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# CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 3 AND 4

# GUJARAT

## VILLAGE SURVEY MONOGRAPHS

### 3. BHIRANDIARA

DISTRICT : KUTCH TALUKA : BHUJ

AND

### 4. BAMANBORE

DISTRICT : SURENDRANAGAR TALUKA : CHOTILA

R. K. TRIVEDI

*Superintendent of Census Operations, Gujarat*

PRICE Rs. 9 or 21 Sh. or $ U.S. 3.24

# CENSUS OF INDIA 1961

## LIST OF PUBLICATIONS

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17 District Census Handbooks in Gujarati

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## FOREWORD

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

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

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

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

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

State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source

of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the Monograph on village Pachhatardi, mahal Bhanvad, district Jamnagar.

NEW DELHI,
July 30, 1964.

ASOK MITRA,
*Registrar General, India.*

## LIST OF VILLAGE SURVEY MONOGRAPHS TO BE PUBLISHED IN GUJARAT STATE

| Sl. No. | District | Taluka/Mahal | | Village | Reasons for selection |
|---|---|---|---|---|---|
| 1 | 2 | 3 | | 4 | 5 |
| 1 | Jamnagar | Bhanvad | *1 | Pachhatardi | Represents mixed economy of agriculture and animal husbandry. |
| | | Okhamandal | 2 | Kuranga | Study of sea-faring community of Waghers well known as sailors and fishermen. |
| 2 | Rajkot | Dhoraji | 3 | Chinchod | Represents fertile agricultural area growing cotton and groundnut. |
| | | Maliya | 4 | Kajarda | Study of socio-economic condition of ex-criminal tribe of Miyana. |
| 3 | Surendranagar | Chotila | *5 | Bamanbore | Represents hilly Panchal area where cattle breeding predominates agriculture. |
| 4 | Bhavnagar | Bhavnagar | 6 | Velavadar | Represents Bhal area having saline land. |
| 5 | Amreli | Khambha | 7 | Borala | Forest village inhabited by Ahirs, a cattle breeding community. |
| 6 | Junagadh | Keshod | 8 | Muliasa | Represents water logging area of Ghed. |
| | | Patan-Veraval | 9 | Fishing hamlet of Sutrapada | Study of fishermen community in coastal area. |
| | | Talala | 10 | Jambur | A village inhabited by Siddis—a Scheduled Tribe in Gir forest. |
| 7 | Kutch | Nakhatrana | 11 | Vigodi | Represents an area of lift irrigation in Kutch district. |
| | | Bhuj | *12 | Bhirandiara | Representative of pastoral economy of Banni area. |
| 8 | Banaskantha | Deesa | 13 | Balodhar | Represents fertile soil with facility for irrigation and cottage industries as supplementary avocation. |
| 9 | Sabarkantha | Vijaynagar | 14 | Abhapur | An Adivasi village in forest and hilly area. |
| | | Modasa | 15 | Itadi | Study of improvement in agricultural practices as a result of Block Development activities. |
| 10 | Mehsana | Sidhpur | 16 | Tayadia | Comparative study of Socio-Economic Survey conducted in the past. |
| | | Vijapur | 17 | Indrapura | Represents Goradu soil, i.e., sandy loam raising irrigated cash crops. |
| 11 | Ahmedabad | Ahmedabad City | 18 | Isanpur | Assessment of urban impact. |
| | | Viramgam | 19 | Vekaria | Represents Padhar—a Scheduled Tribe of Nalkantha. |
| 12 | Kaira | Thasra | 20 | Ambav | Study of influence of canal irrigation on cultivation. |
| 13 | Panchmahals | Dohad | 21 | Jesawada | Comparative study of Socio-Economic Survey conducted in the past. |
| 14 | Baroda | Chhota Udaipur | 22 | Ekalbara | Represents less fertile and backward area inhabited by Adivasis practising primitive methods of cultivation. |
| 15 | Broach | Jhagadia | 23 | Nana Sanja | A village in backward and tribal area growing cotton. |
| 16 | Surat | Chorasi | *24 | Magdalla | Impact of urbanisation and prospects of development as a minor port. |
| 17 | Dangs | Dangs | 25 | Ghadvi | Represents forest area of the Dangs inhabited by Adivasis. |

*Published

BHIRANDIARA

| | |
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## PREFACE

Bhirandiara is, in ways more than one, unique among the villages selected for Socio-economic Survey. It is one of the three villages selected for a study of *maldhari* or cattle breeding community for which a special Maldhari Schedule printed in Appendix III was canvassed to focus attention on the occupation of cattle breeders. The other two villages are (i) Bamanbore and (ii) Borala. Bhirandiara is also the only one among the selected villages which is almost entirely dependent on livestock raising. The interest of the cattle breeders is in rearing and selling cattle rather than milk products which to them are mere by-products derived from their principal occupation. Bhirandiara represents the whole of Banni area which is a large semi-desert tract of grasslands, having many peculiarities of its own. It is an out-of-the-way place where the winds of change are slow to reach, and the villagers continue to live as their forefathers did in olden times. The Survey has brought out the backwardness of the people, and also shown how an unkind nature impedes progress at every step and indicates the direction in which efforts at improvement are needed.

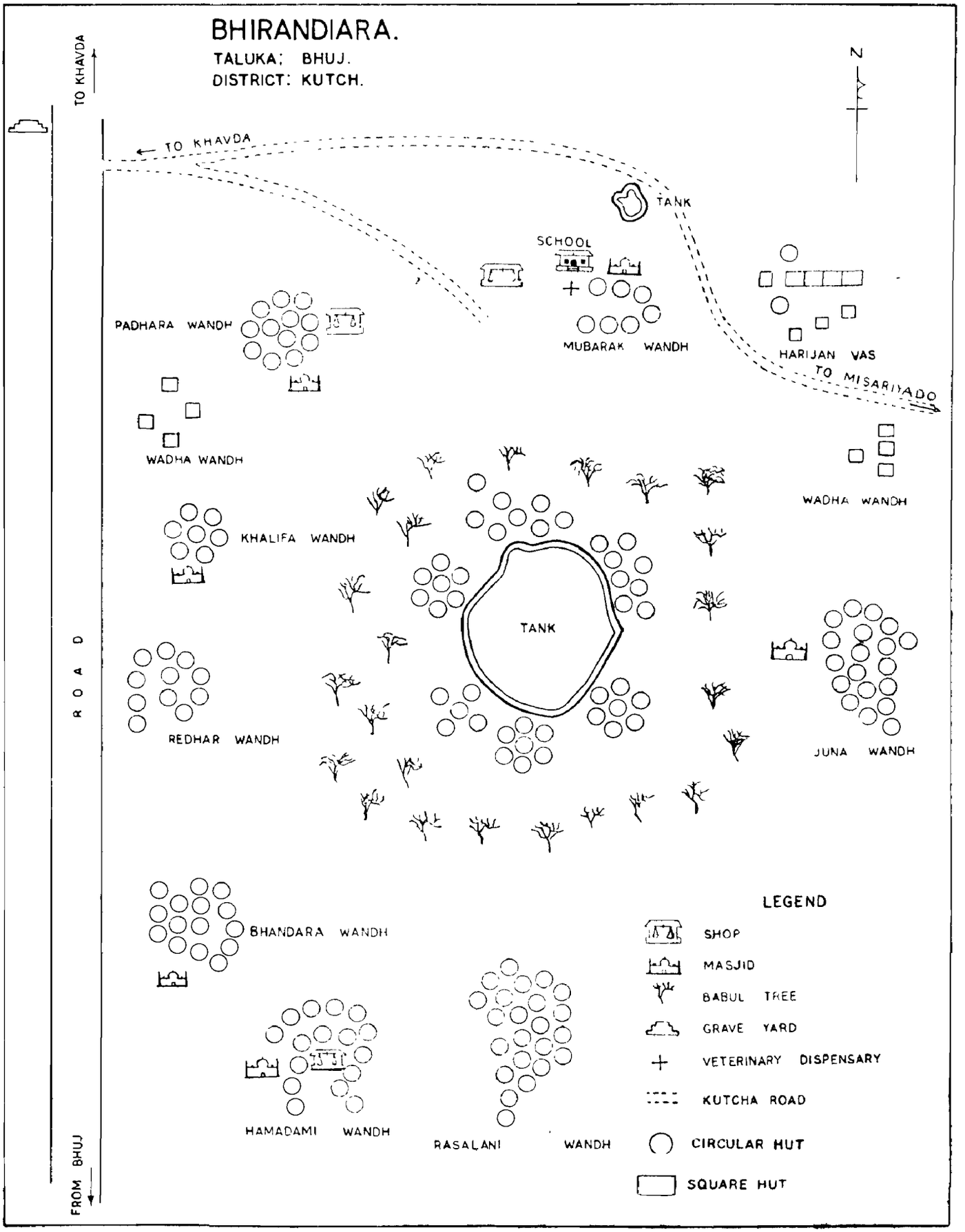
Cattle raising plays an important role in the rural economy especially in the Saurashtra and Kutch regions of Gujarat State, because of the extensive grazing lands available there. A comparison of the conditions of cattle breeders' community, in different parts of the region would, therefore, be quite useful. From this point of view, Bhirandiara in the Banni region of Kutch to which this monograph relates differs from Pachhatardi in Jamnagar district, which forms the first village survey monograph in the present series. The physiography of Pachhatardi, settled on the fringe of the Barda Hills, is widely divergent from that of Bhirandiara, situated in the heart of the semi-desert grasslands of Banni. Cattle breeders of Pachhatardi are Hindus belonging to the Rabari community, while the Raysipotra *maldharis* of Bhirandiara are Muslims. Therefore, their customs and way of life are entirely different from each other. On the economic plane, Pachhatardi has a mixed economy of farming and animal husbandry. Bhirandiara, on the other hand, has no agriculture and cattle breeding is the major occupation of the village. Lastly, the Rabaris of Pachhatardi make a substantial income from livestock products per head of cattle. Raysipotras of Bhirandiara are primarily interested in breeding animals of good stock and making a living out of their sale. Fortified by the occupation of agriculture, the cattle breeder of Pachhatardi is much better off and earns a higher *per capita* income than that of Bhirandiara. Thus the points of similarity and contrast in cattle breeding as pursued in Pachhatardi and Bhirandiara bring out two different aspects of an important avocation in the village economy.

This is the third of the Village Survey Monographs which are being published as a part of the Census programme. The objectives of the Survey and the stages by which it took the present shape have been mentioned in detail by the Registrar General in his Foreword. The measures taken to make the survey comprehensive have been narrated in the Preface to the first monograph on Pachhatardi, Appendices I and II of which contain the Village and Household Schedules canvassed for the purpose.

I acknowledge the assistance rendered by Shri M. P. Bhatt, District Statistical Officer, Kutch, in collecting the folk-songs and taking photographs in the difficult region of Banni. I am also thankful to Dr. B. K. Roy Burman, Officer on Special Duty, office of the Registrar General, for having gone through the draft of this monograph.

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*Superintendent of Census Operations,*
*Gujarat.*

AHMEDABAD,
15th December, 1965.




*Village site map of Bhirandiara*

# CHAPTER I

# THE VILLAGE

## I.1 *Introductory*

IS IT POSSIBLE to find anything of interest in a desert? And yet, its limitless arid expanses, its unrelieved, gaping horizon, its utter unredeemed desolation, the elemental fury of its sun, the scorching heat and the blinding glare, the total absence of life and the tempting shimmer of its mirages, defy description and are only to be seen to be realised.

These are, however, physical phenomena beyond man's control. But what can be more interesting than the indomitable will of the human being who clings tenaciously to a hard struggle for existence in semi-desert conditions, eking out a living on the fringe of such a desert? And this is what the people of Bhirandiara—and indeed of the whole of the Banni tract in which it is situated—do in a remote corner of the country. The Big Rann of Kutch is their unforgettable neighbour, and their homeland, Banni, is only a bit better—the bit, however, which makes for them all the difference between life and death.

Before we peep into the life of the people of Bhirandiara, it is necessary to understand briefly the nature of the terrain in which it lies.

The Rann of Kutch is not a sandy desert, but a flat-as-the-palm wilderness believed to have sprung up from the sea on account of earth upheavels, and heavy silting. Ages ago, Kutch was an island surrounded by the sea where the two Ranns now are. Indeed, even now Kutch becomes almost an island with sea waters entering the Ranns, pushed by the westerly and south-westerly winds, followed by the rain waters converging on the low levelled area from all the sides of the Rann, which thus remains under water from April to October every year. These yearly invasions of the sea, century after century, have loaded the soil with salt, which turns the marshy crust of the earth into a hard surface when it dries up. The landscape is broken at a very few places by grass lands, which, however, cannot be fully utilised because of the absence of sweet water. As a matter of fact, portions of this desert were quite fertile when water was available there. An estuary of the Sindhu flowed into the north-western part of the Big Rann till the close of the eighteenth century, and enabled rice of good quality to be grown there, till a series of earthquakes threw across this eastern mouth of the river a barrier, the Allah Bandh, literally and truly the dam of God.

In the south, the Big Rann merges into the grass lands of Banni which lie wedged between the mainland of Kutch, and the desert island of Khavda to its north. While Banni shares some of the features of the desert, the one factor that enables it to maintain the few thousand persons and the vast herds of cattle is the sweet monsoon waters and the absence of salt sea waters. It has an area of about 830 square miles with a length of 70 miles from west to east and a maximum breadth of 15 to 20 miles from south to north at some places. The whole tract is so level that large portions of it would be flooded with a meagre one or two feet high column of water, with the result that even with the scanty ten and odd inches of rains, Banni gets abundant water from surrounding areas and mainly from the one or two small rivers and numerous monsoon brooks that carry away most of the rain waters from the unabsorbent and slopy soil of the mainland. Though Banni itself does not have soil retentive of moisture, there is no place for the waters to flow to, because of the low level. The result is a rich growth of grass, coupled with sweet water, and though a great deal of water gets evaporated under the merciless sun, quantities of it do remain in the form of small ponds to keep alive the *kutcha* wells in the dry season if the rains have been adequate. Other vegetation except grass is naturally scarce, but thorny bushes and patches of *babul* trees do relieve the

monotony to some extent—or, set up a monotony of their own.

Such are the environments among which the people of Bhirandiara—and of the 47 other hamlets scattered all over Banni—find sustenance. They have gone further; they have specialised in the only occupation that is possible in, and even helped by, these geographical conditions, viz., cattle breeding. About 48,000 cattle are maintained in Banni alone. Still further, their artisans have brought art to lacquer and wood work, and their womenfolk create such artistic embroidery, that it has earned a name for itself—the Banni work.

The present survey is an attempt to study the life of this cattle breeding community. The field work of the survey commenced on 13th November 1960 and was completed on 31st December 1960. It covered all the 154 households having 374 males and 356 females residing at the village at that time.

### I.2 *Location*

Bhirandiara, sixteen miles to the north of the Tropic of Cancer, is situated in the heart of Banni on the Bhuj-Khavda road. It is also called Bhirandiala. Twenty-eight miles away in the north of Bhuj, the Taluka and district headquarters, it is the second biggest of the 48 settlements in Banni. It has a police outpost under the jurisdiction of Bhuj Taluka Police Station.

Villages in Banni do not have their areas defined, nor are there any agricultural lands. They are, therefore, mere clusters of houses without any *sim* lands appertaining to them. Stretches of unsurveyed and unoccupied lands lie between villages which are called *jhils*. The boundaries of the villages surrounding Bhirandiara, therefore, do not touch it. Village Sargu is on its north at a distance of 7 miles while village Sumarasar in the south is 14 miles away. In the west, village Vad is four miles off, while Madan situated in the east of it, on the way to Misriado, is 11 miles away.

### I.3 *History*

The origin of Banni is associated by some with the well-known legend of Dhoramnath, a saint who is said to have performed penance on the hill Dhinodhar in Nakhatrana taluka on the southern edge of the Big Rann. After performing hard austerities for six months, he looked in the northern direction when he first opened his eyes. At this, the sea which covered the whole area in the north receded, laying bare the wilderness which forms the Big Rann. According to this legend, Banni is a part of this vast land which was given up by the sea.

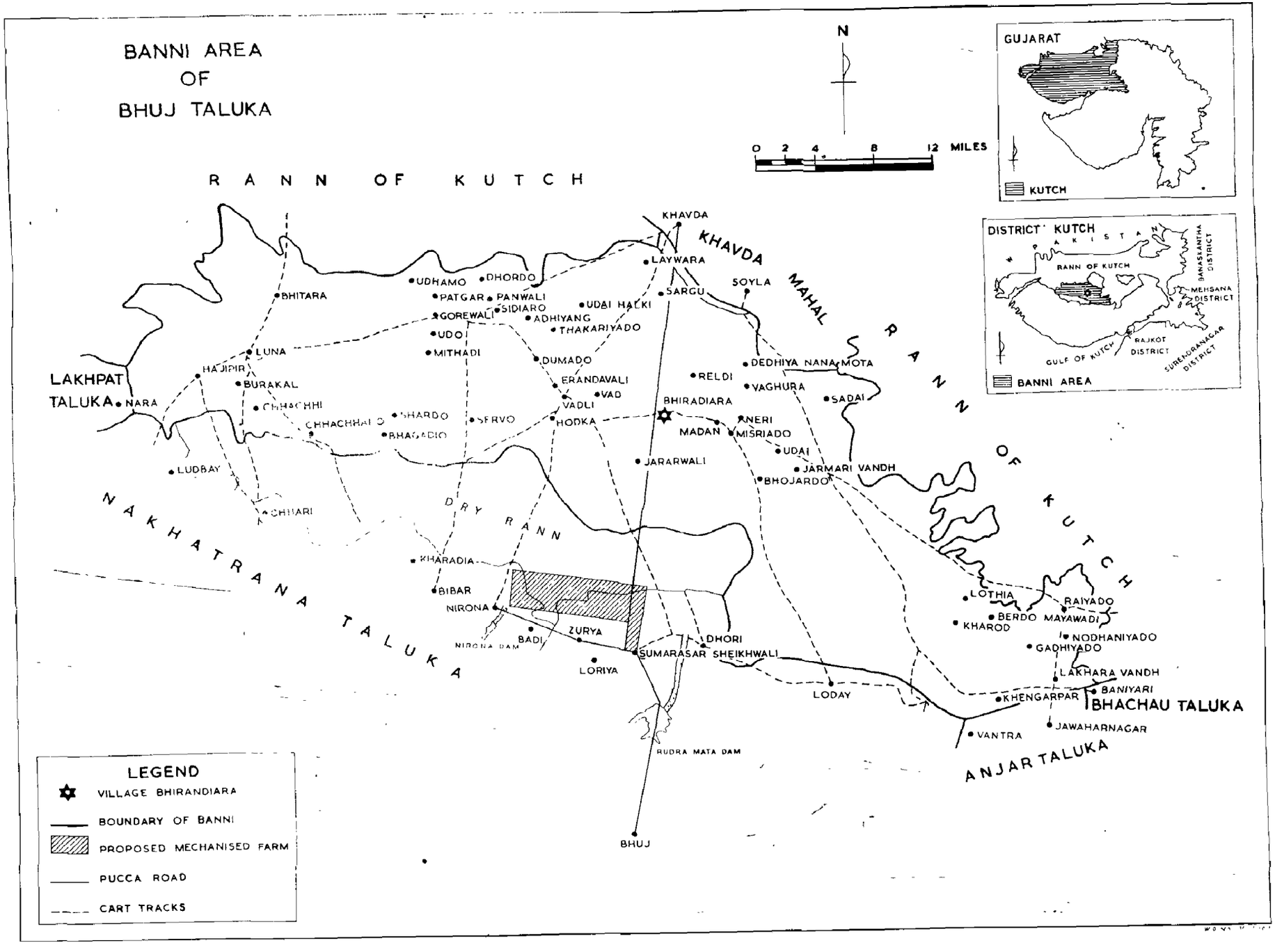
In 1736, when Kalhoda Mohammed Mir of Sind invaded Kutch with an army of 10,000, the people of Banni fought him bravely and defeated him at Luna, though suffering a great loss of lives themselves.

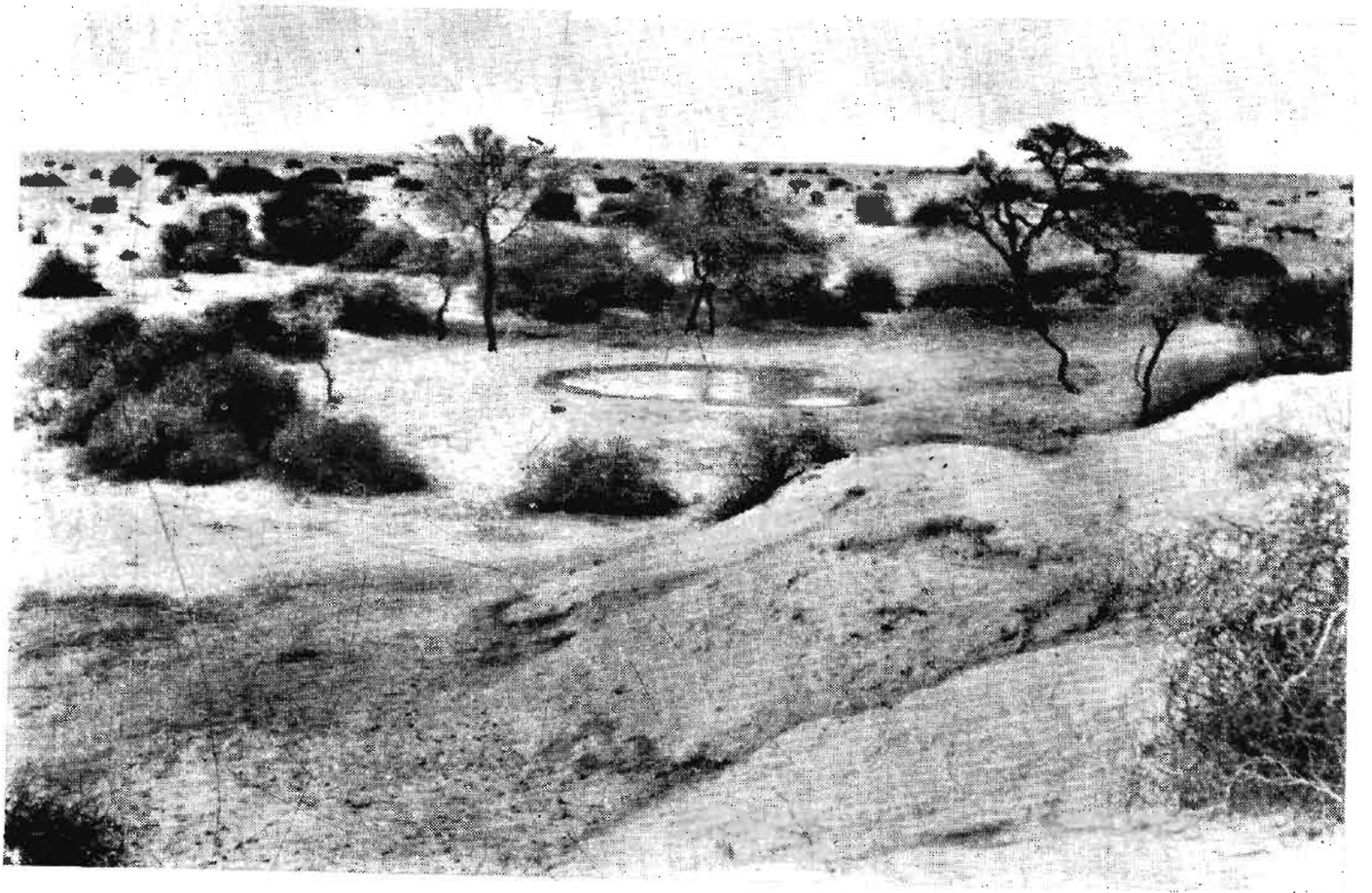
The history regarding the settlement of the village is not known to any one. However, from the language spoken by the people, from their customs, from their social relations, etc., it seems certain that the people—at least the majority of them—must have originally migrated from Sind. This is further borne out by the fact that Raysipotras, who constitute a big majority, take their clan name from their ancestor Raysi, a saintly person, who belonged to the Dhal caste of Sind. He was famous for his benevolent acts, including granting of boons to the needy. The Raysipotras (literally, children of Raysi) are believed to have moved to Kutch some 400 years ago, and the pioneers of Bhirandiara might have settled here about 200 years ago.

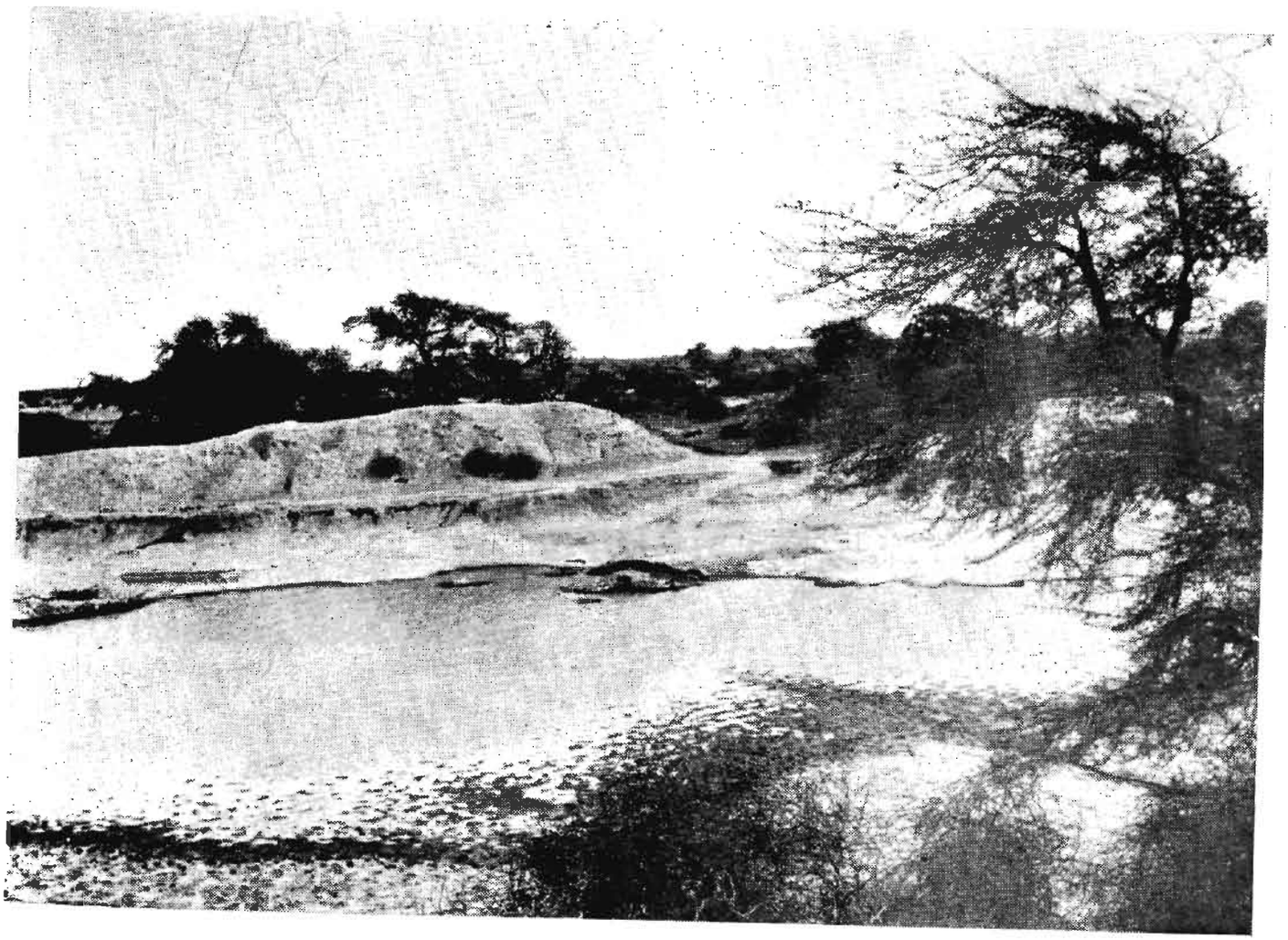
During the times of the Princely State of Kutch, Banni was considered a separate administrative unit, viz., a mahal. After Independence, the separate mahal was abolished and Banni was included in Bhuj taluka at the time of the reorganisation of the Revenue administration of the Part C State of Kutch.

### I.4 *Physical Aspects*

Of Banni, the Gazetteer writes, "Probably a bank or bar of soil brought down by the north-flowing Cutch rivers, it stretches almost parallel to the coast-line of Cutch, about sixty-five miles long and from ten to sixteen broad. Where it joins the mainland, the Banni is so low that it can hardly be distinguished from the Ran. Further out it rises gently, but, except one narrow strip in the west, is all apt to be covered with water


BANNI AREA
OF
BHUJ TALUKA
N
0 2 4 8 12 MILES
GUJARAT
KUTCH
DISTRICT KUTCH
PAKISTAN
RANN OF KUTCH
BANASKANTHA DISTRICT
MEHSANA DISTRICT
RAJKOT DISTRICT
SURENDRANAGAR DISTRICT
GULF OF KUTCH
BANNI AREA
R A N N O F K U T C H
KHAVDA
KHAVDA MAHAL
LAYWARA
SARGU
SOYLA
UDHAMO
DHORDO
PATGAR
PANWALI
SIDIARO
UDAI HALKI
GOREWALI
ADHIYANG
THAKARIYADO
UDO
MITHADI
DUMADO
BHITARA
LUNA
HAJIPIR
BURAKAL
LAKHPAT
TALUKA
NARA
CHHACHHI
CHHACHHRALO
SHARDO
SERVO
BHAGADIO
ERANDAVALI
VAD
VADLI
HODKA
BHIRADIARA
RELDI
VAGHURA
DEDHIYA NANA MOTA
SADAI
NERI
MADAN
MISRIADO
UDAI
JARMARI VANDH
BHOJARDO
JARARWALI
LUDBAY
CHHARI
DRY RANN
NAKHATRANA TALUKA
KHARADIA
BIBAR
NIRONA
NIRONA DAM
BADI
ZURYA
LORIYA
DHORI
SUMARASAR SHEIKHWALI
RUDRA MATA DAM
BHUJ
LODAY
LOTHIA
RAIYADO
BERDO
MAYAWADI
KHAROD
NODHANIYADO
GADHIYADO
LAKHARA VANDH
BANIYARI
KHENGARPAR
BHACHAU TALUKA
JAWAHARNAGAR
VANTRA
ANJAR TALUKA
LEGEND
VILLAGE BHIRANDIARA
BOUNDARY OF BANNI
PROPOSED MECHANISED FARM
PUCCA ROAD
CART TRACKS





*This is Banni*

in times of high flood."[1] The word "Banni", probably of Sindhi origin, like the Kachchhi equivalent "Banai", means "made" and explains the original formation of the tract by rising from the sea and alluvial deposits from the mainland in the south. A tract lying to the north of the Big Rann, and closely resembling Banni is also given a similar name—Dhara Banni. Though the soil is alluvial, it is salty and large-grained, and totally unsuited for any cultivation. Of such soils the Fact-finding Committee of Bombay State says, "These lands were probably under the sea, some thousands of years ago. With the undulating topography.....the soluble products of weathering are washed away to low lying areas. These soluble products are negligible in quantity but assume significant proportions over a long period and rise upto the upper layers; during hotter months they get deposited as salts in the upper zone. In the arid region the rate of evaporation is greater than percolation of soil moisture. The decomposition processes are also more rapid due to higher temperatures. The soluble salts do not, therefore, leach out but come upto the upper zone. The soils, therefore, become base, saturated and mildly alkaline in reaction. In the case of impervious subsoil and high water table the process of salinity is accelerated. The compaction of the lower horizons takes place very easily in clayey soils."[2] Banni is divided into two parts, Eastern or Smaller Banni and Western or Bigger Banni Bhirandiara being situated on the western edge of the former. To the south of Western Banni there is a small strip of the desert between it and the main land. Subsoil water is scarce in the whole of Banni, besides being muddy and brackish, and that of Bhirandiara is considered the sweetest in Banni. The tract is covered with coarse grass and *babul* trees and supports large herds of cattle. But, owing to the insufficient number of wells and ponds the people experience difficulties regarding drinking water both for themselves and their livestock.

### I.5 *Rainfall and Climate*

"Kutch is almost beyond the rainbringing influence of the south-west monsoon."[3] Banni is an area of scanty and erratic rainfall, and receives only 10 to 14 inches of rain annually, almost all of it between the onset of the monsoon in the latter half of June or the beginning of July and its withdrawal in the middle of September. Table I in Appendix I gives the average annual rainfall from 1911 to 1959 at Bhuj and Khavda, the nearest stations in the south and north respectively, where rainfall is recorded.

There are 15 to 20 rainy days in a year, as seen from the following table.

**STATEMENT I**

**Number of Rainy Days at Bhuj and Khavda**

| Year | Bhuj | Khavda |
|---|---|---|
| 1954 | 19 | 13 |
| 1955 | 17 | 15 |
| 1956 | 24 | 8 |
| 1957 | 12 | 10 |
| 1958 | 23 | 13 |
| 1959 | 33 | 25 |

*Source* :
1. *Statistical Handbook of Kutch*, 1955-56
2. *Statistical Abstracts of Kutch district*, 1958-59 and 1959-60

Thus the annual rainfall is not only insufficient, but highly erratic. This makes the condition of agriculture, vegetation and even drinking water highly precarious, and famines and scarcity conditions are not infrequent.

The climate is dry and healthy, though the temperature is subject to extremes. The summer temperatures run upto 40°C (104°F) in May, while cold winters register about 10°C (50°F) in December-January. In April and May, the hottest and driest months, violent dust storms also sometimes occur. "During October and part of November, the climate is oppressive and sickly." In spite of the heat, however, summer nights are

1. CAMPBELL, JAMES A., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 14, 1880
2. *Report of the Fact-finding Committee for the Survey of Scarcity Areas in Bombay State*, Vol. I (*General Report*), p. 27, 1960
3. CAMPBELL, JAMES A., *op. cit.*, p. 17

quite breezy, cool and pleasant. Table II, Appendix I shows the temperatures recorded at Bhuj during each month from 1955 to 1959.

### I.6 *Flora and Fauna*

Kutch is by and large a bare country. Because of "the scanty rainfall and the sandy nature of the soil, the vegetation of Kutch is of the semi-desert type with a preponderance of xerophytic drought-resisting species."[1] The Banni area is naturally worse than the mainland in this respect. It is "covered in large part with Lana and Lani bushes (*Sueda and Salsola*), about 12 inches high and in close-packed tufts of upto two feet in diameter. Portions subject to frequent inundation are under coarse grass, in parts dense and tall, in others scraggy and short. Scanty patches of thin kandi and babool jungle lie strewn about the edge of the Banni, and the leafless wild caper or kerad bushes are common everywhere."[2]

*Babul* or *Acacia arabica*, *Caparris aphylla*, etc., are the trees growing in the region. Bhirandiara has its fair share of *babul* growth which separates its various localities. Among the important types of grass grown in the area are:

(a) *Desmostachya bipinnata* (*darbha* or *dabh*)
(b) *Cynodon dactylon* (*durva* or *dharo*)
(c) *Dichanthium annulatum* (*marvel*)
(d) *Eleusine flagallifera* (*mahar-nachni*)
(e) *Sporobolus pallidus*
(f) *Sporobolus Coromandalianus* (*kunth*)
(g) *Aeluropus repens*
(h) *Urochondra setulosa*
(i) *Cenchrus ciliaris*

The proportions of these grasses vary from place to place depending upon the local conditions obtaining in the area. Total plant coverage in Bhirandiara *jhil* is 28.8 per cent.

The distribution of various grasses is as under.

| | Type | Per cent |
|---|---|---|
| 1 | *Desmostachya bipinnata* . . | 68 |
| 2 | *Cynodon dactylon* . . | 16 |
| 3 | *Dichanthium annulatum* . . | 12 |
| 4 | *Eleusine flagellifera* . . | 4 |

The green forage production was 4,147.2 lbs./ acre. At some places excellent grass lands are met with and the overall grazing conditions can be said to be fair. The forage grown in this area is found to be sufficient for the livestock of the area at present, but it is feared in some quarters that if measures for the preservation and development of the area are not taken promptly, the grass grown in the area will not meet the demands in future.

Among domestic animals of the region, the chief are horses, camels, oxen, cows, buffaloes, sheep, goats and asses. Horses of Kutch have long been well-known, so also its camels. The latter are "somewhat slightly made, but very fast," and "are better fitted for riding than for burden". Oxen and cows are of good breeds, reared by the *maldharis* or cattle breeders for their livelihood. Sheep and goats are also extensively reared, and the *maldharis* consume their milk and Muslim *maldharis* eat their flesh. Asses are the beasts of burden.

Among the wild animals of the area the most troublesome to the cattle breeders is the *bhagad* or *nar*, which destroys their cattle. The other wild animals are:

*Varu* or wolf, *Canis pallipes*
*Taras* or hyaena, *Hyaena striata*
*Shial* or jackal, *Canis aureus*
*Lonkdi* or fox, *Vulpes bengaleusis*
*Dukkar* or wild boar, *Sus indicus*
*Nilgai* or Blue Bulls, *Portax pictus*

Antelopes and rabbits are also found. A peculiar wild animal of Kutch is the *Khar gaddha* or wild ass, *Equus onager*, which is found mostly in the Rann. A timid animal, it generally seeks lonely spots, approaching the islands in the Rann or mainland only at night for water and grass. It is a strong and sturdy animal, and usually moves in herds of from ten to fifty. It is not easily frightened when in herds, and when attacked, it sometimes shows fight.

Situated as it is on the western fringe of the zoogeographical region known as the Indian or Oriental, the bird-life of Kutch is similar to that of the neighbouring dry areas of Sind, North Gujarat, Western Rajasthan and northern portions of Saurashtra. In "almost every case of 'resident'

1. SALIM ALI, *The Birds of Kutch*, p. xi, 1945
2. *Ibid.*, p. ix

birds or well-known local migrants—e.g., the House Crow, Yellow-throated Sparrow, Purple Sunbird, Mahratta Woodpecker, and common Green Bee-eater—the species occurring in Kutch approximates more closely to that of Gujarat and Kathiawar than to the paler races of these birds found in Sind and Baluchistan."[1] While the Great Rann works as a barrier to local migration, "the mighty tide of migration that sweeps into India from beyond its northern and western boundaries, and out again, in the autumn and spring of each year" is of immense interest to ornithologists. Not only many birds come to pass the winter in Kutch, but numerous birds from central and northern Asia pass through Kutch in mighty waves of seasonal migration on their way to African and other countries. Notable among these are the flamingoes which come in their millions to the Great Rann which is their nesting ground between July and November, establishing colonies or "flamingo cities" there. Because of these factors Kutch is considered an eminently suitable place for observation by ornithologists. As for Banni, the pools of monsoon waters, "while they last, attract many birds from the surrounding country, for in addition to water they usually have a thick growth of rushes round their margins, and are ringed by shady well-grown *babool* trees and other species of acacia, thus providing food and shelter as well."[2] The birds commonly found in Banni include partridge, crow, pigeon, sparrow, kite, falcon, etc.

I.7 *Size and Number of Households*

Bhirandiara has no agricultural lands, and its limits may, therefore, be considered co-extensive with its village site. However, the residential area is scattered in clusters of houses over a large area. No regular surveys of land have been made and an eye estimate is rendered difficult owing to the dispersed localities.

At the time of the survey, there were 154 households[3] in Bhirandiara with a population of 730 persons; 374 males and 356 females. Villages in Banni are generally small in size. Locally known as *jhils*, because they are situated by the side of ponds or some water sources, they are more like hamlets, their size depending upon the availability of water and other requirements of *maldharis*. The average population per village in Banni is 214 according to 1961 Census. Bhirandiara is not only above average, it is the second biggest in Banni, which has only six villages above 500, and 14 below 100. The largest village Luna has a population of 1,003 souls.

I.8 *Residential Pattern*

Water is the main determinant of the residential pattern. The localities of the village centre around the village pond—their main source of water. Each locality is a cluster of houses and is known as *vandh*. Every *vandh* has a couple of *kutcha* shallow wells along the periphery of the pond. The houses, called *bhungas* are small and distributed in fenced groups. They are erected on a platform two to three feet high.

Each *vandh* is inhabited by a homogeneous group generally closely related, and mostly having common ancestors. It is separated from the neighbouring *vandhs* by a few furlongs or so of *babul* patches. This distance is necessary to ensure equal distribution of available subsoil water, because if the *vandhs* and their wells are situated too near then there would not be sufficient water in the wells for all those depending on them.

I.9 *Communication*

Bhirandiara lies on one of the traditional routes from Kutch to Sind, viz., from Bhuj through Banni, Khavda and the Great Rann. It is served by the Bhuj-Khavda murram road, the only built road in Banni, running across its breadth. This road touches Bhirandiara in the west, and is the only means of communication the village has with the outside world, since all other roads and even the rail links are to be found only at Bhuj. A regular State Transport Bus Service plies on this road once a day in each direction, charging a fare of Rs. 2.70 from Bhuj to Bhirandiara, and having a *pucca* built stand recently erected about two furlongs from the village. However, with the first shower this road becomes impassable at certain points, and though the brief and niggardly monsoon does not wash away the road, the bus service or any kind of motor transport becomes

1. Salim Ali, *The Birds of Kutch*, p. xiii, 1945
2. *Ibid.*, p. ix
3. Excluding one insane woman, living single, who could not give any information about herself

impossible and can be resumed only after the breaches are repaired.

Inter-village communications in Banni, except among the few villages situated on the road, are generally secured on camel back or on foot. There are no roads, but after the monsoon marshes dry up, the earth becomes quite hard and beaten tracks emerge. Motor vehicles can easily traverse the country with speed. There are, however, no regular transport services. The *vandhs* of Bhirandiara are also connected by similar foot tracks passing through *babul* bushes.

The village has, since 28th January 1962, a separate Post Office—the only one in the whole of Banni—run by the local school teacher. It serves nine other villages besides Bhirandiara. There are three postal deliveries in a week, and three clearances. Formerly post used to be brought to the village from Dhori Post office twice a week with equally frequent clearances. No newspaper has yet found its way to Bhirandiara. But there is a radio set with a local merchant who has purchased it recently.

I.10 *Public Places*

There is no *chora* or other Government building, nor a panchayat office as no panchayat has been established in the village, and Government has to hire accommodation for the veterinary dispensary, school, etc. A Government primary school in the village has been started recently, and is being housed at present in the veterinary dispensary building. There is no Government or private dispensary in the village but a Government mobile dispensary van visits the village twice a week during the fair season. A *pucca* built bus stand has been recently erected by the State Transport Corporation on the main road. There are five *pucca* built mosques located in different *vandhs* of the village and the Muslims offer their prayers there. There are no temples or places of worship, however, for other communities which form a minority in the village. The Muslims have their *kabrastan* at a distance of about 2 miles on the western side of the village beyond Bhuj-Khavda Road. The Vadhas have their burial place near the central pond on the eastern side of it, while the cemetery for Harijans is situated on the eastern side of the Harijan *vandh*.

I.11 *Market*

Khavda which is 14 miles away from the village is the nearest marketing centre for the main products of the village. There are four small retail shops in the village and the people get their daily necessities at exorbitant rates from these shops in exchange of *ghee* and cowdung cakes bartered at comparatively low prices. There is also a fair price grain shop recently opened.

Shoemakers and carpenters are the only artisans of the village. There is no potter or ironsmith. A Harijan tailor has come to the village after the survey whose services are taken by *maldharis* also. There is no barber, and people assist one another with hair-cutting. Before the partition of the country, *maldharis* used to go to Sind for the purpose of selling their cattle wealth and had developed relations there as a result thereof. After partition they have turned to Saurashtra and Gujarat for selling their livestock. For this purpose they usually leave Kutch in the month of October and return to their homeland after December.

I.12 *Sources of Water*

Ponds are the life-line of the village people, and there are three of them in the village. There was originally only one pond, and two more were constructed at the Government initiative in 1960-61 as scarcity works. They preserve the monsoon waters for some months before they go dry. About 20 to 25 *kutcha* wells are dug around the village pond. They are more like narrow pits, and 15 to 20 feet deep. Though they are kept alive by percolation from the ponds, water is nevertheless muddy and brackish, and, by modern standards, impotable. People have to go on digging new pits as earlier ones dry up or become too salty even for them. Water troughs are built of mud near the well for the cattle.

I.13 *Traditions of Isolation*

For many ages past, Kutch had remained isolated from the mainland in many respects. Indeed the Gazetteer remarks, "From its isolated position, the special character of its people, their peculiar dialect, and their strong feeling of personal loyalty to their ruler, the peninsula of Cutch has more of the elements of a distinct

nationality than any other of the dependencies of the Bombay Government."[1] Rushbrook Williams[2] sums up the isolation of the region thus, "To arrive in Kutch in the old days was to step straight into another world. The country had its own time, which differed from that of the rest of India. It maintained the ancient system of watch and ward: the gates of its walled cities—and even of the capital—were locked at sunset; neither ingress nor egress were permitted until day dawned. During all the long rule of Maharao Khengarji III[3] the keys of the five gates of Bhuj were delivered to him every night; every morning they were obtained from him so that citizens could go about their business beyond the walls, and the long line of bullock carts and camels camped outside could bring in their produce from the countryside. Kutch had its own currency—the Kori, the dhingla and the dokda, coined in the Maharao's own mint.....It was very popular. Its disappearance is regretted by many.....Nor was the currency all that marked off Kutch from the rest of India: Kutch had—and indeed still has—its own language.....It had its own customs—tariff-goods from Kutch paid duty like goods from a foreign country when they entered India—and *vice versa*: for successive Rulers of Kutch had firmly refused to enter the Indian Customs Union."

This isolation is fast disappearing since the accession of Kutch to the Indian Union in June 1948. From that time till November 1956 it was a Part C State directly under the administration of the Central Government. The final step in the process of integration was taken in November 1956 when Kutch was merged in the reorganised Bombay State, and became one of the districts first of that State, and later of Gujarat State.

Banni suffered from this isolation from the outside world in a greater degree than the mainland. The reasons were its situation at a long distance from the means of communications—the sea and the railways—and the traditional occupation of *maldharis* which kept the people backward. The effects of integration with the rest of the country are, however, gradually felt by the people of Banni also.

1. CAMPBELL, JAMES A., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 1, 1880
2. RUSHBROOK WILLIAMS, L. F., *The Black Hills*, p. 11, 1958
3. 1876–1942 A.D.

# CHAPTER II

# THE PEOPLE

## A. ETHNIC COMPOSITION

### II.1 *Castes*

MUSLIMS, Hindus and *Vadhas* are the three communities inhabiting the village. Vadhas are a unique group in that they do not follow any particular religion, though in their mode of living and customs they closely resemble Muslims. The latter comprise Raysipotras, Saiyads and Khatris, while the Hindu castes found in the village are Rajput, Lohana, Bhansali and Meghwal. The following table shows the strength of each of these groups in the village.

**STATEMENT II**

**Population by Caste**

| Caste | Households | Percentage | Persons | Percentage | Males | Females |
|---|---|---|---|---|---|---|
| **All castes** | **154** | **100·00** | **730** | **100·00** | **374** | **356** |
| *Muslim* | *123* | *79·87* | *587* | *80·41* | *294* | *293* |
| Raysipotra | 120 | 77·92 | 571 | 78·22 | 287 | 284 |
| Khatri | 1 | 0·65 | 10 | 1·37 | 4 | 6 |
| Saiyad | 2 | 1·30 | 6 | 0·82 | 3 | 3 |
| *Hindu* | *31* | *13·64* | *90* | *12·33* | *50* | *40* |
| Meghwal (Harijan Marwada) | 17 | 11·04 | 80 | 10·96 | 41 | 39 |
| Lohana | 2 | 1·30 | 6 | 0·82 | 6 | .. |
| Rajput | 1 | 0·65 | 3 | 0·41 | 2 | 1 |
| Bhansali | 1 | 0·65 | 1 | 0·14 | 1 | .. |
| *Vadha* | *10* | *6·49* | *53* | *7·26* | *30* | *23* |

Raysipotras form the predominant group in the village claiming 77.92 per cent of the households and 78.22 per cent of the population. Next in order of numerical strength are Meghwals, 10.96 per cent of the population, and Vadhas, 7.26 per cent. The remaining castes, accounting for 3.56 per cent of the inhabitants, comprise only one or two families each.

### II.2 *Raysipotra*

Raysipotras are *maldharis* or cattle breeders by occupation. Staunch Muslims, they are descendents of a well-known *fakir* named Raysi of the Dhal caste of Sind as stated earlier. Raysipotra means the son (*potra*) or descendant of Raysi. About 10 households of Raysipotras are also found in village Ghadiyado, also situated in Banni. The custom of adopting a clan-name from a well-known ancestor is fairly common in Banni as seen from other names like Halepotra, Musepotra, and Pirpotra which are found in some other villages. In all there are 15 to 20 *maldhari* Muslim castes in Banni. Before partition in 1947 they used to visit Sind for selling their livestock, but thereafter they have turned exclusively to Gujarat and Saurashtra for this purpose. Most of the livestock in the village is owned by Raysipotras.

### II.3 *Khatri*

Muslim Khatris of Kutch are believed to have immigrated from Sind about the middle of the sixteenth century. They are said to have embraced Islam pursuant to some dispute with their Sarasvat Brahmin priests. In appearance they are similar to other Muslims of Kutch. Kachchhi is their mother tongue. They are generally "neat,... hardworking, honest, sober, thrifty, and orderly. They work as dyers, carpenters, turners, and cultivators, and their women are skilled in embroidery and frilling. As a class they are well-to-do." [1] They are Sunnis by faith, marry among them-

1. CAMPBELL, JAMES A., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 94, 1880

selves forming a distinct community, and settle disputes by arbitrators chosen for the purpose. They follow the same customs as other Sunnis. The solitary Khatri family of Bhirandiara runs a shop and also maintains livestock as a subsidiary source of income.

II.4 *Saiyad*

Saiyads are believed to have come from northern India and Sind. In appearance they have no special characteristics and resemble other Muslims of Kutch. Their mother tongue is Kachchhi. As a class they are "neat and clean, some are hardworking, fairly honest, sober, and thrifty...they are in middling condition, many of them in debt, but all with some credit."[1] They are Sunnis and marry among themselves, forming "a separate and well-managed community." Sometimes they marry their sons among Shaikhs, but always marry their daughters among Saiyads. Of the two Saiyad families living in Bhirandiara, one subsists on livestock, while the head of the other is a Government servant in the Animal Husbandry department.

II.5 *Meghwal*

Meghwals, who form by far the majority (90.75 per cent) of the population of Scheduled Castes in Kutch, "state that in a twelve years' drought in Kathiawar they became degraded by currying and skinning dead cattle...They worship goddesses."[2] Their priests are Garodas who are the *pujaris* of the snake temple on the Bhujia hill at Bhuj. When a new Rao ascended the throne of Kutch, these Garodas had the previlege of making a *tilak* on his forehead and tying a turban on his head.

Meghwals are the second biggest ethnic group and the only Scheduled Caste of Bhirandjara, locally known as Harijan Marwadas as they originally came from Marwad. Most of them reside in the Harijan Vandh which is exclusively inhabited by them. Their main occupation is leather tanning and shoe-making, and they supply the requirements of the village of leather goods like shoes, leather buckets, etc. Meghwals of Bhirandiara worship Hanuman and Ramdev Pir.

II.6 *Lohana*

Lohanas are found all over Kutch. They are said to have been Rathod Rajputs originally, and to derive their caste name from Lohanpur or Lohokot in Multan. They are believed to have been driven away from the Punjab to Sind, from where they came to Kutch in the thirteenth century. In Kutch, some Lohanas held high positions as bankers and ministers in the past. They are tall, strong, and well-built and speak Kachchhi as their mother tongue. Their dress is similar to other Hindus of the higher castes. Some of them are non-vegetarians and were given to drink. They are sturdy and hardworking, and many are very successful businessmen. They belong to the Ramanuj Vaishnava sect and Randal Mata is their family goddess. They also worship Dariya Pir or the Spirit of the Indus of Sind, who saved them when they fled from Multan. They put on the sacred thread and allow widow remarriage. Polygamy was also traditionally allowed among them. They have a headman or *patel* of the caste. Disputes are settled by a majority vote at caste meetings.[3]

The two Lohana households of Bhirandiara are engaged in business. It is only the grown up males who stay at Bhirandiara to pursue their occupation, keeping their other family members at Khavda or Bhuj.

II.7 *Jadeja Rajput*

The only Jadeja Rajput family in the village is that of a constable posted there, who does not belong to the village and stays in a tent. The caste of Jadejas is thus not particularly important in Bhirandiara. They, however, constitute one of the important castes of Kutch. Till 1948 they formed the ruling clan of Kutch headed by the Maharao of Kutch. Descendants of the Samma tribe of Sind, they are believed to trace their pedigree to Samba, son of Shri Krishna. Several times between the 11th and 14th centuries the Sammas of Sind moved south to Kutch to avoid the tyranny of Sumras. Later on a section

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 89, 1880
2. *Ibid.*, p. 83
3. *Ibid.*, pp. 54-55

of the Sammas was converted to Islam while another, which remained Hindu and migrated to Kutch took the name Jadeja in about 1350 A.D. after Jam Jada of Thatta, the father of their chief Lakha. Jadeja means "of Jada". As petty chieftains in Kutch, they owed a common but strictly limited allegiance to the Maharao. The Gazetteer mentions that "though dissipated, thriftless and stained by the crime of infanticide, they have kept a high name for independence, and courage." After the advent of the British and a period of comparative peace in their wake, their condition greatly worsened by growing division of estates, increasing numbers and idleness, and many of them were reduced to labourers. "Sturdy, high featured, and manly in appearance, in colour rather dark and reddy," the menfolk sported long moustaches and flowing whiskers. They were good horsemen, and had a militant temper. They were much given to addiction, chiefly to opium. They also used tobacco and drank liquor. "In youth, vigorous, manly, and independent, the Jadeja is soon aged by debauchery and though kindly, honest, courteous and in some matters keenwitted, is always thriftless, thoughtless, slow, slovenly and proud. Their womenfolk are good-looking and intelligent. Excepting in poorer families, they almost never appeared in public." In matters of religion, the Gazetteer describes them as "half-Hindu, half-Musalman." In the beginning of the 19th century, they were found to have adopted many religious customs of the Muslims, and even intermarried with them. However, with the passage of time, and partly perhaps because they were looked down upon by other Rajputs because of their connections with Muslims, they veered away from Muslim beliefs and practices and lived more and more like Hindus. They are Vaishnavas, and also worship Ashapuri as their tutelary goddess. They do not intermarry but marry their daughters and sons among other Rajput clans. As the governing class of the region, they had a strong clan feeling and a deep respect for their head, the Maharao, in spite of their disputes with him.[1] The *jagirs* and estates which many of them held in *inam* have been abolished by an act of 1958, doing away with the privileges appertanent to the *inams*.

### II.8 *Bhansali*

Bhansalis are said to have descended from a mythical king Bhanusal. Formerly they were called Vagus, i.e., a mixed race. They, however, claim to be Solanki Rajputs who took to cultivation and separated from other Rajputs in the times of Siddharaj Jaysinh of Patan in the twelfth century. They are believed to have settled in Kutch during the eleventh century. In dress and language they closely resemble other cultivating classes. They smoke tobacco and some are non-vegetarians. They are hardworking, thrifty and as a class, free from debt though not rich. Vaishnavas in name, some of them worship goddesses. They chiefly reverence Sadhu Laldas of Mandvi to whom they give gifts every year. Their family goddess is Mahamaya of Sidhpur, North Gujarat. They do not bathe regularly every day. Generally they prefer the joint family system, and betroth and marry their children at a young age. Birth and marriage registers are kept by their priests. They allow widows to remarry.[2]

There is only one Bhansali at Bhirandiara. He is a shop-keeper who, like the Lohana merchants, does not keep his family at the village, but at Nirona in the same taluka.

### II.9 *Vadha*

Vadhas constitute the third biggest group in the village. They are a peculiar caste inasmuch as they do not believe in any religion. However, their social customs are found to be very similar to those of Muslims. Their names, some of which are listed below, show mixed influences of both Muslim and Hindu traditions, though with a more pronounced influence of the former.

*Males*

| | | | |
|---|---|---|---|
| Achar | Juso | Bachu | Nathu |
| Alayo | Long | Bhago | Pabu |
| Amad | Mamu | Budha | Pachan |
| Amin | Murad | Chanu | Rana |
| Jacob | Sumar | Hamira | Sadhu |

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, pp. 57–65, 1880
2. *Ibid.*, p. 56

*Females*

| | |
|---|---|
| Fatma | Rupa |
| Hanifa | Satbai |
| Miriyam | Veli |
| Rahima | Vira |
| Dhamibai | |

Vadhas are the carpenters of the village, fetching wood from the neighbouring areas and preparing lacquered furniture for household use by the villagers.

They are also called Meols, Mevlas or Mes, by which latter name the Gazetteer refers to them, classifying them under 'Depressed Classes'. Together with Paradhis they are stated to be half Hindu and half Musalman, by profession hunters and weavers of leaf mats. It further adds that while a Me eats food cooked by a Muslim, the latter will not eat food cooked by a Me.[1] As they do not follow the practice of circumcision, they are not admitted to Muslim mosques. It was reported that Vadhas of Bhirandiara formerly lived in the open, sometimes tying a cloth over four sticks dug in the earth for providing a flimsy shed. They used to live like this throughout the year, wrapping themselves in coarse gunny cloth if the rain or cold was intense. Later on they were enabled to build *bhungas* with Government assistance. Their locality is called Mevla Vas or Vandh.

## B. House Type and Material Equipment

### II.10 *House Type*

The lay-out of the houses in the village as well as their shape are quite peculiar. The houses are distributed in different *vandhs* or localities containing clusters of houses, hedged in by thorny *babul* cuttings, all around the pond of the village which is the main source of water for the livestock of the village. There are in all fourteen *vandhs* also called *pols*, named after the householder who originally settled there, the community that lives there, etc., e.g., Mubarak Vandh, Juna Vandh, Lalvani Vandh, Redhar Vandh, Raslani Vandh, Pakhareni Vandh, Bhandari Vandh, Harijan Vandh, and so on. Harijans and Vadhas have a separate *vandh* each. Each *vandh* is separated from its neighbouring *vandhs* by distances ranging from one to four furlongs. The distance makes for convenience in keeping their herds of cattle apart in separate enclosures called *vadas* of which there are three or four in a *vandh*. Thus the *vandhs* are spread over a large area and in the space between them grow *babul* trees, through which run the tracks joining one *vandh* with another. This clustering around the village pond facilitates the cattle breeders in maintaining their livestock.

Of all the *vandhs*, Juna Vandh, Mubarak Vandh, Bhandari Vandh, and Harijan Vandh are big enough to have more than 15 households each within their fold while the others are comparatively very small. Out of the total of 154 households of the village, as many as 99 reside in these four *vandhs*.

All the houses in the village are of the same shape. A group of houses has a common platform about 3 to 4 feet high. Generally the house-site is selected on a high level, in order to save the dwellings from being flooded with monsoon waters. The common platform and the plinth of the house which is about a foot high also serves the same purpose. In case of abnormal floods, it is the platform that is damaged first, leaving the *bhungas* intact. No ceremonies are performed while starting the construction of a house, but Harijans distribute sweets, *gur* or ground-nut among children of the neighbourhood. Vadhas distribute *gur* worth Rs. 1.25 while starting the construction of the roof.

The houses are round, having a circular wall about 12 to 15 feet in diameter, one and a half feet thick and 8 to 10 feet in height. A conical roof which is 8 to 10 feet high is supported on the wall. The materials generally used in construction are clay or clay bricks and mud. The walls and the floor are plastered with a thin layer of cowdung. The *kutcha* bricks are made locally by the people themselves. They prepare clay blocks from the earth of the tank-bed and use them after sunbaking. The roof consists of thin purlins supporting the thatching of dry grass over them. One end of each of these purlins is supported over the circular wall of the house, while at the other end they meet at

1. Campbell, James M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 83, 1880

the centre of the roof. Poor households use ordinary wood sticks, brought from the neighbouring wilds, in the place of purlins. For the purpose of thatching, grass locally available in Banni is used. These *bhungas* are single-room tenements. A very small chamber is built by 88 households beside the main house. This is used as a kitchen or store. The *bhunga* generally has only one entrance and two or three small windows in the wall which provide the ventilation in the house. The windows, being only 1'–6" by 1' are more like ventilators. The entrance as well as the window have no doors and, therefore, remain open for all the time. There is no lack of ventilation in the house, and the accessibility of light is good. Moreover, its mud-wall provides a kind of insulation from the summer heat. It is, therefore, fairly cool and sufficiently protects the family from the severe sun outside.

The walls have a couple of niches to serve as small open cupboards. While there are no paintings, traditional designs are drawn in relief on the mud-walls of the *bhungas*. Sometimes small pieces of mirror-glass like *abhlan* are stuck in the design, when the effect is quite charming. Such designs are a peculiarity of the area, and are so beautiful that panels of them made by women of village Bhujodi in Bhuj taluka are exhibited in the Indian Pavilion in the New York World's Fair, 1964-65.

There is not a single storeyed house in the village. There are separate open bath-rooms near the houses. There are no latrines, but only a few open urinals with three walls. There is no provision for drainage. In fact, with the extremely limited use of water and ample open spaces all around, no such provision seems necessary.

### II.11 *Building Material*

The universality of clay as the chief building material is brought out by the statement given below.

