situation, soil classification and other prescribed particulars is likely to yield ten maunds of wheat yearly and, in case of land not capable of producing wheat, the other likely produce will, for the purpose of calculating a standard acre, be determined so as to be equivalent in terms of money value to ten maunds of wheat; provided that in determining a ceiling area in terms of standard acres, the



money value of the produce of well-irrigated (Chahi) land shall be taken as being equivalent to the money value of the produce of an equal area of unirrigated (Barani) land. The provisions of ceilings shall not apply to:

- (a) groves constituting contiguous and compact areas;
- (b) sugar-cane farms operated by sugar factories;
- (c) Co-operative agricultural farms efficiently managed, provided that no member's share in any such farm or farms shall exceed the ceiling area applicable to him;
- (d) efficiently managed specialised farms registered in the prescribed manner for cattle breeding, horse breeding, sheep breeding, wool raising and dairying; and
- (e) other efficiently managed farms which consist of compact blocks and whose break-up is likely to lead to a fall in production.

Besides, State Government may, by notification in the official Gazette, also exempt any person, land or holding or class of persons, lands or holdings, if it considers such exemption to be necessary in view of the integrated or specialised character of operations or where industrial and agricultural operations are undertaken as a composite enterprise or on other reasonable grounds.

Every persons in possession of land in excess of the ceiling area applicable to him, within six months of the date of enforcement of ceilings, shall have to make a declaration of such possession to the tehsildar and surrender the surplus land free from any encumbrances. The defaulters shall be liable to a fine upto Rs. 1,000/- and also to ejection from the surplus land. Every person surrendering land under these provisions shall be entitled to compensation according to the following scale:

- (a) thirty times the sanctioned rent-rate in respect of the first twenty-five acres of land,
- (b) twenty-five times the sanctioned rent-rate in respect of the next twenty-five acres of such land, and
- (c) twenty times the sanctioned rent-rate in respect of the remaining part of such land.

The total amount of compensation payable to the person surrendering the surplus land shall be apportioned in the following-manner among the person surrendering the land and his tenant:

	Share of such person	Share of his tenant
1. Where such person is the estateholder and his tenants is		%
(i) a Khatedar tenant	6.25	93.75
(ii) a tenant of Khudkasht	100.00	0.00
(iii) a Ghair-Khatedar tenant	25.00	75.00
(iv) a Sub-tenant	100.00	0.00
2. Where such person is a Khatedar tenant and the other person is a Sub-tenant	100.00	0.00
3. Where such person is a Ghair-Khatedar tenant and the other tenant is a Sub-tenant	100.00	0.00

As regards the mode of payment, where the total amount of compensation payable does not exceed Rs. 500, the whole amount shall be paid in a lump sum. If the total amount of compensation is between Rs. 500 and Rs. 5,000, or over Rs. 5,000, it shall be paid in five or ten equal yearly instalments respectively, the first instalment being paid within six months of the date of surrender of the land. The amount of compensation shall carry simple interest at $2\frac{1}{2}$ per cent per annum from the date of surrender till the date of payment.

The surplus land surrendered by the landholders shall be allotted to landless persons; but preference shall be given to a co-operative society of such persons if the land is in a compact block of 150 acres or more. If there are more than one landless applicants for the same plots, the order of priority shall be as under:

- (i) A person who is a transferee of such land under



Section 30-D (2) of the Rajasthan Tenancy Act, 1955, and who has no other land;

- (ii) A landless person who is a member of the armed forces of India;
- (iii) Other landless persons who do not hold land either in their own names or in the name of any member of their joint families;
- (iv) A landless person who holds a fragment;
- (v) A tenant of a contiguous plot of land; and
- (vi) Any other person resident in the village in which the land is situated.

If there are more than one person belonging to the same category, the land shall be allotted to the person whose application was received first. However, no allotment should result in any allottee getting land in excess of the ceiling area applicable to him.

The surplus land shall be allotted to individual landless persons on a Khatedari tenure under the provisions of the Rajasthan Tenancy Act, 1955, on payment of the price of the land at the following rates:

- | | |
|---|---|
| (a) Un-irrigated (Barani) land: | 30 times the sanctioned rent-rates, for the lowest class of Barani land in the village; |
| (b) Well-irrigated (Chahi) land: | 30 times the sanctioned rent-rates for the Chahi soil-class to which the land belongs; |
| (c) Land falling under some medium or minor irrigation project: | 40 times the sanctioned rent-rates for the soil-class to which the land belongs; |
| (d) Land falling under some major irrigation project: | 60 times the sanctioned rent-rates for the soil-class to which the land belongs.* |

* Land Reforms in Rajasthan pp. 73—76

It was clear that the area in excess was to be surrendered to the State Government. The surrendered land will be let out to the landless persons on the terms and conditions to be prescribed by rules. The land owners in anticipation of imposition of ceiling started transfer of their surplus land by way of sale or gift, to circumvent the law of ceiling. The State Legislature, therefore, prohibited such transfers by way of sale or gift of surplus land by land holders and provision was made in the Act not to recognise such transfers for the purpose of working out ceiling areas.

The Rajasthan Government from time to time issued press notes warning the people, but inspite of this and the prohibitive provisions in the Act against transfers, lacs of acres of land were transferred by the land holders to evade the law of ceiling. In this connection, the Chief Minister Sukhadia stated that transfers of land made after the dates mentioned in the act relating to land ceilings would not be recognised. He said that in regard to the allotment of surplus land the first priority would go to a landless person who purchased land from a landholder whose transfer was not to be recognised under the law. The second priority, he said, would go to a landless person who was a member of the armed forces. This would mean that cases of such buyers of land from estate holders as could prove that they were landless would not be rejected provided their holdings were within the ceiling for the area. He said the Government had decided after a careful consideration that no amendment of the provisions of the Ceilings Act would be made. The act and rules were to come into force soon. Sukhadiaji also announced that no changes would be made in the ceiling area, published in the draft schedule worked out by the Settlement Department. Landowners from Ganganagar had demanded that the actual ceiling for the Bhakra area should be the same as that in the adjoining Punjab State. He said ceilings in the Rajasthan canal area would not be fixed at present. He explained that as it might take in some cases as many as 10



years before the land got irrigation water and as it would not be quite fair to treat the land as irrigated land at present, the postponement had become necessary.

Voluntary surrender of land was facilitated by the Bhoodan YAGYAYA of Acharya Vinoba Bhave. To provide for the constitution of a Bhoodan Yagyaya Board, the donation of land to such a Board, the distribution of land received in donation to landless persons or for community purposes and to provide for matters ancillary thereto the Rajasthan Bhoodan Yagyaya Act 1954 was brought into force on 7 August, 1954. The board is to administer the land vested in it for the purpose of the Bhoodan Yagyaya. Any person having proprietary or occupancy tenant right in land and any state-grantee can donate his land to the Bhoodan Yagyaya Board by a declaration in writing in the prescribed manner. The lands which became vested in the Bhoodan Yagyaya Board are to be granted to landless persons. The grantees or allottees have heritable, but not transferable, rights in the land. By an amendment of the Act in 1956 it has been provided that the holder of Bhoodan is liable to ejectment as breach of condition. The Rajasthan Bhoodan Yagyaya Board started functioning in January 1955. It has so far received about 4.31 lac acres of land in Bhoodan from about 8.2 thousand donors and has distributed about 1.93 lac acres among about eleven thousand families. The Bhoodan Yagyaya Board has received about 250 whole villages in Bhoodan. The Rajasthan Gram Dan Act, 1959, has been enforced for the establishment of Gramdan villages. One hundred and thirty-eight villages have been donated in Gramdan up to September 1965.

Unoccupied land is being briskly allotted to the landless. According to the allotment of land to cooperative societies Rules, 1959 allotment of unoccupied Government land is made free of charge to cooperative societies of landless persons. Nine lakh acres of land has been allotted to about 1.30 lakh landless persons.

In Barmer, Jaisalmer, parts of Jodhpur, Bikaner and of Nagaur districts, each of the landless family is being given upto 75 Bighas of land for cultivation. About 40,000 bighas of land has already been distributed here.

The security of tenure, fairness of rental, even distribution of land and economic aids to the cultivators were provided through various Acts, rules and administrative measures. Along with these work was being done for the better utilisation of land. Prevention of fragmentation of holding and to consolidate them for better management. Rajasthan Holdings (Consolidation and Prevention of Fragmentation) Act, 1954, was published in the Gazette on 11 December, 1954. Chapters 1 to 5 came in to force from 11 December, 1954 and the remaining chapters of the Act were made effective in selected areas of Rajasthan namely, areas covered by the river valley projects, community project areas and national extension service blocks.

Section four of the Act empowers the State Government to settle for any class of land in any area notified under section 3, the minimum area that can be cultivated profitably as a separate plot. Such areas will be called "standard areas". An area less in extent than the standard area determined under the Act is called a 'Fragment'. After standard areas have been determined, no person can transfer any fragment, unless the fragment becomes merged in a contiguous survey number. No such 'fragment' can be leased to any person other than a person cultivating any land which is contiguous to the fragment. In notified areas no land can be transferred or partitioned so as to create a fragment. The Act empowers the state Government to declare, by a notification, its intention to make a scheme for the consolidation of holdings in any area. Schemes of consolidation for that areas are prepared by the Consolidation officers. When the scheme is confirmed according to the procedure laid down, repartition of holdings is carried out.

The actual work of consolidation of holdings was



started in May, 1957. The work of consolidation of holdings has been completed in 41.49 lakh acres.

It has been the basic approach of Mohanlal Sukhadia, Chief Minister of Rajasthan to ensure that all cultivable lands in districts is put under plough. About fourteen years ago when he took over as Agriculture Minister within days he visited districts and urged the collectors to put all available land under plough. Prior to developing scientific agriculture, he believed, if we developed a sort of conscience against non-use of land a lot of increase in food production could be made by traditional methods alone. He did achieve results. It was as early as November 1954 that Rajasthan Lands Utilisation Act, 1954 was promulgated. But it could not be brought into force for one reason or the other before 15 March, 1958. The Act empowers the state Government to direct cultivators in a particular area to grow over a specified proportion of his holding such crop or crops as may be indicated in the order and different crops may be so specified for different parts of the area notified. So long as this order is in force no cultivator shall grow in his holding any crop other than the one which he is directed by such order to grow. The Act also empowers the Collector to arrange for the cultivation of the land of any land holder or tenant that has remained uncultivated for two years or more and in spite of notice within a specified period if it is not cultivated at all.

COOPERATIVE FARMING

The last word in land management as also in cooperative methods is cooperative farming. In the field of cooperation there are those who believe in segmentary cooperation and limited liability and there are those who believe in comprehensive cooperation and acceptance of the total liability. The forms of organisations emanating from segmentary co-

operation are various credit societies, and consumers societies. However, so far cooperative farming has only been successful with the spirit of comprehensive cooperation. Its protagonists say that more than a contract, it is an act of faith to be bound in a cooperative farm. Of the three modes of human relationship familistic, contractual and compulsory the believers in comprehensive cooperation depend on familistic bonds. It was thought expedient to begin with segmentary cooperation in the field of farming and cooperative tenant and joint farming societies were encouraged. Rajasthan allotment of Land to cooperative societies, Rules were published in 1959. The allotment of unoccupied Government land is made to a cooperative society of landless persons consisting of not less than ten and not more than thirty members residents of the village in which the particular society is formed, or who undertake to reside in the village in which the land allotted to the society under these rules is situate. 'The landless person' has been taken to mean a bonafide agriculturist who cultivates or can reasonably be expected to cultivate the land personally and who does not hold any land either in his own name or in the name of any member of his joint family or who holds an area which is less than the minimum area prescribed. The allotment of land is made by the tehsildar in consultation with an advisory committee in a general meeting at the Panchayat Headquarters.

Total transformation of the condition of land holders and tenants and of power structure in villages has taken place. It might appear in all this we have just attempted to come upto the level of other states. However, some of our land reforms measures are really far reaching. Besides, in one direction we have been acknowledged as pioneers. This was Democratic Decentralization.



SOCIAL REVOLUTION : PANCHAYATI RAJ

The idea of Panchayati Raj struck the people of Rajasthan with a sense of adventure and of newness. Their Chief Minister Mohanlal Sukhadia was all in a glow over it. The Panchayati Raj came to life in his hands.

Rajasthan Government decided to take to Panchayati Raj in 1958. The Panchayat Samiti and Zila Parishad Bill was introduced in the State Legislature on 13 May 1959. It became an Act on 9 September, 1959. Soon the elections were conducted and all elected sarpanchas, pradhans and pramukhs assembled at Nagaur where the Panchayati Raj institutions were inaugurated by the great leader Jawahar Lal Nehru on 2 October, 1959. He said:

"We are going to lay the foundations of democracy or Panchayat Raj in our country. If Mahatma Gandhi had been alive today, how happy he would have felt! Rajasthan is the heart of India, historically as well as geographically. The people of this State have come from villages and towns and have pledged themselves to take upon their shoulders the heavy responsibilities of democracy and the Government of this State have, by an Act of Legislature, handed over the responsibilities to them. It is a historic task and it would have given great pleasure to Mahatma Gandhi to know that such a historic step was taken on his birthday.....My best wishes are always with you and I am confident that step by step the people of Rajasthan will march towards their goal. We have so far succeeded and moved step by step. We obtained independence, abolished the petty Rajas, jagirdari came to an end and this one is also a historic step. You have seen that gradually and steadily your strength is increasing. Now when the responsibilities have been entrusted to the people, it will increase still more..... The petty rulers and jagirdars have gone out of our national life and, therefore, the caste distinction amongst us should also disappear. In the India of today nobody should consider himself superior to the others. In political life everybody has equal opportunities; in our panchayats also everyone should be considered as equal, whether he is a man or woman, high or low.....When we

undertake a big enterprise, we ourselves become great. We should not act like small men. Therefore, all of you, the panchas, sar-panchas, presidents and other eminent persons who have gathered here have taken upon yourselves a heavy responsibility. You have to awaken the masses of Rajasthan and it is a great thing."

In Jawaharlal aesthetic sense often mingled with political sense, continuing he remarked:

"As we sit here, I see the sun going down, and before my eyes flash two pictures—the picture of old Rajasthan, symbolised in the fort of Amar Singh Rathore and the picture of new Rajasthan represented by the present generation. The old and the new are rubbing shoulders with each other. We are the product of the past but we have to build the future. We must respect the old order but we must remember that we have to build a new India."

And, then he proceeded to explain the idea of Panchayati Raj in its historic context:

"Let us now study the political aspect of the question. We became independent and we established the rule of the people and every citizen of India was given the right of vote. You elected your representatives to various Assemblies like that of Delhi and Jaipur and to the Lok Sabha. In a way it was a step in the right direction but still after electing the people's representatives real democracy did not come into being. If the big officers consult the people now and then, it does not usher in the rule of the people. India will make real progress only when the people living in villages become politically conscious. More than 80% of the Indian population lives in villages and the progress of the country is bound up with the progress in villages. Whenever our villages make progress, India will become a strong nation and nobody will be able to stop its onward march. Seven years ago we started Development Plans like the Community Projects and the National Extension Services. These by now have covered more than three lakhs of villages and on the whole good work has been done. You must, however, realise that to uplift lakhs of villages is not an ordinary task and we have not been able to do as much as we expected. The reason for the slow progress is our dependence on official machinery. An officer is probably

necessary because he is an expert but this work can only be done if the people take up the responsibility in their own hands. Some people thought that if the responsibility was handed to the people that they would probably not be able to shoulder it but it is only by providing opportunity to the people, they can be trained to handle responsibility. Therefore, it became imperative to take the bold step whereby more and more responsibility could be transferred to the people. They were not merely to be consulted but effective power was to be entrusted to them. Therefore, we decided that in every village there should be a village panchayat with more powers and there should be a co-operative society which should wield sufficient powers. Now the time has come when the responsibility of running those plans should be entrusted to the people. I shall, therefore, ask you to shoulder those responsibilities with faith and courage. You should increase your income and then spend it upon the welfare of the entire village and the education of your children. You should know that you have taken upon yourself a heavy responsibility and the people of India are looking towards you. . . . I, therefore, repeat that you have taken a historic step on an auspicious day and I congratulate you and offer my blessings."

A slow disintegration of ancient village communities had begun to take place during the late Mughal and British period. Historians tell us some sort of Panchayat by the name of Sabha, Samiti, Janapad or Mahajanapad existed from the earliest times in India. This archetypal idea was enshrined in our constitution in these words: The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of Self-government."

In the Second Five Year Plan it was laid down,

"the village Panchayats with co-operatives should strive and bring about a more just and integrated social structure in rural areas."

It was, therefore, inevitable to give attention to village Panchayats. But one thing very important should not be missed here. The village community and village panchayat as has been repeated countless times are very ancient Indian institutions. Was Rajasthan pioneering to revive them? It was not doing that would be clear from the inaugural



speech of Jawaharlal Nehru, a portion of which has been quoted above. No dead and disintegrated thing can be revived or need be revived. It is a question of building up something new in its place and really with the self-same intense archetypal fervour which created the ancient form. About this form Jawaharlal Nehru writes:

“The village community, which had so far been the basis of Indian economy, was disintegrated, losing both its economic and administrative functions. In 1830, Sir Charles Metcalfe, one of the ablest of British officials in India, described these communities in words which have often been quoted ‘the village communities are little republics having nearly everything they want within themselves; and almost independent of foreign relations. They seem to last where nothing else lasts. This union of the village communities, each one forming a separate little state in itself. is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.”

Did we take this first step in Rajasthan to revive the happiness and enjoyment of those “idyllic village communities”? Jawaharlal Nehru had the firm grasp on historic direction and in his inaugural speech, therefore, in his inimitable indirect way vividly and concretely indicated that the Panchayati Raj was nothing like the revival of the “old village community”. In this connection it would be illuminating to bear in mind the observations of another clear headed scholar who wrote when the British influence was eroding these communities:

“Sickening as it must be to human feeling to witness those myriads of industrious, patriarchal and inoffensive social organisations disorganised and dissolved into their units, thrown into a sea of woes, and their individual members losing at the same time their ancient form of civilisation and their hereditary means of subsistence. We must not forget that these idyllic village communities, inoffensive though they may appear, had always been the solid foundation of Oriental despotism, that they restrained the human mind within the smallest possible compass, making it the unresisting tool of

superstition, enslaving it beneath traditional rules, depriving it of all grandeur and historical energies.

"We must not forget the barbaric egoism which, concentrating on some miserable patch of land, had quietly witnessed the ruin of empires, the perpetration of unspeakable cruelties, the massacre of the population of large towns, with no other consideration bestowed upon them than on natural events, itself the helpless prey of any aggressor who deigned to notice it at all.

"We must not forget that this stagnatory, undignified and vegetative life, that this passive sort of existence evoked on the other hand, in contradistinction, wild, aimless, unbounded forces of destruction that rendered murder itself a religious rite in Hindustan.

"We must not forget that these little communities were contaminated by distinctions of caste and by slavery, that they subjugated man to external circumstances instead of elevating man the sovereign of circumstances, that they transformed a self-developing social state into never changing natural destiny."

This village community had been disintegrated and there was no intention to revive it. The great land revolution was pushed through for consummating a social revolution which in fact was Panchayati Raj that extended from Gram-Sabha to Lok Sabha, from remote village hamlet to the capital of India. Panchayati Raj was conceived to relate every individual citizen with another in a concrete bond of nationalism so that by common endeavour millions may march into that dawn of freedom where science, technology, principles of modern social organisation and spirituality may become warp and woof of our life, psychology and society.

Mohan Lal Sukhadia, Chief Minister Rajasthan is the architect of social revolution named Pachayati Raj and not a vivifier of ancient idyllic and decadent village communities. This distinction and difference needs be kept in mind lest there be some misunderstanding about this noble and revolutionary endeavour.

To trace the origin of the Panchayati Raj we shall have to go back to the special committee for Plan Projects



appointed by the National Development Council under the chairmanship of Govind Ballabh Pant, then Home Minister, Government of India. This committee appointed different study teams for the different aspects of planning. Of these, the study team appointed under the chairmanship of Balwant Ray Mehta was entrusted with the task of studying the question of ensuring economy and efficiency in the Community Development and National Extension Service Projects and making recommendations. The National Development Council at its eighth meeting decided that a special investigation into the reorganisation of the district administration so that the democratic bodies, by stages determined in advance, should take over the entire general administration and development work at district, sub-division, and panchayat levels, should be carried out by the Balwant Ray Mehta Study Team in addition to the terms of reference pertaining to avoidable delays and inefficiency.

The Balwant Ray Mehta Committee published its report in November 1957. By this report the committee presented to the country a revolutionary programme of democratic decentralisation envisaging a fundamental change in the administrative machinery. The Committee was of the opinion till local popular institutions do not become active in the framing and execution of these schemes it will not be possible to generate the necessary interest, faith and enthusiasm in the people. It stated:

“While operating through the people’s local organisations, the programme simultaneously strengthens the foundations of democracy on which our constitution stands by making the villager understand the significance of development, and his own position in the process of development and it makes him realise his position in this vast democracy. Thus, community development and democracy progress through and strengthen each other. The community projects are of vital importance not so much for the material achievement that they would bring about but much more so, because they seem to build up the community and the individual and to make the latter the builder of his own village centres and of India in the larger sense.

