INTRODUCTION

Over the years a vast literature on history of medieval Rajasthan has been written from different perspectives. Most of the early writings on the subject remained confined to the study of dynastic history of various Rajput states, glorifying the political and military achievements of the individual rulers. Surya Mal Mishran, Shyamaldas, G.S. Ojha, Dasharth Sharma, Mathura Lal Sharma and V.N. Reu wrote chronological accounts of the Hadas, Chahmans, Guhils, Rathors etc. With appearance of Gopi Nath Sharma's *Relations of Mewar with the Mughal Emperors*, the focus shifted to relations of various Rajput principalities with the central powers. Many such studies are available for Hadas, Kachwahas and Rathors etc. Significantly these have shown that the Mughal Rajput relations were a sort of political alliance, which were designed for mutual advantage. It helped the different Rajput clan chiefs to consolidate their position in their territory as well as against rival claimants. It opened a wider political arena for them and brought them to the center stage of Indian political scene. They became the sword arm of the Empire and by entering into matrimonial alliances with the Mughals, paved the way for their Indianisation. Later on, interest shifted to study of political structures and institutions. Consequently a number of studies focusing on the nobility, the assignment system, and the land revenue system of Rajput states have been undertaken. Some of these have also been published. One of the most serious works amongst these has been G.D Sharma's *Rajput Polity*. It provided a detailed analysis of the historical process of emergence of Rathor polity in the Marwar region. It highlighted the shift from the *bhai-bant* i.e. the principle governing the Rathor polity till Maldeo to the system of *pattadari*.

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3. G.D Sharma, *Rajput Polity*, Delhi, 1977
fixing the service obligations towards the clan chief. The study marked a
departure from the earlier writings in more than one sense. One of them being
a reconstruction of micro level developments to understand the macro level
developments better due to an increasing realisation that the history of Indian
people can not be understood without paying due attention to regional history
and micro-studies. Therefore, the study came in handy for a clearer
understanding of many of the Mughal institutions and practices. For instance,
the *watan jagir* and its various implications became clearer in the process of
examining the *mansab* and *jagirs* held by Jaswant Singh. It showed that the
degree of Mughal control on the ancestral domains of the Rajput chiefs was
considerable.

With a growing interest in the area specific social and economic history,
material from regional sources acquired a new importance. The vast
documentary material available for Rajasthan was utilised for some
pioneering studies by S. Nural Hasan and Satish Chandra⁴. The information
available for agricultural production foodgrain prices and rural society was
fully utilised in two subsequent studies of Amer region by S.P Gupta and
Dilbagh Singh⁵. In spite of the question now being raised about the validity of
statistical studies for understanding the historical complexities, it would be
hard to deny that these studies provided a new insight into the agrarian
economy of 17ᵗʰ and 18ᵗʰ century. It paved the way for examining the structure
and stratification of the village society in terms of changes taking place in
agricultural production, revenue demand and prices. It also provided a new
dimension to the whole issue of impact of state policies on agrarian economy.
Thus regional studies became crucial to understand the Empire. A number of
studies for other regions also appeared subsequently.

⁴ S.Nurul Hasan, S.P Gupta and K.N Hasan, " The pattern of Agricultural Production in the
Territories of Amber", *PIHC*, 1966; S. Nurul Hasan and S.P Gupta, "Prices of Foodgrains in
the Territories of Amber" *PIHC*, 1997; S.Chandra, " Some Aspects of Indian Village Society
in Northern India during the Eighteenth Century "IHR, I, 1974
Landlords and Peasants*. Delhi, 1986.
In recent years, origin of Rajputs in early medieval India has been examined afresh. B.D. Chattopadhyaya has discussed various aspects related to the horizontal spread of the Rajputs, factors decisive in the formation of sub-clans, the territorial units and legitimization of their right to rule. It certainly opens up new areas for research by providing an insight into the historical processes at work during the period. He has also examined the process of state formation in early medieval India on the basis of vast epigraphic and literary evidence. He defines a historical process as a range of interactions emphasizing the element of interdependence within itself. Thus a political process can not be understood only by emphasizing legitimization and ignoring the secular compulsions of state power. "Danda" or force was not only a political expedient but also for preservation of social order as defined by the dharma. Since, the dharma of the different social groups and regions could be disparate, the state represented a uniform norm, cutting across the tangle of disparate dharmas. The social economic and religious forces at work have been identified as spread of the dominant ideologies of social order. These were based on the varna ideology through formation of cast mechanism: horizontal spread of agricultural settlements despite an accent on the urban economy and integration of local cults, ritual and sacred centers into pantheistic supra local structures. Thus the emergence and spread of Rajputs coincided with the emergence of state society.