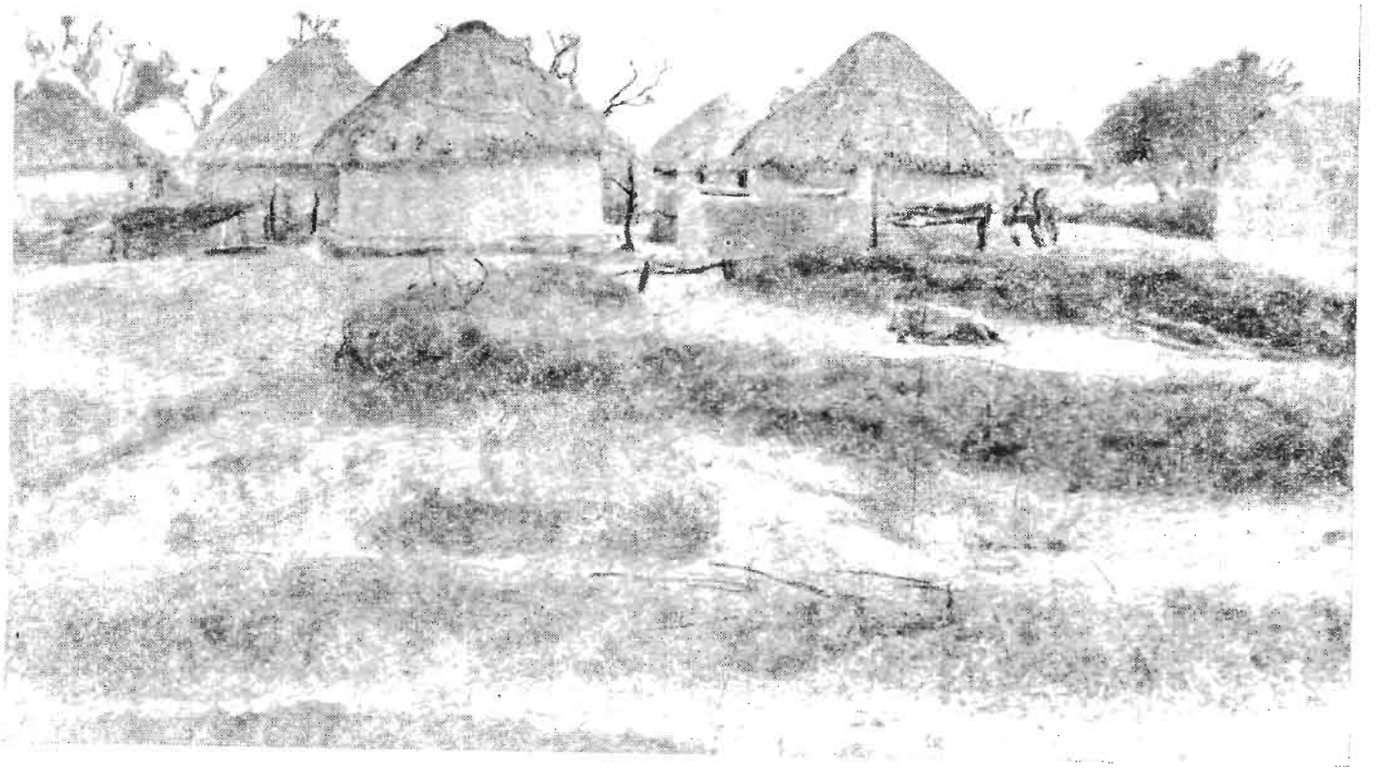
**STATEMENT III**

**Building Material**

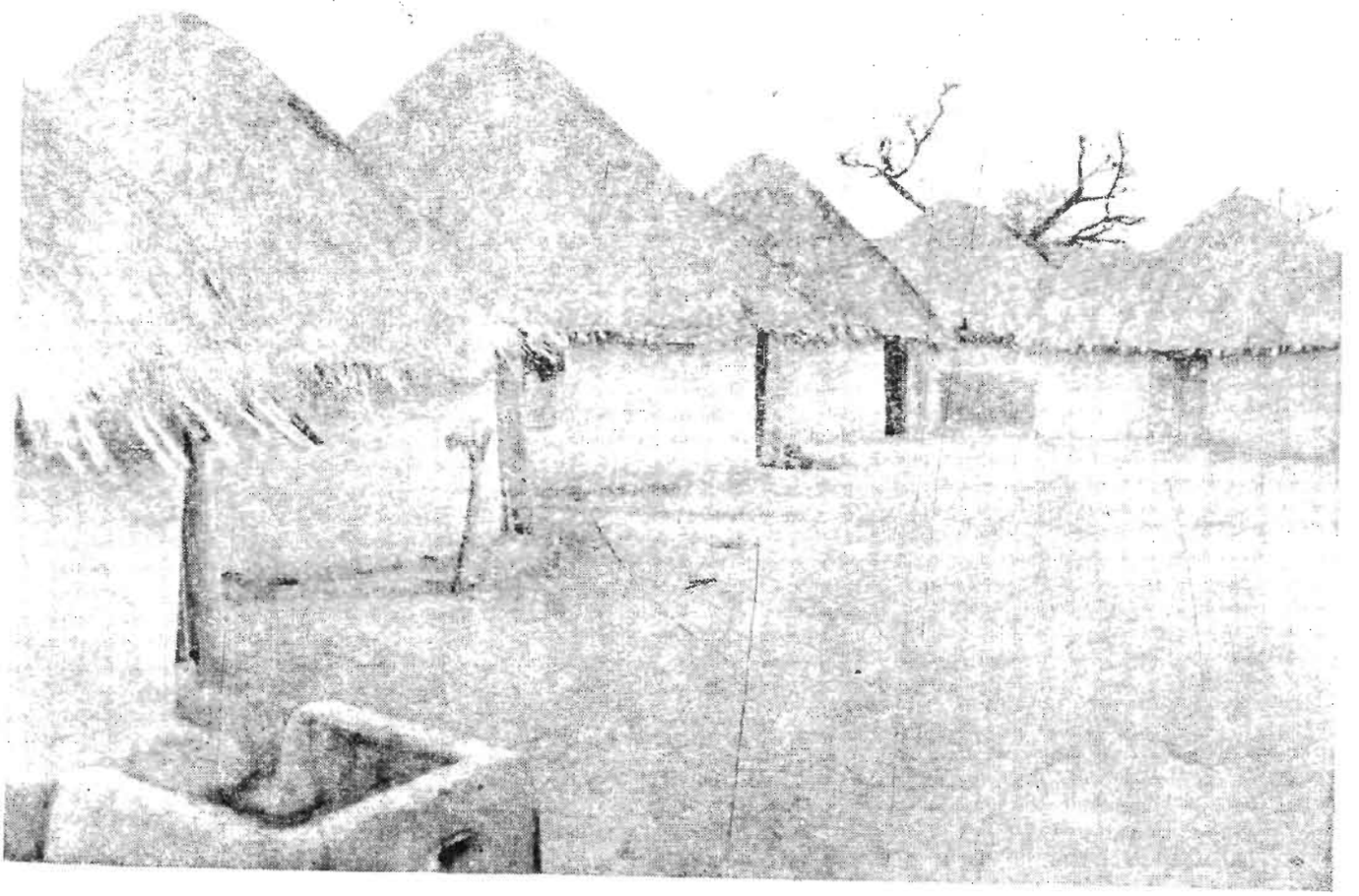
| | Wall material | | | Roof material | | |
|---|---|---|---|---|---|---|
| | Clay | Clay-bricks and clay | Tent | Thatched grass | Country tiles | Tent |
| No. of households | 143 | 10 | 1 | 143 | 10 | 1 |
| Percentage . . | 92.86 | 6.49 | 0.65 | 92·86 | 6·49 | 0·65 |

All the households except eleven have used only clay in their houses. Only ten or 6.49 per cent have used bricks, which are, however, *kutcha* clay bricks. Wood is used in both these types of houses according to necessity.

The use of thatched grass and country tiles in the roof follows the same proportions, as a large majority of the households (92.86 per cent) have thatched roofs and only 6.49 per cent have tiled roofs. It is worthy of note that while the people live in such *kutcha* huts, the five mosques in the village are *pucca* structures built with bricks and cement and have roofs of Mangalore tiles, the building materials being brought from Bhuj. The almost exclusive use of mud and grass in building walls and roofs is common to the villages in Banni. This is in sharp contrast to the mainland of Kutch where stone and tiles are very extensively used in house construction. Indeed, 76.5 per cent of the total houses and 79.2 per cent of the total rural houses in the district are built of stone, which are the highest proportions among all the districts of the State. On the other hand, mud-built houses form only 8 and 9.1 per cent in the total and rural areas of the district, which are among the lowest proportions obtained in the State. Similarly, 88.2 per cent of the rural houses in Kutch have tiled or shingled roofs as against only 9.5 per cent having roofs of grass or other thatching. Bhuj taluka, which conforms to the district pattern, has 81.2 per cent of the rural houses built of stone and only 11.9 per cent of mud. Likewise, 82.4 per cent of rural houses use tiles for roofs

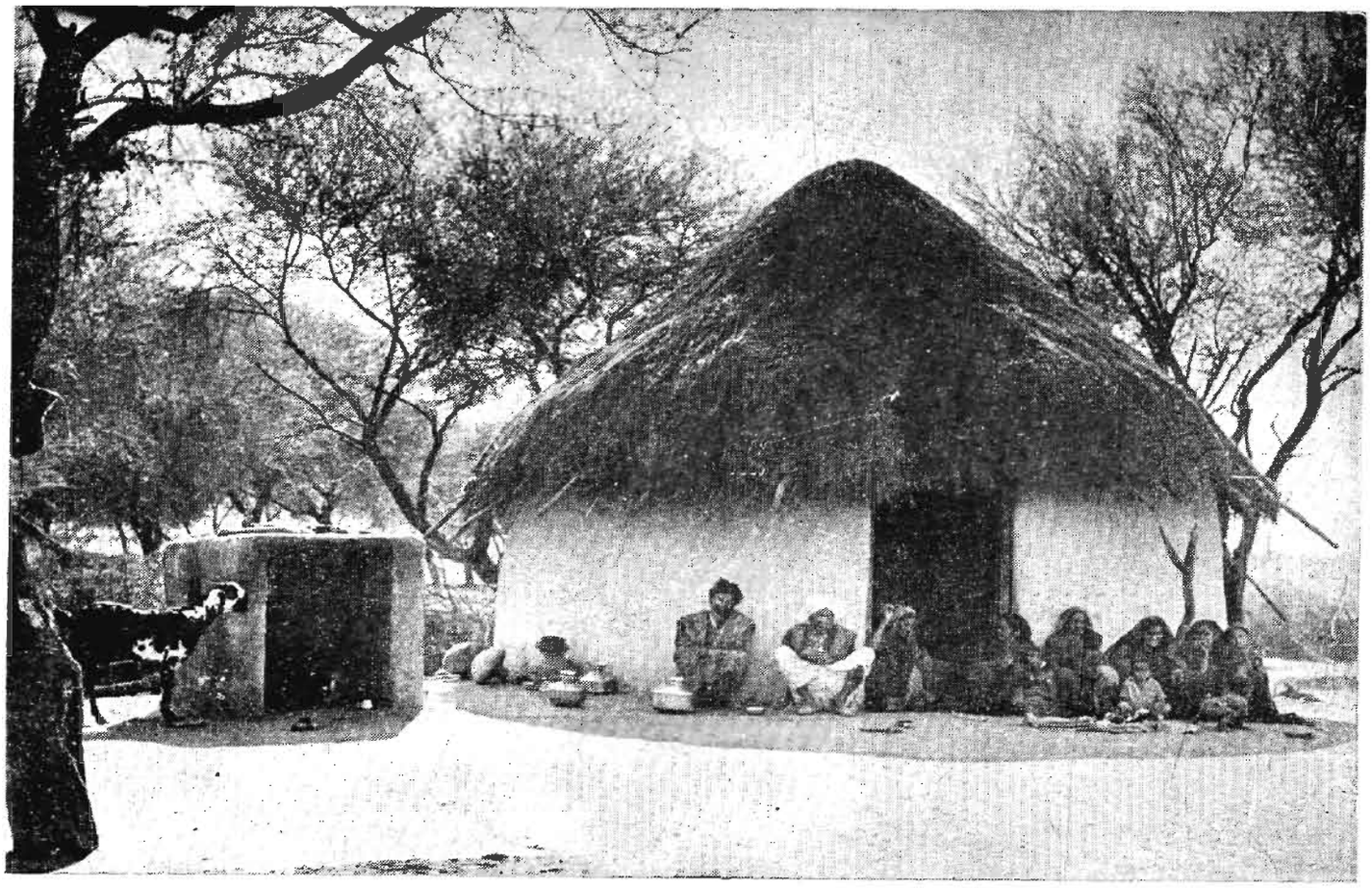


*General view of a vandh*



*Bhungas built on a common platform*

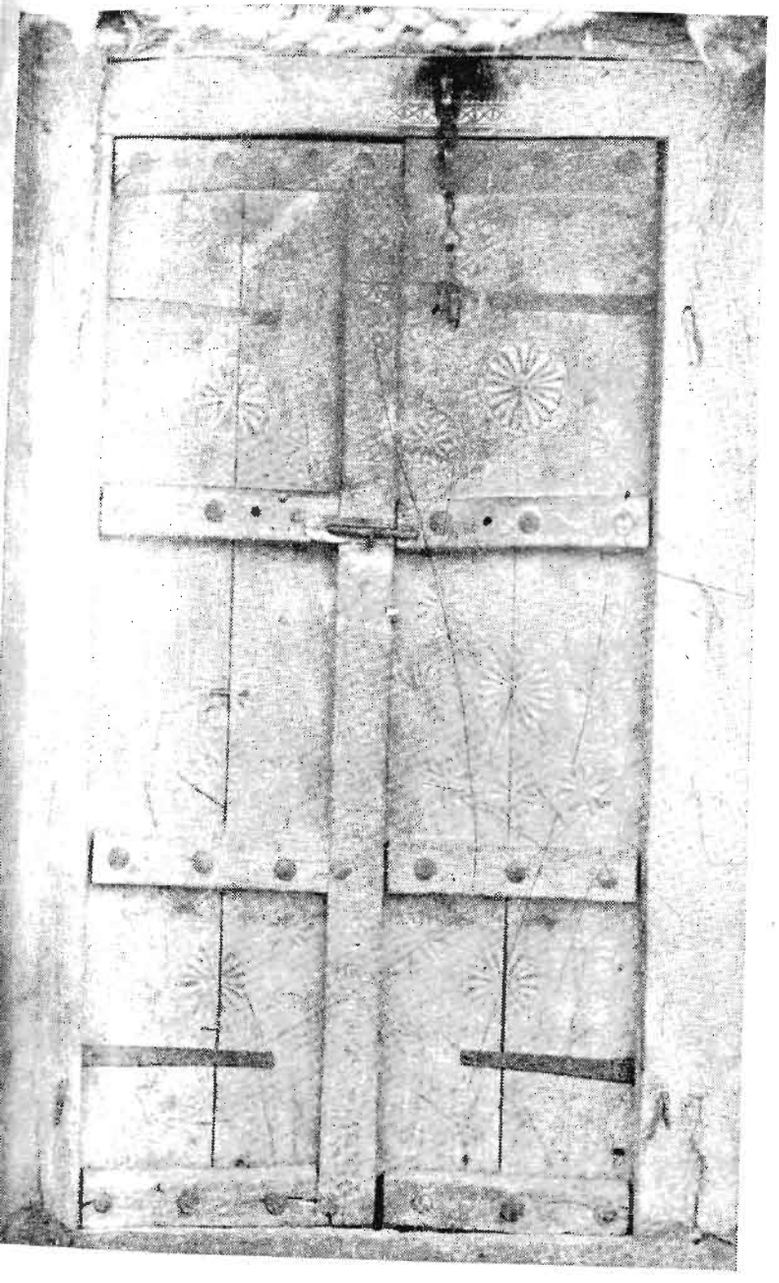
TO FACE PAGE 12



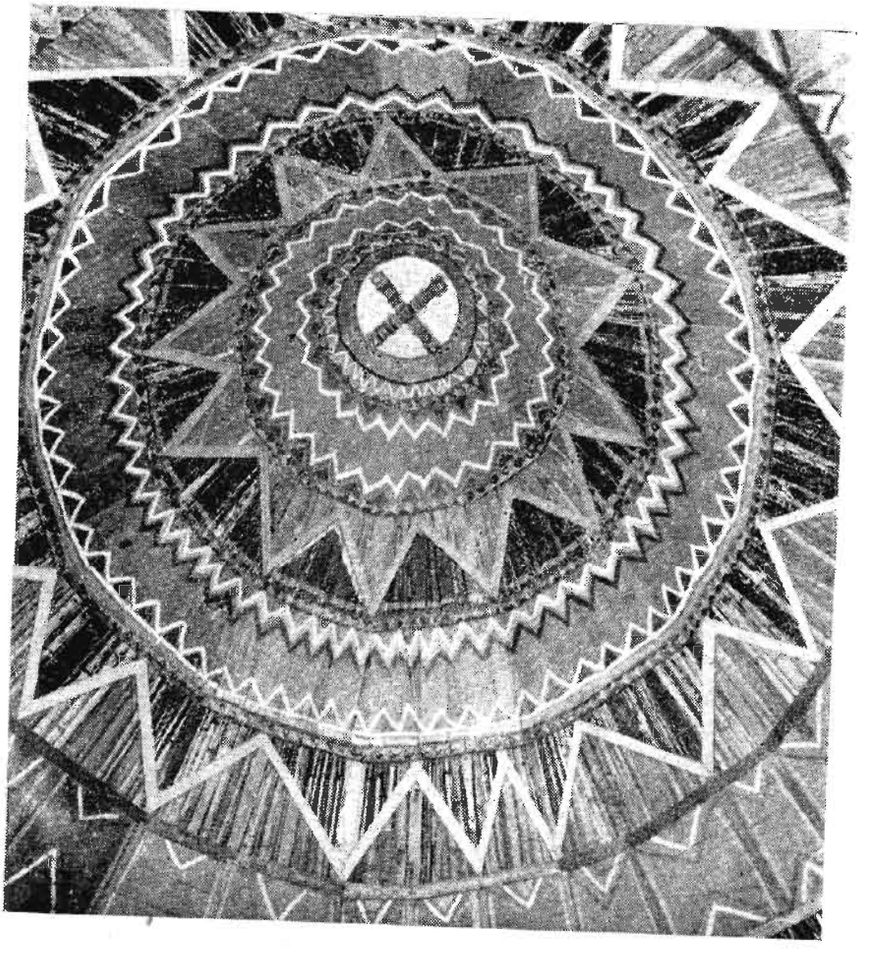
*Conical hut with mud walls and thatched roof with a separate kitchen close to the house*



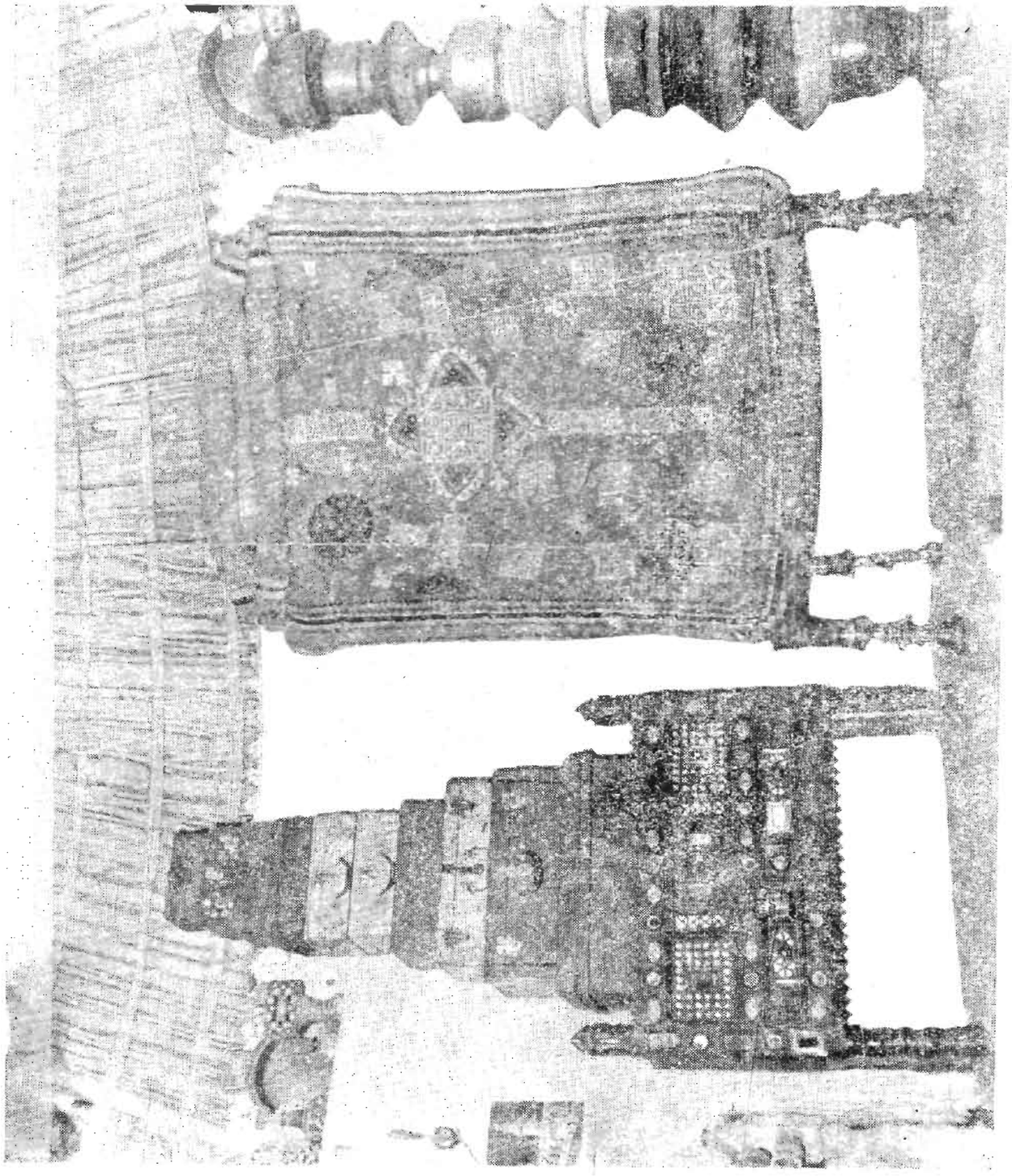
*Unlike huts, mosques are pucca structures*



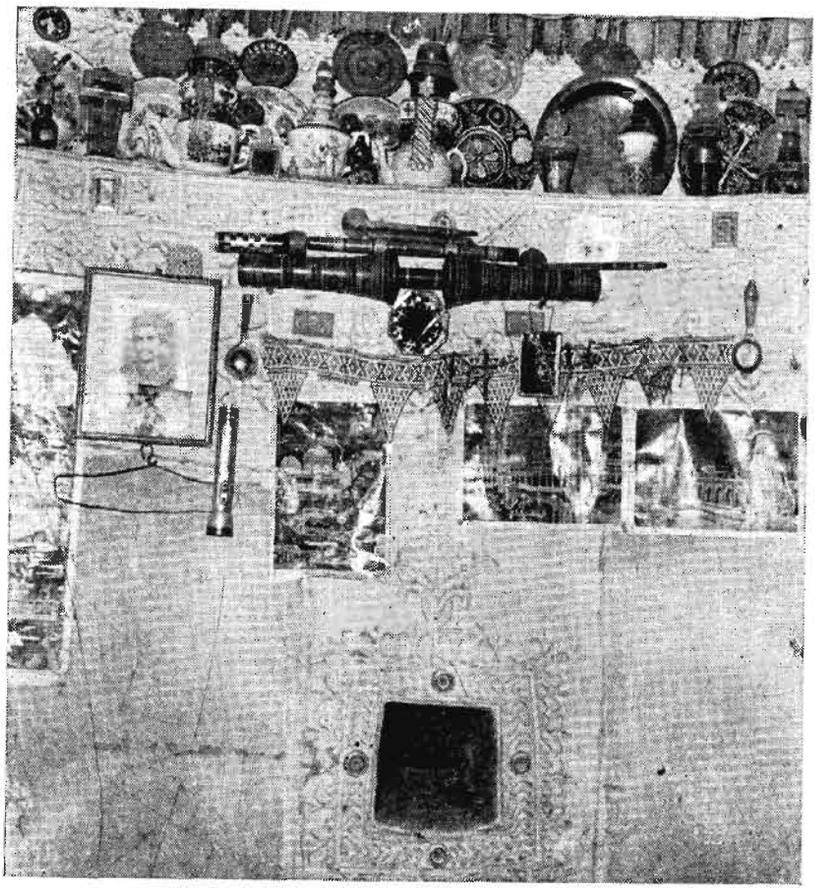
*Carved wooden door of a bhunga*



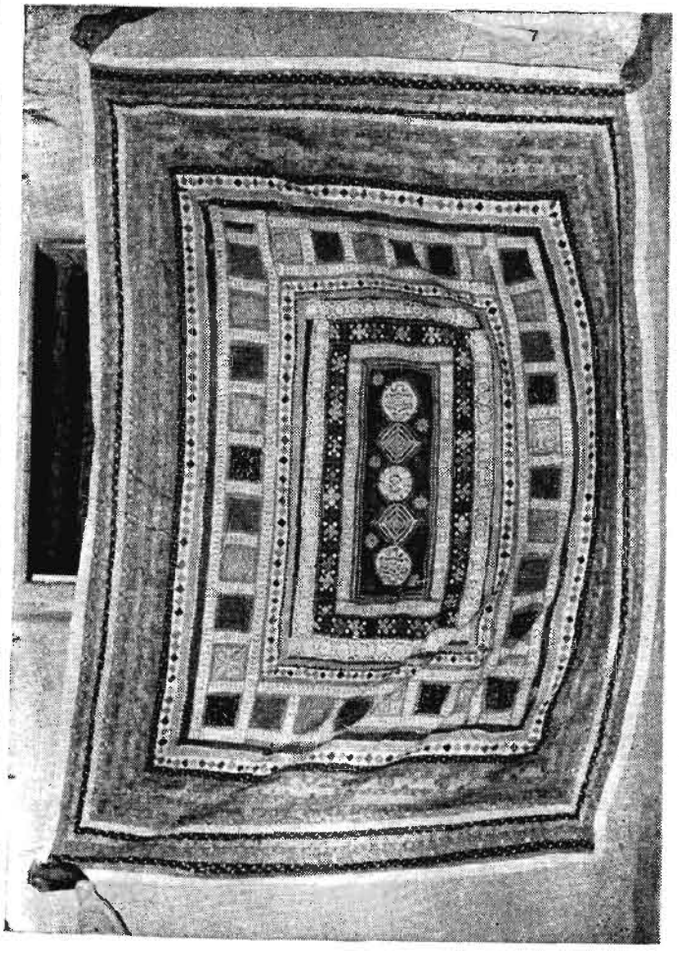
*Painted conical roof*



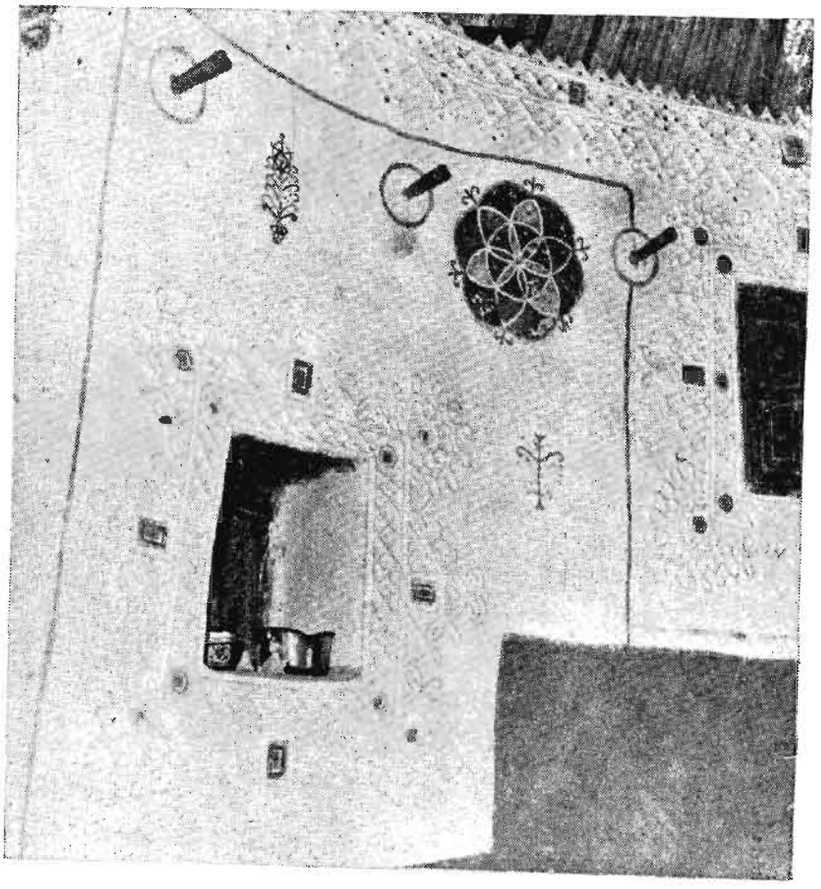
*Interior of a Raysipotra maldhari's house*



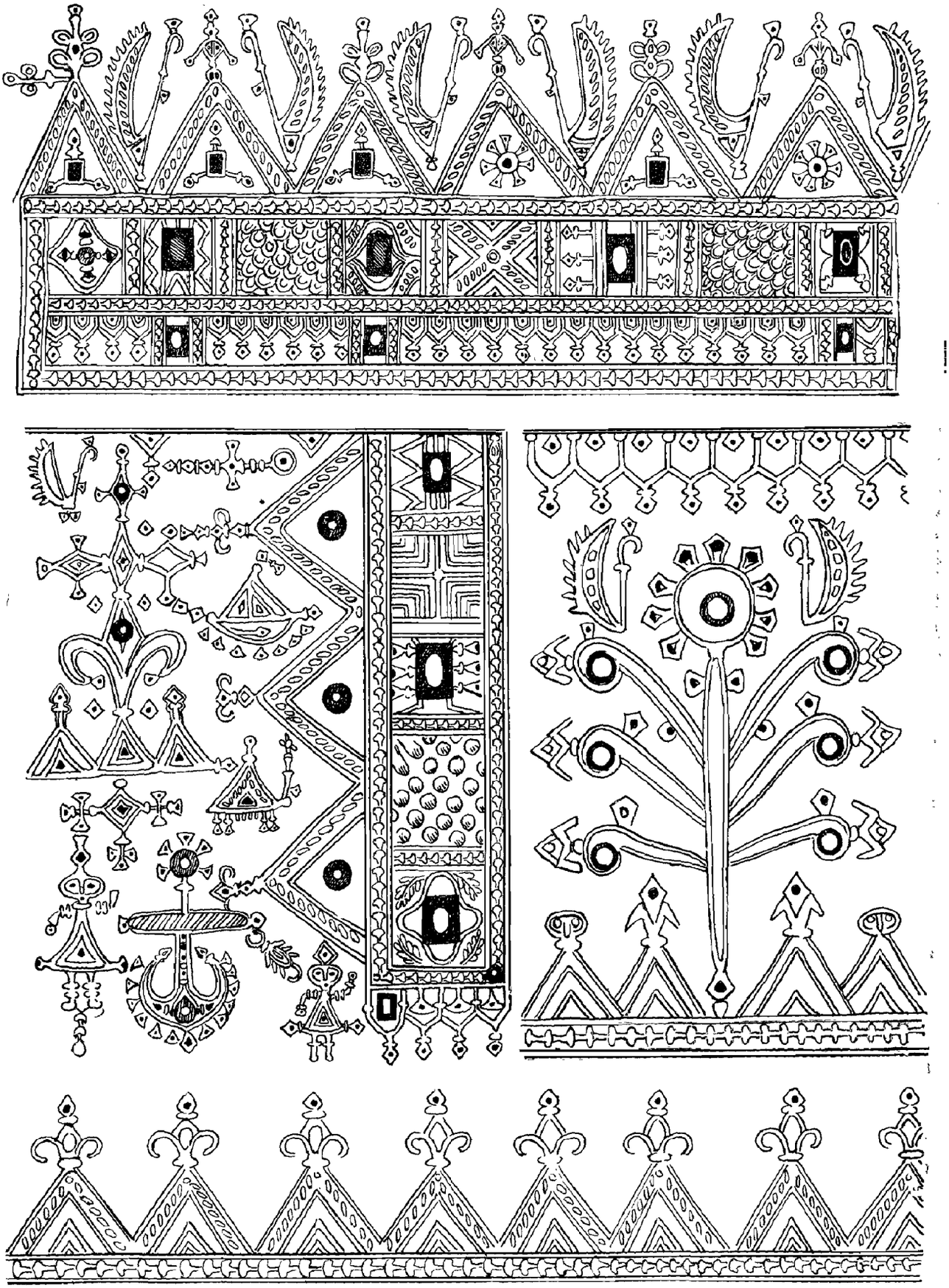
*Typical interior decoration of Banni*



*Embroidered chakla used for wall decoration*



*Decorative designs on mud walls*



*Decorative panels in relief worked on mud walls*

TO FACE PAGE 13

and only 13.4 per cent have thatched roofs.[1] The wide divergence of Bhirandiara in these respects from the average housing conditions obtained in the district is due to geological factors, the building materials so abundantly available all over the district being totally absent in Banni.

II.12 *Housing Conditions*

A *bhunga* has only one room. Sometimes, when an additional room is required, another *bhunga* is constructed nearby. Cattle are kept in enclosures at a little distance from the house. While most of the families are housed in single-room tenements, there are many who use more rooms, as shown in the table below.

**STATEMENT IV**

**Households according to Rooms Used**

| No. of rooms | No. of households | Percentage | Total No. of persons | Percentage to population |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | 83 | 53 90 | 321 | 43.97 |
| 2 | 54 | 35.06 | 297 | 40.68 |
| 3 | 12 | 7.79 | 79 | 10.82 |
| 4 | 3 | 1.95 | 18 | 2.47 |
| 5 | 1 | 0.65 | 4 | 0.55 |
| More than 5 | 1 | 0 65 | 11 | 1.51 |
| Total | 154 | 100.00 | 730 | 100.00 |

More than half (53. 90 per cent) of the families and 43.97 per cent of the population live in single-room houses, while 54 or 35.06 per cent of the families, comprising 40.68 per cent of the population, have two rooms each. Thus, 137 or 88.96 per cent households use only one or two rooms. They also claim an overwhelming majority (84.65 per cent) of the population of the village. As against this, the remaining 17 families (11.04 per cent), comprising 112 persons or 15.35 per cent of the population have three or more rooms each. It is in the two classes of single-room and two-room tenements that there is the greatest congestion. With a total of 251 rooms in all the houses taken together, there are, on an average, about three persons to a room. The ratio is higher—almost four persons per room—in the single-room houses, and just a little lower in the two-room tenements than the proportion of the village as a whole. Since a room of the *bhunga* admeasures 169 square feet on an average, the average living room per person comes only to 58 square feet.

Houses cost Rs. 2,000 at the most, the minimum cost reported being Rs. 50. All the families live in owned houses, except three which live in rented ones. The houses of 17 or 11 per cent families are in good condition. Nine of them belong to Raysipotras and eight to Harijans. Of the seven families having their houses in a bad condition, three are Raysipotras and four Harijans. The condition of the houses of the remaining 130 or 88 per cent families is reported to be fair.

While the housing conditions in Bhirandiara cannot be said to be satisfactory, especially in respect of building materials and house type, it has to be born in mind that they are largely determined by their natural environments and occupations. Firstly, with mud, *babul* wood and grass, the only building materials locally available, it is not possible to build much better houses. To bring better building materials from a distance would be costly and beyond the means of the villagers, who, in spite of this difficulty, do undertake to build *pucca* structures for their mosques. Further, with a scanty rainfall, the people do not require much protection in monsoon and with much of the time being spent outdoors by the cattle breeders, their need for shelter and dwelling room is not as acute as in the case of extreme climates and different avocations.

It is noteworthy that the housing conditions of Harijans is quite fair. Almost half of their families—8 out of 17—have their houses in good condition, and the condition of those of 5 is moderate. The reason is that they have received assistance from the Social Welfare Department of the State Government for building better dwellings. As a result, they have used mud-bricks and tiles in their houses. Eight of the ten houses built of clay-bricks and five of the ten having tiled roofs belong to Harijans.

1. TRIVEDI, R. K., *Report on Housing and Establishments*, Census of India 1961, Vol. V, Part IV-A, 1962. The figures are based on a 20 per cent sample.

### II.13 *Appearance*

The inhabitants of this region have well-proportioned muscular bodies and are above the middle size. An oval contour of face, an aquiline nose, a high forehead, and arched eyebrows with expressive eyes are their characteristic features. An outdoor life and an arduous occupation give them physical strength and a dark complexion. Many of the menfolk have a well-kept beard. Women are also well-built and agile.

### II.14 *Dress*

The common dress of a male is a *gandhi*, worn as the waistcloth, or *chorni*, a shirt and a *dhumalo* tied on the head with an *ajrakh* kept over the shoulder. The *gandhi* is a coloured garment with red dots over it, and is worn like a *lungi*. The *dhumalo* is a long piece of cloth dyed in dark red or red and black. It is tied like a loose turban. Sometimes a shorter piece, called *rumal* is used in the place of *dhumalo*. The *ajrakh* is also a dark coloured piece, with simple printed designs in dark red and blue. Printing of *ajrakh* is done at Bhuj, Anjar, Mandvi and Dudhai in Kutch district and also in Rajasthan. Sometimes the *ajrakh* is also worn like the *gandhi* or the nether garment. Some men also wear a waist-coat or a coat over the shirt. They generally carry a light axe in hand. Boys wear the same apparel as the grown-ups except that the *suthan* (*chorni*) or a pair of loose pyjamas is more commonly worn. The use of shoes is quite common, because of the need for protection from *babul* thorns lying on the ground. The shoes are indigenous products, made by the local Harijans. Men also usually carry a staff wherever they go.

Though women do not keep a veil, they are not much seen outside except when fetching water, as they keep themselves busy in home-work. They put on a long skirt called *pado*, a *gaj* or blouse and a *putaro* or *odhni*. The *pado* is generally dark red with dotted designs, and about twelve yards in circumference. The *gaj* which is also coloured, having red and black dots, leaves the back completely bare. Sometimes it is embroidered with *abhlan* or mirror-glass pieces. The *putaro*, also dark coloured, is worn like a loose *odhni*. Widows dress themselves in black. For their use, clothes are either dyed black at home or black cloth is purchased from Khatri dyers. Young girls put on a long frock-like *jamu* instead of the *gaj* or blouse. It is also beautifully embroidered. For foot-wear women put on *sapat* or sleepers.

People put on loose garments which may well be due to the hot climate. Dark colours are most common in the apparel both for men and women. The reason probably is that clothes are not washed often and dark colours prevent them from appearing dirty. Details of measurements and prices of articles of dress, all of which are made of mill cloth, are given in Table III, Appendix I.

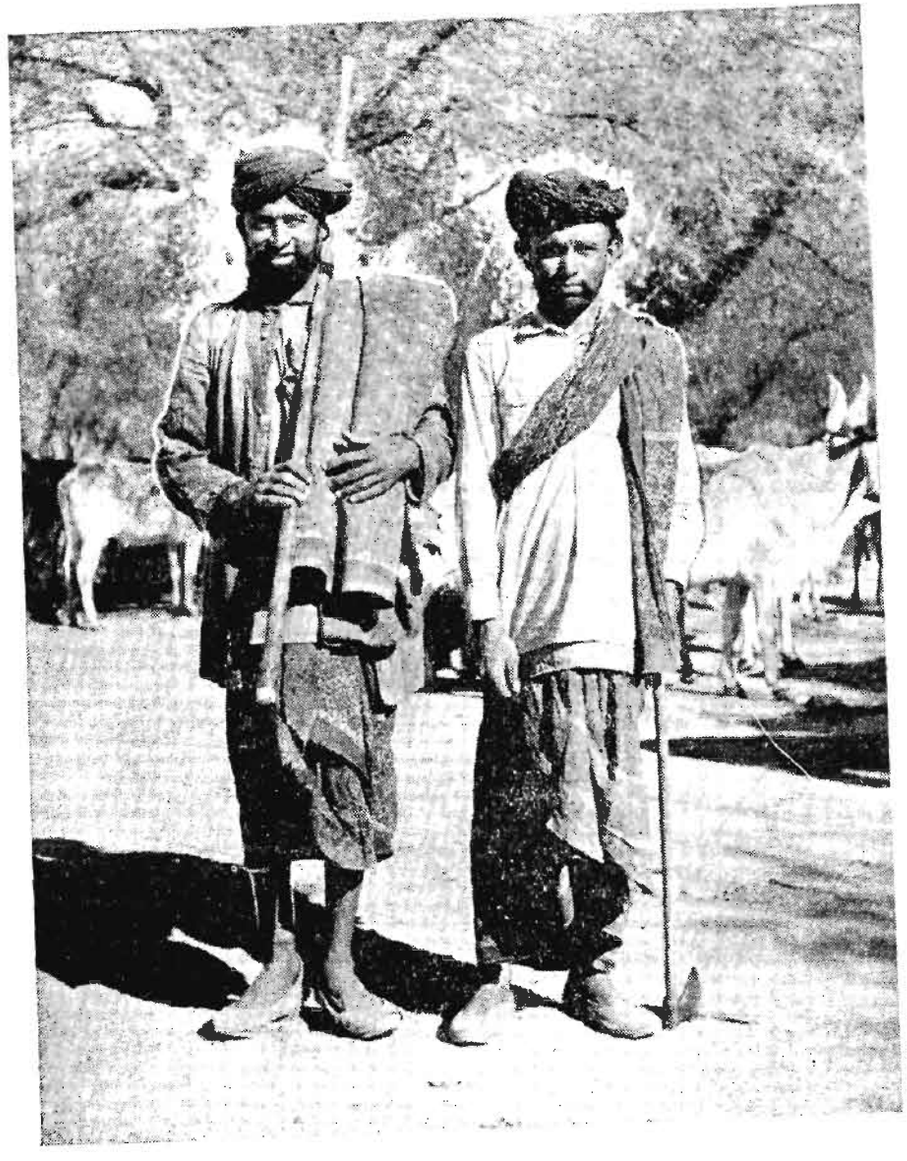
### II.15 *Ornaments*

The villagers are not particularly fond of ornaments, perhaps because Islam, followed by a large majority of them, looks upon golden ornaments with disfavour in the case of men. Eighteen households (11.69 per cent) do not use any ornaments at all and none except a Meghwal family uses ornaments for males. Among Raysipotras 107 or 89.17 per cent of the families use ornaments, among Meghwals 94.12 per cent and among Vadhas 60 per cent. All the families of the remaining castes use ornaments. In all 136 households have ornaments worth Rs. 37,225, or, on an average, Rs. 274 each. Generally the ornaments are of silver, the smaller ones being sometimes made of gold. Women put on *hansli* and *vadhlo* round the neck and *mangli* or bangles on the wrist while *balaiya* or *chuda* made of rubber, plastic or ivory cover the lower arm right upto the elbow. *Vedhlas* in the ears, *sali* or *chuni* (nose-pin) on the nose and *kadla* or *jhanjhar* (anklets) are other ornaments of common use. The only ornaments of men are buttons, rings and silver anklets. One Raysipotra family has acquired a wrist-watch during the past five years. The details of the ornaments used by the villagers are given in Table IV, Appendix I.

### II.16 *Household Goods*

Houses are unfurnished except for *charpais* which are in universal use and are mostly locally made. While all but one family possess





*Raysipotra cattle breeders in their usual dress*

TO FACE PAGE 14



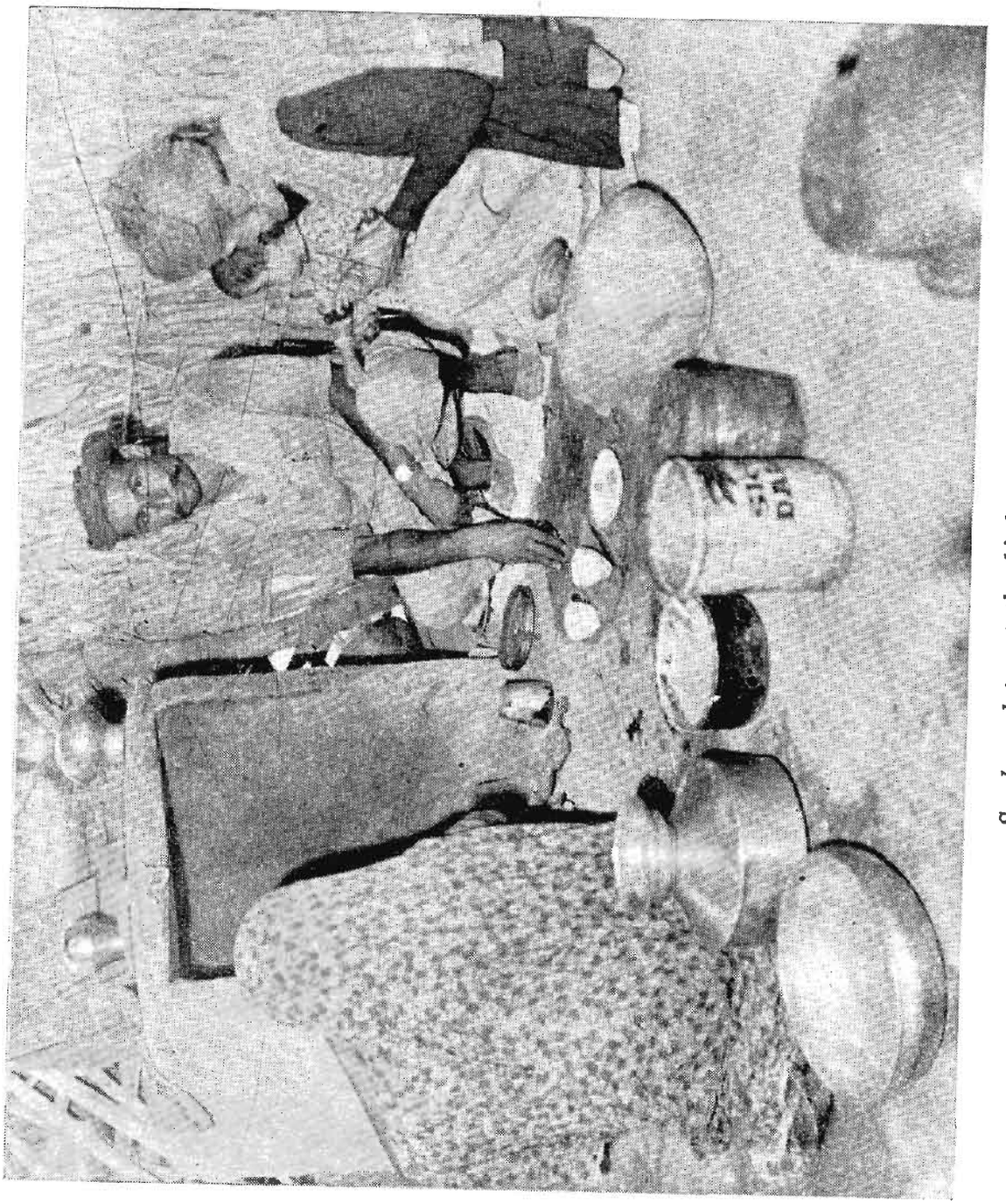
*Raysipotra women*



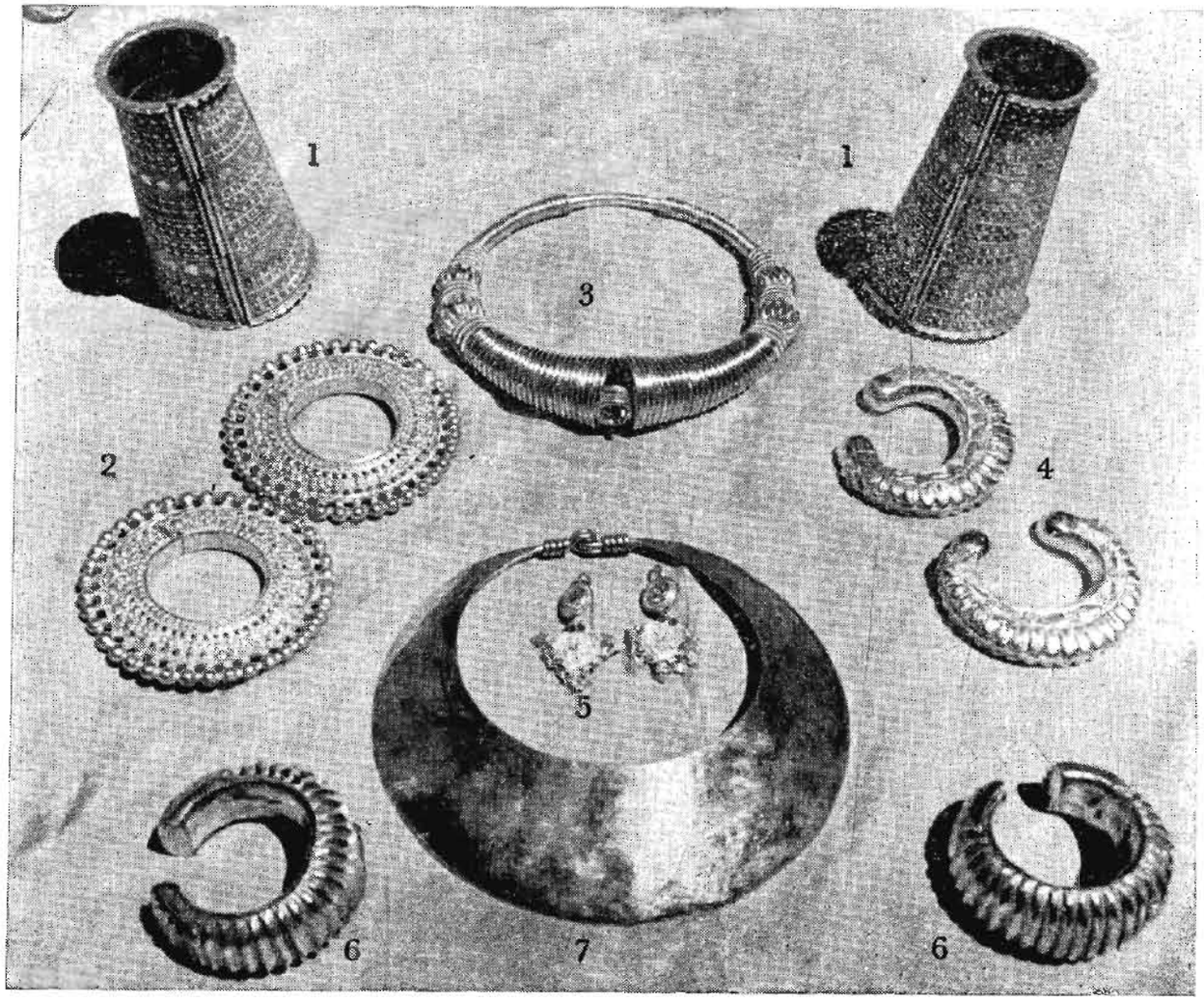
*A boy in shirt and lungi*

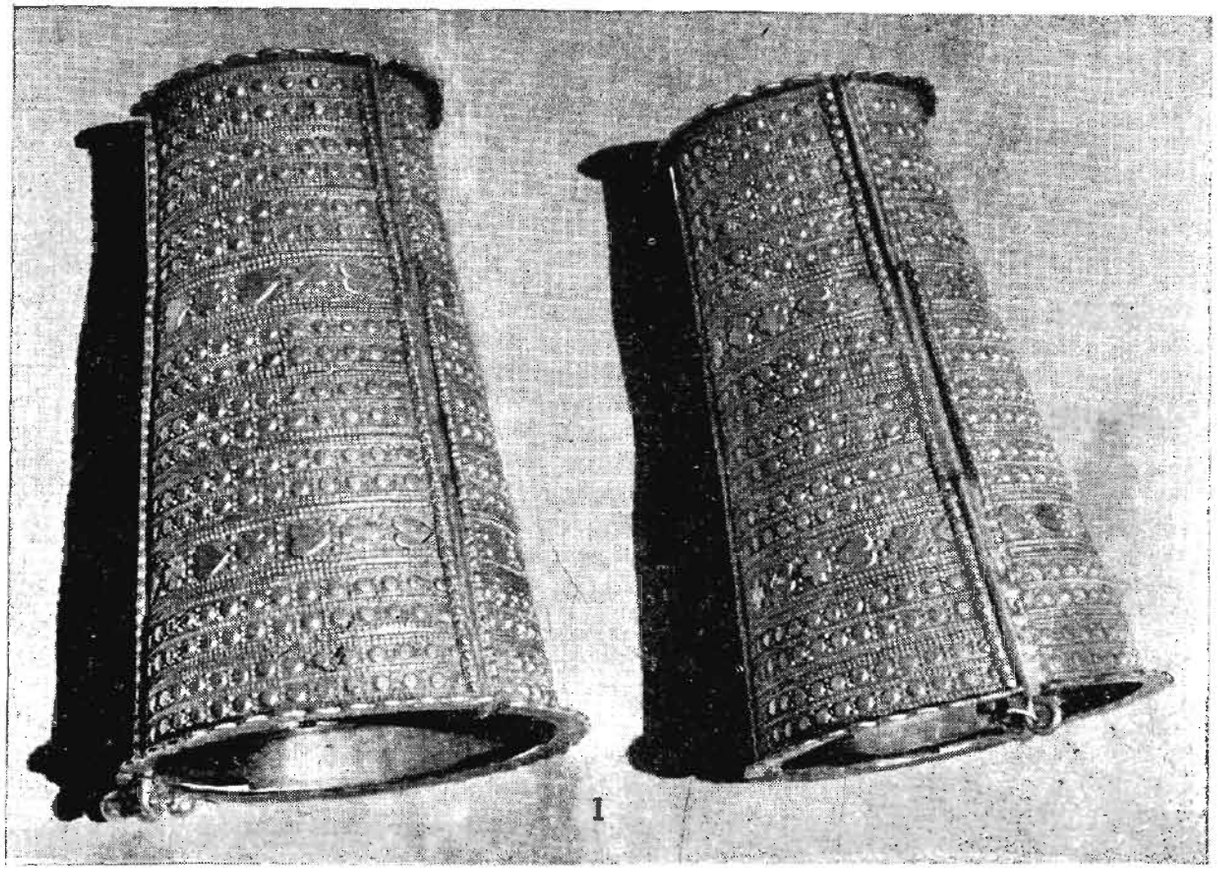


*A child in embroidered frock*



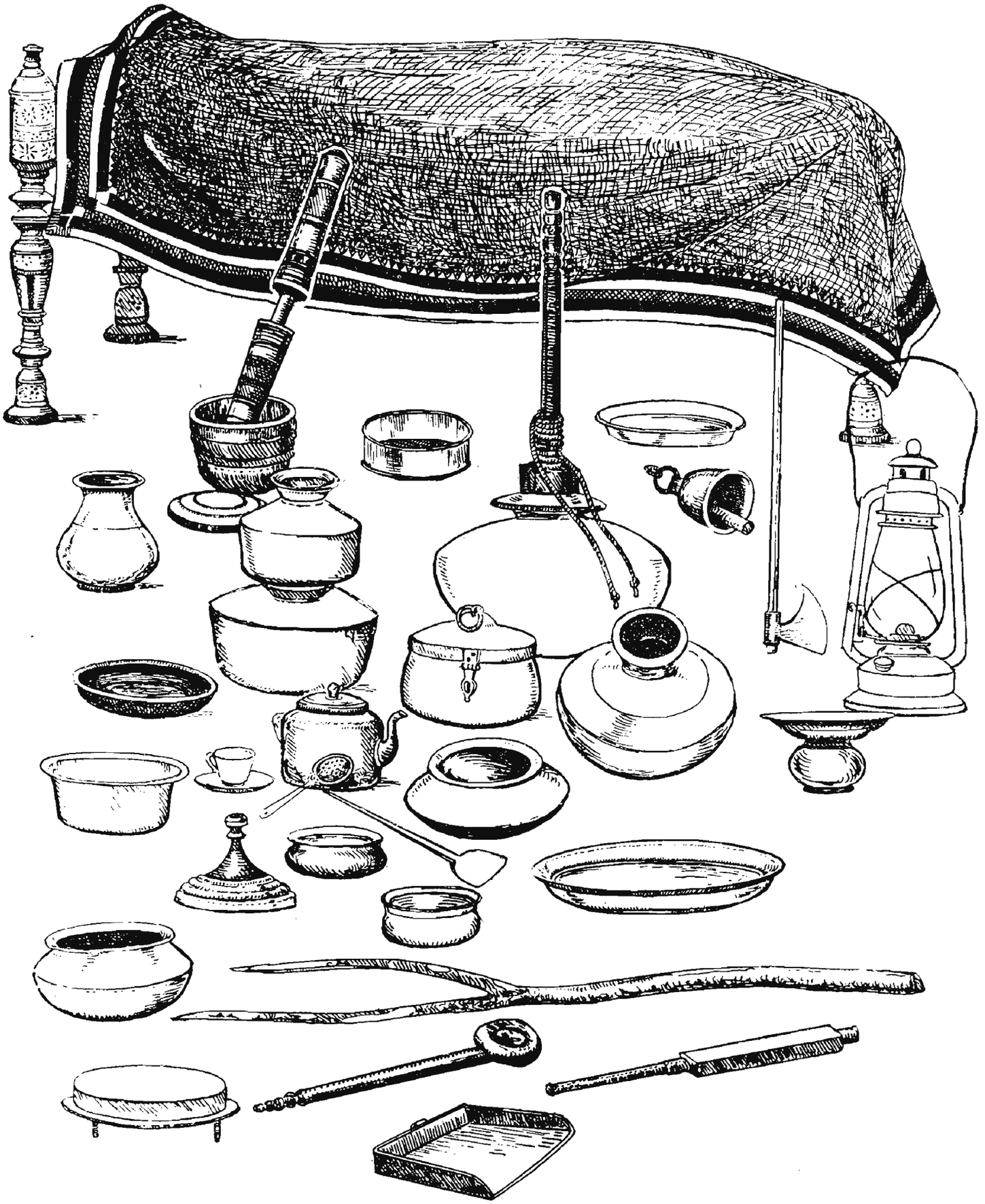
*Snacks and tea at the kitchenette*




*Ornaments : 1. Chudi, 2. Kataria, 3. Vadhlo; 4 and 6. Bhorinda, 5. Earrings, 7. Hansdi*

BETWEEN PAGES 14–15



*Household articles*

*charpais* and 129 use mirrors, only 29 or 16.67 per cent use some other furniture, 23 families use carpets, 5 use benches (including one *pat*), and 2 use shelves. Only two households own chairs and only one a clock.

Hurricane lanterns are extensively used. Torchlights are less common, while articles like petromax lamps, kerosene stoves and gramophones are very rare. The following statement shows the number of households using these articles and those that acquired them for the first time in the past 5 years preceding the survey.

| Article | No. of households | |
|---|---|---|
| | Which possess | Which acquired during the past 5 years |
| 1 | 2 | 3 |
| Hurricane lantern . . | 116 | 2 |
| Torchlight . . | 38 | 5 |
| Petromax lamp . . | 1 | 1 |
| Primus stove . . | 3 | 3 |
| Gramophone . . | 1 | 1 |

66.67 per cent of the families use hurricane lamps as against only 21.84 per cent using torchlights. The other articles mentioned above, rare as they are, have all been acquired recently. Of these, the gramophone, the petromax lamp and a primus stove have been acquired by a single Raysipotra family. A radio set has been purchased by a merchant since the survey. Thus the villagers do not use furniture articles beyond the *charpai*, nor other modern articles providing amenities or comforts. These are still beyond their means. They have few other household goods. Their pots and pans are generally of aluminium, bronze and brass, and include, besides the few kitchen requirements, pots for milk and tins for preparing *ghee*.

II.17 *Food and Drink*

People take two meals a day. The staple food consists of *bajri* or wheat bread taken with curd or milk. Rice is also taken occasionally. Among vegetables potatoes and onions are in common use while green vegetables are sometimes bought from vendors who bring them in carts from Bhuj or Khavda once in a fortnight or so. Milk, curd and butter are freely used in this *maldhari* society, and butter-milk, in which water is used sparingly, is a favourite drink. Practically the whole population is non-vegetarian. Only four or 2.60 per cent households, all of them Hindus, who include all the Rajput, Lohana and Bhansali families, are vegetarian. The rest of the families take mutton two or three times a week, generally of smaller animals like sheep, goats and young ones of buffaloes, and of poultry and birds like partridges. Muslims avoid pork on religious grounds.

Peculiar to the Vadhas is the wide use of the flesh of *sandhas* in their diet. The *sandha*, Uromastix or pangolin belonging to the *edentate* class resembles a ground lizard or chameleon. Its oil is sometimes used as a liniment on rheumatism. It lives in holes 1 to 2 feet deep in the ground, and subsists on grass and insects. To catch it the expert Vadha blows in its hole with his mouth. Thinking that a serpent has come to devour it, the *sandha* steps out backwards in the direction of the mouth of the hole, trying to defend itself with its tail. It is caught by the tail as soon as it is seen outside the burrow. In monsoon the mouth of the hole is closed and the *sandha* is taken out through a hole made by a pointed wooden stick. At times its escape is prevented by a burning dung-cake held at the opening of the burrow while it is caught through a hole made on the other side. The *sandha* may be cooked or pickled in butter-milk.

Another peculiarity is the strong addiction of the villagers to tea. It is common to prepare tea in the house four or five times in a day, and each time people enjoy two to three cups of the brew. A guest or visitor is invariably served with this drink. The tea habit is especially deep-rooted among *maldharis* and Harijans. Even those who take the cattle to the grazing grounds carry with them the necessary materials for preparing tea there. Though they have enough milk to drink, a large quantity of the milk consumed by them is reported to be for preparing tea. The proportion of milk drunk or taken with food is said to be comparatively small. Smoking is also quite common among men and a few Harijan and Vadha women are also reported to be given to smoking. Snuff also has found favour with the womenfolk, sometimes for rubbing on the teeth. As a consequence of these habits, much expenditure

is incurred on tea and tobacco. A large proportion (25.2 per cent) of the total annual expenditure of the village is spent on these items, as compared to 54.08 per cent spent on food.

II.18 *Hygiene*

In an area proverbially suffering from scarcity of water, personal hygiene is bound to be neglected. People take bath only once a week on Friday and that too not regularly. Hardly anyone bathes at more frequent intervals of three or four days. They generally do not use soap for taking bath but for washing clothes. Only four households use soap for taking bath. These belong to Lohana, Rajput and Saiyad castes who are not the original settlers of the village. Not a single household of Raysipotra, Vadha and Harijan Marwada—the major castes of the village—was reported using soap for bath. They, however, use yellow clay which is available locally for washing the hair. None of the households gives clothes to a washerman. Mosquito curtains are used by only 37 or 24.03 per cent of the families including Raysipotra, one Lohana and two Saiyad families.

## C. LANGUAGE

II.19 *Kachchhi*

The mother tongue of the people is Kachchhi, which is a dialect of Sindhi, with a mixture of other languages also. Indeed, in Kutch, as Grierson[1] states, "We have a meeting place of several forms of speech, Sindhi, Marwari, and at least three dialects of Gujarati. The distribution of languages follows caste rather than locality, but Sindhi is strong in the north-west. This dialect of Sindhi is called Kachchhi, and is spoken not only in Kutch but also in the neighbouring peninsula of Kathiawar," especially in the northern parts. Kachchhi is the home tongue of castes like Jadeja, Lohana, Memon, Khoja, Khatri, Kharva and tribes of Sindhi origin living in northern Kutch. Though a dialect of Sindhi, it is distinct from pure Sindhi. People who speak Kachchhi live in very close contact with Gujarati speaking persons and hence Kachchhi has borrowed extensively from Gujarati. It is in the northern Kutch that it has the least mixture of Gujarati. The dialect has no script of its own and though generally understood all over Kutch, it is seldom written. Of the examples of the dialect collected by Grierson, some were received in Gujarati, some in Devnagari and some in the Persian script. There is considerable folklore in Kachchhi which has come down through ages. Some examples of sentences, prose and verse in the dialect are given in Appendix II.

## D. CUSTOMS AND PRACTICES

II.20 *Raysipotra*

The birth, marriage and death customs of all Muslims in the village are identical. Since Raysipotras form the vast majority among them, the customs and practices are described below with particular reference to them, those of other communities belonging to the village being briefly described separately.

II.21 *Birth*

It is an accepted right of the daughter that her first delivery should take place at her father's place. The expectant mother goes to her parental abode in the seventh month of pregnancy. No rites are performed at this stage. The lady is not allowed to take pungent food thereafter and advised against taking goat's meat, physical strain like milking cows, fetching water, travelling by a cart and doing heavy household work.

At the time of delivery, she is generally attended to by her close relatives like mother, sister, mother-in-law, etc. There are no *dais* in the village except two Harijan women who work as such only in their own community. The other communities have, therefore, to avail of the services of relatives only. Normally no medical aid is taken, but in case of necessity a doctor is usually called from Khavda, or the woman is taken to a hospital at Bhuj. Normally the period of confinement does not last long, and the mother starts household work about a week after the birth.

The new-born babe is cleaned and given to an elderly person who recites *ajan* or the call to prayer in its ears to announce to it that it has been born in the house of a Muslim. Jaggery, sugar

1. GRIERSON, SIR G. A., *Linguistic Survey of India*, Vol. VIII, Part I, p. 10, 1919

and dates are distributed to relatives and neighbours to celebrate the birth of a baby. A few of the near relatives are also invited to dinner. On the sixth day, the rites of *chhatthi* are performed and a small feast is also arranged. On the next day, the child is given a name by its father's sister, who receives a gift of clothes from her brother on this happy occasion. The name chosen is either of the child's deceased grandfather, or one beginning with the first letter in the third line on the page of the Quran which is opened at random. It is a custom to give to the baby a rupee or a piece of cloth when a relative sees it for the first time. When the child is about five years old, *sunnat* or circumcision is performed as directed by Islam. If *sunnat* of several boys is arranged collectively, a community dinner is also held.

II.22 *Marriage Customs*

Child marriages are not practised but boys and girls are married while in their teens. The difference between their ages is three to four years. Thus the age of the boy is 17–18 years and that of the girl 14–15 years. Love marriages, secret marriages or marriages by elopement are not practised.

Consanguineous marriages are not only permitted but preferred. A person is allowed to marry his first cousin according to Mohammedan Law, and such matches are always saught after. A blood relation from the same *vandh*, and having common ancestors has the first preference. In fact they have a proverb, "*Kakoji dhi hane khichadimen ghee*", or, the uncle's daughter is as good in marriage as *ghee* in *khichadi*. Sometimes the sister of the bridegroom may be given in marriage to the brother of the bride by way of *sata* or exchange. If such a person is not available, then a close relation from outside may be taken in marriage. Thus Raysipotras are not only an endogamous group, but also consist of intensely intermarrying groups. This being the case, inter-caste marriages are looked upon with disfavour, and matches within the same caste are invariably preferred. Similarly marriage within the same or a nearby village finds universal favour. Even in cases of unavoidable necessity, people are extremely unwilling to give their daughters outside the village in marriage, while a son may be married in another village though not without reluctance. People are also orthodox about the marriage customs, and prefer the conventional type of marriage; so much so, that not a single unusual or unconventional type of marriage has been reported from the village except that of a Saiyad householder's uncle who selected his own life-partner, and is consequently treated with indifference. This family does not object to marriage outside the caste provided the other party is Muslim. But this family is also not a native of the village; it stays there for service only. Polyandry is not permitted, but polygyny is allowed. While Islam permits four wives, two are allowed by custom. However, such cases are few. There are only four Raysipotras who have two wives. Divorce and remarriage of the divorced and widowed are freely allowed according to Mohammedan Law. Widows also do not like to remarry outside the village. The parents of a widow themselves arrange a suitable second match for her usually with a widower. In the case of remarriage, the second husband has no rights over the children of the former marriage, but he may bring them up if they are too young and there is none else to look after them.