The Balwant Ray Mehta Committee report was considered by the National Development Council in January, 1958 and in May, 1958. In the latter meeting the following decision was taken.

“State Government should accelerate the process for the establishment of democratic institutions functioning either at the block level or at the Taluka level or district level. The process of democratisation should be completed as speedily as possible. As agreed in the meeting of the standing committee of the National Development Council in January, 1958, the pattern of democratisation would be worked out by the state Government in the light of their own conditions and requirements.”

The Balwant Ray Mehta Committee report was discussed in Rajasthan at all levels in a number of conferences and seminars. Earlier than this the state Government had organised shramadan or voluntary work campaign on such a huge scale that the entire population was surcharged with tremendous enthusiasm. It is obvious that the idea of democratic decentralisation or Panchayati Raj was not discovered in Rajasthan. But as is well known there are numerous brilliant ideas which have lain in their tombs for centuries, but they await the magic touch of a man who is more than merely bright to come to life again. That touch was given to it by Mohan Lal Sukhadia. The whole idea was seen freshly in entirely new aspect. Our immediate task rather principal task was to fulfil the negative or destructive work of abolishing feudalism, internal despotism, jagirdari and zamindari. The positive work of organising the new society was being carried out through the Panchayati Raj which as we have seen was introduced in Rajasthan before it was introduced anywhere else in India.

It has a three-tier system with the Gram Panchayat, Panchayat Samiti and Zila Parishad. The Gram Panchayat is directly elected, whereas the higher two bodies are constituted indirectly from the lower body. The Sarpanchas of all



Panchayats within the Samiti area are its ex-officio members. Similarly, all Pradhans of the Samitis within the Parishad area are its ex-officio members. Local M.L.As are members of the Panchayat Samiti without right to vote, whereas all MPs and MLAs are full members of the Zila Parishad. To the Panchayat Samiti are coopted, two women and one member each from the Scheduled Castes and Scheduled Tribes, if there are no such members already, two persons with experience in administration and one from the Managing Committee of the Co-operative Societies. Similarly, to the Zila Parishad two women, one Scheduled Caste member, one Scheduled Tribe member and two persons with experience in administration are coopted. The President of the Central Co-operative Bank is the ex-officio member of the Parishad. Elections to Gram Panchayat are through secret ballot.

There is provision for Gram Sabhas the meeting of all adult residents residing within the jurisdiction of the Panchayat, for discussing the programmes and works undertaken by the Panchayat.

A Panchayat appoints a Secretary for its work. The B.D.O. is the Executive Officer of the Panchayat Samiti and is called Vikas Adhikari. Government has deputed an officer to be a Secretary of each Parishad. The District Development Officer is the ex-officio member of the Parishad. No other officer has been made member of the two local bodies, but the legislation provides that officers of the Development Departments are entitled to attend meetings and participate in the discussions. Both the Zila Parishad and Panchayat Samiti have non-official Chairmen.

The Panchayat is made responsible for the improvement of agriculture and cattle, preservation and improvement of public health, maternity and child welfare, construction and maintenance of village roads, markets, warehouses, bridges, drains, spread of educational, watch and ward and such others. They are also asked to organise cooperatives and voluntary labour and to assist in the implementation of land

reforms. The Panchayat Samiti is responsible for the execution of all development programmes, promotion of agriculture, co-operation, cottage industries etc., and primary education. The Zila Parishad on the other hand supervises the activities of the Panchayat Samitis, examines the Samiti budget, coordinates the programme for the district and advises Government on matters relating to Panchayats and Panchayat Samitis. The Zila Parishad does not have any executive functions.

Panchayats have been empowered to impose taxes, such as vehicle tax, building tax and also fees. They receive grants from the Government and all sums realised from fines by the Nyaya Panchayat and court fees go to them. Panchayats can also levy a special tax on adult male members for construction of any public work of general utility. The main sources of income of the Panchayat Samitis are annual grants by the State Government, a share of land revenue, proceeds from taxes and fees and grants for schemes transferred by the State Government. The Zila Parishad gets contribution from the State Government and from Panchayat Samitis.

The State Government communicates, in advance, to the Panchayat Samitis the quantum of funds that they are likely to get from the various Departments. This helps them to formulate plans of work according to the available resources.

In the Third Five Year Plan, a provision of Rs. 2.25 crores in the form of Free Fund and a provision of Rs. 1.5 crores in the form of grant to Panchayats for capital investments had been provided for. For schemes to be undertaken by the Samitis under the Free Fund Scheme, Government has given 40 per cent of the expenditure out of the Free Fund as grants and the remaining 60 per cent was met by the Samitis through contributions. Free Fund was distributed among Samitis on basis of population. The Panchayat Samitis were given funds to give grants to Panchayats for



schemes which provide for permanent capital investment. Forty per cent of the expenditure was met from the funds provided by Government and 60 per cent was made available by the Samitis from their own resources.

Some selected Panchayats in the State have taken up Rural Life Insurance work, with satisfactory results. The State Government has also taken a decision to give the Panchayats and Panchayat Samitis a fixed percentage of collections of small savings made by them in the form of loan. About 15 crores of rupees have been allotted to Panchayati Raj institutions from the State budget to carry on the functions transferred to them.

Though the Panchayats and Panchayat Samitis sanction their own budgets, they are to be approved by the Panchayat Samiti and Zila Parishad respectively within a prescribed time limit.

The State Government undertook an extensive educational programme on a mass scale covering all categories of people, as a step preparatory to the introduction of Panchayati Raj.

As an incentive to the Panchayat Samitis to make special efforts for implementing the programmes, the State has introduced a prize scheme under which Samitis with outstanding performances in selected fields are given substantial cash awards.

The State Government have introduced a scheme to give a special annual grant of 25 np. per head of population to every Panchayat, for the full term of three years of its life, where the Sarpanch is directly elected by the Gram Sabha and 80 per cent of the total number of Panchas are elected unanimously. The criterion of unanimity is that there should be no rival candidate set up. Uncontested elections due to rejection of nomination of the rival candidates on some technical grounds are not considered unanimous.

The State Government has constituted a Rajasthan Panchayat Samiti and Zila Parishads Service with different

categories and grades. A district selection committee has been constituted with the Pramukh and two other members—one of whom is to be Government servant either in service or retired. They have also promulgated the Panchayat Samitis and Zila Parishads Service Rules.

The State Government have issued instructions making it the duty of the District level Technical Officers to attend quarterly meetings of the Sub-Committees of the Zila Parishad.

There are 7,388 Panchayats, 232 Panchayat Samitis and 26 Zila Parishads in the State.

The administration of Panchayati Raj institutions at the State headquarters is the responsibility of the Development Commissioner, who is also ex-officio Secretary to the Government in the Development Department. He is assisted by the Joint Development Commissioner-cum-Deputy Secretary to the Government, Development Department, three Deputy Development Commissioners one Director Training, one Assistant Development Commissioner and other technical staff. The Development Department exercises supervision and control over the activities connected with the development activities of the various department concerned with rural development. Since the execution of the community development programmes in the field has mostly been assigned to the Panchayati Raj bodies, the Development Department is mainly responsible for the proper functioning of these bodies and with this object in view it provides necessary guidance to these bodies.

Before taking to Panchayati Raj huge programme of training and orientation was pushed through, both for popular representatives and officials. There are ten study centres on permanent basis for sarpanchas and other popular representatives and five for village level workers and secretaries to Panchayats.

The second Panchayati Raj elections were held in 1962 when about a lac of popular representatives were elected



by about 90 lacs voters. The third Panchayati Raj elections were held in 1965. There were about 90 lac voters which were divided into 70,00 wards. Forty-five hundred polling parties were constituted to conduct elections. At Panchayat level elections were not contested on party basis. At Panchayat Samiti and District level contests for Pradhans and Pramukhs did manifest party lines. Out of 232 Panchayat Samitis, 174 Pradhans belong to the Congress party, 18 Swatantra, 5 Jansangh, one to Communist party. There are 34 independent pradhans. Among twenty six Pramukhs two are Swatantras and one socialist and the rest are congress men.

Increasing attention is being given to initiate and stimulate collective thinking at village, panchayat, panchayat samiti and zila parishad level. Five year Plans are now being formulated by Panchayati Raj institutions.

At the time of the formulation of the Third Five Year Plan of the State, an attempt was made to involve the Local Bodies in its preparation. The total outlay of the scheme to be executed through Panchayat Samitis was divided districtwise by the Heads of Departments and these districtwise allocations were communicated to the Zila Parishads of each district. The Zila Parishads were requested to give the Panchayat Samiti-wise break up of allocation under each sector to all the Panchayat Samitis of the district. The Panchayat Samitis were requested to formulate detailed proposals for incorporation in the Third Five Year Plan on the basis of the allocations communicated to them by the Zila Parishads after consulting the Gram Panchayats. The Panchayat Samiti Plans were coordinated at the district level by the Zila Parishads and the District Plan prepared by Heads of Departments in their turn examined the plans received from Zila Parishads and forwarded them to the Planning Department with their comments. The proposals made in these district plans were taken into consideration, while deciding the pattern of the State's Third Five Year Plan.

The process of planning at the district level and at the block level and the integration of the district and block plans into the State Plan was carried out more systematically in relation to the Fourth Plan.

The preparation of district and block plans was taken in two stages. The first stage was the process of consultation for determining the target and outlays for different schemes before the finalisation of the State's Fourth Five Year Plan. The sectoral allocations were communicated to the Heads of Departments who were to indicate the districtwise break up under each sector of financial allocations as well as physical targets keeping in view the needs and potential of each area. The districtwise allocations had two components: Schemes to be executed through Panchayat Samitis and Schemes to be executed by the Departments at the district level.

At this stage funds were indicated by the district authorities in regard to the following seven stages:

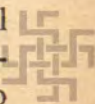
1. Agriculture production and allied programmes including Animal Husbandry, Dairying, Fisheries, Poultry, Horticulture, Forestry, Minor Irrigation etc.
2. Development of Co-operatives.
3. Activities encompassed within the Community Development budget.
4. Panchayats.
5. Elementary and Social Education.
6. Rural Water Supply and Sanitation.
7. District and rural roads including village approach roads.

The districtwise allocations received from the Heads of Departments were consolidated by the Planning Department and the Planning Department communicated them to the Pramukh Zila Parishad and the Collector of each district along with a note giving broad National and State priorities and instructions regarding the formulation of their plans.

To coordinate the thinking of both, the official and non-official workers at the district level, a committee was constituted which was called the District Planning Committee. This committee was entrusted with the task of formulating district plans and was composed of the following:

- | | |
|---|------------------|
| 1. Collector | Chairman |
| 2. Pramukh, Zila Parishad | Member |
| 3. Four members of the Zila Parishad to
to be nominated by the Zila Parishad | Members |
| 4. Two Presidents of Municipal Boards
of the largest towns in the district | Members |
| 5. Executive Engineer, PWD. | Member |
| 6. District Agriculture Officer | Member |
| 7. District Animal Husbandry Officer | Member |
| 8. Assistant Registrar, Co-operative
Societies | Member |
| 9. Inspector of Schools | Member |
| 10. Executive or Assistant Engineer,
Public Health | Member |
| 11. Secretary, Zila Parishad | Member-Secretary |

This committee first took up the allocations for schemes to be executed through the agency of Panchayat Samiti and distribute these on the basis of potential and requirement of each Panchayat Samiti. The Panchayat-Samitiwise break-up communicated by the District Planning Committee was considered in detail by the Panchayat Samitis in consultation with the Gram Panchayats and they prepared a plan for the Panchayat Samiti as a whole keeping in view the assistance likely to be made available from the State Government as well as their own resources. The emphasis in preparation of Panchayat Samiti Plans was on the mobilisation of local resources and on the optimum utilisation of available manpower. The Panchayat Samitis were requested to take into



account the voluntary contributions likely to be available for amenities programmes and also to devise ways and means for providing gainful employment to surplus labour population through suitably phased rural work programmes. The Panchayat Samiti Plans were then considered by the District Planning Committee and they were communicated to the respective Heads of Departments and the Planning Department.

Similarly, for the schemes to be executed by the Departments in the districts in the above named sectors, the District Planning Committee formulated the Plan and sent the same to the Heads of Departments and the Planning Department. The Plan so received from the District Planning Committee was examined by the Heads of Departments and they forwarded them to the Planning Department with their comments. The district plans along with the comments of the Heads of Departments were carefully scrutinised in the Planning Department and their suggestions were incorporated in the Fourth Five Year Plan of the State.

After finalisation of the Fourth Plan of the State, the same process was repeated and as the allocations in each sector were finalised, the District Planning Committees were asked to prepare detailed blue-prints of each sector keeping in view the needs and the potential of each area. In the formulation of district plans at this stage, the officers of the Planning Department were associated. The Draft outline of the District Plans was circulated to people's representatives and after consideration of their views they were finalised by the Planning Department. The District Plan encompassed the following sectors of development:—

1. Agriculture, including all allied programmes of Animal Husbandry, Dairying, Fisheries, Poultry, Horticulture, Forestry, Minor Irrigation, etc.
2. Co-operatives
3. Village and Small Industries



4. Elementary and Social Education
5. Rural Water Supply and Sanitation
6. Rural Health and Medical Services and Family Planning
7. District and rural roads including village approach roads.
8. Work programmes for the fuller utilisation of manpower
9. Development of focal points of growth like market centres, service centres etc.
10. Social Welfare including welfare of weaker sections
11. Voluntary Organisations

Thus, Panchayati Raj institutions are having a far-reaching impact on the process of planning. They have created the consciousness of active participation in the adventure of planned development. The national spirit generated sixty years ago, is finding concrete content, a local habitation and name.

Of course, increased production is the aim of most of the efforts of these Panchayati Raj institutions but surely it is not an end in itself; instead it is only a means to happiness. The people are participating in these institutions voluntarily and zestfully. To vitalise rural society a veritable social and psychological revolution was inevitable and these institutions along with cooperatives and schools are the carriers of it.



PLANNED DEVELOPMENT

Abolition of Jagirdari and introduction of Panchayati Raj almost completed the transition from feudalism to the new democratic order.

Simultaneously, beginning from 1951 three five year plans have been completed so that a level of development has been achieved that before long it would be possible for this state to go on with this kind of progress without any outside help.

In these plans Rs. 364.94* crores were spent. A number of major, medium and minor irrigation works were completed. Thousands of miles of new roads were laid. The generation of power increased. Food deficit was eliminated and a sizable surplus in Agricultural products was obtained. More wealth from forests and mines was extracted. Cattle, sheep and goats and camels yielded much more income than before. More schools and hospitals were opened. Backward classes, scheduled castes and scheduled tribes were given very special assistance to come up to the level of the rest of the community. The farmer and the artisan started using new techniques and new tools.

However, when the first five year plan was prepared adequate socio-economic data about the state were not available. The strategy of this plan was evolved on the basis of approximate validity at which the experienced administrators had arrived on their own. The first plan had the broad objective of increasing agricultural production and facilities for irrigation, development of power-resources and the provision of the minimum social services in the form of education and medical facility. The area under irrigation increased from 11 lac acres in 1950-51 to 15.42 lakh acres in 1955-56 of which 7.40 lac acres was irrigated by canals and 8 lakh acres by tanks. Nearly 1.66 lakh acres of additional

*See Appendix 'A'



land was irrigated by new plan works, 2 lakh acres by Bhakra Canals and 1.94 lac acres by minor works. Food deficit was wiped out.

The second five year plan was prepared on the basis of proper statistical data and other surveys. Its approach was more realistic and scientific. The emphasis on Agriculture, Irrigation, Power and social services continued and a number of major irrigation and power schemes were launched and completed during this period. There was larger increase in employment, investment and production. Rural economy was reorganised. Some of the basic industries were set-up. Irrigation facilities were now available in substantial measure facilitating the progress of intensive agriculture. The generation of power increased facilitating the growth of industries. Higher and technical education expanded. To remove social disparities a number of legislative acts were put in force. In all Rs. 102.74 crores were spent.

The introduction of Panchayati Raj from 2 October 1959 affected planning and the execution of the plan-programmes considerably. The people began to appreciate the need and scope of programmes of development and they started associating themselves with their execution. There was great upsurge of common effort. The activities of the Government had become well organised and its policies and programmes well defined.

Whereas the average production of food grain for 1952-56 was 37.66 lakh tons it rose to 46.94 lakh tons during 1957-61.

One of the greatest construction works, Kota Barrage was completed during the second plan and was inaugurated by Jawahar Lal Nehru on 20 November, 1960.

The Rajasthan Canal was initiated during this period. The main canal from Harike to Ramgarh will be 425 miles in length and it will command a gross area of 80 lakh acres. During the Second Plan a sum of Rs. 13.7 crores were spent on Rajasthan Canal.

There were 160 community blocks covering about seventy four per cent of the rural population of the State. Twentyfour per cent of the rural families had been brought in the cooperative fold.

The installed capacity of power houses in the state from 35 thousand KW at the end of First Plan increased to 109 thousand KW at the end of the second plan. The road mileage also increased from 11271 in 1950-51 to 16744 in 1960-61, practically connecting all tehsil head-quarters by road.

The value of mineral production increased from Rs. 3.04 crores in 1952 to Rs. 5 crores by the end of the second plan. The mining of lignite at Palana (Bikaner District) and Flourite at Mandokipal at Dungarpur has been taken in hand. The establishment of a zinc smelter at Zawar mines (Udaipur) and the proposed establishment of a copper smelter at Khetri are achievements worthy of mention.

The promulgation of Mineral concessions Rules has facilitated entry of the small scale entrepreneurs in this sphere.

The institution of Rajasthan Finance Corporation, Central Co-operative Banks, Rajasthan Small Scale Industries Corporation and the Handicrafts Emporia have rendered facilities of finance and marketing.

Due to the vigorous policy followed by the State Government in the matter of encouraging industries and consequent upon the announcement of various concessions and facilities offered to industrialists by the State in the matter of land, water, power, sales tax and octroi and so on, a large number of industrialists were attracted towards Rajasthan. About 51 new industrial concerns were granted licences by the Government of India under the Industries (Dev. and Reg.) Act, 1951, for manufacture of different articles since the year 1957. Some of the important industries which deserve special mention are: The Zinc Smelter Plant near Udaipur, the



Nylon Factory at Kota, the Calcium Carbide, P.V.C. and Caustic Soda Plant at Kota, the Rayon Tyre Cord Plant at Kota and the Cement Factory at Chittorgarh.

Besides, three additional new textile mills are under erection at Kishangarh, Bhilwara and Bhawanimandi respectively. Another textile mill has recently been licensed by the Government of India for Vijainagar.

Some other major industries licensed in Rajasthan which were scheduled to come up within the next two or three years at the close of the Second Plan were the Scientific and Surgical Instruments Factory at Ajmer; Woollen Mills at Jaipur and Jodhpur; Oxygen and Acetylen Gases manufacturing Plant at Jaipur; Wool tops and Woollen Felts Factory at Kota; Extrusion Press at Kota; Chip Board Plant at Banswara; Straw Board Plant at Kota; Factional H.P. Motors Manufacturing Industry at Dholpur; Electrical Porcelain Insulators Plants at Jaipur and Kota; Electrical Cable Factories at Kota; Paper Mill at Jaipur; Glass Wool and Glass Fibre Factory at Jaipur and Roller Flour Mills at Jodhpur, Pali and Udaipur.

These have been since set-up.

A factory producing pesticidal formulations had already started functioning at Udaipur.

In addition to the above, some already existing industrial undertakings such as the National Engineering Industries, Jaipur, the Man Industrial Corporation, Jaipur and the Jaipur Metals and Electricals and so on were granted expansion licenses for manufacturing of new articles or for increasing their installed capacity. The items of new manufacture include Roller Bearing Axle Boxes, Steel Balls for Bicycles, High Tension Electricity Transmission Towers and A.C.S.R. and all aluminium conductors and so on.

In the public sector, the Government of India have decided to set up a Precision Instruments Factory at Kota with Russian Collaboration. A copper smelter plant at Khetri was set up in the public sector. The Government are

also setting up a Pilot Plant for the recovery of sodium sulphate out of brine at Deedwana.

The total expenditure during the Second Plan for Rajasthan amounted to Rs. 123.73 crores.

From the standpoint of a long term perspective the Third Plan could be considered as the first phase of the effort for laying a sound foundation for self-sustaining economic growth of the State. The main emphasis in the Third Plan was on increasing agricultural production. Intensive programmes were undertaken in selected areas having good rainfall and irrigation facilities. The emphasis on irrigation and power projects continued as these sectors provided the key to economic growth. Special attention was also given to extension of educational facilities and improvement in drinking water supply in both urban and rural areas.

