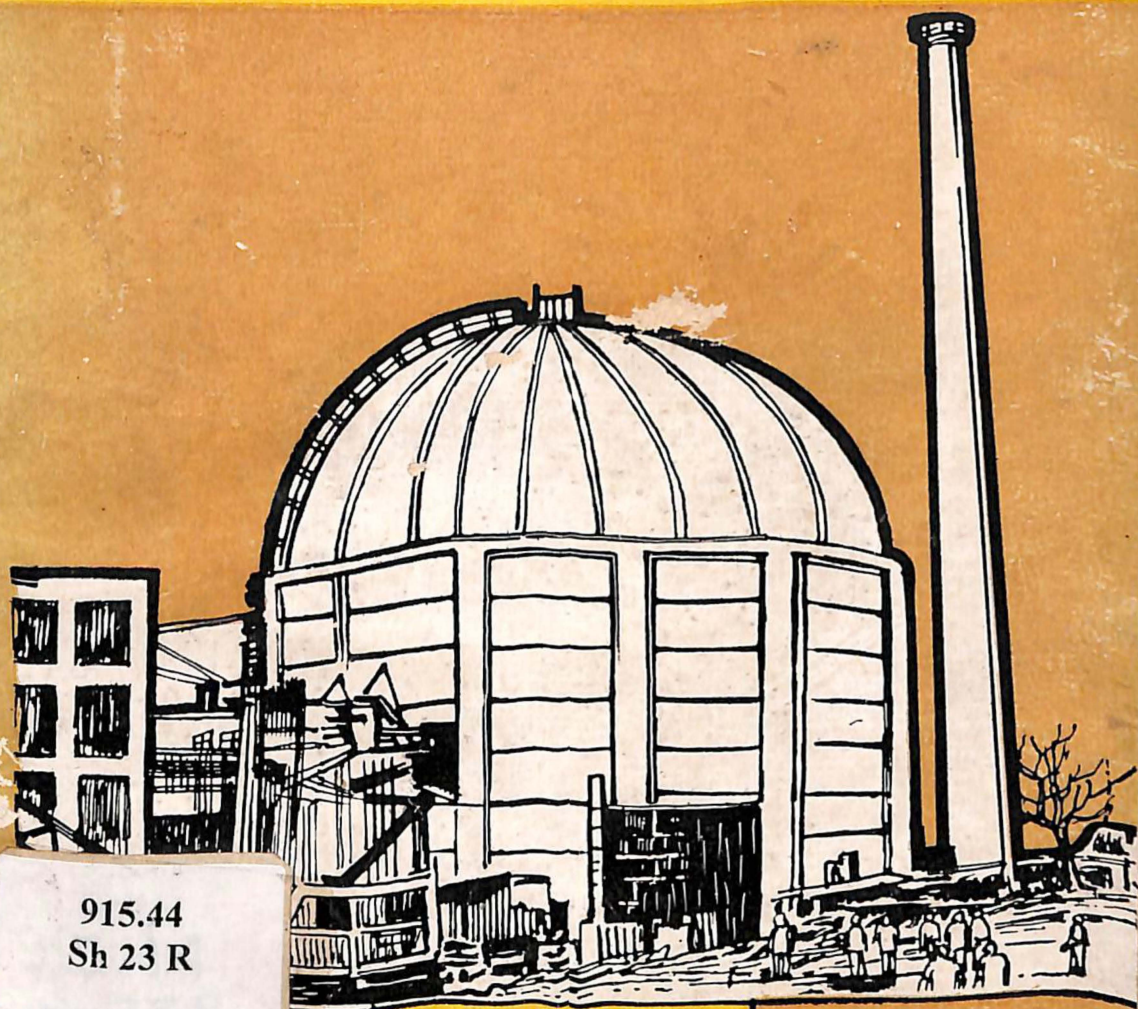


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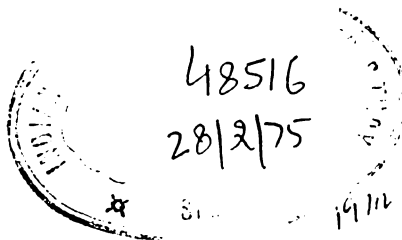
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ABOUT THE SERIES

THIS is the ninth book in the Series "States of Our Union". The eight books already released are on Kerala, Andhra Pradesh, Orissa, Uttar Pradesh, Himachal Pradesh, Assam, Punjab and Haryana. The object of the series is to promote greater awareness and understanding of different regions of the country.

The books seek to provide a factual account of the life, culture and economic development of our States and Union Territories and the contribution of each of them to India as a whole. They are addressed to the general reader and would thus serve as an introduction of a State or Territory to other parts of the country.

1917

1918

1919

CONTENTS

	PAGE
1. THE LAND	1
2. THE PEOPLE	7
3. HEROIC HISTORY	18
4. RESOURCES AND DEVELOPMENT	31
5. CHANGING LIFE	46
6. ARCHITECTURAL SPLENDOUR	54
7. ART, LITERATURE AND DRAMA	65
8. FOLKLORE AND FESTIVALS	76
9. PLACES OF INTEREST	84

1. THE LAND

THE STATE of Rajasthan has an area of 3,42,274 sq. kilometres, and is the second largest State of the Indian Union. It is bounded on the west by West Pakistan, on the north by the States of Haryana and Punjab and the Union Territory of Delhi; on the east by Uttar Pradesh and Madhya Pradesh, and on the south by Gujarat. The western frontier consists of the sands of the Thar or the Great Indian Desert. A line of the Aravallis crosses Rajasthan from south-west to north-east. This line starts from Champaner in Gujarat and stretches up to Delhi. It enters Rajasthan near Mount Abu and extends far beyond Alwar. Thus it divides Rajasthan into two geographical divisions, one lying to its north-west and the other to its south-east. The north-west division is about two-thirds of Rajasthan and consists of a sea of sand. It comprises the old princely states of Bikaner, Jaisalmer, Jodhpur and Shekhawati (Sikar and Jhunjhunu districts). It is characterised by sand dunes, shaped in long ridges covered by wavelike curves, which are formed by the south-westerly winds.

In this area the rainfall is scanty and sub-soil water is generally found from 60 to 90 metres deep. The tubewells recently constructed in Jaisalmer area for the newly-built railway line are as deep as 300 metres. People depend mostly on rain water stored in tanks and reservoirs. In years of draught the cattle breeders and sheep farmers migrate to distant places in search of fodder. The land lying to the south-east of the Aravallis is of a diverse character. Large tracts of it are fertile and watered by several rivers. There are hills and valleys and level plains generally covered by forests. Towards Bharatpur it is a flat plain like that of the Ganga.

Hills

The Aravalli system of hills is the dominating topographical feature of Rajasthan. Besides the range running across Rajasthan from south-west to north-east and dividing it into two main regions, there is a series of detached hills shooting

from Delhi in south-westerly direction. In Khetri (Jhunjhunu district) there is a well-marked range. The peaks of Bahai, Raghunathgarh and Taragarh are 787 metres, 1,047 metres and 886 metres high respectively. From Ajmer several parallel ranges issue to the south and south-west. The main range ends in the south-east corner (Mount Abu) of the Sirohi district. Its highest peak is 1,717 metres high and is called Gurushikhar, from which the sunset is an enchanting sight. The ranges going towards Udaipur and Dungarpur have between them a fertile plain about 40 km. wide. The Aravalli ridge is made of tightly folded and highly metamorphosed rocks. As they go southward into Erinpura and Idar they develop into granite.

A part of the Vindhyan rocks also lies in Rajasthan. These rocks extend from Agra to Neemuch through this State. They are found in Jodhpur also but are covered by sand and cannot be delineated accurately. At Pokharan, and Bap in Jaisalmer, there are rocks of dark sandstone.

Rivers

The only river of note in the desert region is the Luni which issues from the Nag hills near Ajmer. During its slow course of 320 km. in the Jodhpur area it is joined by its tributaries named Sukri, Jawai and Jajria and falls into the Rann of Kutch. The river Ghaggar flows north of Bikaner. The eastern plateau is traversed by a number of rivers. The largest is the Chambal with a length of 1,040 km. with its tributaries, the Banas, the Kali Sindh and the Parwati. The Chambal and its two important tributaries, the Kali Sindh and the Parwati flow mainly in the old Kota state. For some kilometres the Chambal flows through Udaipur territory also. It joins the Yamuna after passing through Dholpur.

Another important river of Rajasthan is Mahi, flowing through Dungarpur and Banswara districts. The Banganga is of some consequence in Jaipur and Bharatpur districts. The Khari, Gambhiri, Kothari and Mausi also deserve a passing notice. They run sluggishly through Bhilwara, Udaipur, Banswara and Dungarpur districts.

Climate

The climate of Rajasthan, on the whole, is extreme, but the north-western Rajasthan—Bikaner, Jodhpur and Jaisalmer—is both hotter and colder than the north-eastern region. Hot south-westerly winds blow in the north-western region and make it very hot, raising the temperature to about 48°C , and in the interior of the desert even to 52°C in some years. In summer the maximum temperature in the sandy area ranges round about 47°C . Due to the sandy soil the temperature comes down rapidly after sunset and by midnight it drops by 5°C . The nights in this area are, therefore, quite cool and pleasant. The heat in summer is intense and scorching. The hottest months are May and June when the mean maximum temperature is between 42°C and 44.5°C . In winter this region has quite a cold climate. The maximum temperature recorded at Jodhpur was 24.5° and minimum 8.5°C but at certain places it falls down to freezing point.)

The south-westerly winds of the desert area are softened by the hills and forests before they reach the north-eastern part of Rajasthan and, therefore, this region is not hot during the day; but these very features—hills and forests—retain heat and do not let the nights become suddenly cool as they do in the desert area. The difference between the day temperature and the night temperature is, therefore, not so great as it is in the north-western region. Comparatively the days here are less hot but the nights are warmer and unpleasant.

Rainfall in the sandy region, especially Bikaner and Jaisalmer area, is very scanty, though once in five or six years it is fairly plenty. Some parts of the old Jodhpur state are not so dry, they get quite good rains. The cultivable areas get just enough rain for crops and that also about once in three years. Mostly the rainfall is deficient. North-eastern Rajasthan generally gets good rain. Udaipur and Kota areas rarely suffer from deficiency of rain. Jhalawar and Dungarpur get plenty of it, but the Jaipur region is not sure of it, though once in several years there is a torrential downpour which causes havoc.

In midsummer strong winds blow from the south-west and west, their maximum velocity being 136 km. per hour. They raise hot clouds of dust and considerably reduce visibility and

obliterate tracks, sometimes temporarily immobilizing trains.

Hailstorms are rare in Rajasthan. They occur mostly in Jaipur and eastern Rajasthan and there too, about twice in three years.

Soil

The north-west region is sandy and barren but the area bordering Sind is comparatively fertile. Some tracts in Bikaner and large areas in Jodhpur are cultivable.

South-east of the Aravalli range, soil of every variety is found. It gives wheat, barley and other crops. Now the irrigation facilities have increased and the yield per acre has gone up considerably. During the last fifteen years the cultivation of sugarcane has started on a limited scale. Most fields are irrigated by well water which are fed by percolation through the sand dunes. Kota, Jhalawar and Banswara districts contain cotton soil akin to Malwa. The State of Rajasthan is full of tanks which are filled up during rains but about half of them dry up in the winter. Their beds contain clay loam which is used for growing corn.

Lakes

The old states of Udaipur and Jodhpur have several good lakes. Rajasamand in Udaipur is a very beautiful lake. It is at Rajnagar 64 km. north of Udaipur on the road to Ajmer. Built by Maharana Raj Singh between 1662 and 1676, it covers an area of 7.7 sq. km. The northern portion of its huge masonry embankment, known as the Nauchoki bund, is about 183 metres long and 64 metres broad and is entirely paved with white marble. A flight of steps descends to the water-edge. Jutting into the lake are there nicely carved marble pavilions and ornamental arches. The longest Sanskrit inscription yet discovered in India, is found there. Known as Rajprashasti and dated 1675, it is a poem inscribed on twenty-five slabs fixed in the niches of the embankment. The inscription gives the history of Mewar with special reference to Maharana Raj Singh.

Fifty-one kilometres south-east of Udaipur lies Jaisamanda. It is one of the largest artificial sheets of water in the world.

Fourteen kilometres long and 9.6 km. broad, the lake has a circumference of nearly 48 km. and drains an area of about 1,787 sq. km. Its dam, measuring 366 metres in length and 35 metres in height, was built by Maharana Jai Singh. Six Chhatris (canopies) with delicately carved elephant in front of each and a temple of Siva in the centre, stand on the embankment. The islands in the lake are inhabited by the aboriginal Bhils and Minas and the area abounds in big game.

Udaisagar is another pretty lake about 13 km. east of Udaipur. Constructed by Maharana Udai Singh between 1559 and 1565, it has an area of 5 sq. km. and drains about 479 sq. km. of the country. It has a dam of massive stone blocks.

The Sambhar lake is the largest natural salt lake in Rajasthan. When full, it covers an area of 230 sq. km. The other salt lake in Jodhpur area is Deedwana Pachpadra. The artificial lakes in this area are Jaswant Sagar (in Bilada), Sardar Samand (in Pali), Edward Samand (in Jalore) and Bal Samand (in Kiyalana near Jodhpur city). Of these the largest is Jaswant Sagar. There are some big tanks in Jaipur and also in Jodhpur whose water is utilised for irrigation purposes.

Flora and Fauna

The Aravalli range and the southern plateau receive good rainfall and, therefore, we find thick vegetation there. There are some inferior types of forests in this region. In the north-west region the vegetation is rare and stunted. The trees are thorny with small leaves, and send their roots very deep for sustenance. As rains come, the land becomes green and pleasant but it gets bare and dry soon after the rainy season. In the desert area there are two classes of plants—those depending upon the monsoon rain, and those which live on underground water. The first type of plants grow and die every year but the second type is perennial. Most of them are mere twigs but others have juicy leaves. The flora of the sandy zone is like that of Sind, Baluchistan, Persia and Arabia. But the flora of the Aravalli range and the eastern plain can be compared to that of Uttar Pradesh.

Tigers are common in the Aravalli and forest area. Black buck and *chinkara* are available everywhere. Nilgai is found

in wooded areas. The four horned antelope and boars are quite common. Around Bikaner and Sambhar big herds of black bucks can be seen. In the thick forest of Alwar, a tiger or a panther is not an uncommon sight. The wild ass inhabits the hills of the south-east Rajasthan and Sawai Madhopur. Bears are found in the Kota area.

Rajasthan possesses many kinds of birds like pea-fowl, blue pigeon, partridge, sand grouse, grey jungle fowl and water birds. Among the migratory birds are the geese, ducks, snipes, etc. The lakes abound in fish and water birds. Where there are trees, monkeys abound. The camel is the special domesticated animal of Rajasthan. It is very useful for travel in the desert area and is therefore called 'the ship of the desert.' It is used for transporting water, fuel and other goods and also for ploughing fields.

2. THE PEOPLE

THE FIRST census in Rajasthan was taken in 1881 but the information sought was meagre—i.e. only with regard to sex age, religion, caste and occupation. Since then census has been taken regularly after each decade and the procedure has been elaborate.

According to the 1961 Census the population of Rajasthan was 2,01,55,602 as against, 1,59,70,774 in 1951*. There were 1,05,64,082 males and 95,91,520 females. The average density of population in India as a whole is 144 persons per sq. kilometre while in Rajasthan the rural density is 50.02 and urban density is 59.08 persons per sq. kilometre. Thus Rajasthan is the most sparsely populated State in the country. This is due to the fact that two fifths of the area of the State is mostly arid and unproductive desert which cannot sustain population.

In 1961, there were 1,81,32,690 Hindus and 13,14,613 Muslims. The number of Sikhs was 2,74,198. There were 4,09,417 Jains and 22,864 Christians. The number of cities having a population above one lakh is six; those having between 50,000 and one lakh is four, and the number of towns with population between 10,000 and 15,000 is 135. The number of inhabited villages is 32,241.

The generality of the people of Rajasthan are of the Indo-Aryan type. Their stature is mostly tall, complexion fair, eyes dark, head long and nose narrow and prominent. There are in them some Scythian strains also. The rural population has a large Aryo-Dravidian element. Their head is long, complexion lightish brown to black and the nose is from medium to broad.

Languages and Dialects

The language of Rajasthan, Rajasthani, has radiated from the central area occupied by midland languages. It is an

*According to the provisional figures of 1971 Census, Rajasthan's population is 2,57,24,142—males 1,34,42,056; females 1,22,82,086. Literacy percentage is 18.79 as compared to 15.26 in 1961.

offshoot of western Hindi. It comes immediately outside the languages of the midland on the west. This language is understood all over Rajasthan, but its accent differs from place to place. Hindi is used as a general medium of communication and is universally understood. Rajasthani can be roughly divided into six dialects: (1) Marwari, (2) Mewari, (3) Kheradi, (4) Begdi, (5) Hadoti and (6) Mewati.

Mewari is the dialect of Udaipur and Marwari is spoken in Jodhpur, Bikaner, Jaisalmer, Ajmer and Kishangarh.

Keradi is spoken in the old Jaipur state including a large part of Shekhawati and Tonk.

Bagdi is a mixture of Mewari and Gujarati and is spoken in the areas of Dungarpur, Pratapgarh and Banswara.

Hadoti is spoken in the districts of Bundi, Kota and Jhalawar. But in Jhalawar it glides into Malwi as we proceed to the south. There is a pretty large population of Bhils in the districts of Udaipur, Dungarpur, Banswara, Pratapgarh and in the southern and eastern parts of the Kota district. They speak what is called Bhili but it is not of the uniform type. The dialect of Bhils of Pratapgarh, Dungarpur and Banswara is more akin to Mewari and the dialect of the Bhils of the Kota district is more akin to Hadoti, but conventionally it is called Bhili.

The script of all the dialects of Rajasthan is more or less the same. Basically it is Brahmi, but it has peculiarities of forms which have a marked resemblance to those of Gujarati. Certain accents and grammatical forms in these dialects are distinctly Gujarati. The dialect of Bundi and Kota seems to be almost a linguistic island of Gujarati. Marwari has its own poetic literature and something of prose also. But the writers of Kheradi and Hadoti have tried to imitate Brij Bhasha in their writings. In the districts of Bharatpur, Brij Bhasha is the dominant language. It is spoken also in some parts of Alwar district adjoining Bharatpur.

Way of Life

Over 80 per cent of the people of Rajasthan live in villages. Their chief occupation is agriculture, but about 30 per cent of them are landless labourers, including village artisans like blacksmiths, carpenters, potters, shoemakers or leather dres-

sers and petty shopkeepers. The peasants in the north-east Rajasthan lead an easy and leisurely life. There the land is fertile and monsoon does not generally fail.

Marriages and festivals are exciting occasions in villages, particularly in the north-eastern Rajasthan. Marriage consists of a round of rituals and functions lasting from two weeks to two months according to the social and financial status of the family concerned.

For each group of villages, a weekly market called 'Hat' is held on a traditionally fixed day at a nearby town where people of surrounding villages purchase their daily necessities of life. There are not many things to buy but the market day is a good and regular opportunity for the people to get together and have a chat. As the market place is within an easy distance, even those who have nothing to buy assemble there for a change, sometimes with their children.

Village life in north-western Rajasthan is considerably different. The villages in the desert area are situated at large distances. One may traverse 50 kilometres and yet may not come upon a hamlet. But the whole of the land is not so dry, dreary or inhospitable. There are large fertile areas here and there, specially in Jodhpur region, and also in Bikaner. However, the population is very sparse. The villages suffer from recurring and periodical droughts due to failure of monsoon. When rains do not come, families of villages, men, women and children, take their herds of cattle for grazing to the north-eastern Rajasthan and farther still to northern Malwa or to Gujarat and return after much suffering, when prospects improve. This has been going on for centuries but the villagers continue to cling sentimentally to their ancestral homes and hearths.

Life in the cities is much different from that in the villages. It is more refined, polished and sophisticated. Now due to the large influx of population from outside, its character is changing. The city of Jaipur is being fast modernised, and the same process is taking place in Jodhpur, Bikaner and Udaipur, but to a lesser degree. People of old generation observe traditional social manners and customs but the present generation which has had no contact with the old world atmosphere is developing a different outlook.

The cities of Rajasthan are richly adorned by temples both

Hindu and Jain and in every city and town there is a large temple-going population. It is because they are visited by the members of the ruling families that special importance is given to them.

Hardy People

The north-western part of Rajasthan has a dry climate. The people there are healthy and strong and do not suffer from ailments which are common in the other parts of Rajasthan. The arid desert is not cultivable and not even easily traversable. Some tracts which are capable of producing food-stuffs exact much labour and toil. Ploughing is done by camels and not bullocks. The hard life has made the people hardy and strong. The people of Jaisalmer, Bikaner and Jodhpur area are taller and stronger, not only because they enjoy healthier climate but perhaps also because they have the Scythian strains in them. The subterranean water in north-west Rajasthan is very deep, generally between 60 and 90 metres and therefore very pure. But the dusty atmosphere is harmful for the lungs.

The north-eastern part of Rajasthan is not so healthy as the Marwar or desert area.

Cities and towns of Rajasthan are socially dominated by Jains. Their population is not large but they are influential. Due to their impact a large part of the population is vegetarian. Non-vegetarian population even in the cities and towns is a small minority. About 90 per cent of the people live on jowar, bajra, barley and moath, specially in north-western Rajasthan. Rice does not form an important part of their diet. It is eaten on rare occasions but the city people are now taking to it more and more. In restaurants and hotels, which cater mostly for outsiders, rice is an important part of the menu. With the rising of the standard of living during the last twenty years, larger number of people have begun to eat wheat. In desert areas, particularly in villages, vegetables are a luxury and hardly ever available.