No dowry is paid for a son. But it is invariably paid for the marriage of a daughter. All but two Raysipotra families and all the three Saiyad and Khatri families give a dowry of upto Rs. 500 at the time of a daughter's marriage, and the dowry in the remaining two Raysipotra families runs upto Rs. 1,000.

Table V in Appendix I gives details of expenses of the last marriage in 128 households which gave the required details. The total expenditure came to Rs. 77,945 and the average expenses per marriage amounted to Rs. 609. Rs. 20,650 or 26.56 per cent were spent on ornaments and Rs. 23,695 or 30.48 per cent on clothes, while miscellaneous expenses claimed Rs. 31,600 or 40.65 per cent. The average expenditure per household on these items came to Rs. 169, Rs. 187 and Rs. 248 respectively. Only four households reported cash payments to the tune of Rs. 1,800 or an average of Rs. 450 per household.

A caste-wise examination of these details is contained in Table VI in Appendix I. More expenditure is incurred on the marriage of a girl than on that of a boy. Among the people who are natives

of Bhirandiara, Raysipotras spend most after marriages. As against Rs. 644 spent by them on an average, Harijans and Vadhas spend Rs. 350 to 400. Hindu families of other castes who do not belong to the village spend much more, the Lohanas topping the list with Rs. 800 in the marriage of a boy and as much as Rs. 3,100 in that of a girl. They do not celebrate marriages at Bhirandiara but at their native places.

II.23 *Marriage Ceremonies*

Generally the wishes of the elders play an important part in the selection of the match. The father of the girl puts the proposal to the father of the boy. Because of the preference for consanguineous marriages, the scope of selection would be limited, but factors for consideration are the complexion and appearance of the boy as well as the respectability of his parents. On the acceptance of the proposal, the father of the boy goes to the girl's place where he is given a feast along with the relatives who are invited on the occasion. The father of the boy gives a *chundadi* to the girl along with an amount in cash ranging from Rs. 50 to 100 according to his social status. The betrothal is then said to have been completed. Ground-nuts are distributed on this occasion by the boy's father among villagers and relatives. Custom makes it obligatory on both the parties to keep their promises and not to break the engagement, which may subsist for two or three years. During this period the boy and girl can freely meet each other.

The parties then fix a convenient date of marriage by mutual consultation. This is generally done about a month in advance; though sometimes the date is fixed only a week before the marriage if both the parties agree to it. Collective marriages are not arranged. Invitation cards are sent to the relatives of both the parties. The relatives invited include, among others, the families of the brothers and sisters both of the parents. Preparations for clothes and ornaments are set afoot and the houses of both the parties are also decorated for the occasion. The walls are given a wash with reddish clay, but paints or colours are not used for the purpose.

The relatives assembled at the bridegroom's place are served with two feasts before they start for the bride's place. Women relatives and neighbours collect to sing songs two or three days before the marriage. More well-to-do persons also invite the local Harijan women to sing songs, giving them some money in return. *Pithi* or paste made of turmeric powder, *udid* or *mung* flour and scent, is applied on the body of the bridegroom. The marriage procession with the bridegroom seated on a horse-back followed by his relatives goes round the locality for some time. Those who can afford call drummers to lead the procession. The party is received at the bride's place where it is greeted by the relatives of the bride. If coming from another village, it consists of about 25 persons and is given a separate place to lodge at. This is usually near the bride's place and known as *janivasa*. Tea is served followed by a feast consisting of *shev* and *shira*. Betel leaves are also served sometimes at the end of the meals.

At the bride's place, the bride is besmeared with *pithi* or turmeric paste and the relatives invited at her place on the occasion are given sweet dishes at every meal for about four days before the marriage day. On the day of marriage the dish consists of sweet rice, *shev* and *shira* and all the relatives present are invited to this dinner.

The marriage takes place at the bride's place during night time when the bridegroom along with his relatives is seated in front of the house of the bride. At this time the bride is generally dressed in common clothes but bedecked in ornaments. The bridegroom, however, is dressed in an impressive manner. He wears a white turban over which is tied a *mod* of beads, shirt and coat or *angarkha*, a *surval* and new socks and shoes. Sometimes a shawl is also draped over the shoulders. Some small ornaments like rings and buttons made of gold or silver are also put on by the bridegroom.

A *mullah* or priest officiates for the *kazi* to solemnize the marriage. The bride is seated in the house, attended by her near relatives and friends. After the bridegroom and his party arrive at the bride's place, three persons, one called *vakil* and two others called *saheds* or witnesses approach the bride for getting her consent to the marriage. The *vakil* is chosen from the near relatives of the bride like the maternal or paternal uncle, and the *saheds* from the relatives of the bridegroom. The bride is asked thrice about her willingness to accept

the bridegroom as her husband. She gives her consent in the presence of these persons. The bridegroom's consent is also obtained in a similar way. He is thrice asked, "Do you accept the bride whether she is squint, dumb or lame?" to which he replies each time, "I accept". The *mullah* then announces the completion of *nikah*. The *mullah* reads *fatiha* and some other verses from the Quran. The bridegroom observes silence till the *nikah* is over. No special rites are performed by either the bridegroom or the bride.

When the ceremony is over, the bridegroom is given some sweets. The bridegroom's father gives one ornament and a pair of clothes costing about Rs. 200 to the bride at this time, while he himself is given a pair of clothes by way of *paheramani* by the bride's father. On the next day the bride's father gives his daughter cows, buffaloes, ornaments, clothes and also some household goods according to his means. The clothes, which are beautifully embroidered by the bride over long years ever since she learnt the art when quite young, are also given to her. The relatives of the bride also give her some gifts in accordance with their kinship with her.

The bridegroom's party is generally hosted for about four days during which sweet dishes are offered at every meal. These dishes contain one or more sweets like sweet rice, *shev*, *shira* and mutton. Raysipotras state that they spend about Rs. 1,000 after each marriage.

The Vahabis celebrate marriages with less ostentation than other Sunnis, unlike whom, they do not erect marriage pandals, do not sing songs, do not take out the marriage procession nor call drummers. The marriage takes place at noon. They prefer collective marriages and a common dinner on the occasion, the reason being that such marriages are less expensive.

### II.24 *Death*

When a person seems to be breathing his last, his relatives are sent for. Some one of the near relatives reads the Quran by his side. Alms are then given to the poor so that his soul may rest in peace hereafter. The *mullah* also is given alms. Clothes, cows, buffaloes, goats and money in cash are some of the items given in alms. The dead body is bathed with hot water and soap and then dressed in new clothes. In well-to-do families, the body is dressed in white silken clothes and draped in a silken sheet or *sari*. Flowers and garlands are placed over it. Scent is also sprayed. The relatives and the members of the caste who are sent for arrive by this time and help in bringing from the mosque the *dola* or *charpai*, on which the body is placed and covered by a piece of cloth. They also place *ajrakh* or some other piece of cloth over the body according to the nearness of relationship. It is considered to be one's sacred duty to give help in carrying the dead body to the cemetery. No Muslim, not even a stranger, will lose an opportunity of performing this sacred duty. Bitter crying by the close relations is generally not observed on this occasion. Only the males go to the cemetery about a mile away, while the females remain at home. They sometimes go with the funeral party for some distance and return home from the outskirts of the village. While carrying the dead body to the cemetery the words '*La ilaha illallah*', i.e., "There is no God but Allah" are generally spoken by relatives. On reaching the cemetery, a pit about 5 feet deep is dug, its length and breadth varying according to the stature of the deceased. After the pit is ready, *abe zemzem* or the water of the holy spring of Zemzem at Mecca is sprinkled in it. The dead body is then laid in it with the head towards the north. The body is then covered with salt. While putting the dead body in the pit, the following verse is spoken. "From the earth we have created you, and to the earth we will restore you, and from it we will bring your back to life."[1] These lines reiterate the belief that Adam was created from earth. Food articles are also procured from earth. After death, everyone will mingle into dust and from dust will people arise on the day of judgement or *kayamat*. After placing wooden planks over the body, the grave is filled with earth. The relatives are given sugar-candy, raisins and dates which are brought from home. The party then returns home, where it is given a meal of rice, etc., by the household of the deceased.

1 *Quran*, XX, 55

On the tenth day called *daho* and the fortieth called *chaliso*, children of relatives and the *mullah* are invited to the house of the deceased where they are served with *shev* and *shira*. The omission to hold such a feast is, however, neither derogatory nor damaging. Clothes and cash alms are given according to one's capacity. A lamp is lighted at the place of death for some days. A tomb is erected if the family can afford it. The relatives of the deceased refrain from taking part in any festivity for 40 days after his death. The period and intensity of mourning depend on the persons's relationship with the deceased and there are not very strict obligations about them. The wife of the deceased wears black clothes after the death of her husband.

II.25 *Meghwal*

The birth of a boy is an occasion of joy among Meghwals. To celebrate it, dates and *gur* are distributed to the members of the caste. Relatives who come to see the boy are feasted. No such celebration takes place on the birth of a girl. Two Meghwal women work as *dais* exclusively in the same caste. The *dai* is paid Rs. 5, but if the condition of the family is good she may be given a larger amount and also clothes if a boy is born. *Chhatthi* is celebrated among Harijans.

Boys are married when 18 to 20 years of age and girls 14 to 16 years old. Marriage follows about two years after the engagement. As far as possible the match is selected from the same village, otherwise from some nearby village. At the time of betrothal, the father of the boy has to give Rs. 200 to the girl's father. He also spends Rs. 75 to 100 after a dinner to relatives and leaders of the community. The relatives of the girl who go to the boy's on such an occasion, are hosted for two or three days and feasted with sweets and mutton. When they depart, gifts of cloth are given to them. If there are any women relatives among them, they are given *saris* according to one's condition.

Invitations to relatives for the marriage are conveyed through the Harijan Brahmin priest or by letters. Two or three days before the marriage date singing of marriage songs starts at the places of the bride and bridegroom. A *mandap* is set up and *torans* or festoons are tied at both the places. The marriage procession is heralded by drummers. The bridegroom is seated on a camel, and if the bride's place is far, the whole procession is taken out on camel-back. On the day of the wedding, the boy's party sends a silver ornament like *kalla* (anklets), *kada* (armlets) or *vadhlo* (an ornament of the neck) along with two pairs of clothes. The father of the bride gives her gifts worth Rs. 200 to 300 in *kanyadan*. These include some silver ornaments, a couple of pairs of clothes, and also two or three cows if he can afford them. The marriage feast consists of *laddus* prepared with sugar. They are brought from Khavda. Mutton is also served. Neither wine nor toddy is used. Tea is served frequently. The marriage expenses for the boy amount to Rs. 800 to 1,000 and for the girl Rs. 400 to 600.

Out of the 21 families coming under the purview of the Hindu Marriage Act, not a single household was aware of the changes made in the Hindu Law about marriage or knew anything about the legislation prohibiting bigamy.

The separate cemetery of the Meghwals, who bury their dead, is to the east of the Harijan Vandh. The dead body is placed on a bier made of bamboos and covered by a shroud of white coloured cotton cloth or, if the deceased is a woman, by a *sari* according to one's capacity. Flowers are placed on the body. After the burial, the persons who have attended it are fed *lapsi*, a sweet preparation of wheat, or sweet rice. If the deceased is a child, the persons are given dates at the cemetery itself. Obsequious ceremonies are performed on the tenth, eleventh and twelfth days. A caste dinner is compulsorily arranged during these days. The Harijan Brahmin priest, relatives and other caste-fellows are invited to it. An expenditure of Rs. 200 is incurred after the ceremonies and dinner, those who can afford it spending even more. But even those who are not well off have to give the caste dinner, by incurring a debt if necessary.

II.26 *Vadhas*

On the birth of a son, *gur* is distributed to caste-fellows. This is not done if a girl is born. The women of the family and the neighbourhood attend at the time of delivery. There is no pro-

fessional *dai* in the caste. *Chhatthi* is not celebrated, nor is there any ceremony for naming the child.

There are no child marriages, and betrothal takes place when both the boy and the girl are in their teens. The engagement may take place one or two years before marriage. At the time of betrothal both the parties distribute *gur* in the caste. The father of the boy gives Rs. 25 to 50 to the girl's father and an *odhni* to her. The amount may vary upto Rs. 100 depending upon the capacity of the boy's family.

Marriage songs are sung at the houses of both the parties from two to three days before the marriage day. A marriage procession is taken out with the bridegroom seated on a horse. The father of the bride gives a pair of clothes to the bridegroom. No gifts are customarily given by the bridegroom to the bride, but if so desired, her father-in-law gives her clothes as he may afford to the bride after marriage. The gifts to the bride in *kanyadan* by her father include a pair of clothes, and if he can afford them, a silver ornament worth Rs. 50 or so and a cow, goats, etc. Each party spends Rs. 200 to 300 after marriage. If the financial condition of the family is good, Rs. 50 or 100 more may be spent.

Disposal of the dead body is by interment. The cemetery of the Vadhas is near the village tank. The body is taken out on a bamboo bier, and shrouded in white cloth or a shawl if it can be afforded. Flowers are placed and *abil-gulal* are sprinkled on the body. On return from the graveyard, those who took part in the funeral are fed *khichadi* or rice. Ceremonies after death last only three days. On the third day, *uthamna* is observed when a caste-dinner is given. The expenditure incurred amounts to Rs. 50 to 100 or more according to one's capacity.

# CHAPTER III

# ECONOMY

## A. ECONOMIC ACTIVITY

### III.1 *General*

THE ECONOMY of Bhirandiara and indeed of the whole of the Banni area is peculiar inasmuch as the only occupation that can be pursued there in the present circumstances is cattle breeding. The serious limitations imposed by the physiographic conditions of the area permit only of this occupation. There is no agriculture and livestock is the only means of livelihood. Further, dairying and production of milk products which usually go with livestock are also not possible on any large scale in this area because of the adverse circumstances. In the result, the only aspect of livestock raising which is practicable is cattle breeding. The *maldharis* of the area, therefore, keep large herds of cows, buffaloes, etc., of good breeds and earn their livelihood by the sale thereof. The only ancillary occupations that have been pursued are leather tanning and shoe making for which the raw material is available from the main occupation of cattle breeding, and carpentry, rendered possible by the growth, howsoever meagre, of some trees like *babul*, etc. Practised on a small-scale, both these occupations are confined to the production of the requirements of the local *maldharis* and do not find a market outside. The serious handicaps suffered by the people because of their natural environments make the economy of the area run in a single groove without any change or development.

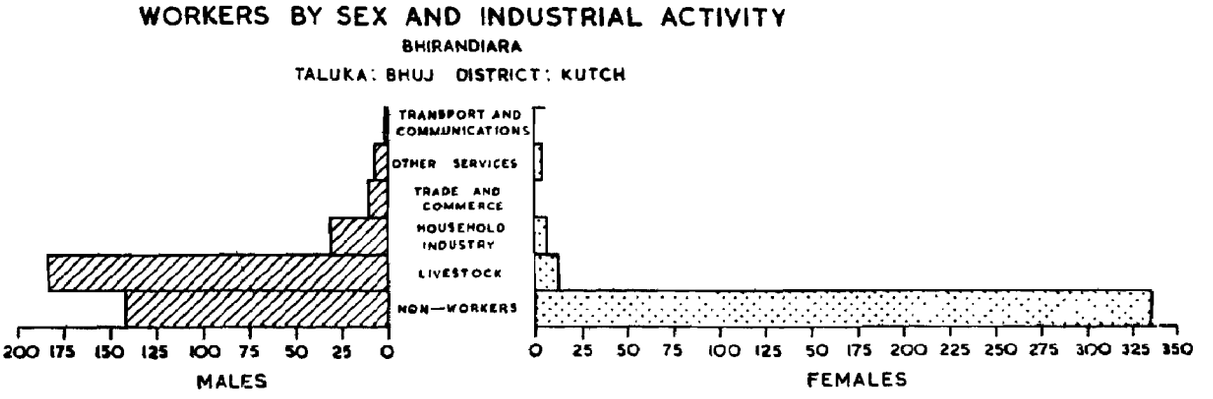
### III.2 *Workers*

Out of the total population of 730 persons, workers numbering 253 constitute 34.66 per cent or a little over one-third. The proportion of economically active persons among males and females is examined in the following statement.

| | *Persons* | *Males* | *Females* |
|---|---|---|---|
| Population | 730 | 374 | 356 |
| Workers | 253 | 232 | 21 |
| Per cent | 34.65 | 62.03 | 5.90 |

There is an overwhelming preponderance of males among the workers as they form as many as 91.7 per cent of them. In all, 62.03 per cent of the males are workers. In sharp contrast, only 5.90 per cent of the females are workers forming only 8.5 per cent of the total working population of the village. No doubt adult women, most of whom do household work, also help in some of the tasks ancillary to livestock raising, like milking, preparing *ghee*, etc., and are, therefore, returned as workers engaged in the household industry of livestock raising according to the definition of worker adopted by the Census of 1961. These tasks hardly provide them with full-time work by the very nature of the occupation pursued in the area. A complete absence of agriculture and household industries suitable for women and absence of full-time work are responsible for the small contribution on the part of women to the village economy. The same factor accounts for the divergence of Bhirandiara from the pattern obtained in the 1961 Census in the rural areas of the taluka, district and the State wherein the workers constitute 44.84, 41.07 and 44.96 per cent respectively. The survey, which preceded the Census count in March 1961, considered only full-time workers as economically active, whereas the Census definition of workers included even the working members of the family who did some regular work for at least an hour daily during the greater part of the working season. The proportion of working population among men and women in the district and the taluka according to the Census is compared in the statement below which also shows the percentages for the village revealed by the present survey.

| | Percentage of workers | | |
|---|---|---|---|
| | Persons | Males | Females |
| Kutch District (Census 1961) | 41.07 | 54.49 | 28.45 |
| Bhuj Taluka (Census 1961) | 44.84 | 55.16 | 35.08 |
| Bhirandiara (Present Survey) | 34.65 | 62.03 | 5.90 |




The following table gives the distribution of workers according to broad age groups.

## STATEMENT V

### Workers by Age Groups

| Age group | Population | | Workers | | Per cent | |
|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **All ages** | **374** | **356** | **232** | **21** | **62.03** | **5.90** |
| 0–14 | 118 | 127 | 10 | 2 | 8.47 | 1.57 |
| 15–34 | 133 | 116 | 109 | 6 | 81.95 | 5.17 |
| 35–59 | 102 | 93 | 98 | 9 | 96.08 | 9.68 |
| 60 and over | 21 | 20 | 15 | 4 | 71.43 | 20.00 |

Out of 444 persons who are of the working ages of 15 to 59 years, only 222 or exactly one half are returned as workers. As stated earlier, the extremely inadequate participation of women in any form of economic activity is responsible for keeping at such a low level the ratio of workers in this age group which supplies most of the bread earners of the population. Only 15 or 7.18 per cent of the women in this group are workers, as against 207 or 88.08 per cent of the menfolk. But this is not all. Even among males there is a considerable waste of man-power as can be seen from the fact that 24 or 18.5 per cent of the youths between 15 and 34 years are non-workers. This waste assumes added significance because the only other alternative activity of education is conspicuous by its absence. The proportion of workers among the older section of the population aged 59 years and more is fairly high, being 71.43 per cent among males and 20 per cent among females; but owing to their small numbers they do not make a sizeable contribution to the working force.

### III.3 *Occupations*

The almost exclusive dependence of the village on the traditional avenues of employment is brought out by the following table.

## STATEMENT VI

### Workers by Age Groups and Occupations

| Age group | Livestock | | Household Industry: Tanning and shoemaking | | Household Industry: Carpentry | | Trade and commerce | | Transport and communication | | Other services | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| **All ages** | **183** | **12** | **16** | **5** | **15** | **1** | **10** | .. | **1** | .. | **7** | **3** | **232** | **21** |
| 0–14 | 8 | 1 | .. | 1 | 2 | .. | .. | .. | .. | .. | .. | .. | 10 | 2 |
| 15–34 | 83 | 3 | 10 | 2 | 9 | 1 | 4 | .. | .. | .. | 3 | .. | 109 | 6 |
| 35–59 | 78 | 6 | 6 | 1 | 3 | .. | 6 | .. | 1 | .. | 4 | 2 | 98 | 9 |
| 60 and over | 14 | 2 | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | 1 | 15 | 4 |

Out of the 253 workers, 195 or 77.08 per cent are engaged in livestock raising, 21 or 8.30 per cent in leather work and 16 or 6.32 per cent in carpentry or wood work. Livestock is thus the mainstay of the people, and occupies a pivotal position in the village economy. The industry of shoe-making is ancillary to it, and depends on it for the raw material. These two, along with carpentry, are the traditional occupations of the village. Next in the scale of importance are trade and commerce and other services claiming 10 or 3.95 per cent each. Persons engaged in the former, all males, are the village shopkeepers, who generally deal in the simple requirements of the village people, and also purchase the livestock products, mainly *ghee* which usually finds a ready market outside. Workers in the category of "other services" include persons doing miscellaneous labour and two Government servants, a veterinary stockman and a police constable. The only remaining worker, who is engaged in transport, plies his camel on hire, the most convenient mode of transport in the desert region barring mechanised means of transport. Table VIII in Appendix I, showing the distribution of workers in different categories according to Census 1961 brings out the same occupational pattern, except that 36 persons are returned therein as construction workers engaged as labourers, in construction of Bhuj-Khavda road at the time of enumeration. This was a temporary opportunity, as there is usually no construction in Banni area which would provide regular work to the people. No significant change has been noticed in the occupational pattern of the village during the past ten years examined in the table below which compares the distribution of the population over the decade in livelihood classes adopted in the Census of 1951.

**STATEMENT VII**

**Livelihood Classes, 1951 and 1960**

| Livelihood class | 1951 | | 1960 | |
|---|---|---|---|---|
| | Persons | Per cent | Persons | Per cent |
| 1 | 2 | 3 | 4 | 5 |
| **All classes** | **573** | **100.00** | **730** | **100.00** |
| Production other than Cultivation | 559 | 97.56 | 678 | 92.88 |
| Commerce | 4 | 0.70 | 19 | 2.60 |
| Transport | .. | .. | 5 | 0.68 |
| Other services and miscellaneous | 10 | 1 74 | 28 | 3.84 |

As stated before, the persons engaged in commerce are shopkeepers who do not belong to Bhirandiara but have settled there recently for trade. The increase in the category of other services is due to some persons doing miscellaneous labour for their livelihood. The livelihood pattern of the people of Bhirandiara has, therefore, remained practically the same as it was a decade ago. This feature is common to the Banni tract.

As recorded in 1951 Census, 97.84 per cent of its population depended upon "production other than cultivation" which included livestock raising, while according to 1961 Census, 94.93 of its workers are engaged in categories III and IV which include cattle breeding claiming most of the workers.

The following table examines the distribution of the families of the village according to caste and major occupation.

**STATEMENT VIII**

**Households according to Occupations**

| Caste | Livestock | Shoemaking | Carpentry | Business | Miscellaneous labour | Services | Others |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **All castes** | **119** | **12** | **8** | **5** | **5** | **2** | **3** |
| *Muslim* | | | | | | | |
| Raysipotra | 118 | .. | .. | .. | 1 | .. | 1 (Begging) |
| Saiyad | 1 | .. | .. | .. | .. | 1 | .. |
| Khatri | .. | .. | .. | 1 | .. | .. | .. |
| *Hindu* | | | | | | | |
| Meghwal | .. | 12 | .. | 1 | 3 | .. | 1 (Transport) |
| Lohana | .. | .. | .. | 2 | .. | .. | .. |
| Rajput | .. | .. | .. | .. | .. | 1 | .. |
| Bhansali | .. | .. | .. | 1 | .. | .. | .. |
| *Vadhas* | .. | .. | 8 | .. | 1 | .. | 1 (Begging) |

The occupational pattern of the village is found to be closely related to the caste structure. In general, Raysipotras are engaged in cattle breeding, Meghwals in leather work and Vadhas in wood work. The 119 households engaged in livestock include 6 serving at cattle breeders' houses. These families, constituting 76.77 per cent of the total, pursue livestock as their principal occupation, while 20 others also derive income from it as a subsidiary occupation. Households of the minor castes depend on shop-keeping, service, miscellaneous labour, etc. Two families, one of Raysipotra and Vadha each, subsist on begging.

III.4 *Occupational Mobility*

There has been no significant change in the occupations followed by the people. Out of 147 families that could give information on the subject, an overwhelming majority of 137 continues to follow the occupations of the previous generation. Ten householders have changed their ancestral occupations like weaving, shoemaking and agriculture. Those who have given up agriculture are the recent migrants who have come to the village for business or service. Eight of the ten households that have switched over to other occupations were motivated by better prospects of earning, while the remaining two were forced by circumstances to make the change. Three households have taken up business, four miscellaneous labour and one transport by camel. One family has joined Government service, while one is reduced to begging. Castewise details of these household are contained in Table IX in Appendix I.

Undeterred by the hardships and low standard of living that their occupations involve, the villagers generally prefer their children to continue in their own traditional occupations. An overwhelming majority of 121 or 78.57 per cent of households out of a total of 154 fall in this category. Among the rest, 21 householders expressed their vague desire that their sons may study and find work in Government Offices or take up some business. But, apart from these, other new occupations seem, at least for the present, outside their horizon. However, it is significant to note that all the 21 households desiring a change for the next generation belong to the three native castes of Raysipotras, Harijans and Vadhas. Among them, Harijans are the most anxious for such a change; 12 out of their 17 families desire it. Vadhas have half of their households in this class, while Raysipotras come last with only seven households that would welcome a change. The remaining castes who are better off and most of whom do not belong to the village are satisfied with their calling.

III.5 *Non-workers*

According to the present survey 65.35 per cent of the population are non-workers distributed in the proportion shown below.

| | *Persons* | *Males* | *Females* |
|---|---|---|---|
| Population . . | 730 | 374 | 356 |
| Non-workers . . | 477 | 142 | 335 |
| Per cent . . | 65.35 | 37.97 | 94.10 |

The following table examines the proportion of non-workers by broad age groups.

**STATEMENT IX**

**Non-workers by Age Groups**

| Age group | Population | | Non-workers | | Per cent | |
|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **All ages** | **374** | **356** | **142** | **335** | **37.97** | **94.10** |
| 0-14 | 118 | 127 | 108 | 125 | 91.53 | 98.43 |
| 15-34 | 133 | 116 | 24 | 110 | 18.05 | 94.83 |
| 35-59 | 102 | 93 | 4 | 84 | 3.92 | 90.32 |
| 60 and over | 21 | 20 | 6 | 16 | 28.57 | 80.00 |

The largest section of the non-workers is naturally found in the age group 0–14 which contains 233 out of 477 or 48.85 per cent non-workers in the village. Half the persons in the working age group 15–59 are economically inactive. As seen earlier, a large majority of such persons is claimed by non-working women. While many of them who lend a hand in the household industry of animal husbandry would be considered workers according to the Census of 1961, on account of their employment in cattle breeding wherein they had some regular work of more than one hour a day throughout the greater part of the working season, they are in fact under-employed in the conditions obtaining in the village.

The following table, based on the Census count of 1st March 1961 classifies non-workers according to the nature of activity pursued by them.

**STATEMENT X**

**Non-workers according to Type of Activity, Census 1961**

| Age group | Total | | | Students | | Household workers | | Dependents | | Beggars, vagrants, etc. | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Total** | **334** | **133** | **201** | **7** | .. | .. | **74** | **122** | **123** | **4** | **4** |
| 0-14 | 274 | 122 | 152 | 6 | .. | .. | 32 | 116 | 120 | .. | .. |
| 15-34 | 35 | 8 | 27 | 1 | .. | .. | 24 | 3 | 1 | 4 | 2 |
| 35-59 | 15 | .. | 15 | .. | .. | .. | 13 | .. | 1 | .. | 1 |
| 60 and over | 10 | 3 | 7 | .. | .. | .. | 5 | 3 | 1 | .. | 1 |

The most remarkable feature regarding the non-workers is the meagre proportion of students who form only 0.85 per cent of the census population and 2.10 per cent of the non-workers. Even in the age groups of 0–14 and 15–34, they form only 2.19 and 2.86 per cent respectively. The grievous lack of interest in the education of children brought out by these figures presents a gloomy picture and will work as a great impediment to the betterment of their lot for quite some time to come. That some of them help in household work and even in tending the cattle is poor consolation indeed, because they are denied an essential weapon to fight ignorance and poverty.

Dependents predominate among the non-workers in the age group 0–14 as well as among total non-workers, while persons doing household chores claim the largest numbers in the remaining age groups. Enumeration of eight persons as beggars or persons with no ostensible means of livelihood highlights the poor economic resources of the village.

## B. PRINCIPAL OCCUPATION: ANIMAL HUSBANDRY

### III.6 *Importance of Livestock*

Cattle in India form the main source of power for agricultural operations, besides providing milk and milk products, the most important source of much needed protein for the vegetarian section of the population of the country. It has thus a unique importance in the agricultural economy of the country and for the health and prosperity of the masses.

### III.7 *Livestock and their Value*

Livestock is the mainstay of the inhabitants of Bhirandiara, and they maintain large herds of cattle which constitute the major bulk of their assets. Their interest centres in cattle themselves rather than livestock products. They maintain themselves by rearing and selling livestock. At the time of the survey they held livestock worth Rs. 511,785 as detailed below.

**STATEMENT XI**

**Livestock and their Value, 1960**

| Livestock | No. of households with livestock | No. of livestock | Value of the livestock (in Rs.) | Value per head (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Bullocks . . | 5 | 36 | 16,350 | 454-17 |
| Cows . . | 93 | 1,690 | 157,625 | 93-27 |
| Buffaloes . . | 81 | 738 | 296,050 | 401-15 |
| Poultry . . | 3 | 13 | 75 | 5-77 |
| Others | | | | |
| Horses . . | 12 | 17 | 6,200 | 364-70 |
| Sheep . . | 23 | 2,067 | 29,660 | 14-35 |
| Goats . . | 13 | 422 | 5,325 | 12-62 |
| Camel . . | 1 | 1 | 500 | 500-00 |
| **Total** . . | **136** | **4,984** | **511,785** | .. |

In all there were 136 households having some type of livestock. The average value of livestock per household among them, therefore, comes to Rs. 3,763. A marked preference for cows results from the utility their progeny, especially bullocks, have owing to good prices fetched by them.

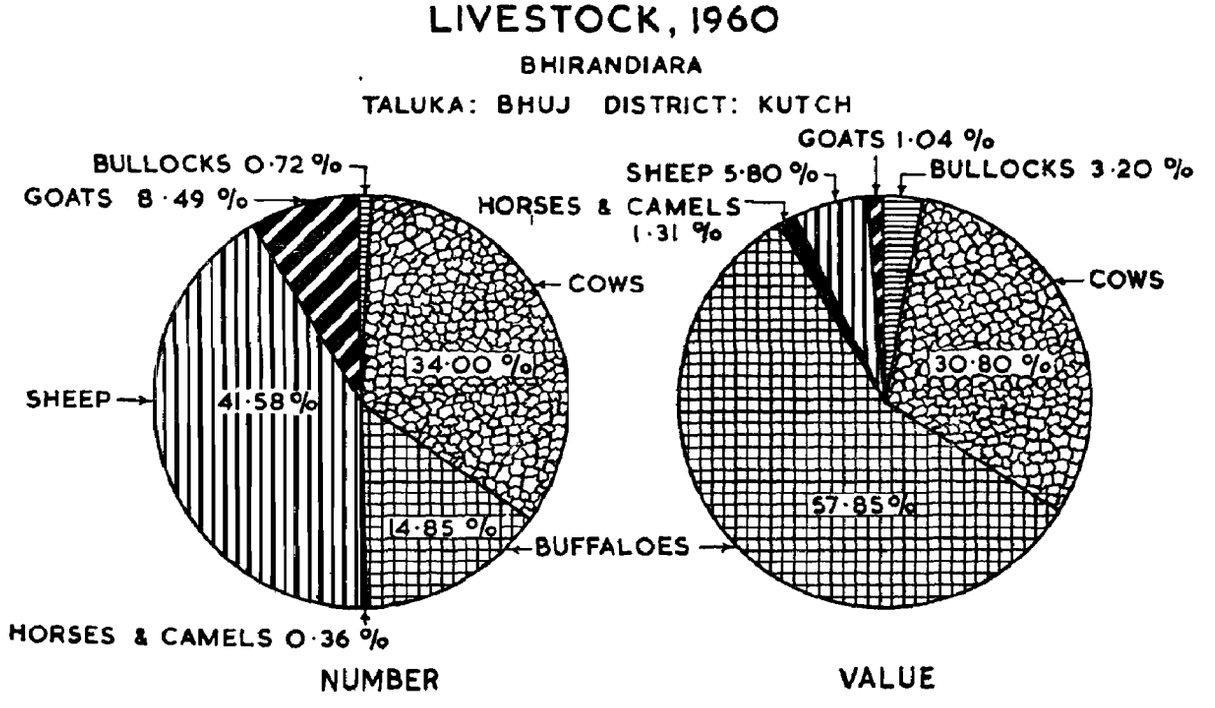
| Type of bullock | Price in Rs. 1951 | 1960 |
|---|---|---|
| Superior . . . | 600 | 900 |
| Medium . . . | 400 | 600 |
| Inferior . . . | 50 | 150 |

A male calf fetches Rs. 100.

The number of bullocks returned is small, because the survey followed the season in which grown-up bullocks were sold away, retaining those useful for breedings purposes only. Buffaloes are also reared and sold, and since the value of a buffalo is four times that of a cow, the total value of buffaloes far exceeds that of cows which are actually more than double in number. In fact, buffaloes account for more than half the livestock in value. Cows and buffaloes jointly comprise 48.72 per cent of the livestock population and 88.65 per cent of their total value. Sheep and goats cost practically nothing to rear, while the wool of the former can bring in some subsidiary income. They constitute 6.84 per cent of the total value of livestock. The sheep are five times as many as goats. Horses and camels are owned as the most convenient means of transport in the countryside. Poultry is not kept in large numbers.

III.8 *Breeds*

Banni is a well-known cattle breeding tract of Gujarat, and *maldharis* of the area keep animals of superior breeds, supplying them to various parts of the State. The cows reared by the cattle breeders of Bhirandiara are of Kankrej breed along with some specimens of Tharparkar and Sindhi types. The bulls kept by them are, however, exclusively of the former breed so as to avoid the possibility of mixed progeny and deterioration of the breed. Their buffaloes are confined to Kundhi breed which strongly resembles the Murrah and has certain peculiarities of the Mehsana breed also.



III.9 *Kankrej Cow*

Kankrej breed which is also known as Banniai, Vagadia or Vadhiar is one of the heaviest of Indian cattle. A fully matured cow of this type weighs about 900 to 1,000 lbs., while a bull's weight varies from 1,000 to 1,500 lbs. The breed is known by its triangular shaped face, with a broad forehead slightly dished in the centre and the moon shaped portion between its strong curved horns covered by skin to a higher point as compared to other breeds. It has a muscular body, with a straight back, a broad chest and a well developed hump, while its legs are long and thin. It has a moderately developed dewlap, a pendulous sheath and a tail of moderate length. The males of this breed are usually of silver-grey, iron-grey or black colour with their forequarters, hump and hindquarters always darker than their barrel; while black markings are present on their legs. These colours and markings are found lighter in females than in males. The animal has a smooth and shining skin over its body. The Kankrej breed is known for its peculiar gait, viz., *savai chal* or "1¼ paces" as described by breeders. With its head held high, it moves smoothly with long and even strides without any movement of its body.

It is observed that a cow on an average gives birth once in 12 to 15 months. During this period it gives milk for about four to six months depending upon the environments in which the animal is generally kept. The period of calving is spread over from July to December.

III.10 *Kundhi Buffalo*

The Kundhi buffalo found in this part appears to be an offshoot of Murrah breed and weighs about 1,000 to 1,200 lbs. It is usually of jet black colour though a few light brown animals are also found here. It has a slightly prominent forehead with small and active eyes in its hollow face. Its horns are thick at the base, and take turns resembling that of a fishhook (*kundhi*) from which the breed derives its name.

With a view to improve the livestock of the area and to popularize it, Government has undertaken research work at some centres for improving the breed reared in the area. One such centre working at Bhuj carries out research through trained technical personnel for finding out a breed which will start breeding at comparatively younger age and at regular intervals besides giving a better yield of milk. It is also desired that this breed, apart from supplying pedigree bulls, should also be able to bear the strain of scarcity conditions which are frequent in this region. Such pedigree bulls will then be supplied to improve the general stock of the cattle in the area. The bulls which are not used as pedigree bulls are castrated so that the pollution of the breed is avoided successfully.

III.11 *Feed*

The whole of Banni tract is used as grazing land for the cattle of this area and provides most of the feed during the major part of the year. From every household possessing livestock *panchari* or grazing fee, classified as miscellaneous land revenue, is collected by the Government at the rate of Rs. 2.50 per buffalo, Re. 1.00 per cow and Re. 0.12 per sheep or goat. *Maldharis* do not store any grass with the result that when the grass in the pastures is exhausted, they have to migrate to other areas where it is available. Besides grass oilcake, cotton-seeds and *chuni* are sometimes given, while animals in milk are given *guvar* also. Salt is not administered in their feed as the proportion of salt in the grass of this area is found adequate for them.

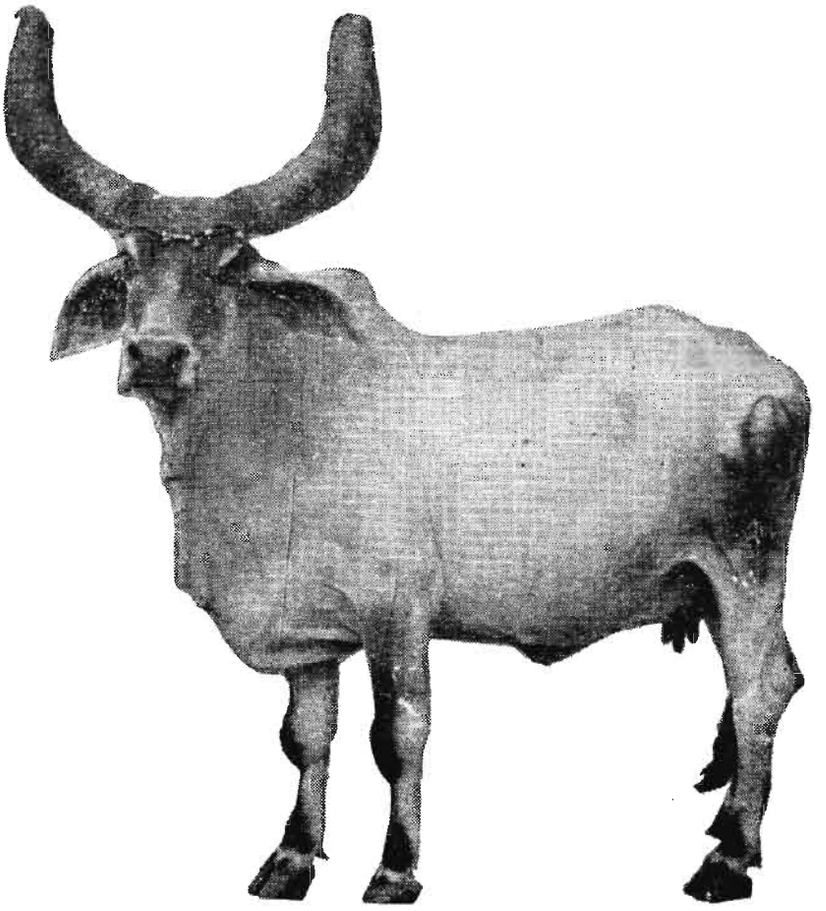
The following table gives the expenditure incurred by the cattle owning households of the village on the livestock maintained by them.

**STATEMENT XII**

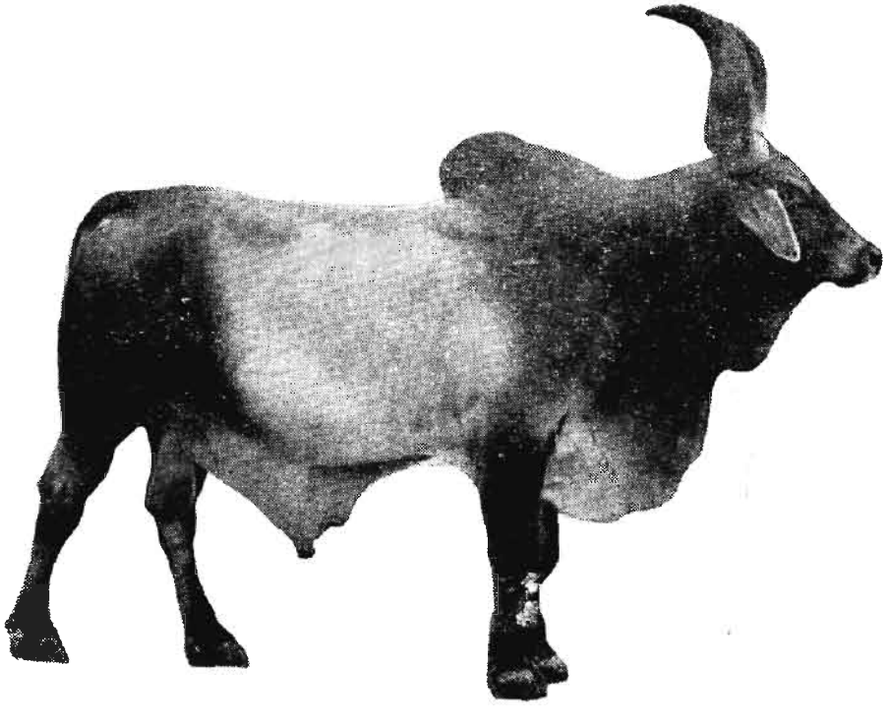
**Expenditure on Livestock**

| Sl. No. | Item | Expenditure in Rs. | Percentage to total |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 | Grass | .. | .. |
| 2 | Other feed | 57,410 | 87.12 |
| 3 | Labour (a) Casual | 1,150 | 1.75 |
| | (b) Permanent | 3,640 | 5.52 |
| 4 | Panchari | 3,701 | 5.61 |
| | **Total** | **65,901** | **100.00** |

No expenditure is incurred directly on grass, and an overwhelming proportion of 87.12 per cent is incurred on other feed which includes *guvar*, *chuni*, cotton-seeds, etc., none of which is



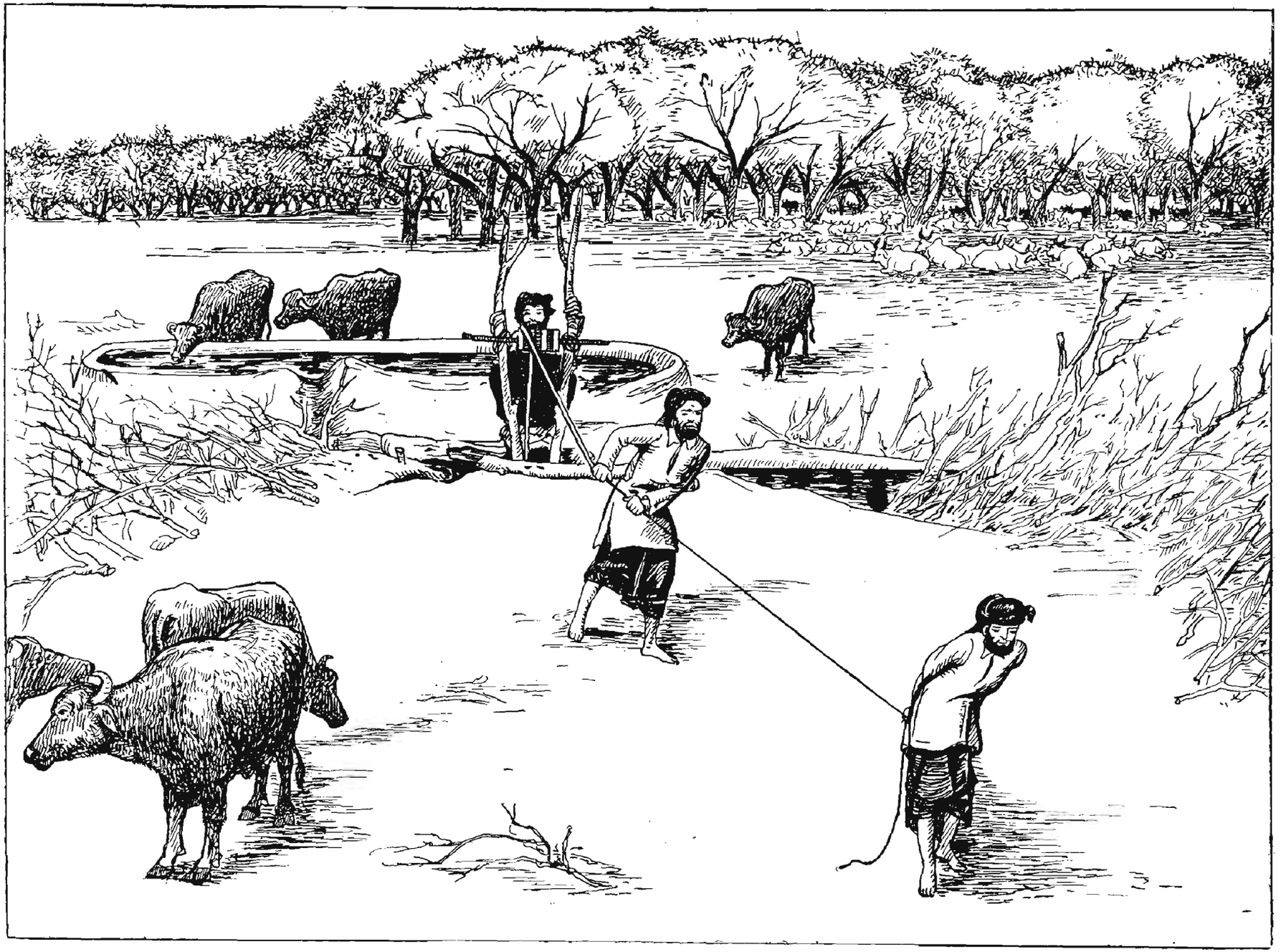
*Kankrej cow*



*Kankrej bull*

TO FACE PAGE 28

TO FACE PAGE 29



*Cattle breeders themselves draw water for their cattle*

produced in Banni. The rates charged at the local shops for cattle feed are as under.

| | Quantity in kg. | Rs. |
|---|---|---|
| Cotton-seeds . . . | 54 | 22 |
| Groundnut oilcake . . | 80 | 30 |
| Wheat-*chuni* . . . | 40 | 12 |

Expenses on labour constitute 7.27 per cent, and it is significant that the amount spent on permanent labour is more than three times the amount incurred on casual labour. Households short of sufficient hands employ labour for grazing their cattle and watering them. Though no expenditure is stated to have been incurred on grass, the amount paid by way of *panchari* may be treated as such, as it represents the fees levied by the Government for permitting the cattle to graze in Government lands. Every year before Divali (October) revenue officials prepare lists of cattle held by each family of the area and recover the amount of *panchari* accordingly, which in the year 1960-61 amounted to Rs. 5,376.73.

III.12 *Natural Calamities*

Scarcity is a common occurance in Kutch affecting both agriculture and cattle rearing. The Fact-finding Committee[1] found that out of the eleven talukas and mahals of the district, 7 were highly susceptible, experiencing scarcity conditions and total or almost total failure of crops once every three years. In two talukas the calamity occurred once in six years and in the remaining two once in a decade. Bhuj taluka is placed in the last class, but Banni may be more likened with Khavda mahal to its north, included in the first category of highly precarious areas.

When all hopes of monsoon rains disappear, the only course left for *maldharis* is to migrate with their cattle to more fortunate neighbouring areas of Saurashtra and north and central Gujarat. The Government fights scarcity by giving fodder loans and opening cattle feeding centres and scarcity works where the affected people can earn wages through labour. Grass is also imported into Kutch on a large scale. But all this assistance would be of no avail, if sufficient water is not available for the cattle. In any case, therefore, the cattle breeders have to leave Banni, whether they migrate within the same district or outside.

In the wake of scarcity in 1957-58, an unusual calamity visited the area in 1959 when uncommonly heavy rains flooded the area, jeopardising the lives and property of *maldharis*. The whole of Banni was under water and completely cut off from the mainland. It was some days before the condition of the area could be precisely known outside. Extensive damage was done to houses and property, wells and ponds were destroyed and many cattle were lost. Bhirandiara alone suffered damage assessed at over Rs. 25,000. The Government provided assistance in various forms to the villagers to tide over the difficulty. While Rs. 2,400 were given from the flood relief fund for repairs to houses, the Social Welfare Department gave Rs. 3,400, besides Rs. 500 for digging wells. The amount of fodder loans advanced during the decade 1951–60 came to Rs. 46,836.

III.13 *Production*

*Maldharis* of Banni are interested in rearing good breeds of cattle rather than earning from their products—an attitude which seems to have been conditioned by natural environments. They milk their cattle only once a day in the morning, when the herd returns to the village after grazing. As the animals also live a hard life, the output of milk is comparatively very low. But *maldharis* are indifferent to this. They are hesitant to sell milk and require some persuasion, if a needy outsider wishes to buy milk from them. According to old tradition which is deep-rooted among them, they believe that selling milk is like the selling of a son, and hence they rarely sell milk. They also apprehend that if a *maldhari* starts selling milk, he will be tempted to earn more and more from this source. The result would be insufficient milk for their calves and the consequent deterioration in the quality of the breed. However, they are of late inclined to sell milk, if it is taken away in bulk. This is because they have to sell *ghee* at a very low price.

It has been found that the average yield of milk for a cow of this area ranges from 4 lbs. to 14 lbs. while that of a buffalo varies from 10 to 20 lbs. a day depending upon its environments

1. *Report of the Fact-finding Committee for Survey of Scarcity Areas in Bombay State*, Vol. I (*General Report*), p. 16, 1960

and upkeep. The average yield of cows with *maldharis* is found lower as the animals have to live a hard life under adverse circumstances. Many of these cattle are allowed to suckle their young ones as the *maldharis* are not much interested in the quantity of milk that may be obtained from them. This makes the young stock robust enough to withstand the scarcity of water and grass which is a frequent occurrence in this tract. Because of the difficult conditions of the terrain, cows mature at a comparatively advanced age which is not the case elsewhere. For a better yield of milk, the cow requires systematic care and treatment and balanced nutritive feeding. It has been found that the yield of cows can be substantially raised and even doubled with the change in the method of their upbringing.

The *maldharis* consume large quantities of milk either directly or with tea which they are habituated to take very often, a fact which is also reflected in their expenditure pattern. The milk that is left unconsumed is used for making *ghee*, which is an important medium of transaction for getting their daily necessities from the local businessmen.

As against the total expenditure of Rs. 65,901 detailed above, the value of the products of livestock realised by them during the year is estimated at Rs. 116,204 as shown in the following table.

**STATEMENT XIII**

**Annual Production and Sale of Livestock Products**

| Product | Quantity produced (in B.Mds.) | Value of quantity produced (in Rs.) | Percentage of value to the total | Quantity sold (in B.Mds.) | Value of quantity sold (in Rs.) |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Milk | 1,726-20 | 19,724 | 16.97 | 328-00 | 4,026 |
| Ghee | 438-20 | 87,700 | 75.47 | 367-30 | 73,650 |
| Wool | 54-15 | 8,780 | 7.56 | 54-15 | 8,780 |
| **Total** | | **116,204** | **100.00** | | **86,456** |

The most important of the products is *ghee* which accounts for more than three-fourths of the total value of all livestock products. Milk comes next in importance. But, as seen earlier, the milk yield is low and the cattle breeders are not in favour of selling milk. There is also no steady demand for milk in sufficient quantity, as the village is quite far from any urban area, means of communication are inadequate and the surrounding areas are very thinly populated. Naturally, therefore, surplus milk is converted into *ghee*, a less perishable article which can be sold through local shop-keepers, who generally buy it cheap and then transport it to outside markets. The price of *ghee* in the village was found to be as low as Rs. 140 per B.Md. in 1951 and Rs. 180 now. All the wool produced locally is sold out, as the villagers do not process or weave it. Out of the total livestock produce valued at Rs. 116,204, products worth Rs. 86,456 are sold out, the local consumption accounting for Rs. 29,748 or 25.6 per cent.

Of late, the cattle breeders have started selling cow dung. Formerly, as they did not collect it, it lay about in the open and got mixed with dust and was wasted. Cow dung is now collected at a fixed place where the cattle of *maldharis* flock together. It is then carried away by truck for disposal as manure by some trader. Thus the waste has now started to be utilised. But such disposal is not regular. When a truck which may be plying on Bhuj–Khavda road has no other goods to carry, its owner may undertake to transport manure from the village. About a truck-load of cow dung gets accumulated in the village in four to five days, and fetches about Rs. 8 to the cattle breeders, yielding a very small fraction of their total income.

### III.14 *Marketing of Produce*

Livestock products are either sold to the local shop-keepers or, if convenient, taken to Bhuj or Khavda, the nearest market places. In the absence of a developed market in the neighbourhood, the villager is unable to get fair returns for his products. A Bengali seer of *ghee* fetches only about Rs. 4.50 to him, while he has to pay to the local trader higher prices for his daily needs.

While the *maldharis* are not very particular to sell milk, they do not get competitive prices for their *ghee*. There are indications that they may come forward to sell milk if they are assured of a regular demand. It would, therefore, be in the interest of the people of Bhirandiara in particular and of Banni in general, if a dairy is organised,

preferably on a cooperative basis, so that they are saved from exploitation by the business community. The main handicap in this direction would be the utter lack of spirit or enthusiasm for the cooperative movement among these people and paucity of local resources, which require to be pooled together for such an endeavour. A considerable amount of spade-work would be necessary on the part of outside agencies before hopes for its success can be entertained.

III.15 *Diseases*

The diseases commonly found among the cattle are *pilo*, rinderpest, black quarter, Hoemmorhagic Septicimia (H.S.), foot and mouth disease, Timpanitis, etc., while those common among sheep and goats are *pilo* and epileptic fits. The Government has taken measures to control some of these diseases by providing facilities for vaccination of animals as well as establishing veterinary hospitals, dispensaries and subcentres in the area. With a view to cater to the medical needs of its livestock Bhirandiara is provided with a veterinary subcentre since 8th January 1959, while a Government veterinary dispensary is established at Dhori which is about 20 miles away from the village. One more subcentre is also established in Banni at Dhordo. It has, however, been found that the *maldharis* still persist in the age-old methods of treating the ailments of cattle. The methods generally followed by them are branding, applying salt, etc., while in serious cases they go to the veterinary centre or hospital and avail of the medical treatment at these institutions. They say that they are not satisfied with the treatment offered at these institutions, and do not hesitate to state that they have little confidence in them. Their inability to avail of these services may also sometimes be due to a sudden onset of a disease among the animals.

The gradual increase in the interest taken by cattle breeders in the dispensary at Bhirandiara is seen from the following departmental figures showing cases treated there during 1958–61, from which it appears that the dispensary is bound to generate confidence among the orthodox cattle breeders in course of time.

**STATEMENT XIV**

**Cases Treated at Veterinary Dispensary, Bhirandiara**

| Year | No. of cases treated | No. of castrations | Vaccination | |
|---|---|---|---|---|
| | | | Disease | No. of vaccinations |
| 1 | 2 | 3 | 4 | 5 |
| 1958-59 | 101 | .. | .. | .. |
| 1959-60 | 1,219 | .. | Rinderpest | 4,474 cattle |
| 1960-61 | 1,234 | .. | Anthrax | 98 sheep |

III.16 *Protection from Wild Life*

Apart from epizootics, *maldharis* also lose cattle on account of preying animals like *bhagad* or *nar*, which resembles the dog and moves in a group of six to eight at a time. When these wild creatures find a small animal like a goat, sheep or young one of cattle, they pounce upon it and kill it. *Maldharis* take various precautions like constructing thorny fences near their abodes, keeping watch dogs with their herds and servants to look after them for preventing such a loss. If, however, an animal gets separated from the herd, it falls an easy prey to these animals.

III.17 *Disposal of Carcase*

After an animal is dead the carcase is generally given to a Harijan Marwada who flays it. In consideration for this free gift of skin, he provides shoes for the family of the *maldhari* during the year. This fulfills the requirement of the shoemakers of getting the leather for preparing shoes, etc., while the *maldhari* gets his supply of leather goods free of cost.

III.18 *Aspects of a Hard Life*

Mere statistics cannot give a complete picture of the life of the *maldharis* of Banni—its peculiar aspects, the hardships that it entails and the fortitude with which they are borne.

*Maldharis* have a deep feeling for their herds. They tend them with care, willingly submitting to hardships and privations, which are particularly heavy in Banni. Drinking water is the biggest problem. It is not only scarce; whatever there is is brackish, muddy and hardly potable; and even such water is obtained after much labour. A couple of months after the last showers of the

monsoon, the pools of water dry up under a fierce sun. Wells are dug around the village ponds by villagers themselves with mutual co-operation. In about a fortnight, the water in a well may dry up or turn so brackish as to be unfit for consumption. Another well is, therefore, dug and used till the water lasts. Thus series of wells are dug one after another to enable them to pass the long spell of the dry season. True, the wells are not very deep and there is no rock in the soil. But, at the same time, digging is to be done skilfully to avoid the surrounding earth rushing in, and logs of wood are required to be suitably placed for this purpose. In these circumstances, *pucca* construction cannot be afforded and the small platform at the top along with the water trough are built with mud. Sometimes a quarrel arises between two *vandhs* for water.

Animal power is not used in drawing water; it is done by human labour. Even the large quantity of water for the cattle is drawn by the cattle breeders by hand, generally in pairs. This is done by one person pulling the leather bucket over a pulley like the *kos* used by a farmer, while the other person at the pithead empties the bucket when it comes up. Sometimes a leather bucket with two ropes tied to it is used for the purpose, each rope being drawn by one of the men. *Maldharis* have to labour at this for a long time everyday.

Grazing cattle in the grassland presents its own problems. There are no shady trees to protect the animals from the blazing sun. There is also no water outside the *jhils* some time after monsoon. Cattle are, therefore, not taken out for grazing in the morning and brought back in the evening as is the usual practice elsewhere, but they are taken out in the afternoon, and allowed to graze during the night, returning home in the morning. Here they are watered, after which they rest in or near the *vadas* or enclosures where at least some shade is available. In the afternoon, after the heat of the sun abates, they again proceed to the grasslands. Grazing at night four to five miles away from the village must throw additional burden on the *maldhari* for the safety of his charge from preying animals that might be on their nocturnal prowl. Because of long habit, the shepherds do not lose the sense of time and direction through roaming in the dark. Even cattle are known to develop this sense in this region.

The *maldharis* of Banni have a constant grievance against outside *maldharis*, especially Rabaris, who many a time come to Banni after monsoon in search of pastures. The complaint is that the sheep and goats of these outsiders spoil the grass of Banni with the result that their cattle cannot graze after the herds of Rabaris overrun it. They have represented that in the times of the former Kutch State outsiders were banned entry into Banni for grazing their cattle without permits, and demanded that even now the former practice should be enforced, if their cattle are to be saved from starvation. Many a time they run to the taluka and district officers with apprehensions about sufficient grazing for their cattle. Steps have also to be taken at times to prevent untoward incidents with outsiders.

### III.19 *Concluding Remarks*

Because of these peculiar conditions prevalent in this region, *maldharis* cannot lay more emphasis on the dairying aspect of their occupation. Cattle can be milked only once in the morning. The average yield of milk is very low. There is no ready market nearby for milk. *Maldharis* contend that if a dairy is established near Banni, the cattle breeders will be tempted to make profit by selling milk which would adversely affect the quality of their breed. The difficulties of *maldharis* are much aggravated by scarcity conditions that occur quite frequently in this region. In such times it is not possible to subsist with their cattle in Banni. *Maldharis* have, therefore, to take them over long distances to Saurashtra or other places in the neighbouring districts of north Gujarat where fodder may be available. Such a large influx of cattle also creates problems of supply of fodder in the areas to which they migrate, giving rise to dangerous possibilities of conflict with local people.

The usual difficulties they experience in marketing milk products are further accentuated by the unfavourable conditions under which they have to dispose of *ghee* to local merchants, for buying their daily necessities on credit.

For selling cattle, from which they obtain the major share of their income, they have to approach the buyers who are agriculturists scattered over long distances. Five or six *maldharis* of the village also purchase calves and bullocks from others locally and then dispose of them in other districts, where they are known as *sodagars* or traders. Their annual sojourns in search of customers take *maldharis* to various districts of Saurashtra and northern and central Gujarat. Animals selected for sale, mostly bullocks and buffaloes, are taken away with them and the rest of the herd left behind with the family. Starting after Divali (October), they roam the countryside for a couple of months. Sometimes, as the season draws to a close, they have to dispose of some of the animals on credit, receiving only part-payment of the price, the balance being recovered at the time of the next Divali or Holi when they again visit the area next year. There is no written agreement, and it is a contract of faith to which the *maldharis* agree after considering the financial condition and reputation of the customer.

The love that they bear for their cattle in spite of these difficulties is rather unique and surprising. Unfortunately, in the present circumstances, there does not appear much likelihood of alleviating their hardships in the near future.

## C. MALDHARI SURVEY

### III.20 *Introductory*

Bhirandiara, being a predominantly *maldhari* village, was selected for a study of the community of cattle breeders. For this purpose, the special questionnaire for Maldhari Survey was also canvassed among cattle breeders' households in the village. This special questionnaire is printed in an Appendix. While the general features of the community as emerging from this special survey are included at the relevant places elsewhere in this Chapter, the detailed results thereof are sought to be presented in this section.

While the field work for the Maldhari Survey was conducted by the same agency as the Socio-economic Survey, viz., by the Statistical Assistant of the Block Development Office under the supervision of the District Statistical Officer, the two surveys were not carried out at the same time. The Socio-economic Survey was conducted in November-December 1960, while the Maldhari Survey was taken up about a year later, and completed in December 1961 covering 90 *maldhari* households of Bhirandiara. As has been observed earlier, the number of livestock with the *maldharis* is liable to variation from time to time even within a year, as the sale of cattle that they rear is their principal means of livelihood. They are less interested in maintaining a particular size of herd and making a living from milk or milk products. The favourableness or otherwise of the season also has a close relation to the numbers that they can maintain, and a scarcity period results in larger sales depleting their stock. These factors, coupled with their backwardness, illiteracy, and even a degree of suspicion and reluctance, render it very difficult to obtain information about their stock, their products, etc., with the consistency and accuracy that may be wished for. Subject to this limitation, the results do bring out the important aspects of the life of the cattle breeders of Banni area.

### III.21 *Livestock Population*

While there may be short term variations in the number of cattle owned by *maldharis* on account of their periodical migrations and sale, the size of their herd over time is not likely to change much. All available data which relate to the period 1960-61 and derived from the present survey including the special Maldhari Survey and the Cattle Census of 1961 show that the livestock population of the village is round about 5,000. Statement XV on the next page gives the data of the Cattle Census of 1961 and another that follows details stock as on 31-12-1960 with gains and losses during 1960.

On the gain side, hardly any livestock is acquired by purchase, which is generally resorted to only for acquiring animals of good breed which would improve the quality of the herd. Practically all the acquisitions are, therefore, by new births, the young ones being brought up with loving care till they are fit for sale. The loss reveals a disturbing feature. Though the major source of income of the *maldharis* is sale of cattle, the number of livestock dead is almost three times those sold during the year. These two factors

## STATEMENT XV

### Livestock Population, Cattle Census 1961

| Category | Number |
|---|---|
| 1 | 2 |
| Bullocks over 3 years | 19 |
| Cows over 3 years | 1,591 |
| Young stock—Male | 75 |
| —Female | 208 |
| He buffaloes over 3 years | 1 |
| She buffaloes over 3 years | 972 |
| Young stock—Male | 60 |
| —Female | 155 |
| Sheep | 523 |
| Goats | 297 |
| Horses and ponies | 39 |
| Donkeys | 29 |
| Camels | 14 |
| Fowls | 60 |
| **Total** | **4,043** |

## STATEMENT XVI

### Gains and Losses in Livestock during 1960

| Category | Born | Purchased | Sold | Dead | Stock as on 31-12-1960 |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Bullocks over 3 years | .. | .. | .. | .. | 1 |
| Cows over 3 years | .. | 1 | 67 | 147 | 1,225 |
| Young stock | 248 | .. | 137 | 159 | 299 |
| He buffaloes over 3 years | .. | .. | .. | .. | 1 |
| She buffaloes over 3 years | .. | 7 | 48 | 59 | 793 |
| Young stock | 196 | 3 | 13 | 158 | 239 |
| Sheep | 961 | 8 | 170 | 644 | 2,530 |
| Goats | 84 | .. | 5 | 81 | 188 |
| Horses | .. | .. | .. | .. | 1 |
| Camels | .. | .. | .. | .. | 1 |
| Donkeys | .. | .. | .. | .. | 2 |
| **Total** | **1,489** | **19** | **440** | **1,248** | **5,280** |

together outweigh the gains made during the year. Whereas sale of cattle represents the economic aspect the other cause makes for a dead loss to the *maldhari*. The number of deaths constitutes as much as 84 per cent of the births during the year—a very heavy loss indeed.