Another significant contribution has been by Kolff, who has shown that the oldest layers of ‘Rajput identity were from an open status group of warrior ascetics who wandered over North India (1300-1500) in search of military patronage. The Rajasthani literary sources refer to the wandering ‘Rajputs’ either as armed groups or as individual warriors and their joining the services

7 Kolff, Naukar, Rajpur and Sepoy : The Ethnohistory of Military Labour Market in Hindustan 1450-1850 Cambridge, 1990
of Sultans of Malwa and Gujrat or being requisitioned for such a service. Certainly they were a people who were out to seek a fortune. However on can not accept that the Rajputs were an open status group even as late as 15th and 16th century on the basis of literary sources. In a recent article, Ziegler has examined the political culture of the Rajputs and the notion of loyalty and shown that it was either, personal or, mostly mercenary. It played an important role in shaping the Rajput response to the Mughals with all its variations and the success which the Mughals had in incorporating this separate cultural group with its own distinct history, myths and customs within the larger orbit of North Indian politics and gaining its active participation in the politics and goals of the Empire. As far as origin of Rajputs is concerned, one can hardly deny that it was a complex historical process and that it is necessary to explore the social and cultural factors, which shaped the Mughal-Rajput relations. However, one can not accept that the pre-Mughal "political culture" of the Rajputs or 'the system of empirical beliefs and constellations of normative orientation, which defined situations' or 'political subjective orientation to that action' can be inferred on the basis of oral literature. It can not be overlooked that it began to be compiled only in late 17th century and mostly during 19th century. Although, I will go into the details of the nature of literary sources a little later while discussing the sources used for the present study but an over reliance on the various forms of charan literature which were a sort of post dated explanations and justification for the actions of Rajputs to infer the system of 'empirical beliefs' can really by misleading. It however does not mean denying the use of such sources for enriching the present understanding about historical process at work.

In recent years many new studies have focused on the pre-modern state in India. The model of segmentary state developed by Burton Stein, highlights the process of state formation in South India by examining the Chola political

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8 Ziegler "Rajput Loyalties During the Mughal Period" J.F. Richards, (ed.) Kingship and
authority and the Vijaynagar kingdom in this segmentary frame\textsuperscript{9}. Although he concedes that major structural changes were taking place in the southern peninsula between the Chola and Vijaynagar ages, but argues that both of them were segmentary states, which he chooses to define in terms of 'numerous centers of political domains' and the differentiation between 'political power and sovereignty'. He thinks that political power consists of administrative capabilities and coercive means, while sovereignty is expressed and acknowledged through ritual forms and a single ritual center.

The model of patrimonial bureaucratic state developed by Stephen P. Blake focuses on state organization by studying the Mughal state in North India\textsuperscript{10}. He thinks that Mughal empire can be suitably defined by using Max Webber's framework of patrimonial domination. The description of a divinely inspired patriarch given by Abul Fazl, combined with mixing of household and state, the range of ruler's responsibility, the organization of officials, regular travels across the countryside by Mughal emperors, suggests that the Mughal empire was a patrimonial bureaucratic empire.

There also has been a lot of rethinking about the nature of 18\textsuperscript{th} century transition. C.A.Bayly has shown that economic decline during the post Mughal period was limited\textsuperscript{11}. He tries to redefine the 'crisis' of 18\textsuperscript{th} century by examining the developments at different levels of the imperial system by focussing on the evidence suggesting growth of many new centers of political authority, trade and commerce and the trajectory of Mughal empire. It is well known that, in some of the Mughal provinces like Hyderabad, Awadh and Bengal there was a shift of power from the center to the local agents of the

\textit{Authority in South Asia}, Delhi, 1998
\textsuperscript{10} Stephen P. Blake, "The Patrimonial Bureaucratic Empire of the Mughals," H. Kulke (ed.) \textit{op.cit}
empire although “the Mughal institutional frame work” was maintained. Therefore, these have been labeled as “successor states”.