Dress

The costumes in Rajasthan are colourful and picturesque. Male dress commonly consists of a *dhoti* and *angarkha* and a

headgear. The *angarkha* is either short or long. The short one comes down to the waist and the long one to the calves. It is full-sleeved, close-fitted and either stringed or buttoned. Now it is being replaced by *shervani*. The head dress is either *safa*, short or long, or a *pagari*. On ceremonial occasions the gentry puts on *churidar pajama* and mostly *shervani* and rarely *angarkha*. The turban is done in different styles in different areas. It is about thirteen and a half metres long and about 23 cms broad. A cotton scarf is thrown round the neck with its two ends hanging in front or one at the back and the other in the front.

The dress of a Rajasthani lady consists of a *lahanga* (skirt), a *kanchli* (half-sleeved bodice) and *odhani* which is about two and a half metres long in Marwar and Dhundhar, and about four metres long elsewhere. The *lahanga* requires from five to fifteen metres of cloth. The *odhani* is worn gracefully over the head.

The love of jewellery is surviving in Rajasthan, for centuries. But males have practically given it up. Only in villages, some men can be seen with ear-rings and gold pendants and silver bangles. Among women of Rajasthan jewellery is still a rage. Those who can afford are loaded with gold or silver from head to foot. The women of the Meena community put on heavy *haslis*. This type of heavy jewellery has not yet gone out of fashion altogether. Upper class ladies wear bangles and bracelets of various designs. On the upper arms they wear armlets (*bhujbands*). Nose-rings are of a large variety and ear-tops are of various kinds. Ear-rings, heavy and light, are of kinds without number but *jhumkas* are mostly in vogue. The girdle is another popular ornament. The anklets are of many designs and are made commonly of silver or other inferior metals, but ladies of wealthy class use gold anklets also.

SCHEDULED CASTES AND TRIBES

Scheduled castes and tribes in Rajasthan number about 57 lakhs. For ages they have been living in conditions of utter poverty and dark ignorance. Now for the first time efforts are being made to uplift them. They include 30 tribes and 260 scheduled castes. The tribes who number 30 are 1 DPD/71—2.

not considered castes because they are anthropological groups, each of great antiquity; but in each tribe there are divisions which, for all practical purposes, can be designated as castes. Of these 30 tribes only six have been recognised as 'scheduled' throughout Rajasthan. They are: Bhils, Bhil Minas, Damors, Grasiyas, Meenas and Sahariyas.

The Bhils

The most important scheduled tribe is that of the Bhils. They are most numerous and are found predominantly in Banswara, Chittorgarh, Dungarpur, Jalore, Sirohi, Udaipur, Pali and Kota districts. They constitute the biggest aboriginal tribe and are the oldest inhabitants of this land. It was from them that several Rajput leaders wrested the lands and founded their own principalities. In order to placate the Bhil leaders who were deprived of their ancestral principalities, the Rajput conquerors conceded to them certain rights and privileges which were also taken away in course of time. Deprived of power, the Bhils sank into poverty and took to plundering and thieving.

It was in 1840 that for the first time a step was taken to reform and pacify the Bhils. The Udaipur state organised the Mewar Bhil Corps but it uplifted only a very small minority and the rest continued to grovel in darkness. In course of time, however, a large number of Bhils took to petty agriculture and service in the army and became shikaris, chowkidars, guides and messengers.

In the 19th century some of the Bhils came to realise their poverty and backwardness, and, therefore, a reformist movement started among them. Their leader was Bhagat, and, therefore, it was called the Bhagat Movement. He taught them to abstain from liquor, killing of animals, and adopt clean habits. Those who took to the new and reformed way of living were called Bhagats. Unfortunately the Bhils were so much habituated to their old ways that, rather than appreciating or welcoming the new movement, they began to regard the Bhagats as outcastes. But the influence of the movement is visible even today in the scheduled areas of Rajasthan.

The Bhils are scattered in hill ranges and have a deep group affinity. Majority of them live in what they call 'Pals' or collections of detached huts among the hills. They are very

poorly clad and wear their hair in a peculiar manner and are fond of ear-rings. The richer Bhils are now quite well dressed. The Bhil women are agile and graceful and some of them fair. Their dress is like that of Rajasthani women of other communities. They put on ornaments of brass and sometimes their anklets reach up to the knees. The dialect of Bhils is called Bagri or Bhili which is a mixture of Mewari and Gujarati.

The Bhils are now poor agriculturists. Maize and *Jowar* and pulses are their staple food but they have no objection to flesh of buffalo or goats when they can afford. They are very much addicted to tobacco and liquor.

The Bhils are very superstitious and believe that ghosts, demons and goblins meddle with their lives. To keep away the evil spirits or to exorcise them they perform charms or spells and put on amulets. In each Bhil locality there is generally a Bhopa who advises the use of spells and amulets. Formerly when there was the widespread belief in witches and their powers, the Bhopa used to give orders for their burning.

The Bhils worship Shakta Hindu deities, specially Kali, to whom they sacrifice goats and buffaloes. The Bhils retain the ancient institution of Panchayat. This assembly consists of elders and settles all disputes and quarrels among them. They have a co-operative community spirit. At the time of danger, they immediately flock together to meet it.

The land holdings of the Bhils are very small and uneconomical, which render them unable to combat poverty. They are engaged in preparation of charcoal, collection of forest products like gum and lac, and wood cutting. Their economic condition is very pitiable.

Two important religious organisations, the Arya Samaj and the Christian Missions, are working for the uplift of the Bhils. Early in the present century, the Bhils became politically conscious and made demands for certain rights in the states of Dungarpur, Udaipur and Sirohi. The rulers were sympathetic and prepared to meet the Bhils half-way but the British Political Officers advised repressive measures. They feared that if the demands put forward were conceded, the popular agitation would be strengthened and the movement for the beginning of democracy would gain force. Though suppressed, the Bhil movement could not be killed. Some young men of the community received education and became

enlightened. The ex-soldiers and officers of the Bhil Corps joined the reformist Bhils who had become vocal. Under the advice of the political leaders who were now inspired by Mahatma Gandhi's creed of truth and non-violence the movement became stronger and stronger and the community became conscious of its rights.

The Grasiyas

The Grasiyas total over 60,000. They are spread over Udaipur, Dungarpur, Sirohi and Pali districts. Their villages are mostly located on the cooler heights of Aravallis but now they tend to come to the plains. They suffer from appalling poverty but are not a gloomy people. They indulge in music and dance and enjoy life inspite of odds. They meet in fairs, where they enjoy community dance and young men choose their brides and elope with them. They are fond of long hair, remain well groomed and carry combs and looking glasses on their persons. The ornaments of the Grasiya women are many and varied. Their houses are built of bamboos and leaves plastered by cow dung and are scattered over the slopes of hills and are generally neat and clean. When they meet each other, they shake hands. Though habitually vegetarians, they occasionally take non-vegetarian food also. Their holdings are inadequate and uneconomic. What they produce is hardly sufficient for their families. They collect gum, honey, bamboos and sell them to the contractors who generally exploit them. Like the Bhils they make charcoal and manufacture liquor. For a Grasiya the future means tomorrow and the day after only. If he has enough to pull on for three days he feels happy.

Like the Bhils the Grasiyas are governed by their own Panchayats which settle all their disputes and quarrels. Except murder and other serious cognisable offences, all cases are decided by the Panchayat and no report is made to the police.

The Meenas

The Meenas have been recognised as a scheduled tribe. They are sturdy and robust people, found mostly in north-east and south-east Rajasthan. Originally they lived in moun-

tains extending from Ajmer to the Jamuna, and Amber was their chief abode. It was from them that the Kachchavas wrested the Ajmer fort and its surrounding territory. Even after their subjection they continued to enjoy confidential posts in the service of the prince of Amber. They were in charge of the treasury in Jaigarh fort and guarded the person of the prince at night. They are found in large numbers mainly in Jaipur, Alwar, Bharatpur, Sawai Madhopur, Tonk, Kota and the Bundi districts. They claim descent from Matsya Avatar or the fish incarnation of Vishnu. At present the Meenas are divided into several clans. There are as many as 12 Palls or sects, and 32 Adas or clans among them. Their women are fair-complexioned, healthy and beautiful. They are people of courage, stamina and endurance. They worship all Hindu gods but specially the Shakta deities, Shiva, Kali and Hanuman.

The Meenas are divided into two classes—the agricultural Meenas and the *chowkidar* Meenas. The agricultural Meenas are mostly well off. In the districts of Kota and Bundi there are many villages inhabited exclusively by the Meenas who are very successful cultivators. The Patel is also a Meena and is the leader of the village. In Kota and Bundi districts, long before integration, many of them had passed their high school examinations and a few of them had even graduated and had entered into State service. Quite a number of them are now officers, teachers, clerks and a few are lawyers.

The *chowkidar* Meenas are a restless and predatory people. Many of them are given to burglaries, dacoities and thefts. The district of Sikar is full of them. Some of these people are petty agriculturists also but their holdings are uneconomic and the areas they inhabit are frequently visited by famine. The chief social evils among them are the sale of brides, death feast and passion for liquor. Ninety per cent of them are, therefore, heavily indebted. They have, like the Bhils, their Panchayats for settling their own disputes. Effort was made soon after the establishment of the sovereignty of the British East India Company in the first half of the 19th Century to uplift the Meenas of the *chowkidar* class. Like the Bhil Corps in Mewar, a Meena Corps was organised and stationed at Deoli, the expenditure for which was borne by the ruler of Kota who was also the honorary colonel of the regiment. Now an

industrial training class has been started at Neem-Ka-Thana and another at Reengus. Besides, there is an Ashram school at Sikar where Meenas are provided with free lodging and boarding and are being trained in crafts, including agriculture.

The Saharias

The Saharias reside in Kishanganj and Shahabad tehsils of the Kota district and number about 26,000. It seems that originally they were Bhils but during Muslim rule they came to be called Saharias or 'the people of the jungle'. They are usually employed as agricultural labourers. When permanently employed, they are called Hali and Batholi and get one-ninth of the produce from the fields of their masters. To meet their running expenses they get a lump sum in advance as loan on which interest is charged. Formerly what they spent during the year was more than what they got as their share, and the result was that their indebtedness was perennial and perpetual, descending from father to son. The Government of Rajasthan prepared a scheme in 1956 for the rehabilitation of this tribe. They have been settled in two villages. Each family has been allotted 20 *bighas* of land. Government aid is given for the construction of irrigation wells, building houses and reclaiming land. It may be noted that the Saharias are not a criminal tribe.

The Gadia Lohars

Gadia Lohars are a gipsy tribe of Rajasthan. It is said that originally they were Rajputs of Chittorgarh but after its sack and conquest by Akbar, they became frustrated and took to the life of wandering blacksmiths. They move about in carts which are their homes, and never stay at one place for long. Their income is meagre and seasonal, but for centuries they have been living on it. Like the Meenas they are a well-built and sturdy people. Their women also are hard workers and help their menfolk in their jobs. They are honest workers and hardly any Gadia Lohar has ever been charged with theft or burglary. In 1955 a scheme was initiated to rehabilitate this wandering tribe. They were allotted lands for agriculture

and a school was opened for their children. Now efforts are being made to settle them in various crafts.

The Banjaras

The Banjaras did mostly transport business before the introduction of railway trains. They transported goods, on their bullocks, from one place to another. When the Banjaras lost their transport business, they became cattle-dealers and took to other humbler work. They have now settled down here and there and pursue petty trades. Some of their children go to school and a few young men have received some education and are trying to reform their community. A respectable Banjara is called a Naik. They are not a criminal tribe. In fact they are an occupational caste of Hindus and were once quite a thriving community but due to the mechanisation of transport work they have been reduced to poverty and misery. Efforts are being made by the Government to settle them in various fields of livelihood.

3. HEROIC HISTORY

THE HISTORY of Rajasthan goes back to pre-historic period. Excavations in the regions of Bikaner, Udaipur and Bharatpur have revealed that between 3000 and 1000 B.C. there had developed in those places a culture akin to that of Mohenjodaro and Harappa. Bairat in the district of Jaipur was a place of importance in the time of Asoka (272-232 B.C.) as is evidenced by his two rock edicts there. Fragmentary monuments of Sunga period have been found at several places. Sacrificial pillars (Yupas) belonging to the second century A.D. have been discovered at many places. They indicate that the Vedic sacrificial religion prevailed in Rajasthan during that period. In eastern Rajasthan there are some monuments and inscriptions of the Gupta age. Huen Tsang, the Chinese pilgrim (629—645) visited Bhinmal, an ancient historical town, now in the district of Jodhpur.

The Chauhans

The Chauhan Rajputs established themselves early in the seventh century first at Sambhar, then expanded to Ajmer, Jalore, and Nadol; and in the 12th century became an imperial power and made Delhi their capital.

Ajai Pal of the Chauhan dynasty founded Ajmer, Arun Raj built Anna Sagar and Vighraharaj IV built a building for a Sanskrit college at Ajmer, and wrote a drama entitled the Harakelinataka. Their power came to an end in 1193 on the defeat of King Prithviraj at the hands of Shihabud-din Ghori, whose slave-general Kutub-ud-din founded the Slave Dynasty at Delhi.

Mewar Monarchs

Next came into prominence the Guhilots (descendants of Guhil) of Mewar. Their dynasty was adorned by renowned rulers like Bapa Rawal, Kumbha, Sanga, Pratap and Raj Singh. Bapa Rawal was the founder of the ruling house of Udaipur.

Maharana Kumbhakaran, popularly known as Kumbha, was an erudite scholar, a great builder and a skilful general. He had to fight against Sultan Mahamud Khilji of Malwa, who had given shelter to his father's assassin. Kumbha defeated the Sultan (1437) near Sarangpur between Chittor and Mandasore and is said to have kept him imprisoned for six months at Chittor. To commemorate the great victory Kumbha built the great Jaistambha (Tower of Victory) which Colonel Tod refers to as 'the ringlet on the brow of Chittor'.

Kumbha is credited with proficiency in the Vedas, Smritis, Mimansa, Upanishads, politics and literature. He wrote a commentary on Jai Deva's Gita-govinda and wrote four dramas, three works on musicology called Sangita Raga, Sangita Mimansa and Swara Prabandha. He built 32 forts of which Kumbhalgarh is the most famous. He was responsible for the construction of a number of temples.

Sangram Singh, better known as Sanga, ascended the throne in 1509. He led all the Rajput armies against Babar in the battle field of Khanwah where he fought with swords and lances, while his rival used artillery. His choicest chieftains were slain and he retreated covered with wounds. He had only one arm, one leg and one eye. He had hardly recovered when he determined never to re-enter Chittor but with victory, but he died in the same year.

A child of Sanga was to succeed to the throne and till then Banbir was to be the regent. But his desire was to be a real king, and, therefore, he designed to murder the child. But the child's faithful nurse, Panna performed an act of unheard-of devotion and self-sacrifice to save the life of the royal babe. She smuggled him out in a basket covered with fruits and leaves and substituted her own infant son in the room of the prince. Banbir came full of wicked fury and peremptorily demanded the child. Panna, overpowered with motherly emotion, could not move her lips but only pointed to the cradle, and beheld, with deep suppressed grief, the murderous steel buried into the heart of her own babe. Thus the unparalleled sacrifice of Panna saved prince Udai Singh, who later occupied the throne of Chittor.

Udai Singh grew up to ascend the throne in 1541. During his reign Akbar besieged Chittor (1567) and he was compelled by his nobles to quit the fort and take shelter in inaccessible

hills. Chittor had several brave defenders but the names which shine brightest are those of Jaimal and Patta, who fell fighting with remarkable valour and bravery. Their names are household words in Mewar and continue to be honoured. Chittor fell but Udai Singh founded Udaipur and made it his capital. He expired at the early age of 42 and was succeeded by his renowned and heroic son Pratap.

Pratap possessed a noble and undaunted spirit and was determined to recover Chittor and restore its power and glory. He had to face Akbar, the ablest and bravest Mughal emperor. Akbar sent Kanwar Man Singh of Amber to persuade Pratap to acknowledge his supremacy but the latter did not yield and the result was the battle of Haldighati. Here again a deed of extreme self-sacrifice was performed by Bida Jhala. When the tide of the battle had turned irretrievably against the Maharana and he was surrounded by enemies and about to be cut off from his men, the noble Jhala came to his support and promptly snatched away his royal umbrella from over his head and putting it on, rushed forward, as though he was the Maharana. The Mughal captains crowded round him and the pressure on Pratap was released. He was led out to safety, bleeding profusely, but Bida met the brave death he had coveted.

Pratap and his nobles as also his men fought with heedless dash. They were inspired by the love of their land and the pride of their race. Even after Haldighati he was free and unsubdued.

Akbar himself marched into Mewar to subdue Pratap but had to return unsuccessful. He again despatched Man Singh and Bhagwandas for suppressing him but they could not achieve anything. Yet again Shahbaz Khan, a noted general was sent to subdue Pratap but he remained as indomitable as before. Tod rightly remarks that "Undaunted heroism, inflexible fortitude, that which 'keeps honour bright', perseverance, with fidelity such as no nation can boast, were the materials opposed to a soaring ambition, commanding talents, unlimited means, and the fervour of religious zeal; all, however, insufficient to contend with one unconquerable mind. There is not a pass in the alpine Aravulli that is not sanctified by some deed of Pratap, some brilliant victory or, oftener, more glorious defeat. Haldi-

ghati is the Thermopylae of Mewar; the field of Deweir, her Marathon."

After Pratap's death Mewar enjoyed repose for about 12 years. Then his son Amar Singh had to submit to Jahangir after many a battle. He was honourably treated by the Mughal emperor.

Mewar's Raj Singh was a contemporary of Aurangzeb, against whom he fought a long-drawn war jointly with Marwar in favour of Jaswant Singh's infant son, whom the emperor would not recognize as his father's successor. It was Raj Singh who built the famous lake known as Rajasamand situated 40 km. north of the capital, at a cost of Rs. 96 lakhs. The object was to help his people during visitations of famine.

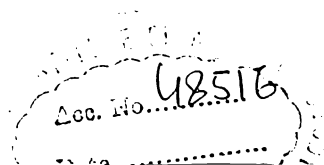
Later due to Maratha ravages, Mewar was on the verge of extinction when it accepted the proposal of the East India Company for a Treaty of Subordinate Alliance in 1818.

Marwar

Marwar state was founded sometime in the thirties of the thirteenth century by Rao Siha, a descendant of king Jaichand of Kanauj. Siha established himself at Pali and Bhinmal, which formed the nucleus of the Marwar territory. His eight successors extended it and the eleventh ruler, Rao Chunda obtained the fort of Mandore as a dowry of his wife and made it his capital. Rao Jodha, the fifteenth ruler laid the foundation of the fort and the city of Jodhpur. One of his sons, Bika, founded the Bikaner State.

Maldeo who succeeded Jodha had to face Shershah's army which had earlier defeated emperor Humayun. Shershah played a dirty trick on Maldeo. The Rajputs, fighting with swords, were mowed down by the Pathan artillery. On the field lay Jaita, Kupa and other brave chiefs surrounded by the flower of the Rathore chivalry. But the fighting was so furious that the victor remarked 'I had nearly lost the empire of Hindustan for a handful of *bajri*'. Maldeo lost his capital but died unsubdued.

Chandrasen, his sixth son, ascended the throne (1562). Like Pratap of Mewar he would not accept Akbar as overlord. He was relentlessly pursued by the emperor's forces but did not submit till the end. Chandrasen was an indomitable Raj-



put hero who preferred a life of independence, though full of hardship and difficulties, to one of gilded slavery. But, the twenty-second ruler, Udai Singh, gave his daughter to Akbar in marriage.

Maharaja Jaswant Singh, the 25th ruler of Marwar was highly honoured by emperor Shahjahan. But he incurred the displeasure of Aurangzeb. After Jaswant's death Aurangzeb ordered that the Ranis of Jaswant Singh and his child, Ajit Singh should go to Delhi. He tried to bring up the child as a Muslim boy and appointed a Muslim administrator at Jodhpur.

At this stage there appeared a great hero, Durgadas Rathore. After a sharp engagement with imperial guards, in which the Ranis were killed fighting, Durgadas, hotly pursued by Aurangzeb's men, took away Ajit Singh to Jodhpur, and organised resistance against the imperial usurpation. The whole Marwar was up in arms. Maharana Raj Singh of Udaipur also joined the war. After failing in his attempts to subdue the Rajputs Aurangzeb was forced to patch up a hurried peace with the Maharana. Durgadas continued the struggle, and, when Aurangzeb died, seated Ajit Singh on his ancestral throne, but the position of the Maharaja was not yet secure. Later he was forced to make a humiliating treaty with emperor Bahadur Shah.

In later years Marwar was torn by civil war and harassed by the Marathas.

Man Singh who succeeded to Marwar's throne in 1803 contested against Maharaja Jagat Singh of Jaipur for the hand of Krishna Kumari, princess of Mewar. Both suffered heavily by the raids of Marathas and of Amir Khan whom they called in. Man Singh deputed Amir Khan to demand for him the hand of the Udaipur princess but her father was too afraid of Jaipur to concede. Amir Khan then forced him to administer poison to her so that the bone of contention might be removed. This ghastly tragedy tarnished the names of Udaipur, Marwar and Jaipur. Man Singh accepted the Treaty of Subordinate Alliance with the East India Company in January, 1818.

Jaipur State

Jaipur State, formerly known as the state of Amber was

founded by a prince named Dulha Rai of the Kachchawa family of Gwalior.

During the rule of Biharimal (1560) the state of Amber was on the verge of extinction, being encroached upon by the neighbouring powers. It forced Biharimal to make an alliance with young Akbar when he was on his way to Ajmer. Biharimal not only saved his state but rose to eminence. He and his son Man Singh were loaded with honours and titles by Akbar and became powerful pillars of the Mughal empire.