Death lurks in these semi-desert areas in the forms of wild animals and diseases. The former, as has been observed, prey upon animals straying away from the herd. They took the toll of 236 animals during 1960 as listed below.

## STATEMENT XVII

### Damage by Wild Animals, 1960

| Category | No. killed by wild animals | Value in Rs. |
|---|---|---|
| 1 | 2 | 3 |
| Calves | 52 | 1,185 |
| Cows | 15 | 2,015 |
| Buffaloes | 12 | 1,460 |
| Young stock | 13 | 435 |
| Sheep | 125 | 1,420 |
| Goats | 19 | 190 |
| **Total** | **236** | **6,705** |

The main sufferers from wild life are naturally the young ones which form the potential wealth of the *maldharis* and smaller animals like sheep and goats. Therefore, while the number thus killed is about 4.5 per cent of the total, their present value as compared to the total value is much less. As stated earlier, the steps taken to fight the menace are keeping of servants to look after the grazing herds, maintaining dogs and erecting thorny fences round the resting-places of animals.

Wild life was responsible for about 19 per cent of the total deaths. The remaining 81 per cent of the deaths due to diseases include a fair number of larger and grown-up cattle that constitute a valuable asset for the *maldharis*. Perhaps such a heavy loss by disease is not a regular feature, for it was reported that a number of cattle died on account of an epizootic during this period. Yet, it is significant that it could not be prevented or checked before much damage was done.

### III.22 *Value of Livestock*

At the end of the year 1960, the *maldhari* households held Rs. 548,302 worth of livestock as detailed in Statement XVIII on the next page.

## STATEMENT XVIII

### Number and Value of Livestock as on 31-12-1960

| Category | Number | Value in Rs. | Value per head in Rs. |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Bullocks over 3 years . | 1 | 400 | 400.00 |
| Cows over 3 years . | 1,225 | 136,205 | 111.18 |
| Young stock . . | 299 | 6,442 | 21.53 |
| He buffaloes over 3 years | 1 | 300 | 300.00 |
| She buffaloes over 3 years | 793 | 370,010 | 466.59 |
| Young stock . . | 239 | 5,565 | 23.28 |
| Goats . . | 188 | 1,900 | 10.10 |
| Sheep . . | 2,530 | 27,030 | 10.69 |
| Horse . . | 1 | 225 | 225.00 |
| Camel . . | 1 | 200 | 200.00 |
| Donkeys . . | 2 | 25 | 12.50 |
| **Total . .** | **5,280** | **548,302** | |

Cows outnumber buffaloes which are, however, more important to the *maldharis* in terms of value. Bullocks are reared only for sale, as there is no agriculture in Banni. Sizeable herds of sheep and goats are also maintained, the wool of the former yielding some auxiliary income.

III.23 *Breeds*

The cattle breeders are particular about the breeds they maintain, because cattle of good breeds fetch good prices. The breeds they rear are described earlier in detail. The breeds found at the time of the visit of the investigator are listed below.

## STATEMENT XIX

### Breeds of Livestock

| Category | Breed | Number |
|---|---|---|
| 1 | 2 | 3 |
| Bulls . . . | Deshi | 128 |
| | Kutchadi | 7 |
| Cows . . . | Deshi | 1,225 |
| | Kankrej or Vadhiari | 51 |
| | Kutchadi | 43 |
| Bullocks . . . | Deshi | 1 |
| He buffaloes . . | Deshi | 95 |
| | Sindhi | 2 |
| She buffaloes . . . | Deshi | 905 |
| | Sindhi | 3 |
| | Kutchadi | 2 |
| Sheep . . . | Deshi | 2,204 |
| Goats . . . | Deshi | 143 |
| Camel . . . | Kutchadi | 1 |
| Horses . . . | Kutchadi | 2 |
| Donkeys . . . | Deshi | 2 |
| **Total . . .** | | **4,814** |

The comparatively smaller number of superior breeds of Kankrej cow and Sindhi buffaloes seems to be due to the survey taking place after the selling season.

III.24 *Upkeep*

Grass is available in abundance in Banni and the cattle are allowed to graze freely in the area subject to the payment of *panchari* fees to the Government. Other feed given to the cattle includes cotton-seed, *guvar*, etc. The following table indicates the methods adopted for feeding cattle.

## STATEMENT XX

### Methods of Feeding Livestock

| | | No. of households | | |
|---|---|---|---|---|
| No. of households | Category | Grazing on Govt. pastures on payment | Buying grain or fodder | Buying cotton-seeds, guvar, etc. |
| 1 | 2 | 3 | 4 | 5 |
| 90 | Cows | 45 | .. | 39 |
| | Buffaloes | 65 | .. | 64 |
| | Goats | 13 | .. | .. |
| | Sheep | 20 | .. | .. |
| | Camel | 1 | .. | 1 |
| | Horse | 1 | .. | .. |

Oilcake, cotton-seed and *chuni* are given especially to cattle in milk. The outlay on these items is quite substantial as can be seen from the details given below.

## STATEMENT XXI

### Expenditure on Cattle Feed during 1960

| Type of feed | Quantity given in B.Mds. | Value in Rs. |
|---|---|---|
| 1 | 2 | 3 |
| Green and dry fodder . | .. | .. |
| Oilcake . . . | 1,077.5 | 17,240 |
| Cotton-seeds . . | 2,506.5 | 45,009 |
| Chuni . . . | 1,666.5 | 50,155 |
| **Total . . .** | **5,250.5** | **112,404** |

Thus the expenditure on cattle feed is substantially higher than in the preceding year covered by the Socio-economic Survey. This shows that even though the *maldharis* do not get immediate returns from the sale of milk, they are not averse to giving their cattle this extra feed at considerable cost in the interest of the quality of their herds.

Cattle feed is purchased on credit. Out of the 90 households covered, 3 did not purchase any feed as their herds consisted exclusively of sheep. All the remaining 87 households purchased cattle feed from wholesalers on credit, two of them sometimes purchasing on cash payment. No purchases were made from any cooperative society, their own society being stagnant. In the event, the possibility of exploitation by the trader who sells such large quantities on credit to these backward people cannot be gainsaid.

III.25 *Production and Marketing*

The village consumes most of the milk produced. The surplus milk of cows and buffaloes is converted into *ghee*, the only important product that is sold. The annual production is shown in the table below.

**STATEMENT XXII**

**Production and Sale of Milk and its Products, 1960**

| Category of livestock | No. in milk | Milk | | | Ghee | | | Mava | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Quantity produced (in B. Mds.) | Quantity sold (in B.Mds.) | Value of quantity sold (in Rs.) | Quantity produced (in B. Mds.) | Quantity sold (in B.Mds.) | Value of quantity sold (in Rs.) | Quantity produced (in B. Mds.) | Quantity sold (in B.Mds.) | Value of quantity sold (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Cows | 191 | 2,153-08 | .. | .. | 72-24 | 64-00 | 10,535.00 | 3-00 | 2-20 | 500.00 |
| Buffaloes | 267 | 6,300-10 | .. | .. | 354-11 | 304-36 | 60,980.00 | .. | .. | .. |
| Goats | 31 | 197-24 | .. | .. | .. | .. | .. | .. | .. | .. |
| Sheep | 1,080 | 139-04 | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | .. | **8,790-06** | .. | .. | **426-35** | **368-36** | **71,515.00** | **3-00** | **2-20** | **500.00** |

The production of *mava* is insignificant, and no other products like butter, etc., are prepared. This is as may be expected in a land of scarce communications and extreme heat unfavourable to perishable articles which also have no local market. *Ghee* is a valuable means of exchange for the *maldharis* and most of the product is sold away, keeping only a small fraction for home consumption.

No other livestock product is sold except wool, the particulars of which are given below.

**STATEMENT XXIII**

**Production and Sale of Wool**

| Category of livestock | Number | Quantity produced in B.Mds. | Quantity sold in B.Mds. | Value of quantity sold in Rs. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Sheep | 1,155 | 31-10 | 31-10 | 5,000 |

Thus all the wool produced is sold away, as these *maldharis* have not adopted the craft of preparing woollen articles. Goats' hair is not reported to be sold or otherwise utilised.

Marketing of these products is also in the hands of the local traders, opening up yet another source of exploitation. The complete dependence of *maldharis* on these merchants is brought out in the table given below.

**STATEMENT XXIV**

**Methods of Sale of Livestock Products**

| No. of maldhari households | Product | No. of households selling to | | |
|---|---|---|---|---|
| | | Local trader | Retailer | Others |
| 1 | 2 | 3 | 4 | 5 |
| 90 | Ghee | 78 | 1 | .. |
| | Wool | 16 | 1 | .. |

No sales are made direct to the wholesaler in the market, or to the consumer. There is no active cooperative society to market the products. The traders who have a better bargaining power purchase the products and set off their value against the daily necessities supplied to the *maldharis*. 88 of the households actually obtained some advance credit for their produce, which makes it obligatory for them to sell it to the creditor merchant.

As against the total outlay of Rs. 112,404 on cattle feed (and about Rs. 3,000 on *panchari*), the earnings from livestock products thus amount only to Rs. 77,015. In fact, the total production itself amounted to Rs. 85,805.06, i.e., 74.35 per cent of the expenditure on cattle. However, the cattle breeders' occupation in Banni is not to be judged by the standards of dairying. *Maldharis* of Banni are interested in rearing cattle and making an income from selling them rather than from livestock products. The yield of milk is very low and cattle are milked only once a day. The herd also has a large number of young stock which do not produce anything for the time being, but which are the potential wealth of the owners. As already seen, the income from sale of cattle exceeds that from livestock products, which in the case of cattle breeders of Banni, are the valuable by-products of their principal occupation of rearing cattle. But under the peculiar circumstances prevalent in this area—both physiographic as well as economic—it is difficult to examine the economics of this occupation. While maintaining accounts is not simple for the dairying industry especially for this illiterate and backward community, it is much more difficult for the type of occupation that is followed in Banni. It is doubtful whether the villagers are themselves sufficiently aware of the various factors of income and expenditure in their occupation. However, as observed from the main survey, it is clear that theirs is a subsistence economy, the opportunities for development being heavily circumscribed within a narrow compass by natural and physical environments.

### III.26 *Veterinary Aid*

There is a Government veterinary dispensary at the village itself, and an older one at Dhori, 20 miles away. The headquarters of the animal husbandry and veterinary department are at Bhuj, the taluka and district headquarters. Yet, strangely enough, according to the *maldharis* themselves, they do not sufficiently avail of the veterinary aid offered at these centres, as is obvious from the table that follows.

**STATEMNET XXV**

**Medical Treatment and Veterinary Aid**

| Diseases commonly affecting the livestock | | Loss of animals on account of epidemics | Method of treatment for ailing animals | Households taking advantage of veterinary dispensary | Reasons for not taking advantage of veterinary dispensaries |
|---|---|---|---|---|---|
| Type of livestock | Name of disease | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Cows . | Pilo, tili, kharvo, bleeding, throat-trouble | Goats 40<br>Cows 69<br>Calves 15 | Give brandy, salt, injections from Government dispensary | 46 | 1. Absence of confidence in the personnel of the dispensary whose work they regard as unsatisfactory |
| Buffaloes . | Pilo, tili, kharva, kalova, small-pox | Buffalo calf 1 | | | |
| Sheep . | Throat-trouble | Buffalo 22<br>Sheep 367 | | | 2. Sudden spread of disease in a violent form |
| Goats . | Fafad, pilo, throat-trouble | | | | |

Only 46, or one half of the households covered, take advantage of the veterinary dispensary. The reasons given by the remaining households for not doing so reveal that they have no confidence in it as they feel that they do not get proper attention there and the treatment is not satisfactory. It is admitted that sometimes the outbreak of the disease is sudden. But such emergencies call for a quick response to alleviate the suffering and loss by proper forethought and planning. While the fears and grievances of the *maldharis* may be one-sided, or ill-founded in part, they certainly make out a case for a close look into the state of affairs. If the veterinary dispensary, maintained exclusively for the cattle breeders, is unable to function to their maximum advantage, prompt steps to set matters right are called for. This is the minimum that can and should be done to meet a difficulty which seems capable of solution by human endeavour. As matters stand, the diseases are treated by giving brandy or salt, etc., and in extreme cases by injections from the dispensary. The loss of animals in epidemic is considerable as 91 cows and buffaloes, 19 calves,

367 sheep and 40 goats died of diseases during the year. Departmental figures, however, quoted in Statement XIV show that the veterinary dispensary recently established is gradually increasing the sphere of its activity from year to year.

*Maldharis* are not sufficiently aware of some of the improved methods applied to cattle breeding. The only five households that get their animals castrated employ indigenous methods. Four of them perform the operation themselves and the one that remains resorts to a relative for the purpose. In fact, 34 households do not even know about improved method of castration. Further, even though they are particular about improving the quality of their herds, only 69 out of 90 families profess to have knowledge about artificial insemination; the remaining 21 are still in the dark about it. With a Government dispensary located in the village itself, it is not too much to expect that all the *maldharis* should at least be aware of such improved methods which are widely and successfully practised in other parts of the State. That it is not so should be a matter of concern to the agencies working for the welfare of these *maldharis*.

III.27 *Other Benefits*

No other substantial benefits are received by the *maldharis* from Government or cooperative sources. Only seven households have received subsidy to the tune of Rs. 650 for acquiring roof material for their huts. The cooperative movement, as will be seen later, is in a paralytic condition. 24 households became members of the cooperative society and all that it did was to advance loans for the purchase of fodder. No recovery of its dues was affected, and thus, the institution that promised essential relief through self-help is smitten with apathy and atrophy.

III.28 *Migration and Social Customs*

Inquiry about migration showed that there has been no immigration of *maldharis* to the village. The cattle breeders are the descendents of original settlers who came here over two centuries ago. The particular reasons for selecting the site are not precisely known. It is possible that when the cattle breeders came down from Sind and made these grasslands their home, a section of them chose this site for its water, reputed to be the sweetest in Banni, which is the most valuable natural asset in these parts.

*Maldharis* of Banni do not lead a nomadic life, though they undertake long journeys once a year after the monsoon for selling the cattle reared by them. In times of famine, of course, they move away with their whole herds to areas offering better grazing opportunities. But usually they do not shift their residence constantly as is the case with nomadic tribes.

In social customs they differ widely from other well-known *maldhari* communities like Bharwad, Rabari, etc., the main reason for this difference being religion. *Maldharis* of Bhirandiara and the rest of Banni are Muslims. They are not given to superstitious beliefs, remedies, etc., and entertain no *bhuvas* or sorcerers. There is an economic relationship between the *maldharis* and Harijans who are allowed to take away the carcases of dead animals without any payment in return for free supply of the former's requirements of footwear and leather goods. The social customs of *maldharis* of Bhirandiara, described in detail in Chapter II, naturally differ from those of other *maldhari* communities mentioned above.

III.29 *Conclusion*

The data collected by canvassing the special schedules for *maldharis* substantiate the results of the Socio-economic Enquiry under review. They bring out in bold relief a tradition-bound economy and a very low level of living by modern standards even for rural areas, where the chances of any improvement in the immediate future appear to be remote.

D. OTHER OCCUPATIONS

III.30 *Village Industries*

Leather work including tanning and shoemaking and wood work are the two industries of the village. They are pursued in the traditional manner by Meghwals and Vadhas respectively.

III.31 *Leather Work*

The principle occupation of the Harijan Marwadas of the village is leather tanning and shoemaking, supplemented to some extent by livestock, labour, collection of *babul* gum, etc. Shoemakers get their supply of leather from the *maldharis* of

the village. Every cattle breeder gives away the carcase of his animals to a Harijan family, who in turn accepts the obligation of meeting with the demand of shoes for the members of his family, besides supplying leather articles like leather ropes and buckets required for drawing water from wells. For tanning the hide, it is kept in a big jar containing water, latex and lime for about a fortnight, which removes the hair and smoothens the surface of the skin. At times bark of *babul* trees is also added to the mixture to give the leather a red tinge. A bag is prepared of the skin so treated and filled with water and bark of *babul* tree for a further period of three to four days whereafter it is ready for manufacture of various articles. The outer and thicker portions of the leather are used for preparing soles of shoes, while the inner ones are used for articles requiring soft leather.

The tools used by the leather workers are given to them by the Social Welfare Department which has given a sum of about Rs. 50 per family by way of a grant to replace old ones. *Rambhu*, poker needle, anvil and pincers are some of the implements used by them.

The finished products, which are of very ordinary types, are used by the village people only and hence are to be sold in Bhirandiara itself or in nearby villages. The Harijans, therefore, go round such villages hawking their products. In view of the limited nature of the demand, shoes are generally made to order and according to convenience.

As the occupation is run on the basis of fulfilling mutual requirements of the village people amongst themselves, the craftsmen barely maintain their families from the income derived from this industry, and there is hardly any scope for raising profits to any considerable degree.

### III.32 *Wooden Lacquer Work*

The other major occupation of the village is wooden lacquer work. The articles prepared are of daily requirements of the villagers such as *charpai* or cots, *chakla* or plates on which bread is rolled, rolling pins, pestle and mortar, *dhinchania* or knee-rests, tops, ordinary doors, windows, etc. This is the traditional occupation of Vadhas wherein eight of their households in the village are engaged. According to them, the industry has been practised in their families for four generations. It is believed that it might have started about 150 years ago in the village. Those who follow it as a subsidiary occupation, practise it in their leisure time, while full-time workers in this craft often go out in search of work to nearby villages where they work on wages or obtain orders for preparing some articles required by the customers. They have no regular workshop but work in the open, under the shade of trees near their houses.

### III.33 *Raw Materials*

Wood required for this craft is mostly obtained from the local *babul* growth around the village. Recently a legal ban has been imposed on the cutting of green trees, which has made things difficult. Yet, the artisans anyhow try to obtain the wood free because otherwise the work would not be remunerative as the prices realised hardly cover the cost of their labour. The other materials required by them are colours like pink, red, silver, golden, etc., and lac both of which are either purchased locally or from Bhuj. Five *tolas* of colour cost Re. 0.75, while lac comes in the form of sticks costing Re. 0.37 each.

### III.34 *Technique*

Wooden pieces are first given a rough shape with an axe. They are then turned on *sanghedas* or hand-turned lathes and given the required shapes. A finishing touch may be given by hand if required. After giving the final shape, they apply colour to these articles to make them attractive. For this purpose they boil the colour with lac. After the colour gets mixed up uniformly in the solution, the mixture is allowed to thicken and then hammerred to form sticks which are used to colour the articles made. On the hand-turned lathe, successive layers of different colours are applied on the portion to be ornamented. To bring out the design, the layers of other colours are scraped out till the design emerges in the required colour. The article is rubbed with fibrous wood of date palms and finally polished with a piece of cloth. Their glistening hues have a special attraction to the people of the region.

III.35 *Tools*

Like the leather workers, the Vadhas also formerly used old and crude instruments in their craft, but the Social Welfare Department has tried to equip them with a few better instruments which would facilitate and improve their work. It has supplied instruments worth Rs. 50 per family. The instruments commonly used are listed below.

| Implements | Approximate cost price in Rs. |
|---|---|
| *Kuhado* (axe) | 10 |
| *Farasi* (chisel) | 10 |
| *Karavat* (saw) | 25 |
| *Vindhanu* (drill) | 5 |
| *Hathodi* (hammer) | 10 |
| *Girmit* (drill) | 5 |
| *Kanas* (file) | 5 |
| *Katkhun* (right-angle) | 1.25 |

III. 36 *Training*

Artisans learn the craft through practical training under elderly members of the household who might be good craftsmen. Skill is necessary in selecting the right type of wood and shaping various articles. Unskilled manual labour is provided by members of the artisan's family. No hired labour is employed. As the craft comes down from father to son, the scope of any outsider entering this field is limited. Usually a member or two of the family engaged in this industry can get sufficient work to keep them engaged for about six to eight hours daily. The season of work, however, lasts for only six to eight months in a year.

III.37 *Marketing*

As wood, the raw material, is generally obtained free of cost, the price of the products are so adjusted as to get labour duly paid for and hence the question of getting profit does not arise. For example, a *charpai* which requires wood worth Rs. 3 and colour and lac costing Rs. 4 takes four days to make. It fetches Rs. 25. When wood is procured free, the profits seem sizeable. But it has to be remembered that the demand is small and the work does not go on all the year round. The articles, prepared by age-old techniques with traditional tools, are not so refined. The problem of transporting heavy and bulky goods, particularly to fairs none of which is held at short distances, is also there. These factors restrict the market to local centres upto Bhuj and Khavda. Articles like rolling pins, pestle and mortar are more in demand and have a better sale than others. The products are also exchanged with local traders for articles of daily necessities on a barter basis.

There does not appear any scope for the development of this craft. It was kept alive in the past as the products were popular with some of the well-to-do persons of the region. But with the impact of modernisation the demand has much diminished. Artisans, therefore, take up other pursuits to supplement their income like repairs to cots, selling wood and grass, and collecting gum from *babul* groves through their children, depriving them of schooling. Vadhas also extract oil from *sandhas*, which is used as a liniment and fetches about Rs. 5 per bottle.

III.38 *Handicrafts*

The crafts generally practised by females of Bhirandiara are tailoring and embroidery. They are pursued for their personal needs only and not on any commercial basis. The embroidery work is really exquisite. Indeed the whole of Banni is famous for this craft. If placed on a sound commercial footing, it may fetch some income to this cattle breeders' community. However, as it is followed only for household requirements, it remains a folk-art, described separately as a part of their culture.

III.39 *Commerce*

Commercial activities in the village are confined to providing items of daily necessities to the villagers and the purchase of *ghee* from cattle breeders. The village has four *kirana* shops. Out of these, as many as three have been established within the last four years while the fourth one is being run by a Lohana for more than twelve years. The shopkeepers sell goods on credit and *maldharis* give them *ghee* towards the payment of goods received. The transactions, therefore, are more or less on barter basis. But for accounts purposes *ghee* is valued comparatively at a very low price while the prices of commodities given in exchange are very high with the result that a good number of households is indebted to one or the other of these shopkeepers. The annual transactions of these shops, ranging from Rs. 5,000 to Rs. 50,000, total Rs. 85,000.

## E. Economic Condition

### III.40 *Indebtedness*

143 or 92 per cent of the total households of Bhirandiara were in debt. This speaks of the high incidence of indebtedness in the village. The aggregate debts of the households amounted to Rs. 104,584. The causes and sources of borrowing are examined in the following table.

### STATEMENT XXVI

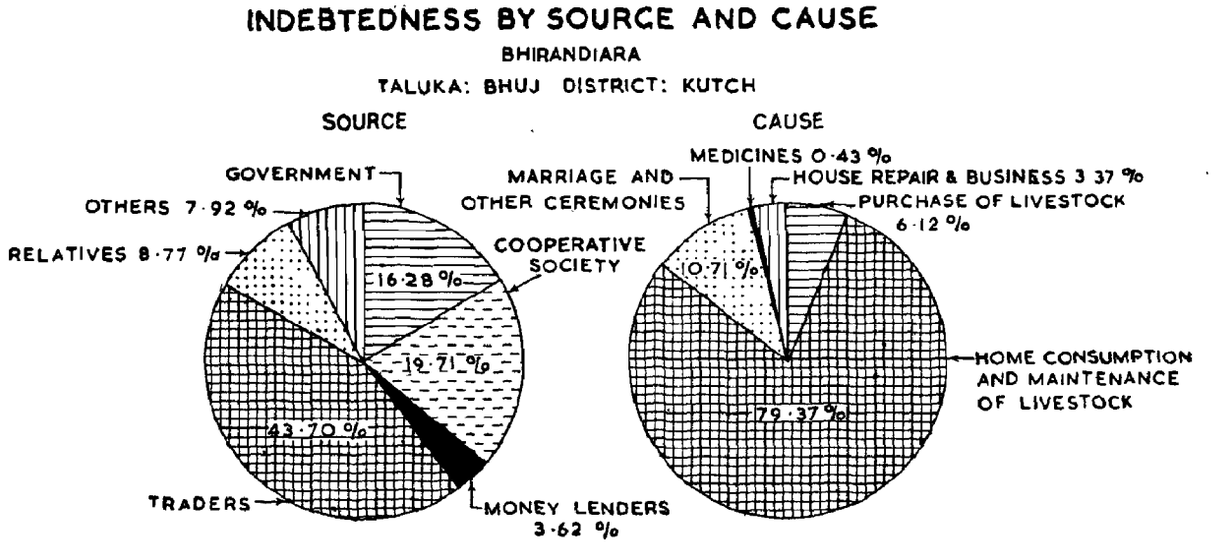
**Indebtedness by Cause and Source of Borrowing**

| Causes/Sources | No. of house-holds in debt | Amount of debt (in Rs.) | Percentage to total amount of debt |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **All Causes** | **143** | **104,584** | **100.00** |
| 1 Maintenance of livestock | 79 | 45,111 | 43.13 |
| 2 Purchase of livestock | 2 | 6,400 | 6.12 |
| 3 Home consumption | 74 | 26,708 | 25.54 |
| 4 Home consumption and maintenance of livestock | 19 | 11,195 | 10.70 |
| 5 Purchase of tools and implements | .. | .. | .. |
| 6 Marriage and other ceremonies | 18 | 11,200 | 10.71 |
| 7 Medicines | 2 | 445 | 0.43 |
| 8 House repair and business | 4 | 3,525 | 3.37 |
| **All Sources** | **143** | **104,584** | **100.00** |
| 1 Government | 44 | 17,026 | 16.28 |
| 2 Cooperative Society | 49 | 20,610 | 19.71 |
| 3 Money-lenders | 9 | 3,790 | 3.62 |
| 4 Traders | 108 | 45,700 | 43.70 |
| 5 Relatives | 21 | 9,170 | 8.77 |
| 6 Others | 27 | 8,288 | 7.92 |

Out of the total of Rs. 104,584, debts to the tune of Rs. 45,111 or 43.13 per cent were incurred for the maintenance of livestock while a sum of Rs. 26,708, i.e., 25.54 per cent was borrowed for home consumption. The number of households which borrowed for these purposes was as high as 79 and 74 respectively. In addition to this, 19 other households could not give separate account of debt incurred for both these purposes. The amount borrowed by these households aggregated Rs. 11,195. Thus the two principal purposes, viz., maintenance of livestock and household consumption accounted for 79.37 per cent of the total debt. 18 households had to raise loans for meeting expenses on marriage and other ceremonies which claimed 10.71 per cent of the total debt. Lesser amounts were borrowed for business purposes, house repairs and purchase of livestock and medicines, the total amount of debt for all these purposes being only about 10 per cent of the total debt.

It is interesting to note that about half of the debt is incurred for maintaining the livestock of the village and more than 25 per cent for home consumption. Indebtedness should not be a case of unmitigated alarm if the amount is borrowed for productive purposes. In this village where cattle breeding is the most important source of livelihood, the debt incurred for maintaining livestock can be considered as a debt for productive purposes as investment on livestock ultimately brings its own returns through livestock or its products sold in the market. Analysing the data from this point of view it was found that 55 households borrowed money for one single economic purpose, as against 17 households for one single uneconomic purpose. Out of the remaining 71 households which have borrowed money for more than one purpose, 5 have incurred debt for uneconomic purposes only.

The sources tapped by the villagers for obtaining credit reveal a curious mixture of the credit facilities available to the village. In the absence of an active cooperative society, the villagers turn to the local traders who provide about 44 per cent of their credit requirements. It is again these very traders from whom they purchase their daily needs including cattle-feed on credit, repaying their debt in kind, in the form of *ghee*, etc. This enables them to get adequate amount of credit from the traders. By contrast, the total credit obtained from the Government and co-operative society which is more or less dormant




is about 36 per cent. The bulk of this credit was obtained as grass loans during the year. The other important source of borrowing is the relatives who account for about 9 per cent of the total amount borrowed. Borrowings from money-lenders account for 3.62 per cent only while the rest (7.92 per cent) is obtained from other unspecified sources.

The caste-wise position of indebtedness is examined in the following table.

## STATEMENT XXVII

### Indebtedness by Caste

| Name of the caste | No. of indebted households | Percentage to total indebted households | No. of members | Amount of debt (in Rs.) | Percentage to total debt | Amount of debt in indebted household (in Rs.) | |
|---|---|---|---|---|---|---|---|
| | | | | | | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 Muslim Raysipotra . . | 117 | 81.82 | 562 | 94,994 | 90.83 | 811.91 | 169.03 |
| 2 Muslim Saiyad . . | 2 | 1.40 | 6 | 700 | 0.67 | 350.00 | 116.67 |
| 3 Muslim Khatri . . | .. | .. | .. | .. | .. | .. | .. |
| 4 Harijan Marwada . . | 16 | 11.19 | 79 | 4,440 | 4.25 | 277.50 | 56.20 |
| 5 Lohana . . . . | 2 | 1.40 | 6 | 2,650 | 2.53 | 1,325.00 | 441.67 |
| 6 Rajput . . . . | .. | .. | .. | .. | .. | .. | .. |
| 7 Bhansali . . . . | .. | .. | .. | .. | .. | .. | .. |
| 8 Vadha . . . . | 6 | 4.19 | 34 | 1,800 | 1.72 | 300.00 | 52.94 |
| **Total . . . .** | **143** | **100.00** | **687** | **104,584** | **100.00** | **731.36** | **152.23** |

Raysipotras have 81.82 per cent of the total indebted households encumbered by 90.83 per cent of the total amount of debt. Harijans come next with 11.19 per cent of the indebted families and 4.25 per cent of the total debt. The *per capita* indebtedness is, however, the highest in the case of Lohanas—much more than among Raysipotras who stand second in this respect. The lowest burden per head is among Harijans. There is not a single family in debt among Khatri, Rajput and Bhansali castes.

The following table classifies the data about indebtedness according to the income of the households.

## STATEMENT XXVIII

### Indebtedness by Income Groups

| Income range (in Rs.) | Total No. of households | No. of households in debt | Amount of debt (in Rs.) | Percentage of indebted households to total households | Percentage to total indebted households | Average indebtedenss per household in debt (in Rs.) | Average indebtedness per household (in Rs.) |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **154** | **143** | **104,584** | **92,80** | **100.00** | **731** | **679** |
| Less than 250 | .. | .. | .. | .. | .. | .. | .. |
| 251 to 360 | 5 | 4 | 2,460 | 80.00 | 2.80 | 615 | 492 |
| 361 to 480 | 5 | 4 | 1,860 | 80.00 | 2.80 | 465 | 372 |
| 481 to 720 | 19 | 17 | 7,765 | 89.50 | 11.89 | 457 | 408 |
| 721 to 960 | 36 | 33 | 17,855 | 91.66 | 23.07 | 541 | 496 |
| 961 to 1,200 | 31 | 30 | 18,429 | 96.80 | 20.98 | 614 | 594 |
| 1,201 to 1,500 | 19 | 17 | 12,895 | 89.50 | 11.89 | 759 | 679 |
| 1,501 to 2,500 | 29 | 29 | 26,970 | 100.00 | 20.28 | 930 | 930 |
| 2,501 to 3,500 | 7 | 7 | 10,800 | 100.00 | 4.89 | 1,543 | 1,543 |
| 3,501 to 5,000 | 3 | 2 | 5,550 | 66.66 | 1.40 | 2,775 | 1,850 |
| Above 5,000 | .. | .. | .. | .. | .. | .. | .. |

On an aggregate, an overwhelming majority constituting 93 per cent of the households is in debt. The average indebtedness per household comes to Rs. 679, which is more than half the total net income per household in the village, and 16.22 per cent of the average assets per household. The indebted households earning upto Rs. 360 annually owe more than they can earn in a year on an average. The largest number of indebted households is in the income group Rs. 721 to 960 which accounts for 23.07 per cent of the total households in debt. It is closely followed by the next higher income group Rs. 961 to 1,200 and the group Rs. 1,501 to 2,500 having 20.98 and 20.28 per cent respectively.

The highest proportion of indebted households to the total households in an income group is, curiously enough, in the high income brackets of Rs. 1,500-3,500, wherein all the families are in debt. Then follow the ranges Rs. 961 to 1,200 and Rs. 721 to 960 which have 96.80 and 91.66 per cent of the families encumbered with debt. The smallest corresponding percentage is understandably found in the highest income range of Rs. 3,501 and above. The average volume of debt in the various income ranges diminishes as we go down the scale, except in the lowest range of Rs. 251 to 360 wherein it is higher than in the four income groups upto Rs. 1,200 ranging above it.

The rate of interest at which money is borrowed varies from 3¼ per cent to 7½ per cent. From data returned by 110 households in this respect, it is found that borrowings from Government or from the cooperative society are mostly for the maintenance of livestock. The Government makes advances at 3¼ per cent and the cooperative society at 7¼ per cent per annum. People resort to money-lenders and traders for amounts needed mostly for home consumption, marriage ceremony, etc. While the trader who also has business relations with the people charges 6 per cent, the money-lender recovers 7½ per cent as interest. The rate of interest demanded by the trader does not appear exorbitant. But his bargaining power is much better,

as 108 out of 143 indebted households are obliged to resort to him for loans, against which they must offer to him their livestock products for sale at rates much below the prevalent market prices. These monopolistic powers coupled with the barter system are a fruitful source of exploitation and profit, as in the transactions the *maldharis* receive lower value for their products but are charged high prices for the necessities purchased.

III.41 *Assets*

The total assets of the families inhabiting Bhirandiara are valued at Rs. 644,760 which gives on an average assets worth Rs. 4,187 per household. The types of assets owned and the value thereof are detailed below.

## STATEMENT XXIX

### Assets

| Sl. No. | Type of asset | No. of households having the asset | Value (in Rs.) | Percentage to total value | Average value per household |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | **All Assets** . . . . | **153** | **644,760** | **100.00** | **4,214.12** |
| 1 | Loans in money . . . | 1 | 20,000 | 3.10 | 20,000.00 |
| 2 | Grain loans . . . . | 1 | 5,000 | 0.77 | 5,000.00 |
| 3 | Investment in cooperative society . | 47 | 2,600 | 0.41 | 55.32 |
| 4 | Valuables (gold, silver and jewellery) | 136 | 37,225 | 5.77 | 273.71 |
| 5 | Houses . . . . | 151 | 68,150 | 10.57 | 451.32 |
| 6 | Livestock . . . . | 135 | 511,785 | 79.38 | 3,763.12 |

The value of all assets aggregates to Rs. 644,760 against the total debt of Rs. 104,584. Livestock alone accounts for 79.38 per cent of the total value of the assets, while the value of houses constitutes 10.57 per cent. Valuables like gold and silver ornaments, etc., form only 5.77 per cent. Details of assets held by each caste are given in Table XIII in Appendix I. It shows that the most important asset, viz., livestock, is for the most part held by Raysipotras, whose stock accounts for 96.88 per cent of the total value of the livestock of the village. Among the three principal castes, Vadhas do not keep any livestock. All but 3 of the households have their own houses and 136 households possess ornaments. The amount invested in other liquid assets is comparatively very small. It is interesting to note that though the village is predominantly inhabited by *maldharis*, the number of households investing in the *maldhari* cooperative society is very small, consisting of only 46 Raysipotra and one Bhansali families, the amount invested being even more insignificant. This fact underlines the reluctance of the *maldharis* to pool their resources in an organised cooperative effort to better their lot.

III.42 *Income*

The total income of the village for the year 1959-60 came to Rs. 191,563. This represents the net income after deducting the expenditure on maintenance of livestock in the case of cattle breeders. This works out to an annual income of Rs.1,244 per household and Rs. 262 *per capita*. The sources from which this income was derived are shown in the table below.

## STATEMENT XXX

### Income from Different Sources

| Source | No. of households | Income (in Rs.) | Percentage to total |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **All Sources . .** | **154** | **191,563** | **100.00** |
| A—*Income from land* . | .. | .. | .. |
| B—*Income from sources other than land* | | | |
| 1 Salary and wages earned inside the village . . | 59 | 35,552 | 18.56 |
| 2 Salary and wages earned outside the village . . | 3 | 1,150 | 0.60 |
| 3 From property inside the village . . | 136 | 154,861 | 80.84 |
| 4 From property outside the village . | .. | .. | .. |

Income derived from property inside the village accounted for Rs. 154,861 or 80.84 per cent of the total income, while the remaining 19.16 per cent, amounting to Rs. 36,702 was derived from salaries and wages including returns from village industries. Most of the latter amount was earned inside the village, the wages earned outside forming only a small fraction amounting to Rs. 1,150. The income derived from property inside the village included the earnings from the sale of cattle and livestock products as well as from business transacted locally. The detailed break-up of these items is as under.

**STATEMENT XXXI**

**Income from Property inside the Village**

| | Item | Amount (in Rs) | Percentage |
|---|---|---|---|
| | 1 | 2 | 3 |
| 1 | Sale of livestock . | 92,858 | 59.96 |
| 2 | Sale of livestock products . . | 50,703 | 32.74 |
| 3 | Business . . | 11,300 | 7.30 |
| | **Total . .** | **154,861** | **100.00** |

Thus, sale of cattle and livestock products together accounted for 92.70 per cent of the income derived from property inside the village. The income from the village industries like leather tanning and cobblery (Rs. 11,350), wood work (Rs. 6,100) and other miscellaneous industries (Rs. 625) yielded 9.44 per cent of the total annual income. The earnings from business accounted for 5.90 per cent of the total.

III.43 *Income from Different Occupations*

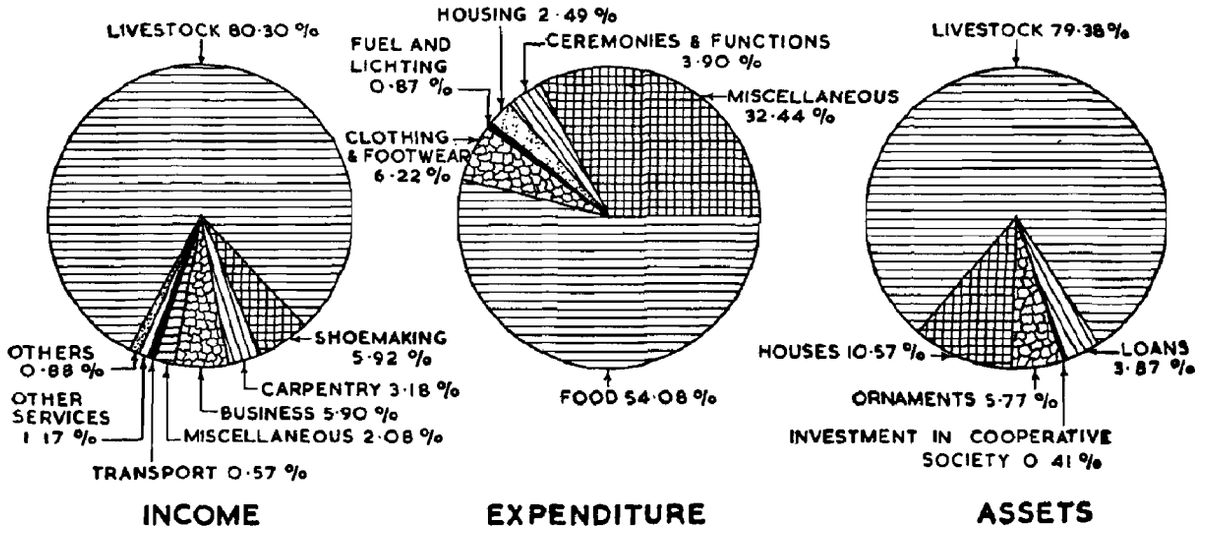
Table XIV in Appendix I shows the details of gross and net income from various economic activities pursued by the village people. The data about income are classified below according to the type of the activity, viz., primary, secondary and tertiary, taking into consideration the major source of income of the household during 1959-60.

**STATEMENT XXXII**

**Income According to Type of Occupation**

| Type of occupation | No. of households | Annual income (in Rs) | Average annual income | |
|---|---|---|---|---|
| | | | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 |
| Primary | 119 | 153,471 | 1,290 | 268 |
| Secondary | 21 | 19,212 | 915 | 176 |
| Tertiary | 12 | 18,230 | 1,519 | 396 |
| Others | 2 | 650 | 325 | 325 |
| **Total** | **154** | **191,563** | **1,244** | **262** |

As the principal occupation of the village is cattle breeding, as many as 119 households derive their income from primary occupations. These are generally the *maldhari* households of the village. 21 households, including those deriving their major income from leather work and wood work earn their livelihood from secondary occupations. These are generally the households of Vadhas and Harijans. In the tertiary group, there are 12 households




BHIRANDIARA

TALUKA: BHUJ DISTRICT: KUTCH

engaged in miscellaneous labour, services, or business. Two households living on alms cannot be classified among any of the above groups, as they are not gainfully employed.

As against the average annual income of Rs. 1,244 per household in the village, the average for the tertiary group comes to Rs. 1,519 followed by Rs. 1,290 for the primary and Rs. 975 for the secondary occupations. The Harijans and Vadhas generally engaged in secondary occupations and plying traditional crafts appear to be in receipt of smaller incomes than others rearing livestock, or doing business, service, etc.

Details of income according to occupational combinations, total income from each occupation and caste-wise income from different occupations are given in Tables XV, XVI and XVII in Appendix I.

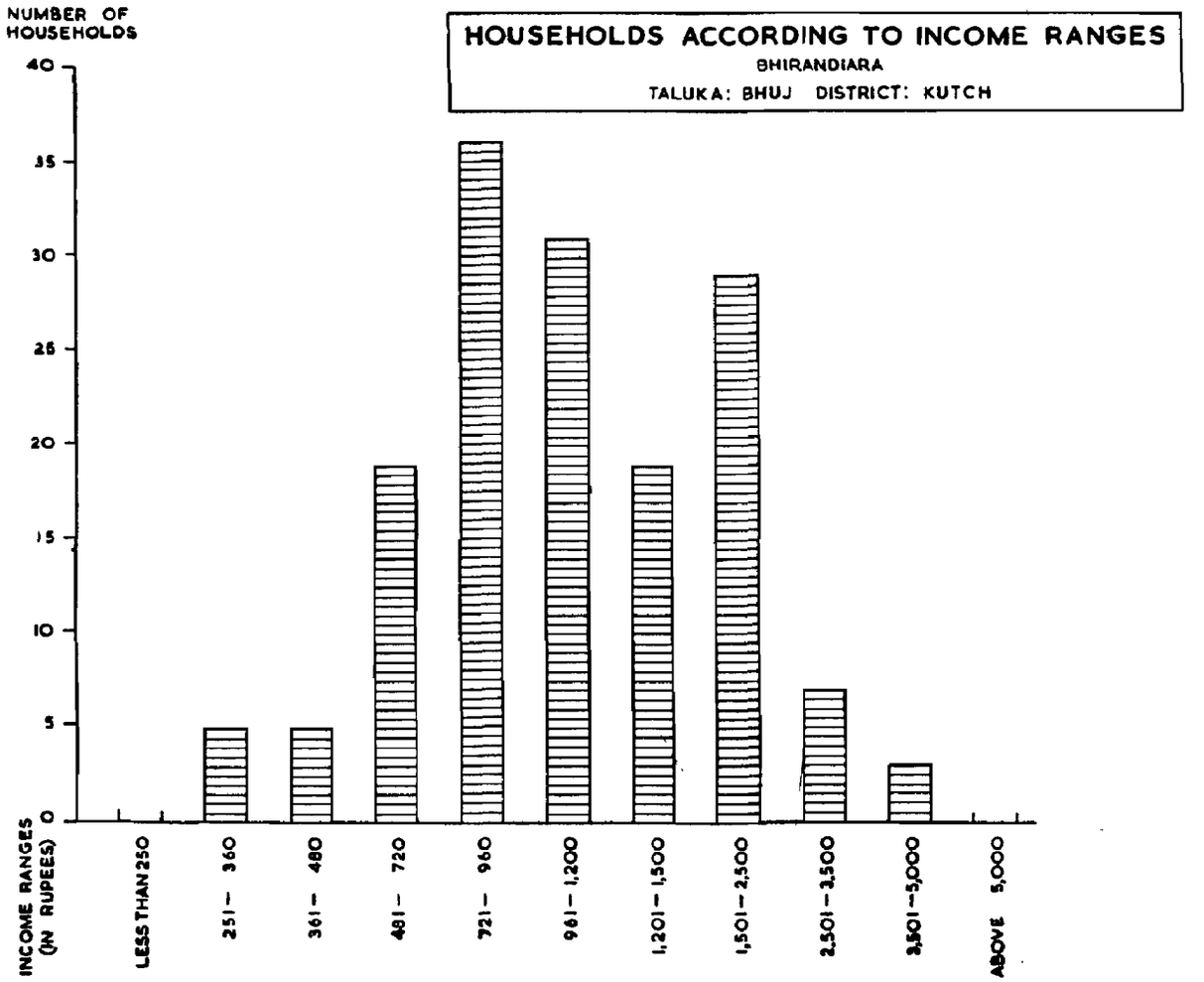
III.44 *Income Ranges*

The subjoined table classifies households into eleven ranges of income.

**STATEMENT XXXIII**

**Households by Income Range**

| Income range (in Rs.) | No. of households | Percentage to total |
|---|---|---|
| Less than 250 . . | .. | .. |
| 251 to 360 . . | 5 | 3.25 |
| 361 to 480 . . | 5 | 3.25 |
| 481 to 720 . . | 19 | 12.34 |
| 721 to 960 . . | 36 | 23.38 |
| 961 to 1,200 . . | 31 | 20.13 |
| 1,201 to 1,500 . . | 19 | 12.34 |
| 1,501 to 2,500 . . | 29 | 18.83 |
| 2,501 to 3,500 . . | 7 | 4.54 |
| 3,501 to 5,000 . . | 3 | 1.94 |
| Above 5,000 . . | .. | .. |
| **Total . .** | **154** | **100.00** |



The annual incomes of the families of Bhirandiara range between Rs. 266 and Rs. 5,000. Ninety-eight households earn less than the average of Rs. 1,244 while fifty-six earn more. The highest number of households in a single income range Rs. 721 to 960 is 36 or 23.38 per cent. It is followed by the next higher range of Rs. 961 to 1,200 with 31 or 20.13 per cent of the households, and by the range Rs. 1,501 to 2,500 claiming 29 or 18.83 per cent families. There are 3 families in the highest range of Rs. 3,501 to 5,000, the first two of Raysipotra cattle breeders and the third of Khatri doing business and maintaining livestock. At the other end, 5 families fall in the lowest income range Rs. 251 to 360. They include two Raysipotra families engaged in livestock, and one Vadha family doing wood work, while one family each of Raysipotra and Vadha castes subsists on begging.

Tables XVIII and XIX in Appendix I further classify the data of households and income according to types of occupation and income ranges.

III.45 *Expenditure*

The total expenditure of all the households in the village during the year 1959–60 came to Rs. 229,645, as against the income of Rs. 191,563 during the same period. Thus, the average expenditure of Rs. 1,491 per household and Rs. 315 *per capita* exceeded the income by Rs. 247 and Rs. 53 respectively. The following statement examines the amount spent on the major heads of expenditure.

**STATEMENT XXXIV**

**Expenditure Pattern, 1959-60**

| Sl. No. | Head | Amount of expenditure in Rs. | Percentage |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 | Food . . . | 124,196 | 54.08 |
| 2 | Clothing and footwear | 14,270 | 6.22 |
| 3 | Fuel and lighting . | 1,985 | 0.87 |
| 4 | Housing . | 5,716 | 2.49 |
| 5 | Ceremonies and functions . . | 8,952 | 3.90 |
| 6 | Services . . | 81 | 0.03 |
| 7 | Miscellaneous items | 74,445 | 32.41 |
| | **Total . .** | **229,645** | **100.00** |

The details of items included under each of these heads are given in Table XX in Appendix I. Items of food including cereals, pulses, spices, milk and milk products, meat, sugar, *gur*, etc., claim the major bulk of expenditure as 54.08 per cent of the total expenditure is spent on them. Of this, the expenditure on cereals and pulses was about 25 per cent of the total, while about 13 per cent was incurred on the various items of milk and milk products. As will be seen presently, most of the latter may be due to their heavy addiction to tea. Expenditure on sugar and *gur* was as high as about 6 per cent of the total which also may be ascribed to the same reason. Those who can afford, store about a month's requirements of foodgrains. Others make frequent purchases from the local retailers. Wheat and rice are bought at the fair price shop, while some people buy *bajri* occasionally brought by carts from Khavda or Dhori.

Expenditure on other items except miscellaneous ones is found to be low and that on services and fuel and lighting is quite insignificant. The low expenses on clothing and footwear are due to the habit of washing and changing their clothes after long intervals and the free supply of footwear from the local Meghwals who are allowed to take away the carcases of their animals without any cash payment. They have hardly to spend anything on fuel as there is an abundant supply of firewood in the *babul* groves surrounding the village. It is only on kerosene for lighting purposes that expenses have to be incurred under this head. The expenditure on housing is kept as low as 2.49 per cent of the total as the people themselves build their houses with mud and straw locally available for which they have not to pay. All the expenditure under this head was reported under house repairs, as no family was found to pay rent in the village.

Expenditure on miscellaneous items seems very large indeed. They included travelling, *pan-bidi* and drinks, education, litigation, etc., and claimed 32.41 per cent of the total expenditure. A sum of Rs. 69,840 out of the total of Rs. 74,445 under this head was incurred after travelling, *pan-bidi* and drinks alone. The expenditure on travelling included expenses *maldharis* incurred on their usual long tours undertaken for selling cattle. The most significant peculiarity about their spending habits is, however, the very heavy expenditure on *bidi* and tea, items of relaxation and luxury if they can be so called, which to them

have become necessities. As remarked earlier, their addiction to these is very strong, and is responsible for over 25 per cent of their total annual expenditure. In other words, tobacco and tea consume about 30.21 per cent of the annual income of the village, a heavy drain indeed on their meagre resources. It is not unlikely that, finding no other ostensible expenditure to report in surveys of this kind villagers generally tend to exaggerate expenditure figures and to minimise income. Perhaps high expenditure on such items seemed to indicate to them a higher social status also. Nevertheless, even after taking into account the element of some inflation on this score, it remains true that these addictions do cost them much and deprive them of a substantial part of their earnings.

The table given below examines the expenditure pattern according to the types of occupation followed by the households.

## STATEMENT XXXV

### Expenditure Pattern by Types of Occupation

| Occupation | No. of house-holds | Persons | Total expen-diture | Expenditure on: Food Amount Rs. | Food Per-centage | Clothing and footwear Rs. | Fuel and lighting Rs. | Hous-ing Rs. | Ceremo-nies and functions Rs. | Ser-vices Rs. | Miscellaneous Amount Rs. | Miscellaneous Per-centage |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **154** | **730** | **229,645** | **124,196 (806)*** | **54.08** | **14,270 (92)** | **1,985 (13)** | **5,716 (37)** | **8,952 (58)** | **81 (0.52)** | **74,445 (485)** | **32.41** |
| Primary | 119 | 573 | 192,264 | 102,678 (863)* | 53.40 | 12,225 (103) | 1,339 (11) | 5,256 (44) | 7,765 (65) | 76 (0.63) | 62,925 (528) | 32.72 |
| Secondary . | 2 | 109 | 23,122 | 13,707 (653) | 59.28 | 1,155 (55) | 273 (13) | 255 (12) | 1,077 (51) | .. | 6,655 (317) | 28.78 |
| Tertiary . . | 12 | 46 | 13,577 | 7,374 (614) | 54.31 | 860 (71) | 373 (31) | 205 (17) | 110 (9) | 5 (0.41) | 4,650 (387) | 34.24 |
| Others . . | 2 | 2 | 682 | 437 (218) | 64.07 | 30 (15) | .. | .. | .. | .. | 215 (107) | 31.52 |

* Figures in brackets show the average per household.

Further details of expenditure on these major heads per household and *per capita* are examined for (i) types of occupation and (ii) main ethnic groups of the village in Tables XXI and XXII respectively in Appendix I. The proportion of expenditure on food is practically equal to the average for the village as a whole in the case of primary and tertiary occupations, while it is much higher in the secondary groups wherein the level of income is generally lower. But in the case of expenditure on miscellaneous items the reverse is the case, and the proportion on them in the secondary group is lower than in the tertiary and primary sectors.

Table XXXVI brings out the budget position of the households.

As remarked earlier, the average householder found his income short of his expenditure by Rs. 247. Out of a total of 154 households in the village, only 40 or a little over one-fourth had a surplus of income over expenditure. In each of the income groups, the households with a deficit budget outnumbered those reporting a surplus. As is to be expected, the tertiary group, which includes traders and service men, had relatively more families with a surplus. The little surplus there may be, if not applied towards discharging old debts, is invested in ornaments, livestock or business. The deficit is mostly made good by fresh debts and in some cases by sale of livestock, etc.

## STATEMENT XXXVI

### Annual Budget by Type of Occupation

| Occupation | No. of households | Income Rs. | Expenditure Rs. | No. of households with: Surplus budget | No. of households with: Deficit budget | If surplus, how disposed of | If deficit, ways to meet deficit: New debts Rs. | If deficit, ways to meet deficit: Sale of assets Rs. | If deficit, ways to meet deficit: Others Rs. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **Total** | **154** | **191,563** | **229,645** | **40** | **111** | .. | **53,046** | **5,000** | .. |
| Primary | 119 | 153,471 | 192,264 | 30 | 87 | Savings, clearing debts, investment in ornaments, purchase of livestock | 47,823 | 5,000 | .. |
| Secondary | 21 | 19,212 | 23,122 | 5 | 16 | .. | 4,335 | .. | .. |
| Tertiary | 12 | 18,230 | 13,577 | 5 | 6 | Remittance, savings, investment in business | 858 | .. | .. |
| Others | 2 | 650 | 682 | .. | 2 | .. | 30 | .. | .. |

III.46 *Summary*

In conclusion, the general economic condition can be well assessed by reviewing the overall picture of income and expenditure side by side with debts and assets for each type of economic activity and for each important ethnic group in the village. The following table gives data for the households in primary, secondary and tertiary occupations separately.

## STATEMENT XXXVII

### Economic Condition by Type of Occupation, 1959-60

| Type of occupation | No. of households | Total income Rs. | Total expenditure Rs. | Households with surplus | Households with deficit | Total assets Rs. | Total debts Rs. | Assets per household Rs. | Debt per household Rs. | Debt as percentage of assets |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Primary | 119 | 153,471 | 192,264 | 31 | 86 | 580,560 | 95,464 | 4,879 | 802 | 16.44 |
| Secondary | 21 | 19,212 | 23,122 | 5 | 16 | 14,520 | 5,285 | 691 | 252 | 36.40 |
| Tertiary | 12 | 18,230 | 13,577 | 5 | 6 | 49,280 | 3,805 | 4,107 | 317 | 7.72 |
| Others | 2 | 650 | 682 | .. | 2 | 400 | 30 | 200 | 15 | 7.50 |
| **Total** | **154** | **191,563** | **229,645** | **41** | **110** | **644,760** | **104,584** | **4,187** | **679** | **16.22** |

While the households with a deficit budget predominated in each group as seen earlier, the overall position of the tertiary group is comparatively better. It is significant that the value of assets per household was the highest in the primary sector, a little lower in the tertiary and lower still in the secondary, because the major share of livestock which formed the most important and principal asset for the village was owned by the Raysipotra cattle breeders. Column 11 of the table shows that the secondary group had proportionately higher debts—as high as 36.40 per cent of the total assets owned by them, whereas the corresponding percentage for the households in the primary group was only 16.44. But as can be expected, this percentage for tertiary group was as low as 7.72

indicating the lowest incidence of indebtedness for those engaged in service occupations.

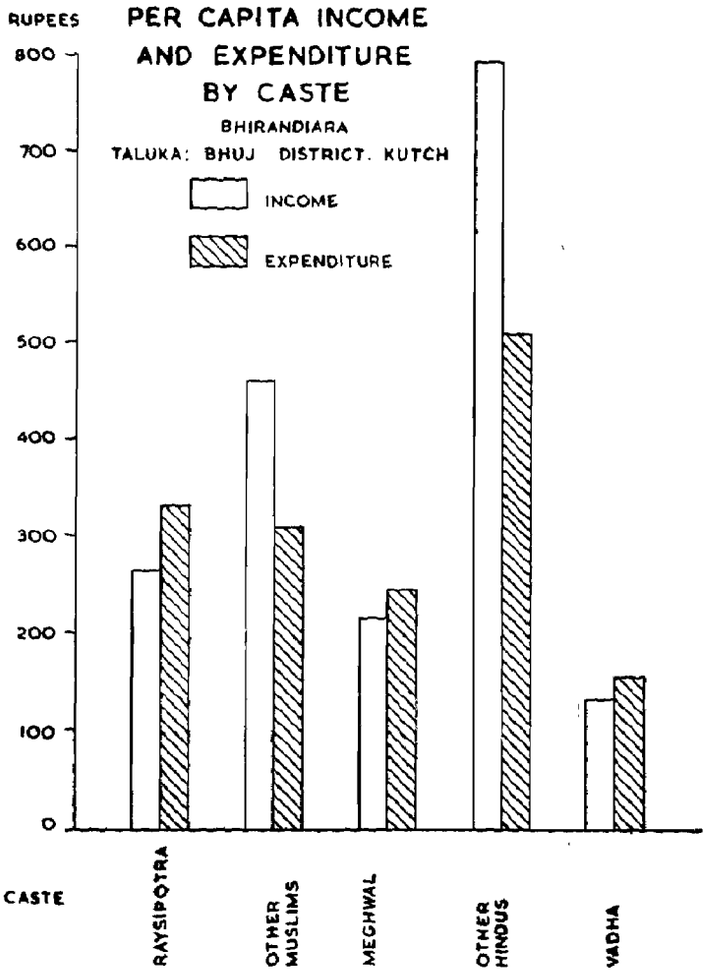
The following table presents the data for the main ethnic groups of the village.

## STATEMENT XXXVIII

### Economic Condition by Ethnic Groups, 1959-60

| Ethnic group | No. of households | Total income Rs. | Total expenditure Rs. | Households with surplus | Households with deficit | Total assets Rs | Total debts Rs. | Assets per household Rs | Debt per household Rs. | Debt as percentage of assets |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1 Raysipotra | 120 | 152,341 | 191,216 | 30 | 87 | 572,440 | 94,994 | 4,770 | 792 | 16.59 |
| 2 Other Muslims | 3 | 7,405 | 5,005 | 2 | 1 | 17,120 | 700 | 5,707 | 233 | 4.09 |
| 3 Meghwal | 17 | 16,871 | 19,849 | 4 | 13 | 15,725 | 4,440 | 925 | 261 | 28.23 |
| 4 Other Hindus | 4 | 7,956 | 5,136 | 3 | 1 | 36,200 | 2,650 | 9,050 | 662 | 7.32 |
| 5 Vadha | 10 | 6,990 | 8,439 | 2 | 8 | 3,275 | 1,800 | 328 | 180 | 54.96 |
| **Total** | **154** | **191,563** | **229,645** | **41** | **110** | **644,760** | **104,584** | **4,187** | **679** | **16.22** |

Thus the majority of the households in each of these groups is in debt, though the extent of indebtedness varies from one to another. The total expenditure of all these groups excepting



'others', who are mostly outsiders, exceeded their annual income. However, the value of assets possessed by the Raysipotras accounted for 86.78 per cent of the total assets of the village. The next important group in this respect was of "other Hindus"—mostly the business community—owning the highest average asset per household among all the groups. The group of "other Muslims"also had a higher average than the average Raysipotra. The Vadhas and Harijans had much smaller assets as compared to other communities. The percentages given in column 11 indicate that the Vadhas had debts amounting to about 55 per cent of their total assets, which, when read with their expenditure pattern, pointed to a very poor standard of living. The Harijans, a little better off than Vadhas, had debts equal to about 28 per cent of the value of their total assets. The Raysipotras whose total debts equalled 16.59 per cent of their assets had the highest average of debt per household. This group, however, had comparatively larger assets per household and can be said to make a subsistence living at least. Other Hindu and Muslim families, mostly composed of businessmen and service people were the most fortunate and had the best economic lot in the village.

### F. Factors Influencing the Economy

Finally, a brief review of the factors influencing the village economy will show which way the winds of change are blowing. Such factors are indeed very few. The physical limitations of the area are too heavy to be lightly overcome. The land is unfit for agriculture. Rainfall is scanty and erratic and subsoil water is always brackish. The prospects of making any substantial improvement by overcoming these difficulties within a short span of time do not appear to be particularly bright.

It, therefore, remains to be seen what the impact, if any, of factors like the cooperative movement and increased facilities of communications would be on the people of a tract so adversely situated.

### III.47 *Cooperation*

The *maldharis* of the village every year repair to neighbouring areas of Gujarat and Saurashtra to sell their cattle. As they are engaged in this avocation as individual cattle breeders, they often do not get fair returns. Subjected as they are to exploitation, they have to sell their cattle and milk products at low prices. Sometimes they are forced during their journey to dispose of some of their stock to obtain the wherewithal to proceed further, and with a low bargaining power, they have to sell them cheap in these circumstances. During the days of famine, when it becomes difficult for them to maintain their livestock, they are compelled to take loan in cash and kind from the local traders who charge a high rate of interest. With a view to free them from all these types of economic exploitation and to protect their interests the village people and especially the *maldharis* were persuaded to form a cooperative society. As a result of these efforts, Banni Vibhag Sarvodaya Maldhari Multipurpose Cooperative Society Ltd. was established in January 1958 with its headquarters at Bhirandiara. The area of its operation covered twelve villages[1] situated within a radius of five miles from Bhirandiara. The membership which was 112 to start with, came down in March 1961 to 83, of whom 43 were from Bhirandiara. It had a share capital of Rs. 2,100 and received Government subsidy of Rs. 600. The Managing Committee consisting of 2 officials and 5 non-officials met only once after registration. The general meeting was also held only once with only 14 members in attendance.

The principal functions of the society were to advance loans to its members (to the extent of 8 times the share capital of the member) for maintaining their livestock and to facilitate the marketing of their products. However, the society could not function properly for lack of organisation and leadership and did nothing except disbursing fodder loans during the years 1958, 1959 and 1960. The society could not fulfil the above expectations, and failed to recover the loans satisfactorily from the loanees. The only interest the *maldharis* evinced was confined to getting Government loans through the society rather than to better their economic condition through cooperative efforts. The failure of the objective with which it was formed resulted in a loss of Rs. 824.66 P.

1. Bhirandiara, Hodka, Erandavali, Sadai, Vad, Thakariyado, Neri, Dehdia, Dumado, Udai, Reldi, Misriado

It is curious that people, who share a peaceful and cooperative life practically as a large family on the social plane, and who are closely related to one another with numerous ties of endogamous marriages amongst close relatives, should be so indifferent to a measure which held out hopes of a better financial position and freedom from economic bondage. Various causes may have contributed to this apathy. Illiteracy, ignorance, complacency, mistrust of outsiders, a lack of cooperative spirit in matters financial, a certain fatalistic outlook, and a hard struggle of life which prompts them to seek advantages without sacrifices—all these might have combined to condition their attitudes. It is no wonder, therefore, that cooperation which many a time does not thrive even in a more congenial environment, finds the ground here too hard to take root. In the consequence, the challenge to welfare workers in this field is so much the more formidable.

III.48 *Communications*

The development of the economy of a region is closely connected with the development of its communications system. With the extension of the transport facilities, the whole region of Kutch is being opened up with its traditional isolation slowly but surely disappearing. Though the benefits of this development may not have yet percolated in full measure to this out-of-the-way village, a substantial impact thereof may only be a matter of time.