Due to the Chinese aggression and declaration of emergency there was a heavy strain on the financial resources of the State and all the efforts were directed towards meeting the threat on our borders. The year 1962-63 also had indifferent rainfall in large parts of the State. In 1963-64 the State faced an unprecedented famine due to failure of rains. All resources of the State, human and material were mobilised for meeting this crisis. Relief work was provided at a very extensive scale and efforts were made to save the vast cattle wealth of the desert areas which faced extinction due to shortage of drinking water and fodder.

The State Government has undertaken other quick yielding schemes in the nature of crash programmes for achieving a rapid increase in agricultural production. The investment in the public sector has also been stepped up considerably in the last two years of the Plan.

During the Third Five Year Plan (1961-66) Rs. 209 crores were spent.

During this period the additional food grains production potential increased by 11.34 lac tons annually. The production of oil seeds increased by .83 lakh tons and that of sugar-



cane by .82 lakh tons. Similarly the production of cotton also augmented yielding an annual increase of 1.50 lakh bales.

Seventy thousand acres of additional irrigation was done by the Rajasthan Canal that was inaugurated on 11 October, 1961 by Dr. Sarvapalli Radhakrishnan, the then Vice-President of India. Additional irrigation from other sources was 5.29 lakh acres. Forty-eight M.W. generating capacity was added to during this period. Rural electrification spread and 1027 localities in the State have been served with electricity. By the end of the Second Plan only 131 localities were so served. Brisk laying of transmission lines and serving as large a number of localities with electricity as possible was one of the most outstanding achievement of the Third Plan. As a result 6721 additional pumping sets in rural areas are pumping out water from wells for irrigation and other purposes. By the end of the Second Five Year Plan only 1038 wells received electric supply.

By now the whole State has been covered by the Community Development programme.

By the end of the Third Plan fifty-four per cent children of 6-11 age group, twenty-one per cent of 11-14 age group, and ten per cent of 14-17 age-group started receiving regular education in institutions. The facilities for technical education have been considerably enlarged during this period and the intake capacity has increased from 385 to 670 at the Degree level and from 670 to 1180 at the Diploma level. Three new Medical Colleges have been established bringing the total number to five thereby increasing the intake capacity from 220 to 635. Considerable progress has been achieved in urban and rural water supply.

Additional employment to 6.85 lac persons was given.

The State income in real terms has increased in the first four years of the Third Plan by 17.28 per cent and the per capita income at constant 1954-55 prices has increased from

Rs. 241 in 1960-61 to Rs. 257 in 1964-65 representing an increase of 6.64 per cent.*

THE STRATEGY FOR THE FOURTH FIVE YEAR PLAN

It is said that a "good plan must provide a strategy for economic advance. In the nature of a strategy some things are central—i.e. strategic, clearly separate from that which is useful or passive. Among angels it is known virtue goes unnoticed. Likewise if everything is held to be vital the truly vital will escape attention... working against these strategic forces is the pressure of individuals, departments and regions to have their favourite enterprises included in the plan. The pressure is great. The desire not to overlook anything is also strong. So the plan easily becomes not a plan but a list of all the things that everyone would like to have done or which anyone believes ought to be done. Specification of the things of strategic urgency is lost." From this point of view the Fourth Five Year Plan of Rajasthan does emphasise a strategy for economic advance. Considered in the background of the food scarcity and high prices of food grains, agriculture has been given the highest priority.

In Rajasthan the increase in area under irrigation holds out promise for rapid growth. As against the likely creation of potential for additional production of foodgrains of 11.50 lakh tons in the Third Plan period, the target in the Fourth Plan is for creation of additional potential of 22.45 lakh tons. The effort in increasing agriculture production would be on the basis of a project approach, intensive effort being undertaken in areas having assured rainfall and irrigation facilities. The irrigation potential would be fully explored and basinwise master plans would be prepared for utilisation of all surface water resources. In an area like Rajasthan, minor irrigation and particularly irrigation from ground water

*For details of physical achievements during three plans; see Appendix "H".

sources would continue to have special importance. Efforts would be made to increase the yield of existing wells by deepening and boring and the utilisation of ground water potential would be undertaken in a scientific manner. The extension of electric energy to rural areas, particularly areas having possibilities of lift irrigation would further increase the area under Irrigation. In the arid and semi-arid zones of the State, animal husbandry continues to be the primary occupation of the people. The recent famine has highlighted the inadequacy of our fodder arrangements. In the Fourth Plan intensive development of animal husbandry, particularly in the desert areas, is proposed to be taken up in an integrated and scientific manner. The milk produce of the vast cattle population of the State is not properly utilised and, therefore, the activity under dairying sector is proposed to be stepped up considerably. In the power sector 6,000 new localities are expected to be electrified and the availability of firm power is to be increased to 650 MW. The main administrative headquarters and centres of industrial activities are proposed to be connected with good roads. The availability of cheap power and good communication are expected to promote rapid industrialisation of the State. In keeping with the decisions of the National Development Council the State also proposes to set up consumer goods industries in certain key sectors. This would help in overcoming the shortage of certain consumer goods and also provide a good source of non-tax revenue to the State. Special emphasis is to be given to industries which promote the growth of ancilliary and feeder industries.

The basic problem of the Fourth Plan continues to be one of generating a rapid increase in production without impairing social stability. In the meeting of the National Development Council there was a general consensus for evolving a National minimum for every sector, particularly in the field of social amenities which must be achieved all over the country by the end of the Fourth Plan. The basic mini-

minimum amenities for rural areas should be:—

- (a) provision of potable drinking water,
- (b) approach roads to connect the village with the nearest marketing centres
- (c) primary schools for every village
- (d) a Middle School within easy access,
- (e) a medical or ayurvedic dispensary within short distance, and
- (f) a veterinary dispensary within easy reach.

We have attempted to provide for these minimum amenities in the Rural areas within the available resources in the Fourth Plan.

The famine last year highlighted the problem of drinking water in the State. It is necessary, therefore, to plan for providing potable drinking water supply to every village by the end of the Fourth Plan. Similarly, piped water schemes must be provided to all urban towns and also to bigger villages. In education while there has been satisfactory progress the rapid expansion has resulted in a certain deterioration in standards. It is imperative that the institutions should be properly equipped and staffed and that facilities for science and agriculture education should be extended to a large majority of the secondary schools. Also a backward State like Rajasthan must catch up with the rest of the country in enrolment of students and for this purpose special emphasis has to be given to girls education. In medical and ayurved sectors emphasis has to be laid on expansion of medical facilities so that they may be available to every village within easy access. Also steps will have to be taken for improvement of training facilities to relieve the chronic shortage of doctors, nurses and compounders.

To associate Panchayatiraj institutions intimately with the production programmes it is proposed to provide a substantially larger discretionary fund in the shape of free fund to these institutions.

To tide over the present crisis and also to mobilise larger

resources for the Fourth Plan it is necessary to concentrate on the optimum utilisation of benefits created by the end of the Third Plan in the Fourth Plan period. Special efforts would be made to complete the incomplete schemes and to ensure more efficient utilisation of the existing potential. For similar reasons in the Fourth Plan period greater emphasis would be laid on quick yielding projects in the first two years of the Fourth Plan specially in the field of agriculture and irrigation.

Special reservation of funds for the weaker sections and special schemes for their economic betterment are proposed to be included in the Fourth Five Year Plan.

The availability of water for irrigation brings in its wake a substantial change in the economy of the area. It is, therefore, proposed to prepare comprehensive and integrated plans for the optimum utilisation of the benefits accruing from these projects.

Special programmes are also proposed to be undertaken for the backward areas of the State. These areas have to be identified on the basis of indicators evolved by the Planning Commission and an attempt has to be made to bring these areas at par with the level of development of the State as a whole.

Unemployment and under-employment continue to be a major problem in the State. The backlog of unemployment is expected to be at the end of the Third Plan, of the order of 5.08 lakhs and the net addition of labour force during the Fourth Plan is likely to be 11.15 lakhs. Without detracting from the efficiency of performance emphasis has to be laid on projects which have a larger employment potential. Also efforts have to be made to develop village and small industries in the rural areas to relieve the burden of under-employment.

Effective implementation of programmes is the logical culmination of the Planning processes. The success of the Plan depends largely on the efficiency of the administrative

machinery. This matter has been engaging the attention of the Government for some time past. Various special Committees were constituted to examine this question of reorganisation and reforms in the administrative systems and procedures obtaining in the State. The most important of these were the Administrative Enquiry Committee, 1956 and the Administrative Reforms Committee, 1962. The recommendations of these Committees are engaging the attention of the Government. It is also necessary to improve the training facilities and to that end the recommendations of the State Committee on Training are being implemented.

The total plan out-lay for Fourth Five Year Plan has been proposed at Rs. 438.40 crores. The sector-wise allocations are as follows :

Head	<i>Rajasthan</i> IV Plan Out-lay
1. Agriculture	102.93
2. Irrigation	57.28
3. Power	119.89
4. Industries	19.00
5. Transport & Communication	32.50
6. Education	42.38
7. Health	42.50
8. Housing	6.10
9. Welfare of Backward classes and social welfare	11.00
10. Labour and Labour Welfare	2.42
11. Miscellaneous	2.40
Total	438.40



The level of development estimated to be reached at the end of the Fourth Plan is given below:—

<i>Item</i>	<i>Unit</i>	<i>Target to Percentage be achieved increase by the end of 1970-71</i>	
1	2	3	4
I. Agriculture Production (Additional Production Potential)			
a. Foodgrains	Lakh Tons	22.45	66
b. Sugarcane(Gur)	,,	11.50	219
c. Oilseeds	,,	1.62	8
d. Cotton	Lakh bales	1.97	99
II. COOPERATION:			
Coverage of qualified rural families	%	60	43
III. IRRIGATION UTILISATION			
	Lakh acres	21.42	79
IV. POWER			
a. Firm power	M.W.	650	513
b. Localities electrified	No.	6040	481
c. Consumption	M.K. wh.	2903.94	488
d. Per-Capita Consumption	Kwh	144.08	514
V. GENERAL EDUCATION			
a. (i) Primary (6-11) Classes I-V	Lakh Students	28.47	53
(ii) Percentage of the age- group	%	75	29
b. (i) Middle (11-14) Classes VI-VIII	Lakh Students	7.00	75
(ii) Percentage of the age- group	%	35.3	76
c. (i) Secondary (14-17) Classes IX-XI	Lakh Students	2.71	66
(ii) Percentage of the age- group	%	15.32	42

(Continued)

LEVEL OF DEVELOPMENT (*Continued*)

1	2	3	4
VI. TECHNICAL EDUCATION			
In-take capacity—			
a. Diploma level	No.	2380	112
b. Degree level	No.	860	18
VII. MODERN MEDICINE:—			
Medical Facilities (Govt.)			
a. Doctors per million of population	No.	97	76
b. Beds per million of population	No.	597	23
c. Area served per institution	Sq. miles	138	17
d. Intake capacity in existing Medical Colleges	No.	550	—
VIII. URBAN WATER SUPPLY:—			
a. Coverage of Urban Population	%	100	29
b. Coverage of towns with a population of more than 50,000 with drainage scheme.	Scheme will be started in all towns.		
IX. RURAL WATER SUPPLY			
Coverage of villages with a population of 2500 and above with piped water supply	No.		All villages
X. ROADS:			
a. Total Roads	Miles	24454	31
b. Roads per 100 sq. miles	„	18.80	27
c. Roads per thousand of populations	„	0.93	15

Continuing search for new resources is being made. Oil-exploration is going on in Jaisalmer. New mineral deposits are being found out. Social welfare and education are expanding. It has been aptly observed by M. L. Sukhadia:



"The struggle for independence and our efforts to build a democratic socialist state through planned economy are the two acts of the epic drama of our country's destiny. The first act has had a glorious finish in giving us freedom and control over destiny. The second act is progressing and let us spare no efforts and shirk no sacrifice to give it an equally glorious consummation."*

GREAT CONSTRUCTION WORKS

Of the many construction works three deserve special notice that were undertaken and completed during the last fifteen years. These are Bhakara Canal, Kota Barrage, and Rajasthan Canal. Of these earliest to be completed was the system of Bhakara Canal.

BHAKARA NANGAL CANALS:

Bhakara Nangal was a joint-project of Rajasthan and Punjab Governments. Rajasthan's share was 15.2 per cent. On the bank of Sutlej river in Hoshiarpur district of Punjab 9740 ft. high and 7700 feet long dam has been built. Nangal dam was completed first. Two power houses have been erected at Ganguwal and Kotala for generation of electricity.

In Rajasthan eighty one channels extending over 893.54 miles were laid. The cultivators themselves constructed 1200 out-lets.

Out of these 81 channels there are two branches extending over 50.57 miles. The Sadul branch is 39.74 miles long and the Karni Singh 10.83 miles. Both take off at a common head at the tail of the Bhakara main canal in the Punjab.

There are 3 sub-branches, in all 35.3 miles long. The Khara sub-branch is 6.44 miles long. Its head is located at the tail of the Jandwali distributary of the Bhakara main canals in the Punjab. The Ghaggar sub-branch is 10.8 miles long and gets its supplies from Otu-reservoir. The Amar Singh sub-branch is 18.06 miles long and its head

* In the Foreword to Decade of Reconstruction, 1964.

is located at the tail of the Fatehabad system in the Punjab and it receives the water from the Kishan Singh link-canal. Thus Rajasthan receives water at five points from the Bhakara canals.

The Sadul branch together with its 14-distributaries that extend over 254.43 miles and 19 minors 135.7 miles long constitute the most important system of the Bhakara project canals in Rajasthan.

The Karni Singh branch and its 76.2 miles long 6 distributaries and 54.4 miles long 6-minors constitute the next important irrigation system.

The Khara sub-branch with its 55.65 miles long four distributaries and 8.15 miles long two minors is another important irrigation system.

The Ghaggar sub-branch with its 62.90 miles long 5-distributaries and 2.5 miles long one minor is yet another irrigation system under the project.

The Amar Singh branch with its 93.54 miles long nine distributaries and 30.60 miles long minors is a very important irrigation system. Lastly the mention may be made of the Jasana system which consists of 15.60 miles long Ratanpura and 18.1 miles long Ramesara distributaries. The total discharge into these channels is 2720 cusecs that is 10,31,64,00 acre ft. of water flows into the project area of Rajasthan every month. Accounting for the absorption losses the total withdrawal of the water, however, amounts to 9,44,928 ft.

The token supply of the waters from Bhakara Canals into Rajasthan channels commenced from 25 July, 1954. Hilarious scenes of spontaneous jubilation hailed the flow of the first waters.

Was it not a common sight before the delivery of these waters in this region to see men and women struggling against dust storms for 10 to 15 miles plodding on burning sands under the scorching sun to get from a far off source a pitcherful supply of the drinking water? It was, therefore, a big

event indeed that there flowed a stream of fresh, sweet and life-giving waters.

The news of the approaching waters flashed across the villages of the commanded area of the project in advance. The people rushed out of their houses, barns and fields and thronged on the banks of the nearby channels.

The first glimpse of the flowing waters in their own desert region sent the people into ecstatic rapture. The withered and wrinkled faces of the old-folks mellowed and glowed with heavenly radiance even as the hungry and parched desert land of Rajasthan so glowed. The young people burst into mirth and laughter. The children shouted gleefully and danced mad with delight. Women sang melodious tunes. At several places worshipful offerings of flowers, fruits, sweets and scents were made into the flowing waters. The women filled their empty pitchers and performed a variety of rituals before using the water for household purposes.

Some daring lads dipped and dived and crossed and recrossed the channels.

The enthusiasm did not subside in a day or two but continued almost unabated during the period the non-perennial supply lasted i.e. from 25 July to 15 September. As the waters receded on 15 September they left a sun-set touch on the desert-land.

A century old dream had been fulfilled now that the Sutlej waters were made to flow into the Rajasthan channels. It was Col. Dyas, a British Engineer, who foresaw for the first time in 1855 A.D. the possibility of winning back this desert part by the waters of the Sutlej. Its part fulfilment came in the year 1929 when the waters of the Sutlej flowed into the Gang Canal irrigating 7 lakh acres of the desert land of Rajasthan. The receipt of the waters from Bhakara canals marked the consummation of this 100-years old dream.

The construction work in Rajasthan progressed according to the schedule. But the difficulties of Rajasthan

Engineers had been immense in keeping to the schedule of the work-programme.

The biggest problem was that of water scarcity. At work sites the water for drinking purposes had to be transported from 5 to 20 miles and for construction purposes from a much further distance.

Moreover, transportation of the water and construction material was not at all easy. Roads were simply non-existent in this area. Perennially sand storms rage. Shifting sands cover-up the tracks and traces. Path-finding becomes difficult. Even the old inhabitants lose their way and reach the destination in a round about manner.

No doubt, the project engineers built up an efficient fleet of tractors, trucks, jeeps, trailers and tankers but the creation of a well-equipped workshop, repair-shops and servicing-unit took some time. There existed no such establishment in any nearby place. Soon a moderately equipped workshop came into being.

The social ideals laid down by the Planning Commission had to be adhered to and the construction works could not be entrusted to any big contractors. The work-order system was introduced to give an opportunity to numerous small contractors and to cooperatives of labourers themselves. Obviously, it meant more work to overseers and engineers. They had to closely supervise every detail of the work at every stage and extract work from comparatively less responsible small contractors.

The compaction and lining of the channels could not be undertaken for a very long time for want of adequate water supply. A number of water reservoirs were constructed at various places into which a part of the water running in the Canals during the seasonal supply had been diverted. A number of pilot channels were built that carried the water from these reservoirs to work sites. Thus, in off season the lining of canals was undertaken. A number of kilns sprang up. Millions of bricks were laid and baked. Huge

reservoirs of cement and other construction materials were put up.

The total number of villages under the project are 360, the population of which is 20,74,73 and the total gross area 1508852 acres. Out of this 9,20,000 is the cultural commanded area of which 5,70,000 acres is being irrigated annually.

The State Government showed commendable pre-vision in preparing for the socio-economic consequence of the irrigational development. Progressive land utilisation and administration policies were adopted and a programme of optimum utilisation of land and water resources was formulated and pushed through.

A very senior and highly experienced administrative officer of the All India Service was appointed as the Director of Colonisation in the project area. He embarked upon a programme of rectangulisation and consolidation of the scattered holdings of the tenants. The voluntary consolidation by persuasion was achieved in most of the villages. This voluntary consolidation in a settled area by persuasion alone without any legislative support was something unique in the history of the land administration in India.

The rectangulisation of the irregular shaped fields like consolidation of holdings involved mutual adjustments in the rights of the land between two tenants. It was carried through by persuasion and good-will of the tenants. The area was already surveyed and settled on cadastral basis. The square laying was done on the spot and chaks were demarcated on contour maps for irrigation purposes. Up-to-date maps, Khasaras and Khatonies were prepared.

The gross area under the project is 150,88,52 acres out of which 8,84,192 acres was held by cultivators under various tenures and 6,06,545 acres constituted Government lands. Out of 6,06,545 acres of Government lands only 5,68,224 acres was culturable of which 4,13,597 acres too was occupied by tenants. Thus only 1,54,597 acres of culturable land was unoccupied. The declared policy of the State Government

was to allot this land to landless tenants, displaced Jagirdars and Bhomias, Ex-service personnel, retired Rajasthan Government servants, Harijans and other backward classes, graduates in Agriculture and displaced persons. Some land was reserved for model agriculture and seed farms, horticulture and vegetable gardens, forest belts, industries (Sugar Textile Factory) and model-Abadi sites chakwise. Some more land will be available as a result of statutory ceiling.

Two seed multiplication and agriculture Government farms of 2000 acres each are being run by the Government.

It is estimated that rupees twenty two crores worth of annual agriculture produce has increased as a result of the irrigational development.

Hanumangarh town is fast developing. Mandies of the population of 20,000 have sprang up at Bhadra, Suratgarh, Sadulshahr, Tilwara, Nohar, Sangaria and Pilibanga and about 13 other small Mandies are being established. Rupees 1,70,95,300 were to be spent on the development of these Mandies.

Plans and maps have been prepared. The construction work has been initiated.

In the first instance 249 miles of roads have to be laid at a cost of Rs. 1,29,50,000 in this area. Later it is planned to lay another 148 miles of road at the estimated cost of Rs. 79,00,000.

The area has been industrially surveyed and localisation of the industries has been planned. It is proposed to establish textile mills, sugar factories and a sports goods factory at Hanumangarh. Oil Mills are located at Pilibanga, Bhadra and Hanumangarh. Ginning factories are to be established at Sangaria, Nohar, Pilibanga, Sadulshahr and Bhadra. Silk cottage industry will develop at Hanumangarh. These industries will be run by hydro-electric power.

Upto 72,000 Kilowat hydro-electricity will be available to Rajasthan in the year 1972-73 on the completion of the



Bhakra project. The power in small quantities has already been available.

About 6.27 lakhs of people living interspersed in 39 towns and 5 villages will get the immediate benefit of this hydro-electricity.