Another important ruler of Amber was Sawai Jai Singh, who founded the city of Jaipur, named after him. He built astronomical observatories at Jaipur, Delhi, Ujjain, Mathura and Varanasi and also wrote a book on astronomy. He sent a deputation to western Asia to study the observatory of Bukhara, and invited Portuguese scholars for personal discussion on the subjects of his interest. One of these scholars permanently settled down at Jaipur.

Maharaja Pratap Singh, who ruled in the later half of the 18th century, was a capable and accomplished ruler. He was also a poet and wrote about a dozen books. He used mostly Braj Bhasha, though he wrote some verses in Urdu and the local dialect also. His language is simple, felicitous and beautiful, and his poetry is full of noble sentiments and vigour. He also translated Bhartrihari Satakas into Braj Bhasha. His works have been published by the Kashi Nagari Pracharini Sabha in two volumes. His pen name was Brijnidhi.

Raided and ravaged by the Maratha hordes the state of Jaipur accepted in the time of Maharaja Jagat Singh the Sub-ordinate Alliance with the East India Company (1818).

Bundi

Before the 14th century Bundi was known as Bandoghati (Pass) and was held by the Minas. In 1342 Rao Deva (Deva Singh) of Bumauda, a Hada Rajput chief seized it from the Minas and made it his capital. His grandson captured Kota from the Bhils and thus Bundi became a state of some consequence. Later, Rao Deva became an ascetic. The fourth ruler Surjan Hada, had to submit to emperor Akbar. Surjan felt so humiliated at this that he passed the rest of his days at Varanasi. During Budh Singh's rulership Sawai Jai Singh of

Jaipur, who had the ambition of establishing his supremacy in Rajasthan, dispossessed him of his throne and installed his own nominee Dalel Singh.

Budha Singh died in exile and was succeeded by his son, Umaid Singh. This young prince proved a gallant hero. After a continuous struggle for 14 years he regained his ancestral patrimony, but after he had rehabilitated the state, he renounced the throne in favour of his son and became an ascetic. His grandson Bishan Singh accepted the Treaty of Subordinate Alliance with the East India Company.

Kota

Kota was an offshoot of the Bundi family and was founded by Madho Singh. His five successors died fighting as Mansabdars of Mughal emperors. The later rulers were only nominal chiefs. The real power was wielded by the regent, Jhala Zalim Singh. He made a treaty of alliance with the East India Company and had a secret clause inserted, according to which the Kota rulers were to be the nominal sovereigns, and the administration of the state was to be vested in Zalim Singh and his successors. The iniquitous arrangement did not work well and the British Government had to create a small separate principality called Jhalawar out of Kota territory for Zalim Singh's descendants. The powers of the Kota rulers were restored.

Other States

The state of Bharatpur was founded late in the 17th century and expanded and developed during the time of the later Mughals. Among its rulers Surajmal and Jawahar Singh are great names. These Jat Rajas fought against the Mughals, the Marathas, the Rajputs, Ahmad Shah Abdali and the British with remarkable tenacity and bravery.

Alwar state was created by Pratap Singh, a Naruka (Kachhawa) chief out of the territory of Jaipur in the second half of the 18th century.

The states of Dungarpur, Pratapgarh and Banswara were the offshoots of Udaipur. Jaisalmer and Sirohi were old states but did not play any important role in the history of Rajasthan. All these states accepted the British alliance in 1818.

People's Discontent

The interests of the princes were protected by their alliance with the British even though it cost them their political independence. But the people did not like the new system. The British paramountcy made itself felt at its very advent. The tax burden on the people increased. The peasants and the traders were not happy. The rulers, supported by the paramount power, ceased to be responsive to the needs of their subjects. As every state, on the advice of the Political Department, raised its own standing army, the military levies that the Jagirdars used to supply were no longer necessary. This decreased the importance of the nobles who were formerly the pillars of the states. Naturally they began to grumble against the new order. The Christian missionaries made converts and built churches in every state after 1820, which made the people fear that their religion was in danger. All these factors caused general discontent which continued to mount and manifested itself in 1857.

When the political tremors of the great upheaval were felt in Rajasthan, the rulers mostly sided with the British, a few sat on the fence, and one or two secretly helped the insurgents. The masses fraternized with the rebels and helped them with men and material. Several Rajput nobles took arms against the British, and in a battle fought at Auwa in the Jodhpur state, one British officer was killed and another badly wounded. Tantia Tope, while marching through the territories of Jodhpur, Udaipur and Jhalawar, received some help from Jagirdars; and the state troops, ordered to suppress the rebels, did not put up any sincere fight. At Kota the rebels killed Major Burton, the Political Agent, and his two young sons. The upsurge was suppressed, but the inhuman barbarities perpetrated by the British soldiers at Kota and several other places continued to rankle long in the hearts of the people.

Cultural Awakening

The period from 1860 onwards was characterised by social and religious reform movements in India. Rajasthan could not remain unaffected. Swami Dayanand Saraswati, the founder of the Arya Samaj, toured Rajasthan and the rulers of Udaipur, Jodhpur and Shahpura came under his influence. The ruler of

Shahpura became his regular disciple and introduced several social, educational and religious reforms in his territory. Maharaja Jaswant Singh of Jodhpur and Colonel Pratap Singh were great admirers of the Swami. Swami Dayanand died at Ajmer where several Arya Samajist educational institutions were established. The city became the main centre of Arya Samaj activities in Rajasthan.

Swami Vivekananda also visited several places in this State. The then Maharaja of Alwar and the Raja of Khetri were deeply impressed by him and the latter financed his voyage to America, and was so much delighted by his success in the Parliament of Religions there, that he held a public meeting at Khetri over which he himself presided and congratulated Swami Vivekananda on the impression he had created in America of the culture of India.

Along with the feelings of national pride, discontent against the British paramountcy was mounting in every state. The Residents and the Political Agents interfered more and more in the internal administration, which both the rulers and the ruled did not like, but which they could not successfully resist. The burden of the tributes on some states was too heavy, and fell indirectly on the peasantry who grumbled and groaned, and cursed the paramount power.

Political Movement

In the later half of the nineteenth century English education made some progress. The products of the new educational institutions were enlightened young men, influenced by the European ideas of economic and political progress. In the beginning of the present century the appearance of the extremists on the Congress platform brought about a marked change in the outlook of the people.

The prime movers of the revolutionary activities of Rajasthan in the early years of the present century were Arjunlal Sethi, Thakur Kesari Singh, Rao Gopal Singh of Kharva, Vijai Singh Pathik and their several associates.

During the first World War, the rulers of the states of Rajasthan most loyally and enthusiastically helped the cause of the British Empire by supplying troops and contributing to war funds. Some of the states levied regular war tax upon the

peasants. The rulers' loyalty to the British cause was not shared by the people. They hated the idea of their kith and kin fighting in distant lands and public money being spent to help England. Naturally there was a wave of discontent throughout Rajasthan, but the war emergency was utilised by the rulers for suppressing popular resentment and criticism.

The war ended and the Allies emerged triumphant but India did not get what she expected. The people of Rajasthan who bled and fought in foreign fields and whose hard-earned money was spent in the prosecution of war got absolutely nothing in return. The Chamber of Princes was constituted to enable the rulers to voice their feelings and aspirations, but nothing was done for the people.

Meanwhile Mahatma Gandhi had appeared on the political stage, advocating non-violent non-cooperation as the best method of struggle for freedom. This made a deep impression on the people and their leaders in Rajasthan.

A great political stir was caused by the successful Satyagraha of Bijolia, an important fief in Udaipur State. Under the leadership of Vijai Singh Pathik, the peasants demanded administrative reforms from the Rao of Bijolia, and when he did not respond they started Satyagraha which was so complete that for two years the land revenue and other taxes remained unpaid. Naturally there was suppression. Atrocities were perpetrated on the people. A sort of compromise was eventually reached and the agitation ended.

States People's Conference

Though it was only a partial success, the example of the people of Bijolia encouraged the peasantry of other places to put forward their demands which mostly consisted of abolition of abnoxious taxes other than the land revenue, establishment of primary schools and medical dispensaries in villages and abolition of forced labour from certain communities. The growing dissatisfaction among the masses was everywhere in evidence, but there was no organisation to voice the grievances of the people.

The political workers brought into existence an organisation known as the Central India and Rajasthan States People's Conference. Thakur Kesari Singh, Arjun Lal Sethi, Vijai
1 DPD/71—3.

Singh Pathik and Rao Gopal Singh were the life and soul of this organisation. As the word of a ruler was the law, it was not possible for this conference to hold its sessions in any state of Rajasthan. It functioned for five years but all the sessions were held at places outside Rajasthan. It expressed resentment against the illegality and high-handedness with which the political agitation in some states was being suppressed and the workers were being harassed and oppressed. In areas like Pisagan and Sirohi the people organised no-tax campaigns.

Meanwhile another political organisation known as Rajasthan Sewa Sangh was set up with its headquarters at Ajmer. From there it sent its workers to the different states to work among the peasants and urge them to put forward their demands.

The peasants of the Barad tehsil of the Bundi state presented demands for the abolition of certain taxes and forced labour and when their representations were ignored, a large-scale Satyagraha was organised by the peasants in which even women participated. As usual the state government suppressed it with atrocious measures. The representatives of the Rajasthan Sewa Sangh, therefore, waited on the ruler and submitted their demands. The ruler abolished forced labour and allowed necessary facilities to the political prisoners. More than this he could not do without the approval of the Political Department.

Congress' Support

After the introduction of provincial autonomy in 1935 in British India, the agitation for civil liberties and political rights became stronger in Rajasthan. The Haripura Congress passed a resolution implying that it should be the policy of Congress to encourage freedom movement in the princely states. This gave a new turn to the struggle of the people in Rajasthan and they began to organise themselves for securing the fundamental rights so far denied to them. In 1938 Subhas Chandra Bose came to Jodhpur and conveyed the message of Congress to the people. His visit infused a new spirit in the people.

In 1938, political organisations were founded in every state with the aim to establish responsible Government under the aegis of the rulers. Bikaner and Udaipur banned the political

bodies. The Jodhpur Lok Parishad was also declared unlawful and in 1940 its prominent workers including Jai Narain Vyas were arrested and detained. In two Jagirs of the Jodhpur state—Chandawal and Nimaj—the farmers were attacked by the authorities with sticks and spears.

The members of the Parishad, who were arrested, were released in 1944 and the Jodhpur Government invited suggestions for constitutional reforms. It created a state legislative assembly which was a sort of mock legislature.

Similar agitation was carried on in other states. In Jaipur several prominent political workers including Jamna Lal Bajaj were arrested. Ultimately a legislative assembly was set up there also. In Bikaner no political organisation was allowed to function and political leaders were externed but there also a legislative assembly was established. Udaipur did not budge, but its workers continued to conduct the agitation in the state from Ajmer. The Praja Mandal in Jaisalmer was banned and its leader Gopa was imprisoned. He died in jail in mysterious and suspicious circumstances. Sirohi also did not allow any Praja Mandal to function. Before 1947 legislative assemblies were also set up in Bharatpur and Marwar. Some prominent political workers were appointed as popular ministers in the state cabinets. Praja Mandals were working in Kota, Bundi, Tonk, Bharatpur, Dholpur, Dungarpur, Banswara and Pratapgarh. In every state except Kota, the workers were subjected to imprisonment and other hardships. But the agitation continued to grow stronger and stronger.

Formation of Rajasthan

After August 1947, efforts were made by the Government of India through Sardar Vallabhbhai Patel to integrate all the states of Rajputana into a province.

The present State of Rajasthan is the product of successive mergers commencing from March 17, 1948 up to 1956 when the States Reorganisation Act was promulgated. After Independence, the nucleus of the present Rajasthan can be found in the merger of the princely states of Alwar, Bharatpur, Dholpur, Karauli and the chiefship of Neemrana which joined on March 17, 1948 as one territorial unit known as Matsya Union. On March 25, 1948 other adjoining states, namely,

Kota, Bundi, Jhalawar, Banswara, Dungarpur, Kishengarh, Pratapgarh, Shahpura and Tonk also merged with this Union. This resulted in the formation of the former Rajasthan. A month after the formation of the Matsya Union, Udaipur joined the Union. By March 30, 1949 other states like Bikaner, Jaipur, Jaisalmer and Jodhpur joined the former Rajasthan, bringing into existence the United States of Greater Rajasthan. In the sixth stage a part of Sirohi state was also merged with it. However, even at this stage, Ajmer state enjoyed a separate entity as one of the Part 'C' states in India. In 1956 with the promulgation of the States Reorganisation Act, Ajmer State along with Abu Road Taluka of the former Bombay State, and the Sunel Tappa region of the former Madhya Bharat merged with Rajasthan and Sirohi sub-division of Kota district was transferred to Madhya Pradesh. This integration and the States Reorganisation Act of 1956 brought into existence the present State of Rajasthan.

4. RESOURCES AND DEVELOPMENT

THE CHIEF components of the economic structure of Rajasthan are agriculture and allied activities like animal husbandry. About 70 per cent of the people earn their livelihood from these sources; only about 3 per cent are engaged in trade and commerce and a little over 6 per cent in cottage industry. The main organised industries are food processing and textile goods. Rajasthan has also got some good mines of lead, zinc concentrates, emeralds and granite. The State occupies the foremost position in gypsum, soapstone and asbestos.

Agriculture

Agriculture in Rajasthan is being carried on mostly by primitive methods. Barring the Gang Canal, there was no major irrigation facility in Rajasthan before integration. Now the work on Rajasthan Canal is proceeding steadily and it is expected that within a decade considerable part of the sandy desert of Bikaner would be converted into a fertile tract. At present the Gang Canal irrigates nearly 3,20,000 hectares, the Bhakra Canal another 3,20,000 hectares and the Rajasthan Canal about 81,000 hectares of land. In addition, the Kota Barrage supplies water to over one lakh hectares in Kota and Bundi.

Almost all types of crops are grown in Rajasthan, but in the deserts areas of Jodhpur, Bikaner, Jhunjhunu, Sikar and Jaipur *bajra* is the only important crop. In Kota, Bundi, Jhalawar and Tonk districts, it is the *jowar* crop that is important. In Udaipur maize is the chief crop. The Rabi crops are grown throughout Rajasthan except in the sandy areas of Jodhpur and Bikaner. Cotton is grown chiefly in Ganganagar, Chittor, Bhilwara, Udaipur and Jhalawar districts. Wheat is sown during October and November and harvested from the middle of March to the end of April. Barley is next in importance to wheat and is sown and harvested along with wheat. Rice is grown in a few restricted areas of Dungarpur, Banswara, Udaipur, Bundi, Kota and Ganganagar districts.

Sugarcane and cotton are the main cash crops. Sugarcane is mostly grown in Ganganagar, Bharatpur, Sawai Madhopur, Tonk, Kota and Udaipur but the area under sugar cultivation is not more than 40,500 hectares. Cotton is an important commercial crop. It is sown during June and July and picked from October to December. The area under cultivation is increasing. It is grown chiefly in the districts of Chittor, Udaipur, Jhalawar and Ganganagar.

The main source of power for agricultural purposes is the bullock, but occasionally the male buffalo and camel also. Tractors are now coming gradually into vogue.

Fields are watered commonly by *charas* or leather bucket. The capacity of a *charas* is 20 gallons. But now pumping sets are being adopted and Persian wheels are also becoming popular. With the increasing irrigation facilities, Rajasthan promises to be a very productive State. The improved varieties of seeds, modern implements and chemical fertilisers are being adopted progressively by the cultivators.

Suratgarh Mechanized Farm

A great project for promotion of agriculture and allied activities was launched in 1956, in the territory around Suratgarh in the Ganganagar district of Rajasthan. The Russian leaders, Marshal Bulganin and Mr. Khrushchev offered during their visit to India a gift of agricultural machinery and equipment. The offer having been accepted, five shiploads of tractors, ploughs, cultivators, seed drills, harrows, etc., arrived in quick succession early in 1956. The site of Suratgarh was selected for starting the Central Mechanized Farm.

This area was about four thousand years ago the site of a great civilization. Two large rivers provided plentiful water and on their banks there were a number of prosperous towns and green fields. As time passed, the rivers dried up and the smiling area became a desert. It is now expected that once sufficient water is made available with man's ingenuity and modern technology, the soil of this region will again burst with rich crops.

Suratgarh Farm is a compact area of 12,268 hectares. It is situated for the most part in the Ghaggar area. The land

is flat and clear, though there are a few sand dunes. The annual rainfall is only about 10 cms.

This area is now the scene of considerable activity. Hundreds of workers are working everyday. All modern equipment has been pressed into service for ploughing, cultivation, harrowing and sowing. In fact a war against nature is being waged.

The objectives of the farm are to produce improved seeds of various varieties of wheat, gram, barley, cotton, sugarcane, oilseeds, etc., to raise an orchard of 800 hectares; to produce pedigree bulls and buffaloes; to develop the famous Bikaneri breed of sheep; and to establish a poultry farm. In the very first year, 1,618 hectares of land was brought under cultivation and by 1959 the initial phase had been passed. During 1961-62 and 1962-63 the production went upto 1,20,000 and 1,50,000 quintals respectively. The total produce for 1964-66 amounted to 25,45,400 quintals. By the end of 1960, the farm had obtained from various research stations nucleus seeds for multiplication in large quantities and supplied 56,000 quintals of high quality seeds to different States. From 1965-66 Rabi season, it also started multiplying Sonora 64, a high-yielding variety of Mexican wheat in an area of about 400 hectares.

The farm has by now grown more than one lakh seasmum and over 5 lakh babul trees. In addition, over one thousand eucalyptus, one thousand bottle-brush and two thousand mulberry trees have been planted alongside the roads in the farm area. The farm has established orchards over an area of 180 hectares and raised over 36 thousand plants of various fruits. There is also a nursery of about five hectares. The farm has started an animal husbandry scheme with a small dairy, a sheep rearing section and a poultry farm.

For irrigation purposes the farm has constructed a channel for carrying 15 cusecs perennial supplies from the Karnii distributary of Gang Canal. This irrigates about 1,200 hectares. The farm has 269 km. of unmetalled and 30 km. of metalled roads. The length of the irrigation channels is 422 km. By 1966 the farm had produced 3,82,550 qt. of foodgrains, 1,07,144 qt. of oilseeds, 13,746 qt. of cotton and 3,35,252 qt. of sugarcane.

The second mechanized farm at Jetsar, near Suratgarh, is adding to the prosperity of the State.

Animal Husbandry

Next to agriculture animal husbandry occupies an important place in the economy of the State. It is the main occupation of the rural population in the arid and semi-arid zones. The livestock of Rajasthan constitutes about 11 per cent of the all-India total. It has 56 per cent of the camel population of the country and 9 per cent of the sheep population. There are nine distinct breeds of cattle which are among the best in India in point of milk yields or draught capacity.

In desert areas of the State camel is the only means of transport. There are half a dozen important breeds of this animal in the State. The Jaisalmer camel is a light animal and therefore very swift. The Bikaneri breed is well-known for carrying heavy loads. Horse was formerly an important means of transport and much in demand. Its breeding was in the hands of princely states and Jagirdars who were very keen to have horses of fine breed. In the pre-British days they came from Kathiawar where they were imported from Arabia and Turkistan. Since the advent of cars, especially the jeeps, the importance of the horse is declining. Besides, the abolition of the Jagirdari system has also contributed to the decreasing importance of horses.

Sheep breeding is an important industry in the desert areas which produces 45 per cent of the country's wool. The annual production comes to about 16 million kilograms of wool. It is used for apparel and fine and coarse carpets and about 4.5 to 9 million kilos of the total wool is exported. There are several breeds of sheep in the State. Among them Nali, Cholka, Magra, Jaisalmeri and Marwari are important and they are found in Bikaner and Jodhpur. Goats of good variety, known as Jamna Pari and Barberi, and suitable for meat and milk, are found in Kota and Alwar.

The State Government has set up a pig breeding farm on scientific lines at Alwar. It is quite successful and profitable. The Government also runs two state poultry farms, one at Ajmer and the other at Jaipur, each having the capacity to

maintain more than one thousand layers. These farms are being extended so that each may maintain 10,000 layers.

Fish culture is not yet developed in this State but even whatever catch is made, is more than needed for local consumption and quite a large amount of fish produce is exported to Calcutta, Agra and Delhi. It is estimated that the State has the potential for producing 2,000 tonnes of fish. There are about two hundred fisheries in the State.

About 15 lakh sheep are exported or slaughtered for food every year, and about 10 lakh persons are employed in sheep farming, wool trade and wool processing. Wool industry has a bright future in Rajasthan. Large scale shearing and grading is the great desideratum, and, therefore, with the help of the U. N. special fund the Integrated Sheep and Wool Programme has been started by the State Government. It has a department for the development of sheep and wool. There are three centres for training in sheep and wool technology and allied subjects and also a sheep and wool training school at Jodhpur. At Jaipur there is a wool grading and training school.

Forests

Rajasthan has about 44 lakh square kilometres of forests. Teak is found over wide areas in the Banswara, Chittorgarh, Udaipur, Baran, and Jhalawar forest divisions. But it is of a poor quality. The height of the trees ranges between 9 mts. and 13 mts. The chief forest produce consists of *kattha*, Charcoal, bamboo, gum, grass and *khas*.

The desert is the great menace to the State. Soil erosion is a great problem. The strong winds make seed germination very difficult. Scientists think that in the regions of Jodhpur and between Pali and Abu road the surface soil is gradually disappearing. The Government is therefore carrying on plantation and afforestation in these areas.

Industry

Industrially Rajasthan is still backward. It is rich in resources like agriculture, minerals, forests and animals. New facilities of transport and communications have considerably developed. Mineral exploitation and power generation are

being undertaken. These facilities have helped the growth of factories. There are manufacturing units of various types. There are about 150 food manufacturing factories and more than 400 units for making textile goods. Cotton ginning factories number 76 and there are about 270 saw mills. To encourage development of industries the Government has granted a number of concessions.