People from Gujarat, Saurashtra and Bombay formerly travelled to Kutch by sea. Maritime trade linked it with various parts of the world with the result that a number of ports came into existence on its seacoast. By its proximity to Sind, in olden times Kutch had a large trade with Sind. The internal communications by land were poor, and the only railway that Kutch could claim at that time was the narrow gauge line between Bhuj and Anjar, originally started as a famine work, and later on extended upto Tuna port in 1928-29. Its total length was about 36 miles. Anjar was also connected with Bhachau by a narrow gauge railway line. There was no direct rail link with the outside world. In the rest of the vast expanses of territory, therefore, horses, camels and bullock and camel-carts were the major means of transport. The then rulers of Kutch State could not agree to the Government of India's proposal for linking the broad gauge railway systems of the Bombay Presidency and Sind through the territory of Kutch, as it would result in loss of sea-customs which formed the major portion of the State revenues. Under the circumstances, the isolation of Kutch continued as hithertofore. Passenger traffic from and to Kutch could be carried by a ferry service plying between Kandla in Kutch and Navlakhi in Saurashtra which was linked with the railway system of the region. A regular ferry service also plied between Mandvi and Jamnagar.

With the advent of freedom and the merger of the State in the Indian Union, the question of connecting Kutch with other parts of India as well as of developing its internal roads was taken up in right earnest against the background of its past isolation and backwardness. Further, with the loss of the major port of Karachi, Bombay had a heavy spurt in its maritime traffic and it became necessary to develop a new major port on the western coast. Ultimately the port of Kandla near Tuna was found most suitable for the purpose and was selected for development. Along with the international port of Kandla sprang up the new and modern township of Gandhidham where a large number of displaced persons from Sind were rehabilitated. It was now essential for Kutch to have a direct rail link with the rest of the country for the double purpose of defence and development. Consequently Gandhidham was connected in 1952 through a metre gauge railway track with Deesa in Banaskantha district which was already joined with the Ahmedabad-Delhi metre gauge railway line. The narrow gauge railway link between Kandla and Bhuj also was converted into metre gauge by stages during 1954–56 and the requirement of Kutch to have a good railway link with the rest of India was thus fulfilled in 1952.

The first bus service in Kutch plying between Bhuj and Mandvi started in about 1923-24 for carrying the sea passengers landing at Mandvi. During monsoon the road became unpliable and the buses ran between the port of Kharirohar (i.e., Kandla) and Anjar. Private buses thereafter began to run on several roads until the former Kutch State took over road transport in 1942, by

constituting a board of Government officials for running bus services in the State. After Independence the board had more finances and started a number of new routes. The popular administration took interest in the development of internal roads and with the impetus provided by the Five Year Plans, a number of fair weather murram roads were constructed during 1951–56 which kept the economic life of Kutch alive for the major part of the year.

This development of roads and railway routes began to effect a change in the economic life of Kutch. Banni saw only one major change in this respect. The only road constructed through Banni was the Bhuj-Khavda road which runs across it from south to north and bisects it into East Banni and West Banni. The various *jhils* of Banni are connected with this road through *kutcha* tracks. Road construction in Banni is considerably difficult as the soil is rockless. Even this road being a murram road remains pliable during the fair weather only and becomes damaged at various places with the first monsoon showers.

The effects of improved communications have not been substantial or direct in the case of Banni in general and Bhirandiara in particular for various reasons. Firstly, the mainstay of the people, viz., cattle breeding, did not admit of any extensive changes in their present environment. Secondly, these measures did not open up any new centres of marketing for Bhirandiara; all they did was to quicken the journey to Khavda and Bhuj with which they already had contacts. The nature of the occupation followed by *maldharis* of Banni allows no scope for taking advantage of the transport system. They are more interested in rearing and selling animals of good breed rather than making a business out of the sale of livestock products. While the facility of better transport can be availed of to market their products, *maldharis* themselves have to travel with their cattle over long distances from village to village where they can sell bullocks directly to agriculturists. Naturally, therefore, they cannot take advantage of increased railway facilities, much less of road transport. No doubt they can now easily run down to Bhuj for their material requirements or administrative needs, but apart from that, any change that might have crept in their life would naturally be imperceptible and not visible at this short length of time.

III.49 *Proposals for the Future*

A proposal has been mooted, which, if realised, would have direct and far-reaching effects in the area. This relates to the establishment of a mechanised farm on the pattern of the Suratgarh farm in Ganganagar district, Rajasthan. The site proposed is near Loria, within the command of the recently constructed Nirona dam on the southern fringe of Banni about 12 miles to the south of Bhirandiara and at an equal distance to the north of Bhuj. The suggestion is to bring under cultivation about 15,000 acres of land with the help of irrigation waters from Rudramata and Nirona dams. The soil is medium black to sandy and mostly level. Labour is generally available at Rs. 1.50 to 2.00 per day. Such a development would represent a further improvement upon the efforts to check the spread of the Rann and to reclaim saline wastes by soil conservation methods, afforestation, etc. It would not only promote agriculture and enhance agricultural produce, but may have a profound and salutary effect on the economy of the surrounding villages. It can offer more steady employment to those of the cattle breeders who may be able and willing to change their occupation. It can provide better fodder in larger quantities to the *maldharis*. With a large outlay, the project may set up a chain reaction of several other benefits in its wake—improved communications, better marketing facilities, co-operative movement, increased literacy, and a better and higher standard of life altogether. The matter is yet at the proposal stage. It has been under examination at various levels in the Government in respect of soil examination and technical feasibility. It may be quite some time before the final decision is taken on it. But if it is undertaken, it is bound to have a striking effect on the socio-economic life of the cattle breeders of Banni.

There has also been a proposal about a cheese plant in Kutch which can utilise the large supplies of milk as raw material. If the dairy industry is developed in the area with such modern plants, it would further the well-being of the *maldharis* of the area to no small extent.

# CHAPTER IV

# SOCIAL AND CULTURAL LIFE

## A. POPULATION TRENDS

### IV.1 *Population*

ACCORDING to the survey, the village has a population of 730 souls out of whom 374 are males and 357 females. The increase in the population over the past decade is brought out by the following statement.

| | Persons | Males | Females |
|---|---|---|---|
| 1951 Census . . | 573 | 299 | 274 |
| 1961 Census . . | 824 | 417 | 407 |
| Percentage of increase | 43.80 | 39.46 | 48.54 |

The increase of 43.80 per cent in the population of the village over the decade 1951–61 appears to be abnormally high even for a period of a fairly high increase in population all over the State. In this characteristic Bhirandiara conforms to the pattern of Bhuj taluka, the rural population of which has increased by 47.84 per cent during the same period, in sharp contrast with rural areas of Kutch district which show an increase of only 23.69 per cent in the population. It is, however, to be remarked that figures of births and deaths for the village are not available and, therefore, the rate of natural increase over the decade is not capable of being verified or corroborated by vital statistics. Moreover, the *maldharis* of Bhirandiara, though not a nomadic tribe, are wont to migrate temporarily to other regions in search of fodder and drinking water after monsoon if conditions at home are not favourable. The possibility of some such factor affecting enumeration at different periods in unequal proportions cannot be completely ruled out.

There is a difference of 94 persons between the population recorded during the survey and the 1961 Census. This seems to be due to the fact that the cattle breeders go away to different areas in Saurashtra, and north and central Gujarat for selling bullocks immediately after the close of the monsoon, and return after two or three months. The survey which coincided with this period of temporary migration might not have, therefore, taken account of such population which would have returned home before the Census count was taken.

### IV.2 *Age Structure*

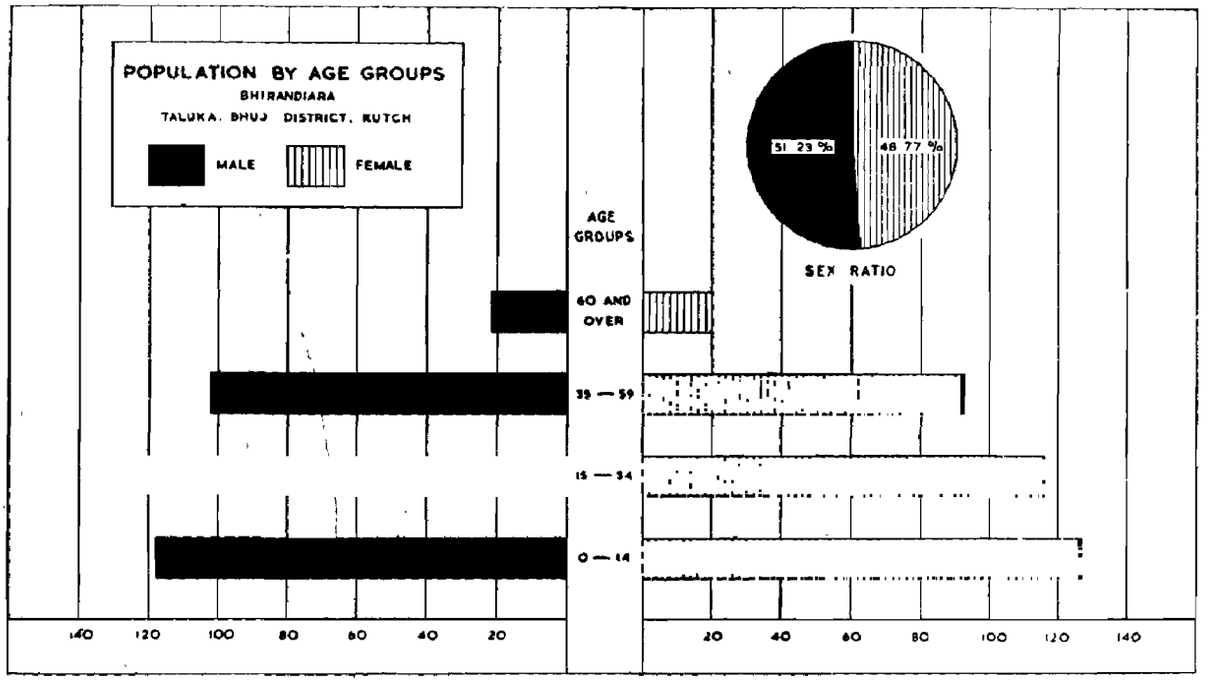
The distribution of the population of the village in different age groups is examined in the following table.

**STATEMENT XXXIX**

**Population by Age Groups**

| Age group | Persons | | Males | | Females | |
|---|---|---|---|---|---|---|
| | Number | Percentage | Number | Percentage | Number | Percentage |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total** | **730** | **100** | **374** | **100** | **356** | **100** |
| 0–14 | 245 | 33.56 | 118 | 31.55 | 127 | 35.67 |
| 15–34 | 249 | 34.11 | 133 | 35.56 | 116 | 32.59 |
| 35–59 | 195 | 26.71 | 102 | 27.27 | 93 | 26.12 |
| 60+ | 41 | 5.62 | 21 | 5.62 | 20 | 5.62 |

The age group 15–34 claims the highest numbers accounting for 34.11 per cent of the population. The next are the children below 14 (33.56 per cent), followed by the age groups 35–59 (26.71 per cent) and 60 and over (5.62 per cent). The male population of the village




follows the same pattern, while among females the biggest group of 35.67 per cent consists of those below 14, the age group 15–34 being the next with 32.59 per cent.

The working age group of 15–59 contains 60.82 per cent of the population, as against children comprising one-third and old persons only 5.62 per cent of the people. The comparatively low proportion of persons under 14 indicates that the increase in population over the past decade is not all due to a very high birth rate.

IV.3 *Sex Ratio*

Bhirandiara has a comparatively low sex ratio of 952 females for 1,000 males in contrast with the higher ratio of 1,019 obtained in Bhuj taluka and 1,041 in Kutch district. This divergence from the taluka and district pattern is even more marked if the rural population of these areas is considered, because the sex ratio in rural areas of the taluka stands at 1,058 and of the district at 1,063, the highest among all the districts of the State. A high sex ratio is in fact typical to Kutch which is the only district in the State having a ratio of more than 1,000. This is because of the traditional migration of a large number of males outside the district and State and even to other countries for livelihood. Bhirandiara and other villages of Banni, however, are quite different in this respect from the mainland. *Maldharis* inhabiting them pursue their hereditary occupation of cattle breeding which is the reason why there is no migration in search of employment, contribuing at least partially to a low sex ratio.

Table XXXIX given above shows that males exceed females in all age groups except the lowest of 0–14. The proportion of males is the highest (53.41 per cent) in the group 15–34, and slightly lower (52.31 per cent) in 35–59, while the numbers of men and women are about equal among persons aged 60 and more.

IV.4 *Births, Deaths and Fertility*

Regular records of births and deaths in the village during the decade 1951–61 were not available. However, some indication about the position of births and fertility may be had from the following table which shows the births to all still married women in the village.

## STATEMENT XL

### Births to Still Married Women

| No. of households with still married women | No. of still married women | Births during last twelve months to still married women | | | | | | Births before last twelve months to all still married women | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Male | Female | Total (cols. 3+4) | Alive | Dead | Total (cols. 6+7) | Alive | Dead | Total (cols. 9+10) | Total (cols. 8+11) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 130 | 172 | 19 | 13 | 32 | 27 | 5 | 32 | 281 | 69 | 350 | 382 |

There are 130 households having married women whose number totalled 172. Out of a total of 382 childern born to them, 32 births took place during the year preceding the survey. Of the latter, 19 or 59.38 per cent were male and 13 or 40.62 per cent female, showing a marked excess of male births over female. Five children or 15.6 per cent of these died during the year. Thus infant mortality recorded for that year is rather high. Out of 350 children born prior to the year under survey, 281 or 80.29 per cent are alive as against 69 or 19.71 per cent dead.

The following table examines the number of children according to the birth order and the mother's age at birth.

## STATEMENT XLI

### Number of Children According to Mother's Age at Birth

| Birth order | Age distribution | | | | | | | | | Total births |
|---|---|---|---|---|---|---|---|---|---|---|
| | 15 to 17 | 18 to 20 | 21 to 24 | 25 to 27 | 28 to 30 | 31 to 35 | 36 to 40 | 41 to 45 | 46 and over | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| First child | 23 | 36 | 31 | 18 | 20 | 3 | .. | .. | .. | 131 |
| Second child | .. | 14 | 25 | 22 | 14 | 16 | 2 | .. | .. | 93 |
| Third child | .. | 3 | 13 | 13 | 11 | 14 | 6 | 2 | .. | 62 |
| Fourth child | .. | .. | 6 | 9 | 6 | 11 | 4 | 4 | .. | 40 |
| Fifth child | .. | .. | 2 | 6 | 1 | 8 | 5 | 1 | .. | 23 |
| Sixth child | .. | .. | .. | 3 | 1 | 3 | 5 | 1 | 1 | 14 |
| Seventh child | .. | .. | .. | .. | 2 | 3 | 3 | 1 | 1 | 10 |
| Eighth child | .. | .. | .. | .. | .. | 2 | 2 | 2 | 1 | 7 |
| Ninth child | .. | .. | .. | .. | .. | .. | 1 | .. | .. | 1 |
| Tenth child | .. | .. | .. | .. | .. | .. | .. | 1 | .. | 1 |
| Eleventh child | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Total | 23 | 53 | 77 | 71 | 55 | 60 | 28 | 12 | 3 | 382 |

The largest number of children is born when the mothers are 21 to 24 years old, the age group 25 to 27 closely following with an almost equal number. There is a marked decline in the number of offspring after 35, and there are only three births after 45 years. The number of the first born is highest in the mother's age group of 18 to 20, next in order being 21 to 24 and 15 to 17. This points to the comparatively advanced age at which marriages are effected. The maximum number born to a woman is ten, there being one woman in this category.

The following table shows the number of still married women in the different age groups with or without children and the number of children born to them.

## STATEMENT XLII

### Still Married Women by Age Group and Number of Children

| Age group | No. of still married women | | | Children born | | |
|---|---|---|---|---|---|---|
| | Total | Childless | Having child | Total | Alive | Percentage of children alive to total children |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10–14 | .. | .. | .. | .. | .. | .. |
| 15–17 | .. | .. | .. | .. | .. | .. |
| 18–20 | 19 | 10 | 9 | 9 | 9 | 100.00 |
| 21–24 | 15 | 5 | 10 | 17 | 13 | 76.47 |
| 25–27 | 31 | 7 | 24 | 48 | 36 | 75.00 |
| 28–30 | 29 | 9 | 20 | 49 | 36 | 73.47 |
| 31–35 | 20 | 1 | 19 | 58 | 44 | 75.86 |
| 36–40 | 18 | 2 | 16 | 79 | 66 | 83.54 |
| 41–45 | 14 | 1 | 13 | 47 | 42 | 89.36 |
| 46–50 | 12 | 4 | 8 | 39 | 33 | 84.61 |
| 51 and above | 14 | 2 | 12 | 36 | 29 | 80.55 |
| **Total** | **172** | **41** | **131** | **382** | **308** | **80.63** |

Out of 172 still married women, 131 or 76.16 per cent are mothers and the remaining 41 or 23.84 per cent have no children. Even if we ignore the 10 women without children in the age group 18 to 20 as they may have been recently married, the number of childless women appears to be rather large.

## B. HEALTH AND MEDICAL TREATMENT

### IV.5 *Health*

Because of the dry climate and extremely sparce population, sanitation is not a serious problem. However, owing to the acute scarcity of water personal hygiene suffers a great deal. When there is not enough water even for drinking, it is no wonder that bath is taken regularly in only 6 out of the total of 154 families, while the remaining 148 take bath not only irregularly but at intervals few and far between. In fact, as a reason for not taking regular bath, the people said they did not feel the need for it. Soap is used for bathing in only 15 families. Because of such conditions skin diseases are common in the area. Immediately after monsoon, the area is inundated with water in which mosquitoes breed and render it susceptible to malaria. However, no epidemics have been reported and the only cases of serious diseases reported during the past decade were two—one of T.B. and the other of pneumonia.

### IV.6 *Medical Treatment*

All the 154 households resort to a doctor in case of illness, while 18 of them sometimes resort to a *vaidya*. Thirty-six families comprising all the Harijans and others also have faith in curing diseases through religious beliefs, *manatas*, etc. Since the mobile health van with a doctor in charge visits Bhirandiara thrice a week medical facilities for ordinary diseases are easily available. The number of patients treated by this dispensary during 1950-51, 1955-56 and 1960-61 were 160, 226 and 167 respectively. None of the 35 maternity cases during the year preceding the survey was attended by a qualified person. Out of the 119 households which have children, 62 have all the children vaccinated, and 38 have some of them vaccinated as against 19 who have not yet got their children vaccinated. The reasons advanced for not getting them vaccinated are vague, e.g., the children are too young which, however, is not the case with all of them.

## STATEMENT XLIII

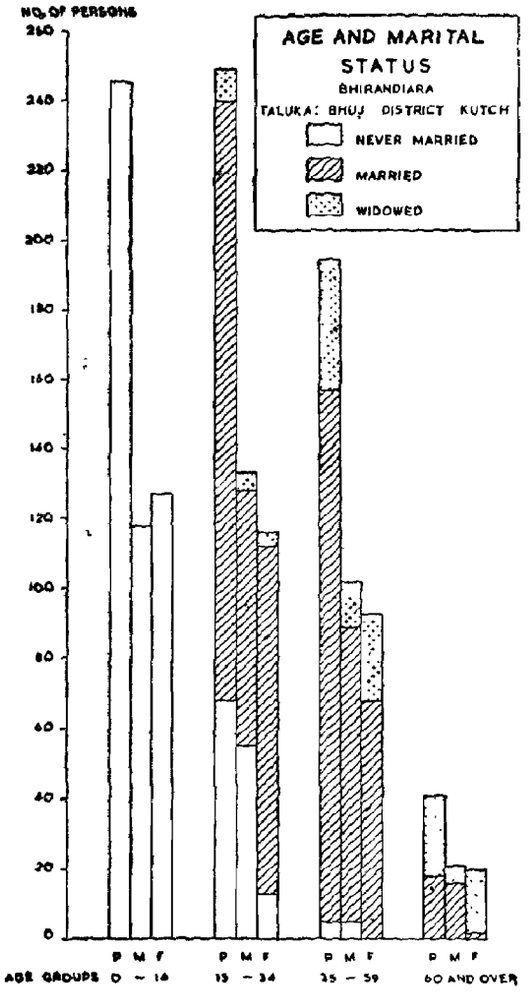
### Age and Marital Status

| Age group | Total | | | Never married | | | Married | | | Widowed | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **All ages** | **730** | **374** | **356** | **318** | **178** | **140** | **342** | **173** | **169** | **70** | **23** | **47** |
| 0–14 | 245 | 118 | 127 | 245 | 118 | 127 | .. | .. | .. | .. | .. | .. |
| 15–34 | 249 | 133 | 116 | 68 | 55 | 13 | 172 | 73 | 99 | 9 | 5 | |
| 35–59 | 195 | 102 | 93 | 5 | 5 | .. | 152 | 84 | 68 | 38 | 13 | 25 |
| 60 and over | 41 | 21 | 20 | .. | .. | .. | 18 | 16 | 2 | 23 | 5 | 18 |

## C. CIVIL CONDITION

### IV.7 *Marital Status*

Statement XLIII given above examines the marital status of the population according to their ages.




Out of the 730 inhabitants of the village, 318 or 43.56 per cent are never married, 342 or 46.85 per cent married, and 70 or 9.59 per cent are widowed. There is not a single divorced or separated person.

All the persons below 14 years of age are unmarried. In the next age group 15-34, 68 out of 249 or 27.31 per cent are never married. Five males have remained single beyond 34. This points to the absence of child marriages in the village.

There is not a single divorced or separated person. Out of the 70 widowed persons, only nine were below the age of 35. There were among the widowed 23 males as against 47 females. The number of widows may appear rather large, in spite of the fact that widow remarriage is freely allowed, for, widows with children do not sometimes remarry. Moreover, there is always a strong reluctance even among widows to marry outside the village. A widow wishes remarriage with a relative of her dead husband or a person of her own *vandh* or village, resulting in a handicap in finding a suitable match.

## D. EDUCATION

### IV.8 *Literacy*

The hopelessly poor position of literacy in Bhirandiara is brought out by the following table.

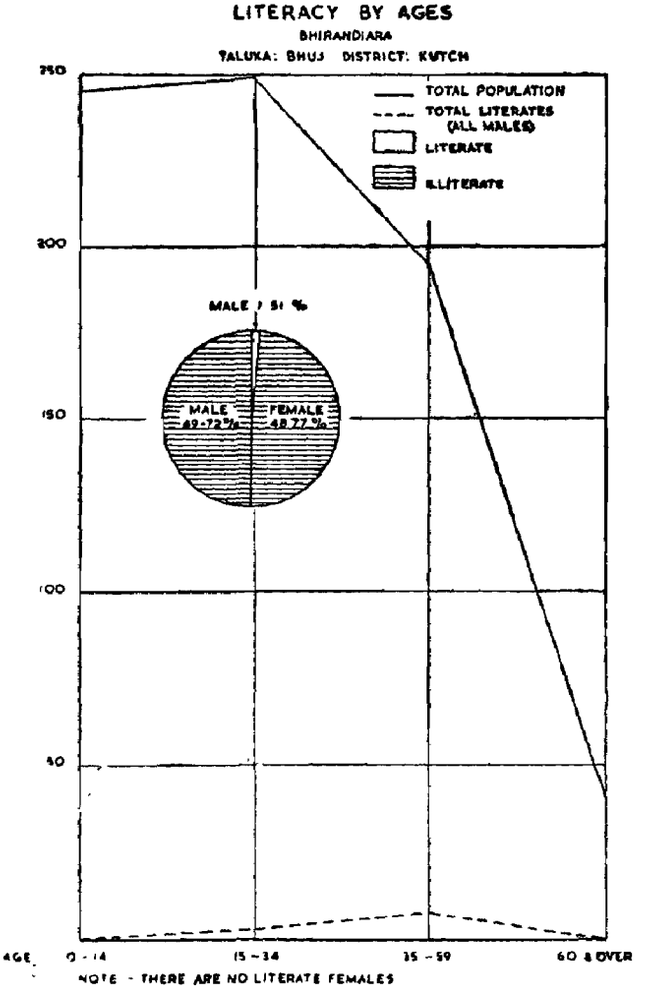
## STATEMENT XLIV

### Literacy by Age Groups

| Age group | Population | | | Literates | | | Percentage of literates | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| All ages | 730 | 374 | 356 | 11 | 11 | .. | 1.51 | 2.94 | .. |
| 0–14 | 245 | 118 | 127 | .. | .. | .. | .. | .. | .. |
| 15–34 | 249 | 133 | 116 | 3 | 3 | .. | 1.20 | 2.26 | .. |
| 35–59 | 195 | 102 | 93 | 8 | 8 | .. | 4.10 | 7.84 | .. |
| 60 and over | 41 | 21 | 20 | .. | .. | .. | .. | .. | .. |

Only 1.51 per cent of the population are literate. All of them are males; not a single female of the village is literate. All the literates are between 15 and 59 years of age, and not a single person below 14 is returned as literate. This is in sharp contrast to 24.09 per cent of literacy registered in rural areas of the State, and 19.96 per cent and 18.29 per cent respectively in those of the district and taluka. In this respect also the Banni area stands out as much more backward than the other tract on the mainland even in the same taluka. No significant improvement is seen in this chronic state during the past decade. From Census 1951 to Census 1961 the proportion of literates in the village increased only by 0.14 per cent from 18 persons (3.14 per cent) to 27 persons (3.28 per cent). Among the 27 literates enumerated in Census 1961 there was one female. The increase in literacy in the whole of Banni is also small: from 63 or 2.21 per cent in 1951 to 377 or 4.95 per cent in 1961, even though eight primary schools were functioning in Banni by March, 1961. While the decade 1950-51 to 1960-61 has seen a sharp increase in Bhuj taluka from 45 primary schools with 3,044 scholars to 103 schools with 12,141 students, primary education seems to be making no headway at Bhirandiara.

The almost complete absence of literacy among the people domiciled in Bhirandiara is clearly seen from Statement XLV on the next page showing the distribution of literates according to castes. Practically all the literates are outsiders who live in Bhirandiara either for service or business, and belong to Saiyad, Khatri, Lohana and Rajput castes. There are only two literates among the people belonging to the village. Both of them are Raysipotras; some persons can barely read the Quran, but are illiterate in all other respects.



## STATEMENT XLV

### Literacy by Caste

| Caste | Population | Literates | Percentage of literates to Total population | Percentage of literates to Total literates |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **All castes** | **730** | **11** | **1.51** | **100.00** |
| *Muslim* | | | | |
| Raysipotra | 571 | 2 | 0.35 | 18.18 |
| Saiyad | 6 | 1 | 16.83 | 9.09 |
| Khatri | 10 | 2 | 20.00 | 18.18 |
| *Hindu* | | | | |
| Meghwal | 80 | .. | .. | .. |
| Lohana | 6 | 4 | 66.67 | 36.37 |
| Rajput | 3 | 1 | 33.33 | 9.09 |
| Bhansali | 1 | 1 | 100.00 | 9.09 |
| *Vadhas* | 53 | .. | .. | .. |

Meghwals and Vadhas do not have a single literate among them.

A primary school was opened by the Government in the village in July 1960. For want of a suitable building it worked temporarily in the hired building of the veterinary dispensary. Even though this facility was made available to the people, only four students were on the roll at the time of the survey in 1960, which fell down to three boys at the end of 1961 and still further to one male child towards the end of 1962. The excuse given by the people for not sending their children to school is that since it is situated in Mubarak Vandh, it is far from other localities of the village, e.g., about a mile away from Juna Vandh. Children, therefore, have to walk long distances alone for going to school, which the parents are not willing to risk. However, this does not appear to be the correct reason, for it does not apply to children of Mubarak and other nearby *vandhs*. The difficulty of no proper school building is real. It is said that formerly a school was opened in the village, but it could not function for want of a building. It has now been started again, but suffers the same difficulty. The real handicap in this matter seems to be the apathy of the villagers themselves, and a complete lack of desire to improve their condition in this respect. In these circumstances, there is no likelihood of any one from Bhirandiara taking advantage within the next decade of the nearest middle school at Khavda or the institutions of higher education including a college at Bhuj.

A factor which may be at least partially responsible for the apathy towards schooling of children is that the Muslims of the village have employed a tutor for imparting religious instruction to their children for which purpose they assemble in one of the mosques. They are, therefore, not interested in giving them formal schooling.

This dismal picture is indeed a sad commentary on an age of free and compulsory primary education and brings out in bold relief the vast difference between the modes of life of the *maldharis* of Banni from their more fortunate fellow countrymen on the mainland.

## E. SETTLEMENT OF HOUSEHOLDS AND FAMILY STRUCTURE

### IV.9 *Settlement of Households*

All but six of the families inhabiting Bhirandiara are very old settlers as seen from the following table.

## STATEMENT XLVI

### Settlement History of Households

| Caste | Number of households: Total | Settled before 5 or more generations | Settled during the present generation |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **All castes** | **154** | **148** | **6** |
| *Muslim* | | | |
| Raysipotra | 120 | 120 | .. |
| Saiyad | 2 | 1 | 1 |
| Khatri | 1 | .. | 1 |
| *Hindu* | | | |
| Meghwal | 17 | 17 | .. |
| Lohana | 2 | .. | 2 |
| Rajput | 1 | .. | 1 |
| Bhansali | 1 | .. | 1 |
| *Vadha* | 10 | 10 | .. |

The date of settlement in the village of the forefathers of 148 families is lost in antiquity and they are unable to give any indication about it. Thus all the families of the three major castes of Raysipotra, Meghwal and Vadha represent the original settlers of the village.

All the recent settlers at the village have come there only for earning their livelihood. The Khatri,

Lohana and Bhansali families have taken up residence at Bhirandiara for business, while the remaining two families, one each of Saiyad and Rajput, live in the village as they are posted there in Government service as a stockman and police constable respectively. All the latter are temporary sojourners at Bhirandiara. Owing to extremely difficult living conditions and utter lack of economic resources there would be no new permanent settlers, and people come to stay here only if they must. More often the main householder stays alone at the village, keeping his family at his more comfortable and convenient native place on the mainland. On the other hand, the original settlers who know only their traditional occupations of cattle breeding, shoemaking or carpentry pursued in orthodox manner have neither the aptitude nor qualifications for better means of livelihood elsewhere and, therefore, cling to their native place through generations.

IV.10 *Size of Household*

With an aggregate of 154 households and 730 persons, the average size of the family is between four and five persons. Statement XLVII that follows examines the composition of households in different sizes. The largest number of families, viz., 68 or 44.16 per cent is found in the medium size of 4 to 6 members. They also claim the largest section of the population with 327 or 44.80 per cent. Next come small families of one to three members numbering 55 or 35.71 per cent. Large families jointly account for 20.13 per cent of the families and 38.35 per cent of the population in the size of 7 or more members. About one-third of the latter are very large families having 10 or more members each. Of the ten families in this category, four families have 10 members each while the remaining six, all of Raysipotras, are larger. Two families have eleven members, and three have twelve each. The largest household in the village consists of 20 members.

Large sized families are found among Raysipotra, Khatri, Meghwal and Vadha castes. Families of Saiyad, Lohana, Rajput and Bhansali castes are bound to be smaller as they are migrants who keep some members of their family at their native places. Particulars of the families of the three main castes of the village are examined in the subjoined statement.

**STATEMENT XLVII**

**Size of Households**

| Size | Households | | Persons | |
|---|---|---|---|---|
| | Number | Percentage | Number | Percentage |
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **154** | **100.00** | **730** | **100.00** |
| Single member | 12 | 7.79 | 12 | 1.6 |
| 2–3 members | 43 | 27.92 | 111 | 15.21 |
| 4–6 members | 68 | 44.16 | 327 | 44.80 |
| 7–9 members | 21 | 13.64 | 162 | 22.19 |
| 10 and over | 10 | 6.49 | 118 | 16.16 |

**STATEMENT XLVIII**

**Size of Households of Main Castes**

| Caste | Total households | Small (1–3 members) | | Medium (4–6 members) | | Large (7–9 members) | | Very large (more than 10 members) | |
|---|---|---|---|---|---|---|---|---|---|
| | | Households | Persons | Households | Persons | Households | Persons | Households | Persons |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Raysipotra | 120 | 44 | 101 | 52 | 251 | 16 | 121 | 8 | 98 |
| Meghwal | 17 | 5 | 11 | 9 | 44 | 3 | 25 | .. | .. |
| Vadha | 10 | 2 | 4 | 5 | 23 | 2 | 16 | 1 | 10 |

Thus large families of more than 6 members constitute one-fifth of Raysipotra, about one-sixth of Meghwal and about one-third of Vadha households.

IV.11 *Type of Family*

The following table classifies the households of each caste into simple, intermediate and joint

families. A husband and wife with their unmarried children form a simple family while a married couple with unmarried children and brothers and sisters and/or one of the parents constitute an intermediate family. A joint family consists of a married couple staying with married sons, daughters, brothers or sisters.

## STATEMENT XLIX

### Households According to Caste and Nature of Family

| Caste | Total No. of households | Type of family | | | |
|---|---|---|---|---|---|
| | | | Intermediate | Joint | Others |
| 1 | 2 | 3 | 4 | 5 | 6 |
| **All Castes** | **154** | **81** | **34** | **37** | **2** |
| *Muslim* | | | | | |
| Raysipotra | 120 | 59 | 25 | 34 | 2 |
| Saiyad | 2 | 1 | 1 | .. | .. |
| Khatri | 1 | .. | .. | 1 | .. |
| *Hindu* | | | | | |
| Meghwal | 17 | 11 | 6 | .. | .. |
| Lohana | 2 | 1 | .. | 1 | .. |
| Rajput | 1 | .. | 1 | .. | .. |
| Bhansali | 1 | 1 | .. | .. | .. |
| *Vadha* | 10 | 8 | 1 | 1 | .. |

Simple families are the largest section of 81 or 52.60 per cent families which also include 12 single member households. While a majority of the families are simple in character, the proportion of intermediate and joint families is also quite large, registering 22.08 per cent and 24.03 per cent respectively which jointly claim about 60 per cent of the population, as shown by the table given below.

## STATEMENT L

### Households and Population by Nature of Family

| Type of family | Households | | Persons | |
|---|---|---|---|---|
| | Number | Percentage | Number | Percentage |
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **154** | **100.00** | **730** | **100.00** |
| Simple | 81 | 52.60 | 288 | 39.45 |
| Intermediate | 34 | 22.08 | 164 | 22.47 |
| Joint | 37 | 24.03 | 273 | 37.40 |
| Others | 2 | 1.29 | 5 | 0.68 |

37.4 per cent of the population is covered by joint families and 22.47 per cent by intermediate families. A majority of these is accounted for by Raysipotra cattle breeders. Bigger families are more convenient to them in their occupation because they provide more manual labour required for tending the cattle. It is for this reason that some families have other relations like nephews, uncles and widowed sisters staying with them. It may also be remarked that in a wider sense several households residing in a single enclosure or *vandh* live more or less like a family. They do not live isolated lives. Not only have they sprung from common ancestors, but intensive inter-marrying has helped retain close bonds among them which are further cemented by a common occupation followed outdoors and the community life led by them.

### IV.12 *Inheritance of Property*

Among all the 154 families of the village, only the sons inherit the property of the deceased father, and no share is given to the widow or daughters. No household was in favour of any departure from this practice, or of daughters sharing in inheritance equally with the sons. Among Muslims, this constitutes a variation from the Muslim Law which provides for a share for the daughters, though smaller than the sons'. Since the children of the deceased including unmarried daughters as well as widows continue to stay with

the family, the question of their separate maintenance does not arise. It is noteworthy that not a single Hindu family was aware about the changes brought about in the Hindu law of inheritance by recent legislation providing for shares to be given to daughters along with sons.

## F. Religious Institutions and Festivals

### IV.13 *Religion*

As seen earlier, 124 out of 154 families of the village are Muslim and 21 are Hindu. The 10 Vadha families do not subscribe to any faith.

The Muslims residing in the village are Sunni. A few of them belong to the Vahabi sect. Some families have both Vahabi and non-Vahabi members. While the latter believe in *pirs*, the former do not. Being followers of Islam, villagers belonging to this overwhelmingly large section do not worship idols; nor do they believe in *bhuvas*, ghosts, etc. They are quite orthodox, regularly offering their prayers five times a day and visiting mosques, of which there are five in the village in different *vandhs*. As already stated, these mosques are *pucca* structures in sharp contrast with the mud *bhungas* used for residence. They are constructed with stones or burnt bricks and cement, have roofs of Mangalore tiles, and are sometimes whitewashed. They were built and are repaired when necessary out of public contributions from the villagers themselves. The menfolk repair to the mosque for prayers when they can, while the women offer prayers at home. But the mosques are more than mere prayer houses. One of them, situated in Juna Vandh, also houses the religious school. The person conducting it is supported by the families of the *vandh*. Further, each of the mosques is the meeting place for the residents of the locality who assemble there after the evening prayers for discussing religious as well as day-to-day affairs affecting their lives. Thus the mosques, on building which the villagers have devoted more care and expenditure than their houses, also serve as community centres albeit in a limited way. Being religious minded, the Muslims always have the desire to undertake the *haj* or pilgrimage to Mecca if they can afford it. Three persons from Bhirandiara have uptil now performed this arduous and expensive journey.

The Hindus have no temple in the village, but only a small shrine of Mataji in the Harijan Vandh. No one can, however, identify the form or name of Mataji. Devotees keep *manatas* of the goddess, and occasionally offer her *sindur*, oil and lamps. No household deities are generally kept, but a few families have pictures of Hanuman and Ramdev Pir, a Rajput hero and a saint of Rajasthan, who is believed by his followers to be an incarnation of Lord Krishna. Shiva is also worshipped by some.

*Vadhas* are a peculiar group not following any religion. They neither worship any deity nor do they go to a mosque, though they do sometimes take the name of Allah. The Gazetteer calls them "half-Hindu, half-Musalman".[1]

### IV.14 *Festivals*

Most of the Muslim families observe *rozas* during the holy month of Ramzan in the orthodox Muslim fashion. They completely abstain from taking any food and even drinking water for the whole day from 4 a.m. to sunset during this month. Ramzan Id or Id-ul-Fitr, the first day of the next month Shawwal, marks the end of these austerities. It is the principal festival of the Muslims who celebrate with great eclat the successful completion of the religious penance. In the morning people gather near the village pond or at the mosque near the house of the Saiyad to offer mass prayers. Adorned in their best dresses, they exchange Id greetings with each other and every family enjoys a feast. The night following the 27th fast in the month of Ramzan is celebrated as Shab-e-Qadr or the night of power. Bakri Id or Id-uz-Zuha, which follows about two and a half months after Ramzan Id is celebrated on the 10th of Zil-Hijja in remembrance of the great sacrifice of the prophet Hazrat Ibrahim who had prepared to sacrifice his only son before God. This is another day of rejoicing for the people who offer mass prayers at the mosque in the morning. They sacrifice a goat or sheep and enjoy feasting with sweet dishes like *shev* and *shira* thereafter. Muharrum and Shab-e-Meraj are the other two Muslim festivals celebrated.

1. Campbell, James M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, p. 83, 1880

Muharrum, the 10th day of the month of the same name, is a day of mourning observed in the memory of the martyrdom of Imam Husain at Karbala. Shab-e-Meraj which is observed on the 27th day of Rajab is also popularly known as Rajab Id. It is the night of ascension on which the Prophet is believed to have ascended to heaven where the divine truth was revealed to him.

The Hindus celebrate their own festivals like Divali, Holi, Ramnavami, Akhatrij, Sitala Satam and Janmashtami. They observe fasts on Shivratri and Janmashtami. Two families also observe fasts once a month. As in the case of Muslims, these fasts are undertaken on religious grounds.

Apart from these festivals, there are no means of recreation in the village. For relaxation, chitchatting provides the only source of diversion. Children play games like *gilli-danda.*

### IV.15 *Haji Pir Fair*

The most important fair for the Banni area is the Haji Pir fair held on the first Monday of Chaitra every year at the *dargah* of Haji Pir situated on the western tip of Banni close to village Nara of Lakhpat taluka. It is 24 miles away from Bhirandiara. The shrine is widely venerated in the region. Haji Pir, whose original name was Ali Akbar, had come to India with the army of Shahbuddin Ghori in the twelfth century. Though he came as a soldier, he could not continue as such due to his spiritual bent of mind and benevolent temperament which made him surrender his post and accept *fakiri.* Revered as a saint, he came to Nara in Kutch after passing through the regions of the Punjab and Sind. He selected this place as his permanent abode and passed all his time in the service of mankind here, attending to the sick and the travellers alike. He roamed through Banni, Pachham and Garada regions and preached the tenets of Islam, as a result of which some Solanki Rajputs also embraced Islam. He undertook the *haj* or pilgrimage to Mecca, whereafter he was known as Haji Pir. He then maintained a herd of about 15 cows and buffaloes and started staying on the bank of Sodarana tank about five miles away from Nara.

The Ker Rajputs who were a menace to the public at that time, once drove away the cattle of Nara village. Among those affected was an old woman who also lost her cow, the only means of her livelihood. The Kers were feared so dreadfully that in spite of the lamentation of the woman, the village people dared not follow them to recover the lost property. She then approached Haji Pir and entreated him to help her. He ordered all his Solanki disciples to regain the cows from the Kers. These faithful Solankis started immediately and caught the Kers on their way. The Solankis, though brave, were few in number and hence could not subdue the Kers and all of them were slain after a fierce fight. Thereafter Haji Pir himself took up the pursuit and lay down his life fighting valiantly. His body was interred on the bank of Sodarana pond, according to his desire. He has also come to be known as Zinda Pir.

The fair held in his honour is attended by about 10,000 persons coming not only from Banni and other neighbouring areas of Kutch, but also from Saurashtra and other regions of the State. Before partition pilgrims from Sind also participated in large numbers. People of all communities attend the fair, largely predominated by Muslims. The fair is held only for a day, dispersing in the evening. After paying their homage at the shrine, people visit the *dargah* of Karol Pir situated five miles away at the village Amara in Nakhatrana taluka. Programmes of *qawwalis* are held at the *dargah* on this occasion and the Block Development authorities arrange for shows of documentary films.

## G. Folk-art

### IV.16 *Banni Embroidery*

The creative and aesthetic urge of the people is not subdued by a rather dull and drab existence in this arid region. Though there are hardly any cultural activities to boast of, though the level of literacy is extremely low and though villagers live to a large extent an isolated life in environments wherein even the basic needs of the human being can be met with difficulty, the people have adopted and developed a beautiful art form which has made the tract famous among lovers of handicrafts and folk-art. This is the art of embroidery practised by women throughout Banni. With



*Beautiful samples of Banni embroidery on 'jamu' or blouse of young girls*

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elaborate embroidery which is at once delicate and gorgeous, they beautify their garments like the blouse, *odhani*, etc. The work is so intricate that it takes months to finish one garment. It is not done for money, but for personal use only. In fact, the people are extremely reluctant to sell their embroidery work. And as they are not regular items of trade, it is also difficult to fix the price in case some one is willing to sell them. With considerable persuasion, they may sell a piece at anything from Rs. 25 to 150. Generally girls start learning embroidery at a young age and by the time they marry, they prepare various articles of dress which their parents give them in marriage. There is thus also a sentimental value attached to them. The most famous and finest embroidery work in this region is done among Jats who are one of the chief *maldhari* communities inhabiting Banni. Raysipotras of Bhirandiara differ from Jats in the matter of the dress of their women, and their embroidery is somewhat inferior.

There is a close relation in the embroidery of Sind, Kutch and Kathiawad which is "unique in appearance and eminently suited to pomp and pageantry in spite of its distinct pastoral origin and associations. It is worth noting that, although the embroiderers are mainly cowherds and peasants, neither the milk-maid nor the cow is included among the motifs."[1] Because of the close ties which Kutch always had throughout the ages with Sind, it has influenced and is in turn influenced by Sind embroidery. The interlaced and chain stitches and small mirrors interspersed in design in Sind embroidery indicate the influence of Kutch. The presence of more colour in the embroidery of lower Sind also points to the same influence.

In popular parlance any piece of embroidery with mirrors having interlaced stitches is known as Kutchi embroidery. However, its basic stitch is the chain stitch, while mirrors and the interlaced stitch are not essential but accessory features. Various types of embroidery are found in Kutch, chief among them being those of Kunbi, Ahir, Mochi, Rabari, Mahajan, Lohana and Jat castes, and various articles are prepared with embroidery all over Kutch. According to one belief the Mochis of Kutch learnt embroidery from a Muslim *fakir* from Sind about 300 years ago. The motifs used are of elephants, canopies, fans, peacocks, parrots, etc., which indicate the pomp and pageantry of the princely order which subsisted in Kutch till recently.

Though similar to Sind and Kathiawad, original Kutch embroidery has an individuality of its own. "The Kutch embroiderer uses a hook like a crochet needle to facilitate and speed the work. The thread is introduced from beneath the fabric and the hook is used to probe the fabric which is kept taut by means of a wooden frame. The designs are large and flat, and sometimes mirrors are interspersed to add to them a touch of glamour. The outlines of borders are sometimes embroidered with the laid stitch or couching, as it is called, or with the herring-bone stitch. Like the embroidery of Mirpurkhas, Cutch embroidery is subdued in colour, and neat and imposing in execution. Another characteristic of the embroidery of Cutch, which is to a certain extent common to that of Kathiawar, is the gradual introduction of coloured thread, especially in the chain stitch work to indicate the veins, the stems and the various tints in the motifs, while preserving the flat and bold decorative effect."[2] The well-known tie and dye or *bandhani* industry of Kutch has adopted some of the embroidery designs.

In the Banni tract itself, two schools of embroidery having some common features are found represented by the Lohanas of Khavda and Jats of Banni. Both of them show strong influences of Sind in respect of motifs and stitches. The embroidery of Jats is very much refined. The ground is generally silken or fine cotton cloth embroidered with silk of a high quality and pleasing colours like red, white, golden yellow, blue and even black. The motifs comprise geometric designs and *butti* forms. The stitches in common use are interlacing, button hole, chain and inverted chain stitches. Small mirror-glass pieces are affixed on the cloth giving it a sparkling and brilliant appearance. While providing for the women a useful activity to pursue in their leisure hours, the beautiful embroidery, which has of late attracted some attention of persons interested in handicrafts, speaks volumes for their sense of beauty which is also evident in the designs they draw in the mud walls of their houses and in the

1. DONGERKERY, KAMLA, *The Romance of Indian Embroidery*, p. 29, 1951
2. *Ibid.*, p. 32

wooden lacquer work turned out by the village artisans. A family spends about Rs. 100 a year after embroidery. The work is done while relaxing from household work and chitchatting in the company of friends. It is a matter of no small wonder to see such an art bloom and blossom in such semi-desert conditions.

## H. VILLAGE ORGANISATION

### IV.17 *Panchayat*

No panchayat had been established in the village even up-till the time of the present survey in 1960 and even thereafter upto 1964. In fact the programme of the Government to cover every village by panchayats had been, for various reasons, somewhat slow of implementation in Kutch district. One of the reasons was that a large area of the district was held under *jagirdari* tenure where very little or no revenue could be recovered by the Government from which grants to panchayats could be given. This reason operates, though in a slightly different form, in Bhirandiara and the whole of Banni. There being no agriculture in the tract no fixed revenue accrues to the Government. The only income the Government derives is *panchari* levied from the cattle breeders which is fluctuating and inadequate to vouchsafe a steady grant to panchayats. Socially and economically backward, and having a complacent and narrow outlook because of their isolated life, these *maldharis* and other village folk could hardly be expected to feel either the incentive or the urge to establish democratic organs like panchayats. In fact, while they paid lip-service to the ideal of having a panchayat, they were afraid that its establishment would bring in its wake taxes or additional burden of revenue. Some persons also felt that a panchayat is not necessary and may even increase dissensions. In these circumstances, even by the end of 1962 only 17 out of the 48 *jhils* of Banni were covered by eight panchayats and Bhirandiara, one of the biggest of them, was still devoid of it. The efforts of the Block Development Officer to hold elections for a panchayat at Bhirandiara in April 1962 proved abortive as no candidates came forth for election. On the application of the Gujarat Panchayats Act to Kutch on 15th April 1963, it became imperative to cover every village in the district by panchayats. As a preliminary measure small villages were grouped together to form the charge of a Talati-*cum*-Village Panchayat Secretary. Bhirandiara was included in a group constituted in August 1962 along with Reldi, Sargu and Laywada and made the headquarters of the group. But the panchayat could be established only on 22nd April 1964, i.e., after a year of the inauguration of the Panchayati Raj. It covers the two village of Bhirandiara, which is its headquarters, and Reldi.

### IV.18 *Village Leaders*

In the absence of systematic village organisation, the affairs of each *vandh* are managed by its headman, the informally accepted and seldom disputed leader of the locality. He generally guides and advises his fellowmen who are more or less like members of a large family and at times arbitrates in inter-family disputes. The village headman, a 55 year-old *maldhari* from Mubarak Vandh holds no formal appointment but is generally accepted as the spokesman of the village, despite some latent rivalry between Mubarak Vandh and Juna Vandh for a leading position in the village affairs. He is illiterate, but financially he is in the highest income bracket of Rs. 3,501 to 5,000 per annum.

The Talati or Village Accountant in charge of the village lives in Bhuj. The Kotwal, who is an inferior village servant was formerly working as the village police at a salary of Rs. 25 per month. After the merger of the former State he was appointed as a Kotwal, and now draws a monthly salary of Rs. 47.50. Being a Muslim *maldhari*, he also maintains a small herd of 100 sheep and goats.

All the six members of the managing committee of the cooperative society including the president are *maldharis*. The president is well-to-do. Five out of these six are literates while one is illiterate.

There is no caste *panch* of Raysipotras, probably because they constitute the majority of the population and the headman of each of their *vandhs* manages its affairs and their simple lives do not necessitate an elaborate caste organisation. If any differences arise in the community, the leaders of all their *vandhs* settle them by getting together. There are about a

dozen Raysipotra families in village Ghadiada also situated in Banni, but there is no common *panch* of Raysipotras of the two villages.

There is a caste *panch* of Harijans. In case of disputes or differences, the *panch* calls together the members of the caste and settles them by consultation and persuasion.

Vadhas, like Raysipotras, have no caste *panch*. However, their headman discharges its functions, and his decisions are generally respected.

### IV.19 *Community Development*

The village has been covered by the Community Development programme with the establishment of Bhuj, Banni and Khavda Block on 1st April 1958. It was still in the Pre-extension stage and had made no impact on the life of the people of Bhirandiara. Not a single household of the village was aware of the existence of the Development Block till the date of the survey. The Block was converted into a Stage I Block in April 1961.

### IV.20 *Social Awareness*

The village organisation is thus almost of a primitive pattern, no doubt owing in a large measure to the illiteracy, ignorance and backwardness of the people. Judging from a few typical examples, the general level of awareness of the people about social events and reforms taking place all over the country was very low. In view of widespread illiteracy it is not surprising that only one person in the whole village and that too an outsider, regularly reads a newspaper. He is the Saiyad Muslim who works as a stockman in the Government veterinary dispensary. No one listened to radio broadcasts because there was no radio set in the village till the date of the survey. All the households knew the names of the District Local Board, and the thana, taluka and district in which the village is situated.

There is practically no untouchability in the village, and the Harijans do not experience any disability in the social life, largely due to the predominance of Muslims in the population. The views of only four caste-Hindu families are, therefore, relevant in this respect. They were aware that untouchability in any form is prohibited by law, and did not mind visiting temples where 'untouchables' are allowed freely. However, their attitude towards total eradication of untouchability appears rather lukewarm.

Only four families of Raysipotras in the village were aware of the use of deliberate means to prevent conception, but none approved of it. On the contrary, they considered it sinful. In their opinion it is shameful to interfere with nature's course, and children, who are God's gifts, should be welcomed as His will. One family was even afraid that artificial contraception may lead to impotency.

# CHAPTER V

# CONCLUSION

## V.1 *A Backward Region*

THE INQUIRY into the various aspects of the life of the people of Bhirandiara reveals that the past decade, a period of fast developments in most parts of the country and the State, has left life almost unchanged in Banni area, where the difficulties of the people continue unmitigated. The tract is sparsely populated, undeveloped, backward and heavily handicapped by difficult physical conditions. For the advancement of this backward tract in the desert areas of Kutch, an enlightened interest, sympathetic and patient approach and effective implementation are essential to shake off their inertia and awaken the people to the needs of improving the level of living. As pointed out by the present survey, much ground is to be covered in this direction.

## V.2 *Economic Condition*

The village economy centres around cattle breeding which lacks dynamism. The economic condition of the people is poor. The annual expenditure of the average household exceeds the income by Rs. 247, and a large majority of the households were unable to make both ends meet during the year under survey. The incidence of indebtedness is heavy; nine out of every ten households are in debt. Livestock constitutes the main asset of the people. They have few liquid assets, and apart from ornaments, other assets are not likely to be of value to them for the purpose of exchange, though a value has been placed on them during the survey to assess their economic condition. There is no agriculture nor any other economic resources. Vestiges of primitivity are seen in the system of exchange which verges on barter. It leaves the villagers susceptible to exploitation by traders who sell them their requirements on credit but at high prices, recovering the amounts in the form of *ghee* at low prices which they can transport to and sell at more favourable markets. The economy has thus fallen into age-old ruts. Absence of the wherewithal of development has led to inertia and lack of enlightened self-interest among the people.

## V.3 *Cattle Breeding*

The occupation of cattle breeding, as followed by the people of Banni, lays down a hard life for them. The natural environment which aids the pursuit of this occupation, also places heavy limitations on its development. Insufficient drinking water is the main difficulty in Banni. Much of the available forage even now remains underutilised because of inadequate watering facilities. Therefore, the prime need of the area is construction of uniformly distributed tanks all over the area which may lead to the systematic improvement of the Banni tract. Though the *maldharis* undergo many hardships, "scorn delights and live laborious days", the returns are precarious. The average yield of milk is very low. There is no scope for large profits from livestock products in the present circumstances, and the emphasis is, therefore, on rearing animals of superior breeds and selling them for earning their livelihood. It has to be remembered that livestock raising and cattle breeding formed the traditional occupation of *maldharis* in Banni area, long before the modern methods of cattle improvement were introduced by Government. Their anxiety to maintain the quality of their herds, whom they love so dearly was unique. They were the only source of supply of good animals to agriculturists, and even now discharge this function in a considerable measure. But nature overwhelms them in Banni with its miserliness, and they find it difficult to move with the times. For, only a few were aware of modern and improved methods practised in their vocation let alone their willingness and ability or otherwise to avail of them. If their lot is to be improved, it will be necessary to inspire among them confidence in veterinary aid and advanced animal husbandry methods which will have to be brought to their doors without delay.

V.4 *Handicrafts*

Leather tanning, shoemaking and wooden lacquer work are the traditional household industries of the village. While the former depends on the cattle breeders for its raw material, the latter depends on them for their custom and on the free supply of wood for its raw material. Therefore, there are heavy limitations on both the industries, even as in the case of cattle breeding. The economic condition of the artisans is worse than that of the *maldharis.* Among the two groups of artisans, the Vadha carpenters fare worse than the Meghwal shoemakers. There does not appear to be any scope of improving their condition materially in the near future, in view of the handicaps in respect of raw material, market and the possibility of introducing new techniques.

It is an irony that such conditions prevail in an area which has vindicated its sense of beauty in its work of art like embroidery, which is a labour of love for the village maidens, and not a mercenary thing to profit by. The artistic sense of the people is also seen in the wooden lacquer work and designs in mud walls, the latter practised for its own sake. This shows that the people lack not skill but opportunities.

V.5 *Social Life*

While the people of Bhirandiara are not given to superstition which many village communities fall prey to, they are nevertheless orthodox in their own way. Their lives are not overburdened with rituals. But their reluctance against a free and frank assessment of their socio-economic life was all too apparent during the inquiry. Their prejudice against the veterinary services got the better of themselves, even though they did avail of them in increasing numbers. The almost complete lack of literacy is as much sad as it is surprising. While they do believe in giving their children some religious education, they have not woken up to the need of primary education offered free of cost at their very doors. Their closed outlook on matters like the cooperative and panchayat movements, no doubt moulded to a large extent by natural factors, makes theirs a static society. Owing to the preference for near relatives in marriage there is intense in-breeding. Multiple marriage ties among the *maldharis* make them almost one large family. Absence of personal cleanliness impairs their hygiene, and strong addiction to tea and tobacco necessitates a disproportionately large expense. Very hardworking and brave, but suspicious and backward, the *maldharis* are still largely unaffected by the rapid progress taking place outside their homeland of Banni.

V.6 *Development Schemes*

The southern fringe of Banni is likely to benefit from the construction of the two dams of Rudramata and Nirona, taken up as development schemes. The sites of both these dams are on the south of Banni. The construction of Rudramata dam on the confluence of rivers Pur and Pat a few miles to the north of Bhuj, will not only provide irrigation facilities for about 18,000 acres of land but will also prevent the flooding of Banni area by the waters of Khari, Pur and Pat. Nirona dam constructed on the river Bhurud near Orira, three miles away from Nirona in Nakhatrana taluka will irrigate about 12,500 acres of land in addition to preventing its waters spreading over Banni. Besides providing irrigation facilities, both these dams can help in growing better type of grass in this region.

Other proposals mooted for the development of the area and the betterment of *maldharis* include construction of better and *pucca* roads which would facilitate collection of milk, developing about 10,000 acres of grass lands, and establishment of a mechanised farm and a cheese factory mentioned earlier. Such schemes would virtually transform the life of this backward community, but their realisation requires considerable time, effort and resources.

Other steps that can be thought of to better the life of *maldharis* of Banni are reclamation of saline lands and regulated use of pastures, at the same time improving their quality and organising a market for the disposal of wool, hair, and hides of their animals. Most of the development schemes centre around one natural resource—water. The scarcity of water looms large over the whole of Banni, as indeed over large tracts of Kutch itself, which possesses several other natural resources, including minerals. The

problem is essentially one of finances involved in carrying of sweet water over long distances.

V.7 *Felt Needs*

According to the people of Bhirandiara themselves, scarcity of water is their first handicap and they have a keen desire that a *pucca* well for drinking water may be constructed so that they may have enough water at least for drinking. The non-Muslim population feels more intensively the necessity of activating the local primary school and taking advantage of it in full measure, so that their children can get regular instruction. Other felt needs of the people are a regular dispensary in the village which can also render maternity aid, and construction of *pucca* road between Bhuj and Khavda, a road from Haji Pir in the west to Raiyado in the east *via* Bhirandiara and its extension from Raiyado to Dudhai to its south.

The crying need of the village is the effective functioning of panchayat and cooperative institutions, which are the *sine qua non* of all social progress and economic development. The cooperative society has done some work in Bhirandiara, and the panchayat has been recently established. But the spirit of cooperation and panchayat movement has not taken root in the village. The Community Development Organisation has not made itself felt, though the Development Block was established more than two years before the survey. It is, therefore, imperative that spirited efforts are made to vitalise these instruments of democratic decentralisation, which will enable the people to improve their lot and better their economic condition.