In Rajasthan the work on laying transmission lines and the building up distribution system for hydro-electricity has been pushed through with speed.

The hydro-electricity distribution system of Rajasthan consists of 41-load centres at which the power is provided by 33 K.V., 11 K.V. and composite 400/220 Volt lines which emnate from the eight 66 K.V. and one 132 K.V. grid substations in the State. The grid sub-Station at Rajgarh, is of 132 K.V. The rest at Ganganagar, Karanpur, Hanumangarh, Sujangarh, Bhadra, Ratangarh, Jhunjhunu and Sikar are 66 K.V. grid sub-stations.

The transmission lines to these grid substations from Bhakara power and sub-power-stations extend over 295 miles and were laid at a cost Rs. 241.96 lakhs.

The total cost of the distribution system has been estimated at Rs. 329.10 lakhs.

About 696-miles long distribution lines emnate from the nine grid sub-stations to 41-load centres. Of these 370-miles long 11 K.V. and 183 miles of 400/220 composite lines are laid at a cost of Rs. 107.115 lakhs.

The 41 load-centres include nine towns that received electricity from the Bikaner thermal power Station. These were: Ratangarh, Ramgarh, Churu, Sardarshahr, Sujangarh, Tilchapar, Sandwa, Bidasar, Manasar, Shri Ganganagar has its own thermal power station. Surajgarh, Sikar, Nawalgarh and Pilani are served by private electric supplying undetakings. Only 25 towns received electricity for the first time. These new towns are: Karanpur, Kesarisinghpur, Gajsinghpur, Anupgarh, Pilibanga, Hanumangarh Jn. Chatalala Road (Sangaria) Sadul Shahr, Hanumangarh Town, Nohar, Bhadra, Rajgarh, Taranagar, Deptalsar, Jaswantgarh, Bissau,

Fatehpur, Chirawa, Jhunjhunu, Khetri and Lachmangarh.

Thus, the wild and waste desert land bloomed with verdant vegetation and is blooming with buzzing machines which are producing consumers' goods in plenty and have filled the region with juicy joyousness and prosperity.

KOTA BARRAGE

Kota Barrage was inaugurated by Jawaharlal Nehru on 20 November 1960. It is a marvel of engineering skill. Here is a huge structure accomplishing the almost impossible feat of damming the great river Chambal and diverting its waters. It is one of the richest fruits garnered during the heroic decade of planned development.

The massive composite structure is made up of rolled fill earth and rockfill, a retaining wall and a masonry concrete spill-way to control and regulate floods. Its maximum height reaches 122 ft. above bed. The main river is only 600 ft. wide, but base width of the dam is as much as 970 ft. Towards the top the length gradually increases reaching a maximum of 1810 ft. and on the other hand width diminishes eventually to 40 ft. About 13 lakh cubic yards of earth and rock have gone into building it. The spillway has been built on the rocky ledge on the left side of the deep river channel. About 2 lakh cubic yard of rock-cutting had to be done to provide for the spillway, which consists of masonry concrete structure raised from the rock level up to the gate sill level. Divide walls have been constructed where the bucket levels change.

RADIAL GATES

There are 19 radial gates each 40 ft. long and 40 ft. high. A radial gate consists of a framework in the form of a sector of which one edge is hinged on the down stream. The gate is rotated about the hinge by means of a hoisting gear.



These gates have been manufactured and erected by the Government workshops at Tungabhadra in Mysore. It is for the first time that gates of this size have been fabricated and erected within the country. The gates are provided with counter-weights and are controlled by electrically operated hoists located on an elevated platform running throughout the length of the spillway. Extra grooves in the piers have been provided upstream of the radial gates to enable temporary stop logs to be put in while the gates are being painted or otherwise attended to. The stop logs will be operated by a gantry crane which will also run on the hoist bridge already mentioned.

A massive retaining wall 120 ft. high separates the earth dam from the spillway. This wall is being extended by another 1000 ft. to protect the right bank and bathing ghats of the city from erosion by cross flow during floods.

Besides, the massive dimensions of the earth and rock fill, additional provisions have been made to ensure the watertightness of the barrage. These include a trench going down to rock in about two-third of the length of the dam with a masonry cut off wall extending into the earth dam for a height of about ten feet above the bed. In the remaining portion clay and cement grouting has been done. As an additional safeguard, a heavy compacted earth blanket has been laid on the upstream side for a length of about 550 feet and adequate filters and bleeder wells have been constructed on the down stream to relieve pressure.

Advantage has been taken of the elongated piers to provide an R.C.C. bridge 18 ft. wide designed to carry class 'A' loads. This bridge will provide a useful diversion outside the city for through traffic between Bombay and Jaipur and will also enable communications to be maintained if at any time the existing cause-way on the Kota-Jaipur road is submerged by flood.

The construction of the barrage involved 6.2 million cu. ft. or rock cutting, 6.1 million cu. ft. of masonry and con-

crete and about 34 million cu. ft. of earth work and rock filling. The gates required about 2500 tons of steel. The estimated cost of the work is 3.8 crores of rupees.

The architectural appearance of the barrage will vie with the sublime high-steep-cliff-banks of the upper reaches of the gorge, a park on the left bank and a garden will be an added attraction.

Two canals one on each bank called the Right Main Canal and the left Main Canal take off above the Kota Barrage.

RIGHT BANK MAIN CANAL

The Right Bank Main Canal taking off with a discharge of 6,650 cu. ft. per second runs for about 81 miles where its discharge is reduced to 3900 cusecs. It is designed to irrigate 7 lakh acres annually in Madhya Pradesh and 4.4 lakh acres in Rajasthan. Owing to unfavourable topography the canal could not be taken on a watershed and runs through out on a contour. It crosses 74 drainages in Rajasthan and suitable works have been provided at each site. In the first mile and a half it passes through a rocky area which has involved a maximum rock cutting of 65 ft. and an average of 36 ft. In the next five miles it runs through five old tanks, the embankments of which have been modified to suit the canal full supply levels. The cost of this canal including distributaries in Rajasthan area has been about 10.50 crores.

LEFT BANK MAIN CANAL

The Left Bank Main Canal is much smaller and is designed to irrigate 2.6 lakh acres in Rajasthan alone. Together with its branches its length totals to 114 miles. The discharge has been kept 1270 cu. ft. per second at present but provision has been made in the masonry structures for increasing this by another 300 cu. ft. per second if required later. This



also runs on a contour and has involved the construction of about 70 drainage crossings. The estimated cost of works amounts to Rs. 2.19 crores.

On the Right Bank Main Canal as the amount of excavation required was large, machines were used to a great extent, whereas, on the Left Bank Canal the size of channels being small, the work was mostly done by manual labour.

A large number of irrigation channels has been dug and the area commanded by any outlet is limited to 100 acres. The length of field channels needed to take water to the most distant field would not be more than three to four furlongs.

The Chambal canal system covers a culturable commanded area of 10.2 lakh acres in Rajasthan and 10.23 lakh acres in Madhya Pradesh. On full development after the construction of Ranapratap Sagar Dam the irrigation in both the States is expected to be about 7 lakh acres each. A total of 11 lakh acres will accrue from the already completed Chambal development and regulation works.

Irrigation facilities will be provided in Kota and Bundi Districts of Rajasthan and Morena and Bhind districts of Madhya Pradesh.

Of 10.2 lakh acres of culturable commanded area in Rajasthan about one lakh acres will be lift-irrigated by pumping water from the canal at several places.

AQUEDUCTS AND OTHER DRAINAGE WORKS

About 150 cross drainage works have been built on both the Right Bank and the Left Bank Main canals in Rajasthan to deal with numerous rivers and streams which are encountered in the way. As many as 74 drainage crossings have been built on the Right Bank Main Canal. These include 28 aqueducts and 16 syphons also. Kalisindh and Parvan aqueducts are among the biggest in the country. These have been designed by the Central Water and Power Commission, India.

The Kalisindh has been crossed by a reinforced concrete trough aqueduct having 27 spans of 40 feet each. The peak discharge of the river under this aqueduct will be 5.28 lakh cubic feet per second. Its cost amounts to Rs. 46 lakhs.

The Parwan crossing is a masonry arch structure consisting of 22 forty-feet-spans. Its cost totals to Rs. 35 lakhs. The peak discharge of the river has been calculated at 4.15 lakh cubic feet of water per second.

Other important crossings are over the Alania, Banganga, Kansua, Joju and Bamulia streams.

The average rainfall of the area through which the canal passes is 30 inches but even ten inches of rain has been known to fall in a day. The drainage works have, therefore, been provided with adequate waterway to drain floods caused by such rains.

About 77 drainage crossings have been constructed for the Left Bank Main Canal. Three of these on the Talera, Ghorapachar and Mangli rivers—are of fairly large size.

This is only a part fulfilment of a huge multipurpose project. The Chambal valley multipurpose development project is being completed in three stages. The first stage is over and the following works have been completed:—

- (i) 212 ft. high masonry dam known as Gandhisagar in Madhya Bharat (now Madhya Pradesh) close to its border with Rajasthan designed to have a live storage at 6.18 million acre feet of water.
- (ii) A power house at the above dam having four generators of 23000 KW each with provision for installation of a fifth similar unit if required later.
- (iii) A barrage near Kota City to raise the water level of the Chambal by about 95 ft. and to divert the supply released at Gandhisagar Power house into two canals one on either bank.
- (iv) Main canals and distributaries to convey the water to the fields and to irrigate ultimately 14



lakh acres. (In the first stage the irrigation from the Kota Barrage only is likely to be 11 lakh acres).

- (v) A transmission and distribution net work to carry electric power to various consumers in the supply area which in Rajasthan will cover the revenue division of Kota, Ajmer, Jodhpur and Udaipur.

In the second stage the following works are being completed:—

- (i) A 136 ft. high masonry dam known as Rana Pratapsagar in Rajasthan territory at a place roughly midway between Gandhisagar and Kota having a live storage of 2.11 million acre feet.
- (ii) A power house at the above dam with four machines each capable of generating 32000 KW.
- (iii) Extension of the transmission and distribution system to distribute the additional power.

The storage provided will increase irrigation by another 3 lakh acres bringing the total to 14 lac acres.

In the third and final stage a third dam 150 ft. high is proposed between Rana Pratapsagar and Kota for generation of power only.

The Power house will have four generators of 26000 KW each.

Atomic power will be generated at Rana Pratapsagar Dam.

These works on the river Chambal are of great historic importance. It is a river of sublime beauty, great antiquity and tremendous energy. It is unique in the sense that it is the only large river in India that flows from South to North, covering a distance about 600 miles in its main course. It serves with the Yamuna, as a link between the Himalayan mountains and the Vindhyan hills. The Chambal rises at Janpao, south to Mhow in Madhya Pradesh and it flows through that state for about 230 miles. It traverses Rajasthan for about 260 miles, and entering Uttar Pradesh empties into



the Yamuna below Etawah. Thus the Chambal links not only two major mountain systems but also three big states.

The scenery along the course is varied. Descending from the hills of Madhya Pradesh, the river winds its way through fertile fields and shallow valleys, until about 225 miles from its source, it enters a deep gorge stretching from the Chaurasigarh fort to Kota, a distance of 60 miles.

The scenery here is most picturesque. For mile upon mile there are rugged, steep cliffs sublime in their stark severity, while far below flows the river, placidly in places and in others converted into a frothing giant by sudden falls in the bed level.

The high banks in the reach are studded with several forts and temples and ruins of old towns which seem to lie brooding on past glories. The eyes which looked down on the river from heights are closed, and the old voices are stilled, but the river flows on, heedless of time.

Its tranquil troughs reflecting all the splendour of sunset colours pensively remind one the glorious deeds and colourful life of many heroes of yore and medieval times with whom its name is celebrated in ancient texts, classical literature and folk lore, folk tales and folk songs. In ancient texts the river is called Charmanyavati. With the Charmanyavati the Chambal, are associated the memories of such heroes as Rajas Rantideva and Shivi of great antiquity.

It is said that once Rantidev was without water for 48 days; on the forty-ninth day some sweet dishes were brought to him for breaking his fast. When he was getting ready to dine after taking care to see that other members of his family also participated in that food, guests came to him. He fed one and then the second one. Now only water remained with him. He parted with water which he gave to the third guest. On this occasion he is reported to have uttered the following stanza:

"I do not pray to God to give me a position with eight great Sidhies or even liberation without any further births.



I would like to stay in the midst of men and living beings and suffer the same hardships which they undergo so that those miserable people and creatures may be relieved of their miseries and troubles.”

न कामयेहं गतिमीदवरात् परां,
अष्टाघ्नियुक्तामपुनर्भवं वा ।
आतिप्रपद्यस्त्रिल देहभाजां
अन्तःस्थितो येन भवत्य दुःखाः ।

The Chambal project has been a great step towards building up a great and prosperous society. Projects for the reorganisation of agriculture, rural electrification, expansion of the use of machines to lighten burden and make agricultural and industrial work more attractive and rural life more enjoyable, are underway. Progress since achieved in the field of industries in Kota is phenomenal.

About 70 new industrial concerns have been granted licences by the Government of India under the Industries (Development and Regulation) Act, 1951.*

RAJASTHAN CANAL

Compared with the other River Valley Projects in India, the Rajasthan Canal project would be the biggest irrigation project so far taken up in the country. It will command more than eight million acres of gross area in the Western desert of Rajasthan. Counting the length of the Canal from Harike Head Works, it will be about 425 miles long, all of which will be lined with tiles laid in cement mortar to minimise water losses through seepage into the sandy soil.

The quantity of earth-work involved in the construction of Rajasthan Canal system will be five times that of Bhakara Canals; five times that of Chambal Canals; three times that of Nagarjuna Sagar and eight times that of D.V.C. Canals. As we have seen while describing the progress of construction at Bhakara Canals, the water supply for drinking or construc-

* For detailed information on Industrial Development of Kota see Appendix “I”.

tion would continue to be a big problem. It will pass through a vast, inhospitable waste stretch of desert, with existing population as low as six to ten persons per square mile. This desert is potentially fertile. All it needs is water. The Rajasthan Canal proposes to provide the region with this basic productive factor and thus set in motion a process of development in all sectors.

With a discharge of 18,500 cusecs Rajasthan Canal will supply water to over 10,000 square miles of this desert. It is claimed that this single project on completion will succeed in wiping out in large measure the entire food deficit of the country. It will rehabilitate lakhs of landless cultivators.

The Rajasthan Canal takes off from the Harike Barrage. For a distance of 110.8 miles, the Canal flows through Punjab State, along side the alignments of the Ferozepore Feeder up to mile eleven and the Sirhind Feeder after them. Near mile 111 in vicinity of village Jandawala in district Hissar, the canal enters the Rajasthan territory.

After running along the Punjab-Rajasthan border for about twenty three miles, it will follow an alignment almost parallel to the Pakistan border at an average distance of about 27 miles through the districts of Ganganagar, Bikaner and Jaisalmer in North-West Rajasthan. The main Canal tails off into the Luluah Branch at mile 292 of the Rajasthan portion, thus completing a total run of approximately 425 miles from the Harike Head Works.

The Rajasthan Canal system will consist of the main Canal, nine branches, three lift channels and twenty-one direct distributaries, besides a large number of smaller channels. Excluding the field channels they add up to 4,000 miles. Another 4,000 miles will be added to by the field channels.

The Rajasthan Canal project, for its full development also envisages the construction of related works on the rivers above the Harike Barrage, including a link between Ravi



and Beas at Madhopur; a link between Beas and Sutlej; and storage reservoir on the Beas at Pong. The Madhopur Beas link has already been completed while the Beas Dam at Pong is going on.

The Rajasthan Feeder discharge at head is 18,500 cusecs. The main Rajasthan Canal will be 295 miles long and will be lined throughout. The section at head will be $120' \times 21.0'$. The section at tail will be $50' \times 18.0'$. Rajasthan Feeder will have 109 masonry structures consisting of 7 Railway bridges, 6 Regulators, 70 Bridges, 17 drainage crossings and 9 Irrigation channel crossings. Rajasthan main Canal will have 111 masonry structures consisting of one Railway Bridge, 43 Regulators, 54 Bridges, 9 drainage syphons and 5 Escapes. The quantity of earth-work involved is 10980 million cubic feet, and lining 3,880 lakh square feet. The approximate quantity of principal materials required would be steel, 25000 tons, cement, 1.25 million tons, coal 1.05 million tons, bricks 115.65 crores, tiles 209 crores, Bikaneri bajari 26 million cubic feet, stones aggregate 5 million cubic feet. The over all cost of the canal system of the project would be Rs. 76 crores for the first phase up to mile 122. Cost of canals including Harike project is estimated at Rs. 140.26 crores. The canal will command a gross area of 83.7 lakh acres of which culturable would be 37.31 lakh acres. In Kharif 15.35 lakh acres would be irrigated and in Rabi 29.94 lakh acres.

The work on the first phase of Rajasthan Canal was inaugurated by Late Govind Vallabh Pant in April 1958. Excavation of the Rajasthan Feeder started in July, 1958. The first Distributary taking off at the tail of the Rajasthan Feeder was opened by Dr. S. Radhakrishnan, the then Vice-President of India, on October 11, 1961. It was agreed that 20,000 acre-feet of water would be permitted to be drawn for the Naurangdesar Distributary from the Harike Pondage to enable this Distributary to run during October and November. The total culturable commanded area on the

Naurangdesar Distributay is 67,283 acres. The first stage is expected to be completed by 1968-69. This phase will comprise the construction of the Rajasthan Feeder in its entire length of 134 miles from Harike Head works to the tail and the Rajasthan main Canal from the Head up to mile 122 along with all the channels taking off up to mile 122. The second phase will comprise the construction of the main Canal from mile 122 to the tail (approximately mile 292), along with all the channels taking off from it. The second phase is expected to be completed by 1975-76.

On full development, the Canal area will produce food crops amounting to over 25 lakh tons, and 11.6 lakh ton sugar canes, cotton 1.40 lakh tons and oil seeds 2.55 lakh tons. Total agricultural production of the area will be about 27 lac tons valued at Rs. 66 crores per year at present market rates.

A Master plan of development of the area over twenty years period has been drawn up. It covers agriculture, industry, animal husbandry and forests as also setting up of villages and towns and mandies. Development of amenities like housing, communication, roads, railways, navigation, air strips, Posts and Telegraphs, drinking water, power, education and health have been planned. A plan for setting cooperatives and other institutions has also been drawn up.

REVIEW

To conclude, the state which was deficit in food production in 1951, produces an annual surplus of about 8 lakh tons of foodgrains. The major factors contributing to the agricultural progress were lands reforms, irrigation and improvement in agricultural practices. About 8,000 wells have been electrified for lifting water. About 7,000 more will be electrified in 1966-67. The State has some of the best breeds of cattle, goats, sheep and camels found in the country. Rajasthan exports draught animals. Wool grading has



commenced which will help to bring optimum price for about 29 lakh lbs. annual wool production.

Industries are being set up to use 5.9 lakh hides, 30.6 lakh skins and 33.9 lakh tons of bones. Steps are being taken to extend forests through an intensive programme of plantation and afforestation. Rajasthan is rich in mineral deposits. In case of several minerals the State has a monopoly position while for others it is a leading producer in the country. The total output of minerals has increased more than double in recent years. The value of the total output is about Rs. 7 crores. The main mining districts are Bhilwara, Kota, Ajmer and Jodhpur. Mines of limestone, gypsum, lignite, zinc and bigger quarries of marble have been mechanised. During the last ten years Rajasthan has made tremendous progress not only in generating electricity but also in making it available in remote villages.

PERSPECTIVE

In December 1959 at the instance of the State Government the National Council of Applied Economic Research agreed to conduct the Techno-Economic Survey of Rajasthan. They envisaged a programme of economic development that would require a total investment of Rs. 1504 crores over a decade. They maintain that it is fully justified both in the light of the resources available within the State and its relative backward economy.

Of the total investment, about 35 per cent will be in agriculture and allied fields; 16.6 per cent in social services, 12 per cent in transport, 18 per cent in industries, 9 per cent in power and less than 2 per cent in mining. About 52 per cent of the total investment is proposed in public sector—44 per cent by the State Government and 8 per cent by the Centre—and 48 per cent by the private sector. It is estimated that over this decade, the aggregate income of the State would increase by 12.9 per cent and per capita income by 7.8

per cent per year, the comparable all-India rates are likely to be 7.4 per cent and 4 per cent respectively. The per capita income of the State, it is said, will increase from Rs. 279 in 1961 to Rs. 497 in 1971. Per worker productivity of the working population would increase by about 91 per cent over the same period. Over-all capital-output ratio for the suggested programme would work out to be 2.1:1. The Techno-Economic Survey envisages an investment of Rs. 224 crores for large scale industries,* Rs. 101 crores will be for chemical and allied industries, Rs. 63 crores for metal based and engineering industries and Rs. 60 crores for agro-based and textile industries. Adequate provision for water, power, technical training and housing facilities has also been envisaged in the report. Nuclear power generation has also been indicated.