Old local industries are tie and dye work, cloth printing, gold and silver embossed sarees, carpets, brass wares, ivory and sandal wood toys, lac bangles, stone and marble statues and other marble articles.

Minerals

Rajasthan processes a wide range of mineral deposits and for the past two decades systematic efforts are being made to develop them. Near Singhana deposits of copper ore have been discovered and explorations have shown that about 30 million tonnes of copper ore is available there. In Alwar district also there are small deposits of copper. There are important deposits of iron ore near Chomu, Moriya, Dabla, Neemla, etc. in the Jaipur district. These deposits have not yet been assessed or investigated. But the iron ore deposits are being worked and are more than sufficient to meet the requirements of a small scale pig iron plant in the State.

Among the industrial minerals, soapstone, gypsum, mica, garnet and glass sand are produced at several places in the State. Another industrial mineral of large importance is limestone for cement making.

There are lignite-bearing formations at Falna and Khari in Bikaner area. The lignite production in 1963 was about 40,350 tonnes. Rajasthan contributes 85 per cent of the production of gypsum and 82 per cent of soapstone in the country. As regards garnet, Rajasthan is the only State which produces it. After Bihar and Andhra Pradesh, Rajasthan is the principal producer of mica, and exports about 30 thousand tonnes of glass sand per year to various glass factories. Rajasthan has no glass works except at Dholpur and therefore most of the glass sand production is sent to Uttar Pradesh, Bombay and the Punjab glass manufacturers.

However the glass-ware production in 1962 was about 25 thousand tonnes.

Rajasthan produces the largest quantity of soapstone in the country. It is mainly produced in the Bhilwara district. There are more than one hundred leases for this mineral and new mining concessions are coming into force.

There are deposits of valuable marble at Makrana, Kishan-garh, Bhainslana, Barr, Bhatana, Ropi, etc., which if quarried and sawed by improved methods may even meet foreign demands in south-east Asia and Africa.

Salt Industry

This is one of the large-scale industries in Rajasthan and contributes 10 per cent of the total salt produced in India. The major salt works are located at the Sambhar salt lake, Didwana, and Pachapadra. There are a number of minor salt works at Phalodi, Kuchaman, Pokaran and Sujangarh. Of these the Sambhar lake is the largest and the most important single source in Rajasthan.

The Sambhar lake produces about 8.7 per cent of the total salt in India. Its deposits are inexhaustible and the salt produced is also of good quality. The lake is situated 60 km. west of Jaipur on the Jaipur-Jodhpur railway line. It is located at an altitude of 360 mt. above sea level. It is estimated that this lake contains about 65 million tonnes of salt. During the rainy season, if full, the depth of the lake in the central section ranges between 18 and 321 metres and it covers an area of about 234 square km. It receives water from four petty seasonal streams which form a total catchment area of about 5,720 sq. km.

There are two small towns on the northern shore of the lake—Sambhar (population 14,139) and Nawa (population 8,097). Both the towns are engaged in salt trade and salt manufacturing. The salt is manufactured by solar evaporation method, from March to July. Another form of salt produced at Sambhar is wind-swept, known as Reshta salt. The yield of salt is directly influenced by the amount and duration of rainfall.

The Pachapadra salt area is situated about 128 km. south-west of Jodhpur. It is a depression of about 83.2 sq.

kilometres with a catchment area of about one thousand sq. kilometres. The salt of Pachapadra is like the sea salt. The climatic and physical conditions of this place favour salt manufacturing, but there are many disadvantages, like scarcity of water, severe arid climatic conditions and lack of transport facility. Some of the disadvantages have been overcome but the scarcity of water continues.

Didwana salt area covers about 10 sq. km. and is located about 50 km. north-west of the Sambhar Lake. It is a depression, almost surrounded by sand hills. The town of Didwana is located at the north-eastern end. The climatic conditions are well suited for manufacturing salt. The subsoil brine is sufficient even in years of drought to afford ample supply to the brine wells. The salt is extracted by century-old methods.

Copper

The principal copper mines of Rajasthan are located at Khetri, Singhana and Khodariha.

The Khetri-Singhana mines are at a distance of 23 km. from Maunda station. Two mines, Kolhan and Mandhan, are located near Singhana, and others are in the Khetri area and at Akhwali and Babai. The ore is found in the rocks running north-east to south-west for about 24 km. Some copper ore is found also at Daibari in Udaipur district and at scattered spots of Bhilwara, Churu and Jhalawar districts. Explorations have shown that near Singhana there are nearly 30 million tonnes of copper ore carrying about 0.8 per cent copper metal. At present the Hindustan Copper Ltd. is engaged in a project covering mining, milling and smelting activity. An electrolytic copper plant has been established. It produces about 20,000 tonnes of copper metal.

Cotton Textiles

This industry is one of the important large-scale industries in Rajasthan. There are eleven factories in this state, out of which the one at Jaipur is only a spinning unit while the rest are composite ones; of the remaining ten factories, three are located at Beavar and one each at Pali, Bhilwara and Ganganagar.

In Rajasthan cotton is grown in 2,36,000 hectares which is about 3 per cent of the total cultivated area. Ganganagar produces about 20 thousand bales of cotton. Other cotton-producing districts are Ajmer, Bhilwara, Jhalawar, Chittorgarh and Jaipur. It is proposed to start a new spinning mill at Udaipur with a capacity of 15,000 spindles.

Sugar

During 1961-62, nearly 32,900 hectares of land was under sugarcane cultivation which yielded about 2,36,000 tonnes of sugarcane from which about 15,500 tonnes of sugar was produced. Nearly three-fourths of the land lie in the districts of Udaipur, Bharatpur, Bhilwara, Bundi, Chittorgarh, Jhalawar, Sawai Madhopur, Kota and Tonk. These districts lie in the eastern part of the State. The Ganganagar area has the advantage of perennial irrigation by the Gang Canal.

Cement

There are two cement factories located at Lakheri and Sawai Madhopur on the Kota line of the Western Railway. In 1962 India produced about 8.3 million tonnes of cement of which Rajasthan's share was about 1.08 million tonnes. Chittorgarh fulfils all the conditions favourable for the location of cement manufacturing industries. There is ample supply of lime-stone, plenty of level land and a good climate.

FIVE YEAR PLANS

Rajasthan had been inaugurated only a year and a quarter before the first five year Plan was drawn up in 1951. This State then had no good roads and the percentage of literacy was lower than in many other States. Adequate power also was not available. Besides, the Government was occupied with reorganising administration to bring about uniformity. Under these circumstances, while other States were executing the Plan, Rajasthan was busy solving the problems it had inherited. The first Plan, therefore, served the purpose only of creating a sense of preparedness for second Plan. The overall gross provision in the first Plan was Rs. 6,450.26 lakhs, and the expenditure amounted to rupees 5,414.43 lakhs.

The second five year Plan (1956—61) was in fact the first five year Plan of Rajasthan. The provision made in this Plan was Rs. 10,527.26 lakhs and the actual expenditure was Rs. 10,200.74 lakhs. The main fields covered were agriculture, Community Development, irrigation, power, industries and mining, roads and social services. Of these almost all the targets except those under two or three sectors were achieved.

The second five year Plan closed in March 1961, when Rajasthan had completed a decade of planning and development which "created suitable conditions and atmosphere for a leap forward in the direction of socio-economic progress of the State." The third Plan was, therefore, bigger and bolder. Originally an outlay of Rs. 236 crores was envisaged. It was subsequently split into two parts: (1) essential schemes and targets, (2) schemes which were of lesser priority. The former part was estimated to cost about Rs. 209 crores.

It was thought that the State would be able to contribute Rs. 80 crores from its own resources to meet the Plan expenditure but due to various factors its resources were not adequate. The amount of Central assistance expected was Rs. 156 crores, but it was reduced by Rs. 3.5 crores. The expenditure during the first four years of the Plan was Rs. 158.37 crores. Under this Plan considerable progress was made in developing agriculture and irrigation.

An additional production potential of 13.50 lakh tonnes of foodgrains, 1.50 lakh tonnes of oilseeds, 0.98 lakh bales of cotton and 3.61 lakh tonnes of sugarcane was created, but, owing to the failure of monsoon, the targets could not be fully achieved. It was due to the State's inability to achieve the target in respect of major and medium irrigation. Against the estimated irrigated area of 5.6 lakh hectares an area of 4.45 lakh hectares was achieved. The fall in irrigation resulted in a proportionate fall in agricultural production. But in respect of minor irrigation the achievement was higher than what was envisaged. The target was 2.25 lakh hectares and the achievement was 2.54 lakh hectares. The target of using 1.34 lakh tonnes of fertilisers could not be achieved, because there was a shortage of fertilisers in the country. The actual demand was for 65,000 tonnes but even this could not be met. The scheme of plant protection also was only partially successful because

sufficient quantities of pesticides and insecticides were not available.

The agricultural production in the first year of the third Plan was quite satisfactory, but during the next two years it was very disappointing, because large parts of the State had inadequate rainfall in 1962-63 causing decline in production. The following year witnessed disastrous failure of monsoon all over the State. There was deficiency of water in the irrigation tanks and wells. To add to the calamity there were series of cold waves which seriously damaged even such crops as could be raised.

The major handicap in improving agriculture in Rajasthan is the uncertainty of monsoon. A large part of the area cannot be used for agricultural purposes due to poor rainfall and lack of irrigation facilities. Nearly half of the areas of the State cannot, therefore, be utilised for agricultural activities. The western part of the State receives 25 cm. rainfall. Besides it has high temperature. These two factors have made it arid. Thus the western plain of Rajasthan is practically a negative area for agriculture. The rainfall in the eastern part is about 90 cm. It is, therefore, suitable for crop farming and other agricultural uses.

At present there are three main sources of irrigation—canals, tanks and wells. The wells irrigate nearly 55 per cent of the irrigated area.

Gang Canal

Until 1927 there was practically no irrigation facility in the north-west Rajasthan and the crops had to depend only on the scanty rainfall. The Gang Canal conceived by Maharaja Ganga Singh was, therefore, a great venture. The water into this canal was drawn from the Sutlej river and it was opened in 1927. It protected about 2,600 sq. km. of land in the northern part of the State from famine. The total length of the main canal from the Ferozpur Headworks is 293 km. About 144 km. of this length is lined with concrete to conserve water. At the time of its inauguration it was believed to be the longest lined canal in the world. The Gang Canal irrigates nearly 3,20,000 hectares of land.

Chambal Project

The states of Kota, Mewar and Indore wanted to harness the water of the Chambal river for irrigation and generation of electricity. But, for want of adequate financial resources the scheme did not materialise. After the formation of Rajasthan and Madhya Pradesh 'The Chambal Valley Scheme' was formulated. The project included the (1) construction of three dams and three power houses—one each at the foot of each dam; (2) barrage construction near Kota; (3) construction of canals on both sides of the dams for irrigation and a network of high tension transmission lines and sub-stations in both the States.

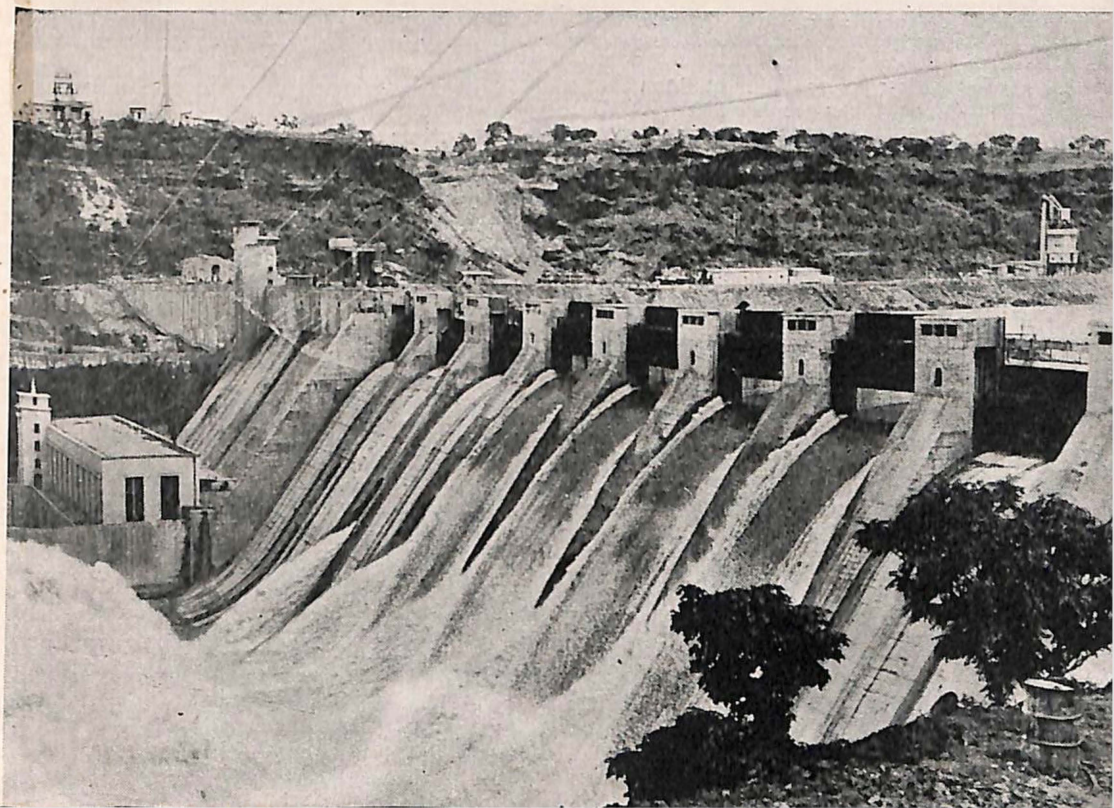
The Kota Barrage has been completed. Its height is about 36.5 mt. above river bed and length about 548 mt., though the river is only 182 mt. wide. At the base its thickness is 294 mt. and at the top it is about 12 mt. The barrage has 19 radial gates, each about 12X12 metres. These gates are the first of their kind in India. One edge of each gate is hinged on the down stream. The gate is rotated about the hinge by means of a hoisting gear. An R.C.C. bridge, about 5.5 mt. wide, has been provided on the top of the dam to carry class 'A' loads. Two canals on each bank, called the right main canal and left main canal take off above the Kota barrage. The right bank main canal with a discharge of 6,650 cusecs runs for about 124 km. It irrigates 1.63 lakh hectares in Rajasthan and 2.83 lakh hectares in Madhya Pradesh annually and has cost Rs. 10.50 crores. The left main bank canal is much smaller and is designed to irrigate 83,000 hectares in Rajasthan alone. Together with its branches its length totals to 167 kilometres. Its discharge is 1,270 cusecs.

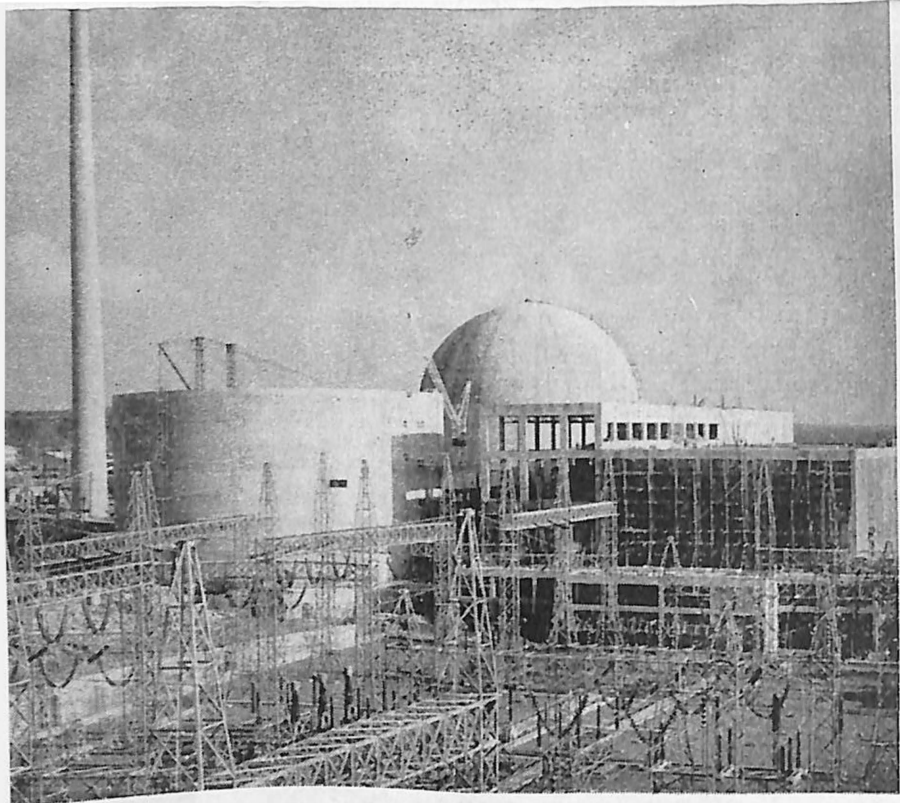
The Chambal canal system covers a culturable area of 4.05 lakh hectares in Rajasthan and 4.01 lakh hectares in Madhya Pradesh. The whole project of the barrage has cost about Rs. 64 crores.

The Gandhi Sagar dam has been constructed at the head of the Chambal gorge. The dam is 381 mt. long at the river bed and 51 mt. wide, and tapers at the peak to carry a road ridge 4.6 mt. wide. It is designed to store water from the catchment of 22,533 sq. km. The power

About two-fifths of Rajasthan's area are a sea of sand where the camel serves as the 'ship'.

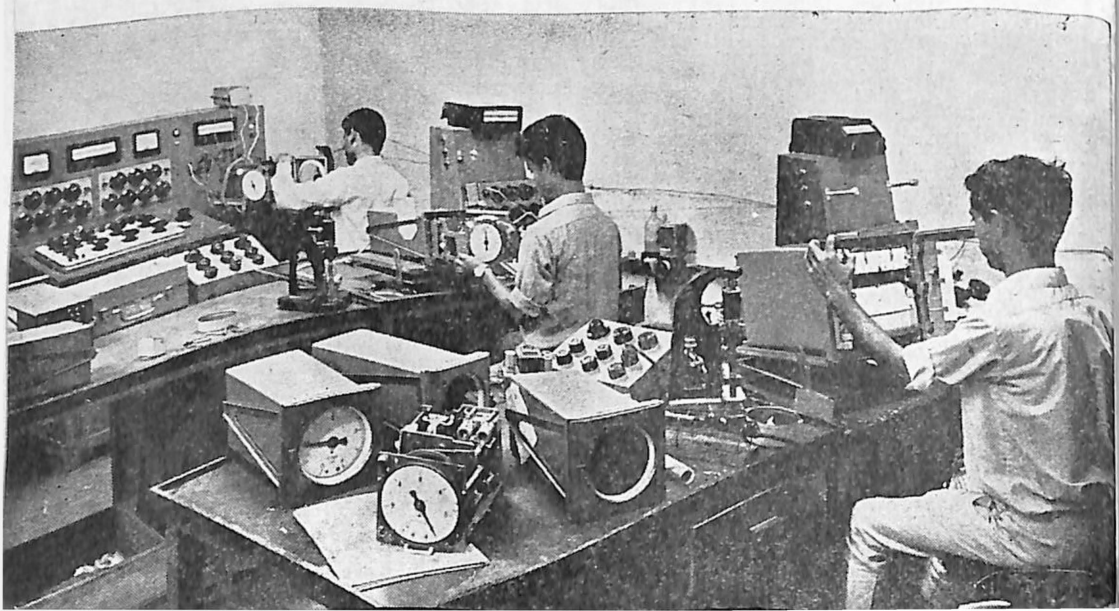
The Gandhi Sagar dam, one of the three dams on the Chambal, gives water to the thirsty land and power to the growing industry.





The nuclear power station at Rana Pratap Sagar can generate 200 mw.

The Kota plant produces precision instruments like thermocouples, thermometers and magneto-electric instruments.





Animal husbandry is the main occupation in arid and semi-arid areas. Rajasthan produces about 45 per cent of the country's wool production.

Tie and dye work is a traditional art-craft of Rajasthan.





Sambhar lake contributes about 8.7 per cent of the total salt production in the country.

The Khetri mines yield about 20,000 tonnes of copper at present.



house with five units has been functioning from November, 1960.

Rana Pratap Sagar dam is located at Rawat Bhata, immediately upstream of the Chulia falls. It is about 35.5 km. downstream of Gandhi Sagar dam. The main dam is about 32.2 mt. high above the foundation and 1,100 mt. long at the crest. Its canal can irrigate 1,21,000 hectares. Four units in the power station below the saddle dam generate 1,72,000 kw. of energy.

Jawahar Sagar dam is being constructed about 24 km. downstream of the Rana Pratap Sagar dam. It forms the third and final stage of the Chambal valley development scheme. The location of the dam is a very narrow gorge. The scheme provides for the installation of three power units of 33 thousand kw. each. At a later stage there is provision for a fourth unit also. It has been estimated that it will produce 60 thousand kw. of electric power. The total estimated cost of the dam is Rs. 13.47 crores. On completion of all the three stages, the Chambal project will provide irrigation to 5.66 lakh hectares of land and will have a generating capacity of 386 mw. of power.

Rajasthan Canal Project

The Rajasthan Canal when completed will be one of the largest irrigation projects not only in India but in the whole world. It will transform an area over 525 km. long and 45 km. wide of the vast desert in the north-western Rajasthan into productive land. The agricultural produce would increase by 27 lakh tonnes.