# APPENDICES

## APPENDIX I

## TABLES

**TABLE I**

**erage Rainfall at Bhuj and Khavda, 1911 to 1959**

(in inches)

| Year | Bhuj | Khavda | Year | Bhuj | Khavda |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 1 | 2 | 3 |
| 1911 | 0.83 | 0.55 | 1936 | 6.22 | 6.87 |
| 1912 | 18.43 | 17.80 | 1937 | 8.82 | 22.12 |
| 1913 | 34.31 | 49.40 | 1938 | 8.52 | 10.88 |
| 1914 | 9.66 | 11.20 | 1939 | 1.46 | 0.24 |
| 1915 | 6.94 | 2.93 | 1940 | 7.78 | 8.84 |
| 1916 | 14.47 | 11.59 | 1941 | 12.28 | 15.76 |
| 1917 | 29.52 | 23.10 | 1942 | 7.88 | 17.60 |
| 1918 | 2.60 | 3.03 | 1943 | 6.93 | 8.15 |
| 1919 | 12.50 | 13.20 | 1944 | 18.74 | 22.89 |
| 1920 | 9.73 | 4.30 | 1945 | 18.50 | 14.07 |
| 1921 | 2.04 | 16.81 | 1946 | 11.78 | 15.42 |
| 1922 | 10.45 | 9.41 | 1947 | 10.28 | 8.13 |
| 1923 | 5.65 | 4.43 | 1948 | 3.15 | 1.30 |
| 1924 | 7.55 | 7.10 | 1949 | 20.60 | 8.68 |
| 1925 | 4.24 | 5.25 | 1950 | 28.09 | 12.03 |
| 1926 | 38.25 | 33.42 | 1951 | 5.45 | 11.09 |
| 1927 | 19.07 | 33.50 | 1952 | 9.93 | 9.54 |
| 1928 | 11.20 | 12.45 | 1953 | 19.09 | 24.04 |
| 1929 | 13.97 | 15.12 | 1954 | 13.39 | 18.70 |
| 1930 | 9.23 | 10.00 | 1955 | 2.72 | 10.27 |
| 1931 | 4.16 | 4.44 | | | |
| 1932 | 10.14 | 6.62 | 1956 | 20.80 | 23.96 |
| 1933 | 11.83 | 14.98 | 1957 | 8.47 | 4.03 |
| 1934 | 11 20 | 15 95 | 1958 | 10.73 | 13.01 |
| 1935 | 10.97 | 24.76 | 1959 | 46.44 | 32.52 |

*Source* :
1. Statistical Handbook of Kutch, 1955-56
2. District Statistical Abstract, Kutch District, 1958-59, 1659-60

**TABLE II**

**Maximum, Minimum and Mean Temperature at Bhuj**

(in centigrade)

| Sl. No. | Month | 1955 | | | 1956 | | | 1957 | | | 1958 | | | 1959 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Maxi-mum | Mini-mum | Mean | Maxi-mum | Mini-mum | Mean | Maxi-mum | Mini-mum | Mean | Maxi-mum | Mini-mum | Mean | Maxi-mum | Mini-mum | Mean |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 1 | January | 23.3 | 10 6 | 16.9 | 25.9 | 9.9 | 17.7 | 26.0 | 10.8 | 18.4 | 28.9 | 13.4 | 21.1 | 25.7 | 9.5 | 17.6 |
| 2 | February | 28.3 | 13.3 | 20.8 | 29.2 | 11.5 | 20.4 | 26.2 | 10.8 | 19.5 | 30.2 | 13.9 | 22.1 | 29.3 | 13.1 | 21.2 |
| 3 | March | 35.6 | 19 4 | 27.5 | 35.1 | 18.7 | 26.9 | 32.9 | 17.2 | 24.5 | 35.2 | 19.4 | 27.3 | 36.1 | 18.5 | 27.3 |
| 4 | April | 37.2 | 20.6 | 28.9 | 38.2 | 21.8 | 29.9 | 37.5 | 21.7 | 29.6 | 38.6 | 23.5 | 31.1 | 39.1 | 22.9 | 31.0 |
| 5 | May | 42.2 | 24.4 | 33.3 | 38.0 | 25.6 | 31.8 | 38.0 | 24.6 | 31.3 | 40.3 | 25.6 | 32.9 | 40.3 | 36.0 | 33.1 |
| 6 | June | 39.4 | 25.6 | 32.5 | 35.3 | 26.8 | 31.1 | 37.3 | 27.2 | 32.3 | 37.7 | 27.8 | 32.7 | 36.7 | 27.1 | 31.9 |
| 7 | July | 37.2 | 24.4 | 30 8 | 30.1 | 24.4 | 27.3 | 33.4 | 26.0 | 29.7 | 32.9 | 26.7 | 29.8 | 31.1 | 25.4 | 28.3 |
| 8 | August | 33.9 | 23.3 | 28.6 | 29.7 | 23.6 | 26.6 | 33.3 | 25.2 | 29.3 | 34·5 | 26.3 | 30.4 | 30.3 | 24.8 | 27.5 |
| 9 | September | 32.2 | 22.8 | 27.5 | 32.9 | 23 5 | 28.2 | 34.3 | 23.1 | 28.7 | 32.3 | 24.7 | 28.5 | 29.9 | N.A. | N.A. |
| 10 | October | 33.3 | 21.1 | 27.2 | 33 4 | 20.4 | 26.9 | 36.0 | 20.2 | 28.1 | 33.8 | 22.9 | 28.3 | 33.6 | N.A. | N.A. |
| 11 | November | 29.4 | 15.6 | 22.5 | 31.6 | 15.2 | 23.4 | 33.0 | 18.3 | 25.7 | 31.8 | 17.4 | 24.6 | 31.1 | N.A. | N.A. |
| 12 | December | 25.00 | 12.8 | 18.9 | 27.9 | 12.4 | 20.2 | 28.0 | 12.4 | 20.2 | 28.5 | 14.3 | 21.4 | 27.4 | 10.9 | 19.1 |

N.A.=Not available

*Source* :
District Statistical Abstract, Kutch District, 1958-59, 1959-60

## TABLE III

### Dress

| Name of article | How worn | Measurements | Approximate price |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| *Males* | | Yards | Rs. |
| Gandhi | Nether garment | $2\frac{1}{2} \times 1\frac{1}{2}$ | 10 |
| Khamis | Shirt | .. | 6 |
| Ajrakh | Scarf or shoulder-cloth | $2\frac{1}{2} \times 1\frac{1}{2}$ | 16 |
| Dhumalo | On the head | $5 \times 1$ | 10 |
| Rumal | On the head | $1\frac{1}{2} \times 1\frac{1}{2}$ | 2.50 |
| *Females* | | | |
| Pado | Skirt | $10 \times 1\frac{1}{4}$ | 15 |
| Gaj | Blouse | .. | 2.50 |
| Putaro | Odhni | $5 \times 1\frac{1}{2}$ | 10 |
| Jamu | Blouse for girls | .. | 5 |
| Odhnu | Odhni for girls | $2\frac{1}{2} \times 1\frac{1}{2}$ | 16 |

*Source* :
Local inquiry

## TABLE IV

### Ornaments

| Name of article | Where worn | Material | Weight | Approximate price |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | | | Tolas | Rs. |
| Vedhla | Ears | Silver | 4 | 12 |
| Sali (nose-pin) | Nose | Gold | $\frac{1}{4}$ | 24 |
| Har (necklace) | Neck | Silver | 15 | 48 |
| Har (necklace) | Neck | Gold | 5 | 500 |
| Hansli | Neck | Silver | 10 | 22 |
| Varlo | Neck | Silver | 50 | 97 50 |
| Balaiya | Below elbows | Silver | 30 | 85 |
| Chudi (Bangles) | Wrists | Wooden, silver-plated | $2\frac{1}{2}$ | 9.50 |
| Bangdi (Bangles) | Wrists | Silver | 16 | 39 |
| Kadla (Mangli) | Wrists | Silver | 8 | 18 50 |
| Vinti (ring) | Finger | Silver | 1 | 3 |
| Buttons | In the shirt | Silver | 5 | 10 |
| Kandoro (Girdle) | Waist | Silver | 20 | 40 |
| Jhanjhar (anklets) | Ankles | Silver | 10 | 30 |
| Kadla (anklets) | Ankles | Silver | 100 | 250 |
| Tola | Leg | Silver | 50 | 90 |
| Gaunala Kadla | Leg | Silver | 50 | 100 |
| Kokad Kadla | Leg | Silver | 60 | 120 |

*Source* :
Local inquiry

TABLE V

## Expenses on Marriage at the Last Marriage

| No. of households having no marriage | No. of households having marriage of | | | | Expenses incurred on different items | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Self | Son | Daughter | Others | Cash payment | Percentage to total | Ornaments | Percentage to total | Clothes | Percentage to total | Miscellaneous | Percentage to total | Total (cols. 6+8+10+12) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| | | | | | Rs. | | Rs. | | Rs. | | Rs. | | Rs. |
| 26 | 88 | 22 | 5 | 10 Brother 2 Nephew (Sister's son) 1 Grandson | 1,800 (4 households) | 2.31 | 20,650 (122 households) | 26.56 | 23,695 (127 households) | 30.48 | 31,600 (127 households) | 40.65 | 77,945* (128 households) |

* Includes Rs.200 (one household), break-up of which was not given

*Source* :
Household Schedules

TABLE VI

## Marriage Expenditure by Caste

| Caste | No. of marriages | Total expenditure | Average expenditure | Expenses in marriage of a boy (in Rs.) | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | No. of marriages | Cash | Ornaments | Clothes | Miscellaneous | Total | Average expenditure |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| *Muslim* | | | | | | | | | | |
| Raysipotra | 97 | 62,450 | 644 | 94 | .. | 14,850 | 19,375 | 24,750 | 58,975 | 627 |
| Saiyad | 2 | 900 | 450 | 2 | .. | 300 | 150 | 450 | 900 | 450 |
| Khatri | 1 | 500 | 500 | 1 | .. | 200 | 50 | 250 | 500 | 500 |
| *Hindu* | | | | | | | | | | |
| Meghwal (Harijan) | 16 | 5,820 | 364 | 16 | .. | 2,475 | 1,645 | 1,700 | 5,820 | 364 |
| Lohana | 2 | 3,900 | 1,950 | 1 | .. | 200 | 200 | 400 | 800 | 800 |
| Rajput | 1 | 600 | 600 | 1 | .. | 100 | 200 | 300 | 600 | 600 |
| Bhansali | 1 | 800 | 800 | 1 | .. | 200 | 200 | 400 | 800 | 800 |
| *Vadha* | 8 | 2,975 | 372 | 7 | .. | 825 | 850 | 950 | 2,625 | 375 |
| **Total** | **128** | **77,945** | **609** | **123** | .. | **19,150** | **22,670** | **29,200** | **71,020** | **577** |

| Caste | Expenses in marriage of a girl (in Rs.) | | | | | | |
|---|---|---|---|---|---|---|---|
| | No. of marriages | Cash | Ornaments | Clothes | Miscellaneous | Total | Average expenditure |
| 1 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| *Muslim* | | | | | | | |
| Raysipotra | 3 | 1,200 | 400 | 475 | 1,400 | 3,475 | 1,158 |
| Saiyad | .. | .. | .. | .. | .. | .. | .. |
| Khatri | .. | .. | .. | .. | .. | .. | .. |
| *Hindu* | | | | | | | |
| Meghwal (Harijan) | .. | .. | .. | .. | .. | .. | .. |
| Lohana | 1 | 600 | 1,000 | 500 | 1,000 | 3,100 | 3,100 |
| Rajput | .. | .. | .. | .. | .. | .. | .. |
| Bhansali | .. | .. | .. | .. | .. | .. | .. |
| *Vadha* | 1 | .. | 100 | 50 | 200 | 350 | 350 |
| **Total** | **5** | **1,800** | **1,500** | **1,025** | **2,600** | **6,925** | **1,385** |

*Source* :
Household Schedules

**TABLE VII**

**Workers and Non-workers by Caste, Sex and Broad Age Groups**

| Caste | Age group | Population | | | Workers | | | | Non-workers | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | M | F | P | M | F | P | Percentage to total | M | F | P | Percentage to total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| *Muslim* | | | | | | | | | | | | |
| Raysipotra | 0–14 | 82 | 94 | 176 | 8 | 1 | 9 | 5.11 | 74 | 93 | 167 | 94.89 |
| | 15–34 | 103 | 95 | 198 | 83 | 3 | 86 | 43.43 | 20 | 92 | 112 | 56 57 |
| | 35–59 | 82 | 80 | 162 | 78 | 7 | 85 | 52.47 | 4 | 73 | 77 | 47 53 |
| | 60 and over | 20 | 15 | 35 | 14 | 2 | 16 | 45.71 | 6 | 13 | 19 | 54.29 |
| | *Total* | *287* | *284* | *571* | *183* | *13* | *196* | *34.33* | *104* | *271* | *375* | *65.67* |
| Saiyad | 0–14 | .. | 1 | 1 | .. | .. | .. | .. | .. | 1 | 1 | 100.00 |
| | 15–34 | 2 | 1 | 3 | 1 | .. | 1 | 33.33 | 1 | 1 | 2 | 66 67 |
| | 35–59 | 1 | .. | 1 | 1 | .. | 1 | 100.00 | .. | .. | .. | .. |
| | 60 and over | .. | 1 | 1 | .. | .. | .. | .. | .. | 1 | 1 | 100.00 |
| | *Total* | *3* | *3* | *6* | *2* | .. | *2* | *33.33* | *1* | *3* | *4* | *66.67* |
| Khatri | 0–14 | 2 | 4 | 6 | .. | .. | .. | .. | 2 | 4 | 6 | 100.00 |
| | 15–34 | .. | 2 | 2 | .. | .. | .. | .. | .. | 2 | 2 | 100.00 |
| | 35–59 | 2 | .. | 2 | 2 | .. | 2 | 100.00 | .. | .. | .. | .. |
| | *Total* | *4* | *6* | *10* | *2* | .. | *2* | *20.00* | *2* | *6* | *8* | *80.00* |
| *Hindu* | | | | | | | | | | | | |
| Meghwal (Harijan) | 0–14 | 18 | 18 | 36 | .. | 1 | 1 | 2.78 | 18 | 17 | 35 | 97.22 |
| | 15–34 | 14 | 11 | 25 | 13 | 2 | 15 | 60.00 | 1 | 9 | 10 | 40.00 |
| | 35–59 | 9 | 7 | 16 | 9 | 1 | 10 | 62.50 | .. | 6 | 6 | 37.50 |
| | 60 and over | .. | 3 | 3 | .. | 1 | 1 | 33.33 | .. | 2 | 2 | 66.67 |
| | *Total* | *41* | *39* | *80* | *22* | *5* | *27* | *33.75* | *19* | *34* | *53* | *66.25* |
| Lohana | 15–34 | 3 | .. | 3 | 3 | .. | 3 | 100.00 | .. | .. | .. | .. |
| | 35–59 | 3 | .. | 3 | 3 | .. | 3 | 100.00 | .. | .. | .. | .. |
| | *Total* | *6* | .. | *6* | *6* | .. | *6* | *100.00* | .. | .. | .. | .. |
| Rajput | 15–34 | 1 | 1 | 2 | .. | .. | .. | .. | 1 | 1 | 2 | 100.00 |
| | 35–59 | 1 | .. | 1 | 1 | .. | 1 | 100.00 | .. | .. | .. | .. |
| | *Total* | *2* | *1* | *3* | *1* | .. | *1* | *33.33* | *1* | *1* | *2* | *66.67* |
| Bhansali | 35–59 | 1 | .. | 1 | 1 | .. | 1 | 100.00 | .. | .. | .. | .. |
| *Vadha* | 0–14 | 16 | 10 | 26 | 2 | .. | 2 | 7.69 | 14 | 10 | 24 | 92.31 |
| | 15–34 | 10 | 6 | 16 | 9 | 1 | 10 | 62.50 | 1 | 5 | 6 | 37.50 |
| | 35–59 | 3 | 6 | 9 | 3 | 1 | 4 | 44.44 | .. | 5 | 5 | 55.56 |
| | 60 and over | 1 | 1 | 2 | 1 | 1 | 2 | 100.00 | .. | .. | .. | .. |
| | *Total* | *30* | *23* | *53* | *15* | *3* | *18* | *33.96* | *15* | *20* | *35* | *66.04* |
| **Grand Total** | | **374** | **356** | **730** | **232** | **21** | **253** | **34.66** | **142** | **335** | **477** | **65.34** |

*Source* : Household Schedules

NOTE :
Age groups having no entries have been omitted.

## TABLE VIII

## Workers Classified by Sex, Broad Age Groups and Occupations

| Age group | Population | | | Total workers | | | Workers: I As Cultivator | | | II As Agricultural labourer | | | III In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | P | M | | P | M | F | P | M | F | P | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 0–14 | 304 | 139 | 165 | 30 | 17 | 13 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15–34 | 283 | 148 | 135 | 248 | 140 | 108 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 35–59 | 182 | 102 | 80 | 167 | 102 | 65 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 60 and over | 50 | 24 | 26 | 40 | 21 | 19 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Total | 819 | 413 | 406 | 485 | 280 | 205 | .. | .. | .. | .. | .. | .. | .. | .. | .. |

| Age group | Workers: IV At Household Industries | | | V In Manufacturing other than Household Industry | | | VI In Construction | | | VII In Trade and Commerce | | | VIII In Transport, Storage and Communications | | | IX In Other Services | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | P | M | F | P | M | F | P | M | F | P | M | F | P | M | F |
| 1 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 |
| 0–14 | 26 | 13 | 13 | .. | .. | .. | 3 | 3 | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. |
| 15–34 | 217 | 112 | 105 | .. | .. | .. | 26 | 23 | 3 | 2 | 2 | | .. | .. | .. | 3 | 3 | .. |
| 35–59 | 150 | 88 | 62 | .. | .. | .. | 7 | 5 | 2 | 4 | 4 | . | .. | .. | .. | 6 | 5 | 1 |
| 60 and over | 39 | 20 | 19 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. |
| Total | 432 | 233 | 199 | .. | .. | .. | 36 | 31 | 5 | 7 | 7 | .. | .. | .. | .. | 10 | 9 | 1 |

*Source* :
Census record

## TABLE IX

## Changes in Occupational Pattern

| Caste | No. of households | No. of households who changed father's occupation | Father's occupation | Present occupation | Reasons for changing father's occupation |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| *Muslim* | | | | | |
| Raysipotra | 120 | 2 | 1 Cattle breeding<br>1 Cattle breeding | Begging<br>Miscellaneous labour | Due to poverty<br>Due to domestic trouble |
| Saiyad | 2 | .. | .. | .. | .. |
| Khatri | 1 | 1 | Farmer | Service | Farming is less profitable |
| *Hindu* | | | | | |
| Meghwal (Harijan) | 17 | 5 | 4 Weaving<br>1 Cobblery | 1 Business<br>3 Miscellaneous labour<br>1 Transport | Business is more profitable<br>Weaving is less profitable<br>Comparatively a better occupation |
| Lohana | 2 | 2 | Farmer | Business | Farming is less profitable |
| Rajput | 1 | .. | .. | .. | .. |
| Bhansali | 1 | .. | .. | .. | .. |
| *Vadha* | 10 | .. | .. | .. | .. |

*Source* :
Household Schedules

## TABLE X

### Distribution of Households by Occupation

| Occupation | Total No. of house-holds | Percentage to total No. of households | Total No. of persons gainfully employed | Average No. of persons gainfully employed per household | Total annual income (in Rs.) |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** . . | **154** | **100.00** | **253** | **1.6** | **191,563** |
| Primary . . | 119 | 77.27 | 195 | 1.6 | 153,471 |
| Secondary . . | 21 | 13.64 | 39 | 1.8 | 19,212 |
| Tertiary . . | 12 | 7.79 | 17 | 1.4 | 18,230 |
| Others . . | 2 | 1.30 | 2 | 1 | 650 |

*Source* :
Household Schedules

## TABLE XI

### Number and Nature of Establishments engaged in Commercial Activities

| Type of business or commercial establishments | No. of shops | Persons employed | Extent of business: Names of main commodities | Extent of business: Approximate annual transaction | Nature of transaction (cash, advance barter, etc.,) | Side business if any (money-lending, contract, etc.,) | General notes on method of transaction, etc., |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Wholesale dealers<br>Retail shops | 4 | 7 | Necessary household commodities | 1 About Rs. 20,000<br>2 About Rs. 50,000<br>3 About Rs. 10,000<br>4 About Rs. 5,000 | Barter | .. | People give *ghee* in exchange of daily necessities |
| Other commercial establishments | .. | .. | .. | .. | .. | .. | .. |

*Source* :
Village Schedule

## TABLE XII

### Number of Households by Occupation and their Indebtedness

| Occupation | No. of households | Percentage to total households | No. of members | Amount of debt (in Rs.) | Percentage to total | Indebtedness per household (in Rs ) | Indebtedness per capita (in Rs.) |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** . . | **143** | **100.00** | **687** | **104,584** | **100.00** | **731.36** | **152.23** |
| Primary . . | 117 | 81.82 | 566 | 95,464 | 91.28 | 815.93 | 168.66 |
| Secondary . . | 17 | 11.89 | 90 | 5,285 | 5.05 | 310.88 | 58.72 |
| Tertiary . . | 8 | 5.59 | 30 | 3,805 | 3.64 | 474.62 | 126.83 |
| Others . . | 1 | 0.70 | 1 | 30 | 0.03 | 30.00 | 30.00 |

*Source* :
Household Schedules

TABLE XIII

## Assets by Caste

| Caste | No. of households with assets | Livestock | | Houses | | Valuables | |
|---|---|---|---|---|---|---|---|
| | | No. of households | Value (in Rs) | No of households | Value (in Rs.) | No. of households | Value (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| *Muslim* | | | | | | | |
| Raysipotra . . . | 119 | 118 | 495,840 | 117 | 45,250 | 107 | 28,800 |
| Saiyad . . . | 2 | 1 | 8,020 | 2 | 700 | 2 | 500 |
| Khatri . . . | 1 | 1 | 1,400 | 1 | 1,000 | 1 | 500 |
| *Hindu* | | | | | | | |
| Meghwal (Harijan) | 17 | 14 | 3,875 | 17 | 9,900 | 15 | 1,950 |
| Lohana . . . | 2 | 2 | 2,650 | 2 | 6,500 | 2 | 4,200 |
| Rajput . . . | 1 | .. | .. | 1 | 2,000 | 1 | 200 |
| Bhansali . . . | 1 | .. | .. | 1 | 500 | 1 | 100 |
| *Vadha* | 10 | .. | .. | 10 | 2,300 | 7 | 975 |
| **Total** . . . | **153** | **136** | **511,785** | **151** | **68,150** | **136** | **37,225** |

| Caste | Loans in money | | Grain loans | | Investment in co-operative societies | | Other investment | |
|---|---|---|---|---|---|---|---|---|
| | No. of households | Value (in Rs.) | No of households | Value (in Rs.) | No. of households | Value (in Rs.) | No. of households | Value (in Rs.) |
| 1 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| *Muslim* | | | | | | | | |
| Raysipotra . . . | .. | .. | .. | .. | 46 | 2,550 | .. | .. |
| Saiyad . . . | .. | .. | .. | .. | .. | .. | .. | .. |
| Khatri . . . | .. | .. | 1 | 5,000 | .. | .. | .. | .. |
| *Hindu* | | | | | | | | |
| Meghwal (Harijan) . . | .. | .. | .. | .. | .. | .. | .. | .. |
| Lohana . . . | 1 | 20,000 | .. | .. | .. | .. | .. | .. |
| Rajput . . . | .. | .. | .. | .. | .. | .. | .. | .. |
| Bhansali . . . | .. | .. | .. | .. | 1 | 50 | .. | .. |
| *Vadha* . . . | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** . . . | **1** | **20,000** | **1** | **5,000** | **47** | **2,600** | .. | .. |

*Source* :
Household Schedules

## TABLE XIV

### Gross and Net Income from Various Economic Activities

| Occupation | Number of households | Number of persons | Gross income (in Rs.) Total | Gross income (in Rs.) Per household | Gross income (in Rs.) Per capita | Net income (in Rs.) Total | Net income (in Rs.) Per household | Net income (in Rs.) Per capita |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1 Agriculture | .. | .. | .. | .. | .. | .. | .. | .. |
| 2 Livestock only | 112 | 548 | 212,738 | 1,899 | 388 | 149,370 | 1,333 | 272 |
| 3 Service in livestock | 6 | 23 | 4,604 | 767 | 200 | 3,595 | 599 | 256 |
| 4 Industry and craft | 21 | 107 | 19,224 | 915 | 179 | 18,676 | 889 | 174 |
| 5 Commerce, trade and business | 5 | 19 | 12,611 | 2,522 | 664 | 11,649 | 2,330 | 613 |
| 6 Labour other than agriculture | 5 | 22 | 4,257 | 851 | 193 | 4,245 | 849 | 193 |
| 7 Transport | 1 | 5 | 1,148 | 1,148 | 229 | 1,146 | 1,146 | 229 |
| 8 Other services | 2 | 4 | 2,232 | 1,116 | 558 | 2,232 | 1,116 | 558 |
| 9 Others | 2 | 2 | 650 | 325 | 325 | 650 | 325 | 325 |
| **Total** | **154** | **730** | **257,464** | **1,672** | **352** | **191,563** | **1,244** | **262** |

*Source*:
Household Schedules

## TABLE XV

### Occupational Combination

| Types of occupational combinations | No. of households | Percentage to total | Income (in Rs.) | Percentage to total |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Cattle breeding . . . . | 118 | 76.62 | 152,965 | 79.85 |
| Services . . . . | 2 | 1.30 | 2,232 | 1.17 |
| Wood work . . . . | 7 | 4.54 | 5,100 | 2.66 |
| Business . . . . | 2 | 1.30 | 4,300 | 2.25 |
| Labour . . . . | 3 | 1.95 | 2,300 | 1.20 |
| Priest . . . . | 1 | 0.65 | 400 | 0.21 |
| Cobbler . . . . | 2 | 1.30 | 1,600 | 0.84 |
| Livestock and mattress making . | 1 | 0.65 | 506 | 0.26 |
| Livestock and business . . | 2 | 1.30 | 6,539 | 3.41 |
| Livestock and labour . . | 1 | 0.65 | 903 | 0.47 |
| Livestock and cobbler . . | 9 | 5.84 | 10,070 | 5.26 |
| Livestock and transport by camel | 1 | 0.65 | 1,146 | 0.60 |
| Wood work and collection of gum | 1 | 0.65 | 1,000 | 0.52 |
| Livestock, labour and business | 1 | 0.65 | 810 | 0.42 |
| Livestock, labour and wool spinning | 1 | 0.65 | 1,042 | 0.54 |
| Begging . . . . | 2 | 1.30 | 650 | 0.34 |
| **Total** . . . . | **154** | **100.00** | **191,563** | **100.00** |

*Source*:
Household Schedules

## TABLE XVI

### Income by Different Sources

| Source of income | No. of Households | Amount (in Rs.) | Percentage to total |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 Livestock | 134 | 153,826 | 80.30 |
| 2 Cobblery | 11 | 11,350 | 5.92 |
| 3 Collection of gum | 1 | 300 | 0.16 |
| 4 Wood-work | 8 | 5,800 | 3.02 |
| 5 Miscellaneous labour | 6 | 3,980 | 2.08 |
| 6 Business | 5 | 11,300 | 5.90 |
| 7 Services | 2 | 2,232 | 1.17 |
| 8 Others | 6 | 2,775 | 1.45 |
| Mattress making | 1 | 300 | 0.16 |
| Wool spinning | 1 | 325 | 0.17 |
| Transport by camel | 1 | 1,100 | 0.57 |
| Priest | 1 | 400 | 0.21 |
| Begging | 2 | 650 | 0.34 |
| **Total** | | **191,563** | **100.00** |

*Source* :
Household Schedules

## TABLE XVII

### Income by Occupation and Caste

| Caste | Income from the occupation (in Rs.) | | | | |
|---|---|---|---|---|---|
| | Livestock | Cobblery | Wood-work | Miscellaneous labour | Business |
| 1 | 2 | 3 | 4 | 5 | 6 |
| *Muslim* | | | | | |
| Raysipotra | 150,881 (118) | .. | .. | 800 (1) | .. |
| Saiyad | 2,290 (1) | .. | .. | .. | .. |
| Khatri | 343 (1) | .. | .. | .. | 3,500 (1) |
| *Hindu* | | | | | |
| Meghwal (Harijan) | 616 (13) | 11,350 (11) | .. | 2,580 (4) | 500 (1) |
| Lohana | —304 (1) | .. | .. | .. | 6,000 (2) |
| Rajput | .. | .. | .. | .. | .. |
| Bhansali | .. | .. | .. | .. | 1,300 (1) |
| *Vadha* | .. | .. | 6,100 (8) | 600 (1) | — |
| **Total** | **153,826 (134)** | **11,350 (11)** | **6,100 (8)** | **3,980 (6)** | **11,300 (5)** |

| Caste | Income from the occupation (in Rs.) | | | | | |
|---|---|---|---|---|---|---|
| | Service | Mattress making | Wool-spinning | Transport by camel | Priest | Begging |
| 1 | 7 | 8 | 9 | 10 | 11 | 12 |
| *Muslim* | | | | | | |
| Raysipotra | .. | 300 (1) | .. | .. | .. | 360(1) |
| Saiyad | 1,272 (1) | .. | .. | .. | .. | .. |
| Khatri | .. | .. | .. | .. | .. | .. |
| *Hindu* | | | | | | |
| Meghwal (Harijan) | .. | .. | 325 (1) | 1,100 (1) | 400 (1) | .. |
| Lohana | .. | .. | .. | .. | .. | .. |
| Rajput | 960 (1) | .. | .. | .. | .. | .. |
| Bhansali | .. | .. | .. | .. | .. | .. |
| *Vadha* | .. | .. | .. | .. | .. | 290 (1) |
| **Total** | **2,232 (2)** | **300 (1)** | **325 (1)** | **1,100 (1)** | **400 (1)** | **650 (2)** |

NOTE:
Figures in brackets indicate number of households deriving income from the occupation.

*Source* :
Household Schedules

## TABLE XVIII

### Distribution of Households by Occupation, Income and Number of Members

| Occupation | No. of house-holds | Number of households in the income range of Rs. Less than 250 | 251 to 360 | 361 to 480 | 481 to 720 | 721 to 960 | 961 to 1,200 | 1,201 to 1,500 | 1,501 to 2,500 | 2,501 to 3,500 | 3,501 to 5,000 | Above 5,000 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **154** | .. | **5** | **5** | **19** | **36** | **31** | **19** | **29** | **7** | **3** | .. |
| Primary | 119 | .. | 2 | 4 | 14 | 27 | 22 | 15 | 28 | 5 | 2 | .. |
| Secondary | 21 | .. | 1 | 1 | 4 | 4 | 8 | 2 | 1 | .. | .. | .. |
| Tertiary | 12 | .. | .. | .. | 1 | 5 | 1 | 2 | .. | 2 | 1 | .. |
| Others | 2 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. |

| Occupation | Number of persons: Males above 12 years | Females above 12 years | Males below 12 years | Females below 12 years | No. of gainfully employed persons per household |
|---|---|---|---|---|---|
| 1 | 14 | 15 | 16 | 17 | 18 |
| **Total** | **263** | **233** | **111** | **123** | **253** |
| Primary | 211 | 194 | 77 | 91 | 195 |
| Secondary | 35 | 28 | 26 | 20 | 39 |
| Tertiary | 17 | 9 | 8 | 12 | 17 |
| Others | .. | 2 | .. | .. | 2 |

*Source* :
Household Schedules

## TABLE XIX

### Annual Income of Households by Occupation

| Occupation of households | Total No. of households | Annual income of household in the range of Rs. Less than 250 | 251 to 360 | 361 to 480 | 481 to 720 | 721 to 960 | 961 to 1,200 | 1,201 to 1,500 | 1,501 to 2,500 | 2,501 to 3,500 | 3,501 to 5,000 | Above 5,000 | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| **Total** | **154** | .. | **1,626** | **2,117** | **11,315** | **29,861** | **30,514** | **25,284** | **54,969** | **21,053** | **12,824** | .. | **191,563** |
| Primary | 119 | .. | 626 | 1,717 | 8,315 | 22,283 | 23,129 | 20,109 | 52,954 | 15,357 | 8,981 | .. | 153,471 |
| Secondary | 21 | .. | 350 | 400 | 2,400 | 3,205 | 8,239 | 2,603 | 2,015 | .. | .. | .. | 19,212 |
| Tertiary | 12 | .. | .. | .. | 600 | 4,373 | 1,146 | 2,572 | .. | 5,696 | 3,843 | .. | 18,230 |
| Others | 2 | .. | 650 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 650 |

*Source* :
Household Schedules

TABLE XX

## Expenditure Pattern According to Different Items of Expenditure

| Items | | Amount (in Rs.) | Percentage to total |
|---|---|---|---|
| 1 | | 2 | 3 |
| **1 Food** | (a) Cereals . . . | 50,470 | 21.97 |
| | (b) Pulses . . . | 7,750 | 3.38 |
| | (c) Spices and salt . . | 7,852 | 3.42 |
| | (d) Vegetables . . . | 7,460 | 3.24 |
| | (e) Milk and milk products . | 30,328 | 13.21 |
| | (f) Sugar, gur, etc. . . | 14,294 | 6.22 |
| | (g) Meat, fish, etc. . . | 6,042 | 2.64 |
| | **Total . . .** | **124,196** | **54.08** |
| **2 Clothing and footwear** | . . . . . | **14,270** | **6.22** |
| **3 Fuel and lighting** | (a) Fuel . . . . | .. | .. |
| | (b) Kerosene . . . | 1,985 | 0.87 |
| | (c) Electricity . . . | .. | .. |
| | **Total . . .** | **1,985** | **0·87** |
| **4 Housing** | (a) House rent . . . | .. | .. |
| | (b) House repairing . . | 5,716 | 2.49 |
| | **Total . . .** | **5,716** | **2.49** |
| **5 Ceremonies and functions** | . . . . . | **8,952** | **3.90** |
| **6 Services** | (a) Washerman . . . | .. | .. |
| | (b) Barber . . . | 5 | N |
| | (c) Brahmin . . . | .. | .. |
| | (d) Others . . . | 76 | 0.03 |
| | **Total . . .** | **81** | **0.03** |
| **7 Miscellaneous** | (a) Travelling . . . | 11,970 | 5.21 |
| | (b) Tobacco, pan, drinks, etc. . | 57,870 | 25.20 |
| | (c) Medicines . . . | 4,190 | 1.82 |
| | (d) Education . . . | .. | .. |
| | (e) Litigation . . . | .. | .. |
| | (f) Others . . . | 415 | 0.18 |
| | **Total . . .** | **74,445** | **32.41** |
| | **Total annual expenditure .** | **229,645** | **100.00** |

N=Negligible

*Source* :
Household Schedules

## TABLE XXI

### Expenditure Pattern by Occupation

(in Rs.)

| Occupation | Total expenditure | | Expenditure on: Food | | Clothing and footwear | | Fuel and lighting | | Housing | | Ceremonies and functions | | Services | | Miscellaneous | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| **Total** | **1,491** | **314** | **806** | **170** | **92** | **19** | **13** | **3** | **37** | **8** | **58** | **12** | **0.52** | **0.11** | **483** | **102** |
| Primary | 1,615 | 335 | 863 | 179 | 103 | 21 | 11 | 2 | 44 | 9 | 65 | 13 | 0·63 | 0.14 | 528 | 110 |
| Secondary | 1,101 | 212 | 653 | 126 | 55 | 11 | 13 | 2 | 12 | 2 | 51 | 10 | .. | .. | 317 | 61 |
| Tertiary | 1,131 | 295 | 614 | 160 | 71 | 19 | 31 | 8 | 17 | 4 | 9 | 2 | 0.41 | 0.11 | 387 | 101 |
| Others | 341 | 341 | 218 | 218 | 15 | 15 | .. | .. | .. | .. | .. | .. | .. | .. | 107 | 107 |

*Source* : Household Schedules

## TABLE XXII

### Expenditure Pattern by Caste

| Caste | Total annual expenditure | | Food | | Clothing and footwear | | Fuel and lighting | |
|---|---|---|---|---|---|---|---|---|
| | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total** | **1,491.20** | **314.58** | **806.47** | **170.13** | **98.66** | **19.55** | **13.23** | **2.75** |
| *Muslim* | | | | | | | | |
| Raysipotra | 1,593.47 | 334.88 | 851.21 | 178.89 | 101.79 | 21.39 | 11.18 | 2.34 |
| Saiyad | 1,807.50 | 602.50 | 925.00 | 308.33 | 80.00 | 26.67 | 25.00 | 8.33 |
| Khatri | 1,390.00 | 139.00 | 960.00 | 96.00 | 100.00 | 10.00 | 25.00 | 2.50 |
| *Hindu* | | | | | | | | |
| Meghwal (Harijan) | 1,167.59 | 248.11 | 652.59 | 138.67 | 62.65 | 13.31 | 18.94 | 3.84 |
| Lohana | 2,011.50 | 670.50 | 970.00 | 323.33 | 175.00 | 58.33 | 99.00 | 33.00 |
| Rajput | 600.00 | 200.00 | 350.00 | 116.67 | 25.00 | 8.33 | 25.00 | 8.33 |
| Bhansali | 513.00 | 513.00 | 288.00 | 288.00 | 20.00 | 20.00 | 5.00 | 5.00 |
| *Vadha* | 843.90 | 159.23 | 556.09 | 105.07 | 33.50 | 6.32 | 6.67 | 1.15 |

| Caste | Housing | | Ceremonies and functions | | Services | | Miscellaneous expenditure | |
|---|---|---|---|---|---|---|---|---|
| | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita |
| 1 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| **Total** | **40.54** | **8.39** | **69.94** | **14.46** | **10.12** | **3.12** | **483.41** | **101.98** |
| *Muslim* | | | | | | | | |
| Raysipotra | 45.97 | 9.53 | 73.57 | 15.21 | 10.85 | 3.17 | 520.79 | 109.45 |
| Saiyad | 25.00 | 5.00 | 30.00 | 10.00 | .. | .. | 735.00 | 245.00 |
| Khatri | 25.00 | 2.50 | 10.00 | 1.00 | .. | .. | 270.00 | 27.00 |
| *Hindu* | | | | | | | | |
| Meghwal (Harijan) | 16.18 | 3.44 | 70.44 | 14.27 | .. | .. | 352.06 | 74.81 |
| Lohana | 47.50 | 15.83 | .. | .. | 5.00 | 2.50 | 717.50 | 239.17 |
| Rajput | .. | .. | .. | .. | .. | .. | 200.00 | 66.67 |
| Bhansali | 10.00 | 10.00 | .. | .. | .. | .. | 190.00 | 190.00 |
| *Vadha* | 9.00 | 1.55 | 7.50 | 1.87 | .. | .. | 240.00 | 45.28 |

*Source* : Household Schedules

TABLE XXIII

## Annual Budget by Caste

| Caste | No. of households with surplus budget | Percentage to total | Amount of surplus (in Rs.) | No. of households with deficit budget | Percentage to total | Amount of deficit (in Rs.) |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total** | **40** | **100.00** | **11,394** | **111** | **100.00** | **49,476** |
| *Muslim* | | | | | | |
| Raysipotra | 29 | 72.50 | 5,828 | 88 | 79.28 | 44,703 |
| Saiyad | 1 | 2.50 | 55 | 1 | 0.90 | 108 |
| Khatri | 1 | 2.50 | 2,453 | .. | .. | .. |
| *Hindu* | | | | | | |
| Meghwal (Harijan) | 4 | 10.00 | 78 | 13 | 11.71 | 3,056 |
| Lohana | 1 | 2.50 | 1,778 | 1 | 0.90 | 105 |
| Rajput | 1 | 2.50 | 360 | .. | .. | .. |
| Bhansali | 1 | 2.50 | 787 | .. | .. | .. |
| *Vadha* | 2 | 5.00 | 55 | 8 | 7.21 | 1,504 |

NOTE :
Three Raysipotra households have balanced budgets.

*Source* :
Household Schedules

TABLE XXIV

## Income, Expenditure, Indebtedness and Assets by Occupation

| Occupation | Income | | | Expenditure | | | Indebtedness | | | Assets | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of households | No. of members | Income (in Rs.) | No. of households | No. of members | Expenditure (in Rs.) | No. of households | No. of members | Debt (in Rs.) | No. of households | No. of members | Assets (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **154** (100.00) | **730** (100.00) | **191,563** (100.00) | **154** (100.00) | **730** (100.00) | **229,645** (100.00) | **143** (100.00) | **687** (100.00) | **104,584** (100.00) | **153** (100.00) | **729** (100.00) | **644,760** (100.00) |
| Primary | 119 (77.27) | 573 (78.49) | 153,471 (80.12) | 119 (77.27) | 573 (78.49) | 192,264 (83.72) | 117 (81.82) | 566 (82.39) | 95,464 (91.28) | 118 (77.12) | 572 (78.46) | 580,560 (90.04) |
| Secondary | 21 (13.64) | 109 (14.93) | 19,212 (10.03) | 21 (13.64) | 109 (14.93) | 23,122 (10.07) | 17 (11.89) | 90 (13.10) | 5,285 (5.05) | 21 (13.73) | 109 (14.95) | 14,520 (2.25) |
| Tertiary | 12 (7.79) | 46 (6.30) | 18,230 (9.52) | 12 (7.79) | 46 (6.30) | 13,577 (5.91) | 8 (5.59) | 30 (4.37) | 3,805 (3.64) | 12 (7.84) | 46 (6.31) | 49,280 (7.64) |
| Others | 2 (1.30) | 2 (0.28) | 650 (0.33) | 2 (1.30) | 2 (0.28) | 682 (0.30) | 1 (0.70) | 1 (0.14) | 30 (00.03) | 2 (1.31) | 2 (0.28) | 400 (0.07) |

NOTE :
Figures in brackets indicate percentages to the total.

*Source* :
Households Schedules

TABLE XXV

## Average Income, Expenditure Indebtedness and Assets by Occupation

| Occupation | Income | | Expenditure | | Indebtedness | | Assets | |
|---|---|---|---|---|---|---|---|---|
| | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total** | **1,243.92** | **262.41** | **1,491.20** | **314.58** | **731.36** | **152.23** | **4,214.00** | **884.44** |
| Primary | 1,289.67 | 267.84 | 1,615.66 | 335.54 | 815.93 | 168.66 | 4,920.00 | 1,014.96 |
| Secondary | 914.86 | 176.26 | 1,101.05 | 212.13 | 310.88 | 58.72 | 691.43 | 133.21 |
| Tertiary | 1,519.17 | 396.30 | 1,131.42 | 295.15 | 475.62 | 126.83 | 4,106.66 | 1,071.30 |
| Others | 325.00 | 325.00 | 341.00 | 341.00 | 30.00 | 30.00 | 200.00 | 200.00 |

*Source* :
Household Schedules

TABLE XXVI

**Income, Expenditure, Indebtedness and Assets by Caste**

| Caste | Income | | | Expenditure | | | Assets | | | Debt | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of households | No. of members | Income (in Rs.) | No. of households | No. of members | Expenditure (in Rs.) | No. of households | No. of members | Assets (in Rs.) | No. of households | No. of members | Debt (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **154** | **730** | **191,563** | **154** | **730** | **229,645** | **153** | **729** | **644,760** | **143** | **687** | **104,584** |
| *Muslim* | | | | | | | | | | | | |
| Raysipotra | 120 | 571 | 152,341 | 120 | 571 | 191,216 | 119 | 570 | 572,440 | 117 | 562 | 94,994 |
| Saiyad | 2 | 6 | 3,562 | 2 | 6 | 3,615 | 2 | 6 | 9,220 | 2 | 6 | 700 |
| Khatri | 1 | 10 | 3,843 | 1 | 10 | 1,390 | 1 | 10 | 7,900 | .. | .. | .. |
| *Hindu* | | | | | | | | | | | | |
| Meghwal (Harijan) | 17 | 80 | 16,871 | 17 | 80 | 19,849 | 17 | 80 | 15,725 | 16 | 79 | 4,440 |
| Lohana | 2 | 6 | 5,696 | 2 | 6 | 4,023 | 2 | 6 | 33,350 | 2 | 6 | 2,650 |
| Rajput | 1 | 3 | 960 | 1 | 3 | 600 | 1 | 3 | 2,200 | .. | .. | .. |
| Bhansali | 1 | 1 | 1,300 | 1 | 1 | 513 | 1 | 1 | 650 | .. | .. | .. |
| *Vadha* | 10 | 53 | 6,990 | 10 | 53 | 8,439 | 10 | 53 | 3,275 | 6 | 34 | 1,800 |

*Source*:
Household Schedules

TABLE XXVII

**Average Income, Expenditure, Indebtedness and Assets by Caste**

| Caste | Income | | Expenditure | | Indebtedness | | Assets | |
|---|---|---|---|---|---|---|---|---|
| | Per household | Per capita | Per household | Per capita | Per household | Per capita | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total . .** | **1,243.92** | **262.41** | **1,491.20** | **314.58** | **731.36** | **152.23** | **4,214.00** | **884.44** |
| *Muslim* | | | | | | | | |
| Raysipotra . | 1,269.51 | 266.80 | 1,593.47 | 334.88 | 811.91 | 169.03 | 4,810.42 | 1,004.28 |
| Saiyad . . | 1,781.00 | 593.66 | 1,807.50 | 602.50 | 350.00 | 116.67 | 4,610.00 | 1,536.67 |
| Khatri . . | 3,843.00 | 384.30 | 1,390.00 | 139.00 | .. | .. | 7,900.00 | 790.00 |
| *Hindu* | | | | | | | | |
| Meghwal (Harijan) | 992.41 | 218.75 | 1,167.58 | 248.11 | 277.50 | 56.20 | 925.00 | 196.56 |
| Lohana . . | 2,848.00 | 949.33 | 2,011.50 | 670.50 | 1,325.00 | 441.67 | 16,675.00 | 5,558.30 |
| Rajput . . | 960.00 | 320.00 | 600.00 | 200.00 | .. | .. | 2,200.00 | 733.33 |
| Bhansali . . | 1,300.00 | 1,300.00 | 513.00 | 513.00 | .. | .. | 650.00 | 650.00 |
| *Vadha* . . | 699.00 | 131.89 | 843.90 | 159.23 | 300.00 | 52.94 | 327.50 | 61.79 |

*Source* :
Household Schedules

TABLE XXVI

## Annual Expenditure According to Occupation and Income Range

| Occupation | Items of expenditure | Income Range: Less than Rs. 250 — No. of households | Less than Rs. 250 — Total annual expenditure | Less than Rs. 250 — Average expenditure per household | Rs. 251 to 360 — No. of households | Rs. 251 to 360 — Total annual expenditure | Rs. 251 to 360 — Average expenditure per household | Rs. 361 to 480 — No. of households | Rs. 361 to 480 — Total annual expenditure | Rs. 361 to 480 — Average expenditure per household |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Primary | Food | .. | .. | .. | 2 | 946 | 473 | 4 | 1,838 | 495 |
| | Clothing and footwear | .. | .. | .. | 2 | 75 | 37 | 4 | 260 | 65 |
| | Fuel and lighting | .. | .. | .. | 2 | 25 | 1 | 4 | 34 | 8 |
| | Housing | .. | .. | .. | 2 | 325 | 162 | 4 | 445 | 111 |
| | Ceremonies and functions | .. | .. | .. | 2 | 15 | 7 | 4 | 45 | 11 |
| | Services | .. | .. | .. | 1 | 14 | 14 | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | 2 | 1,010 | 505 | 4 | 1,240 | 310 |
| | **Total** | .. | .. | .. | **2** | **2,410** | **1,205** | **4** | **3,862** | **965** |
| Secondary | Food | .. | .. | .. | 1 | 590 | 590 | 1 | 203 | 203 |
| | Clothing and Footwear | .. | .. | .. | 1 | 25 | 25 | 1 | 15 | 15 |
| | Fuel and lighting | .. | .. | .. | 1 | 5 | 5 | .. | .. | .. |
| | Housing | .. | .. | .. | .. | .. | .. | 1 | 12 | 12 |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | 1 | 165 | 165 | 1 | 150 | 150 |
| | **Total** | .. | .. | .. | **1** | **785** | **785** | **1** | **380** | **380** |
| Tertiary | Food | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Clothing and footwear | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Fuel and lighting | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Housing | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | **Total** | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Others | Food | .. | .. | .. | 2 | 437 | 219 | .. | .. | .. |
| | Clothing and footwear | .. | .. | .. | 2 | 30 | 15 | .. | .. | .. |
| | Fuel and lighting | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Housing | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | 2 | 215 | 107 | .. | .. | .. |
| | **Total** | .. | .. | .. | **2** | **682** | **341** | .. | .. | .. |

**TABLE XXVIII-*contd.***

**Annual Expenditure According to Occupation and Income Range-*contd.***

| Occupation | Items of expenditure | Income Range: Rs. 481 to 720 — No. of households | Total annual expenditure | Average expenditure per household | Rs. 721 to 960 — No. of households | Total annual expenditure | Average expenditure per household | Rs. 961 to 1,200 — No. of households | Total annual expenditure | Average expenditure per household | Rs. 1,201 to 1,500 — No. of households | Total annual expenditure | Average expenditure per household |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| Primary | Food | 14 | 8,826 | 630 | 27 | 17,583 | 651 | 22 | 16,086 | 731 | 15 | 13,236 | 882 |
| | Clothing and footwear | 14 | 845 | 60 | 27 | 1,420 | 52 | 22 | 1,755 | 80 | 15 | 1,525 | 101 |
| | Fuel and lighting | 13 | 110 | 8 | 27 | 226 | 8 | 22 | 174 | 8 | 15 | 170 | 11 |
| | Housing | 13 | 213 | 16 | 25 | 1,025 | 41 | 21 | 1,103 | 52 | 15 | 595 | 39 |
| | Ceremonies and functions | 12 | 147 | 12 | 23 | 855 | 37 | 20 | 1,403 | 70 | 14 | 1,615 | 115 |
| | Services | 1 | 10 | 10 | 2 | 17 | 8 | .. | .. | .. | 1 | 15 | 15 |
| | Miscellaneous | 14 | 3,770 | 269 | 27 | 8,685 | 321 | 22 | 8,663 | 394 | 15 | 7,112 | 474 |
| | **Total** | **14** | **13,921** | **994** | **27** | **29,811** | **1,104** | **22** | **29,184** | **1,326** | **15** | **24,268** | **1,618** |
| Secondary | Food | 4 | 1,610 | 402 | 4 | 2,333 | 583 | 8 | 5,469 | 683 | 2 | 1,968 | 984 |
| | Clothing and footwear | 4 | 65 | 16 | 4 | 180 | 45 | 8 | 500 | 62 | 2 | 120 | 60 |
| | Fuel and lighting | 4 | 30 | 7 | 4 | 55 | 14 | 8 | 122 | 15 | 2 | 33 | 16 |
| | Housing | 2 | 20 | 10 | 4 | 55 | 14 | 7 | 103 | 14 | 2 | 30 | 15 |
| | Ceremonies and functions | 4 | 530 | 132 | 3 | 30 | 10 | 7 | 465 | 66 | 1 | 22 | 22 |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | 4 | 1,060 | 265 | 4 | 1,030 | 257 | 8 | 2,750 | 344 | 2 | 940 | 470 |
| | **Total** | **4** | **3,315** | **828** | **4** | **3,683** | **920** | **8** | **9,409** | **1,176** | **2** | **3,113** | **1,556** |
| Tertiary | Food | 1 | 480 | 480 | 5 | 2,438 | 487 | 1 | 678 | 678 | 2 | 878 | 439 |
| | Clothing and footwear | 1 | 50 | 50 | 5 | 255 | 51 | 1 | 25 | 25 | 2 | 80 | 40 |
| | Fuel and lighting | 1 | 10 | 10 | 5 | 85 | 17 | 1 | 25 | 25 | 2 | 30 | 15 |
| | Housing | 1 | 10 | 10 | 4 | 50 | 12 | 1 | 15 | 15 | 1 | 10 | 10 |
| | Ceremonies and functions | .. | .. | .. | 4 | 65 | 16 | 1 | 25 | 25 | 1 | 10 | 10 |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | 1 | 245 | 245 | 5 | 1,390 | 278 | 1 | 425 | 425 | 2 | 885 | 442 |
| | **Total** | **1** | **795** | **795** | **5** | **4,283** | **856** | **1** | **1,193** | **1,193** | **2** | **1,893** | **946** |
| Others | Food | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Clothing and footwear | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Fuel and lighting | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Housing | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | **Total** | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

TABLE XXVIII-*concld.*

**Annual Expenditure According to Occupation and Income Range-*concld.***

| Occupation | Items of expenditure | Income Range: Rs. 1,501 to 2,500 — No. of households | Total annual expenditure | Average expenditure per household | Rs. 2,501 to 3,500 — No. of households | Total annual expenditure | Average expenditure per household | Rs. 3,501 to 5,000 — No. of households | Total annual expenditure | Average expenditure per household |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| Primary | Food | 28 | 32,553 | 1,163 | 5 | 7,419 | 1,484 | 2 | 4,191 | 2,095 |
| | Clothing and footwear | 28 | 4,650 | 166 | 5 | 1,095 | 219 | 2 | 600 | 300 |
| | Fuel and lighting | 28 | 345 | 12 | 5 | 135 | 27 | 2 | 120 | 60 |
| | Housing | 27 | 1,080 | 40 | 4 | 230 | 57 | 2 | 240 | 120 |
| | Ceremonies and function | 25 | 3,340 | 133 | 3 | 95 | 31 | 2 | 250 | 125 |
| | Services | 2 | 20 | 10 | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | 28 | 17,080 | 610 | 5 | 11,690 | 2,338 | 2 | 3,675 | 1,837 |
| | **Total** | **28** | **59,068** | **2,109** | **5** | **20,664** | **4,133** | **2** | **9,076** | **4,538** |
| Secondary | Food | 1 | 1,534 | 1,534 | .. | .. | .. | .. | .. | .. |
| | Clothing and footwear | 1 | 250 | 250 | .. | .. | .. | .. | .. | |
| | Fuel and lighting | 1 | 28 | 28 | .. | .. | .. | .. | .. | .. |
| | Housing | 1 | 35 | 35 | .. | .. | .. | .. | .. | .. |
| | Ceremonies and functions | 1 | 30 | 30 | .. | .. | .. | .. | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Miscellaneous | 1 | 56 | 560 | .. | .. | .. | .. | .. | .. |
| | **Total** | **1** | **2,437** | **2,437** | — | .. | .. | .. | — | .. |
| Tertiary | Food | — | .. | .. | 2 | 1,940 | 970 | 1 | 960 | 960 |
| | Clothing and footwear | .. | .. | .. | 2 | 350 | 175 | 1 | 100 | 100 |
| | Fuel and lighting | .. | .. | .. | 2 | 198 | 99 | 1 | 25 | 25 |
| | Housing | .. | .. | .. | 2 | 95 | 47 | 1 | 25 | 25 |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | 1 | 10 | 10 |
| | Services | .. | .. | .. | 1 | 5 | 5 | .. | .. | .. |
| | Miscellaneous | .. | .. | .. | 2 | 1,435 | 717 | 1 | 270 | 270 |
| | **Total** | — | .. | .. | **2** | **4,023** | **2,011** | **1** | **1,390** | **1,390** |
| Others | Food | — | — | .. | .. | — | — | — | — | .. |
| | Clothing and footwear | .. | .. | .. | .. | .. | .. | — | .. | .. |
| | Fuel and lighting | .. | .. | .. | .. | .. | .. | — | — | .. |
| | Housing | .. | .. | .. | .. | — | — | — | — | .. |
| | Ceremonies and functions | .. | .. | .. | .. | .. | .. | — | .. | .. |
| | Services | .. | .. | .. | .. | .. | .. | — | .. | .. |
| | Miscellaneous | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | **Total** | — | .. | — | — | — | — | .. | — | — |

*Source*:
Household Schedules

## TABLE XXIX

### General Particulars about the Cooperative Society that serves the Village

| Type of society | Name | Area of operation | Date of registration | General meeting held after registration | |
|---|---|---|---|---|---|
| | | | | Date | No. of members attending |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Maldhari Multipurpose Cooperative Society | Banni Vibhag Sarvodaya Maldhari Multipurpose Cooperative Society Ltd. | Villages covered : 1 Hodka 2 Erandavali 3 Sadai 4 Vad 5 Dumado 6 Udai 7 Thakariyado 8 Reldi 9 Neri 10 Dehdia 11 Bhirandiara 12 Misriado | 15-1-1958 | 2-2-1958 | 14 |

| Members | | Qualifications for membership | Nature of operation | Aid from Government | Extent of business according to last audit report | Loss or profit according to last audit report | Divident if any given |
|---|---|---|---|---|---|---|---|
| Total | No. from the village | | | | | | |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 112 | N.A. | 1 Age should be above 18 years | To advance the credit 8 times the share capital and also to advance the credit on the basis of live-stock value | Rs. 2,100 | N.A. | Loss Rs. nP. 432-73 in 1959-60 | .. |
| 83* | 43* | 2 Should not be a criminal<br>3 Should not be a drunkard. | | | | | |

| Composition of Board of Management | | | | Meeting of the Board of Management held during last year | | General note on its role including whether all sections of the population are attracted, what are its problems, etc. |
|---|---|---|---|---|---|---|
| | Non-officials | | | | | |
| | Scheduled Tribe | Scheduled Caste | Others | Date | No. of members attending | |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 2 Nominated by Government | .. | .. | 7 | N.A. | N.A. | Not running very smoothly due to the lack of cooperation of the people. They do not sell their livestock product through the society. People are attracted only to take loans from the society. Few chances for the success of the society because (1) the land is barren, (2) area is scattered, (3) people are uneducated, (4) transport facilities are not available due to bad roads. |

*On 31-3-1961

N.A.=Not available

*Source* :
District Registrar, Cooperative Societies, Kutch

## TABLE XXX

### Number of Children According to Mother's Present Age

| Present age of still married women | Birth order | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1st birth | 2nd birth | 3rd birth | 4th birth | 5th birth | 6th birth | 7th birth | 8th birth | 9th birth | 10th birth | 11th birth |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 10–14 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15–17 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 18–20 | 9 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 21–24 | 10 | 7 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 25–27 | 24 | 13 | 7 | 3 | 1 | .. | .. | .. | .. | .. | .. |
| 28–30 | 20 | 13 | 8 | 4 | 2 | 1 | 1 | .. | .. | .. | .. |
| 31–35 | 19 | 16 | 13 | 8 | 2 | .. | .. | .. | .. | .. | .. |
| 36–40 | 16 | 16 | 12 | 10 | 9 | 8 | 5 | 3 | .. | .. | .. |
| 41–45 | 13 | 11 | 10 | 8 | 4 | 1 | .. | .. | .. | .. | .. |
| 46–50 | 9 | 6 | 5 | 4 | 4 | 3 | 3 | 3 | 1 | 1 | .. |
| 51 and over | 11 | 11 | 7 | 3 | 1 | 1 | 1 | 1 | .. | .. | .. |
| **Total** | **131** | **93** | **62** | **40** | **23** | **14** | **10** | **7** | **1** | **1** | .. |

*Source* :
Household Schedules

## TABLE XXXI

### Particulars about the Fairs and Festivals Commonly Visited by the Villagers

| Name of the fair | Distance from the village (in miles) | Date of fair | Main attraction | How old | Size of gathering | Commodities transacted | Recreational activities |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 Haji Pir | 50 miles | Ist Monday of Chaitra (April) | To worship Haji Pir | About 200 years | About 10,000 persons | All types of commodities, mainly eatables and household articles | Folk songs |

| Religious activities | Cultural and social activities | General note |
|---|---|---|
| 9 | 10 | 11 |
| Worship of Haji Pir, Qawwali | Documentary film shows by Block Development Officer | Haji Pir was a Muslim saint believed to have originally come to India as a soldier in the army of Shahbuddin Ghori. His original name was Ali Akbar. After giving up the service he settled near village Nara and spent his days in the service of people. He laid down his life while trying to recover cows driven away by dacoits. He was known as Haji Pir after performing *haj* and is also known as Zinda Pir. After worship at his dargah, people proceed to Karol Pir Dargah 5 miles away. Attended by all communities, mostly Muslims, from the whole of Banni and other nearby areas. |

*Source* :
Village Schedule

APPENDIX II

# SPECIMENS OF KACHCHHI DIALECT

EXTRACTS FROM

**Linguistic Survey of India**

Vol. VIII, Part I

By SIR G. R. GRIERSON

1919

Pages 183–206

## SPECIMEN I

मेणथी उचो अय.

Bhen-thi ucho ae,

He is taller than the sister.

ही घोडो कीतरे वारेजो अय ?

Hi ghodo kitre ware-jo ae ?

How many years old is this horse ?

काश्मीर हीता कीतरो छेटो अय ?

Kashmir hita kitro chhete ae ?

How far is it from here to Kashmir ?

आजे पेजे घरमें कीतरा छोकरा अय ?

A-je pe-je ghar-me kitra chhokra ain ?

How many sons are there in your father's house ?

वीन्या तो.

Vina-to.

I go.

केजो छोकरो अचेतो ?

Ke-jo chhokro ache-to,

Whose boy comes ?

मुजो पे उन नंढे घरमें रअेतो

Mu-jo pe hun nandhe ghar-me rae-to,

My father lives in that small house.

आउं मार्योतो.

Au marya-to.

I strike.

उ जनावरके चरेतो.

Hu janaware-ke chare-to.

He is feeding cattle.

हीतरा मीडे वरे थ्या.

Hitra mire ware thya.

So many years passed.

उभा चोकमें.

Ubha chok-me.

They stood in the field.

उनके खुब मारयोस ने रसेसे बांधयोस.

Hun-ke khub maryos, ne rase-se bandhyos.

Beat ye him well, and bind ye him with ropes.

उ आ केवार विकाधो गीडा ?

Hu a ke-wara vikadho gida ?

From whom did you buy that ?

## SPECIMEN II

*Transliteration and Translation*

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| हिकडे | माडूजा | ब | पुतर | हुआ. | तें | मिझानूं | पिंढजी | मिल्कत | ईनींके | विराई |
| Hikre- | maru-ja | ba | putar | hua. | Te-minjha-nu | | pindh-ji | milkat | ini-ke | virai |
| One-man-of | | two | sons | were. | Them-among-from | | himself-of | property | them-to | having-divided |
| निंढे | पुतर | पेके | चिओः | पे, | | | डिनें | थोडे ज डींयें | पुडिआ | निंढो | पुतर |
| nindhe- | putar | pe-ke | chio | pe, | | | dine. | Thore-j-diye- | puthia | nindho | putar |
| by-the-younger-son | | the-father-to | it-was-said, "father, | | | | was-given-by-him. Few-very-days-after | | | | the-younger son |
| मिल्कत | मिझानूं | जु को | मंजी | पती | | | मिडे | मेरो | करीने | छेटजे | कोक | मुल्कमें |
| milkat-minjha-nu | | ju-ko | mu-ji | pati | | | mire | bhero | karine | chhete-je- | kok- | mulak-me |
| property-in-from | | whatever | my | share | | | all together | | having-made | distance-of- | some- | country-in |
| थिये | से | मूंके | डे. | पोय | इन | | हली | निकर्योः | नें | तिते | पिंढजी |
| thie, | se | mu-ke | de. | Poy | in | | hali | nikryo; | ne | tite | pindh-ji |
| may-become, | that | me-to | give. | Then | by-him | | having-gone | set-forth: | and | there | himself-of |

जिकीं चीज वस्त हुई से फेन-फतूरमें
ji-ki chij-wast hui, se phen-phatur-me
whatever belongings was, that debauchery-in
विनाई विधें. जडें ईन
vinai-vidhe. Jade in
having-wasted-was-thrown-by-him. When by-him
मिडे वावरी कढें,
mire wavri-kadhe,
all having-wasted-was-thrown-out-by-him,
तडे उन-मुल्कमें वडो हिकडो डुकार
tade un-mulak-me wado hikro dukar
then that-country-in great one famine
पिओ, अनें पिंढके लंघण पोण लगा.
pio, ane pindh-ke langhan pon laga.
fell, and himself-to fasts to-fall began.
पोय हु विनीने उन मुलकजे
Pio u vinine un-mulak-je
Then he having-gone that-country-of
हिकडे रोंघल मेरो विनी रयो;
hikre-rodhal-bhero vini ryo;
one-inhabitant-with having-gone remained;
अने तें इनके सूवर चायणला
ane te in-ke suwar chayan-la
and by-him him-as-for swine feeding-for
खेतरमें हलांअें. सूवर जुको
khetar-me halae. Suwar ju-ko
field-in it-was-sent-by-him. The-swine whatever
छूता खेंधा हुआ से खाईनें
chhuta khedha-hua, se khaine
husks eating-were, those having-eaten
खुसीसें उन पिंढजो पेट
khusi-se un pindh-jo pet
pleasure-with by-him self-of belly
भर्यो हुओ, पण कें इनके
bharyo-huo, pan ke in-ke
would-have-been-filled, but by-anyone him-to
डिनूं न. जडें ईनके अकल आवई
dinu na. Jade in-ke akal awai,
was-given not. When him-to sense came,
तडें इन चेः मूंजे पेजे
tade in che, 'muje-pe-je
then by-him it-was-said-by-him, 'my-father-of
केतरे मिणीं मुलइऐंके खपती उपरांत मानिऊं
ketre-mini-mulaie-ke khapti-uprat maniu
how-many-servants-to need-above loaves
जुडें तिऊं अनें आंउं ता
juretiu, ane au ta
are being-got, and I on-the-contrary

भुख प्यो मरां. आंउं उथीने
bhukh pyo-mara. Au uthine
(by) hunger am-dying. I having-arisen
मूंजे पे वटे वेंधोस, अनें तेके
mu-je-pe-wate vedhos, ane te-ke
my-father-near will-go, and him-to
चोंधोस जः पे, मूं
chodhos ja, "pe, mu
I-will-say that, "father, by-me
अलाजे घर सांमूं अनें तो अगिआ गुनाह
Ala-je-ghar-samu ane to-agia gunah
God-of-house-against and thee-before sin
किओ अय; अनें हांणें आंउं तो जो पुतर
kio-ay, ane hane au to-jo putar
been-done-is, and now I thy son
चोवाजां ईं लायक नांय.
chowaja i-layak nay.
I-may-be-called this-worthy I-am-not.
तो जे मुलइअ मिंझ मूं के हिकडो मुलई
To-je-mulaie-minjh mu-ke hikro mulai
Thy-servants-among me (acc.) one servant
करी रख. पोय ऊ उथीने
kari rakh." Poy u uthine
having-made keep." Then he having-arisen
पे वटे व्यो. पण पिंढ
pe-wate vyo. Pan pindh
the-father-near went. But he-himself
घणू छेटे हुओ तितरेमें
ghanu-chhete huo, titre-me
at-great-distance was, the-mean-time-in
ईनजे पे ईनके डिठो; अने
in-je-pe in-ke ditho; ane
by-his-father him-as-for it-was-seen; and
डिसंधेनें तें के रेहेम आवई; अनें
disandhe-ne te-ke rehem awai, ane
seeing-on him-to compassion came, and
धोडी करीने इनके बख विझी
dhori-karine in-ke bakh-vijhi
run-having him-to embrace-having-thrown
मिठिऊं डिनें, तडें पुतर
mithiu dine. Tade putar
kisses were-given-by-him. Then by-the-son
इनके चे; पे, मूं
in-ke che, 'pe, mu
him-to it-was-said-by-him, 'father, by-me
अलाजे घर सांमूं अने तो जी नजरमें
Ala-je-ghar-samu ane to-ji-najar-me
God-of-house-against and thy-sight-in

गुनाह कियो अय अनें हांणें तो जो
gunah kio-ay, ane hane to-jo
sin been. done-is, and now thy
पुतर चोवाजां ई लायक नांय.
putar chowaja i-layak nay.'
son I-may-be-called this-worthy I-am-not.'
पण पे पिंढजे मुलइएंके
pan pe pindh-je-mulaie-ke
But by-the-father his-own-servants-to
चेः खासे में खासो वगो
che, 'khase-me khaso wago
it-was-said-by-him, 'good-among good robe
गिनीं अचो अनें से ईनके
gini acho, ane se in-ke
having-taken come, and that him-to
पेरायोस; अनें ईनजे हथमें वींढी
perayos; ane in-je-hath-me vidhi,
put-ye-on-him; and his-hand-on a-ring,
अनें पगमें जोडो पेरायोस; अनें
ane pag-me joro perayos; ane
and feet-on pair-of-shoes put-ye-on-him; and
पाण खयों नें राजी थिओं;
pan khyo, ne raji thio;
we may-eat, and happy let-us-become;
कुरेला कें ई मूजो पुतर
kure-la ke i mu-jo putar
what-for that this my son
मरी व्यो हुओ से पांउं जीरो थ्यो अय;
mari-vyo-huo, se pau jiro thyo-ay;
having-died-gone-was, he again alive become-is;
से वेंधी रयो हुओ नें
se vedhi-ryo-huo, ne
he having-been-lost-remained-was, and
लझी आयो अय; पोय से खुसी
lajhi-ayo-ay.' Poy se khusi
having-been-found-come-is'. Then they rejoicing
कयण लगा ईनटांणें ईनजो वडो
kayn laga. In-tane in-jo wado
to-make began. At-this-time his elder
पुतर खेतर में हुओ; त्यां नूं से जेडो
putar khetar-me huo. Tay-nu se jero
son the-field-in was. There-from he as
आयो अने घर अगिआ पोंतो, तेडो
ayo ane ghar agia poto, tero
came and the-house before arrived, then
ईन गावो नाच सोंये;
in gawo nach soe.
by-him singing dancing was-heard-by-him.