M. Alam’s work has examined the process of breakdown of the imperial organization at various levels and the nature of changes taking place in the old relationships between the different constituents of the empire. He has also discussed the consolidation of Nawabi rule in Awadh in conjunction with the local communities who had earlier been in the service of the Mughals. On the contrary in Punjab the conflicts among the high nobles were percolating down to the local officials. It was leading to a total disregard of imperial regulations, dependence of the imperial jagirdars on ijara, revolts by the zamindars of all categories, which restricted the prospects of the growth of the new subadari in to a virtually independent nawabi rule. The work is very well documented and highlights the conflicts and tension responsible for the breakdown of the imperial system12.

The intensity of the debate on the nature of 18th century changes has compelled M. Alam to plead for studying 18th century in terms of its own structures without thinking about what preceded or followed it13. Whatever may be the characterisation of the changes taking place in 18th century but it cannot be torn apart from what followed or preceded it. A number of studies have shown that disintegration of Mughal Empire was accompanied by a climax of the state formation process by many of the local communities such as the Jats, the Sikhs the Marathas although, the antecedents of these movements can traced to a much earlier period14.

The focus has now shifted from discovering the structural flaws of the Mughal system to discovering the inherent flaws in the process of political integration.

12 M.Alam, The Crisis of Empire in Mughal North India, Delhi, 1997
13 Ibid, p. 10
14 S.Chandra, The 18th Century in India; Its Economy and The Role of Marathas, the Jats, the Sikhs and the Afghans, Calcutta, 1991
It is true that the process of integration was 'conditional' but not necessarily
'narrow and negative'. This line of argument has an underlying assumption
that the process of disintegration was related to the process of integration
itself. Had it been so then how does one explain the increasing resource base
of a section of the zamindars, which had made them 'confident and strong
enough to stand on their own'. However, these introductory remarks of the
author are not borne out by his own study which brings out the new tensions
developing at various levels, intensifying the process of disintegration.

The role played by the merchants in the disintegration of the Mughal Empire
has also been studied to search for indigenous roots of imperialism. In some
of the studies a section of the merchants have been labeled as 'portfolio
capitalist'. The evidence presented so far for such a formulation and
categorisation, appears to be sporadic in nature. In Hadauti it was generally
the petty bohrs and sahas who were involved with administrative functions of
any sort. There is no instance of any big merchant or banker wielding any
administrative power, although many of them were involved with revenue
farming in the later half of 18th century. Besides, their involvement in revenue
farming was primarily a mode of recovering the loans advanced by them to
the state, which found an inbuilt advantage in such an arrangement.
Therefore, emergence of a composite merchant class and its relations with
the post Mughal period states needs to be examined more carefully.

So there is no longer any agreed characterisation of India's eighteenth
century, an era of decline of Mughal empire, rise of powerful regional states
and establishment of British domination. The conjunctural explanations of
establishment of British domination over India in the later half of the century
have been rejected as based upon an 'oppositional conjuncture' of the two
hitherto independent historical processes. The emphasis has now shifted to

15 M. Alam, op. cit p.6
16 S. Subrahmanyan and C.A Bayly, "Portfolio capitalists and the Political Economy of Early
Modern India", IESHR Vol. XXV No. 4, 1988
'a harmonious conjuncture' or an interaction between colonial administrative institutions and a largely intact institutional system, which pre-dated the British. The shift from oppositional conjuncture to harmonious conjuncture has prompted Burton Stein to present an alternative perspective or 'a propositionally-stated hypothesis' to study the century\textsuperscript{17}. He thinks that the economy was dynamic, marked by qualitatively new economic relations, investment of capital from new sources and in new ways. Such evidence calls for re-examining the predatory model of the Mughal state and the 'orientalist' model of economy. It contained a much wider area of exchange and investment and possibility of further extending the complex relations of exchange. The surplus receivers appear to have been seizing greater control over income from surplus producers. Competition among surplus controllers—the state, the bureaucratic elite and traders ultimately affected their capacity to act in harmony adversely. He describes the policies of some of the 18\textsuperscript{th} century states as 'military fiscalism' or mercantilism. These regimes depended upon highest level of commerce and banking which was manifested in new state monopolies for intensifying custom and excise collection and even to create state debt funds in order to attract private wealth. Thus there is ample evidence for giving up the 'bleak' century perspective.