All these suggestions have been taken into consideration while formulating the Fourth Five Year Plan of the State. Thus the vision of the economic tasks ahead is clear. However, constant attention is being paid to the work of planned development to evolve simple and concrete plans easily understandable by the people.

* See Appendix 'J'



ART AND CULTURE

We have so far traced the dissolution of clan dynasties and six lacs of landed proprietors who thrived under them and simultaneous creation of democratic institutions for better conduct of public affairs. Giant construction works and attempts to manage economy on the State level to banish poverty, disease, ignorance and backwardness mark a great revolutionary change. Such historic processes howsoever persuasive they might have been are bound to be agonising for some and hopeful to many. The new order holds more elements of hope for all than despair. We have to win more and more psychic energy for confronting and expressing this hopeful objective reality to stimulate action and inspire thought to carry the great revolution forward. For this we have to dip into the depth of the mass mind where universal despair, ennui, world-weariness and alienation are most prominent and their expression in art and literature provides a sort of catharsis.

Rajasthan's art has much to offer, it has captured many moments of humanity which exercise eternal fascination. But it lacks one thing; it does not provide a large vision of the future, a hopeful historical perspective. This is not to say idealisation of the present or a future utopia would be a substitute for the alienation inherent in human situation. There are no facile non-tragic solutions to all our problems. Sorrow is. Conflicts and contradictions are there. In the process of development the abstract power of credit money and finance has emerged almost supreme. No doubt vigorous attempts are being made to tame it and use it for the releasing of human potentialities. But it takes time to train such an elemental force. In such a situation the old art of Rajasthan has become more meaningful than ever.

Let us view the situation in the art of painting. Are we

at the end of an era of art in Rajasthan or at the beginning of a new one? It is difficult to answer precisely one way or the other. However, it appears there are signs of exhaustion in our old art form.

But this is not to say the old style paintings are not in demand now. Their appreciation is as keen as ever. Only their creation has dwindled.

The enthusiasm for romance in Rajasthan will never die down. It is something archetypal in its spontaneity and overwhelming power for most of us.

In the paintings of Rajasthan, Krishna has been depicted both as a God and a lover and Radha as a divine consort as well as a woman communicating dreams and fantasies of the female form and its promise of bliss. The cosmic dance of man god and woman goddess with all its poses, dalliance and sweet annoyance and ecstatic rapture is found depicted here.

This does not mean paintings of Krishna lore alone are important. Spacious and serene landscapes, rippling streams, verdant forests, grand trees, lush gardens, gorgeous valleys, blossoms and birds all find their place in the beautiful paintings. The virility, nobility, and grace of tigers, elephants, camels, horses, bulls and bears have been vividly depicted as also their fights and hunting scenes. The physical grace and might and prowess of man and the delight and suppleness of of woman are shown in our paintings to a remarkable degree of elegance. What the poet Kalidas has depicted in words has found expression in lines and colours in our pictures. The following lines of Kalidas can be read through many paintings:

Thrilled with fresh earth scented air
And the drip and drizzle of falling drops
Youthful women express their joy in life,
With strings of pearls on their dainty breasts
And soft white line on their perfect hips
And the glamour of their moving breasts.



It could almost be called a mysticism of sensuousness. Such a surrender to feminine luxury was only compensated by the indomitable spirit in the face of fearful odds, arrogance and swagger and stately poise of the feudal great.

Then there are recordings of court scenes, ceremonies and celebrations of festivals appropriate to changing seasons. Battle scenes have also been depicted with power and sureness of execution in all their frenzy and fury.

There are many settings of trysts in palace bedrooms, where ladies with bland softness proclaim the joys of love.

Personification of musical modes and seasons are something unique.

Splendours of court and elegance and riches of palace life have been depicted with care. Gorgeous colours—red, yellow, green, brown, and orange abound and communicate emotional intensity. There is also infinite decorativeness in some of our paintings.

There is still a great genius with us who recreates this world for us. He is Kripal Singh Shekhawat. His deep colour-tones and decorativeness are very much traditional. He has faithfully mastered the old technique but introduces a few innovations also. Sometimes in place of profile he shows full face and rather than looking at limbs from sides he looks at them from the front. However, basically he is traditionalist. He has utilised this technique superlatively well and has left little for workers who will come after him. He has completely exhausted this art form.

There are other outstanding contemporary painters among us like Ram Gopal Vijaya Vargiya and so on. Bhoor Singh Shekhawat's work in representational realistic style is unique. His picture of a pensive village damsel churning curds is the very embodiment of the soul and spirit of Rajasthan at the present moment. It is a strange blending of romantic and realistic. Goverdhan Joshi's studies of Bhil life are equally important. These two artists exemplify the

formula that "great art is a dealing with simple things freshly."

But it can be said that for the artists of Rajasthan to escape from the past and yet retain the competence to produce great works would require more direct experience and direct participation in the life and work of the people. There are about two hundred of them who are at work and who have mastered the technique and form. However, it is said that mere aesthetic appreciation or understanding is a misunderstanding. "Only a farmer knows the field not the hiker or poetic admirer. You know reality when you are in it and part of it and not when you stand over against it in objective witness-consciousness."

The liquidation of six lakh Jagirdars and Zamindars and great construction works do not seem to have engendered very great enthusiasm in them. It may also be that we are living in an age of pioneers of democracy and planned development and it is said: Pioneers are often a great folk, but never has a nation dominated by pioneer ideals been creative along artistic lines. But in Rajasthan a Lalit Kala Academy is functioning with full force and it is providing facilities and incentives to all kinds of artists. It is for them to become the real dawn-breakers of new horizons of human brotherhood and partners of all revolutionaries and pioneers who are at present trying to build the new Rajasthan which would incorporate all the dignity, chivalry, sacrifice, poise, balance, grace, charm and nobility of the old one but would not be contaminated by the contemporary commercial vulgarity, sloth, decadence, voluptuousness and murk of market place. Most of the artists of Rajasthan realise that money incentive has come a little too late in the day and their mission is to serve the people and communicate to them directly without the intervention of market.

How will the artist be involved in mass continuum? Either he himself will plunge into the great mass or some other intellectual would do it for him. Only then a profoundly

moving idea or a burning conviction or a soul stirring vision would be imparted to him so that he could create great works of art.

The literary out-put of Rajasthan has been very prolific. Sanskrita, Prakrita, Dingal, Hindi and Rajasthani in many forms were used for self-expression.

In Sanskrita, pride of place should be given to the poet Magh of Bhinmal whose 'Shishupalvadha' ranks as one of the best Kavyas of Sanskrita. Upmitibhavaprapancha of Sidharshi Suri is equally important. Among other great works mention may be made of Harakeli of Vighraharaj, Lalita Vighraharaj nataka of Jayanaka, Kumarpal Charita of Jayasimha Suri, Hamir Maha Kavya of Nyaya Chandra, and Kuvalayamala Katha of Uddyotan Suri and philosophical commentaries on Vedas by Madhu Sudan Ujha. Haribhadra Suri was the most important of Jain Sanskrit writers. Meghavijaya deserves mention among later writers. Among Rajas we have already noticed Vighraharaj but there is one who deserves special mention. He is Maharana Kumbha of Mewar. His Sangitaraj is an encyclopedic work on music. His commentary on Gita Govinda of Jayadeva also deserves special mention. There were numerous Tantrika and Jain Sanskrita works which were composed in Rajasthan.

Jain Sadhus mostly wrote in Prakrita and Apbhransha. They mostly wrote on religious subjects and adopted Rasau, Chopai, Bhasa, Phag, Barahmaso, Chomaso, Samvad, Gita, Dhammal, Duha, Gajal, Matrika, Satawan, Sajjhaya, and Pattavali, forms.

The oldest work in Rajasthani is Bharateswara Bahubali Ghora. It is a small poem of 46 stanzas and was written by Vajra Sen Suri. Shalbhadra Suri is the first important writer of Rajasthani. He wrote his Bharat Bahubali Rasa in desi melodies in 1189. Similar Rasas and other poems continued to be written till lately. Mention may be made of Navarasa phag of Somsundara (1428), Dhola Maru chaupai and Madhvanal-kam Kandala Chaupai of Kushal-

habh. Jasaraj's Duhas on love are well known. Terapanthi Sect also produced quite a voluminous literature.

The bardic literature of Rajasthan reflects the gloom and glory of the life of the people. Rather than listing it up we would try to lead the reader direct into the very spirit of this literature. Prithvi Raj Rasau of Chand Bardai written in 12th century is a great poem. Padmini, the heroine elopes with Prithvi Raj, king of Delhi. The poet describes delicately the restrained ecstasy of her coming to Prithviraj in these words:

“Filling a golden tray with pearls,
Lighting a lamp and waving it round
With her confidant at her side, boldly the maiden
Set forth, as Rukmini went to meet Murari,
Worshipping Gauri, revering Sankara,
Circumambulating and touching feet.
Then, on seeing Prithviraja,
She smiled bashfully, hiding her face in shame,
Seizing her hand and setting her on horse,
The king, the Lord of Delhi, took her away,
The rumour spread that outside the city
They were carrying off Padmavati by force,
Drums were beaten; horses and elephants saddled;
They ran, armed, in all directions.
“Seize Seize” shouted every warrior.
Rage possessed the heroes and their king;
On the field fell heads and headless trunks of the foe;
The foe fell on the field of battle.
Turning his face towards Delhi,
Prithviraja departed, having won the battle;
And all the Chiefs rejoiced.’

Ecstasies of love, romance and victories alternated with anguishes of most heart-rending tragedies. The following conversation of a Rani of Chittor with one of the retinue of her husband who had fallen in battle before she leapt on his funeral pyre to be consumed with her lord, is superb in poignant delicacy:

"Boy, tell me, ere I go, how bore himself, my lord ?"

"As a reaper of the harvest of battle I followed his steps as the humble gleaner of his sword. On the gory bed of honour he spread a carpet of the slain; a barbarian prince his pillow, he laid him down; and he sleeps ringed by his foes."

"Yet once again, oh boy, tell me how my lord bore himself".

"Oh mother, who can tell his deeds ? He left no foe to dread or to admire him".

She smiled farewell to the boy, and adding, "My lord will chide my delay", sprang into the flames".

There is a magic touch in most of the literary products of Rajasthan. But for enlarging vision and stimulating action for ushering in a great society through great works of art the future authors will have to study Khyals (Dance Dramas) and other folk literature of Rajasthan.

Khyals or dance-dramas reveal the folk soul of Rajasthan. About two hundred Khyals (Dance Drama) have been collected and published. The Khyal is composed in verse and the language used is such as is easily understandable by the common folk. In performance song, dance, and instrumental music abound with a little dialogue and dramatic action. In spite of decorativeness the stage basically is a simple affair and so are the settings and make-up. The dresses however are colourful and gorgeous. Themes of Khyals range over myths, legends, folk tales, popular romances, religious narratives, conspicuous-historical events, domestic discord, and characterisation of warrior saints, lovers, gay and amusing characters. Duration of their performance varies from a few hours to the whole night. There are about seven types of Khyals (Dance Dramas) viz. Kuchamani, Shekhawati, Nautanki, Rammat, Rasdhari, Bhawai and Turra-Kalagi. Variations in them are due to differences in tunes, foot work in dance, stage and settings, costumes, compositions and also predominance of particular type of themes. Rasdhari for instance requires no stage and any street corner where people can sit or stand around leaving a few yards of space for the performers would be all that is required. The musical

instruments most in vogue in these performances are kettle-drums, other kinds of drums, flute (Shahnai and Bansuri), Seven stringed instruments (Sarangi) and Harmonium. Most frequent objects are swords, bows and arrows, begging bowls, skins of tiger and deer.

Almost all the Khyals (dance-dramas) of Rajasthan can be conveniently subsumed under one or the other of the following ten themes:

1. Warrior-Saints
2. Martyrs
3. Heroes
4. Exploits of God incarnations
5. World-weariness, mortifications and austerities
6. Romances
7. Ecstasies of devotees
8. Social Satire
9. Domestic discord and
10. Gay life

WARRIOR-SAINTS

Such Khyals as those of Goga Chauhan, Pranvir Pabuji, Tejaji and Ramdeva are included in this group. Khayal composers always found their characters ready made whether it be in the minds of men through folk-tales, myths, legends, religion or history or in day to day society and never invented any. This realistic approach saved them much bother. A mere mention of a name or a few symbolic objects accompanying these warrior saints sufficed to invoke the whole character image in the mass mind.

Goga Chauhan was a great hero of saintly character who fell on the battle-field defending cows (symbol of faith) against Mahmoud Ghazani. He left no mortal survivors; all of his progeny met their doom in this battle. However, it was only the body of Goga that was killed. His spirit lives on accepted as the common manes by all the thirty-six branches

of clan-dynasties as also worshipped by thousands of devotees to this day. His worshippers (Bhopas) are supposed to impart his beneficent magic influence and still effect cure and healing. His saintly character is remembered with reverence and an annual day is observed in his memory.

The life of Remdeo resembles that of Lord Krishna. Signs in the heavens and prophecies on earth attend his birth. Even as a child he did marvels. He fights many battles against demons and turns out on maturity a very wise ruler and teacher and ultimately voluntarily buries himself alive but his spirit survives. Even after his burial he is seen by many. His saintly character still is a great inspiration.

Pabuji is another warrior saint. Even as young man he had earned great reputation for wisdom, piety and valour. While his own wedding ceremony was being performed he received the summons of righteous battle and without a lapse of a moment left the half finished ceremony for the battle field where he fell. There are many of his worshippers who commemorate his saintly life and great work. Similarly Tejaji and others are commemorated whose figures are half-legendary and half historic. The Khyal composers and performers quite dexterously depict this ageold conflict between forces of darkness represented by demons or villains and those of light represented by the hero-saviour, the warrior saint. Other such Khyals are of Harbooji Sankhala and Mehaji Manglia. Virtues of warrior in them merged with those of the saint.

MARTYRS

In this group are included such Khyals as 'Jauhar' Jaimal-Fatta and so on. A kind of sanctity attaches to the deed of 'Jauhar', mass self-immolation for safeguarding the honour of the women-folk of the warriors who have no chance of survival in 'Saka' or sallying forth against the heaviest odds, to meet certain death on the battle field for the honour of



their stand. However, no special piety, wisdom, or loyalty to an impersonal cause is the hallmark of these martyrs as is the case with warrior-saints.

HEROES

In this group are included Khyals of Prithviraj, Chandra Sen, Amar Singh Rathore, Jagdeva Kankali and so on. No special sanctity attaches to these valiant, brave and historic figures. Their actual exploits are a great saga of chivalry and courage and the Khyals depict them as such. One would also like to cover the Khyals of Doongar Singh, Dayaram Dhadhvi, Doongarji Jawarji, and Doola Dhadvi under this theme. Their heroism is of the nature of Robinhood. The character of noble and generous out-laws is depicted in these Khyals. The knight has been reduced to a robber noble man in popular mind. This came about when the older agricultural order and courtly traditions degenerated into Don-Quixcotry.

EXPLOITS OF GOD INCARNATIONS

Except in case of Turra-Kalgi, it was never the purpose of Khyals to glorify god and his exploits. Khyals rendered the human aspect of God dramatically. They did not intend to teach moral principles or impart religious doctrine but aimed at transmitting a feeling tone to entertain. In this group are included the Khyals of Ram Lila, Krishna Lila, Subhadra Haran, Sita-Swayambar, Rukmini Mangal, Lanka-Dahan, Bhakta Sudama, Sabha-Parv (Chira Haran), Van Lila, Satya Narain Vrata and Ushaharan.

WORLD WEARINESS, MORTIFICATION AND AUSTERITIES

Repulsion from the world and a passion for the higher values of spirituality and immortality develop in those who



are moved to the deepest depths by some events in their life. Khyals of Gopichanda and Bharthari represent that. Some pure souls, however, even from their child-hood are marked for their aspiration for the divine and Khyals of Prahlad and Drhuva represent this type.

ECSTASIES OF DEVOTEES

Khyals of Narasi Mehta and Mira Mangal depict the ecstasies felt by genuine devotees and the miracles performed by the God for the sake of His devotees.

ROMANCES

The Khyal composers drew upon folk-tales, legends, history, religion and all other sources to weave their love tales. Dhola-Marvan is the paragon of all these Khyals which include Risaloo-Nopde, Bhoj-Bhanumati, Vikramaditya, Nagsen sugana, Nagvati, Khinvaji-Abhalde, Nihalde, Panna-Viramde, Malde, Moomal-Mehendr, Hir-Ranjha, Phoolade Kesar Singh, Rao Ridmal, Jethua-Ujali, Sheni-Bijanand. The Khyal of Pooran-Bhagat also deserves its place among the romances although its main theme is the resistance offered by a young step-son against the infatuated incestuous advances of her young step-mother who was married to his old father. He repels her advances at a great cost to himself.

SOCIAL SATIRE

Khyal composers very sensitively observed the pet foibles of individuals and communities and caricatured them in the plays for entertainment of their spectators. Of course they always kept aloof from the reformist motive and concentrated exclusively on the sole purpose of entertainment and used all elements found in life, in society and in group-

memory to weave a story and present it in a play that would be enjoyed by all and sundry. Khyals like Seth-Munim, Sone-Lohe ka Jhagada, Jat-Jatni Joothi Khatrani, Kalcyuga, Punjabi-Hakim, Pandit-Sethani, Kesar-Gulab, Katha-Choona, Amaldar and so on fall under this group.

DOMESTIC DISCORD:

Closely similar to the social group of Khyals but delimited to the relationships within the narrow domestic walls are those that deal with quarrels and disputes of mothers, daughters and sisters-in-law, all in-laws being out-laws from each other. Similarly conjugal incompatibility born of disparity in age is also satyrised. The miseries of a bigamous husband are also depicted with underlying sense of humour. Miseries and difficulties of life in a joint-family are quite realistically brought out in these plays. Again the aim is neither to wreck the joint family nor help and uphold it but only to utilise the characteristic situations and typical persons to enrich the repertoire of their plays and increase their popularity. This group consists of Nand Bhaujai, Dever Bhojai, Daurani-Jethani, Sas-Bahoo, Kaki-Jethoot, Chhota-Kant, Naina-Khasam, Boodha-Balam, Boodha-Banara, Dogori ka Balam, Khat-Patia, Khasam-ka-Khel and so on.

GAY LIFE

Khyals dealing with mysterious and elusive women and charming and attractive men on a much lower key than of romances and depicting the characters found in society or those of the supernatural realm like nymphs but equally gay and frivolous fall in this group. These are: Chhaila-Panhari, Chhaila-Diljan, Booliya-Bhatiyara, Ashika-Nabeli, Roop Basant, Gulbahar Lavani, Saudagar, Wazir Jadi, Jauhari, Chitara. Chitrangi, Maniyar, Saranga-Sadvriksha, Triya Charitra, Mast-pari, Pravin Pari and so on. These

represent the amours of commoners, no serious love affair mostly, but signifying only gaiety and frivolity. However, all infatuations and obsessions are serious affair so long as they last. But love affairs across the bounds set by society have exerted a peculiar fascination on these Khyal composers. Perhaps these touch some unknown depths in human psyche so that their representation is thoroughly enjoyed. A Bhartrihari got world-weary as soon as he learnt of his being cuckolded. But there are more tolerant husbands in common life. Moreover, the non-attached women who are constantly in love like Ishkabaj Tamolina or Paniharin or Bhatiyaran exercise a peculiar charm over the imagination of the people.

KHYALS TOUCH DEPTHS

It would be quite obvious to one who reads or witnesses khyals that with simplest of materials and equipment, simple words, simple verse, simple language, simple tunes, simple rhythms, simple dance, simple dramatic action, simple stage and settings, simple costumes, simple musical instruments and simple symbolic objects, these khyal makers and performers touch the deepest depth of the hearts of men, women and children and move them profoundly. For people with refined taste and high aesthetic susceptibility some of the expressions and representations of khyals may appear coarse and vulgar, even obscene and objectionable. The reformists may object to them as spoilers of morals. However, no one can deny that they have been the most powerful source of enjoyment and entertainment to rural people.

RAS AND RAM LILA

Ras and Ram Lila are sacred dance-dramas. They are quite popular. Khyals utilise their themes so far as it is possible to convert sacred symbols into secular experiences.

Beyond that, it will not be possible for the practitioners of the arts of poetry, music, histrionics and so on to remain aloof from each other. They are bound to draw upon one another.

Folk literature also covers the themes as given above and mention may be made of Laxman Sen Padmavati and Dhola Maru Ra Duha. Dhola-Maru Ra Duha are said to be composed by one Kallol poet about whom much is not known. These are based on the love story of Dhola-Maru. Madhvanal Kamkandala composed by Ganpati is one of the most moving folk romances. Mahero of Narasi and Biahlo of Hariji are devotional compositions.

Tragic love poems of Jethva-Ujali, Nagaji-Sugana and Sheni-Bijananda are perhaps the most moving in world Folk literature which have strangely not yet attracted the attention of great poets and play-wrights. Life is never devoid of tragic situations and to give expression to them in such great poems takes humanity a step further on the road to civilisation and culture.