तडें ते मुलइएंके मिंझानूं हिकडेके
Tade te mulaie-ke-minjha-nu hikre-ke
Then by-him the-servants-from-among one-to
सड करी पुछें षः
sad kari puchhe ja,
call having-made it-was-asked-by-him that,
हीं मिडे कुलाय थिये तो ? तें
'hi mire ku-lay thie-to ? Te
'this all what-for becoming-is? By-him
ईनके च्यों: तोंजो भा आयो अय,
in-ke chyo, 'to-jo bha ayo-ay,
him-to it-was-said, 'thy brother come-is,
अनें तोंजे पे खावो के अय,
ane to-je-pe khawo ke-ay,
and by-thy-father a-feast made-by-him-is,
कुरेला ज से इनके सजो निरूवो
kure-la ja se in-ke sajo-niruwo
what-for that he him-to sound-hale
जुडयो अय; तडें ई लोठो अनें
juryo-ay.' Tade i lotho, ane
been-found-is.' Then he became-angry, and
मिंझ विनण जो मन न कें.
minjh vinan-jo man na ke.
inside going-of mind not was-made-by-him.
एतरेला इनजे पे बार अचीनें
etre-la in-je-pe bar achine
This-for by-his-father outside having-come
इनजी आजीज् कें. तडें
in-ji ajiju ke. Tade
him-of solicitations were-made-by-him. Then
तें जभाभ डिनें ज; पे
te jabhabh dine ja, 'pe,
by-him answer was-given-by-him that, 'father,
हितरा मिडे वरे थ्या आंउं तो जी चाकरी
hitra-mire-ware thya, au to-ji chakri
so-many-years became, I thy service
कंधो आयो ऐयां, अनें तो जो सुकन कडें पण
kandho-ayo-aiya, ane to-jo sukan kade-pan
doing-come-am, and thy word ever-even
उथलायो नांय, त पण तो
uthlayo-nay; ta-pan to
become-reversed-not-is; nevertheless by-these
मूके केनीं हिकडे बकरी जे बचे जेतरो
mu-ke keni hikre-bakri-je-bache-jetro
me-to at-any-time one-goat-of-young-one-as-much
पण डिनें नांय; जेंनूं
pan dine-nay, je-nu
even been-given-by-thee-not-is, which-by-means-of

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| आंउं | मूंजे | भाईबंधें | मेरो | मजा | अनें | मूंजो | जिकीं | अय | से | मिडे | तोजोज |
| au | mu-je- | bhai-bandhe- | bhero | maja | ane | mu-jo | ji-ki | ay, | se | mire | to-jo-j |
| I | my- | relations-friends- | with | rejoicing | and | mine | whatever | is, | that | all | thine-only |
| करिआं | पण | ईन तो जे | पुतर | तो जी | अय; | पाण | ख्यों, | | पिओं | | नें |
| karia; | pan | in-to-je- | putar | to-ji | ay; | 'pan | khyo, | | pio, | | ne |
| may-make; | but | by-this-thy- | son | thy | is; | but | we-may-eat, | | we-may-drink, | | and |
| मिडे | मिलकत | रनें | में | भरभाद | खुसी | करिओ | ई | पांके | | लाजम | |
| mire | milkat | rane- | me | bharbhad | khusi | kario, | i | pa-ke | | lajam | |
| all | property | harlots- | among | dissipated | rejoicing | we-may-make, | this | us-to | | proper | |
| कें, | से | जेडो | आयो | तडोज | हुओ; | कुला | ज | ई | तो जो | | भा |
| ke, | se | jero | ayo, | tero-j | huo; | ku-la | ja | i | to-jo | | bha |
| was-made-by-him, | he | as | came, | so-even | was; | what-for | that | this | thy | brother | |
| तो | ईनला | खावो | | कें. | मरी व्यो हूओ | | से | पाउं | जीरो | थ्यो अय, | |
| to | in-la | khawo | | ke. | mari-vyo-huo, | | se | pau | jiro | thyo-ay; | |
| by-thee | him-for | a-feast | was-made-by-thee. | | having-died-gone-was, | | he | again | alive | become-is, | |
| तडें | तें | तिनके | च्यो | जः पुतर, | अनें | वेंधी रयो हुओ | | | | से | |
| Tade | te | tin-ke | chyo | ja, 'putar, | ane | vedhi-ryo-huo, | | | | se | |
| Then | by-him | him-to | it-was-said | that 'son, | and | having-been-lost-remained-was, | | | | he | |
| तूं | तां | हंमेस | मूं मेरोज | थ्यो अइएं, | लधो अय. | | | | | | |
| tu | ta | hames | mu-bhero-j | thyo-aie, | ladho-ay.' | | | | | | |
| thou | verily | always | me-with-verily | been-art, | been-found-is.' | | | | | | |

*Translation*

A man had two sons. The younger son of them said to the father, "Father, whatever be my share in the property, give it to me." He then divided his property between them. Few days after the younger son collected all (his belongings) and set forth to some distant country and whatever belongings he had he wasted them in debauchery. When he had squandered all, there was a severe famine in that country and he began to starve. Then he went and stayed with one inhabitant of that country and he sent him to the field for grazing swine. Whatever husks the swines were eating, he would have eaten with pleasure to fill his belly but they were not given to him by any one. When he came to his senses (grew wise) he said, "So many of my father's servants get more loaves than they need, while I am dying of hunger. I shall go to my father and shall say to him, "Father, I have committed a sin against the house of God and before thee and I am not now worthy to be called thy son. Keep me as a servant among thy servants." Then he went to his father. But while he was at a great distance, his father saw him; and on seeing (him) he was filled with compassion, and having run to him, embraced him and gave him kisses. Then the son said to him, "Father, I have committed a sin against the house of God and in your sight, I am not now worthy of being called your son." But the father said to his servants, "Bring the best of all robes and clothe him in it and put a ring on his hand and a pair of shoes on his feet; and we may eat and be happy because this my son who had died has again became alive; he had been lost and has been found." Then they began rejoicing.

At this time his elder son was in the field. As he came from there and arrived before the house, he heard singing and dancing. He then called one of the servants and asked him, "What is all this done for ? " He said to him, "Thy brother has come and thy father has arranged a feast because he has found him safe and healthy." Then he became angry and did not wish to go inside. Therefore, his father came outside and made solicitations to him. Then he answered, "Father, I have been doing thy service for so many years (past) and have not even reversed (disobeyed)

a single word of thine. Never-the-less, thou hast not given me at any time even as much as a young goat by means of which I may rejoice with my friends; but this thy son has dissipated all thy property among harlots, (yet) as he has come thou hast made a feast for him." He then said to him, "Son, thou hast always been with me indeed and whatever is mine, all that is thine only, but it is proper for us to eat, drink and rejoice because this thy brother who had died has again become alive and who had been lost has been found."

## SPECIMEN III

*Transliteration and Translation*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| भीमजी | ठकर | झारो | मलायो, | मुड्यो | माग | न | डें. | | | |
| Bhimaji | Thakar | Jharo | malayo, | Muryo | mag | na | de. | | | |
| By-Bhimji | the-Thakur | Jhara | was-made-renowned, | He-retreated, | way-not-he-gives | | | | | |
| जें जी | उम्मर | हुइं | तरार, | जाडेजे | झारो | मलायो. | | | | |
| Je-ji | ummar | hui | tarar, | Jareje | Jharo | malayo. | | | | |
| Whom-of | immortal | was | the-sword, | By-the-jareja | Jhara | was-made-renowned. | | | | 1 |
| गजी | | गुलाम शा | | चड्यो, | | सारे सिंध मिझां. | | | | |
| Gaji | | Gulam-sa | | charyo. | | Sare-Sindh-minjha. | | | | |
| Thundering | | Ghulam-Shah | | marched. | | All-Sindh-from-in. | | | | |
| वींझाणनूं | ठकर | चड्या, | जेंमे | लाखोजी | राजा | | | | | |
| vijhan-nu | Thakar | charya, | Je-me | Lakhoji | raja. | | | | | |
| Vinjhan-from | the-Thakurs | marched, | Whom-among | Lakhoji | the-chief. | | | | | |
| | | | | | भीमजी | ठकर | | | | |
| | | | | | Bhimaji | Thakar, | etc. | | | |
| | | | | | Bhimji | the-Thakur, | etc. | | | 2 |
| भड | भीमांणीं | चड्या, | भोधलियेंजा | असवार. | | | | | | |
| Bhar | Bhimani | charya, | Bhodhaliye-ja | asawar, | | | | | | |
| The-gallant | Bhimanis | marched, | The-Bhodhlis-of | the-horsemen, | | | | | | |
| मलक | मरकाइ | चड्यो | अंजार जा | जमाधार. | | | | | | |
| Malak | markai | charya, | Anjar-ja | jamadhar. | | | | | | |
| The-Malaks | proudly | marched, | Anjar-of | the-Jamadars. | | | | | | |
| | | | | भीमजी | ठकर | | | | | |
| | | | | Bhimaji | Thakar, | etc. | | | | |
| | | | | Bhimji | the-Thakur, | etc. | | | | 3 |
| हकल | पिइं | होथियेंमें, | ठकरा | मार्यो | बाल | बच्चा. | | | | |
| Hakal | pii | Hothiye-me | 'Thakara, | maryo | bal | bachcha, | | | | |
| A-cry | fell | the-Hothis-among, | 'O-Thakurs, | kill | infants | children, | | | | |
| उनां | पिंढजा | गभरु, | हथेंसें | रोंस्या. | | | | | | |
| Uni | pindh-ja | gabharu | Hathe-se | rosya. | | | | | | |
| By-them | their-own | little-ones | Hands-by | were-slain. | | | | | | |
| | | | | भीमजी | ठकर | | | | | |
| | | | | Bhimaji | Thakar, | etc. | | | | |
| | | | | Bhimji | the-Thakur, | etc. | | | | 4 |
| कुंआरी | कंध | नमाया, | गोटिं | घा | केआ | | | | | |
| Kuari | kandh | namaya, | Gote | gha | kea | | | | | |
| By-virgins | necks | were-bowed, | by-bridegrooms | blows | were-made. | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| चोटा | झलया | चोसरा, | वढ्यू | कंध | विचा | |
| Chota | jhalya | chosara, | Wadhyu | kandh | vicha. | |
| The-hair-knots | were-seized | four-braided, | were-cut | neck | from-the-middle. | |
| | | | भीमजी | ठकर | | |
| | | | Bhimaji | Thakar, | etc. | |
| | | | Bhimji | the-Thakur, | etc. | 5 |

| | | | | | | |
|---|---|---|---|---|---|---|
| कटारि एनू | चढ्या | पोय, | कुंवर | कांयाणी. | | |
| Katarie-nu | charya | poy | kuwar | kayani. | | |
| Kataria-from | marched | then | The-princes | of-the-house-of-Kaya. | | |
| अची | उभा | चोकमें, | चोडो | सो | नें | चारी. |
| Achi | ubha | choke-me, | Chodo | so | ne | chari. |
| Having-come | they-stood | the-field-in, | Fourteen | hundred | and | forty. |
| | | | भीमजी | ठकर | | |
| | | | Bhimaji | Thakar, | etc. | |
| | | | Bhimji | the-Thakur, | etc. | 6 |

| | | | | | | |
|---|---|---|---|---|---|---|
| अची | रुता | पिडमें | जुको | पावरजा | पाडा. | |
| Achi | ruta | pir-me | ju-ko | Pawar-ja | pada. | |
| Having-come | planted-themselves | the-battle-ground-in-whoever | | Pawar-of | the-buffaloes. | |
| हणो | तरारु | तकड्यूं, | कर्यो | भालेंजा | घा. | |
| Hano | tararu | takaryu, | Karyo | bhale-ja | gha. | |
| Strike-ye | the-swords | swift, | Deal-ye | spears-of | blows. | |
| | | | भीमजी | ठकर | | |
| | | | Bhimaji | Thakar, | etc. | |
| | | | Bhimji | the-Thakur, | etc. | 7 |

| | | | | | | |
|---|---|---|---|---|---|---|
| तरारेंजो | तड | पिइं, | भालें | केआ | भुंगा. | |
| Tarare-ji | tar | pii, | Bhale | kea | bhunga. | |
| Swords-of | a-clang | fell, | By-the-spears | were-made | huts. | |
| गलोलेजा | गोट | थ्या, | धारु | धोंस | केआ. | |
| Galole-ja | got | thya, | Dharu | dhos | kea. | |
| Pellet-of | clouds | became, | By-gunpowder | a-dust-storm | was-made. | |
| | | | भीमजी | ठकर | | |
| | | | Bhimaji | Thakar, | etc. | |
| | | | Bhimji | the-Thakur, | etc. | 8 |

| | | | | | | |
|---|---|---|---|---|---|---|
| मथो | छण्यो | पट त, | खोध | ते-विढ्यो. | | |
| Matho | chhanyo | pat-te, | khodh | te-viryo. | | |
| The-head | dropped | the-ground-on, | The-trunk | continued-fighting. | | |
| जडें | इस्त्री | गांलायो, | तडे, | छणी | पट | पेओ. |
| Jade | istri | galayo, | Tade | chhani | pat | peo. |
| when | by-a-woman | it-was-addressed, | Then | having-dropped | on-the-ground | it-fell. |
| | | | भीमजी | ठकर | | |
| | | | Bhimaji | Thakar, | etc. | |
| | | | Bhimji | the-Thakur, | etc. | 9 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| जोरिंएं | जुवाण | न | उपरें, | तडें | गडें | घस | केआ. | |
| Jorie | Juwan | na | upare, | Tade | gade | ghas | kea. | |
| In-sheets | the-young-men | not | could-be-carried, | Then | by-the-carts | tracks | were-made. | |
| सवा सेर जो | | पायणो, | रुड्यो | रत मिंझा | | | | |
| Sawa-ser-jo | | Payano | Ruryo | rat-minjha. | | | | |
| one-and-a-quarter-seer-of | | stone | Rolled | the-blood-amidst. | | | | |
| | | | | भीमजी | ठकर | | | |
| | | | | Bhimaji | Thakar, | etc. | | |
| | | | | Bhimji | the-Thakur, | etc. | | 10 |
| सठ | हजार | सराइजा, | छणी | | पट | पेआ. | | |
| Sath | hajar | Sarai-ja | Chhani | | pat | pea. | | |
| Sixty | thousand | the-sarais-of | Having-dropped | | on-the-ground | fell. | | |
| चारी | हजार | राजा, | रावत | | रणमें | रेआ. | | |
| Chari | hajar | Ra-ja | Rawata | | ran-me | rea. | | |
| Forty | thousand | the-Rao-of | Warriors | | the-battle-on | re-mained. | | |
| | | | | भीमजी | ठकर | | | |
| | | | | Bhimaji | Thakar, | etc. | | |
| | | | | Bhimji | the-Thakur, | etc. | | 11 |

*Free Translation*

1 Bhimji Thakur made Jhara renowned. Even when defeated he gave not way to the pursuers. The Jareja, of the immortal sword, made Jhara renowned.[1]

2 Ghulam Shah, Lord of all Sindh marched thundering, and to meet him came from Vinjhan the Thakurs with Lakhoji at their head.

3 The gallant men of the house of Bhimji came, and the cavalry of the Bhodhlis. Proudly marched the Malaks and the Jamadars of Anjar.

4 Among the Hothis there was heard a cry, 'Ye Thakurs, slay your babes and children,[2] With their own hands they slew their little ones.

5 Virgins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6 Next, from Kataria marched the princes of the house of Kaya. When they came, they stood in the battle-field fourteen hundred and forty strong.

7 Those buffaloes of Pawar who came, planted themselves on the battle-field (shouting), 'Strike ye with the swift swords, and deal ye blows with spears'.

8 Then sounded the clang of swords,—the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm, the smoke of the gunpowder.

When a head dropped on the ground, the trunk kept fighting on, till it was addressed by a woman, when down on the ground it too fell.

10 The young men could not be carried off in sheets, and then the carts tracked their rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11 Sixty thousand of the Sarais lay fallen on the ground, and forty thousand warriors of the Rao remained (dead) upon the field.

1 This verse is repeated as a refrain after each of the succeeding verses.

2 Presumably a reference to the custom of the Jatugriha or Jauhar under which Rajputs slay their women and children, in order to preserve them from a conquering enemy.

## APPENDIX III

## लोकगीत

## Folk Songs

*(Songs Nos. 1, 2, 3 and 5 are sung among Raysipotras, and Nos. 4 and 6 among Harijans.)*

१

(लग्नमंडपमां बेसतीं वखते गवातुं गीत)

कडीयुं गडायो उमेदुं पुनडीयस हियवेर गोरीयस,
सच्चे साहेब दना गडवना लई सिर छन्नां,
अदलके सभकां सरंघो 'माईर दना.

I

*(Marriage song of Raysipotras sung when the marriage party sits in the marriage pandal)*

Get anklets prepared, the wishes of the bride have now been fulfilled;
By giving a suitable lord (husband), a fit pot is placed on her head;
May God give the conple all prosperity in life.

२

(कन्याने मेंदी लगावती वखते गवातुं गीत)

कडीयुं घडायो, मेंदी लगायो, सेज बिछायो वेहरणदे,
तारन भरडी रात, भोवन भरडी रात,
मंज भरडी रात, मेळो मीर महंमदजो.

II

(*Marriage song sung while applying mendi to the bride*)

Get anklets prepared, apply *mendi*,
Set up the bed, my friend!
The night is studded with stars, and replete with emotions,
The night is sweet like twilight—a fit time to meet the beloved!

३

(वरकन्याने सगां संबंधी तरफथी मुबारकबादी आपती
वखते गवातुं गीत)

मोके मुबारकुं मां दींधी आईयां,
शादी मुबारकुं दींधी मां आईयां,
आ अधल चडयो सेजतें मोला वेशे,
मुबारकुं दींधी मां आईयां.

III

(*Sung at the time of giving felicitations to the newly-weds by relatives*)

On this happy occasion, blessings are given,
On this happy wedding, blessings are given,
When this bridegroom sits on the bed dressed like a lord,
Blessings are given.

४

(हरिजनोनुं लग्न गीत)

लाडो अजतां उभो जोषीजे हाट,
लगन लखायो लाडेजा, लाडो चडयो घोडे.
लाडो उभो सोनीजे हाट, भागीना घडायो,
लाडो उभो वाणीयाजे हाट, कपडां डेरायो आज
लाडो उभो दरजीडे हाट, कपडां सीलायो आज,
लाडो उभो कुंभारजे हाट, चोरीतां चितरायो आज.
—आज लाडो चडयो घोडे.

IV

(*A marriage song of Harijans*)

Today the bridegroom stands at the door of the astrologer,
The wedding date of the bridegroom has been fixed,
the bridegroom rides a horse.
The bridegroom stands at the shop of a goldsmith, to get
ornaments prepared,
The bridegroom stands at the Baniya's shop, to purchase
clothes today.
The bridegroom stands at the tailor's shop, to get his clothes
stitched today,
The bridegroom stands at the potter's shop, to get the pots
for the *chori* painted today.
—Today the bridegroom rides a horse.

५

(मरण बाद गवातुं गीत)

हन धुनीया सारीं अमे नथीन छल एब,
जाहेर असांजा उते कंधा जाहेर असांजे,
कुल गुन्हगारी रसुलल्लाह,
गुन्हगारन गरीबन ते मदद कर या रसुलल्लाह.
कंधासु कयामतमें थींधा, उनजा भार असांते रूअहेंधा,
कंधा जाहेर असांजी कुल गुन्हगारी रसुलल्लाह यार,
गुन्हगारन गरीबन के मदद कर, या रसुलल्लाह.

V

(*Sung after death*)

We have not done any misdeeds in this world,
There (before the Lord) shall be proclaimed,
All our sins, O Prophet of God !
Help us poor sinners, O Prophet of God !
On the Day of Judgement all our sins will be accounted for and the burden on our soul lightened,
All our sins will be proclaimed for, O Prophet of God !
Help us poor sinners, O Prophet of God !

६

(परिश्रम पछी मनोरंजन माटे गवातुं गीत)

चिकी रे माटी मगाया कच्छजी, चुला नखाया चार,
अछी मगाईं मीटी कच्छजी, चुल्ला चडाया चार,
हिकडी रंधाया लापसी, बीजी रंधाया दार,
त्रिजी रंधाया खिरजी, चोथी वगारयां शाक.
हुक्को मज्यो सोनजो, लाख कोरीजी नार,
भजर मंगाया सुरतजी, हणे पीये हरिजन नार.

VI

(*Sung for recreation after hard work*)

Sticky clay is brought from Kutch, and four ovens are prepared;
Good clay is brought from Kutch, and four ovens have bene heated,
On one, *lapsi* has been cooked, on the second, *dal* has been prepared,
On the third, *khir*[1] has been made, on the fourth, vegetable has been fried.
A golden *hukka* is made ready, a bride worth a lakh *koris* (is brought),
Tobacco is brought from Surat and it is smoked by the Harijan woman.

1. Khir—A preparation of milk, rice and sugar.

## APPENDIX IV

**Special Questionnaire for Ma dhari Survey**

**CENSUS OF INDIA, 1961**
**GUJARAT**

Office of the Superintendent
of Census Operations,
10 Gandhi Baug,
Behind Law College,
Ellis Bridge, Ahmedabad–6,
Dated. – –1961.

**Supplement to Household Schedule for predominantly Maldhari (cattle-breeders') Village**

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# IDENTIFICATION BLOCK

1. Name of the Investigator.

2. Date of Survey.

3. Name of the District.

4. Name of Taluka/Mahal.

5. Name of the Village.

6. Household Number.

7. Name of the Head of the Household.

## 1. CATTLE WEALTH

| Sr. No. | Particulars | Initial stock as on 31-12-1959 | | Born during 1960 | | Purchased during 1960 | | Sold during 1960 | | Dead during 1960 | | Stock as on 31-12-1960 | | Stock at the time of visit | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number | Value | Number | Value | Number | Value | Number | Value | Number | Value | Number | Value | Number | Value |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | **A—Cow class :** | | | | | | | | | | | | | | |
| 1.1 | Bulls above 3 years | | | | | | | | | | | | | | |
| 1.2 | Bullocks above 3 years | | | | | | | | | | | | | | |
| 1.3 | Cows above 3 years | | | | | | | | | | | | | | |
| 1.4 | Young Stock | | | | | | | | | | | | | | |
| | **B—Buffaloes:** | | | | | | | | | | | | | | |
| 1.5 | He-buffaloes above 3 years | | | | | | | | | | | | | | |
| 1.6 | She-buffaloes above 3 years | | | | | | | | | | | | | | |
| 1.7 | Young Stock | | | | | | | | | | | | | | |
| | **C—Other animals:** | | | | | | | | | | | | | | |
| 1.8 | Goats | | | | | | | | | | | | | | |
| 1.9 | Sheep | | | | | | | | | | | | | | |
| 1.10 | Horses | | | | | | | | | | | | | | |
| 1.11 | Camels | | | | | | | | | | | | | | |
| 1.12 | Donkeys | | | | | | | | | | | | | | |
| 1.13 | Others (specify) | | | | | | | | | | | | | | |

## 2. TYPE OF LIVESTOCK

| Sr. No. 1 | Particulars 2 | Breed 3 | Number 4 | Breed 5 | Number 6 | Breed 7 | Number 8 | Total Number 9 |
|---|---|---|---|---|---|---|---|---|
| 2.1 | Cows . . . | | | | | | | |
| 2.2 | Bulls . . . | | | | | | | |
| 2.3 | Bullocks . . . | | | | | | | |
| 2.4 | He-buffaloes . . | | | | | | | |
| 2.5 | She-buffaloes . . | | | | | | | |
| 2.6 | Goats . . . | | | | | | | |
| 2.7 | Sheep . . . | | | | | | | |
| 2.8 | Horses . . . | | | | | | | |
| 2.9 | Camels . . . | | | | | | | |
| 2.10 | Donkeys . . | | | | | | | |
| 2.11 | Others (specify) . | | | | | | | |

## 3. PRODUCTION AND SALE OF LIVESTOCK PRODUCTS

| Sr. No. | Particulars of stock | Milk | | | | | | | | | | | | *Other Products | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number in milk | Total milk yield last week | Quantity consumed at home | Average price of milk | Sold | | Butter | | | Ghee | | | Mava | | | Wool | | | Goat Hair | | | Other (specity) | | |
| | | | | | | Quantity | Value | P | S | V | P | S | V | P | S | V | P | S | V | P | S | V | P | S | V |
| 3.1 | Cows | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.2 | Buffaloes | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.3 | Goats | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.4 | Sheep | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.5 | Camels | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.6 | Horses | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.7 | Donkeys | | | | | | | | | | | | | | | | | | | | | | | | |
| 3.8 | Others | | | | | | | | | | | | | | | | | | | | | | | | |

—Unit of quantity should be clearly specified.

*Quantity produced and disposed of *during one year should* be mentioned.

P-Produced.

S-Sold.

V-Value of the quantities sold.

## 4. METHODS OF SALES

| Sr. No. | Method of sale | Milk | Butter | Ghee | Mava | Wool | Goat Hair | Others |
|---|---|---|---|---|---|---|---|---|
| 4.1 | To the wholesaler on spot | | | | | | | |
| 4.2 | To the wholesaler in the market | | | | | | | |
| 4.3 | To cooperative society | | | | | | | |
| 4.4 | To retailer | | | | | | | |
| 4.5 | Direct to consumer | | | | | | | |

Note :—Place a tick-mark against appropriate item or items for each type of product.

5. Do you usually obtain advance payment in cash or kind for the produce? If so, what are the terms of these advances ? Is there any relation between the size of advance and sale value of produce ? If so, what is the usual proportion ?
6. Do you give any produce as repayment of advance obtained in cash or kind ? If so, give the quantities and values of each item of produce so given during the last twelve months.
7. Do you consider the prices obtained by you for your produce as adequate ? Could you suggest any measures which will bring better prices or which will ensure quicker disposal of your produce ?

## FEEDING AND COST OF PRODUCTION

**8. Methods of Feedings :**

| Sr. No. | Methods | Cows | Buffaloes | Goats | Sheep | Camels | Horses | Donkeys |
|---|---|---|---|---|---|---|---|---|
| 1 | Grazing on common pastures free of cost | | | | | | | |
| 2 | Paying for private pastures | | | | | | | |
| 3 | Buying grass and fodder | | | | | | | |
| 4 | Buying cotton-seeds, guvar, oil-cakes, etc., in the market | | | | | | | |

*Note* :—Place a tick-mark against appropriate item or items for each class of animals.

9. If you are buying fodder and concentrates, how much did you spend (including advances received) on these items during 1960 and in the last Calendar month ?

| Sr. No. | Particulars of fodder/concentrates | During 1960 | | During last month | |
|---|---|---|---|---|---|
| | | Quantity | Value | Quantity | Value |
| 1 | Green fodder | | | | |
| 2 | Dry fodder | | | | |
| 3 | Oil-cake | | | | |
| 4 | Guwar | | | | |
| 5 | Cotton-seed | | | | |
| 6 | Chuni | | | | |
| 7 | Others | | | | |

*Note* :—Specity the unit of quantity clearly.

10. Do you buy these commodities by :
    (a) Cash purchase
    (b) Credit purchase
    (Place a tick-mark against appropriate item.)

11. Do you purchase these from :
    (a) Wholesaler
    (b) Local Market
    (c) Cooperative Society
    (d) Local money lender
    (Place a tick-mark against appropriate item and put a cross against others.)

### Medical Treatment

| | | Cows | Buffaloes | Ship | Goat | Others |
|---|---|---|---|---|---|---|
| 12.1 | What are the diseases commonly affecting your livestock ? Details may be given separately for each class of animals. | | | | | |
| 12.2 | How do you usually treat the ailing animals ? | | | | | |

12.3 Have you lost any animals as a result of epidemics ? If so, how many of each class of animals died in the last epidemic ? (State the year)

12.4 What precautionary measures do you take to prevent outbreak of epidemics in your stock ?

13.1 Are you aware of veterinary aid given by modern veterinary dispensaries ?

13.2 Do you take your sick animals to these dispensaries ? If so, how many times did you go to a veterinary dispensary ?
(a) During last six months.
(b) During last month.

13.3 Has any mobile veterinary dispensary visited your area ? Have you taken advantage of it ?

14.1 If you are not taking advantage of veterinary dispensaries, give reasons for doing so.

15.1 Do you get your animals castrated ? If not, give reasons.

15.2 If you are getting animals castrated, what agency do you employ for this purpose ?

15.3 If you are castrating the animals yourself, how did you acquire the skill and knowledge ?

16.1 Do you know about :
(a) improving the stock by artificial insemination ?
(b) improved methods of castration ?

**Migration**

17. How do you choose your place of residence ?
(a) Facility for grazing
(b) Facility for drinking water for animals
(c) Nearness to markets
(d) Any other (Specify)
(Place a tick-mark against appropriate item or items.)

18.1 How many times in a year do you shift your place of residence ?

18.2 What is the average distance between two such places ?

18.3 In what season/seasons do you shift your place of residence ?

18.4 When did you come to this place ?

18.5 From which village/town did you come to this place ?
(Village, taluka, district and distance from the present place sho d be given)

18.6 Why do you shift your place of residence ?

19.1 Would you like to settle down at one place ?

19.2 What facilities do you require for settling down ?

19.3 If you do not like to settle at one place, give reasons.

**Protection from Wild Life**

20.1 How many animals did you lose on account of wild animals ?

| Particulars | Nbmber | Value |
|---|---|---|
| (a) during last 12 months | | |
| (b) during last month | | |

20.2 What precautions do you take to protect your animals ?

**Hygiene**

21 How do you dispose of dead animals ?

(a) By just leaving it at the place.
(b) By giving away free to Chamars.
(c) By selling to Chamars. If so, give approximate price.
(d) By utilising services of Chamars and selling different parts like hide, horns, hoofs, etc.
(e) Any other method (Specify)

(*Note*:–Tick-mark against appropriate item.)

**Benefits from Government**

22. Have you received any benefits from Government ? If so, give details below:

| Item | *Nature of benefit | Value (In Rs.) |
|---|---|---|
| (a) Materials for roof. | | |
| (b) Churners. | | |
| (c) Carts. | | |
| (d) Better breed of animals. | | |
| (e) Purchase of animals. | | |

*(Specify the type of benefits, e.g., subsidy, loan, free gift, etc.)

23. Are you a member of any cooperative society ? If so, what benefits do you get from the society ?

**Customs**

24 How much amount did you give to Bhuwas during 1950–60 in cash and/or kind ?

25. How much amount did you give to Barot during 1959-60 ?

26. How many *anas* for how many daughters have been performed in your family during the last ten years ? What amount did you give in cash and/or kind ?

27. Were there any collective marriages in your family during last ten years ? What are the advantages ?

28. Remarks.

## GLOSSARY OF LOCAL TERMS

### A

| | |
|---|---|
| Abe Zemzem | Water of the holy spring of Zemzem at Mecca |
| Abhalan | Mirror glass-pieces |
| Abil | Crimson powder used in *puja* |
| Ajan | The call to prayer |
| Ajrakh | A type of dark coloured printed cloth |
| Angarkha | A coat or robe |

### B

| | |
|---|---|
| Babul | *Acacia arabica* |
| Bajri | Millet |
| Balaiya | Bracelets |
| Bandhni | A tied and dyed *sari* |
| Bhagad or Nar | A doglike wild animal |
| Bhunga | A small hut |
| Bhuva | Religious head priest |
| Bidi | Indigenous cigarettes |

### C

| | |
|---|---|
| Chakla | A plate on which the bread is rolled |
| Chaliso | The fortieth day after death |
| Charpai | A cot |
| Chhatthi | The ceremony performed on the sixth day after birth, when the goddess of destiny is supposed to record the fate of the newborn |
| Chora | Village *chavdi* or building used as Talati's office as well as rest house |
| Chorni | A pyjama-like nether garment of males |
| Chuda | Ivory bangles |
| Chundadi | Tied and dyed *sari* |
| Chuni | A nose-pin |
| Chuni | A type of cattle feed made from grains |

### D

| | |
|---|---|
| Daho | The tenth day after death |
| Dai | A mid-wife |
| Darbha or Dabh | A type of grass, *Desmostachya bipinnata* |
| Dargah | The tomb of a Muslim saint |
| Dhinchania | Knee-rests |
| Dhumalo | A coloured piece of cloth tied on the head |
| Dola | *Charpai*, a funeral bier |
| Dukkar | Wild boar, *Sus indicus* |
| Durva or Dharo | A type of grass, *Cynodon dactylon* |

### F

| | |
|---|---|
| Fakir | A Muslim ascetic |
| Fakiri | Asceticism |
| Farasi | A small axe |
| Fatiha | The opening chapter of the Quran |

### G

| | |
|---|---|
| Gaj | A blouse |
| Gandhi | A nether garment |
| Ghee | Clarified butter |
| Gilli-danda | A country game of trip-stick played by children |
| Girmit | A drill |
| Gulal | Pink powder used in *puja* |
| Gur | Molasses |
| Guvar | *Cyamopsis psoraliodes*; a type of leguminous bean used as fodder concentrate |

### H

| | |
|---|---|
| Hansli | An ornament of the neck |
| Hathodi | A hammer |

### I

| | |
|---|---|
| Inam | Gift |

**J**

| | |
|---|---|
| Jagir | An estate |
| Jagirdar | An estate-holder |
| Jamu | A long frock |
| Janivasa | Place where the bridegroom's party is given a temporary residence |
| Jhanjhar | Anklets with small bells |
| Jhil | A water reservoir; a settlement around a reservoir |

**K**

| | |
|---|---|
| Kabrastan | Graveyard |
| Kada | Armlets |
| Kadla or Kalla | Anklets |
| Kanas | A file |
| Kanyadan | Giving away of the bride in marriage, gift given at that time |
| Karavat | A saw |
| Katkhun | A right-angle |
| Kayamat | The day of judgement |
| Kazi | A judge among Muslims |
| Khar gaddha | Wild ass, *Equus Onager* |
| Khichadi | Hotchpotch, mixture of rice and pulse cooked together |
| Kirana | Grocery |
| Kos | A leather bucket |
| Kuhado | An axe |
| Kunth | A type of grass, *Sporobolus Coromandalianus* |
| Kutcha | Raw; of dried mud; make-shift |

**L**

| | |
|---|---|
| Laddu | A sweet-ball |
| Lapsi | Sweet preparation of wheat flour |
| Lonkdi | Fox, *Vulpes bengaleusis* |
| Lungi | A piece of cloth wrapped round the body as a nether garment |

**M**

| | |
|---|---|
| Mahar-nachni | A species of grass, *Eleusine flagallifera* |
| Maldhari | A cattle breeder |
| Manata | A vow |
| Mandap | A pandal, pavilion |
| Mangli | Bangles |
| Marvel | A kind of grass, *Dichanthium annulatum* |
| Mava | Milk solidified by constant boiling |
| Mod | A kind of chaplet worn on auspicious occasions |
| Mullah | A Muslim priest |
| Mung | Green gram, *Phaseolus mungo* |

**N**

| | |
|---|---|
| Nikah | Marriage |
| Nilgai | Blue Bull, *Portax pictus* |

**O**

| | |
|---|---|
| Odhni | A small *sari* |

**P**

| | |
|---|---|
| Pado | A long skirt |
| Paheramni | Dowry |
| Pan | Betel-leaf |
| Panchari | Grazing fee |
| Pat | Wooden bench |
| Pir | A Muslim saint |
| Pithi | Paste made of turmeric powder |
| Pol | A street |
| Pucca | Solidly built; durable |
| Pujari | A temple priest |
| Putaro | A *sari* of 2½ yards worn as a loose upper garment |

**Q**

| | |
|---|---|
| Qawwali | A sort of choral devotional singing |

**R**

| | |
|---|---|
| **Rambhu** | An implement used for cutting leather |
| **Roza** | A strict fast observed by Muslims |
| **Rumal** | A handkerchief |

**S**

| | |
|---|---|
| **Sahed** | A witness |
| **Sali** | A nose-pin |
| **Sandha** | Uromastix |
| **Sangheda** | A hand-turned lathe |
| **Sapat** | Sleepers |
| **Sari** | Hindu woman's chief garment draped round the body |
| **Sata** | Exchange |
| **Savai chal** | "1¼ Paces"; the peculiar gait of Kankrej breed of cows |
| **Shev** | Vermicelli |
| **Shial** | Jackal, *Canis aureus* |
| **Shira** | Sweet preparation of wheat flour, sugar and *ghee* |
| **Sim** | Land of a village outside the residential area |
| **Sindur** | Red lead |
| **Sodagar** | A trader |
| **Sunnat** | Circumcision |
| **Surval** | A kind of pyjama resembling breeches |
| **Suthan** | Loose pyjamas |

**T**

| | |
|---|---|
| **Taras** | Hyensa, *Hyaena striata* |
| **Tilak** | A mark on the forehead |
| **Tola** | A measure of weight, a fortieth part of a seer |
| **Toran** | A festoon |

**U**

| | |
|---|---|
| **Udid** | Black gram, *Phaseolus radiatus* |
| **Uthamna** | An obsquious ceremony performed on the ninth day after death at the latest |

**V**

| | |
|---|---|
| **Vada** | An enclosure, a yard |
| **Vadhlo** | An ornament of the neck |
| **Vaidya** | An Ayurvedic physician |
| **Vakil** | A pleader |
| **Vandh** | A locality, a cluster of houses |
| **Varu** | Wolf, *Canis pallipes* |
| **Vedhla** | Earrings |
| **Vindhanu** | A drill |

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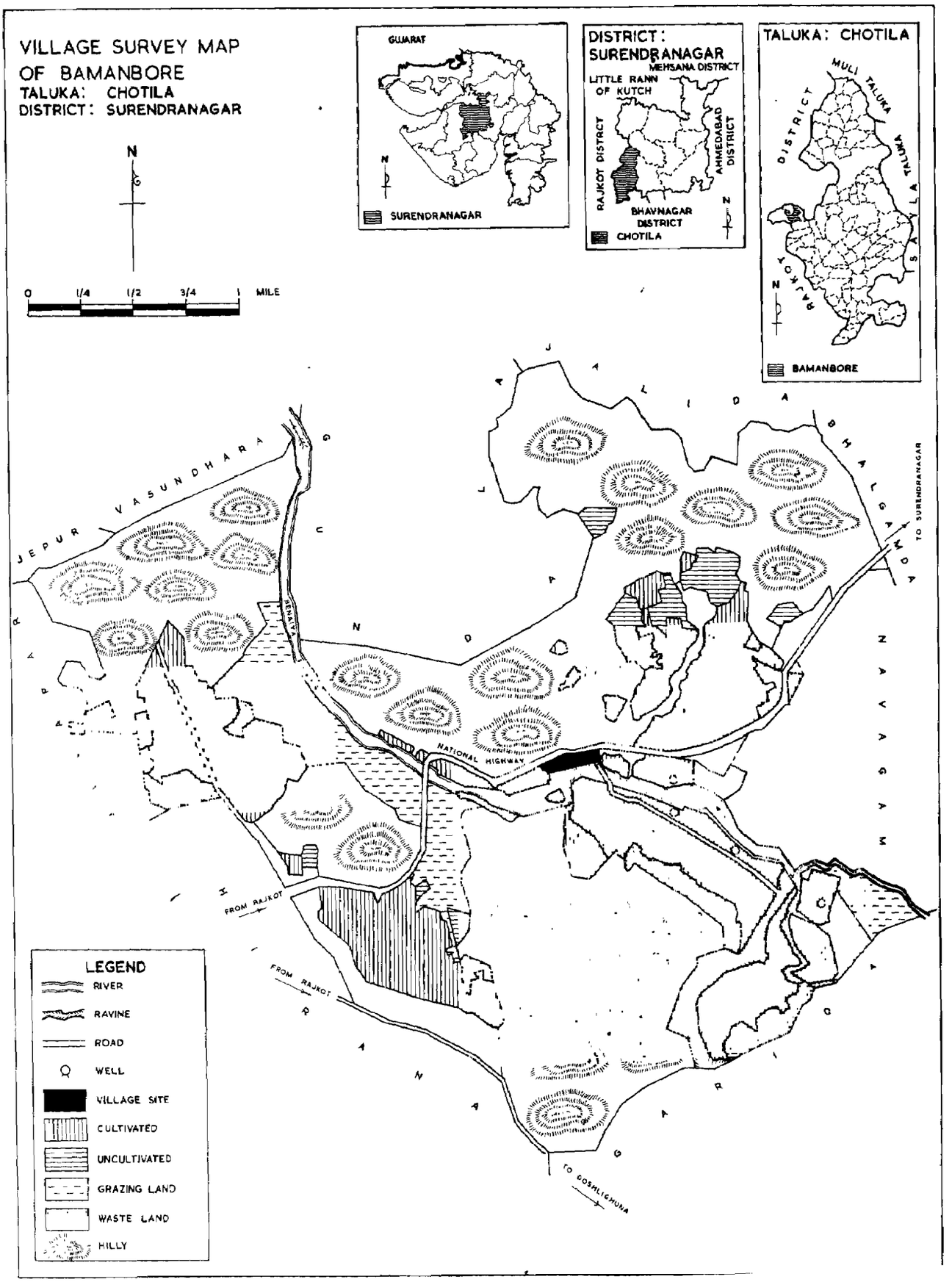
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VILLAGE SURVEY MONOGRAPH

# 4. BAMANBORE

DISTRICT : SURENDRANAGAR TALUKA : CHOTILA


VILLAGE SURVEY MAP
OF BAMANBORE
TALUKA: CHOTILA
DISTRICT: SURENDRANAGAR
N
0 1/4 1/2 3/4 1 MILE
GUJARAT
SURENDRANAGAR
DISTRICT:
SURENDRANAGAR
MEHSANA DISTRICT
LITTLE RANN OF KUTCH
RAJKOT DISTRICT
AHMEDABAD DISTRICT
BHAVNAGAR DISTRICT
CHOTILA
TALUKA: CHOTILA
MULI TALUKA
DISTRICT
SAYLA TALUKA
RAJKOT
BAMANBORE
JEPUR
VASUNDHARA
RENAIYA
NATIONAL HIGHWAY
TO SURENDRANAGAR
FROM RAJKOT
FROM RAJKOT
TO DOSHLIGHUNA
LEGEND
RIVER
RAVINE
ROAD
WELL
VILLAGE SITE
CULTIVATED
UNCULTIVATED
GRAZING LAND
WASTE LAND
HILLY

# BAMANBORE

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## PREFACE

Fourth in the series of the Village Survey Monographs being published as a part of the Census programme, the present report pertains to village Bamanbore in Chotila taluka of Surendranagar district, which has been selected for a study of the conditions in the hilly Panchal area where cattle breeding predominates agriculture and is complimented by stone-cutting. It is one of the three villages in which a special questionnaire was canvassed in addition to the usual Socio-economic Survey Schedule, in order to study in greater detail the conditions of *maldhari* or cattle breeders' economy. The objectives of the survey are stated by the Registrar General, India, in his Foreword. For the Village and Household Schedules canvassed for the Socio-economic Survey, the reader is referred to the first monograph of the present series on village Pachhatardi of Jamnagar district. The additional Maldhari Schedule is printed in the village survey monograph of Bhirandiara, the third in the series.

These two previous monographs mentioned above also deal with the conditions of the *maldharis* or cattle-breeders. Livestock raising occupies an important place in the economy of Peninsular Gujarat comprised of Saurashtra and Kutch where conditions are particularly favourable for it, with extensive grass lands having inferior soils which are not suitable for cultivation. A comparison of the conditions in those two villages and Bamanbore would prove interesting. Income from livestock accounts for 29.21 per cent of the total annual income of Bamanbore, as against 27.26 per cent in Pachhatardi and 80.30 per cent in Bhirandiara. The actual earnings from this source in Bamanbore are Rs. 77,908, in Pachhatardi Rs. 24,099 and in Bhirandiara Rs. 153,826. No doubt the local conditions and occupational aspects differ from village to village, largely owing to physical environments and geographical situation which largely influence their social and economic life. Pachhatardi, which also has a mixed economy with agriculture and cattle breeding as the main occupations of the village, does not have that advantage of developed links of communication and a convenient market in a large urban centre like Rajkot, which Bamanbore enjoys. Bhirandiara in Kutch differs much from both of them in that it is completely isolated from the civilised world, has no agriculture, lacks markets within manageable distance, and concentrates only on rearing cattle of good breeds for the sale of which *maldharis* have to roam about from place to place. Further, Bamanbore has an additional means of livelihood in the stone quarries which are worked by Koli labourers from the village. It is also a marketing centre for a number of neighbouring villages and, therefore, has some commercial activity as well. These factors make Bamanbore more advanced in several respects. Its *maldharis* are relatively better off than those of Pachhatardi and Bhirandiara. The average *per capita* income the livestock holders derive from cattle breeding is the highest in Bamanbore, viz., Rs. 360, which exceeds by a fair margin the averages of Rs. 269 in Bhirnadiara and Rs. 111 in Pachhatardi, though a consideration of the total income generated by all the occupations combined gives the lowest average for Bamanbore (Rs. 251) as contrasted with Bhirandiara (Rs. 262) and Pachhatardi (Rs. 359), where other means of subsistence are of small account.

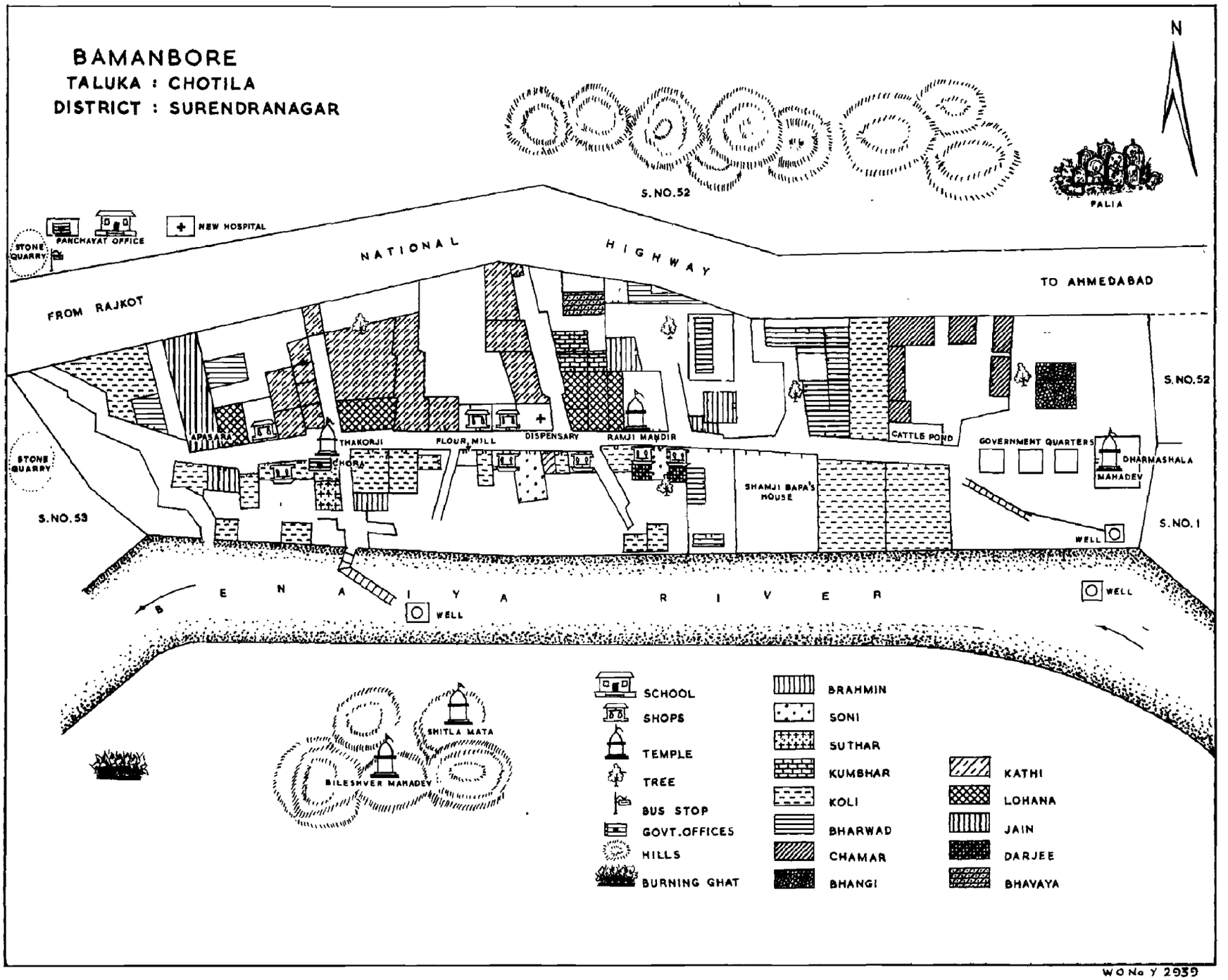
On the social plane also there is a marked difference. Unlike Pachhatardi and Bhirandiara which have only a few castes, Bamanbore, being a multi-ethnic village, shows a widely variegated interplay of social customs and practices and inter-caste relationships. While the former villages are dominated by only one caste each, Bamanbore has several important castes including Koli, Bharwad, Lohana, Kathi and Harijans. Together with the other two monographs, therefore, the

present one gives not only a fairly comprehensive picture of the *maldhari* economy in its various aspects, but also offers a different mosaic of the social kaleidoscope.

Besides several visits to the village for on-the-spot study by investigators of the Census Organisation, Research Officer and myself, the village has had the benefit of being visited by Dr. B. K. Roy Burman, Officer on Special Duty, Office of the Registrar General, India, to whom I am grateful for some of the useful and valuable suggestions offered.

AHMEDABAD,
29th December, 1965

R. K. TRIVEDI,
*Superintendent of Census Operations,*
*Gujarat.*


BAMANBORE
TALUKA : CHOTILA
DISTRICT : SURENDRANAGAR
N
S.NO.52
PALIA
PANCHAYAT OFFICE
NEW HOSPITAL
STONE QUARRY
NATIONAL HIGHWAY
FROM RAJKOT
TO AHMEDABAD
APASARA
THAKORJI
CHORA
FLOUR MILL
DISPENSARY
RAMJI MANDIR
CATTLE POND
GOVERNMENT QUARTERS
DHARMASHALA
MAHADEV
SHAMJI BAPA'S HOUSE
WELL
S.NO.53
S.NO.1
BENAIYA RIVER
SHITLA MATA
BILESHVER MAHADEV
SCHOOL
SHOPS
TEMPLE
TREE
BUS STOP
GOVT.OFFICES
HILLS
BURNING GHAT
BRAHMIN
SONI
SUTHAR
KUMBHAR
KOLI
BHARWAD
CHAMAR
BHANGI
KATHI
LOHANA
JAIN
DARJEE
BHAVAYA

W O No Y 2939

# PART I

# REPORT

# VILLAGE AT A GLANCE

| Sl. No. | Items | Particulars |
|---|---|---|
| 1 | 2 | 3 |
| 1 | Area (in acres) | 4,450-13 |
| 2 | Total population | |

| | Persons | Males | Females |
|---|---|---|---|
| 1951 Census | 686 | 356 | 330 |
| 1960 Present Survey | 1,062 | 531 | 531 |
| 1961 Census | 1,061 | 524 | 537 |

| | | |
|---|---|---|
| 3 | Number of households | 166 |
| 4 | Number of houses | 212 |
| 5 | Average size of the household | |

| 1960 | 1961 |
|---|---|
| 6.4 | 6.4 |

| | | 1960 | 1961 |
|---|---|---|---|
| 6 | Density of population per sq. mile of revenue limits of the village | 817 | 816 |
| 7 | Main castes | (1) Koli (2) Bharwad (3) Lohana (4) Kathi (5) Chamar (Harijan) | |
| 8 | Sources of drinking water | River Benaiyo, two *pucca* wells and *virada* | |
| 9 | Distance from taluka headquarters (in km.) | 19.2 | Chotila |
| 10 | Distance from Police Station (in km.) | 19.2 | Chotila |
| 11 | Nearest cattle marketing centre (in km.) | 28.9 | Rajkot |
| 12 | Number of educational institutions | One primary school | |
| 13 | Nearest middle and high school (in km.) | 19.2 | Chotila |
| 14 | Percentage of literacy (Census 1961) | Persons 15.54 | Males 21.47 Females 9.60 |
| 15 | Nearest veterinary, government and maternity hospitals (in km.) | 28.9 | Rajkot |
| 16 | Nearest railway station (in km.) | 19.2 | Chotila |
| 17 | Nearest bus stand | Bamanbore | |
| 18 | Nearest highway | National Highway No. 8-B passes through the village | |
| 19 | Nearest Post Office | Bamanbore | |
| 20 | Nearest Telegraph Office (in km.) | 19.2 Chotila | |
| 21 | Principal soil types | Black and Rocky | |
| 22 | Main crops | *Bajri, jowar*, wheat, groundnut, fodder | |
| 23 | Net area sown (in acres) | 1300-07 | |
| 24 | Area irrigated (in acres) | 61-16 | |
| 25 | Number of Khatedars | 34 | |

| Year | Cows and bullocks | Buffaloes | Sheep and goats | Others | Total |
|---|---|---|---|---|---|
| 1951 | 278 | 95 | 183 | 14 | 570 |
| 1956 | 659 | 279 | 667 | 30 | 1,635 |
| 1961 | 776 | 317 | 491 | 31 | 1,615 |

| | | |
|---|---|---|
| 26 | Total livestock | |
| 27 | Principal occupations | (1) Cattle rearing (2) Stone-cutting (3) Agriculture |
| 28 | Village industries | Goldsmithy, basket making, shoe-making, tailoring, pottery, carpentry, blacksmithy |
| 29 | Number of commercial establishments | 13 shops |
| 30 | Whether having a Panchayat? | Yes |
| 31 | Number of Cooperative Societies | 3 |
| 32 | Whether covered under C.D./N.E.S. Block? | Yes, by C.D. Block, Stage-II |

# CHAPTER I

# THE VILLAGE

## I.1 Introducing the Village

'Village' is the smallest and lowest unit in the administrative hierarchy and when great importance is attached to a well-planned and co-ordinated approach for the development of the socio-economic structure of the village in all its ramifications, a detailed and systematic account of certain purposively selected villages with their diverse pattern of village dynamics helps "to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change". Bamanbore is one of such villages selected for a study of pastoral economy.

Situated in the hilly Panchal area of Chotila taluka in Surendranagar district, Bamanbore represents the *maldhari* or cattle breeder's economy. The term *maldhari* when interpreted with its break up of *mal* meaning livestock and *dhari* derived from the word *dhar* meaning to hold or possess, signifies a community of cattle breeders. The village is bounded on the northern side by village Gundala at a distance of two miles, on the south-east at a distance of three miles by village Doslighuna and on the east by village Navagam at a distance of two miles and on the west by Jivapar at a distance of five miles. River Benaiyo passes at the southern side of the village and the National Highway No. 8-B by the northern side.

## I.2 Size and Population

Admeasuring an area of 1.3 sq. miles, it is a fairly big sized village with a population of 1,062 persons, residing in 166 households. As disclosed by the present survey, the average size of a household is 6.4 persons, with a density of 817 persons per sq. mile. It is a multi-ethnic village, comprising 19 different castes, the chief of which are Koli, Bharwad and Kathi. The principal occupations found in the village are cattle rearing, cultivation and stone-cutting.

## I.3 Physical Aspects

The village is situated on a plain. Its western side is directly blocked by hillocks and at the radius of 800 yards, the southern and northern sides are also surrounded by hillocks. The soil of the village is partly black and rocky, known as 'Karal' and partly grey named as 'Bhekhad' or 'Bhuri'.

*Panchal*: The village being located in Panchal area, an examination of some of the salient physical aspects and certain characteristic features of Panchal region is necessary for understanding the background of pastoral economy in general and the village economy of Bamanbore in particular. The following couplet very aptly depicts the salient characteristics of Panchal region, namely, grasslands, water, *khakhra* (*Butea frondosa*) trees, hilly tract and poor economy.

" खड, पाणी ने खाखरा, पाणानो नहि पार,
वगर दीवे वाळु करे, ई देह को पांचाल."

It is on account of these five (*panch*) characteristics that the region has probably come to be known as 'Panchal', where good pastures and stone quarries abound.

Lying to the west of Surendranagar district, the Panchal area comprises about 146 villages, some villages of Chotila, Muli and Halvad talukas of Surendranagar district and some of Rajkot district. The region consists of undulating lands and because of the topography of the land in this area, the lands are suffering from heavy soil erosion. The soils are thin and poor, the top layer being entirely devoid of manurial value, resulting ultimately in low fertility and productivity. The agricultural economy in this region thus becomes subservient to pastoral economy, as the area consists of many broken and rugged hills and the rest ravaged by such ailments as excessive soil erosion, absence of any perennial rivers, lack of irrigation facilities, saline land, low yield per acre, and lack of a good net-work of communication facilities for the sale of agricultural produce—all of which act as

a deterrent to agricultural development. The resource-potential as well as the physiographic position of Panchal region thus makes the greater portion of this area comprising Bamanbore, Navagam, Khatdi, Gunda, Moldi and Mewasa, a good pasture land for the cattle of *maldharis.*

### I.4 Climate, Temperature and Rainfall

The village has neither temperature recording facility nor any rain gauge for recording rainfall. However, some impressions about the climatic endowments of the village can be gained from the figures taken from the records available at the taluka headquarters, Chotila, at a distance of 19.2 km., where the temperature varies from 12° C to 47° C during summer and from 6° C to 37° C during winter, with an average rainfall of 58 cms. based on last ten years' average. The cold weather commences from October and lasts upto the end of February. The hot weather begins from March and lasts upto the end of June. The south-west monsoon winds bring the rains from the end of June to the end of September. The frequency of visitations of natural calamities during 1951–60 as obtained from local enquiry has revealed that insufficiency of rains caused a loss of Rs. 3,000 in 1952–53 and of Rs. 6,000 in the year 1959–60 due to excessive rains.

### I.5 Sources of Water Supply

The village has two *pucca* wells having sweet drinking water, constructed in the bed of the river Benaiyo. It is believed that at a distance of one mile to the south one river comes and another joins it from eastern direction near Bamanbore. Hence the river flowing at the village is known as 'Be-nadiyo' (two rivers) now known by the name of Benaiyo. Originating from the village Chiroda in Chotila taluka and after completing a flow of 16 miles from Chiroda, the river Benaiyo meets Machhu near Wankaner in Rajkot district. Water is fetched from two wells during all seasons except monsoon, as the river keeps flowing only from July to September. As there is no separate well for Chamar Harijans who have no access to the village well, water for drinking and other purposes is had by them by digging pits in the bottom of the river-bed, locally known as *virada.* As the pathway for fetching water from the wells is steep, the village panchayat has constructed *pucca* cement footsteps leading to the well from the village to facilitate the fetching of water.

### I.6 Flora and Fauna

The western, southern and northern sides of the village are surrounded by hillocks which abound in *babul* (*Acacia arabica*), *pipal* (*Ficus religiosa*), *sajad* (*Terminalia tomentesa*), *khakhra* (*Butea frondosa*) *bor* (*zizyphus jujuba*). There are about 50 shade-bearing trees in the village, of which some are in the compound of the school and some on both sides of the national highway. In these thickets, animals like leopards, deers, rabbits, pigs, wolves and jackals used to reside. On the western side of the village, there is a big den known as Deepda Gado, where leopards were believed to reside. The common variety of terrestrial birds like sparrows, doves, parrots, etc., are found in the village.

### I.7 Economic and Social Overheads

The pre-requisite of a planned approach for rural development calls for some basic knowledge about the economic, social and institutional overheads of the village with particular reference to distance of the village from the nearest and important centres of administration, commerce, communications and marketing centres, and welfare institutions.

Bamanbore is at a distance of 19.2 km., from Chotila, the taluka headquarters and 57.9 km., from Surendranagar, the district headquarters. Rajkot, at a distance of 28.9 km., is thus nearer to the village than its district headquarters. The village has a primary school run by the District Local Board (now District Panchayat). The nearest police station, marketing centre, telegraph office veterinary dispensary, middle school and high school are all at Chotila. The nearest *mandi* for the main products of the village, cattle marketing centre, main hospital and college are situated at Rajkot. The District Local Board has opened one Ayurvedic dispensary in the village in 1960 which gives free medical aid to the villagers. The facilities of Primary Health Centre, Maternity Home and a Family Planning Centre are available also at Chotila. The nexus of the

village economy and social life is thus closely interlinked with Rajkot and Chotila.

### I.8 Transport and Communications

In the past, the village had no regular roads connecting it with other surrounding villages. Bullock carts were the only means of transport and conveyance. With the completion of Bamanbore-Dolia section of the national highway in the Second Plan, this road is now *pucca* built of cement concrete and passes through the village along its northern side. Bamanbore is an important bus junction on this national highway which has a length of 142 miles, terminating at the intermediate port of Porbandar. All the State Transport buses plying between Rajkot-Surendranagar, Rajkot-Sayla, Rajkot-Limbdi-Ahmedabad and Rajkot-Anandpur (Bhadla) pass through this village. For passenger movement, the village is interconnected with the State, divisional, district and taluka headquarters and important towns and villages of the district. Similarly, the movement of goods is facilitated by means of public carriers, private lorries, trucks, etc., which help the development of trade in local products. The village on account of its being located at a vantage point has during one decade become the hub of passenger and goods traffic movement.

The nearest railway station is Chotila on Than-Chotila metre gauge section of the western railway. It is only in the year 1960 that the village has got a post office under the charge of head master of the local school. The panchayat peon does the work of distribution of post for which he is paid Rs. 20 per month.

### I.9 Public Places and Institutions

Being religious minded, the village has a number of places of worship on the basis of caste-groups. Among the public places in the village, mention must be made about the village *chora* which is a place of congregation for villagers. The village *chora* was renovated in Samvat year 2001 (1945 A.D.) and an amount of Rs. 1,100 was incurred for this purpose. Local contribution from the villagers amounted to Rs. 950 and was collected at the rate of Rs. 6 per plough in case of an agriculturist, Rs. 3 per household of agricultural labour and Rs. 5 to 10 per non-agriculturist household. The remaining amount of Rs. 150 was contributed by a donor, who donated this amount, after performing 'Satyanarayan Katha'. Besides being a meeting place, the village *chora* has also Thakorji's or Lord Krishna's temple, managed by the panchayat. The villagers participate in *bhajan*, *kirtan* or *katha* which takes place at this centrally located place. On festive occasions like Divali, Holi, Ramnavmi, Gokul Ashtami, etc., the villagers hear entertainment programmes on the panchayat radio set kept in the village *chora*. There is another temple called Ramji Mandir, located in a private building. The Bharwads have their caste deity of Mongal Dev installed in one of their houses known as *madh* of goddess Meldi. There is one Jain temple and *upashraya* or a Jain monastery where Jain *sadhus* halt for a day or so, while passing through the village.

The village has its own panchayat established since 1956. Three cooperative societies are functioning in the village, of which one is a multi-purpose cooperative credit society, a milk producers' society and a stone-cutters' society, which aim at revitalising the village economy by bringing within the cooperative fold the three premier occupations of the village, namely, cultivation, cattle rearing and stone-cutting. There is no regular built-up crematorium in the village, but a place situated on the outskirt of the village on the river bank is generally utilised for this purpose. The practice of erecting a *khambhi* or memorial stone to the brave who have made some sacrifices is still prevalent. Such memorial stones standing on a small hillock in the village bear testimony to the heroic deeds and valiant performances of those persons who have laid their lives for the good of the village.

### I.10 History of the Village

No written record about the establishment of the present village Bamanbore is available. But the legends as recited by some elderly village people and Kathi Darbars are briefly described here.

The foundation of the village was laid in the year 1316 during the reign of a Muslim Badshah, named Bamania. As the village was founded within his jurisdiction it was named

Bamanbore after his name. The very small state over which he ruled comprised of village Bamanbore and others nearby like Shekhlia, Lama-Kotdi, Doslighuna, Garuda, Gundala, Navagam, Jivapar, Mewasa (Shekhlia), Pipalia (Dhadhal) and some villages of Rajkot and Chotila Thana. The original village site was on the left bank of river Benaiyo at a distance of one mile on the southern side from the present site.

The shifting of the village to the present site took place some 250 years ago, when the village came under the jurisdiction of the Gaekwad of Baroda. The first settlement of Khachar Kathis was at Than in 1400 A.D. and their next at Chotila, where they still reside. From these two places, it is said, they spread all over Saurashtra. During the British rule, the Kathi Darbars went on fighting amongst themselves for the boundaries of the villages owned by them. The British Government thereupon appointed Colonel Lank to demarcate the boundaries of these villages and thereby put an end to the quarrels among Kathi Darbars. The forefathers of the present Darbar Shri Satabhai held four villages and Bamanbore was one of them.