The historiography has made great strides in recent years. Fresh questions have been raised and diverse interpretations have been given on various related issues. It makes an integrated approach to study the region almost imperative. It calls for broadening the area of inquiry and exploring new themes. It amounts to giving up reductionism and old definitions of the key concepts and going beyond detailed description of structure alone in order to identify and analyse the historical processes at work. The present study of society and economy in the Kota region has been conducted with all such imperatives in mind although; the nature of source material has compelled me to restrict both my questions and conclusion.

\textsuperscript{17} Burton Stein, "Eighteenth Century India: Another view, Studies in History, New Delhi, 5,1
The present understanding about the Rajput principalities of Rajasthan is that, they were neither, the successor states nor, a political manifestation of the movements challenging the imperial framework like the Sikhs and the Jats. They were a distinct category, which had although, gained considerable autonomy but never formally declared independence from the Mughal rule. They were left to fend for themselves in the wake of receding Mughal control and the Maratha onslaught towards north\(^{18}\). Studies of eastern Rajasthan have shown that first half of the century witnessed economic growth but the Maratha depredations combined with recurring famines placed the economy on a downward trend in the later half \(^{19}\). There are references to flight and migration of population, particularly towards Hadauti in the Amer records. It implies that, it was a relatively peaceful and prosperous area during this period. The present study of society and economy of Kota region seeks to explore the changes taking place in the polity and administrative institutions. It also tries to find out the nature of realignment of forces following decline of the imperial system. A major question in this context is whether the dislocations due to military activity and political turmoil had any long-term impact on the agrarian economy or was temporary in nature. Another important and related issue is how the financial pressures created by the ever-increasing Maratha demand for money were met. An important development during the period was the close contacts between the state and the various merchant groups operating in the region. The revenue from scores of villages was assigned to the merchant-moneylenders. They were also involved with revenue farming in a big way as a mode of repayment of the outstanding loans. It is necessary to examine the dynamics of these ties between the two in its proper historical context. Imposition of new taxes and contingency levies by the state, to meet the enhanced fiscal needs and its impact on small peasant agriculture as well

\(^{18}\) S.Chandra, op. cit

\(^{19}\) S.P. Gupta, op.cit; D.Singh, op.cit.
as the incentives given to the *himayatis* and merchant class to invest in agriculture leading to a visible expansion of non-peasant sector of agriculture, also need to be studied thoroughly. Since, the process of consolidation of Hada state did not suffer any serious reversal, as a result of Maratha inroads and in fact, displayed a new vigor amply reflected in the battle of Bhatwara, resulting in the defeat of the Kachchwahas of Amer, it is obvious that picture of decline can't be universalized.

The first chapter of the present study of society and economy in Kota region during 18th century focuses on the process of establishment and expansion of the Hada principality and its ties with the Mughal system as a back ground to examine the nature of changes taking place in 18th century. The first part of the chapter focuses on the emergence of Hadas as a subclan of the Chahmans and establishment of the claim of Hadas to rule over the area around Bundi and Kota through violent conflicts with the Meenas and Bheels. The second part discusses the integration of Hada clan polity into the Mughal system and the consequential impact upon its relationship with the territory and kinship ties. The third part examines the nature of changes taking place in the Hada polity in the wake of receding Mughal control. On the one hand the Hada chiefs made new claims and assertions and on the other they were far more dependent upon the clan and kinship ties to maintain their position. It lead to introduction of *patta jagirs*, changes in the fortunes of different *khamps* (branches) of the Hada clan and an improvement in the position of non-Hada *sardars*. It also enhanced the need for state debts, which brought them to the forefront with anew role and position in the Hada state.

The next three chapters study the structure and stratification of the village society with a reference to the institutional means of access to agrarian resources, the system of agricultural production and surplus extraction and the changes taking place in the agrarian economy in 18th century. A significant development was creation of a large privileged section in the rural society
over and above the peasant proprietors and the artisans and menials who were the two traditional components of the village society in the region. The pattern of agrarian resource distribution in rural society shows that, the differentiation within the peasantry was also growing. In agricultural production inspite of entry and spread of new crops and superior variety of food crops like maize and wheat, the primacy of jowar over other crops was maintained. The new method zabt had reached almost every village but it was used only for certain crops and the food crops continued to be assessed mainly under the jinsi method. In the later half of 18th century the trend was towards an increasing participation of the merchants and himayatis in agricultural production and creation of an increasing number of agricultural laborers. The next chapter has been written on the nature of state intervention in rural society. In examines the various conflicts and tensions pervading the rural society, the reasons for the failure of local mechanism to settle such conflicts and disputes, the forms of state intervention in villages affairs and its impact upon the rural society at large. It examines the nature of response and reaction of various sections of the subject population to the Hada State. It also deals with the every day survival strategies of peasant, artisans and menials and the hidden and open forms of protest adopted by the Bheels and the Meenas to challenge the Hada supremacy.