The folk songs of Rajasthan are well known for their delicacy.

The cultural heritage of Naths and saints in Rajasathan again is very rich. A. Diakov mentions in his "Papers presented at the XXIII International Congress of Orientalists, 1954 that the Bhakti movement everywhere went hand in hand with the development of national literature in the vernaculars and it became an important stimulus in the development of national culture of India's peoples. The literature, mostly poetry, which was called to life by this movement was more or less of an anti-feudal character. It expressed a protest against the caste system, against the rites of official Hinduism and Islam. The movement was especially wide spread among the Hindu population of India, and therefore took the form of Vaishnava Sectarianism; but the lower strata of Moslem society also took part in the movement. It maintained that the salvation could be attained independently of priests, ritual caste, by devotion to the Divine Name.

Also it opposed all forms and ceremonies and class distinctions based on birth, and was ethical in its preference. Its heads were saints and prophets, poets and philosophers who sprang chiefly from the lower orders of society—tailors, carpenters, potters, gardeners, shopkeepers, barbers and scavengers. Among such saints in Rajasthan Dadu, Charan Dass and Mirabai are very well known.

Alongside this ferment among people some of the sensitive princes were also responding to the call of the higher life. Their world-weariness emanated from their intimate knowledge of the perverse ways of people around them. A prince was disillusioned in his love thus:

“She with whom all my thoughts dwell, is averse—
She loves another. He whom she desires
Turns to a fairer face. Another worse
For me afflicted is with deeper fires.
Fie on my love and me and him and her ?
Fie most on love, this madness’ minister!”

They brooded on the transitoriness of time thus:

Alas, my Brother Mighty Kings and Lords
Proud princes, Courtiers, loveliest maidens gay,
Bards, and their tales of ancient chivalry
Homage to time all these have passed away.

The most basic problem in the emotional and intellectual life of Rajasthan is to win back for zestful and peaceful common effort the minds and hearts of such alienated individuals. We are told that the objective conditions of the present day drive the individual further and further into this desperate alienation and encourage an impotent egoism. All our exertions in Rajasthan are for building up a classless and casteless society for which the artists are evoking a picture of the State where human beings no longer exhausted by labour, weighed down by today's cares and tomorrow's duties will have time, energy, resources and leisure to enjoy the magic touch inherent in these artistic creations.

Thus a tale is soon told, but work grows more slowly; a tale is told simply, but work is complex in the extreme. The time has come before the society is atomised through the explosions of money power to give way to the organised, and living, and planned community.

Solitude in depth of world-weary souls is matched with the loneliness of forts perched on high on every hillock of consequence. Some of them, like those of Ranthambhor and chittor are well known for their historicity and sublimity. They are also examples of commendable skill in engineering and architecture. Man's perennial endeavour to transcend this planet is reflected in places of worship. The temples of Kiradu, Ranakpur, Badoli, Ossian, Jagatshiromani, Jagdishji and Delwara are pieces of remarkable beauty. The sculptured figures and floral decorations of marble in the temple of Delwara have a luxuriance and exuberance, elegance and lyricism of their own. Palaces of Amer, Jodhpur, Udaipur are grand and majestic. There are many man-made sublime lakes. There are several awe-inspiring cenotaphs and towers, mosques and tombs.

Surrounding these isolated eminences are numerous Jhumpas (wigwam, round huts) and Taparas (mud tiled rectangular huts) of the people. New colonies of modern houses are springing up and roads and canals. Bridges and dams are transforming the face of the country-side and are doing away the isolation of the souls of the inhabitants.



EPILOGUE

Thus an image of Rajasthan is emerging through a dialectical process. The old formations dissolve themselves. New take their place. The juxtaposition of the old and the new would be a study in contrast. The sovereignty of the people of India is very much unlike that of Sultans, Mughal or British kings. Political parties do not at all resemble clan-dynasties, nor election campaigns clan-feuds. The jagir was much different from a system of contracts, permits, licences, allotments and quotas. The gramsabhas and panchayats formed under the new dispensation of democratic decentralisation are not at all those that perpetuated ancient decadent village communities. The modern trade unions and guilds are not the same thing as caste. A co-operative society is unlike a joint-family. The allegiance to the constitution of the sovereign democratic republic of India is quite different from the sacramental covenant with God. The power of money is different from physical force. Gangs of robber-barons were different from firms and companies. Planned-development is not the same thing as conducting a war. Even the alienation of the modern individual is different from that of the world-weary saint, mystic or yogi. Similarly, different would be the self-actualisation and fulfilment of the modern individual and new community. It depends on the removal of the economic inequality and ushering in socialism. We have to take heed of the words of the Father of the Nation, Mahatma Gandhi when he says:

“To-day there is gross economic inequality. The basis of socialism is, economic equality. There can be no Ramarajya in the present state of inequitable inequalities in which a few roll in riches and the masses do not get even enough to eat. . . . A violent and bloody revolution is a certainty one day unless there is a voluntary abdication of riches and the power that riches give and sharing them for the common good.”

It was in Jaipur in 1963 that the preparatory resolution on socialism prior to Bhubaneswar was drafted under the direct guidance of Shri Jawahar Lal Nehru. The vision of socialism has thus emerged which the people of Rajasthan are determined to realise with all the valour and dedication that they have been known to possess.

APPENDICES



APPENDICES

RAJASTHAN AT A GLANCE

Item	Year	Unit	Particulars
1. Area according to village papers	1962-63	'000 Hectares	33986
2. Population	1961	Number	20155602
3. Cities and towns	1961	Number	145
4. Villages (Inhabited)	1961	Number	32241
5. Net area sown	1962-63	Lakh Hectares	138.21
6. Gross area irrigated	1962-63	-do-	18.59
7. Live Stock and Poultry	1962-63	Lakh No.	357
8. Co-operative Societies	1964@	Number	21552
9. Membership of co-operative societies	1964@	Number	1283925
10. Registered factories	1964	Number	1464
11. Electricity generated and purchased	1964	'000 kwh	431283*
12. Electricity consumed	1964	'000 Kwh	266337*
13. Road	1963-64	Kilometres	29055
14. Literacy	1961	Percentage	15.21
15. Educational institutions	1962-63	Number	27560
16. Scholars in educational institutions	1962-63	Number	1897123
17. Government medical institutions (Modern Medicine)	1963	Number	679
18. Village Panchayats	1963-64	Number	7392
19. Panchayat Samitis	1963-64	Number	232
20. Revenue receipts	1965-66	Rs. in crores	79.68£
21. Revenue expenditure	1965-66	Rs. in crores	86.14£
22. Second Five Year Plan provision	1956-61	-do-	105.27
23. Second Five Year Plan expenditure	1956-61	-do-	103.10
24. Third Five Year Plan Provision	1961-66	-do-	236.00
25. Third Five Year Plan Expenditure	1961-66	-do-	208.06
26. Rural Population served by Community Development	1963-64	Lakh No.	168

*Provisional.

@As on 30th June, 1964.

£Relates to Budget estimates

PHYSICAL FEATURES

Situation: It is the second biggest largest State in the country lies between $23^{\circ} 31'$ and $30^{\circ} 12'$ North Latitudes and $60^{\circ} 30'$ and $78^{\circ} 17'$ East longitudes.

Area: Total area of Rajasthan is 1,32,147 sq. miles or 3,12,251 sq. kilometers. According to the Surveyor General of India its area is 3,41,732 sq. kilometers.

General Features: The State forms an irregular rhombus with east-west and north-south lines as diagonals. Having such a vast area, it has become a state of varied contrasts. It comprises a great variety of features, i.e., at one end there are unbroken chains of mountains whereas on the other hand there are 'Thar Desert'—sandy plains for miles on dead level end to the eyes with scanty or no rainfall. The greater contrast is this that there are plateaus having arid parts and broken hills on the one side, whereas on the other side there are number of natural lakes. Therefore, there are varieties of climate, soil and topography.

The Aravalli Hills intersect Rajasthan into two parts.

(1) North Western part (3/5th)

(2) South-Eastern part (2/5th).

Physical Features: Roughly on broad basis Rajasthan can be divided physically into the following four parts.

(i) Desert,

(ii) Aravalli Hills,

(iii) Plains, and,

(iv) Plateaus.

MOUNTAINS

Because the mountains are lying in between locally called 'Adda' (आड़ा) and i.e. why it is known as Aravalli mountains. Highest Mount Gurushikhar is 5,650 feet above sea level. Other high mounts are Goram, Taragarh. In Ajmer the highest mount is called Nag while in Bharatpur it is called Alipur.

RIVERS

Main rivers are:—

Luni

Ghaggar

Chambal

Others

Jodhpur Division

Bikaner Division

Kota Division

Kali Sindh, Parawati, Banas, Banganga,

Sawa, Mohi and Sabarmati, Luni,

Kakni, Mahi.

LAKES

There are two types of lakes found in Rajasthan:

(a) Saline:

1. Sambhar	Jodhpur
2. Didwana	-do-
3. Pachpadra	-do-
4. Kavod	Jaisalmer
5. Lunkaransar	Bikaner
6. Chapar	-do-
7. Bap-Rin area	Phalodi (Jodhpur)

(b) Sweet water Lakes:

1. Jai-Samudra	Udaipur
2. Raj Samudra	-do-
3. Udai Sagar	-do-
4. Pichola	-do-
5. Fateh Sagar	-do-
6. Navlakha Sagar	Bundi
7. Anna-Sagar	Ajmer
8. Pushkar	-do-
9. Phai Sagar	Ajmer
10. Talab Shahi	Dholpur
11. Galta	Jaipur
12. Ramgarh Bund	-do-
13. Gharsi-Sagar	Jaisalmer
14. Sardar Samand	Jodhpur
15. Bal Samand	-do-
16. Pratap Sagar	-do-
17. Umed Sagar	-do-
18. Kailana	-do-
19. Gujner	Bikaner
20. Anoop Sagar	-do-
21. Sur-Sagar	-do-
22. Kolayatji	-do-
23. Raj Samand	Alwar
24. Baretha Bund	Bharatpur



TEMPLES

1. Mira Temple	Chittor
2. Nav Graha Temple	Kishangarh
3. Brahma and Sri Rang Temples	Pushkar
4. Kapildeoji Temple	Kolayat (Bikaner)
5. Sas Bahu Temple	Nagda
6. Srinathji Temple	Nathdwara
7. Eklingji Temple	Udaipur
8. Dwarkadhish Temple	Kankroli
9. Shivaji Temple	Badoli
10. Udey Shawar Temple	Udaipur
11. Vashishtha Temple	Sirohi District
12. Delwara Temple	Abu
13. Old Jain Temple	Jailsalmer
14. Jagdish Temple	Udaipur
15. Rikhabdeo Temple	Dhulev (Udaipur)
16. Jagat Shiromani Shiladevi Temple	Amer
17. Badoli Temple	Mewar
18. Susani Devi Temple	Bikaner
19. Kalyan Raoji Temple	Amer
20. Laxmi Narayanji Temple	Amer
21. Surya Temple	Amer
22. Usha Temple	Deeg
23. Govindji Temple	Jaipur
24. Harshnath Temple	Sikar
25. Harshnath Temple	Ebaneri
26. Badoli Temple	Bhesrodgarh
27. Krishna Vilas Temple	Kota
28. Osian Temples	Jodhpur
29. Neelkantha Mahadeo Temple	Alwar
30. Laxmanji Temple	Bharatpur
31. Jain Temple	Sanganer
32. Jain Temple	Mahaveerji
33. Sanghi Juntaram	Amer
34. Jain Nasiyan	Ghat Amer
35. Jain Temples	Sirohi, Meerpur, Khanpur (Kotah), Chittorgarh, Jhalara Patan, Kalujara, Ludaruyapatan and Ranakpur

MOSQUES

<i>Name</i>	<i>Place</i>
1. Khawaja Moinuddin Chisti-ki-Dargah	Ajmer
2. Allauddin Mosque	Jalore
3. One Minaret Mosque	Jodhpur
4. Usha Mosque	Bayana (Bharatpur)
5. Idgah	Papri (Near Bairath)
6. Idgah	Jaipur
7. Nalisar Mosque	Sambhar
8. Old Mosque of Akbar's period	Amer
9. Mosque of Merta	Merta (Jodhpur Distt.)
10. Gulabkhan's Mosque	Jodhpur

MINARETS

1. Safdarjung	Alwar
2. Nehar Khan	Kotah
3. Gamna Gaji	Jodhpur
4. Gular Kaladan	Jodhpur

IMPORTANT FAIRS

<i>Name</i>	<i>Place</i>	<i>Date</i>
1. Kesharai Nath Fair (religious)	Dhulev (Mewar)	Chaitra Vadi 8
2. Charbhuj Fair (religious)	Charbhuj (Mewar)	Bhadra Sudi 11
3. Mata Kundalini Fair (religious)	Rashmi (Chittorgarh)	Vaisakh Sudi 15
4. Pushkar Fair (religious)	Puskhar (Ajmer)	Kartik Purnima
5. Kolayat Fair (religious)	Kolayat (Bikaner)	Kartik Shukla Paksha
6. Parbatsar Fair (Cattle)	Parbatsar (Nagore)	Kartik Shukla Paksha
7. Nagore Fair (Cattle)	Nagore	Kartik Shukla Pakash
8. Tilwara Fair (Cattle)	Tilwara (Barmer)	Chaitra month
9. Sanchoe Fair (Cattle)	Sanchoe (Jalore)	Chaitra month
10. Ramdeoji Fair (religious)	Ramdeo (Pokaran)	Bhadra month
11. Mahaveerji Fair (religious)	Jaipur	Chaitra month

Besides these cattle fairs are organised at Bharatpur, Bholpur, Alwar, Karauli, Gogamadi (Bikaner), etc. At Pardupol (Alwar), every year there is a fair of Hanumanji.



FORTS

<i>Name</i>	<i>Place</i>
1. Chittor Fort	Chittorgarh
2. Kumbhalgarh Fort	Udaipur District
3. Mandore Fort	Jodhpur
4. Jalore Fort	Jalore
5. Nagore Fort	Nagore
6. Jodhpur Fort	Jodhpur
7. Siwana Fort	Barmer District
8. Shergarh Fort	Kotah
9. Gangrana Fort	Kotah
10. Tohangarh Fort	Kankroli
11. Bayana Fort	Bharatpur
12. Ahanalpur Fort	Bharatpur
13. Vijaygarh Fort	Bharatpur
14. Ranthambore Fort	Sawai Madhopur
15. Bhatner Fort	Hanumangarh
16. Bikaner Fort	Bikaner
17. Ganganagar Fort	Ganganagar
18. Suratgarh Fort	Suratgarh
19. Mandalgarh Fort	Mandalgarh
20. Bikampur Fort	Jaisalmer
21. Barsalpur Fort	Jaisalmer
22. Taragarh Fort	Ajmer
23. Bundi Fort	Bundi
24. Indargarh Fort	Kotah
25. Tabangarh Fort	Karauli
26. Deeg Fort	Bharatpur
27. Nahargarh Fort	Jaipur.

MODERN CONSTRUCTION WORKS

1. Kota Dam	Kota
2. Chambal Canal	
3. Jawai Dam	Jawai
4. Bhakara Canal	
5. Rajasthan Canal	
6. University of Rajasthan	Jaipur



4.1 LAND UTILISATION Rajasthan

Classification	1962-63X	
	'000 Hectares	Percentage to total area
1. Total geographical area:—		
1.1 According to Surveyor General of India	34227	—
1.2 According to village papers	33986	100.00
(a) New area sown	13821	40.7
(b) Fallow land	4681	13.8
(c) Land not available for cultivation	6362	18.7
(d) Other uncultivated land excluding fallow land	8270	24.3
(e) Forests	852	2.5
2. Area sown more than once	1012	7.3g
3. Total cropped area	14833	43.6

g Percentage to new area sown.

X Provisional pending final reconciliation.



APPENDIX (A)

TENURES OF JAGIR LANDS IN RAJASTHAN

- | | |
|-------------------------------|--|
| 1. Jagir | 24. Hazuri |
| 2. Istamrar | 25. Sansan |
| 3. Chakoti | 26. Mutsadi |
| 4. Tankha | 27. Khawas Paswan |
| 5. Suba | 28. Risala |
| 6. Mamla | 29. Merzidan |
| 7. Inam | 30. Patta |
| 8. Lalji | 31. Guzara |
| 9. Khangi | 32. Udak |
| 10. Aloofa | 33. Juna Jagir |
| 11. Thikanas of Dholpur State | 34. Bhomichara |
| 12. Khanpan | 35. Passita |
| 13. Khidmat | 36. Baad |
| 14. Jaidad Sigha | 37. Dumba |
| 15. Muafii | 38. Doli |
| 16. Tankedar | 39. Milak |
| 17. Bhom | 40. Punarth |
| 18. Selami | 41. Dharmada |
| 19. Chakrana | 42. Ijara Istamrar |
| 20. Petroti | 43. Bapoti |
| 21. Rajvi | 44. Bakhshish |
| 22. Tazimi | 45. Any other class or tenure
of state grant of land. |
| 23. Bhogta | |



APPENDIX (B)

LIST OF CESSES AND LAGBAGS IN CERTAIN JAGIR AREAS*

- (1) *Malba*: This was usually realised from the tenants in consideration of the actual miscellaneous expenses of the Thikana officials who were required to visit the villages for collecting the Jagirdar's share in the produce. Rate of this cess was generally one anna per Kham bigha.
- (2) *Nanwa*: Nanwa means the account book. A cess varying between 2 and 4 annas per Khata was realised by the Jagirdar for remunerating his Navisanda (recorder) who recorded the names of the cultivators in his account book.
- (3) *Bai-ji-ka-Hathkharch*: This was a sort of contribution towards the marriage of the Thakur's daughter. It was generally realised from the time a girl was born to the time of her marriage at the rate of one anna per rupee of the commuted rent.
- (4) *Korad or Pher*: The peasants had to give fodder for the maintenance of horses and other animals kept by the Jagirdar. This was realised both in cash and kind.
- (5) *Mataji-ki-Bhent*: It was realised at the rate of rupee one per village for making presents to the mother of the jagidar.
- (6) *Jazam Kharch*: It was realised to purchase carpets and to meet other miscellaneous contingencies of the Thikana officials at the rate of 6 pies per Kham bigha.
- (7) *Neota*: (Please see No. 30.)
- (8) *Bagdam or Dhol Danka*: This was realised by the Jagirdar on the occasion of any marriage celebrated by the tenant. The rates varied between Rs.2/- and Rs. 3/- per marriage.
- (9) *Dhunwa Bhachh or Nalbandi*: This was nothing but a hearth or house tax and it was realised at the rate of Rs. 2/- to Rs. 5/- per house.
- (10) *Begar (Forced Labour)*: The Jagirdar used to force free services to his household from Chammars, Malis, Barbers, Carpenters and the like for various domestic jobs.
- (11) *Baithiya*: The Jagirdars used to take free work of two labourers from every tenant for a day for each agricultural operation.
- (12) *Hal-Bethiya*: Every tenant was required to send one plough for a day to the Jagirdar's field without any remuneration.

*Vide Rajasthan Jagirdari Abolition Committee Report 1949, pp. 37-39. Also see Appendix report of Kisan Sub-Committee of Jaipur Prajamandal, pp. 47-49.

- (13) *Khuntabandi and Pan Charai*: The former was realised on pack camels while the latter was realised on sheep and goats as grazing fee. The rate of Khuntabandi varied between Rs. 2 and Rs. 3-8-0 per camel whereas the 'pancharai' was collected at the rate of two annas per head. Besides, the fee on other cattle was realised as Charai at Re. 1/- per animal.
- (14) *Napa-Kori*: It was realised as a fee for renovation of ann old house at the rate of Rs. 3/- per 20 sq. haths.
- (15) *Naharbas*: Rs. 1-4-0 was realised per well annually from the tenant.
- (16) *Kansa-Parosa*: The tenants were under an obligation to send at least 25 patals (plateful) to the Jagirdar's house on the occasion of any marriage or Nukta in the former's family.
- (17) *Kunwarji-ka-kalewa*: This cess was realised for meeting the pocket expenses of the sons of Jagirdar.
- (18) *Karaj Kharch*: This was realised for meeting the expenditure to be incurred by the Jagirdar on the death of his relatives.
- (19) *Bhagwat Fee*: It was realised for recitation of Bhagwat at the rate of one rupee per village. In fact, no recitation was ever held.
- (20) *Patda-Mekh*: This cess was meant for meeting the incidental expenses on the occasion of any marriage in the Jagirdar's family.
- (21) *Hari*: Green fodder was also collected from the cultivators.
- (22) *Ghee and Milk*: The Jagirdars used to obtain ghee and milk from the tenants during the month of October for celebrating the Shradhs of their forefathers.
- (23) *Dana*: Additional grain was collected from the defaulting tenants for meeting the expenses of lataras (revenue collecting officials) of the Jagirdars.
- (24) *Nazar*: Rupee one per village was realised for making presents to the Jagirdars on the occasion of Dashera and Holi festivals.
- (25) *Mohrana*: This was realised from the cultivators for allowing them construction of pucca houses.
- (26) *Kamdar-ki-Lag*: Cess charged by Kamdar (Jagirdar's Senior Officer) for his benefit.
- (27) *Likhai-ki-Lag*: Fee for writing the peasants' rights and other details.
- (28) *Kajawe-ke-Lag (Kiln Cess)*: Cess for manufacturing bricks for building purposes.
- (29) *Sharab-Kadane-ki-Lag*: A cess for distilling country liquor.
- (30) *Neota*: According to local custom, neota is a voluntary contribution but the Jogirdars used to take it on a compulsory basis from their sub-grantees and tenants. The rates varied between one to two annas per kham bigha.