The canal takes off from the Harike barrage, which has been completed, just below the confluence of the rivers Sutlej and Beas in the Punjab. It flows for a distance of about 178 km. in the Punjab, and the first 37 km. in Rajasthan is known as the Rajasthan feeder.

The main canal is 684 km. from Harike to Ramgarh. It runs to the length of about 467 km. almost parallel to the Indo-Pakistan border, at an average distance of about 48 km. through the districts of Ganganagar, Bikaner and Jaisalmer. The length of the branches and distributaries would be about 6,272 km. and that of the field channels about 64,000 km.

The canal will be about 97 metres at its widest and about 6 metres in its deepest portions. It will command a vast area of about 20.2 lakh hectares in the districts of Ganganagar, Bikaner and Jaisalmer. The benefit of irrigation will be extended to about 14.57 lakh hectares of culturable area.

The work in Rajasthan has been phased into two stages. The first stage covers the construction of Rajasthan feeder, 196 km. of Rajasthan canal, Suratgarh low level channel and Naushera branches and their distributary system, and is expected to be substantially completed by the end of fourth Plan. The second stage envisages the completion of the remaining length of the main canal along with the branches and distribution system.

The Rajasthan feeder is complete. The first 128 km. length of the main canal with most of the distribution system is also complete. The entire length of the canal and the feeder will be lined to save water losses through seepage. About Rs. 72 crores have so far been spent on the project by the State Government. The total cost is estimated to be Rs. 196 crores. The actual irrigation in 1969-70 was expected to be about 1.2 lakh hectares and the same is likely to increase to about 2.6 lakh hectares by the end of the fourth Plan.

Mahi Project

The site of this dam is on the river Mahi at a distance of about 16 km. from Banswara. It is a multi-purpose scheme and is expected to irrigate about 31 thousand hectares of land in the Banswara district of Rajasthan and develop hydro-electric power of about 32 thousand kw. The estimated cost would be nearly Rs. 30 crores, which would be shared by Rajasthan and the Gujarat Governments. The work is now being executed.

Apart from these major irrigation projects quite a large number of medium irrigation projects have also been undertaken. Among them are Jawai, Meja, Parbati, Jodha, Jadola, Gambheri, Sureti, Jalwa and Mashi projects and many others.

Nuclear Power

As the power supply from conventional sources is not enough for our expanding industry and agriculture, it was decided to set up three nuclear power stations in the country. One of them, located at Rana Pratap Sagar in Rajasthan, is nearing completion. When commissioned it can generate 200 mw. of power. A scheme to double this capacity has been included in the fourth five year Plan.

RAJASTHAN is considerably different today from what it was in 1949, when 22 princely states, in different stages of development, were integrated. Every village, with a minimum population of 400, has now at least a primary school which serves the needs also of the neighbouring hamlets. Every such village gets at least a weekly newspaper which is devoured with avidity by the local literates who, through the students, communicate the important news to the neighbouring villages. A majority of the villages have been now connected by roads or tracks and are served by bus services. There is hardly a village where there is no bicycle. The school teacher is the source of new light. The villagers are politically conscious. The election campaigns have made them acquainted with the various political parties and their programmes, and the facilities and concessions which the Government gives them. They have learnt the ways of presenting their demands and are clamouring for their rights. The caste distinctions are gradually disappearing though not so quickly as expected. The increasing prices of foodstuffs, the advent of improved varieties of seeds, use of scientific methods of cultivation and greater yield have made them independent and important. Now they are conscious of the fact that the urban population depends on them for their daily food.

City life since the formation of Rajasthan has considerably changed. There was an influx of refugees in every city and town of this State before and after its formation. The political changes created new circumstances and opportunities in the cities which also caused the inflow of village people there to follow various petty trades and professions. In every city and town there is now a mixed population which has influenced the language, dress and diet of the people. During the last twenty years in every city the population has increased generally by 25 per cent and in a few cities even by 50 per cent. This has made the urban housing problem very acute. The general outlook of the city people is becoming increasingly modern and their standard of living has risen. Good many

small libraries and reading rooms have come into being. Circulation of dailies and weeklies has increased. People are very much interested in news, especially political.

Education

At the time of integration, the number of colleges in Rajasthan was less than 12 but now it has reached above 90 which includes also the private colleges. In 1949, there was only one university, the University of Rajasthan. Two more universities have since been started, the Udaipur University and the Jodhpur University. Besides, the Birla Institute of Science and Technology has also the status of a university. Under each university there are several faculties and a number of departments and colleges. There are about 20,000 primary schools, 1,800 middle schools and 750 secondary schools. It works out at 90 primary schools and 8 middle schools and 2 secondary schools per one lakh population.

The Birla Institute of Science and Technology has teaching departments of civil, electrical, mechanical and chemical engineering. It has also the departments of arts, sciences and commerce.

Professional education has also made appreciable progress. There are five medical colleges and also a college of nursing. There are three engineering colleges, the Birla Engineering College, Pilani, the M.B.M. Engineering College, Jodhpur and the Malaviya Regional Engineering College, Jaipur. Besides there are five polytechnic institutions, at Jodhpur, Udaipur, Ajmer, Kota and Alwar. There are also 14 industrial training institutions. For the physically handicapped there are schools one each at Ajmer, Jaipur and Bikaner. Rajasthan has three full-fledged agricultural colleges at Udaipur, Jobner and Sangaria. There is also a college of veterinary science and animal husbandry at Bikaner. A sheep and wool training school was started in 1963.

Ayurveda is also receiving due encouragement. At present there are seven colleges of Ayurveda—(1) Ayurveda Vishwa Bharti, Sardarshahar, (2) Hanuman Ayurveda College, Ratanagarh, (3) Birla Ayurveda College, Pilani, (4) S.T. Ayurveda College, Bikaner, (5) R. R. Ayurveda College, Sikar,

(6) Government Ayurveda College, Jaipur and (7) Government Ayurveda College, Udaipur.

Sanskrit learning was being patronised by all the integrating states and since 1949 Government has extended further encouragement to it. There is a separate department of Sanskrit education under which 20 Sanskrit colleges are working. At Ajmer, there is a girls music college and at Udaipur a school of social work. The Vidya Bhawan Rural Institute, Udaipur, is a remarkable institution for rural reconstruction.

There is a residential military school for boys at Chittorgarh where education is imparted through the English medium. The students are prepared for admission in the National Defence Academy.

The National Cadet Corps has been considerably expanded. There are 43 N.C.C. Divisions with about 50,000 cadets. Besides there are about one lakh cadets in A.C.C. There is a physical training college at Jodhpur having diploma and certificate courses. No tuition fee is charged and the students are given stipends for both the courses. Every year games and tournaments and athletic meets are held at district, division and State levels. There are six divisional and 108 local associations of scouts and guides.

Women's education is still very backward in this State for which people's conservatism is mostly responsible. The position, however, is improving gradually. At present there are more than one thousand educational institutions exclusively for girls. Of these, 10 are colleges and 90 high and higher secondary schools. The total number of girls receiving education is in the neighbourhood of five lakhs but the percentage of literacy has not yet risen above six.

The State has launched a scheme of social education which includes literacy work, cultural activities, celebration of festivals and fairs and training camps. A deputy director of education is in sole charge of this scheme. Under this section there are one central library, 5 divisional libraries, 24 district libraries, 7 tehsil libraries, 5 mobile libraries and 88 village libraries. Besides, there are reading rooms, special libraries and professional college libraries.

Health

There are about 700 dispensaries spread over Rajasthan. The number of Ayurvedic dispensaries is over 1,400 which are controlled by the Director of Ayurveda. About 2.40 crore patients receive medicines from these dispensaries every year. There are seven hospitals and 48 beds for every one lakh of population. Malaria has been practically eradicated, and owing to the progress of smallpox vaccination, there is a large decline in the mortality rate of this disease. There are four T.B. clinics, one each at Ajmer, Jodhpur, Kota and Jaipur. There are about 200 primary health centres.

Cooperation

At the time of integration, there were cooperative societies only in the states of Bharatpur, Kota, Bikaner, Jodhpur, Alwar and Jaipur. Now all the villages have been covered by co-operative societies and about 35 per cent of the rural families have come under the cooperative fold.

In the third five year Plan a sum of Rs. 400 lakhs was allotted for the development of the cooperative movement. But only about 60 per cent of the Plan provision was spent. By the end of 1965, there were 22,200 cooperative societies having a membership of over thirteen lakhs. The movement is progressing quite satisfactorily.

There are three apex banks namely the Rajasthan State Cooperative Bank Ltd., the Central Cooperative Land Mortgage Bank Ltd., and the Rajasthan Industrial Cooperative Bank Ltd. Besides, in each district there is a central cooperative bank. The primary land mortgage banks are 49. In the year 1963-64 a sum of Rs. 18.5 crores was advanced as loan to the various cooperative societies. There is one apex cooperative marketing society in the State. By the end of the third Plan the number of primary cooperative marketing societies was over one hundred. About 100 agricultural cooperative societies were organised in the year 1964-65 and 74 hectares of land were brought under cooperation. The number of these societies has risen to 290 now. Besides 24 labour contract societies were formed and a sum of Rs. 20,000 was given to them as aid.

During the first four years of the third Plan electricity was

supplied to 627 localities and pumping sets were installed in 1,520 wells.

During the first three Plans special attention was given to the development of amenities so that the backwardness in education and public health might be removed. In the fourth five year Plan the emphasis is on economic development, specially agriculture, irrigation and power. The State proposes to spend about Rs. 438 crores on the Plan. Irrigation and power and cooperation and community development have been allotted more than Rs. 280 crores. Social services like general education, technical education, modern medicine and Ayurveda, urban water supply and rural water supply also have received special attention and a sum of over Rs. 82 crores has been allotted for them. For the senior officers of the department there is a training school at Kota and the junior personnel receive their training in three training schools run by the State Government.

Panchayats

The whole State of Rajasthan is divided into 232 Panchayat Samitis. A Panchayat Samiti serves a population of 50,000 to 80,000 and consists of all the Surpanches and M.L.A's of the Samiti area, representatives of Gramdani villages, two coopted women and two coopted scheduled caste members and two from scheduled tribes. The sub-divisional officer is an ex-officio member. A representative each of the service co-operative, other cooperative societies and chairmen of marketing societies are associate members. The chairman of the Panchayat Samiti is elected. The chief executive officer is called the Vikas Adhikari who belongs to the State administrative service. The Panchayat Samiti works through three standing committees—(1) production programme committee, (2) social service committee and (3) the finance, taxation and administrative committee. The important functions of the Panchayat Samitis are the promotion of agriculture, animal husbandry, health and rural sanitation, education, communications, cooperation, cottage industries, work amongst backward classes, etc. The Panchayat Samiti fund which is the main financial source of the Samiti consists of income from tax on agricultural land, tax on trade, professions and industries, surcharge on stamp duty, primary education

cess, tax on Samiti fairs and tax on entertainment. The Panchayat Samiti has power to raise loans and frame its own budget and formulate plans for development. The Samitis also receive various grants from the Government.

Rajasthan has a Zila Parishad in each district consisting of the chairmen of the Panchayat Samitis, member of Parliament and members of the State legislative assembly and the collector. Besides, there are two women, one person of scheduled caste and one of the scheduled tribe. The chairman of the Zila Parishad, called Pramukh, is elected by the Zila Parishad and Panchayat Samitis. The Zila Parishad co-ordinates and consolidates the development programmes of the Panchayat Samitis and supervises them. The Parishad has its own funds consisting of money received from the State Government, and submits its budget to the latter for approval.

Soil Erosion

Soil erosion is a major problem in Rajasthan. The agricultural department executes soil conservation programme in the cultivated land and forest department in the forest area.

A warehousing corporation has been established. It arranges scientific storage of agricultural produce and provides easy credit facilities. It regulates market conditions and enables the cultivator not to make distress sales of his produce. The rate of interest on advances against warehouse receipts is quite low. The whole responsibility for proper preservation of the produce stored is undertaken by the warehouses for which 15 paise per bag per month is charged. At present there are 34 warehouses and 10 sub-warehouses in the State.

Water Supply

The shortage of adequate water supply is one of the most acute problems of this State. The rainfall in about one-third of the area of the State in the west and north-west is very scanty and sometimes for several years together there is no rain at all. The underground water table is very low going down generally to a depth of 90 metres and sometimes even of 270 metres. Where the water table is not too low, the underground water is brackish and unfit for drinking. People

collect rain water in small tanks and cisterns, and it is not unusual that they get their daily supply from a distance of 15 to 25 kilometres. In years of drought they have to migrate, leaving their homes in thousands and suffering untold hardships.

Now the public health engineering department is trying to tackle this problem. New wells have been constructed, old ones have been repaired. The stepwells have been made cleaner and several new tanks have been constructed. During the first and second five year Plans Rs. 3,82,80,000 were spent on these works.

A master plan for the entire State is being prepared which would give a complete picture of the requirements for each village and it is estimated that an amount of about Rs. 30 crores would be required for the purpose. According to this scheme every village with a population of over 2,500 would get pipe water and those with less population will have wells and tanks.

Roads

Before integration there was a very poor system of communications in Rajasthan. Even the important capitals of the princely states, which after integration became the divisional headquarters, were not connected by road. Altogether there were only about 6,400 km. of metalled and gravelled roads and another 6,400 km. of fair weather tracks.

Soon after integration the work of repairs and construction of new roads was taken in hand and in the first five year Plan a sum of Rs. 605 lakhs was provided for the purpose. During the second five year Plan an amount of Rs. 10.7 crores was spent on this item. At the end of the second five year Plan there were 10,460 km. of painted roads, over 1,125 km. of metalled and 9,650 km. of gravelled roads. The length of fair weather roads had reached 17,700 km. altogether there were 97,690 km. of roads of all categories.

Rajasthan has 137.3 km. of roads per 10,00,000 population. This is much less than the average for India as a whole, i.e. 181 km. for every one lakh population.

The road map shows that the area to the east of the Aravalli has more roads than the area lying to the west of it. Industrial

activities are the major factor in the regional distribution of roads in this State. The Aravalli region in Udaipur and the western sandy plains have poor system of roads. The districts east of the Aravalli cover about 37 per cent of the total area and constitute above 60 per cent road kilometreage. Nearly half of the State's painted roads are in six districts.

6. ARCHITECTURAL SPLENDOUR

FORTS

RAJASTHAN is a land of forts and temples. They have survived because the region was not directly under the Delhi Sultans and emperors. The fort was a medieval military device for self-defence. Under the protection of a fort there is always a city or town, being itself surrounded by a battlemented and bastioned wall. The city wall has three or four or even seven gates, like Udaipur and Jaipur. Each gate is designed like the fort gate. The gate of every city wall facing the east is called Surajpole or Sun gate. Only Jaipur has a Moon gate or Chandpole also. The height and breadth of the fort walls and the city walls vary according to the necessity and situation of the place. Behind the battlement there is a passage, wide enough for the combatants and non-combatants to move about. It is generally about 2½ metres wide. As Rajasthan forts are built mostly on hills and not near rivers, they are not surrounded by ditches. They are so situated that the guns fired from them, command a sufficiently long range.

The oldest fort is that of Chittor built on an isolated hill. Taragarh (Ajmer) was built in the 11th century by a Chauhan king. Other well known forts are Ranthambhor, Gagron, Jalore and Jaisalmer. The fort of Bundi nestling on the summit of a hill was erected in the 14th century. The forts of Jodhpur and Bikaner belong to the 15th century.

The fort of Amber was built about the 10th century and belonged to the Minas, when the Kachhawas seized it. The latter built better and stronger walls and beautiful palaces inside it. A few forts deserve brief mention.

Chittor

The Chittor fort is situated about three km. from the Chittor junction on the Ajmer-Khandwa railway line. It was built probably in the fourth century by Chitrangad Maurya

from whose descendant it was wrested by Bapa Rawal of the Mewar dynasty early in the 8th century A.D.

The fort is built on an isolated hill about five kilometres long and less than one kilometre broad stretching from north to south and situated at an altitude of about 560 metres above sea level. The height of the fort from the surrounding plain is about 175 metres. The top of the hill is flat and on it there are several palaces, temples, tanks, wells and a parade ground. Formerly there was a pretty large town but now it is deserted.

The fort is reached after passing through nine gates, which were built by Maharana Kumbha. The main buildings in the fort are Padmini's palace, a Sun temple of the 10th century, mansions of Jaimal and Patta, who fell fighting while defending the fort and a Jain temple near the Gomukh, bearing an inscription in old Kanarese script. The most remarkable feature of Chittor fort is the Tower of Victory.

This fort has passed through several hands. From the successors of Bapa it was seized by Munj, Parmar king of Malwa and then it was captured by the Solanki king Jai Singh of Gujarat. In 1174 it was regained by Samant Singh of Mewar.

Allauddin Khilji conquered it in 1303 and held it for about 10 years and built a bridge on the Gambhiri river, after which it again came into the possession of Mewar rulers. Sultan Bahadur Shah of Gujarat besieged it in 1534 but retreated because a heroic defence was put up in which the commander Bagh Singh was killed fighting near the first gate, Rampole, where a cenotaph still stands at his memorial. Akbar invaded and conquered it in 1568 and took away its gates and huge kettle drums. It was restored to Rana Amar Singh by Jahangir.

Ranthambhor

The Ranthambhor fort is situated about 3 km. to the east of Sawai Madhopur railway junction, on the Delhi-Bombay railway line on an oval shaped hill-top not easily accessible and is surrounded by high hills which serve as its natural defences and which make its siege extremely difficult. It is so encased by ridges on all sides that only a small part of it is visible from the newly-constructed Ranthambhor railway station. It is not known who built it but it was in the possession of the Chauhan

rulers of Ajmer probably from the 9th century onwards, and descendants of king Prithviraj (Rai Pithora) held it for about a century even after his defeat and death at the hands of Shihabuddin Ghori. Then it remained in the hands of the Sultans of Delhi who used to have it strongly garrisoned against the Rajput rulers of Bundi and Amber. In the 16th century it was seized by Mewar which retained possession of it till it was surrendered to Akbar by its commandant. It was under the Mughals till about the middle of the 18th century when the emperor presented it to Maharaja Madho Singh of Jaipur for his valuable diplomatic service in resolving the conflict between emperor Ahmad Shah and his Wazir, Safdarjang (1753).

Kumbhalmer

This is the second important fort of Mewar, after Chittor. It has four gates and was founded by Maharana Kumbha in 1458. The peak of Kumbhalmer is about 1,082 metres above sea level and the intricacies of its approach are difficult to describe. Its massive wall with numerous towers and pierced battlements encloses a space of several kilometres extent below. Its pinnacle rises tier upon tier of battlements to the summit which is crowned by the Badal Mahal or Cloud Palace of the Rana. There the eye ranges over the sandy deserts and chaotic mass of mountains. Like Chittor the main approach of Kumbhalmer also has seven gates one after another. In the fort area are several old and ruined Hindu and Jain temples. One of them, the temple of Nilakantha is of an unusual design which led Colonel Tod to believe wrongly that a Greek model was copied. A small domed structure (Vedi) is reminiscent of the vedic sacrifice that Kumbha performed while laying the foundation of the fort. The temple of Kumbha Swami was a noble edifice, now in ruins. Here the royal builder set up five slabs of stone with the history of his family inscribed on them in Sanskrit. Three of these slabs are now preserved in the Archaeological Museum of Ajmer. Near this temple while sitting on the steps of a Baori (stepped well) Maharana Kumbha was murdered by his son, Udai Singh.

Jodhpur Fort

This fort is built on a mole projecting from a low range of hills. The northern point, which is the highest, and on which the palace is built, is a little less than 90 metres high. At one place its perpendicular height is about 36 metres. Strong walls and numerous round and square towers encircle the crust of the hill, which at the base is about six and a half kilometres in circuit. The ascent is circuitous and there are seven immense portals across it. There is also a reservoir about 27 metres deep excavated from the rock. Within the wall are many splendid edifices. The ruler's residence is a succession of palaces.

TEMPLES

Rajasthan has many temples. Rulers, businessmen, rich ladies and communities vied with each other in building beautiful and magnificent temples. The oldest relics of a temple are at Bairat, about 80 km. to the north of Jaipur. There is a brick-made basement supposed to belong to an Asokan temple, but it might be a Buddhist monastery. Another specimen of an ancient temple is at Mukandra, 51 km. to the south of Kota and situated at the foot of a hill range. It seems to belong to the Sunga period. Being in a dilapidated condition, it gives no idea of the original, but it has a portico, passage and a sanctum. Its pillars are highly polished and artistically designed.

A large majority of the temples of Rajasthan are Shikhar-bound (having curvilinear tower). They follow the architectural style initiated in Orissa and Khajuraho. A perfectly planned temple of this style consists of four parts—Gopura (vestibule), Mandap (prayer hall), Garbhagriha (Sanctum) and Shikhar (curvilinear tower). A temple is built on a high basement. The Gopura is the gate of the temple, which is reached by several steps. It is covered by a dome and supported by pillars. Sometimes it is built on a projection of the basement. In that case we can reach it by three flights of steps—right, left and front. From the Gopura one enters the Mandap. Its dome is higher than that of the Gopura and is supported by pillars whose number is determined by its size. The Mandap also has, in the case of a big and rich temple, three

approaches, from the Gopura side and from the left and right sides. Attached to the Mandap is the Garbhagriha, either square or rectangular. It is inside this structure that the idol of the deity of the temple is installed. The roof of the sanctum is rounded and on it the tower whose height is twice the length of the temple is built. The surfaces of the temple are decorated by several kinds of motifs. There are relief figures of gods and goddesses, epic stories, floral designs, fictitious animals, etc. The Shikar also, from top to bottom, is decorated by diminutive Shikharas, each containing a niche, or a small Dhaitya with the figure of some god or goddess. The sides of the basement are also decorated by reliefs of animals and figures called Kirtumukhas.