The next two chapters deal with the non-agricultural production and the state, merchants and markets. An efforts has been made to gather the details about the character of agro-based production, nature and level of demand for manufactured goods. Composition of the artisan population in the kasbas and the changes in the wages of artisans employed by the state in its karkhanas. The chapter on merchants and markets examines the nature of early links between the state and merchants, social composition of the merchant class in the region, growing penetration of the merchants in rural economy, hierarchy of the markets and growth of kasbas and trade in the region.
The sources used for the present study are primarily archival. A huge collection of Kota state records is available at Rajasthan state Archives Bikaner and its depositary at Kota. These records are arranged in Bhandars and Bastas chronologically. This is a collection containing a huge variety of documents which were prepared in the process of consolidation of administrative system after creation of Kota as a separate Hada principality with Madho Singh as its chief in the period of Shajahan. The nomenclature and contents of these documents testify the efforts of the Kota chiefs to model the administration of their domains upon the Mughal administrative practices. For instance, a whole lot of documents are known as toji-do-varki containing the details of jama-kharch. The term has apparently been derived from taujih. Similarly, a vast collection exists of toji-taqsim-pargana-war. These are the papers, which contain record of the number of villages in a pargana, their chak beeghas and revenue assessment. One of the earliest toji-taqsim available is for the year s.1711/c. 1654. These appear to be the same as Taqsimat-i-mulk, referred to in the administrative manuals of the 17th century. Some of the orders issued by Jagat Singh and Ram Singh for the purpose of sub-assignment of their jagirs to their kinsmen and associates are in the form of panwana. Thus a huge variety of documents appears to have been prepared according to the Mughal standards from 17th century onwards. Moreover, hundreds of adaptations of Mughal administrative terms can be seen in various documents.

A whole lot of village papers in the form of jamabandi, adhsatta, takhmina, khasra, details of batai-wa-latai etc. throw light on the details of the villages land, population composition, agricultural production and surplus extraction. These documents also contain the araz (petitions) and likhants (writings) of the patel, patwari, peasants and other of the rural population on various issues affecting them. Khate-bighori-jamdari give details of the two taxes realised from the agriculturist section in the kasbas and villages. These documents together have been used to work out the pattern of agricultural
resource distribution, the position of various sections in the village society and the nature of state intervention in the village affairs. One also comes across details of the padna and khuntJhad sales and the nirakhmamas contained in the jamabandis which give an idea about the pattern of grain trade agricultural prices and the mechanism of price fixation.

*Bohra ke raj lekhe* papers contain the details of borrowings of the Kota chiefs use of hundis for money transitions, mode of repayment of these loans and occasionally the correspondence between the bohras and the state. *Taliks* of settling new kasbas and facilities extended to various merchant firms to settle there are also available in the khate zat taliks and toji-do-varki. The documents pertaining to collection of various birads in the kasbas reflect the composition of the mahajan, brahmin and artisan and menial population living in the kasbas and their economic and social standing. These documents have been used to examine the relationship of merchants with state and growth of trade network in the region.

A whole lot of tojis and khatas relate to ijara and mukata, the practice of revenue farming. In late 17th and early 18th century a number of ijaras were taken by the Kota chiefs from the Mughal mansabdars and imperial khalsa and paibaqi. At the same time the Kota chiefs farmed out the revenue of various villages in their jagirs to their sardars, state officials local bohras and sahas and in the later half of 18th century to the big merchant and money lending firms for repayment of the accumulated debts. The Tojis and Khatas dealing with ijara and mukata provide extensive information about various dimensions of the practice of revenue farming.