APPENDIX (C)

PECULIAR TAXES LEVIED IN FORMER BIKANER STATE

- (1) *Rupota*, a tax levied on shops and on the sale of camels and certain goods in the city.
- (2) *Afim-ka-Sauda*, or licence tax on speculation in the prices of opium. It is levied on each speculator, and varies from Rs. 2/- to Rs. 6/-
- (3) *Menh-ka-Sauda*, a licence tax on speculation on the probability of rainfall.
- (4) *Tankrighi*, raw sugar etc. Zarda Tamaku taxes on the weighing of these articles.
- (5) *Kapra-ki-Dallali*, levied on cloth merchants in the shape of Brokerage.
- (6) *Sona-rupa-ki-chadami*, tax on the sale of Gold and silver.
- (7) *Kanodi-ka-laga*, licence tax on the making of sweetmeats for festival.
- (8) *Kiraut-lagon-ki-bach*, licence tax on craftsmen such as goldsmiths, iron-mongers, tailors, shoe makers etc.
- (9) *Khola*, or adoption fee, is paid by the person adopting a son and is generally regulated according to his means but supposed to be limited to Rs. 1,000/-. (Exactions by Golas—Rs. 25,000/- in case of one seth in Samvat year 1925).
- (10) *Chauth Zamin*, on sale of private land and buildings, $\frac{1}{4}$ was taken up by Raj.
- (11) *Gaimal* or proceeds of unclaimed property went to Raj.
- (12) *Dhuan*, house tax for each family.
- (13) *Kurar Jhunkera*, tax for fodder for each family.
- (14) *Neota Bach*, tax on presents on occasions of marriage, at Rs. 7 and 7 takas.
- (15) *Talibab*, cess levied from non-agriculturist classes, at Rs. 2 on each family and Rs. 4 per camel.
- (16) *Singhoti*, tax on sheep and goats, at the rate of Re. 1/- for every 14 heads.
- (17) *Chaudrbab*, at Rs. 11/- from each village chaudhri.
- (18) *Kot and Khari Bach*, tax occasionally levied for the repairs of the Bikaner Fort.

- (19) *Reshkash*, Succession fee on Pattas, which is generally equal to the yearly 'rakm' payable by the Pattas, but sometimes very much more (Important source of income of the State).
- (20) *Nazrana*, levied on the occasion of change of pattas and often arbitrarily when the chief wants money.
- (21) *Rajtilak*, a present made to the chief, on the occasion of accession to the "Gadi". It consists of horses, elephants, gold mohurs, etc.
- (22) *Solselari*, tax levied from Dheds (at very low caste) Rs. 2/- or Rs. 2½ per family.

Several other taxes or levies of peculiar nature will be mentioned.



APPENDIX (D)
DETAILS OF KHALSA AND NON-KHALSA AREAS IN RAJASTHAN

DISTRICTS	No. of villages		Area in Square Miles		Total
	Khalisa	Non-Khalisa	Khalisa	Non-Khalisa	
Ajmer	468	516	1,517	1,806	3,323
Alwar	1,615	334	2,758	441	3,199
Banswara	559	904	826	1,120	1,946
Barmer	41	806	387	9,946	10,333
Bharatpur	1,772	240	2,569	552	3,121
Bhilwara	627	948	1,807	2,241	4,048
Bikaner	141	519	1,215	8,504	9,719
Bundi	576	163	1,772	401	2,173
Chittorgarh	871	1,474	1,491	2,654	4,145
Churu	128	784	891	5,362	6,253
Dungarpur	388	437	544	916	1,460
Ganganagar	1,635	251	5,165	2,806	7,971
Jaipur	1,323	1,492	2,178	3,276	5,454
Jaisalmer	84	410	336	15,726	16,062*
Jalore	63	556	454	3,677	4,131
Jhalawar	1,298	285	1,858	431	2,289
Jhunjhunu	4	703	31	2,291	2,322
Jodhpur	458	272	5,670	3,336	9,006
Kota	1,660	539	3,849	1,033	4,882
Nagaur	300	954	1,683	5,103	6,786
Pali	209	693	1,219	3,454	4,673
Sawai Madhopur	1,013	645	2,495	1,562	4,057
Sikar	54	777	222	2,811	3,033
Sirohi	132	328	676	1,333	2,009
Tonk	549	534	1,240	1,531	2,771
Udaipur	605	2,511	1,605	5,172	6,777
Total	16,573	18,075	44,458	87,485	1,31,943



APPENDIX (E)

STATEMENT SHOWING TOTAL NUMBER OF JAGIRS RESUMED

<i>Districts</i>	<i>No. of Jagirs resumed</i>
Ajmer	3,693
Alwar	4,322
Banswara	1,507
Barmer	5,402
Bharatpur	1,557
Bhilwara	14,845
Bikaner	5,272
Bundi	989
Chittorgarh	11,060
Churu	9,180
Dungarpur	2,101
Ganganagar	916
Jaipur	19,575
Jaisalmer	7,279
Jalore	17,234
Jhalawar	3,086
Jhunjhunu	10,064
Jodhpur	16,777
Kota	3,043
Nagaur	20,794
Pali	10,433
Sawai Madhopur	7,397
Sikar	15,621
Sirohi	7,268
Tonk	2,584
Udaipur	23,092
Total	2,25,091
Former Ajmer State	11,537
Grand Total	2,36,628



APPENDIX (F)

STATEMENT SHOWING THE INCOME FROM THE RESUMED JAGIRS, 1955 to 1978

(Lakhs of Rupees)

<i>Years</i>	<i>Land Revenue</i>	<i>Income from Forests</i>	<i>Total</i>
1955-56	170.17	14.79	184.96
1956-57	231.35	14.79	246.14
1957-58	267.03	16.67	283.70
1958-59	354.73	16.63	371.36
1959-60	415.37	18.90	434.27
1960-61	427.79	21.98	449.77
1961-62	483.68	22.04	505.72
1962-63	483.30	21.40	504.70
1963-64	420.00	24.00	444.00
1964-65	464.00	20.70	484.70
1965-66	464.00	20.70	484.70
1966-67	464.00	20.70	484.70
1967-68	464.00	20.70	484.70
1968-69	464.00	20.70	484.70
1969-70	464.00	20.70	484.70
1955-70	6,037.42	295.40	6,332.82
1970-78 (8 yrs. estimates)	3,712.00	165.60	3,877.60
1955-78	9,749.42	461.00	10,210.42

Source:—The figures for 1955-56 to 1960-61 have been taken from the supplementary Memorandum presented to the Third Finance Commission, 1961 (Government of Rajasthan) P. 24. The remaining data (1961-78) have been supplied by the office of the Jagir Commissioner, Rajasthan. (1964-78 are estimates).



APPENDIX (G)

STATEMENT SHOWING EXPENDITURE INCURRED AND TO BE INCURRED TOWARDS PAYMENT OF COMPENSATION AND REHABILITATION GRANTS AND INTEREST THEREON

(In lakhs of Rupees)

<i>Years</i>	<i>Compensation & Grants Paid/</i> <i>in Cash</i>	<i>In Bonds</i>	<i>Total</i>	<i>Interest paid/</i> <i>to be paid</i>	<i>Grand</i> <i>Total</i>
1954-56	82.39	—	82.39	—	82.39
1956-57	163.10	—	163.10	—	163.10
1957-58	215.53	8.33	223.86	4.23	228.09
1958-59	101.58	44.68	146.26	17.45	163.71
1959-60	83.72	68.12	151.84	25.75	177.59
1960-61	79.01	189.08	268.09	67.39	335.48
1961-62	75.02	264.51	339.53	86.18	425.71
1962-63	80.55	268.15	348.70	83.00	431.70
1963-64	48.10	262.62	310.72	72.69	383.41
1954-64	929.00	1,105.49	2,034.49	356.69	2,391.18
1964-65	50.00	280.00	330.00	85.00	415.00
1965-66	50.00	280.00	330.00	85.00	415.00
1966-67	50.00	280.00	330.00	85.00	415.00
1967-68	50.00	280.00	330.00	85.00	415.00
1968-69	50.00	280.00	330.00	85.00	415.00
1969-70	50.00	280.00	330.00	85.00	415.00
1964-70	300.00	1,680.00	1,980.00	510.00	2,490.00
1954-70	1,229.00	2,785.49	4,014.49	866.69	4,881.18
1970-78	243.24	1,057.94	1,301.18	450.00	1,751.18
1954-78	1,472.24	3,843.43	5,315.67	1,316.69	6,632.36

Source:—Office of the Jagir Commissioner, Rajasthan.
(1964-78 are estimates)

APPENDIX "H"
FIVE YEAR PLANS—ALLOTMENT & EXPENDITURE, RAJASTHAN

(Rs. in Lakhs)

Sl. No.	Head of Development	First Plan		Second Plan		Third Plan		Fourth Plan	
		Allotment	Expenditure	Allotment	Expenditure	Allotment	Expenditure (Likely)	Allotment	Expenditure
1	2	3	4	5	6	7	8	9	
I. Agricultural Programmes:—									
1.	Agricultural Production	324.55	368.68	1123.18	1118.75	2300.00	2295.12	6325.00	
2.	Minor Irrigation	261.00	210.88	315.55	319.57	659.00	647.57	1802.50	
3.	Soil Conservation	e	106.62	418.13	496.87	670.00	1051.42	1960.50	
4.	Animal Husbandry	a	a	56.33	35.75	140.00	112.74	448.00	
5.	Dairying and Milk-supply	c	c	172.10	124.52	471.00	267.44	1116.06	
6.	Forests	d35.43	d24.81	11.90	3.42	69.00	41.71	437.34	
7.	Fisheries	b28.12	b26.37	125.67	129.88	245.00	148.76	400.00	
8.	Warehousing & Marketing	—	—	9.00	5.41	20.00	8.40	91.60	
9.	Aya Cut Development	—	—	14.50	3.33	26.00	11.08	62.00	
		—	—	—	—	—	6.00	7.00	

1	2	3	4	5	6	7	8	9
II. Cooperation & Community Development:—								
1. Cooperation		339.54	329.86	828.50	1425.83	2180.00	1710.20	3758.00
		27.64	25.77	154.00	193.69	400.00	245.53	958.00
2. Community Development		311.90	304.09	674.50	1112.36	1200.00	1179.46	1300.00
3. Panchayati Raj		—	—	—	119.78	580.00	285.21	1500.00
III. Irrigation & Power:—								
1. Irrigation		3941.78	3147.85	4536.49	3833.59	12100.00	11247.97	17717.00
		f 2983.55	f 3024.40	2536.98	2318.62	8510.00	7161.61m	5376.00
2. Flood Control		e	e	—	—	90.00	355.06	352.00
3. Power		958.23	123.45	1999.51	1514.97	3500.00	3731.30	11989.00
IV. Industry & Mining:—								
1. Large & Medium Industries		55.10	45.84	604.40	338.13	895.00	337.19	1900.00
		g	g	14.25	0.80	30.00	29.33	75.00
2. Mineral Development		—	—	40.15	11.80	365.00	107.20	775.00
3. Village & Small Industries		h 55.10	h 45.84	550.00	325.53	500.00	200.66	550.00
4. State Enterprises		—	—	—	—	—	—	500.00

1	2	3	4	5	6	7	8	9
V.	Transport & Communications:	626.65	555.39	941.50	1017.35	1320.00	953.57	3250.00
	1. Roads	626.65	555.39	941.50	1007.61	1300.00	940.55	2900.00
	2. Road Transport (Roadways Corporation)	—	—	—	—	—	—	200.00
	3. Tourism	—	—	—	9.74	20.00	13.02	150.00
VI.	Social Services:—	1106.59	911.87	2391.90	2431.21	4595.00	4158.21	10450.00
	1. General Education	j496.07	j409.54	975.10	1185.40	1778.50	1783.74	3738.00
	2. Technical Education	i	i	81.15	86.46	331.50	199.44	500.00
	3. Health	332.71	328.95	739.42	723.49	1595.00	1759.72	4250.00
	4. Housing	139.20	70.29	263.50	220.10	420.00	174.74	610.00
	5. Welfare of Backward classes	k	k	228.50	167.49	325.00	169.71	625.00
	6. Social Welfare	z134.81	z101.35	42.53	12.92	40.00	15.42	475.00
	7. Labour & Labour Welfare	3.80	1.74	61.70	35.35	100.00	53.79	242.00
	8. Public Cooperation	—	—	—	—	5.00	1.65	10.00



1	2	3	4	5	6	7	8	9
VII.	Miscellaneous	56.05	54.94	101.29	109.29	210.00	103.86	440.00
	1. Statistics	56.05	54.94	10.00	10.13	30.00	23.39	55.00
	2. Information & Publicity			40.99	31.23	65.00	23.44	125.00
	3. Development of urban areas			—	—	75.00	—	200.00
	4. Mandies			50.00	42.55	40.00	57.03	50.00
	5. Others			0.30	25.38	—	—	—
	6. Planning & Evaluation			—	—	—	—	10.00
GRAND TOTAL		6450.26	5414.43	10527.26	10274.15	23600.00	20806.12n	43840.00

a	Included under forestry	j	Inclusive of Technical Education
b	Inclusive of Soil Conservation	k	Included under Social Welfare
c	Included under Dairying & Milk-supply	z	Inclusive of Welfare of Backward classes
d	A Inclusive of Animal Husbandry	m	Including share of common works (calculated)
e	Included under Irrigation	n	Excludes Rs. 156 lakhs likely to be spent under Advance action for the IV Plan
f	Inclusive of Flood Control		
g	Included under Village & Small Industries		
h	Inclusive of Large & Medium Industries		
i	Included under General Education		

APPENDIX "H 2"

PLANNED DEVELOPMENT : Selected Physical Achievements of Three Plans and Targets of the Fourth Plan

S.No. Sector/Scheme	Unit	First Plan Achievement	Second Plan Achievement	Third Plan		Fourth Plan	
				Target	Likely Achievement	Target	Likely Achievement
1.	2.	3.	5.	6.	7.	8.	
1. Agricultural Production:							
1.	Production Potential						
	(a) Food Grains	Lac tons	10.86	15.00	11.34	20.37	
	(b) Oil-seeds	Lac tons	0.63	1.50	0.83	1.62	
	(c) Cotton	Lac tons	0.60	1.52	1.50	1.97	
	(d) Sugar-cane (Gur)	Lac tons	0.27	0.90	0.82	1.15	
2.	Consolidation of Holdings	Lakh acres	17.52	25.00	27.90	45.00	
3. Minor Irrigation:							
	Additional Irrigation Potential created	Lakh acres	3.08	5.57	6.74	7.23	
4. Animal Husbandry:							
	(a) Animal Vaccinated						
	rinderpest		27.45	75.00	100.37	Follow up programme.	
	(b) Opening of Veterinary dispensaries	Number	50	58	72	125	

1.	2.	3.	4.	5.	6.	7.	8.
5. Forests:							
	(a) Forest area demarcated and settled	Sq. miles	3726	7597	7,500	4853	4,000
	(b) Economic Plantation-area covered	Acres	2369	24865	41,500	19,471	32,475
6. Cooperation:—							
	(a) Service Cooperatives organised	No.	—	3947	4,500	2,921	500
	(b) Percentage of rural families covered	Percentage	5	24	67	35	60.0
7. Community Development:							
	Rural population served by the end of the Plan period	Percentage to total	26.51	74.42	100	100	Continuing
8. Irrigation							
	(a) Additional Irrigation potential created	Lakh acres	2.03	3.57	10.25	5.89	15.81
	(b) Additional Irrigation potential utilised	Lakh acres	2.03	2.11	7.82	5.30	10.04

1.	2.	3.	4.	5.	6.	7.	8.
9.	Power :						
	(a) Firm Power available at the end of the Plan period.	M.W.	15	65	282	106	650
	(b) Localities electrified—						
	(i) New	Number	34	65	303	1027	6,000
	(ii) Total at the end of the Period	No.	66	131	434	1158	7158
	(c) Wells energised	No.		1038	Not fixed	6721	Not fixed
10.	Roads :						
	(a) New Roads constructed	Miles	1342	2179	3137	2060	5,800
	(b) Mileage at the end of the Plan period	Miles	13988	16744	19881	18804	24604
11.	General Education						
	School going children						
	6-11 years age group	% to total	24.1	40.9	68.4	54.0	75.0
	11-14 years age group	"	8.9	14.4	24.0	21.0	35.3
	14-17 years age group	"	3.8	6.8	11.3	10.0	15.3
12.	Technical Education :						
	Intake Capacity :						
	(a) Degree Level	No.	50	385	365	285	130
	(b) Diploma level	No.	—	760	570	420	1260

1.	2.	3.	4.	5.	6.	7.	8.
13. Modern Medicine:							
(a)	Opening of Primary Health Centres	Number	—	149	83	83	—
(b)	Family Planning Centres	Number	—	23	25	25	—
	(i) Urban	”	7	77	162	162	—
	(ii) Rural	”	—	2	3	21	5
	(iii) Mobile	Number	191	312	50	25	50
(c)	Dispensaries	Number	—	—	—	—	—
(d)	In-patients beds at the end of the Plan period	Number	6229	8929	10347	11707	2000 (additional beds)
(e)	Doctors per million of population	Number	46	—	N.F.	55	97
(f)	Beds per million of population	Number	372	406	500	486	597
14. Housing:							
(a)	Houses Constructed under Low Income Housing	No.	202	4081	3480	2825	4730
(b)	Tenements constructed under Industrial Housing	”	—	1122	2854	1600	4800
(c)	Tenements constructed under Rural Housing	”	—	300	7000	3748	9800
(d)	Tenements constructed under slum clearance	”	—	120	1200	162	4000

1.	2.	3.	4.	5.	6.	7.	8.
15. Water Supply Scheme:							
(i) Urban							
	(a) Completion of water supply schemes	No.	18	35	65	75	62
	(b) Population Served	No. in lakh	6.63	9.72	N.F.	25.27	Total urban population
(ii) Rural:							
	Piped water supply schemes completed:	Number	—	—	100	100	235
16. Welfare of Backward Classes							
(a) Scholarships to Scheduled Tribes							
	(a) Scholarships to Scheduled castes	Number	3556	74449	50,000	41,983	1,40,000
	(b) Scholarships to Scheduled tribes	Number	14,514	69,148	50,000	44,467	1,68,000
	(c) Scholarships to Nomadic tribes	Number	15,074	7,120	2,000	441	20,000
	(d) Rehabilitation of families	Number	2,002	2,294	3,609	1,733	7,252
17. Labour and Labour Welfare:							
Craftsmen Trainign							
	Intake capacity created during the Plan period	Number	288	976	2,536	2,904	2,700

APPENDIX "I"

INDUSTRIAL DEVELOPMENT OF KOTA

LARGE SCALE INDUSTRIES.

The large scale industrial area of Kota demarcated in March, 1961, covers 822.56 acres and is divided into 41 plots of which 21 plots are still available for allotment. The development of various units in this sector is briefly detailed below:—

1. *M/s J.K. Synthetics Ltd.*—They hold licence for the manufacture of Nylon/Terlon yarn and Acrylic fibres having a capacity of 48 million lbs., and 4 million k. gms. p.a. respectively. The manufacture of the former has already started. The expansion of present capacity has also been allowed to the party up to 11 lakh k.gm. p.a. Their present investment is Rs. 4 crores giving employment to 718 persons. They are now finalising the foreign collaboration for the manufacture of Acrylic fibres.

2. *M/s Foreign Import and Export Ltd.*—They are manufacturing Wool Tops. The capacity of the unit is 7.5 million lbs. p.a. They also hold letter of intent for the manufacture of Paper Makers Felt. Their present investment is Rs. 58.23 lacs giving employment to 188 persons.

3. *Rajasthan Vinyl and Chemicals*—The D.C.M. who have already put up a P.V.C. Plant at Kota propose to develop to a Petro-Chemical Complex. The D.C.M. have also been granted a letter of intent by the Government of India for setting up of a unit for the manufacture of Super Phosphate fertilizer. The capacity of the proposed unit will be 55,000 tons of Urea and 20,000 tonnes of Nitrogen p.a. The application of the D.C.M. for expansion of the capacity of their P.V.C. Plant has been sanctioned. The present production of the P.V.C. Plant are as follows:—

1. P.V.C. Co-polymers	20 tons per day
2. Caustic Soda	30 tons per day
3. Calcium Carbide	90 tons per day
4. Hydrochloric Acid	12000 tons per annum.