This description applies to magnificent temples, others are simpler in details, design, decorations and dimensions, but the plan is conventional and is generally followed. Simple temples have no separate Gopuras. The steps lead directly to the prayer-hall and the inner and outer surfaces have only a few decorations or none at all.

There are groups of temples at Pushkar near Ajmer, Chandrabhaga near Jhalwar, Jalore, and at Krishnavilas in Kota district. All these groups except that of Pushkar are now in ruins. At Pushkar there is a temple of Brahma and also one of Savitri. Both, in perfect state of preservation, are well-designed. Inside the fort of Chittor there are several temples, both Jain and Hindu. The principal temples are those of Jata Shankar, Samiddheswar, Varah, and Mira. All these four temples were built in the 15th century. A Sun temple built in the 8th century and, therefore, the oldest, now belongs to goddess Kali. Some of these temples are decorated with beautiful sculptures. The Ekling temple in Udaipur is said to have been built in the 8th century, but the present structure belongs to the late 15th century. The Jain temple of Rishabhadeva was built in the 14th century. Its execution is remarkable and graceful.

At Jodhpur, inside the city, is the Mahamandir whose roof is supported by 100 pillars. Inside the fort of Jaisalmer there are Vaishnav and Jain temples. The latter temples are decorated with sculptures of gods and goddesses, dancing figures and mythological scenes.

Kiradu in Barmer district has a rich group of five temples,

belonging to the 11th century. They are of Kathiawad style and show influence of Gupta art.

In Bikaner, the most beautiful temples are the Bhandsar temple and the Chintamani temple whose carvings are very rich. An exact copy of the latter is a Jain temple of Adinath, which, in point of ornamentation is richer still. At Baroli, 48 km. to the south of Kota is a group of seven ruined temples of the 8th century. The one dedicated to Shiva is most remarkable. Its portico is of great elegance. Among the cluster of temples at the foot of the Amber hill stands the Vaishnav temple of Jagat Shrimoni, very artistic and richly embellished. Its Garuda shrine and Toran or gateway are very remarkable.

Dilwara Temples

At Mt. Abu there are five Dilwara temples, of which two are most renowned. One of these was built by Vimal Shah. The first temple is dedicated to Adinath, the first Jain Tirthankara. It is constructed entirely of white marble. Its exterior is plain but the interior is very rich in decorations. Its portico has 48 pillars and from pillar to pillar are serpentine structures of white marble. There are also finely carved decorative figures of human beings and animals. The other temple was built after 200 years by Anupama Devi, wife of Tejpal. It is marked by a profusion of sculptures. The most striking feature of this temple is the remarkable pendant in the dome of the porch. It hangs from the ceiling like a cluster of half open lotuses.

Ranakpur Temple

The Jain temple of Ranakpur is also a famous monument in Rajasthan. It is situated in a lonely and picturesque glen, on the western slope of the Aravalli hills. It covers an area of about 3,690 sq. metres and consists of twenty-nine halls containing 420 pillars of which no two pillars are exactly alike. The architectural variety, the graceful disposition of the pillars, the play of light and shade resulting from the way in which light is admitted and the profuse sculptural decorations on the ceilings and columns produce an excellent effect.

The temple is a "Chaumukha" or four-faced shrine dedicated to Rishabhdeva or Adinath, the first Jain Tirthankara and was built by Dharnaka, a Porwad Jain, in 1439. The main sanctuary enshrines an image of Adinath. Facing the four cardinal directions there are subsidiary shrines all around. The entire structure is erected on a lofty basement and is contained within a high wall, about 61 metres tall, on each side. The inner face of the wall has sixty-six cells adorned with sculptures, and above each cell rises a light and graceful spire. Behind this array of spires rise the five large Shikaras surmounting the central and the corner sanctuaries. Twenty domes of various sizes and heights form the roof of a pillared hall. The ceilings of these structures are covered with intricate carvings, friezes and sculptured figures.

In front of the Chaumukha temple are two more Jain temples and a temple of the Sun god. Of the Jain temples, the one dedicated to Parasnath was built in the fourteenth century. The Sun temple and the terrace on which it stands are star-shaped in plan and have fine sculptured figures on the projecting mouldings.

Baroli Temple

Forty-eight kilometres to the south of the city of Kota, on the right bank of the Chambal stands the grand temple of Baroli, dedicated to Shiva. It stands in an area of about 210 square metres enclosed by a wall of unshaped stones. Beyond this wall are many smaller shrines. To describe the stupendous and diversified architecture of this temple is impossible. Art seems to have exhausted itself. The columns, the ceilings, the external roofing, one rising over another until the Kalash or crown is reached are marvellous. The explanation of carving on each column would require several pages. The principal figures are of Shiva and Parvati. Their every limb is in easy flowing style. Both the figures are covered with beaded ornaments. The firm, masculine attitude of Shiva contrasts well with the delicate feminine outline of his consort. On the left of the main temple is the image of the eight-armed goddess Durga and on the right is the shrine of Tri-Murti. Here the skill of the sculptor can go no further.

The grand temple is more than 18 metres in height. The body of the sanctum is a square of only about six and a half metres. To this are added the domed prayer hall (Mandap) and the Gopura (Portico). The entire length is about 14 metres. It is fully covered with mythological sculptures, outside as well as inside. The portico is a perfect piece of art. The ceilings both of the portico and the Mandap are elaborately beautiful, and that of the portico is of one single block. The exterior defies all description. It is a grand effort, one series rising above and surpassing the other. In front of the temple, at a distance of about 18 metres is Shrinagar Chauri. It is a square of 12 metres supported by a double range of columns, each of which is covered with exquisite sculpture.

In between this structure and the main temple is the sacred bull, which, though damaged, is a fine piece of sculptural art. In one of the surrounding shrines is the figure of Shesha Shayi Narayan the beauty of which is beyond words. This grand temple was built long before 925 A.D. and must have been completed in more than one generation.

Chundrabhaga Temples

About six kilometres from the city of Jhalrapatan is the old and ruined city of Chundravati. There are several old and ruined temples here along the course of a small stream. There is a legend that at one time there were 108 shrines on the banks of this river. Now there are only two or three specimens to attest the grandeur of the past days. One of these shrines was considered by Tod as among the finest in Asia for the sculptured ornaments of its deities. Each shrine consists of a sanctum about six metres square, a Mandap and a long open, colonnaded vestibule, each column differing in details from the others. The entrance excites admiration. It is a mass of elaborate workmanship. The foliage and flowers are perfect. These structures seem to be older than 692 A.D.

PALACES

The palace architecture is simple in plan but elaborate in execution and magnificent in external appearance. A set of

two rooms facing each other, and a veranda in between with an open space in front, forms one unit of the residential part of a palace. There are four such sets on the first floor, each on one side of a square courtyard. One set may sometimes consist of a big veranda only for a social or informal get-together of inmates. The front of each set is screened by a wall for privacy. Thus each set is an independent unit. The four sets make the main palace which has accessories also for dressing, bath, etc. This is the usual pattern. But there were deviations also, necessitated for greater privacy and security, when the harem consisted of several wives and a swarm of maid servants. There are separate palaces for male and female children and other members of the ruling family. This makes a palace often a very complicated cluster of buildings, each separated from the other, with rooms not easily accessible, and passages covered, guarded and semi-dark. The group of palaces has often only one common gate so that it can be easily and effectively guarded. This gate opens into a courtyard in which there is a hall where darbar is held. The gate of this courtyard opens into a greater courtyard, generally called Jaleb Chauk or a common courtyard, often accessible to the general public. On the gate of the Jaleb Chauk is Nakkar Khana or drum house where, at stated hours of the day and night, Shahnai was played on to the accompaniment of the beating of drums.

The main buildings in the Maharaja of Jaipur's palaces are the Mubarak Mahal and the Chandra Mahal. The latter is a seven storey cream-white structure towering above the surrounding buildings. The former, built in 1900, is adorned with delicate carvings. In its adjoining court is the Diwan-i-Am, containing double rows of marble pillars, embellished with floral designs. It was in this hall, on 30th March of 1949, that the Rajasthan State was inaugurated.

The Amber palace is an exquisite specimen of Rajput architecture. It was begun by Raja Man Singh, a contemporary of Akbar, and completed by Sawai Jai Singh before he built Jaipur. It has a double gateway and the important buildings in it are Diwan-i-Am, Diwan-i-Khas and Sheesh Mahal.

The palace of the Maharana of Udaipur is the largest in Rajasthan. Though built in different periods, it gives a harmonious effect. Its grandeur is heightened because it stands

on the crest of a high ridge parallel to the Pichhola Lake. In several apartments there are beautiful paintings, mosaics and mirror work.

The principal buildings in the Jodhpur fort are Moti Mahal and Phool Mahal with fine colour decorations.

The Jaisalmer palace is a big pile of buildings constructed of yellow stone which gives it a romantic effect.

Adhai din ka Jhonpara

There are two noble monuments which do not belong to the three categories—forts, temples and palaces—described above. They are Adhai din ka Jhonpara at Ajmer and the Jayastambha or the Tower of Victory in the fort of Chittor.

The Adhai din ka Jhonpara situated at the foot of the Taragarh hill was originally a college building erected by the Chauhan King Vigraha Raj IV in the latter half of the twelfth century when he ascended his ancestral throne. It was modelled after king Bhoj's Saraswati Kanthabharaua at Dhar.

The plan of this college building is simple. It is an extensive saloon, the ceiling being supported by a quadruple range of forty columns. The centre of the ceiling is surmounted by a range of vaulted coverings. The rest of it is lateral and flat and is divided into compartments of the most elaborate sculpture. The vault is the largest but the annulets are one blaze of ornaments. The columns are most remarkable and unique in design. Their decorations are very complex. The visitor cannot but be struck with their dissimilarity. This feature is noticeable in the Dilwara temples and also in the Chundrabhaga temples. The artisans, as a rule, made the decorations of every part unlike the other. The ornamentation of the base is peculiar, both as to form and execution.

This college building was converted by the Muslim rulers of the early 13th century into a mosque by surrounding it with a screen of Saracenic architecture. Its main front and gateway are in the north. The entrance arch is of wavy pattern. The artists employed were Hindus. Hence the Hindu element is noticeable. The entire facade of this noble entrance is covered with Arabic inscriptions. They constructed a minaret on the right flank of the gate with a door and steps leading

to it for the Mauzin. But now it is in ruins. A line of smaller arches of similar form composes the front of the screen.

According to Tod this building is "one of the most perfect monuments of Hindu architecture". Cunningham showers generous praise on it and says, "For gorgeous prodigality of ornament, beautiful richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship, endless variety of detail, this building can justly vie with the noblest buildings which the world has yet produced."

But now Oblivion dominates it looking at it with scornful smile, and if one asks whose these vast domes are that even in ruin shine, 'he' says, "I reckon not whose, they now are mine."

Jayastambha

The Jayastambha or the Tower of Victory was built by Maharana Kumbha between 1458 and 1468 to commemorate his victory over Sultan Muhammad Shah Khilji of Malwa. It took more than ten years to build. It is modelled after a Jain Tower situated to its right. But it is higher than the latter. The basement of the Jayastambha is 14.5 metres square and more than 3 metres high. The tower has nine storeys connected by a staircase and in every storey there is a balcony which lets in sufficient light to enable a visitor to study the interior. The two upper storeys are more ornamental than those below. The tower is about 9 metres wide at the base and about 36.5 metres in height. The entire surface of the tower is covered by sculptures of Hindu mythological gods and goddesses like Janardana, Ananta, Brahma, Vishnu, Shiva and a large variety of goddesses, too numerous to be mentioned. This tower is really a museum of Hindu deities. It crowns the fort of Chittor and looks like its ringlet, looking down on other hills. It proclaims, 'Deeds which should not pass away, And names that must not wither'.

PAINTING

P AINTING is a very ancient art in Rajasthan. The earliest paintings are found in the rock-shelters situated in the bed of the Chambal valley. The Tibetan historian, Taranath, mentions three schools of Indian painting, one of which belonged to Rajasthan. He gives it the name of Yaksha style and says that during the time of king Sheel or Shiladitya (Bapa Rawal 700 A.D.), there flourished in his kingdom an artist named Shrirangdhar who was a skilful exponent of the Yaksha school.

Illustrations in a Jain manuscript of the middle of the 13th century have been preserved in Rajasthan. The best example of this style is furnished by Supahana Chariam written in the time of Rana Mokal (1422-23 A.D.) in Mewar. This style extended to Gujarat where several manuscripts of the 15th century, similarly illustrated, have been discovered. The Prakrit and Sanskrit manuscripts were invariably illustrated with pictures, and the borders of the books were profusely beautified with all kinds of floral designs. In the Grantha Bhandar at Jaisalmer there are quite a number of such books. One palm leaf manuscript is dated 1149 A.D. It is the Kalpa Sutra, beautifully illustrated. The best examples of mural paintings are found in the palaces of Maharana Kumbha at Kumbhalgarh. The Ragamala-Chitra-Samput was prepared in 1605, the year of Akbar's death. It is remarkable that the work was discovered in Chavand, the distress capital of Maharana Pratap. This style reached its culmination during the reign of Maharana Jagat Singh (1628—52) and a beautiful branch of it developed in Bundi where its earliest specimen is dated 1698.

Till the middle of the 16th century the art of painting thrived mostly in Mewar and Marwar. From Akbar's time onwards it acquired popularity and received patronage in Jaipur, Bikaner, Kishangarh, Bundi and Kota, each of which developed its own individual school. It was during this time

that great royal edifices were erected and decorated with beautiful mural paintings.

An arts studio was established during the reign of Maharana Jagat Singh and soon after there was an outburst of interest in painting in Jaipur and other capitals of the Rajput states. Many murals, frescoes, portraits and miniature paintings were created at several places. The subjects dealt with were erotic, literary and philosophic, as also nature—plants, foliage, brooks, rivers, sky, clouds, stars, the moon, the sun and lakes. The love stories of Dhola-Maru, Usha-Aniruddha, Beja-Ranakde, Laila-Majnu, Madhu-Malti and Madhav-Kamkandla were written and illustrated during the Mughal period. The frescoes depict fights of elephants and tigers, hunting scenes, marriage processions, march of troops and scenes from the Ramayana and the Mahabharata. There are female portraits in various charming poses, attitudes, situations and moods with exquisite backgrounds consisting of trees, lakes, full moon, palaces, etc. The Raga paintings are superb and are found almost in all the capitals of the old states. Each Raga or Ragini is represented by a lady in suitable environments and mood, conforming to the main sentiment that the Raga or the Ragini is meant to express. A series of the Raga paintings, belonging probably to the 17th century and representing perhaps the best product of the Jaipur school, has found its way into the Salarjung Museum of Hyderabad. Another series, almost equally good, which was prepared at Kota, is said to have reached the National Museum of Delhi.

Mughal Influence

The Rajasthani painting began to be influenced by Mughal painting during the reign of Akbar and the process of fusion continued in the 18th century. In imperial service there were many Persian and Hindu artists. The Persian translation of the Mahabharata called the Razmanama was beautifully illustrated by them. Its pictures are of Rajput style executed under the directions of great artists like Khwaja Abul Samad, who had no equal and who laid the foundation of the Indo-Persian or the Mughal school of pictorial art. Probably the original

original manuscript of the Razmanama is preserved in the Pothikhana of the Maharaja of Jaipur.

When the Mughal empire began to disintegrate and the patronage of art was withdrawn, many artists flocked to the courts of the Rajput states and thus certain features of Mughal painting were introduced in the Rajput art, but the latter did not lose its individuality. The borrowed elements were thoroughly assimilated and fitted into the indigenous texture.

In the 18th century several schools of painting developed in Rajasthan, particularly with regard to portraits, which enable us to distinguish one school from the other. The Jaipur school became most important but the others also made valuable contributions. The Bundi school is characterised by softness and delicacy in delineation. The Jaipur school presents a large variety of subjects, each very successfully handled. The Kota school presents an exquisite sense of proportion. Udaipur and Nathdwara schools show robustness and massiveness. Kishangarh is remarkable for the excellence of its female portraits, contours conforming to the classical idea of Kalidasa and other great poets.

The Rajput paintings cover a large variety of subjects. A number of colours have been used and very skilfully intermingled, one colour gliding into the other in a soft and delicate manner. The backgrounds of Rajput paintings are always elaborate and show a very good sense of perspective. The main portrait is set in appropriate surroundings which heightens the effect. The trees, flowers, plants, foliage and other elements are delightfully interwoven with human life. In all good portraits there is a wealth of colours very artistically adjusted. The effect of the whole is impressive and pleasing.

LITERATURE

The history of the literature of Rajasthan goes back to the 6th century A.D. when Magha wrote his *Shishupala Vadha*, a well known epic comparable to the *Raghuvansha* of Kalidasa. In the 7th century Brahma Gupta wrote *Brahmasphuta Sidhanta*, a book on astronomy and mathematics. In the 12th century king Vigraharaj of Ajmer was a poet of note. His

Harkeli-Nataka is a drama of merit. Under his patronage Somadeva wrote Lalita-Vigraharaja-Nataka. In the 15th century Maharana Kumbha was a scholar of Vedic literature, music, politics, mathematics, philosophy, grammar and literature. His Sangita-rajya is a classic on drama and music. It consists of five chapters, dealing with definitions of technical terms, the ragas, the instruments, dance and sentiments. His commentary on Gitagovinda is also a scholarly work. He extended his patronage to scholars, among whom Soma Sundar, Muni Sundar, Somadeva, Sakala Kirti and Bhuwan Kirti are well known. Soma Sundar wrote eleven books, four of which were meant for beginners. He was present at the inaugural ceremony of the Ranakpur temple and was held in great esteem by Kumbha. Muni Sundar is credited with the authorship of Adhyatma Kalapadruma. Sakala Kirti wrote twenty-eight Sanskrit books. These authors were Jain scholars. Besides them, Mahesh composed the Prashasti of Jayastambha. His father was an erudite scholar of the Vedas and literature. Ekanatha was the son of Mahesh and as learned as his father. Kanh Vyas was a court poet of Kumbha and collaborated with his royal patron in his literary activities. He is the author of Ekalinga Mahatmya.

In the 14th century Naya Chandra Suri composed Hammir Maha Kavya, which is the history of the Chauhans upto the death of king Hammir. An earlier work is Prithviraj Vijay Mahakavya by Jayanka. Chandra Shekhar wrote Surjan Charitra Mahakavya, a work of great literary merit, under the patronage of Rao Surjan of Bundi in the 16th century. Sawai Jai Singh of Jaipur, in the first half of the 18th century, was a versatile scholar. He was deeply read in astronomy and mathematics. Under his patronage several works of great merit were written by scholars who adorned his court. Jai Singh wrote both in Sanskrit and Persian. One of his court poets, Sitaram Perwanikar, wrote Jaivansha-Mahakavya in nineteen cantos on the model of Kalidasa's Raghuvansha.

Jain Writers

The spoken language of Rajasthan began to develop early in the 9th century. In a Jain work named Kuvalaya Mala of this century there is mention of 16 dialects and their regions

and one of them is the Maru dialect and its region. It had evolved from Apabhhransha which was a corrupt form of Prakrit. The early writers were mostly Jains. Bharat-Bahubali-Ras, written in 1184 A.D., is a work in Rajasthani and Gujarati mixed. Till the 16th century Rajasthani and Gujarati were very much similar. Then they began to bifurcate. The earliest book in pure Rajasthani was written in about 1480 A.D. It is in prose interspersed by poetry. Probably in the same century was written Bisaldeva Raso by a Brahmin poet. Dhola-Maru-ra-Duha is also an old work but the date of its composition has not yet been determined.

The literature of Rajasthan is of three categories—(1) Jain style, (2) Charan style, and (3) Popular style. The Jain style dominates and uses a large variety of literary forms like Ras, Chaupai, Prabandh, Akhyan Phagu, Beli, Vivahala, etc. Hundreds of stories written by Jain authors are available. Their contribution to the Rajasthani literature is the largest. About five hundred works of the ancient period in the history of Hindi literature are available in Rajasthani alone. The Jains have used the popular language, but the Charans have employed a language of their own, known as Dingal, which is specially suitable for their poetic style.

The most renowned literary work of Dingal is Krishna-Rukmani of Prathviraj Rathore. It has been commented upon by several writers and has been rendered into Sanskrit. Among the Charan poets, most prominent names are Isardas, Dursa Adha, Bankidas and Surajmal Mishran. Bankidas was a famous poet in Jodhpur court and enjoyed the generous patronage of Maharaja Man Singh. He wrote a Khyat (Chronicle) of Jodhpur in Rajasthani. It is important as valuable historical material but it has also an important place in the history of Rajasthani prose. Bankidas wrote in simple and elegant style. His poetry is sweet and refined and much of it is floating literature. He is frequently quoted by the elite of Rajasthan. Surajmal Mishran was the court poet of Bundi and flourished during the rule of Maharaja Ram Singh, who was a benevolent and educated prince in the first half of the 19th century. It was to his order that Mishran wrote his monumental history of the Bundi state in verse, entitled Vanshabhaskar. It is a voluminous work in four volumes, covering about five thousand pages. Surajmal was a versatile scholar of Sanskrit,

Prakrit, Braja and Dingal languages and was well-versed in philosophy, astronomy, logic and grammar. Vanshabhaskar is, therefore, a scholarly work. Its style is heavy and majestic and its poetry is not easily understandable. But at places it is sweet and charming characterised by pleasant flow. The poet is at his best when he handles battle scenes or indulges in erotic descriptions. His panegyric on his patron Maharaja Ram Singh is a masterly piece and can compare favourably with any like poem in any other language. His style is mixed. He makes free use of Braja and Dingal and Apabh-ransha languages. The battle scenes are mostly in Dingal. Eulogies are in mixed Braja and summaries and resumes are given in Sanskrit. Vanshabhaskar ranks very high in the literature of Rajasthan.