An interesting set of documents available is the details of firohi chautra collection. These are basically account of the state share of the taksir (fines and penalties) imposed by the panches in various kasbas and villages. It also gives details of the lag (levy) realised on marriages. These accounts contain
brief description of the incidents, which were considered to be violation of the existing social norms and therefore deemed fit for realising a penalty. As a result these documents reflect the tensions and conflicts in the rural society and the local mechanism for solving these disputes. The variety of documents shows that, it would be wrong to think that the state papers are only revenue records. Whatever might have been the original reason for compiling these documents but they provide an authentic insight into the society and economy at large.

The other sources used for the present study are the contemporary and near contemporary Rajasthani literature, (in the form of khyats vats, vachanikas), and popular sayings. These sources for history of Rajasthan are particularly rich. A major branch of literary sources is the well-known khyats. The most voluminous and authentic is Nainsiri-khyat compiled by Muhnot Nainsi of Marwar region in 17th century. It is an assortment of vats, vamshavalis, vigats, hakikats and sakhradaudas about Rajputs and their territories. Since, Nainsi was compiling material about the history of the various Rajput clans in general; he also gathered some description about the Hadas under the titles “Bundi ra Dhaniyan ri khyaf” and “Bundi ra Des ri Hakikaf. The former had been compiled on the basis of whatever Nainsi had heard himself from various sources, as he categorically states before giving each story “ek vat yun sun!” (a talk heard thus) while the later had been gathered through Beethu Panna who had written it as dictated by one Rav Ramchand Jaganathot in s.1721/c.1664. It was meant for a particular kind of consumption, for the ‘sardars’. It is clear from Beethu Panna’s likhant “banche jinkan sirdar su mujro malum hus!” (“greetings to the sardar who reads it”). Obviously a work, which was being compiled for a fixed readership, would try and cater to their taste and refer to only such details as might interest them. Taking Nainsi’s khyat as a yard stick it can be safely argued that the khyats inspite of being embedded in the oral tradition of literature, had at some stage or the other, become a part of the elite tradition. Therefore, the khyats make
historical projections according to the current political and social requirements rather than to fulfill the needs to preserve the original details for the posterity.

There are a huge variety of vats and vartas, which are woven or evolved around a historical figure event or theme. Some of these have also been incorporated in the khyats. There has been an increasing trend to treat the vats as "collective memory" which of course they are but only to a limited extent. One finds several versions of the same vat with some variations. For instance, Viram de Songira ri vat is found independently as well as in Nainsi-ri-khyat. Nainsi had collected such vats through his personal contacts in 17th century, which testifies that the vat, which revolved around Viramde who was a contemporary of Alauddin Khilji, had been fully developed by this time. However, the process of evolution of vats was continuous and many of the vats collected and incorporated by Tod in his work are missing in Nainsi’s khyat inspite of dealing with pre 17th century themes. Many of the vats have been edited and published. However the editors have not cared to establish the date of the manuscripts on which these editions are based. At times even the collection in which the different manuscripts edited by them can be located has not been mentioned. These methodological errors marr a proper utilisation of vats as a historical source.

The Dingal poetic literature like the vachanikas, chands sar, visar, jhulna, sakh-ra-duha, nisani etc. are also a treasure which awaits full and proper utilisation. Achaldas Khinchi ri vachanika by Shivdas was woven against the historical back ground of Gagron chief’s struggle against the Sultan of Mandu. Neither the date of this poetic work can be established nor, its author can be located anywhere in the contemporary works. The work throws some light on the relations between the Khinchis, Guhils and Hadas. All such works can be used fully only if their specific literary form which rendered a specific purpose, is not over looked. For instance ‘sar’ was composed to eulogise while ‘visar’ was to criticise. Similarly, a vachanika was a poetic version of certain
historical events in order to project an individual as a hero. At times such projections were also influenced by the inter-clan rivalries within in the different khamps of the same clan. An example of the latter can be seen in the vachanika of Ratan Singh Rahor by Khiria Jagga, who endeavored to project Ratan Singh from a junior branch of the Rathor against Jaswant Singh in light of their role in the battle of Dharmat. Thus the literary tradition provides us with an alternative source, which enables one to ask new questions, but there has to be some consensus about the methodological details in order to ensure quality use of such literature. Some of the Persian works have also been consulted to check the details of the political history of the region.

Thus an effort has been made to go through a variety of sources to study the region. An attempt has been made to fulfill the gaps by interviewing the residents of Rawtha and Gudha and professor Verma aged about 80 years belonging to Gujar community of Hadauti and Sri D.C Meena, a political activist belonging to district Baran.