After expansion enhanced capacity will be as follows:—

1. P.V.C. and Co-polymers 40 tons per day (A letter of intent has already been issued to the party).

2. Caustic Soda	33,000 tons per annum
3. Calcium Carbide	90 tons per day (no change)
4. Hydrochloric Acid	24000 tons per annum.

The present investment of the unit is Rs. 35,56,000/- employing 700 persons.

4. *Rajasthan Rayons Ltd.*—It is, a D.C.M. concern. The sanctioned, capacity of viscose High Tenacity Rayon yarn starting from Cotton Linters is 3000 tons p.m. or 8 million lbs. per annum. Letter of intent has been granted in favour of the party for the manufacture of 2 million k.gm. per annum of Rayon tyre cord. Their investment is Rs. 930 lacs employing 735 persons. The present production is 9 tons each of H.T. Rayon yarn and fabric.

5. *Instrumentation Ltd.*—This is a Government of India undertaking with Russian Collaboration. The construction of the building is in full swing and a Wing will be inaugurated soon. The investment of the Unit will be about Rs. 10 crores. They will manufacture magneto-electric instruments, electronic indicating and recording instruments and transmitters. The unit will employ about 2,000 persons.

6. *Rajasthan Cable Industries.*—The capacity of the unit is 10 million yards of cables p.a. Their present investment is Rs. 12.6 lacs employing 26 persons for the present.

7. *Multimetals Ltd.*—A Binani concern which propose to manufacture 1800 tons p.a. of Copper, Brass and alloy, tubes, rods, sections and 5000 p.a. of copper printing rolls for Textile Industry. The present investment is 12.6 lacs employing 26 persons. The plant will be ready for initial commission by the end of this year or in the beginning of 1966. They have Foreign Collaboration with M/s Rever Copper and Brass Incorp. New York.

8. *Rajasthan Fertilizer Chemical Corporation.*—The Industrial licence granted to Shri B.L. Jalan (Rajasthan Fertilizer Corporation) in 1961 for establishment of a Fertilizer Factory at Hanumangarh based on gypsum was allowed to be transferred to Kota in September, 1964. The new location would be more economical as the Fertilizer will now be manufactured out of Naptha which will be available from the refinery Koyali (Gujrat). The land has been earmarked for the party. The capacity of the plant will be 2,17,800 tons of Urea per annum. Representatives of the foreign collaborators have visited the site. Recently the representatives of M/s Jalan were also in the U.S.A. to finalise collaboration arrangements. The approval of the Government of India regarding foreign collaboration is awaited.

9. *M/s S.G. Somani*—They have been granted letter of intent in May 1965 for the manufacture of Particle Boards 6000 tonnes p.m. They have applied for Forest lease.

10. *Shri Gopal Industry Kota.*—This unit, near Kota Junction, is manufacturing super fine cotton yarn. They have 27,680 spindles and have been recommended for 12000 addl. spindles. They also hold letter of intent for the manufacture of tufted Machine made carpets (16000 sq. yards per month). Their investment is Rs. 79,64,423/- and employment is 321 persons. They produced 42814,90 k.gm. of yarn in August 1965.

11. *Oriental Power Cables Ltd.*—On a 37 acre site, 16 miles from the city, they are manufacturing paper insulated Power Cables. Their present capacity is 600 miles per annum. Letter of intent has also been issued in favour of the party for the expansion of the capacity to 1600 k.m. after achieving the sanctioned capacity and for manufacturing P.V.C. insulated power cables 40 k.ms. The present investment is Rs. 309.45 lacs and employment is 157 skilled and 130 unskilled persons. They have Japanese collaboration.

12. *Poddar Gates Rubber Industry Ltd.*—It is a Poddar concern. Land is being acquired by them. The foreign collaboration with Gates of U.S.A. has been approved by the Government of India. The sanctioned manufacturing capacity of the unit is:—

1. Automobile Tyres and Tubes	31 lacs Nos. of each p.a.
2. Cycle Tubes and Tyres	1,25,000 pieces of each p.a.
3. Camel Backs	5 lac k. gms. p.a.
4. Fan Belts and Vee Belts	5 lac Nos. p.a.

13. *Electro-Ceramic Products Ltd.*—The sanctioned capacity of the unit is Electric Porcelain other than H.T. and L.T. Insulators 500 tons p.a., Bushings up to 132 K.V.—200 tons p.a. H.T. and L.T. Insulators 1800 tons p.a. Land has been acquired in the Industrial Estate. Technical collaboration has also been approved by the Government of India. They have applied for Import Licences, 50% capital issued.

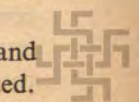
14. *Kota Straw boards Ltd.*—The unit has gone into production. Their sanctioned capacity is 4,500 tons per annum each of straw board and pulp.

15. *Synthetic Foams Ltd. Kota.*—The party is negotiating for foreign collaboration for the manufacture of 730 tons per annum of Synthetic Foams.

SMALL AND MEDIUM SCALE INDUSTRIES

An area of 52.25 acres at Kota chhavni was also declared as an Industrial area in March, 1961. Of the total 29 plots, 15 have been allotted to various small scale and medium sized industries and 14 are still available. Among the allottees a stone crushing and a dairy products unit have already started production, while a paints manufacturing unit is giving finishing touches to their factory building.

Industrial Estate.—An Industrial Estate, covering 22 acres of land consisting of 44 sheds (12 'A' type and 32 'B' type) have been constructed. The parties to whom the sheds have been allotted are:—



S.No.	Name of the allottees	Purpose for which allotted.
1.	The Director of S.I.S.I.	Extension Centre.
2.	State Bank of Bikaner	Banking Branch.
3.	Executive Engineer Atomic Power Project	Atomic Power Project.
4.	M/s Sundersons (P) Ltd.	Hospital Equipments.
5.	M/s Radio Corporation	Radio and Transistor assembling.
6.	M/s Kota Chemicals	Soda Sulphide.
7.	M/s Somani and Co.	Umbrella sticks.
8.	M/s Monza Pistons	
9.	M/s Rainbow Industries	Drums.
10.	M/s Kalpna Crafts	Wooden Articles.
11.	M/s Pruthi Ceramic Capacitors	Ceramic Capacitors.
12.	M/s Indo Engineering (P) Ltd.	M.S. Wires.
13.	M/s Delite Furnitures.	Wooden Furnitures.
14.	M/s Universal Engineering Work	Engineering Works.
15.	M/s Gillard Radio Corporation.	Radio Components.
16.	M/s Rajasthan Structural Works	Truck Bodies.
17.	M/s H.C.A. Plastics	Plastic goods.
18.	M/s Madan Mohanlal Kullar	—
19.	M/s J.K. Synthetics	Storing.
20.	Supdt. police	Police Guard.
21.	M/s Goodwill Traders.	Furniture cases.
22.	M/s Raj. Small Scale Industries Corporation.	Raw Material depot.
23.	M/s Shyam Cottage Industries.	
24.	M/s Laxmi Industries.	
25.	M/s Premier Industrial Crop.	Hospital equip.
26.	M/s Associated Steel Industries.	Agr. Implements.

The Progress made so far by some of the above units is quite creditable taking into consideration the short time they had at their disposal.

M/s Sunderson Industries (P) Ltd.—The unit is engaged in the production of Hospital equipments and Hospital Appliances. In the very first year of their starting they were able to get a substantial order for supply of equipments to various hospitals in the State. The unit has invested Rs. 2 lacs (Approx.) and their monthly production goes up to Rs. 25,000/-. The Defence Ministry is negotiating with the party for supplying the Army requirements and on finalisation of negotiation this would be the first unit in this Region to supply Army requirements.

M/s Gillard Radio Corporation.—This unit is engaged in the production of Radio components and its products have been highly appreciated by all the leading manufacturers of Radio in the country like M/s Philips (India) Ltd., M/s Murphy Radios, M/s Grundig Radios, M/s Telerad Radios, M/s His Master's Voice etc. All these manufacturers are interested to lift up the entire production of this unit. The unit has an investment of about Rs. 20,000/- for the present.

M/s Indo Engineering Kota (P) Ltd.—This unit has constructed their own sheds on the land allotted to them and are manufacturing non-ferrous wires and castings. The unit is financed with Rs. 3 lacs. The industry has also started manufacturing of M.S. Wires and Silicon Bronze Gas Welding Rods from July, 1963.

M/s Premier Industries Corporation—The unit is engaged in the production of Hospital goods as well as Domestic accessories. The unit has an investment of Rupees Two lacs and provides employment to 20 persons.

M/s Universal Engineering Works.—The unit is manufacturing Industrial trolleys and tubular furniture having investment of Rs. 30,000/-.

M/s Rajasthan Structural Works.—The unit is presently engaged in manufacturing Doors and Windows and provides employment to about 10 persons.

M/s Delite Furniture.—The unit is engaged in the production of packing cases with an investment of Rs. 50,000/- and provides employment to about 15 persons.

For the remaining sheds all out efforts are being made to persuade parties to put their industries. The large scale Units at Kota have also been contacted to find out from them their requirements which would be supplied by the Small Scale Units. M/s Rajasthan Vinyl & Chemicals Industry have indicated a list of their requirements. These have also informed that some Industry based on end-products of their industry can also be taken up for which they would supply raw material unpacked to bring down the cost of production. Similarly, one industry for the requirements of Nylon Factory can be started and one party is being persuaded for this purpose.

Other Small Scale Industries.—The following small industries are working at Kota outside the Industrial area/Estate.

- | | |
|---------------------------------|--------------------------|
| 1. M/s Hydor (India) Ltd. | Mfg. Air Compressors. |
| 2. M/s Datar Metal Works. | Mfg. Pilfer Proof caps. |
| 3. M/s Kota Rubber Industry. | Mfg. Rubber goods. |
| 4. M/s Nandram Surajmal Ind. | Mfg. Radios. |
| 5. M/s National Steel Industry. | Mfg. Agricl. implements. |
| 6. M/s Subhas Ind. Corporation. | Mfg. Barbed wire. |
| 7. M/s Tanwar Rajput & Co. | Mfg. Zine Oxide. |



- | | |
|------------------------------------|------------------------|
| 8. M/s Globe Steel Industry. | Mfg. Rolling Shutters. |
| 9. M/s Krishna Iron Foundry. | Mfg. Cast irons. |
| 10. M/s Mahalazmi Paints | Mfg. Oil Paints. |
| 11. M/s Rajasthan Colour Industry. | Mfg. Dyes & Colours. |
| 12. M/s Nandram Bhuralal Ind. | Mfg. Liquid measures. |

Besides the above M/s Rajasthan Roller Flour Mills with an investment of Rs. 10 lacs started production of maida, suji, rawa, atta etc.

While Kota has been on top of the board for its industrial development, it has given a similar account in the development of cottage and village industries in the rural area. Having benefited with irrigation resources there is an ever bright prospect of agricultural raw material.

This aspect has helped much in developing various village Industries.

The following are a few village industries based on agricultural products:—

1. Cotton Ginning and Carding.
2. Hand Spinning and Weaving.
3. Open Pan raw sugar, Gur & Khandsari.
4. Oil Mills and Ghanies.
5. Flour and Dal Mills.
6. Hand Pounding of rice.
7. Fruit Preservation.
8. Dehydration of vegetables.

Similarly, Kota is not lacking in forests and mineral resources either. The village Industries which are being promoted include:—

1. Match Industry.
2. Bee Keeping.
3. Honey & Wax Products.
4. Hand Paper and Card Board.
5. Kattha Manufacturing.
6. Carpentry & Furniture.
7. Rope & Muddha and Bamboo articles.
8. Stone slabs and Tiles.
9. Bricks and lime and pottery.

Out of the existing rural industries in Kota District, the two main industries are hand-weaving and leather work.

Hand Weaving.—Kota has been famous for fine Artistic fabrics, the chief of which is the cloth known as Masooria. This type of cloth is not manufactured in any other part of the country. The main centres of this product in Kota are Kaithoon, Mangrol, Seeswali and Bapawar. In Kaithoon alone there are about 1000 skilled workers engaged in hand-weaving.

The Government of Rajasthan has provided every possible help to these weavers. During the last financial year a loan of Rs. 30,000/- was sanctioned to a co-operative society of the village. There is a scheme to open a depot at Kota through the agency of Small Industries Corporation of the State from where the weavers will get yarn of their requirements in fair prices. This will save them from financial hardship.

Leather Work.—There are about eleven million animals in the district. This huge livestock population makes the future of Leather Industry bright. Keeping in view the scope of leather articles, it is necessary that improvement is effected in methods of production by providing the technical know-how. The Government, through several agencies viz., training centres, common facility centres and mobile demonstrations, has been imparting training particularly to the village workers. In Kota itself the Government is running one cluster type training centre.

The natural resources, availability of power, easy and smooth means of communications, transportation, and the expansion in both the public and private sectors augur well for the development of Kota. Establishment of large scale industries will definitely help development of ancilliary industries, which in turn, contributes to the future prosperity of Kota and the areas surrounding it.



APPENDIX "J"

Out of the total investment of Rs. 224 crores suggested for large scale industries in Rajasthan, about Rs. 101 crores will be for chemical and allied industries, Rs. 63 crores for metal-based and engineering industries and Rs. 60 crores for agro-based and related industries. Thus the main push for industrial development will come from the mineral-based and chemical industries—the proposed fertilizer factory at Hanumangarh being the most important. The fertilizer plant will be chiefly based on lignite and gypsum available locally. The other mineral-based industries will be cement, soda ash, caustic soda, lithophane, sodium sulphate, superphosphate and glass. Many of these are chemical industries which will be primarily based on the salt available from Sambhar, Didwana and Pachbhadra lakes.

About Rs. 63 crores will be required for investment in metal-based and engineering industries of which the smelters for copper, lead and zinc will account for Rs. 11.6 crores and other non-ferrous industries about Rs. 5 crores. The Central project to be located at Kotah for the manufacture of precision instruments will need about Rs. 8 crores as investment. The remaining engineering industries will be mostly based on imported raw materials to meet the local demand. Absence of ferrous minerals and coal deposits either in Rajasthan or in its vicinity is an important factor impeding the establishment of any heavy industry or the development of other engineering industries in the State. About Rs. 57 crores will be invested for the establishment of industries based on raw materials obtainable from the agricultural and livestock produce, of which Rs. 40 crores will be invested in textile industry.



SMALL SCALE INDUSTRIES RECOMMENDED FOR ESTABLISHMENT DURING 1961-71

Agro-based Industries

Name of Industry	No. of units	Total Investment (Rs. lakhs)	Total Employ- ment
Oil-exPELLERS	40	80	1,000
Cotton ginning and baling	150	60	3,000
Power looms	100	20	1,000
Yarn-dyeing	100	30	1,500
Cattle feed industry	6	18	300
Khandsari units	5	5	400
Bakery and Confectionery	12	12	480
Biscuit factories	8	4	160
Groundnut flour	1	3	20
Tomato-canning	2	1.7	70
Pop corn	1	1	50
Total	425	234.7	7,980

LIVESTOCK-BASED INDUSTRIES

Name of Industry	No. of units	Total Investment (Rs. lakhs)	Total Employ- ment
Vegetable oil and tanning	12	4.8	300
Chrome-tanning	10	40.0	450
Wool-processing	1	1.0	12
Wool-spinning	6	9.0	360
Wool-carbonization	1	4.5	25
Glue and gelatine	4	12.0	140
Footwears	20	30.0	1,200
Leather goods (bags, suitcases etc.)	15	15.0	600
Dairies	30	90.0	3,000
Wool green and lanolin	1	1.0	30
Total	100	207.3	6,117

FOREST-BASED INDUSTRIES

Name of Industry	No. of units	Total Investment (Rs. lakhs)	Total Employment
Packing case	1	2	100
Tool handles	2	10	100
Total	3	12	200

MINERAL-BASED INDUSTRIES

Name of Industry	No. of units	Total Investment (Rs. lakhs)	Total Employment
Mica-grinding	1	3.00	100
Marble cutting and polishing	4	10.00	120
Pottery and ceramics			
(a) Crockery	8	36.00	560
(b) Sanitary ware	6	24.00	450
Elec. porcelain	4	10.00	100
Plaster of Paris from Gypsum	3	3.00	90
Graphite Crucible	1	2.00	50
China-clay washing plants	2	1.00	100
Graphite Beneficiation	1	1.00	40
Refractories	1	4.50	100
Fire-brick and fire-clay	7	31.50	700
Micronizing plants	2	3.00	30
Bentonite activation plant	1	1.75	40
Fuller's earth activation plant	2	9.00	100
Garnet-dressing	1	0.30	50
Manganese dioxide	1	3.00	100
Hydrofluoric acid	1	2.50	250
Glass and glassware	2	4.00	200
Heat insulation bricks	1	1.00	50
Precipitated chalk	1	1.00	50
Mosaic tiles	6	9.00	300
Micenite	1	1.00	20
Refractory (dead burnt Magnesite)	3	13.50	450
Grinding plant	5	5.00	250
Calcium chloride	1	2.00	100
Calcium nitrate	1	5.00	100
Marble lime	1	2.00	50
Total	68	188.55	4,320

CHEMICAL-BASED INDUSTRIES

Name of Industry	No. of Units	Total	Total
		Investment (Rs. lakhs)	Employment
Soap	10	20.00	600
Paints, varnish and printing Ink	6	30.00	300
Boot polish	12	0.48	120
Metal Polish	8	2.00	160
Rubber and plastic insulated cables	6	24.00	180
Bicycle tube and tyre	5	20.00	300
Sodium silicate	4	16.00	200
Total	51	112.48	1,860



METAL BASED INDUSTRIES

Name of Industry	No. of Units	Total Investment (Rs. lakhs)	Total Employment
Agricultural implements	12	9.0	420
Hand tools, etc.	10	6.0	200
General Engineering with castings	12	18.0	540
Forging	10	15.0	300
Building hardware	10	7.5	400
Machine tool accessories	12	12.0	600
Hydraulic and mechanical jacks	6	7.5	180
Pneumatic tools	6	4.2	150
Wire drawing and galvanizing	12	18.0	360
Steel furniture	15	10.5	375
Kerosene cooker	8	8.0	240
Mechanical toys	4	3.0	120
Welding	15	18.75	450
Bolts, nuts and rivet	15	18.75	525
Pumps (domestic irrigation)	6	4.5	150
Pathology laboratory equipment, etc.	6	2.4	90
Manufacture of bicycles	6	24.0	480
Nibs, clips, pins etc.	12	8.4	240
Padlocks	10	10.0	200
Bicycle components	12	6.0	180
Manufacture of atta mills	12	12.0	360
Tubular poles	4	4.0	120
Electric Switches	10	4.0	200
Electric instruments	5	3.5	100
Electric appliances	15	6.0	225
Brass electric lamp holders	15	15.0	300
Electric motors (small sizes)	8	16.0	320
Metal fittings for light	15	6.0	225
Total	283	278.0	8,050



MISCELLANEOUS INDUSTRIES

Name of Industry	No. of Units	Total Investment (Rs. lakhs)	Total Employment
Sports goods	6	7.5	300
Automobile services	14	10.5	420
Diesel servicing	20	25.0	700
Tyre retreading	10	4.0	150
Cotton hosiery	10	10.0	500
Woollen hosiery	15	30.0	1,050
Pencils	10	25.0	350
Total	85	112.0	3,470*

*Techno-Economic Survey of Rajasthan, 1963



APPENDIX "K"

LIST OF THE BOOKS RELIED UPON

1. "Annals and antiquities of Rajasthan"
By Lieut. Col. James Tod.
2. "Lord Hastings and the Indian States"
By Dr. M.S. Mehta
3. Lectures on Rajput History (NoPany Lectures 1961, Calcutta University) By Anil Chandra Banerjee
4. "Story of Integration of Indian States"
By V.P. Menon
5. 'Articles on India'
By Karl Marx
6. 'Discovery of India'
By Jawaharlal Nehru
7. "The Agrarian System of Mughal India"
By Irfan Habib
8. 'Speeches and Documents on the Indian Constitution'
(1921-47) Vol. II
9. 'Rajasthan Congress Smarika' November 1963
10. "Twilight of the Maharajas"
By Kenneth Fitz
11. 'Democratic Administration in Rajasthan—1952'
12. Report of the Rajasthan State Land Commission—December, 1959
13. 'Fourth Five Year Plan Memorandum' Planning Department Rajasthan
14. Techno-Economic Survey of Rajasthan
15. 'Basic Statistics Rajasthan' 1965
Directorate of Economics & Statistics Rajasthan, Jaipur.
16. A study of Land Reforms in Rajasthan
By Dool Singh Ph.D.—Research Programmes Committee
Planning Commission Govt. of India, New Delhi.

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