Dingal Style

Dingal is a very effective vehicle of expression for heroic poetry. Its sound is so manipulated that battles become realistic and heroic deeds exciting and inspiring. The words employed consist of the second and fifth letters of the five groups of Sanskrit alphabet—namely, kha and gha, chha, and jha, tha and dha, pha and bha, and they are so arranged and pronounced that the desired effect is produced. For example a Dingal poet would say Khagga for Kharga and Dhramma for Dharma, Smattha for Smartha.

The Dingal style of poetry was adopted by the Charan poets of Gujarat, Saurashtra and Kacchha. These poets adorned the courts of rulers and Jagirdars, who rewarded them richly in form of 'Lakh Pasav', 'Kod Pasav', lands, Jagirs and titles. Lakh Pasav, consisted of cash and articles, worth about a lakh of rupees, and the honour of Kod Pasav was supposed to be of the value of one crore but it was generally worth a few lakhs. The munificence was exaggerated. The Charans composed thousands of verses and songs on a large variety of topics, specially eulogizing the brave deeds of their patrons. Some of these compositions are living as floating literature but most of them have gone into oblivion. As it was meant for recitation, it was not generally reduced to writing. The Dingal poems were recited by the Charans in a heroic style, while flourishing a sword with the right hand, which created the

desired effect, sentiment and atmosphere. A large part of such literature has perished but there are some collections preserved in the manuscript libraries of Bikaner, Jodhpur and Udaipur.

Popular Works

Well-known books in the popular Rajasthani are Bisaldeva Raso, Rukmani Mangal, Narsiji-ro-Mahiro, Bagravat, Pabuji-ra-Pawara, Nihalde Sultana-ra-Pawara, Dungji-Jawaharji-ro-Geet and Jeenmata-ro-Geet. Pabuji was a popular hero whose exploits are sung with devotion and enthusiasm; Nihalde is a narrative love poem. Dungarji and Jawaharji made themselves popular by plundering the treasury of the East India Company in Rajasthan. They are glorified in several songs for their dash and bravery. The Jeenmata-ro-Geet is also a narrative poem full of sweet pathos. The scattered poems and songs in Dingal and Rajasthani stories amount to many thousands.

The prose literature of Rajasthan is also vast. Several grammars and prosodies had been written between the 14th and the 17th centuries. Dr. L. P. Tessitory also wrote a grammar of Rajasthani in English which has been translated into Hindi. A big dictionary entitled 'The Rajasthani Shabdakosh' is being brought out in four parts. In recent years several epics have been written in Rajasthani and thousands of beautiful poems have been composed and collections have been published. The Gita and the Meghaduta as also several books of Ravindranath Tagore have been translated into Rajasthani. The Kumara Sambhava, Shakuntala, Raghuvansha, Ritu-Samhara and also Panchatantra have been rendered into Rajasthani. At present active research is being carried on in the ancient and mediaeval literature of Rajasthan.

DRAMA

The Rajasthani drama is an intermingling of music and acting and is staged in an informal manner. The dominating feature is music, dance and acting occupying a secondary place. The drama is of three kinds : historical, erotic and religious.

In the historical drama, the chief actor is a historical personage like Goga Chauhan, Prithvi Raj, Tejajee, Amar Singh Rathore, Dungji, Juharji, etc., but the story does not adhere to history. The composers have introduced many interesting and exciting elements. The love plays are based on stories of romance among the common or rich people. The theme is generally inspired by Sufist ideas. The popular love plays are Laila-Majnu, Pathan-Shahzadi, Soudagar-Vazirzadi, Dhola-Maru, Sultan-Nihalde, Kam-Kandala, etc.

The religious plays are based on the lives of saints or interesting episodes, either popular or taken from the Mahabharat or some other Purana. They are Narsi Mehta, Raja Harish Chandra, Nala-Damyanti, Draupadi's Marriage, Gopi Chand Bharathari, etc. Some of them have been published, but others live only in the memory of the actors. Of these Nala-Damyanti is a part of world literature.

The plays are staged either in open courtyards or raised grounds or suitable low hills or improvised stages. If a stage is provided, it is set up on a raised place and the audience sits all round it. The stage is generally roofed by a coloured cloth and is sometimes open on three sides, and has a coloured background. Rarely, it is screened on three sides and kept open only in the front. A moving stage is also used, specially for Ram Lila. The most important and interesting is the Turra Kilangi stage or Mach stage. It originated in the region between Delhi and Agra and travelled to Chittor and Ghosunda where it underwent changes to suit the local taste. It is two-storeyed. In front of the ground floor is a platform and on the first floor there are two improvised rooms. There is an additional platform for the instrumentalists. The actors occupy the first floor and come down to play their roles and sing their pieces to the accompaniment of instruments.

The Gavari Play

There are about a dozen forms of folk plays in Rajasthan. Of these the Bhil play, known as 'Gavari', is popular among the Bhil community all over India. It is enacted in the months of July and August by a travelling play party of Bhils in honour of a goddess named Budhia (Old lady). The party reaches a village, plants its trident in an open space and beats

a drum, at the sound of which men, women and children flock together to witness the play, which continues from dusk to dawn. At the end of the performance the girl or girls belonging to the village of the play party offer coconuts and some simple clothes to the performers. During the couple of months devoted to the performance, the actors abstain from liquor, meat diet and sex. The play centres round the story of Shiva and demon Bhasmasur but the Puranic narrative is not faithfully adhered to. The play consists exclusively of suggestive dances, expressive gestures and gesticulations which narrate the tale.

The Turra Kilangi Plays

The Turra Kilangi plays were introduced about three centuries ago by two Muslim saints named Tukun Giri and Shah Ali, who lived in a village between Agra and Delhi. Turra symbolises Shiva and Kilangi represents Parvati. This form of drama became popular all over western U.P. and north of Delhi and reached Chittor about a century and a half ago and struck deep roots there. In Rajasthan Turra Kilangi is a common name for several Hindu plays generally of religious character like Sita, Satvanti, Mordhwaj, Narsingh, Dhruva Charithra, etc. These plays begin in the evening and continue till morning. The stage consists of two improvised rooms upstairs where the actors are seated, and a platform downstairs where they come down to act.

Regional Schools of Drama

The Kuchamani plays came into being about a century ago. In respect of music, dance and instruments they are most refined. This style was initiated by one Lachhi Ram, a resident of Kuchaman town and is, therefore, called Kuchamani style. Lachhi Ram wrote several plays, both secular and religious. He was followed by Motilal and Vanshidhar of Didwana but they could not attain the success reached by Lachhi Ram.

In point of their technique and style, the Shekhawati plays differ from all other classes of plays in Rajasthan, and have been prevalent in the Fatehpur region of Shekhawati for about

a century. This style was introduced by Sali Ram and Prahlad Ram, who were brothers. Their disciples formed a travelling party of actors. The dramas they stage are Jagdeva Kankali, Indra Sabha, Prithviraj, Harishchandra, Padmavat, etc. These plays are staged on high platforms covered by a Shamiana. The plays are dominated by dance and song sung in a loud voice. They start like Sanskrit dramas wherein an actor appears on the stage, sings a song of prayer, introduces himself and the drama commences.

The Bikaneri and Jaisalmeri plays are known as Rammats. In Jaisalmer, they are played in the open, and in Bikaner, a high stage is provided. Their music and poetry are highly polished and excel those of the other styles of plays in Rajasthan. The plays are Bhupal, Bharatari Pingala, Sati Savitri, Gopichand, Prahlad, Laila-Majnu, Amar Singh Rathore, etc.

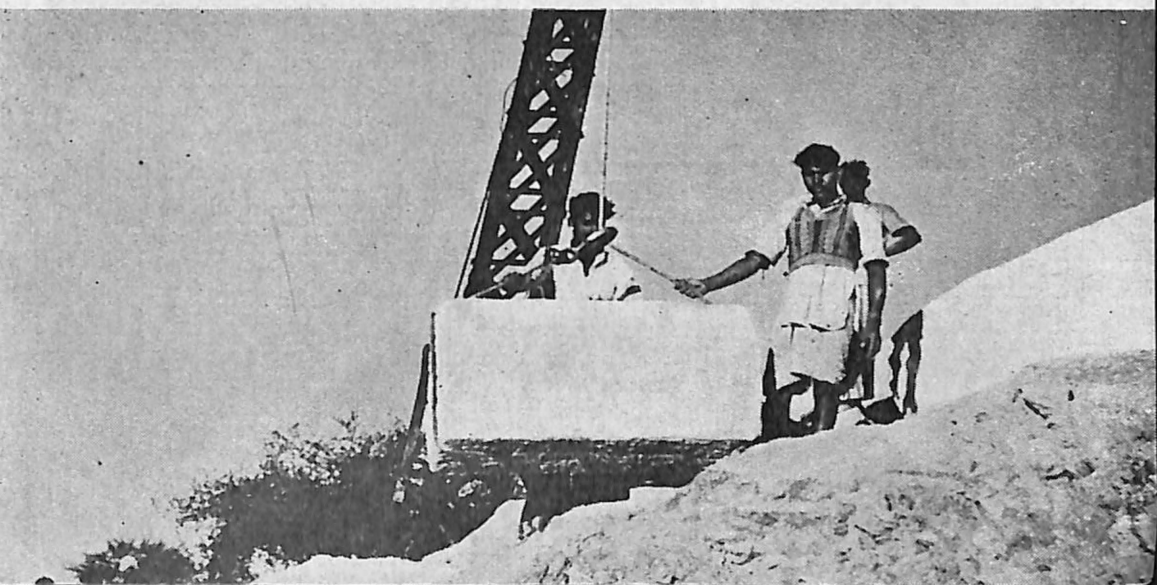
The Bhagai plays are very remarkable and their style is most natural and simple. They were introduced about four centuries ago by a Jat named Bhaga. He was a born artist who evolved his own style and entertained generally his own community. Later on, persons of other castes joined him and a separate school developed which came to be known as Bhagai acting. It does not require any stage or special costumes, but consists mainly of dance and acting, not conversational but exclusively physical, rarely however a sentence or two are spoken.

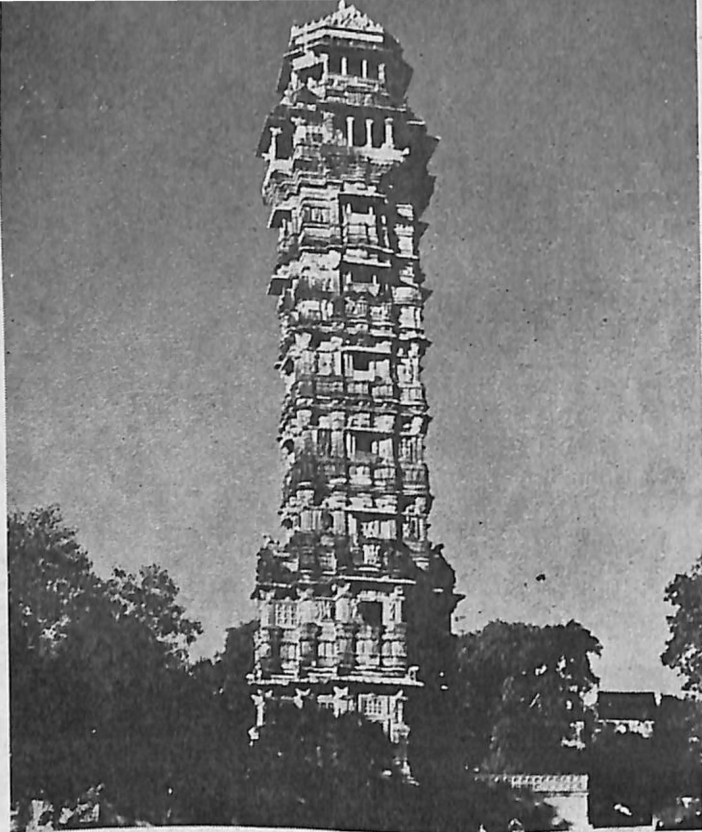
The Ali Bakshi plays were introduced by Ali Baksh, born about a century ago, and belonging to the family of Nawabs of Mandawar. He was a gifted artist, inclined to be saintly. Since childhood he spent most of his time in the company of saints and Sufi musicians. He became the disciple of Garib-dass and came under the influence of Hindu life and philosophy. He passed his time in staging Krishna Lila or in singing devotional songs. He wrote several plays relating to the episodes in Lord Krishna's life. His actors used to fall into ecstasy while dancing and singing. He wrote several dramas like Padmavat, Krishna Lila, Fasana-i-Azad, Nihalde, etc. Several manuscripts of the plays of Ali Bakhsh are preserved in the Alwar Museum.



The astronomical observatory at Jaipur, established by Sawai Jai Singh, the versatile royal scholar.

The marble carvers of Rajasthan are famous for their skill. The marble quarry of Markana is seen here.





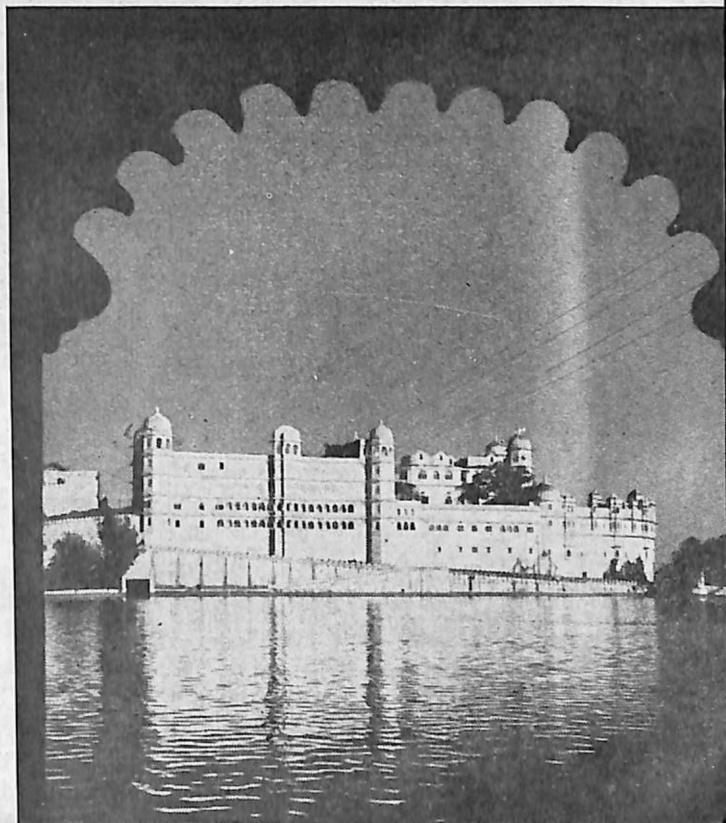
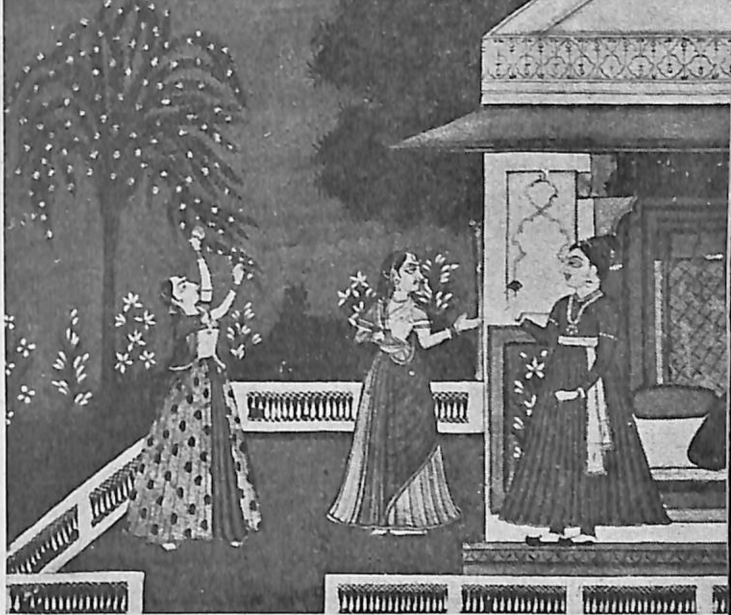
The victory tower at Chittor, erected by Maharana Kumbha, proclaims, "Deeds which should not pass away, and names that must not wither".



A panel of sculptures from the renowned Dilwara temples, Mount Abu.

In Rajasthani paintings the natural elements are interwoven with human life and the various colours are skilfully intermingled.

(courtesy : Archaeological Museum, Gwalior).



The grand Udaipur palace with the Pichola lake in the foreground.



Teej, the special festival of Rajasthan, marked by feasting, singing and dancing and the worship of Parvati.

The Bhils are the oldest inhabitants and the most important scheduled tribe of Rajasthan.



The mausoleum of Khwaja Muin-ud-Din Chisti at Ajmer is the most sacred Muslim shrine in India.

The Lilas

The Ram Lila and the Ras Lila of Rajasthan are adaptations of the Uttar Pradesh forms, but about 90 years ago an artist known as Shiv Lal of Phulera wrote Ram Lila in local dialect and introduced a refined form of acting and music. The Nautankis have also come from Uttar Pradesh but have been influenced by local conditions.

The Rasdhari style of Rajasthan is based on the life of Krishna but it was extended to life of Ram also. This novelty was introduced half a century ago by Moti Lal Jat. The dialogues in these consist of songs and acting. The language of the song is Mewari or Marwari. These plays are now fast disappearing. The style was prevalent in Marwar where there were professional parties. In Mewar the amateurs staged the plays of Mordhwaj, Bhartrihari, Amar Singh Rathore, etc.

Puppet Shows

The puppet shows of Rajasthan have a long tradition. The hereditary professionals claim that the Singhasan Battisi and Prithviraj Sanyogita were written by their ancestors. Raja Amar Singh of Nagaur about four centuries ago asked these artists to prepare a puppet show on his own life, which still survives. The tune and the songs in the puppet shows conform to the actions of the puppets. The play of Amar Singh Rathore is particularly remarkable. The stage of the puppet show is simple, consisting only of two cots facing each other and a bamboo stick placed on them and a cloth hung from it. The show lasts generally for about a couple of hours.

BEING a land of heroes, Rajasthan is full of legends centring round rioted rulers or great fighters, glorifying their brave deeds and the causes they espoused. There is a legend about the founder of every ruling dynasty. He was blessed by some saint, god or goddess, which suddenly brightened his future and he succeeded in founding a principality. One legend may be summarised as illustrative of many others of similar character.

Bapa Rawal was a great devotee of Shiva and also deeply attached to a sage whose cow he (Bapa) used to tend. Pleased by Bapa's sincere service, the sage blessed him and he founded the kingdom of Mewar.

The founders of some states were more clever than brave. They ambushed Bhils and Minas, destroyed them and wrested their principalities. Usually the ambushes are associated with some romance and woven into interesting legends. According to one of these legends, Jaita, a Mina chief, coveted a Rajput maiden whose father was in his service. The latter complained to Deva (Devi Singh), a scion of the Chauhan ruling family of Bambauda. He gallantly responded and suggested an ambush. The maiden's father pretended to accept Jaita's proposal and made preparations to receive the Minas. He spread gunpowder on the floor and covered it with a thick and beautiful carpet on which Jaita and the members of his community were formally welcomed and seated. The gunpowder was stealthily ignited, and, in the explosion thus caused, all the Minas including Jaita perished, and Deva, who, with his band of Hada Rajput followers was standing by awaiting the results of the ambush, took the Mina citadel by assault and seized the principality. This is not a historical episode, but mere legend, created by popular imagination. In 1340 when Deva made himself the lord of the Bundi territory, the use of gunpowder was unknown, and it was with the military aid of the Rana of Chittor that he reduced the Mina chief.

Legends cluster round the great heroes who fought and laid

down their lives in defence of some noble cause. Pabu was a Rathore Rajput hero, dedicated to cow protection. With a band of his devoted followers, he used to go about in search of adventure. Once he came across a band of butchers who had purchased a herd for slaughter. He fell upon the party and lost his life in fighting but not before he had destroyed his enemies and rescued the cows. He is worshipped as a demigod and his noble deeds are sung all over Rajasthan.

Ramdeo and Dadu

About Ramdeo, a Tanwar Rajput prince of Delhi family, who had dedicated his life in medieval times to the upliftment of the scheduled castes, specially the scavengers and leather dressers, there are many tales. With a party of his followers he wandered from place to place, met the Harijans, talked and preached to them. He had to face opposition but his opponents felt ashamed when he explained to them the equality of men before God. He was credited with the power of performing miracles which convinced his opponents of his greatness.

Similar legends have gathered also round other sages and saints. Dadu was a Muslim boy from Gujarat, brought up by a Brahmin of Sambhar. Later he became a noble saint, endowed with powers of prescience which legends grossly exaggerate. It is said that a young pregnant lady came to pay him respects and at her sight he stood up to make her an obeisance, and when asked why, said that she was carrying in her womb a great soul and it was to him that he was making his bow. The child this lady delivered came to be known as Sunder Das, a great saint-poet and follower of Dadu Dayal. It is said that Sunder Das became suddenly transformed when he came into contact with Dadu.

Associated with several natural, beautiful or awe-inspiring places there are legends, describing how the places were visited by certain sages or great heroes, and sanctified by them. Galta, a mountainous gorge east of the city of Jaipur, is said to be the abode of Galava Rishi, who performed a sacrifice there. Pandupole, a secluded narrow valley covered with dense forests south-east of Alwar, is said to be the place where the five Pandavas passed their time of exile, so that nobody might know

of their whereabouts. Kanswa, a place about 3 km. east of Kota, where there is a small stream and on the back of it an old temple bearing an inscription of the 8th century A.D., is said to be the Ashram of sage Kanva, the adoptive father of Shakuntala, the heroine of the drama of the same name by Kalidasa.

Meera, the Royal Saint

Legends about Meera, the royal saint of the Mewar dynasty, are many. It is popularly related in Rajasthan that the Maharana did not like her taking to the life of a saint, and tried to persuade her to stay in the palace. As she could not be brought round, he felt greatly angered and sent her a cup of poison to drink, which, in complete resignation to her Lord, Girdhar Gopal, she took, but it had not the slightest effect on her. Extremely exasperated, the Maharana then sent her a basket containing a deadly cobra. He expected that while opening it, she would be bitten by the poisonous snake and it would be a great riddance to him. But a miracle took place. When Meera opened the basket, lo there was no cobra; instead, there was a rich and valuable necklace studded with precious jewels! It is also said that Meera made a yogic journey from Udaipur to Jaipur and back the same night, and on the spot, sanctified by her brief stay, the Maharaja of Jaipur erected a beautiful temple, known as Jagat Shrimoni temple. There are numerous legends of this type relating to other saints of Rajasthan. In such legends the miracle is the main element around which the interest centres.

Battle Legends

There are many legends connected with battle fields—how a hero fought on without head, how his head danced and tossed about, though severed from the body, and how the trunk, fighting its way, reached a certain place and fell where now stands a platform or a cenotaph to his memory. The news of his heroic death reached his newly-married wife who in spite of all remonstrances from the members of her family climbed his funeral pyre and immolated herself to follow him to heaven. Every battle has legends, every platform or Sati

stone is invested with tales of gallantry and self-sacrifice. A historical episode becomes a tale and the tale becomes a legend.

Rajasthan is a land of hero worship. A Rajput was ever ready to fight for his master or for a good cause and sometimes even for a mere trifle. Readiness to sacrifice one's life was considered an essential virtue of a hero. There is a popular belief that for those who fought heroically and selflessly and fell in a battle-field, the heavenly nymphs or Apsaras used to come down with their celestial transport to take them to heaven where they enjoyed everlasting bliss. In almost every village there are stories about some local heroes who fought in some battle and were taken to heaven. The hero was not always a Rajput. There were heroes among the Jats, Minas, Bhils, Brahmins, Vaishyas and even Jains.

The thrones were traditionally regarded as very sacred objects. This belief had come down from ancient times. Kunda-mala, a Sanskrit drama, mentions the playful attempt of a servant's child to climb the steps of King's throne. His father hastily prevents him and says, 'one step further and you will be reduced to ashes'. We cannot say how old this belief was but tradition invested all the thrones, even petty ones, with such sanctity.

A Rajput who refused to fight lowered himself in the estimation of the people, and if he happened to be the prince or son of a Jagirdar, he lost his right to succession. Bravery was an essential quality of a ruler and he who lacked it was not considered fit enough to occupy his father's place. There are some instances in Rajasthan of sons of rulers and Jagirdars refusing to accompany their fathers to battle-fields, with the result that they were deprived of all rights and privileges and had to lead a disgraceful life.

Tradition of loyalty to one's master was so great that there are countless examples of self-sacrificing service rendered in obedience to one's master. To lay down one's life for master was the universally accepted duty of a Rajput, or a soldier of any other community. When a chief fell fighting in a battle, his kinsmen and followers would rush impetuously and recklessly to the spot, to fight till they too fell. In the battle-field of Dharmat a ruler's body was found covered by a heap of

sixty corpses. Those who went to fight in a battle were given grim but happy farewell by the ladies of their families. These were considered very solemn occasions and no one was expected to show any grief or gloom.

Polygamy

Polygamy was traditional in Rajasthan. It was practised mostly by the ruling families of Rajputs and Jats but was not uncommon among the rich people of other castes also. Some rulers married as many as 20 wives and had a large number of concubines and mistresses. Among the Jagirdars also there were hardly a few who were monogamous. It was such an established tradition that nobody ever denounced it. Even when the proposal of first marriage was being made, there was talk of the second proposal simultaneously, which used to materialise soon after the consummation of the first marriage. Some marriages were not ceremonially and regularly celebrated. An ordinary poor Jagirdar would come with the palanquin (Dola) of his daughter to a ruler and offer her hand to him. This form of marriage was called 'Dola'. The tradition was so established that a Dola was never refused. Some sort of religious formalities were gone through and the maiden was admitted into the harem which was generally already crowded.

Respect for Priests

The priests are held by tradition in great respect. The Rajputs consider themselves descendants of Rama, in whose family the position of the priests was very high. This tradition continues more or less even now. It was generally the priest who presided over the coronation ceremony and installed the ruler on his ancestral throne. In some states priests, not the successors, attended the funerals of the deceased rulers. The condolence visits were paid to the priests. They performed the Shraddha ceremony in almost all the ruling families. Even the worship of royal family deities is done by the priests who also keep fasts on behalf of their masters.

Ceremonies

Ceremonies in Rajasthan, as elsewhere, centre round birth, marriage and death. When the first issue is born the barber attached to the family presents some green leaves of barley to the head of the family and is suitably rewarded. The belief in astrology is universal in this State and a Pandit is immediately contacted to cast the horoscope of a new-born child. For a few days dance and music go on. In rich families there are fireworks also, and in ruling families the auspicious event is announced by the booming of guns.

Funeral ceremony is formal. The etiquette is traditionally prescribed. Those who attend the funeral procession are not expected to indulge in any informal talk at the cremation ground. They accompany the bereaved member back to his home, speak a few words of sympathy to him and then take solemn leave. Condolence is equally formal. Those who are not close relatives just come and silently sit down with downcast eyes for a few minutes before the head of the bereaved family, and depart in silence. This is the traditional form of condolence in all ruling and Jagirdar families as also among the rich people.

A custom prevalent exclusively among the Rajputs is that on occasions of birth, betrothal and marriage, and in festivals like Teej, Gangaur, Dushehra and Holi, guests are entertained with 'galvan' or opium mixed with water. Simultaneously some sweet is served to neutralise the bitter taste. But the custom is now fast disappearing.

Dushehra

Important national festivals like Holi, Diwali, Dushehra and Id are celebrated in Rajasthan as in other States of India. The festival of Dushehra, however, has special significance and importance. Most of the Rajput rulers consider themselves as linear descendants of Rama and call themselves 'Suryavanshis'. As the Dushehra is believed to be the day of Rama's victory over the demon king Ravan, Rajputs think that it is their family festival. Before the integration of states, Dushehra used to be celebrated with grandeur and enthusiasm.

It began with the worship of war weapons, horses, elephants and family deities. Then followed a military procession headed by the ruler, marching to a place called Lanka where effigies of Ravan, his sons and brother were erected. Ravan was felled by the ruler with arrows. On this occasion the Jagirdars of the state attended the procession in their formal costumes. On the following day the Jagirdars and the officers of the state presented Nazars to the rulers. It signified their congratulations on the destruction of the demon king.

Teej and Gangaur

Teej and Gangaur are the special festivals of Rajasthan. Teej is celebrated on the 3rd day of the latter half of the month of Shravana which falls sometime in August, when the monsoon has broken, and rivers and brooks gurgle all round. The weather is pleasant and there is greenery everywhere. In this atmosphere of hilarity women dress themselves in colourful and picturesque costumes, worship Parvati, prepare special dishes and sing and dance in a spirit of abandon. Several days before the day of the festival the ladies sing a song which is reminiscent of the Mughal days. The song describes the delights of the season and requests husbands to come home. It signifies that in the days of the Mughals the Rajputs who were Mansabdars of varying ranks serving in various parts of the country were generally expected home on Teej.

Like Teej, Gangaur is also a seasonal festival of ladies. It is celebrated on the 3rd day of the latter half of the month of Chaitra and falls generally in the month of March, when the season is equable, neither cold nor yet warm. The fields are golden with the ripened crops and the harvest is about to be gathered. All classes of people are, therefore, in a happy mood. The Gangaur songs are also like those of the Teej and the themes and sentiments are almost identical. The special dance which ladies perform on this festival is called 'ghumar' and the dishes which they prepare are also peculiar and are called Gunas. The market, as on Teej festival, is full of 'Ghevars' (a kind of sweet) on Gangaur also.

Folklore

The folklore in Rajasthan relates to the life of the common people, their joys and sorrows, their troubles and difficulties,

their hopes and disappointments, and their unions and separations. A young man, taunted by his sister-in-law for his indolence or incapacity, goes forth in search of enterprise, succeeds in doing something remarkable and comes home in a mood of triumph and is welcomed most affectionately and exultingly by the ladies of his family. A boy when yet 5 or 6 is married to a girl of 3 or 4 and then separated for years, having only very dim and distant memory of the matrimonial rites. After years they meet by chance and instinctively or mysteriously feel drawn towards each other, but hesitate to express their feelings, and eventually the young girl knows from her mother, or the young boy from his parents that they are husband and wife. A young man, heroically inclined, marries, and immediately after the ceremony is over, hears the news of a battle going to be fought. He hastens to the field and is believed to have met with heroic death. The bride commits Sati, but while the flames are still rising, the young man returns and witnessing the grim scene faints and never recovers his consciousness. There are numerous narratives of this kind, told more in poetry than in prose, and they constitute a rich store of Rajasthani folklore.

9. PLACES OF INTEREST

RAJASTHAN has many places which are of historical and tourist importance.

Chittor

Chittor was in existence even earlier than the 7th century when it was wrested from its Maurya king by Bapa Rawal, the founder the Mewar dynasty of rulers. Since then it had been more or less continually in the possession of his descendants till 1949 when on integration it came under the Government of Rajasthan.

Nagda and Ahar

Nagda was the original capital of the rulers of Mewar. It is now a very small town but studded with several nice temples. After Nagda, Ahar was the capital of Mewar. Relics of civilisation of about 2000 B.C. have been discovered there. It is, therefore, a town of archaeological importance. It is situated adjacent to the city of Udaipur.

Mandore

Mandore is situated 8 km. to the north of Jodhpur city on the bank of a small rivulet called the Nagadri. The fort of Mandore crowns a hill and belongs probably to the 4th century A.D. when it was called Mandavapura. A popular legend says that the sage Mandava lived in a cottage near this town. The fort built by the Pratihara Rajputs is now in ruins. There is a group of five wells which are considered sacred. On the bank of the river Nagadri, there are the cenotaphs of the rulers of Jodhpur upto Thakhat Singh. Near this cremation ground, there is a small rockcut temple containing 16 images, of which seven are of gods and the rest of heroes and saints. An ins-

cription in Gupta script was also discovered at this place.

Bhinmal

Bhinmal lies near the southern border of the old Jodhpur state. It is an ancient town and was visited by Huen Tsang, the Chinese pilgrim, in the 7th century A.D. He found that Brahmanism was prospering and Buddhism was declining, but he saw a Buddhist monastery containing about 200 Buddhist monks of the Hinayana sect. Upto the close of the 7th century Bhinmal was a centre of learning. The illustrious astronomer, Brahmagupta (A.D. 628) flourished here and wrote his *Brahmasphuta Siddhanta*, a book on astronomy comparable only to the *Aryabhattiyam*. The great poet Magha, who is considered the equal of Kalidasa, was also resident of this town and wrote his famous epic, the *Shishupalavadha*. A Sun temple at this town is one of the ancient temples of Rajasthan.

Nagaur

Nagaur is one of the ancient towns of Rajasthan. In Sanskrit inscription its name is Nagpur. The earliest known Chauhan chief, Samant, was the ruler of Nagaur sometime in the 8th century A.D. and it was from here that the Chauhans shifted to Sambhar and then extended their sway to Ajmer. After the fall of the Chauhans in 1193 when Ajmer was captured by the Muslims, Nagaur also fell into their hands and the old Hindu monuments were destroyed. The oldest Muslim inscription at this place belongs to the reign of Muhammad Tughlak. Shaikh Mubarak, father of Abul Fazal and Abdul Faizi was resident of Nagaur. Tradition says that these two young men who became famous for their learning not only in India but in the entire Muslim world received their early education in a mosque at Nagaur which is still extant.

Sambhar

This town is situated on the south-eastern bank of the salt lake known by the same name. In Sanskrit this town is

called Sakambhari. From the antiquities unearthed, it seems to be as old as the first century A.D. Sambhar was the first capital of Chauhan Rajputs. There is a temple of goddess Sakambhari, situated at a distance of a few kilometres from the town.

Dausa

In the 10th century Dausa was the capital of the Badgujar Rajputs who ruled the surrounding area. From them it was seized by Dulha Rai, a scion of the Kachchawas of Gwalior. It was he who founded the present dynasty of the rulers of Jaipur.

Bairat

Bairat is a very ancient town, mentioned in Mahabharat as the capital of King Virat, under whom the Pandavas served incognito for some time during the period of their exile. Two Asokan inscriptions have been discovered in the neighbouring hills.

Jaipur

Jaipur, the capital of Rajasthan, a junction on the Western Railway, can boast of a rich museum housed in an artistic building, exquisitely planned and executed in the midst of a well-laid-out and carefully-maintained garden. The Maharaja of Jaipur Museum is a separate institution, organised after independence, and rich with medieval paintings, frescoes, carpets, weapons, historical documents and valuable manuscripts in Sanskrit, Persian, Arabic and Hindi. The city of Jaipur was founded according to a carefully and scientifically prepared plan in 1727 A.D. by Maharaja Sawai Jai Singh. It was highly admired by several European visitors who saw it within two decades after its completion. They compared its neatness and sanitation with that of London and its beautiful symmetry with that of the Kremlin. Adjoining his palace, Sawai Jai Singh built an astronomical observatory. Eight kilometres to the north of Jaipur is the overlooking hill of Amber, crowned, like Fatehpur Sikri, with forts, palaces and court-halls, presenting an exquisite

intermingling of Rajput and Mughal architecture. It was the capital of the Kachawas before the city of Jaipur was built.

Jodhpur

Jodhpur, a junction on the Western Railway, was founded in 1459 by Rao Jodha who made it the new capital of his kingdom, his former capital being Mandore. The palace fort was built on the foundation in which Raja, a Balai by caste, volunteered, it is said, to be buried alive. His descendants were granted some land in perpetuity for his self-sacrifice. This was done in the belief that a fort thus founded stayed in the hands of the founder's dynasty for ever. The fort palace covers an area of 455 X 227 metres. The wall around the city, resting under the protection of the fort, was built by Rao Maldeva, who fought against Sher Shah, king of Delhi. The principal attractions of the city are Umed Bhavan, a magnificent palace crowning a low hill, the Raika Bagh Palace, Sumer Library, Man Prakash, a manuscript library and the Jaswant College, now converted into a university.

Udaipur

Udaipur, accessible by train from Chittor junction, was the capital of the Maharanas of Mewar upto the time of the formation of Rajasthan. It was founded in the latter half of the 16th Century by Maharana Udai Singh and named after him, and made the capital of Mewar after Chittor was lost to Akbar. The city has a group of palace buildings. The construction of these buildings was started by Maharana Amar Singh when the state settled down to peace after the conclusion of its treaty with emperor Jahangir. The palaces overlook a beautiful lake named Pichola in the midst of which is set a small but fine palace wherein prince Jahangir, while in revolt against his father, was accommodated. The garden, known as Saheliyon-ki-Bari, is an exquisite spot and a tourist attraction. The Udaipur territory is full of lakes, among which Jaisamand is the largest artificial lake in the world. There are many historical battle-fields associated with heroic deeds of the Maharanas of Mewar. Of them Chittor Kumbhalgarh,

Gogunda and Haldighati are specially important. Chittor is the place where numerous deeds of unparalleled heroism and self-sacrifice were performed. It is a place of pilgrimage for those who love virtuous bravery, patriotic self-sacrifice and devotion to a noble cause.

Bikaner

Bikaner, the erstwhile capital of the Rathor rulers of the state of the same name, was founded in the latter half of the 15th century by Bika, a son of Rao Jodha, founder of the Jodhpur fort and city. The old palace of the rulers is massive and impressive. Gajner was the pleasure resort of the Maharajas, and Lalgarh was built by Maharaja Ganga Singh. The city has a garden and many modern buildings and government offices, but the place of the greatest cultural interest is the Anup Manuscript Library, containing a very large number of Sanskrit and Hindi manuscripts, mostly collected by Maharaja Anup Singh in the last quarter of the seventeenth century. It is the private property of the Maharaja and is being looked after with care and interest.

Alwar

Alwar possesses a fine museum housing sculptures, manuscripts, mostly Persian, elegant miniature paintings, and medieval weapons of war. The southern vicinity of the city is enriched by lakes and forests, and further south at the distance of about 35 km. is the Sursagar palace, set in a thick forest, and situated on the national highway from Delhi to Jaipur. From the palace, which now houses a forest school, one can see, if lucky a prowling tiger.

Bharatpur

Bharatpur is the historical city whose mud walls successfully stood several sieges by British generals and yielded eventually not to human valour but to murderous machines. Not far from the city is the extensive jungle affording facilities for duck shooting.

Bundi

Bundi is a medieval town founded by Rao Deva in 1342. The old palace of the rulers crowns the hill and overlooks the town. Later on, another palace which nestles a little above the foot of the hill was built. It contains the room which was used as a personal residence by Umaid Singh, who fought against Jaipur for regaining his usurped patrimony, and after he had thus regained it, renounced his kingly rights and became a Sanyasi.

Kota

Kota was formerly an important town of the Bundi state but a scion of the Bundi family founded the separate state of Kota and made the town his capital. This happened at the close of the reign of Jahangir. About five kilometres towards the south from Kota is the Mukandara pass beyond which in the open and wide plain a conflict took place between the British forces led by Col. Monsoon and Jaswant Rai Holkar. The city walls are so heavily built that one cannot but recall the massive walls of the Agra fort.

Jaisalmer

Jaisalmer is situated in the north-western part of Rajasthan known as the Great Indian Desert. It was the capital of the Bhati Rajputs before integration and now it is a district headquarters. Its fort, palaces and temples are built of yellow stones which make them very charming. The city has been recently connected by railway line with Pokaran. Jaisalmer was built by Rawal Jaisal in 1156 and named after him. It stands at the end of a low range of hills and is enclosed by stone walls, pierced by two main gates. It contains numerous buildings with excellent carvings and beautiful facades.

Next to Chittorgarh, the Jaisalmer fort is the oldest. It is a cluster of buildings crowned by a huge umbrella of metal. The Jain temples inside the fort are ornamented by decorative sculptures. A big Jain library contains an invaluable collection of some of the oldest manuscripts. Some of them belong to the 12th century A.D.

Ajmer

Ajmer was founded by Ajai Raj, also known as Ajai Pal, a Chauhan ruler, in the 12th century A.D. He built the fort of Taragarh, which crowns the hill, at the foot of which the city is situated. Prithvi Raj Chauhan, the famous ruler of this dynasty made Delhi his second capital and was defeated in 1193 by Muhammad Ghori, who later sacked Ajmer. The city has an archaeological museum where, in a hall, in 1616, Jahangir granted audience to Sir Thomas Roe, the Ambassador of King James I of England for presenting his credentials. Ajmer possesses two important historical buildings, Adhai din ka Jhonpara and Dargah Khwaja Sahib. (Adhai din ka Jhonpara has already been dealt with in the chapter on architecture).

Dargah Khwaja Sahib is the mausoleum of Khwaja Muin-ud-deen Chisti, who was a Sufi Persian saint of the 12th century. He came to Ajmer in 1190, and died at the age of 97. The grave was improved by Sultan Mahmud Khilji of Malwa in 1464 and further enriched by Akbar. Jahangir also built a small mosque near it and Shahjahan erected a big dome and the Jama Masjid in white marble, imitating the Buland Darwaza and the Akbari Mosque.

Near Ajmer, king Aruna Raj, known as Annaji, constructed a huge embankment between two hills to make an artificial lake called Anna Sagar. Jahangir laid out a garden below it. Shahjahan constructed a long marble parapet on the embankment and also five elegant pavilions of polished white marble.

Eleven kilometres to the north-west of Ajmer is lake Pushkar, one of the important places of Hindu pilgrimage. There are many temples near the lake but one of them, dedicated to Rangji, is remarkable for its South Indian style of architecture. It is conspicuous by its high Gopuram.

Bayana

Bayana is 58 km. south of Bharatpur. The fort of Bayana figures quite frequently in the history of medieval India. A large hoard of Gupta coins was discovered here. There is a tower of victory which is wrongly supposed to be a monument of the Gupta period.. Another tower commemorates the performance of a sacrifice by Varik Vishnuvardhana Pundarik in 428

Vikram era. Near Bayana is the plain of Khanva where Rana Sanga of Chittor fought his historic battle against Babar in 1528.

Mount Abu

Situated in the Aravallis, Mount Abu is about 420 km. south west of Jaipur and about 1,270 metres above sea level. The climate is cool and bracing. It is here that the renowned Dilwara temples of white marble and exquisite beauty are situated. About 10 km. from Abu is the Gaumukh, an ancient temple and small tank filled with water flowing through the mouth of a cow made of stone. There is a legend that it was near this temple that sage Vashishtha performed his sacrifice and from the pit of it sprang out the four progenitors of the Agnikulas or fire-born Rajput clans.

THE NAME of Rajasthan, which is synonymous with bravery, occupies a proud place in the history of medieval India. Its heroes like Prithvi Raj and Pratap, its saints like Meera and Dadu, the marvellous marble sculptures of Dilwara Temples and the unique Rajasthani paintings are universally known. In the recent past the people of Rajasthan waged a relentless double-faceted struggle against feudal despotism and foreign imperialism. After Independence they are, like the rest of their compatriots, working hard to convert their State, two-thirds of which is covered with desolate desert, into a prosperous land. The Rajasthan Canal, the dams on the Chambal, the nuclear power station at Rana Pratap Sagar, the mechanised farms of Suratgarh and Jaisar, the Khetri copper mines and the instruments Plant at Kota are some of the milestones in the march of the second largest State of the Union towards a bright future.



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