### I.11 Settlement and Residential Pattern

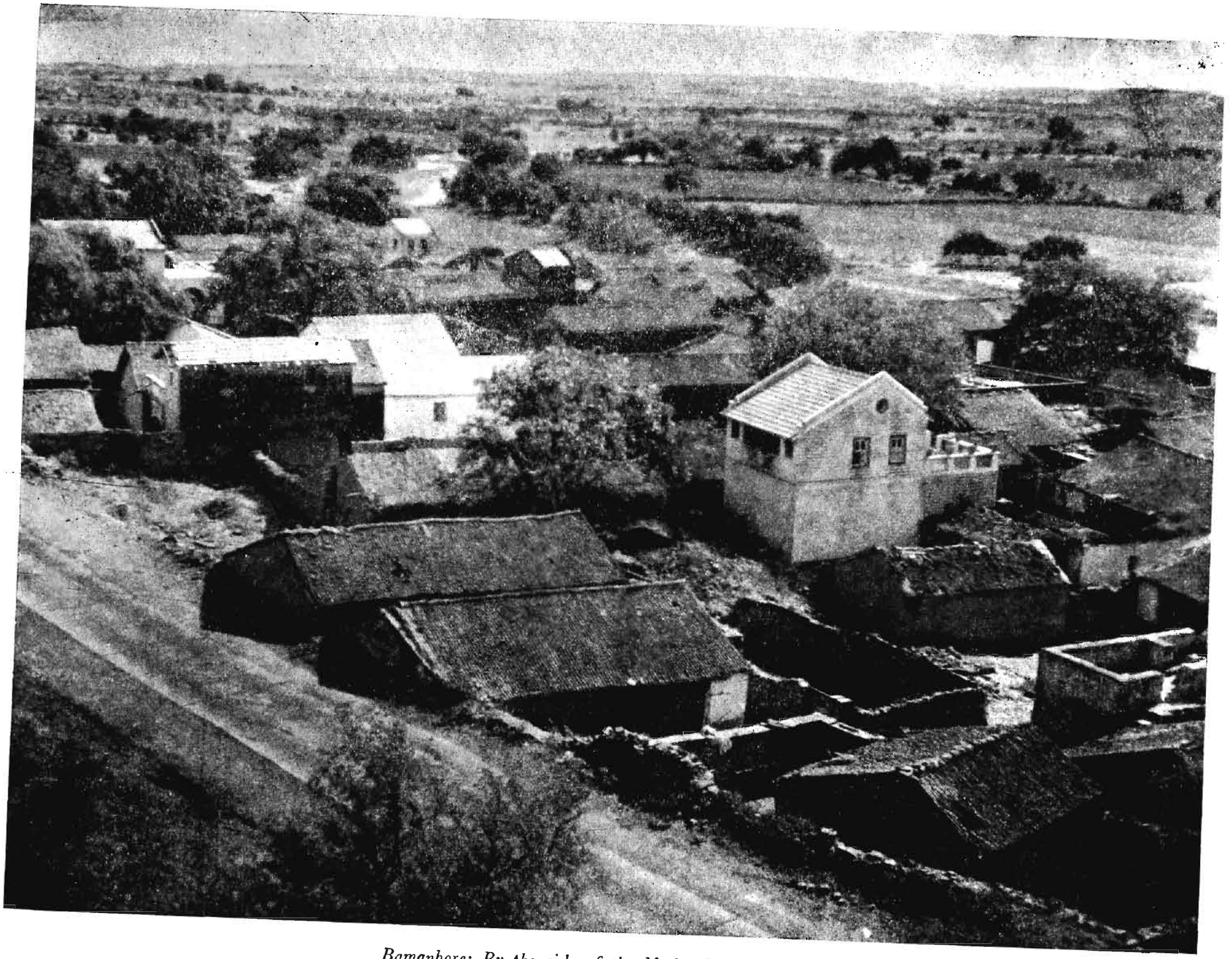
From some of the marks and traces of the former village site and its present settlement pattern, a comparative study of the old and new settlement pattern has been attempted below.

In the early stages of settlement, the village had 15 houses, of which 5 belonged to Kathi and 10 to Charan and other castes. The houses were built up of rough stones and mud, having roofs thatched with straw. The houses were single room tenements with an area of 10′ × 6′ and cattle were kept in an open space under trees. The old markings and traces observed at the site, where these houses were constructed, reflected that the village was not properly planned. For, the construction of houses was not in a compact block but scattered at a distance of 10 to 15 feet on the slopes of the hillocks. There was also a small fort on the hillock just near the village. The persons living in the fort used to strike drums to alarm the villagers to go inside the fort for shelter and refuge from the impending attack of robbers and dacoits. The area inside the fort was approximately 88.8 sq. yards.

Having seen the prospects for a peaceful and settled life as well as availability of natural facilities needed for a cattle breeding and agricultural economy, other castes like Bharwad, Koli, etc., were attracted to the village and migrated from neighbouring villages. As the village gradually developed, the space at the slopes of the hills was found to be insufficient, and new houses were constructed near hillocks. After some time the villagers shifted their settlement to its present site on the right bank of river Benaiyo, firstly, as they experienced difficulty in fetching water from river Benaiyo to their houses located on hillocks and secondly as they felt the need of keeping their houses in compact area for protecting their life and property from robbers and dacoits.

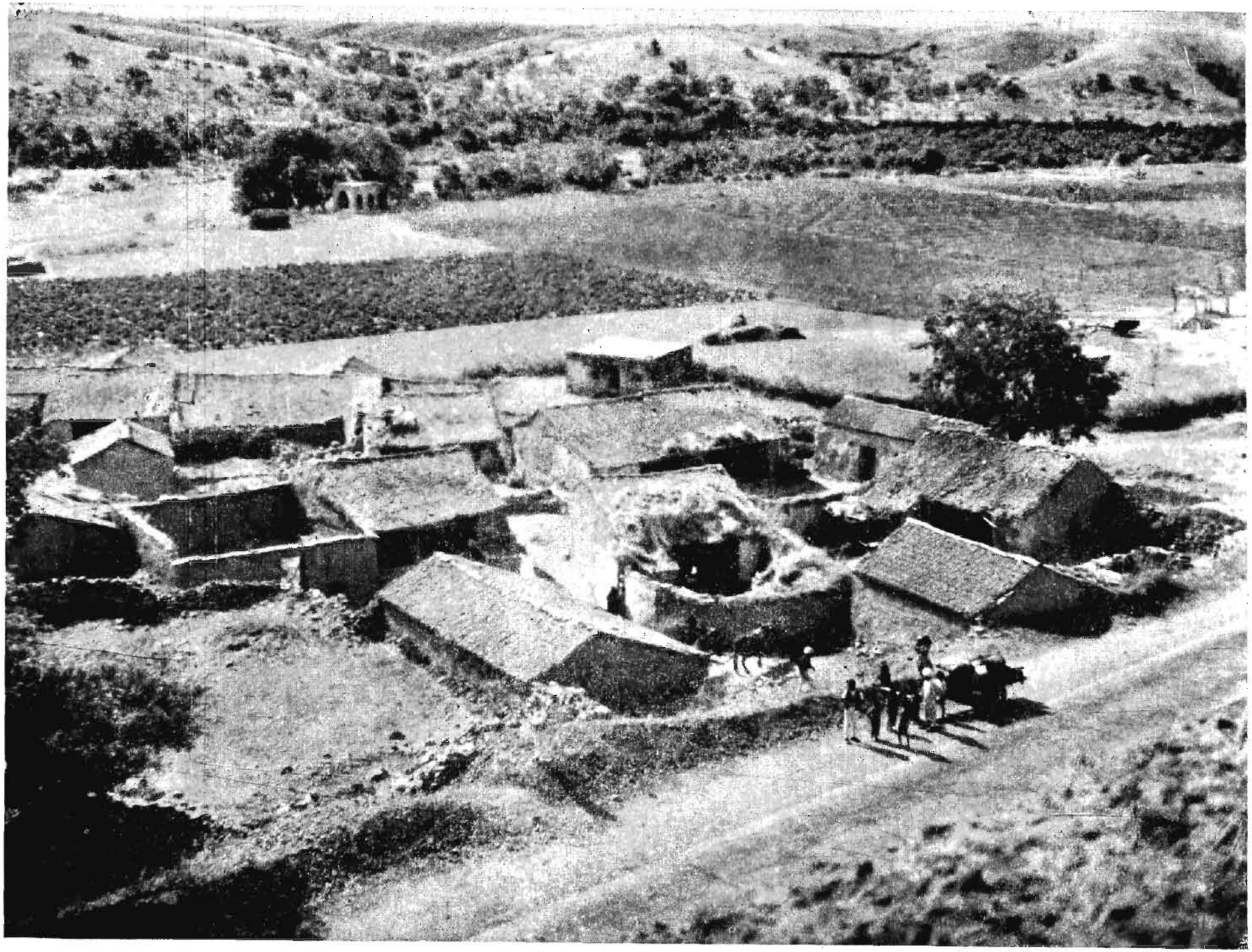
The houses constructed at the present site are situated in two parallel rows running south to north. In local terminology, the present residential pattern of the village is called *pagadi pana*, which means linear clustering of houses like a stretched turban. Between two rows of houses, a narrow road 8 feet in breadth passes through, and joins national highway No. 8–B. Houses are constructed in a compact nucleation with 39 to 40 houses in each group. Each group of houses is separated from the other by a narrow lane of 3 to 4 feet wide. The houses of the backward classes like Chamars and Bhangis are constructed in the north-east corner of the village and separately from other caste-groups.

A comparative examination of the old and new residential pattern of the village reveals that whereas in olden days more attention was paid to security and protection of life and property, the new habitation shows the expanding nature of settlement close to a highway.



*Bamanbore: By the side of the National Highway*

TO FACE PAGE 4



*Bamanbore from the other side*



*To the well in the river-bed*

# CHAPTER II

# THE PEOPLE

II.1 ETHNIC COMPOSITION

BAMANBORE with 166 households having a population of 1,062 persons presents a grouping of 19 different castes detailed in the table below.

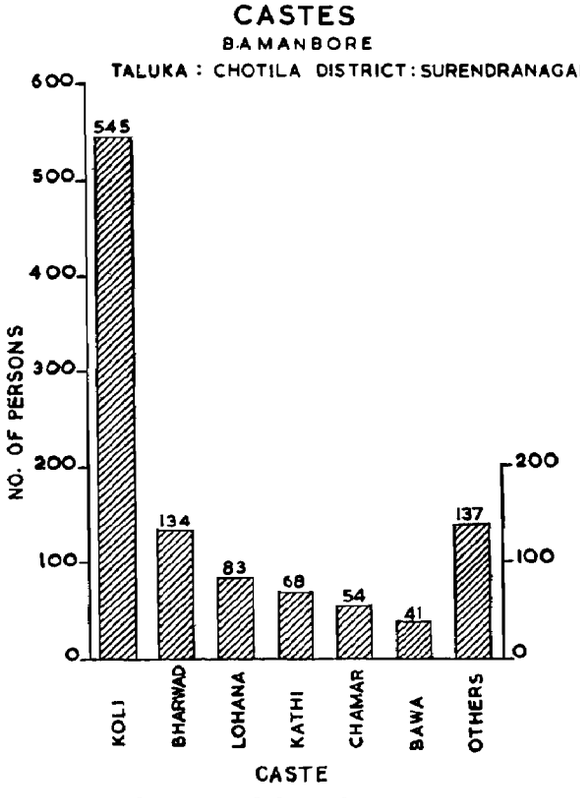
**STATEMENT I**

**Distribution by Caste**

| | Caste | Households | Percentage to total households | Persons | Males | Females | Percentage to total population |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | **Total** | **166** | **100.00** | **1,062** | **531** | **531** | **100.00** |
| 1 | Koli | 85 | 51.21 | 545 | 279 | 266 | 51.32 |
| 2 | Bharwad | 23 | 13.86 | 134 | 80 | 54 | 12.62 |
| 3 | Lohana | 13 | 7.84 | 83 | 35 | 48 | 7.82 |
| 4 | Chamar | 8 | 4.82 | 54 | 21 | 33 | 5.08 |
| 5 | Kathi | 7 | 4.22 | 68 | 35 | 33 | 6.40 |
| 6 | Bawa | 5 | 3.01 | 41 | 19 | 22 | 3.86 |
| 7 | Darjee | 4 | 2.41 | 24 | 9 | 15 | 2.26 |
| 8 | Brahmin | 4 | 2.41 | 12 | 6 | 6 | 1.13 |
| 9 | Kumbhar | 3 | 1.81 | 24 | 14 | 10 | 2.26 |
| 10 | Jain (Dasha Shrimali) | 2 | 1.20 | 12 | 5 | 7 | 1.13 |
| 11 | Suthar | 2 | 1.20 | 11 | 4 | 7 | 1.04 |
| 12 | Barber | 2 | 1.20 | 15 | 6 | 9 | 1.41 |
| 13 | Bhavaya | 2 | 1.20 | 10 | 5 | 5 | 0.94 |
| 14 | Luhar | 1 | 0.60 | 10 | 4 | 6 | 0.94 |
| 15 | Vaghari | 1 | 0.60 | 5 | 3 | 2 | 0.47 |
| 16 | Soni | 1 | 0.60 | 4 | 3 | 1 | 0.38 |
| 17 | Kanbi | 1 | 0.60 | 1 | 1 | .. | 0.09 |
| 18 | Bhangi | 1 | 0.61 | 7 | 1 | 6 | 0.66 |
| 19 | Charan | 1 | 0.60 | 2 | 1 | 1 | 0.19 |

All these castes belong to two religious denominations Hindu and Jain. The village was formerly inhabited by Kathi Darbars and Charan only, but with the passage of time as the village economy got stabilised, broad-based and monetised, people belonging to other castes settled at the village. Kolis with 85 households and a population of 545 persons constitute a little more than half the total households and population living in Bamanbore and form the numerically most predominant group of people living in the village. They are engaged mainly in cultivation and stone-cutting. Bharwads with 23 households and a population of 134 persons constitute 13.86 per cent of the total households and 12.62 per cent of the total population. This caste is mainly engaged in cattle rearing popularly known as *maldhari*. The caste of Lohanas with 13

households and 83 persons or 7.84 per cent of total households and 7.82 per cent of the total population is a trading community in the village. The original settlers at the village are Kathi who though small in number are comparatively more prosperous. They are a land-owning class, but due to land reforms legislation they are gradually changing their occupation. There are 7 households of Kathi with a population of 68 persons who account for 4.22 per cent of total households and 6.40 per cent of the total population of the village. These four castes namely, Koli, Bharwad, Lohana and Kathi claim 77.13




per cent of the total households and 78.16 per cent of the total population. The artisan castes like Suthar, Luhar, Hajam, Kumbhar, Darjee, Mochi and Soni have a total strength of 21 households and 142 persons. They serve the villagers with their day-to-day or seasonal agricultural and domestic needs. There are certain other castes like Brahmins, Jain-Baniya, Kanbi, Bawa, Bhavaya and Charan who jointly account for 15 families and 78 persons. The service castes like Bhangi, Chamar, etc., render menial services and supply labour required by the village people. One household of Bhangi and eight of Chamar belong to Scheduled Castes which constitute 5.74 per cent of the total population of the village. The caste-wise composition of the village besides representing the traditional nature of occupation of all classes of people inhabiting the village, brings out the self-sufficient character of the village economy.

### II.2 1891 Census Classification

The above classification of the population based on caste and occupation of different groups of people is broadly comparable with status in 1891 Census classification, which classified the people ethnographically or economically, that is, by descent or by occupation. The 1891 Census classified occupations into six different groups comprising—

| | |
|---|---|
| A. Agricultural | D. Artisan and village menial |
| B. Professional | E. Vagrant, minor artisans and performers |
| C. Commercial | F. Races and Nationality |

Barring the last group which is non-existent in the village, all the five groups exist in the village and are more or less in the same position generally assigned to each according to their occupational or social status.

### II.3 Occupational Deviations and Preference

Of the 166 households interviewed, 130 are engaged in the traditional occupations handed down from their ancestors and 36 are found engaged in callings other than traditional. Some of the significant occupational shifts noticed are that a person belonging to Kumbhar caste traditionally engaged in pottery is returned as a medical practitioner; a Suthar generally engaged in carpentry works as a tailor; a Lohana mainly concerned with business and trade is found engaged in agricultural pursuits and Kathis have taken up such avocations as running a flour mill or service as motor driver. Besides these details about occupational divergence from the traditional pattern, opinions were also elicited regarding occupational preference shown by the heads of households for their sons, as they show a positive inclination or disinclination towards their family occupation. Of the 166 households questioned

on this score, 80 were of the opinion that their sons should take up the same occupation as that followed by them. 37 households could not give any opinion on this point as they had no sons. 49 households were of the view that their sons should take up some occupation other than the traditional, 15 households preferred their sons to get themselves employed in Government service; whereas 11 households desired them to be engineers.

Another important and noteworthy feature is the diversity of occupational combinations found at this village. Out of a total of 166, 66 households or 40 per cent of the total have recorded one occupation only, livestock by 21, stone-cutting by 19, agriculture by 7, and 6 households each under service and business. 80 households or 48 per cent have two occupations and combine livestock with some other occupation, 40 with agriculture, 12 with stone-cutting, 7 with labour other than agriculture and 6 with business. 19 households or 11 per cent of total households have returned three occupations, the principal combination being 9 households with agriculture, livestock and stone-cutting and 3 households with agriculture, livestock and labour other than agriculture. There is only one household engaged in four occupations, namely, agriculture, livestock, stone-cutting and service. The most usual and common pattern of combination centres round the three main occupations of agriculture, cattle rearing and stone-cutting, each one supplementing and complementing the other. Details regarding other types of occupational combinations with the number of households are given in Table VII, Part II of this monograph. Behind this occupational complex, on one side lies the problem of underemployment in agriculture and on the other side the need of villagers to supplement their income by following more occupations than one from the resources available to them in the village. Bamanbore fortunately has not only animal husbandry but stone-cutting in addition to fall back upon.

## II.4 Brief Ethnographic Notes

A brief ethnographic note for some of the main castes residing at the village is given below.

### II.4.1 *Kathi*

So turbulent and powerful was Kathi caste once upon a time that the Saurashtra region where they lived was named "Kathiawar" after them. Kathis date their origin from the times of Mahabharat.[1] Various accounts regarding the origin of Kathi are current. According to one, the Kathis had their original seat in Kurdistan in Asia Minor, whence they were driven by Tiglath Pileser I of Assyria, who according to Rawlinson, ascended the throne about 1130 B.C.. In the Assyrian inscriptions, they are described as Khatti and in the Old Testament as Hittites. After the time of Tiglath Pileser, the Khattis appear to have joined Benhaded, king of Damascus in warring with Shalmaneser II of Assyria, and to have finally subdued by him. Sargon of Assyria is mentioned by Rawlinson as having warred in Kurdistan, but whether with any branch of the Kathis is not mentioned. But Rawlinson specially notices that Sargon in all his wars largely followed the custom of wholesale deportation of conquered nations. Either in his times or afterwards, when the kingdoms of Media and Persia were paramount in Asia, the Kathis appear to have gradually travelled eastward until we find them opposing Alexander the Great at Sangala. Though gallant and warlike they were defeated with great loss and driven from Sangala, and Porus and the other Indian kings took care to see that they never returned to their dominions. After 1168 A.D. during the reign of Shalivahan of Jesalmir, according to Bhati annals, the Kathis were dwelling as far south as the region between the city of Jalor and the Aravali mountains[2]. But it seems probable that they lived in Malwa for some time and thence came to Kutch, whence they entered the peninsula of Kathiawar. It is, however, possible that they came to Kutch direct from the neighbourhood of Jalor. The cradle of their origin is unknown but it is believed that they came from more remote regions and it is probable

1. Watson, John W., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, pp. 122-132, 1884
2. Tod's *Rajasthan*, II, p. 222

that they were wanderers in central Asia and were driven to the delta of the Indus by the tide of Muslim invasion. They do not appear to have any fixed habitation in Sind, though Colonel Walker relates their establishment in the desert between Sind and Kutch. It is difficult to say at what date Kathis first entered the peninsula but on the whole it seems probable that Valas were established before the arrival of Khachars and Babarias were probably earlier than or coeval with Khachars. It is probable that the only occupation of Kathis was that of graziers as it is said that due to famine conditions they first entered Saurashtra about 1400 A.D. in company with a band of Charans. The first settlement of Khachar was at Than in 1400 A.D. and their next seat was at Chotila and from these two seats they spread all over the Saurashtra area. The earliest known mention of a Kathi occurs in the *Mirat-i-Sikandari* where Loma Khuman of Kherdi is spoken of as having sheltered Sultan Muzaffar of Gujarat in about 1583 A.D. The first mention of Kathiawar as a subdivision of the peninsula of Saurashtra is believed to occur in the *Mirat-i-Ahmadi*, which, in its notice of Azam Khan (about 1635–1642 A.D.) mentions that he marched to Kathiawar and chastised the Kathis who were continually ravaging the Dhandhuka district.

According to bardic tradition, Veravalji, a Vala Rajput of the Dhank house, married the Kathi daughter of Vishalo Patgar, and from her sprang the clans of Vala, Khuman and Khachar Kathis, called from their high births as Shakhayats or those belonging to main *shakha* or branch; others are called Avartia from *avar* meaning others. The Kathis are thus divided into two main sub-classes, viz., the Shakhayat or those who are the offsprings of Veravalji and the Avartia or other class. The Shakhayats include five sub-castes, namely, Valas, Khumans, Khachars, Hatis and Jogiya Khumans. The Avartias include other 100 clans. Shakhayats are the descendents of the principal clans and sub-clans who are Girasdars or land-holders, whereas Avartias are not, as any land that they have is derived from the original *girasdars* who give some land to the daughter on marriage. While Shakhayats enjoy superior social status the Avartias because of their derivative title have an inferior status, socially as well as economically. The Shakhayats generally give their daughters in marriage to Avartias and do not intermarry among themselves. Of the seven Kathi households at Bamanbore, 3 Khachar families are Shakhayat and 4 belong to Avartia clan. Of the latter 2 belong to Dhadhal and one each to Vala and Darbar clan.

### II.4.2 *Koli*

The word 'Koli' means clansman, clubman, which was applied to the military or predatory type of Hindus of Gujarat. Of the many meanings of Koli, the one that best suits the bulk of Kolis is 'Kola' with the sense of bastard or half-caste.[1] This sense of half-caste leads many to conclude that Kolis and Rajputs are of the same stock. The term 'Koli' is thus applied loosely to castes or tribes that differ widely from each other.

Kolis include four main divisions, (i) the Chunvaliyas as coming from Chunval tract, (ii) the Khants, a caste intermediate between the Rajput and the Koli and the term means "a borderer", (iii) the Patanwadias, so called as they came from Anhilpur Patan, and (iv) Talpada, so designated on account of their *sthalpada* or localised character. The Talpadas are also called Dharalas or Sword-Kolis. Each of these divisions is again subdivided into a number of sub-castes. At Bamanbore where Kolis are numerically the strongest, 82 households belong to Talpada, 1 to Chunvaliya and 2 to Thakarda Koli, a name appropriated by higher families amongst the Chunvaliyas.

### II.4.3 *Bharwads*

According to one of the legendary stories prevalent about the origin of Bharwad, it is said that Bharwads are of the same caste as Mehers to whom Lord Krishna's foster father Nand Meher belonged. They migrated with Yadavas of Mathura and descended from North India to Saurashtra with Lord Krishna and established in Dwarka and with the fall of Dwarka spread over different parts of Saurashtra and Gujarat.

1. Eliot's *History*, II, p. 200

Their original home is said to be Gokul-Vrindavan from where they are said to have moved to Mewad and from Mewad spread over in different parts of Gujarat, Saurashtra and Kutch. According to another story they are the descendants of a Vaishya father and Shudra mother. They are closely related to Rabaris with whom they eat but do not intermarry. There are two main divisions of Bharwad community, namely, Motabhai and Nanabhai having 33 different sub-castes distributed into *visoter*, i.e., *vis* (twenty) and *ter* (thirteen). The mode of living, social customs, and occupational status are the same for both these divisions, but they do not intermarry. Their priests, *barots*, and *bhuvas* are also different. In Surendranagar district, *barots* of Bharwad are coming from Marwad. Of the 23 Bharwad households at Bamanbore, 14 belong to Susra, 3 to Danger, 2 to Gamara and one each to Lambadia, Mawadia, Ratadia and Todiya sub-castes.

II.4.4 *Lohana*

Originally Rathod Rajputs, Lohanas are said to take their name from Lohanpur or Lohokat in Multan[1]. Driven by the Musalmans from the Punjab to Sind, they found their way to Kutch about the thirteenth century. According to one account, their name is mythically derived from Lav, the son of Rama. According to another account, Lohanas were in Sind even before the Musalmans came there. Under Chach (700 A.D.), a Lohana named Adgham was Governor of Brahmanabad and the name Lohana is said to have then included the Samma and Lakha clans.[2] They are great worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan.[3] There are fifty subdivisions among the Sind Lohanas but in Saurashtra and Kutch, titles have worn down into family names. Of 13 Lohana households at Bamanbore, 11 bear Lohana as their family name and 1 each is known with the family name of Kotak and Sejpal. They are mostly a mercantile and trading caste.

II.4.5 *Jains*

Besides Hindus there are two households at Bamanbore who follow Jain religion. Jain is derived from the word *jina* which means a conqueror, that is, one who has conquered the worldly passions, attained supreme knowledge and is free from any sort of attachment. According to Jain tradition, Lord Rishabhadeva was the first *jina* who taught the people how to behave in a society, introduced social customs and manners and showed the way of performing religious practices. He is known as the first *tirthankar*, that is, one who guides the people to attain liberation, followed by 23 *tirthankars*. The last two *tirthankars*, namely, Parshvanath and Mahavira are proved to be historical personages. Different conditions, customs, manners and ways of life prevalent in different parts of the country at different periods influenced in giving rise to various religious practices which ultimately formed into schisms, giving rise to sects and sub-sects in Jain religion. The main sects thus formed are Digambar which literally means sky-clad and Svetambar meaning white-robed. There is little difference between these two main sects as regards the essentials of doctrine. Each of these two sects again got subdivided into different major and minor sub-castes known as *gachchha*, according to differences in acknowledging or interpreting the religious texts.

The Jains residing at Bamanbore belong to the main sect of Svetambars, who are again subdivided into three main sub-sects, namely, Deravasi, Sthanakvasi and Terapanthi. Of these three sub-castes, the first two are found at Bamanbore. The Sthanakvasi do not believe in idol worship, whereas Deravasis are idol worshippers. The Sthanakvasis arose not directly from the Svetambars but as followers of an old reforming Lonka sect, founded in 1470 by Lonkasha, a well-read merchant of Ahmedabad.

II.4.6 *Charan*

According to a bardic account, Charans are the descendants of a son born to an unmarried girl of a Dhadhi clan of Rajputs. To hide her shame, the girl threw the boy as soon as he was born behind a *gadh* or fortress. The boy was

1. Burton's *Sind*, p. 314
2. Eliot's *History*, I, p. 362
3. Burton's *Sind*, p. 315

saved and called Gadhvi, by which name Charans are still known today. The boy is said to have been called Charan also, as he was tending a potter's donkey. Kachhela or Kachh-charan also called Parajia or outsider is the largest division of Charans found over Saurashtra, Kutch and Gujarat. At Bamanbore there is only one household of Charan which is also one of the original settlers at this village along with Kathis.

According to another story, Charan was created by Shiva to tend four animals of incongruous dispositions, a lion, a serpent, a cow and a goat. The lion attacked the cow and serpent attacked the lion, but the herdsman by the gift of some flesh of his arm quieted them and brought them safe to Shiva who in reward gave him the name of Charan or "grazier", so called from the word *char* meaning to graze. According to another version, Charans created by Shiva wrote verses, sang the praises of Lord Shiva and revealed to mankind their past and future. They were employed in singing hymns and reciting genealogies. On the battle-field they repeated warlike fables to animate the troops.[1] Charans include four distinct sections, Gujjar, Kachhela or Kutch Charan also called Parajia or outsiders, Marwari Charan and Tumer Charan probably from Sind.

### II.4.7 *Bhavaya*

Bhavayas are so called on account of their occupation as performers of *bhavai* or folk plays. The word *bhavai* is derived from the Sanskrit word *bhav* which is a name of God Shiva and is so called from that deity being personated in acting. Mostly found in North Gujarat, they are said to be the descendants of one Asit, an Audich Brahmin of Unjha in Mehsana district. According to their story, Asit was the family priest of Kanbi Patel. Asit was ex-communicated by Audich Brahmins for dining with a Kanbi girl.[2] He was a good songster and after being put out of caste, he supported himself by singing and dancing. His descendants followed his profession. The Targalas have two divisions and one of these divisions is Bhavaya. The other one is Vyas. At Bamanbore there are two households of Bhavayas. They perform religious dramas and *bhavais* or folk plays from themes of common life and religious incidents.

## II.5 House and House Type

### II.5.1 *Type of Houses and Number of Rooms*

According to house-list which preceded 1961 Census, the total number of census houses at Bamanbore was 214, of which 166 or 77.57 per cent were houses used for dwelling and 48 or 22.43 per cent for non-dwelling purposes, which included vacant houses, shops, workshops, schools, places of community gathering, etc. Comparison of the housing statistics as collected at the time of house-list and those revealed by the present survey vividly brings out the exactitude in the coverage of both the surveys.

**STATEMENT II**

**Housing Data as Revealed by House-list and the Present Survey**

| Number of rooms | No. of households according to | | No. of persons according to | | Total No. of rooms according to | | Average number of persons per room | | Average number of persons per household | |
|---|---|---|---|---|---|---|---|---|---|---|
| | House-list | House-hold schedule | House-list | House-hold schedule | House-list | House-hold schedule | House-list | House-hold schedule | House-list | House-hold schedule |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Total** | **165** | **166** | **1,062** | **1,062** | **236** | **232** | **5** | **5** | **6** | **6** |
| No regular room | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| One room | 112 | 118 | 654 | 686 | 112 | 118 | 6 | 6 | 6 | 6 |
| Two rooms | 43 | 40 | 328 | 296 | 86 | 80 | 4 | 4 | 8 | 7 |
| Three rooms | 6 | 5 | 34 | 32 | 18 | 15 | 2 | 2 | 6 | 6 |
| Four rooms | 2 | 2 | 26 | 27 | 8 | 8 | 3 | 3 | 13 | 14 |
| Five rooms and more | 2* | 1 | 20 | 21 | 12 | 11 | 2 | 2 | 10 | 11 |

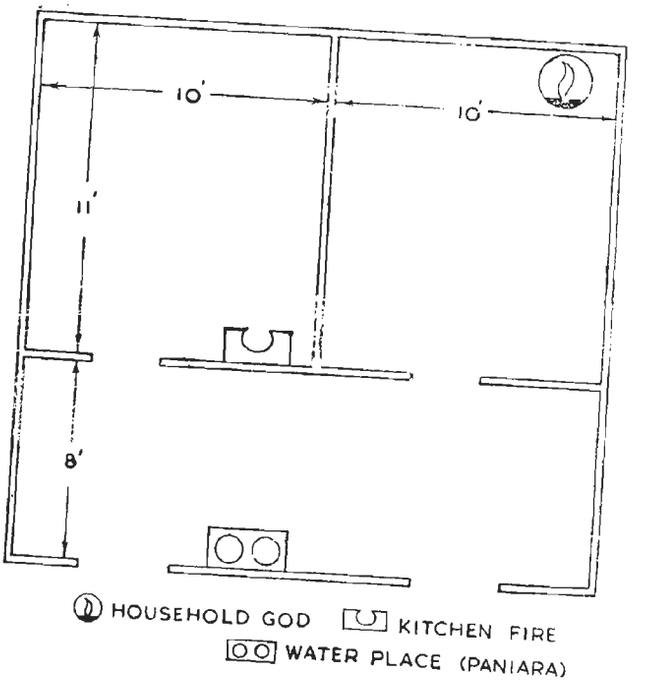
NOTE:

* Each of the households is having 6 rooms

1. *Ain-i-Akbari*, II, p. 71
2. Census of India, 1911, Vol. XVI, Baroda, Part—I, *Report*, p. 317



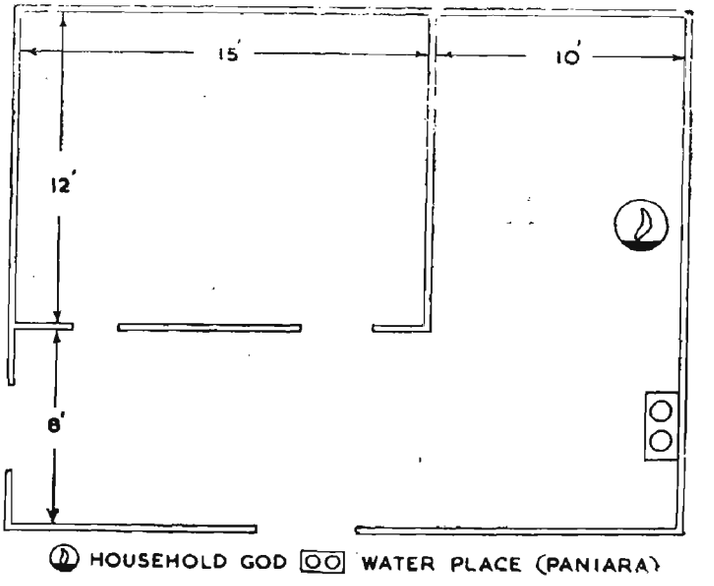
DISTRICT: SURENDRANAGAR
TALUKA : CHOTILA
VILLAGE : BAMANBORE
OCCUPANT: PANCHA NARAYAN



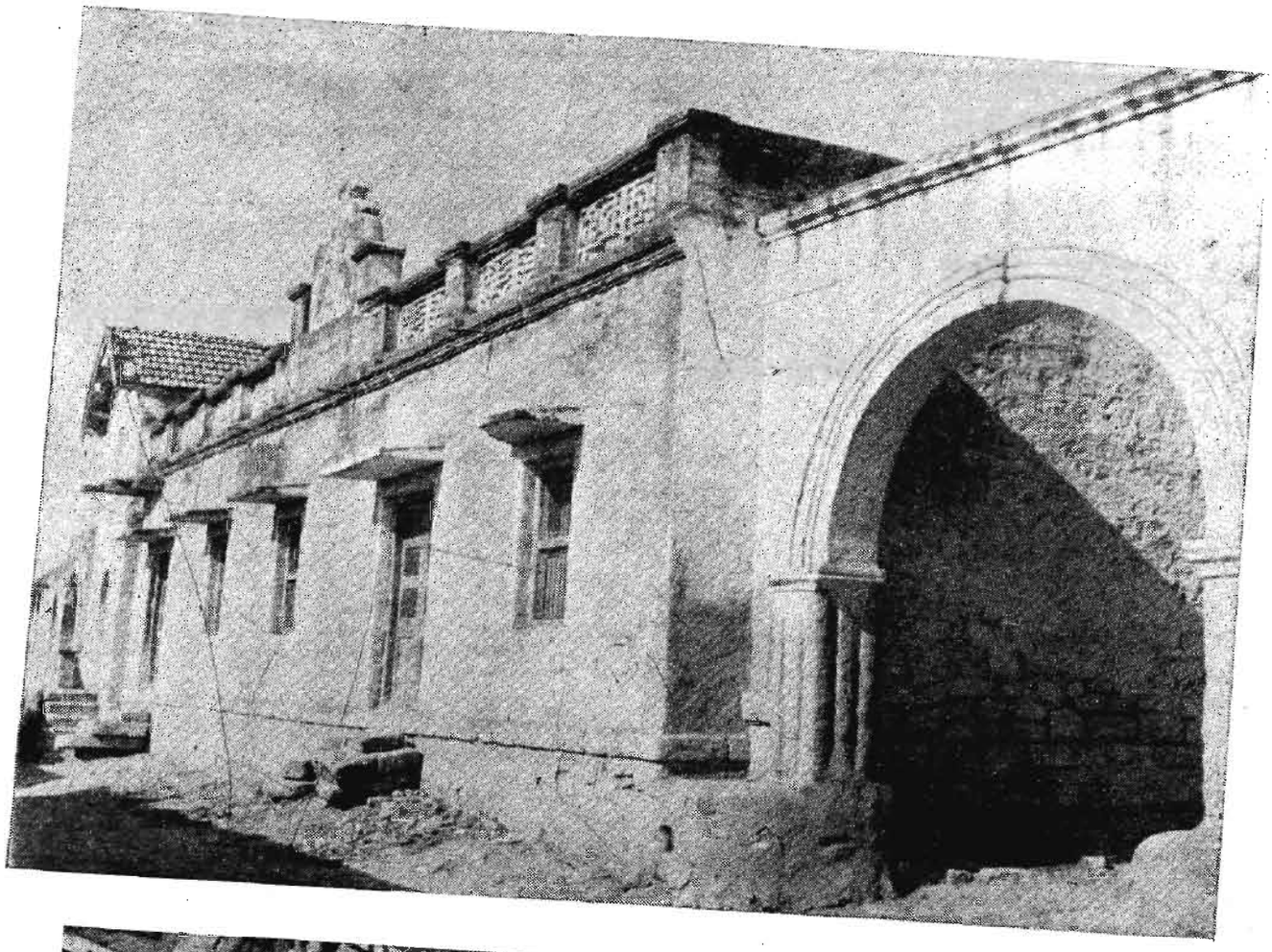

*House of a Koli*

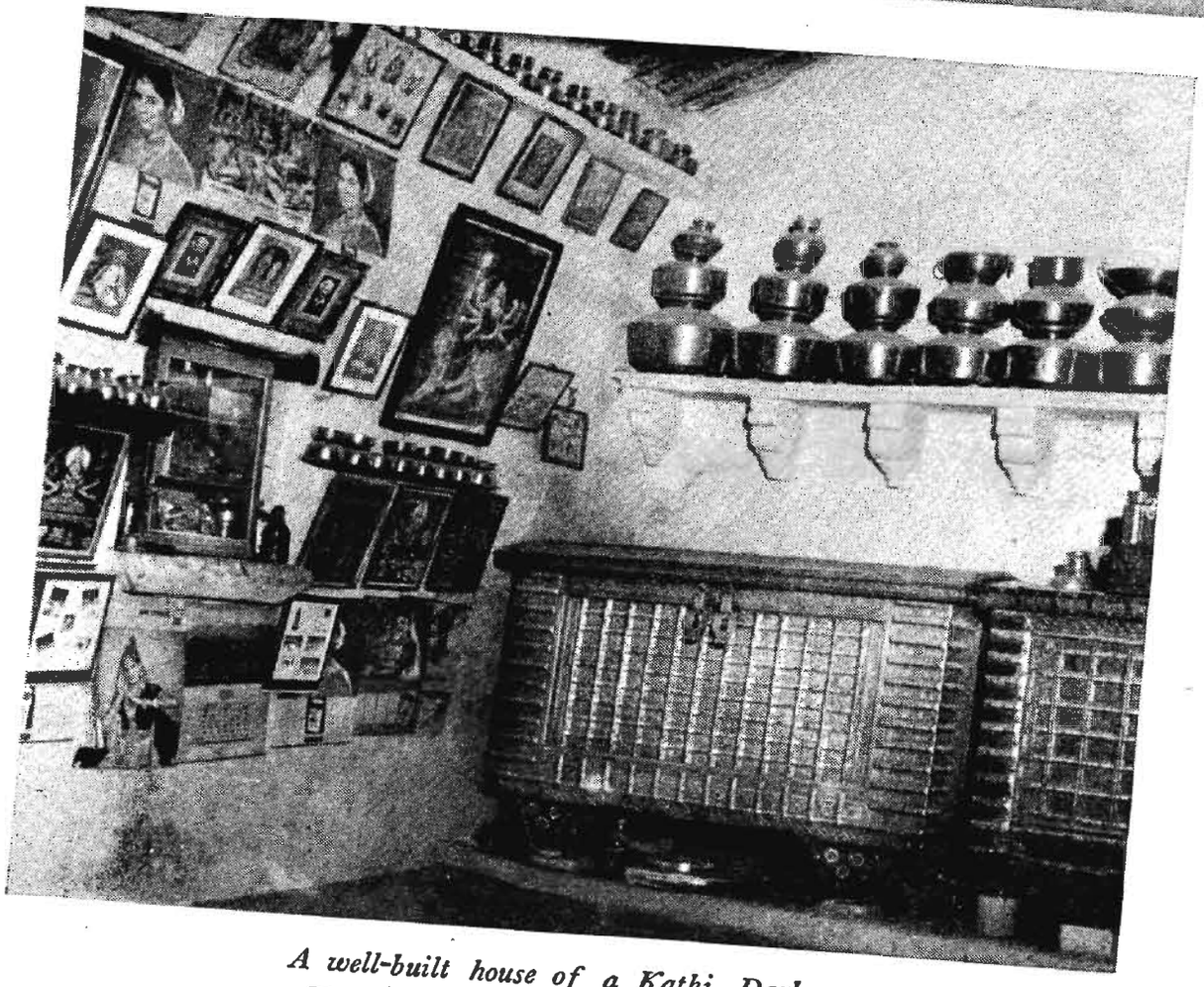


DISTRICT : SURENDRANAGAR
TALUKA : CHOTILA
VILLAGE : BAMANBORE
CENSUS HOUSE NO. 101
OCCUPANT: MEGHA LAXMAN HARIJAN




*House of a Harijan*





*A well-built house of a Kathi Darbar*
*Top: From outside; Bottom: Interior*

Of the 166 households, 118 or 71.08 per cent are living in single room tenements, 40 or 24.10 per cent in houses with two rooms, 5 or 3.01 per cent in houses with three rooms, 2 or 1.21 per cent in houses with four rooms and 1 or 0.60 per cent belonging to Kathi Darbar have 12 rooms and 21 members. Both according to the house-list and the present survey, the average number of persons per household and per room are identical—6 and 5 respectively.

II.5.2 *Distribution of Houses by Categories of Population*

The house types judged from the materials used in construction of wall and roof can be broadly divided into two types, namely, *kutcha* and *pucca*. A construction of stone, bamboo, mud and straw has been taken as *kutcha* and one of stones or bricks painted and plastered with cement or lime as *pucca*. Of the 214 houses, 166 are used for the purpose of dwelling. 156 or 93.98 per cent are *kutcha* and 10 or 6.02 per cent *pucca*.

**STATEMENT III**

**House Type**

| Caste | Number of houses | | |
|---|---|---|---|
| | Total | Kutcha | Pucca |
| 1 | 2 | 3 | 4 |
| **Total** | **166** | **156** | **10** |
| 1 Koli | 85 | 84 | 1 |
| 2 Bharwad | 23 | 21 | 2 |
| 3 Lohana | 13 | 11 | 2 |
| 4 Chamar | 8 | 8 | -- |
| 5 Kathi | 7 | 5 | 2 |
| 6 Bawa | 5 | 5 | -- |
| 7 Darjee | 4 | 3 | 1 |
| 8 Brahmin | 4 | 4 | .. |
| 9 Kumbhar | 3 | 3 | .. |
| 10 Jain (Dasha Shrimali) | 2 | 1 | 1 |
| 11 Suthar | 2 | 2 | .. |
| 12 Bhavaya | 2 | 2 | .. |
| 13 Barber | 2 | 2 | .. |
| 14 Luhar | 1 | 1 | .. |
| 15 Vaghari | 1 | 1 | .. |
| 16 Soni | 1 | 1 | .. |
| 17 Kanbi | 1 | .. | 1 |
| 18 Bhangi | 1 | 1 | .. |
| 19 Charan | 1 | 1 | .. |

The above table reveals that of 10 *pucca* houses 2 each belong to Kathi, Bharwad, Lohana and 1 each to Jain, Kanbi, Koli and Darjee castes. The houses occupied by Jain and Kanbi are Government quarters, one for Village Level Worker and another for Talati. All the remaining houses are *kutcha*. The village thus abounds in *kutcha* houses, built up of rubble masonry in mud-mortar.

II.5.3 *Wall and Roof Material*

The most important and common material used in the construction of houses is stone which is available in plenty from stone quarries adjacent to the village. The stones used for construction of houses can be broadly categorised into rough stones locally known as *roda* and slabs known as *bela*. Stone in combination with other materials like mud, lime or cement is the most important material used in the construction of wall. The roofs of all the houses are generally double sloped, to allow rain water to flow down. The roofs are covered with country tiles, but 7 households of which 2 are from Bharwad caste and one each from Kathi, Lohana, Jain, Kanbi and Suthar have replaced the *deshi* tiles by Mangalore tiles. 4 households, three Kathi and one Bharwad have half *deshi* and half Mangalore tiled roofs. The tiles of the roof are turned before monsoon, so as to avoid leakage. The skilled and unskilled labour employed in house building is generally obtained from the village. Before actually commencing any construction on the site selected by castes like Brahmins, Lohana and Jain *khat muhurt* ceremony is performed.

II.5.4 *Description of Typical Houses*

The total area of all dwelling houses was about 37,451.5 sq. yards, and the area per household and *capita* came to 225.61 sq. yards and 35.27 sq. yards respectively. The average size of a living room is 12′ X 10′. The houses are raised a little above the surface level.

The houses can be broadly categorised into three types, namely, poor, medium and rich. The houses of Harijan Chamar and Bhangi located at the outskirts of the village represent poor type of houses having walls plastered with mud and roofs covered either with country tiles or thatched with grass. There is an open verandah with a kitchen, water stand, etc., in one corner with an all-purpose room with poor ventilation. The

house of the village Sarpanch exhibits a typical house of medium category. It is a *pucca* house constructed with stones and mud. There is a big entrance without doors in the middle. The water stand and kitchen are in the verandah measuring 10′ X 25′ with two rooms, one used as a drawing and bedroom and another one as a store room. A square window in the wall provides moderate ventilation. In the third category characterising the rich type of houses comes a modern building of a Kathi Darbar with a big gate leading to an open compound. The walls of the house are built of stone, and plastered with cement and lime and covered with an open terrace with perforated railings of cement. The house is commodious and well-ventilated and also has such facilities as bath-rooms and latrine.

104 houses reported piling cow dung near the house, 13 outside the house and 2 in the back-yard. Of the 166 households, only 39 house-holds have a separate room for kitchen. Six households 2 each belonging to Kathi, Lohana and Koli caste have cupboard. As regards storage facility, the containers used are earthen *kotha*, jute bags, and galvanised tins. During day time the *maldharis* allow their livestock to be taken out of the village in nearby hilly areas for grazing and at night they are being kept either inside or near their residential area. 22 house-holds have drainage system according to which the dirty water is either being collected in earthen pot or channelised to spread out for getting dried by sun's heat. The overall housing condition is moderate and accessibility of sunlight is satisfactory. 131 houses possessed some sort of ventilators either of circular or rectangular types or in the form of a small hole in the roof or wall.

Only three houses belonging to Kathi Darbars have bath rooms and latrines. Two Government quarters—one for Talati and one for Village Level Worker also have separate bath rooms and latrines. The village streets are lighted with petromax lights during dark nights by the village panchayat. No permanent and regular arrange-ment for sweeping roads and streets exists in the village.

II.5.5 *House Types by Caste*

The type of houses and construction of different parts of house in the village differ according to the nature of occupation and caste. The houses of big cultivators are large and commodious and have separate space for keeping implements and bullocks either in the front courtyard or near the outside verandah. Some of the houses have a small *maliya* or loft wherein all sorts of miscellaneous agricultural implements and other domestic articles are dumped. The houses of *maldharis* are not commodious and invariably have an enclosure of thorn hedges for keeping their livestock. Some well-to-do *maldharis* have specially constructed cattle sheds or *kodhiya* for this purpose. The houses of Kathi Darbar or the village yeoman have a *deli* leading to an open compound. The interior rooms which are secluded from the portion are usually preceded by a verandah on account of *purdah* or veil system observed by their females. Their houses are also spacious and well-built. The houses of Lohana castes have sufficient accommodation. It is generally a shop-*cum*-dwelling. A separate house or room is also kept for storing merchandise. 118 households have one-room house multi-purpose in use which serves as kitchen, sleeping room, drawing room and even cattle shed. Men and women in such houses sleep in the same room, but in case of houses belonging to prosperous cultivators, as well as to Kathi, Lohana, Brahmin and Jain families, there are separate sleeping arrangements for married and unmarried members.

II.5.6 *Tenure Status*

According to tenure status, of the 166 houses, 142 or 85.54 per cent are owned, 18 or 10.84 per cent are rented, and 6 or 3.62 per cent are living free of rent. Of the latter, 4 stay in their father's house and 2 in the house of their relatives. The maximum value of a house is Rs. 25,000 owned by a Kathi and the minimum Rs. 80 owned by a Koli. This wide disparity is reflective of the housing conditions and amenities available to the village people. As regards rented houses, the annual system of rent payment is in vogue and the maximum annual rent is Rs. 138 paid by a Charan household and the minimum Rs. 24 paid by a Bawa family. The total value of all 166 houses combined came to Rs. 196,630 and the average value per house worked out to be

Rs. 1,294. The total amount spent on house repairs as extracted from family budgets revealed that during the year of survey an amount of Rs. 55 only was spent by two households for this purpose.

II.5.7 *Decorations and Embellishments*

The floor of the houses is plastered with clay and cow dung. While plastering the ground floor of the houses, semi-circular designs, known as *okli,* with the lower portion of the palm is drawn. Kathi ladies decorate the floor with such designs by putting pieces of *abrakh* or mica. They are also adept in and fond of knitting, embroidery and bead work and prepare *chaklas chandarvas* and *torans,* fans, pillow cases, etc., for household use and decoration. A list of such articles found in one Kathi Darbar's household with their sizes and type of designs is given in Appendix I. Some of these pieces have won prize in the competition of embroidery and bead work held at the famous Tarnetar fair. With (i) brass vessels arranged in a systematic manner known as *mand,* (ii) *patara* or specially designed wooden box with brass chips and decorative motifs, (iii) swing or *hindola,* etc., a Kathi house presents a neat and artistic appearance and shows the artistic taste of a Kathiani.

Pictures of gods and goddesses from calendars or some of the publicity posters or framed photographs in some houses belonging to Kathi Darbar, Lohana and Jain decorate the walls within the house. In case of houses belonging to Bharwad caste, the walls are decorated with square cotton or silken pieces known locally as *chakla.* Bharwads also decorate the entrance of their houses or living rooms on days of marriage festivity with buntings known as *toran,* made of silk cloth embroidered with glass pieces.

II.6 MATERIAL EQUIPMENT

The level of the material culture in the form of furniture articles or domestic goods is in a way an index of the economic condition and the standard of living of the village people. The inventory of articles has been classified in Statement IV under furniture and domestic articles on the next page.

II.6.1 *Furniture and Household Goods*

Pieces of furniture like *palang* or cot, wall-clock, and stool are owned only by households belonging to Kathi, Lohana, Brahmin, Jain, Koli and Bharwad castes. One Kathi household alone possesses 15 *palangs* and three stools. Of the four households having 6 wall-clocks, two are owned by Kathi, one by Koli, one by Bharwad and two by Lohana. Similarly, of the three households having 3 carpets, 2 belong to Kathi and one to Lohana. *Khatla* or stringed cot is a universal piece of furniture in the village as 509 *khatlas* are owned by 163 households as it is a cheap and handy article useful for the purpose of sitting as well as sleeping. 164 households own 206 mirrors. Of 52 chairs owned by 16 households, 27 are owned by 3 Kathi households. One Kathi household alone owns 20 chairs and 15 mirrors. Three Kathi households possess 10 tables and one each is owned by those belonging to Bharwad, Koli, Darjee and Suthar castes.

The distribution of furniture and articles of household use reveals that the Kathis, Bharwads, Jains and Lohanas on account of their better economic status are well off in this respect as compared to others. Furniture and articles of household use like carpet, stool, wall-clock, *palang,* gramophone and radio are owned by Kathi, Lohana, Jain and Bharwad households falling in the income range of Rs. 1,201 and above. For, others with lesser income can think of comforts and luxuries only after their basic needs of food, clothing and shelter are satisfied.

Similar pattern of distribution is evidenced in case of possession of certain domestic articles, inventory of which was made household-wise at the time of the survey. There are 4 radio sets in the village, of which 3 are owned by Kathi Darbar and one by Bharwad. Of the three gramophones, two are possessed by Kathi Darbar and one by Chamar. Of the 13 petromaxes owned by 13 households, 2 each are owned by households belonging to Kathi, Koli, Darjee and Bhavaya and one each by Bharwad, Lohana, Kumbhar, Suthar and Luhar. Of 20 bicycles listed, 10 are owned by Koli, 4 by Lohana and one each by Bharwad, Kathi, Bawa, Luhar, Suthar and Kumbhar. 49 kerosene stoves are owned by 45 households. None of the households belonging to Luhar, Barber, Chamar, Vaghari and Bhangi castes possesses a stove. Small tin

**STATEMENT**

*(Furniture*

**Distribution of Furniture and**

| Caste | Khatla | | Mirror | | Chair | | Table | |
|---|---|---|---|---|---|---|---|---|
| | No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total** | **163** | **509** | **164** | **206** | **16** | **52** | **7** | **14** |
| 1 Koli | 84 | 255 | 84 | 92 | 3 | 3 | 1 | 1 |
| 2 Bharwad | 22 | 56 | 23 | 23 | 1 | 6 | 1 | 1 |
| 3 Luhana | 13 | 53 | 13 | 16 | 2 | 4 | .. | .. |
| 4 Chamar | 8 | 17 | 8 | 9 | 1 | 1 | .. | .. |
| 5 Kathi | 7 | 37 | 7 | 33 | 3 | 27 | 3 | 10 |
| 6 Bawa | 5 | 18 | 5 | 6 | .. | .. | .. | .. |
| 7 Darjee | 4 | 14 | 4 | 5 | 3 | 6 | 1 | 1 |
| 8 Brahmin | 3 | 3 | 4 | 4 | 1 | 1 | .. | .. |
| 9 Kumbhar | 3 | 16 | 3 | 3 | 1 | 3 | .. | .. |
| 10 Jain | 2 | 5 | 2 | 2 | 1 | 1 | .. | .. |
| 11 Suthar | 2 | 5 | 1 | 2 | .. | .. | 1 | 1 |
| 12 Barber | 2 | 8 | 2 | 2 | .. | .. | .. | .. |
| 13 Bhavaya | 2 | 4 | 2 | 2 | .. | .. | .. | .. |
| 14 Luhar | 1 | 5 | 1 | 2 | .. | .. | .. | .. |
| 15 Vaghari | 1 | 2 | 1 | 1 | .. | .. | .. | .. |
| 16 Soni | 1 | 3 | 1 | 1 | .. | .. | .. | .. |
| 17 Kanbi | 1 | 1 | 1 | 1 | .. | .. | .. | .. |
| 18 Bhangi | 1 | 4 | 1 | 1 | .. | .. | .. | .. |
| 19 Charan | 1 | 3 | 1 | 1 | .. | .. | .. | .. |

*(Domestic*

| Caste | Hurricane lantern | | Battery torch light | | Kerosene stove | | Bicycle | |
|---|---|---|---|---|---|---|---|---|
| | No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles |
| 1 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| **Total** | **139** | **141** | **88** | **95** | **45** | **46** | **20** | **20** |
| 1 Koli | 66 | 66 | 49 | 50 | 16 | 16 | 10 | 10 |
| 2 Bharwad | 17 | 17 | 12 | 13 | 3 | 3 | 1 | 1 |
| 3 Luhana | 13 | 15 | 7 | 7 | 7 | 7 | 4 | 4 |
| 4 Chamar | 7 | 7 | 2 | 2 | .. | .. | .. | .. |
| 5 Kathi | 7 | 7 | 6 | 10 | 4 | 5 | 1 | 1 |
| 6 Bawa | 5 | 5 | 2 | 2 | 4 | 4 | 1 | 1 |
| 7 Darjee | 4 | 4 | .. | .. | 1 | 1 | .. | .. |
| 8 Brahmin | 4 | 4 | 3 | 4 | 2 | 2 | .. | .. |
| 9 Kumbhar | 3 | 3 | 2 | 2 | 1 | 1 | 1 | 1 |
| 10 Jain | 2 | 2 | 2 | 2 | 2 | 2 | .. | .. |
| 11 Suthar | 2 | 2 | .. | .. | 1 | 1 | 1 | 1 |
| 12 Barber | 2 | 2 | 1 | 1 | .. | .. | .. | .. |
| 13 Bhavaya | 2 | 2 | 1 | 1 | 1 | 1 | .. | .. |
| 14 Luhar | 1 | 1 | .. | .. | .. | .. | 1 | 1 |
| 15 Vaghari | .. | .. | .. | .. | .. | .. | .. | .. |
| 16 Soni | 1 | 1 | 1 | 1 | 1 | 1 | .. | .. |
| 17 Kanbi | 1 | 1 | .. | .. | 1 | 1 | .. | .. |
| 18 Bhangi | 1 | 1 | .. | .. | .. | .. | .. | .. |
| 19 Charan | 1 | 1 | .. | .. | 1 | 1 | .. | .. |

**IV**

*Articles*)

**Domestic Articles by Caste**

| Carpet | | Wall-clock | | Palang | | Stool | | | |
|---|---|---|---|---|---|---|---|---|---|
| No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles | | Caste |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | | 1 |
| **3** | **3** | **7** | **7** | **1** | **15** | **2** | **4** | | **Total** |
| .. | .. | 1 | 1 | .. | .. | .. | .. | 1 | Koli |
| .. | .. | 1 | 1 | .. | .. | .. | .. | 2 | Bharwad |
| 1 | 1 | 2 | 2 | .. | .. | .. | .. | 3 | Luhana |
| .. | .. | .. | .. | .. | .. | .. | .. | 4 | Chamar |
| 2 | 2 | 2 | 2 | 1 | 15 | 1 | 3 | 5 | Kathi |
| .. | .. | .. | .. | .. | .. | .. | .. | 6 | Bawa |
| .. | .. | .. | .. | .. | .. | .. | .. | 7 | Darjee |
| .. | .. | .. | .. | .. | .. | .. | .. | 8 | Brahmin |
| .. | .. | .. | .. | .. | .. | 1 | 1 | 9 | Kumbhar |
| .. | .. | 1 | 1 | .. | .. | .. | .. | 10 | Jain |
| .. | .. | .. | .. | .. | .. | .. | .. | 11 | Suthar |
| .. | .. | .. | .. | .. | .. | .. | .. | 12 | Barber |
| .. | .. | .. | .. | .. | .. | .. | .. | 13 | Bhavaya |
| .. | .. | .. | .. | .. | .. | .. | .. | 14 | Luhar |
| .. | .. | .. | .. | .. | .. | .. | .. | 15 | Vaghari |
| .. | .. | .. | .. | .. | .. | .. | .. | 16 | Soni |
| .. | .. | .. | .. | .. | .. | .. | .. | 17 | Kanbi |
| .. | .. | .. | .. | .. | .. | .. | .. | 18 | Bhangi |
| .. | .. | .. | .. | .. | .. | .. | .. | 19 | Charan |

*Articles*)

| Petromax | | Gramophone | | Radio set | | | |
|---|---|---|---|---|---|---|---|
| No. of households | No. of articles | No. of households | No. of articles | No. of households | No. of articles | | Caste |
| 26 | 27 | 28 | 29 | 30 | 31 | | 1 |
| **13** | **13** | **3** | **3** | **4** | **4** | | **Total** |
| 2 | 2 | .. | .. | .. | .. | 1 | Koli |
| 1 | 1 | .. | .. | 1 | 1 | 2 | Bharwad |
| 1 | 1 | .. | .. | .. | .. | 3 | Luhana |
| .. | .. | 1 | 1 | .. | .. | 4 | Chamar |
| 2 | 2 | 2 | 2 | 3 | 3 | 5 | Kathi |
| .. | .. | .. | .. | .. | .. | 6 | Bawa |
| 2 | 2 | .. | .. | .. | .. | 7 | Darjee |
| .. | .. | .. | .. | .. | .. | 8 | Brahmin |
| 1 | 1 | .. | .. | .. | .. | 9 | Kumbhar |
| .. | .. | .. | .. | .. | .. | 10 | Jain |
| 1 | 1 | .. | .. | .. | .. | 11 | Suthar |
| .. | .. | .. | .. | .. | .. | 12 | Barber |
| 2 | 2 | .. | .. | .. | .. | 13 | Bhavaya |
| 1 | 1 | .. | .. | .. | .. | 14 | Luhar |
| .. | .. | .. | .. | .. | .. | 15 | Vaghari |
| .. | .. | .. | .. | .. | .. | 16 | Soni |
| .. | .. | .. | .. | .. | .. | 17 | Kanbi |
| .. | .. | .. | .. | .. | .. | 18 | Bhangi |
| .. | .. | .. | .. | .. | .. | 19 | Charan |

or earthen bowl lamps are being replaced by hurricane lanterns in use by as many as 139 households. The material culture as disclosed by the number of furniture items and articles of household use such as chairs, tables, *palang*, radio, petromax, kerosene stove and bicycles thus reflect the changing trends and usage of these articles in villages and indicate distinct improvement in their economic status. Various types of utensils of brass, copper, etc., are utilised by the village people. Their number differs with different castes. Kathi Darbar, Lohana, Jain Baniya and Brahmin castes have them in greater number, as they are comparatively better off than other castes. Kathi, Lohana and Koli keep cooked food in cupboards. No such facilities exist in case of houses belonging to other castes. The number and type of cooking utensils as well as the preservation facilities for cooked food are thus indicative of the different gradations of living and economic condition prevalent among different castes in the village.

## II.7 Dress

The type of dress varies according to sex, age, marital status, caste and economic condition.

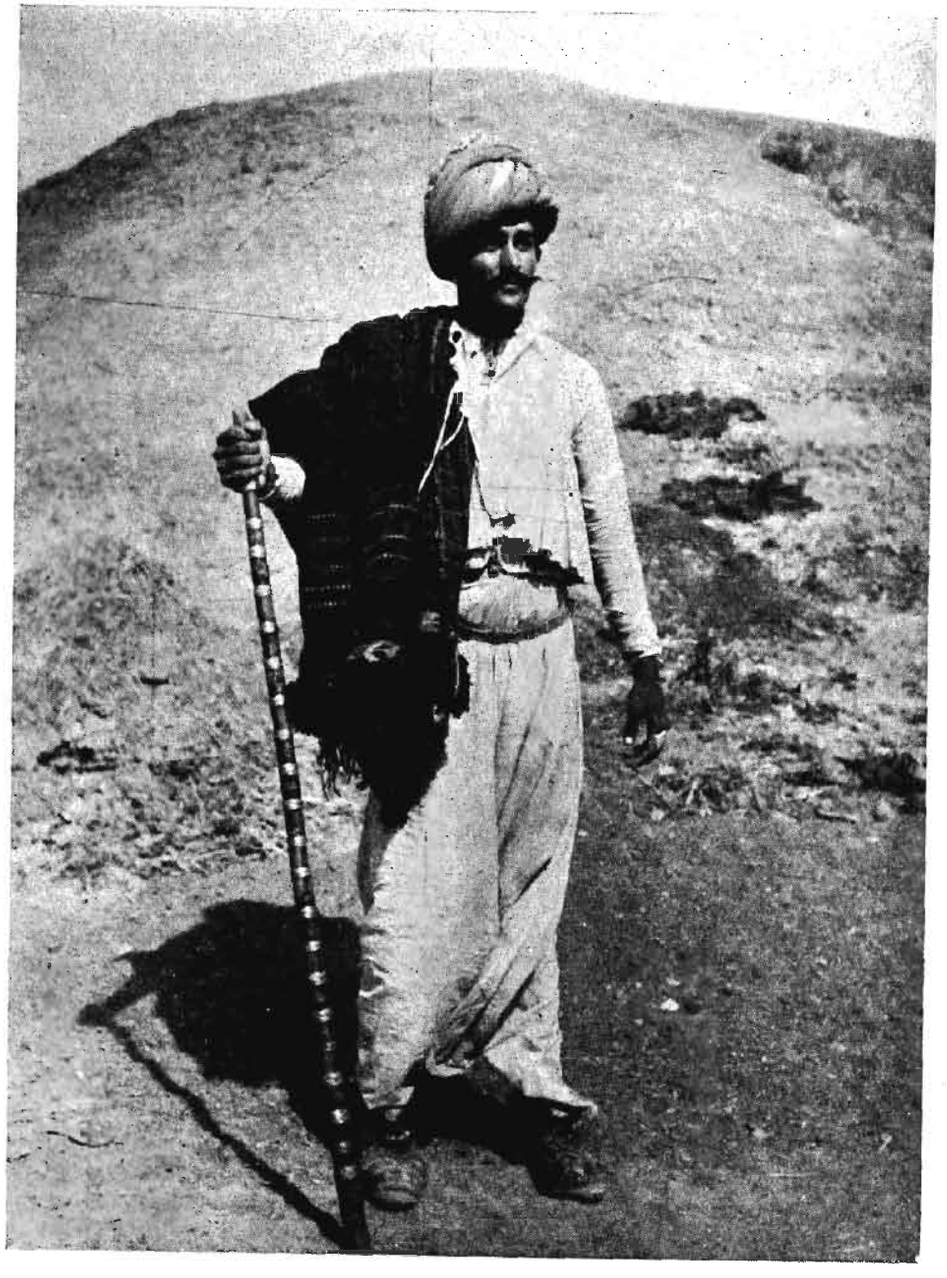
The dress of a male child belonging to Bharwad and Koli castes comprises *kediya, paheran, bandi* and *chorni*. A male child belonging to Lohana, Kathi, Jain, puts on *sadra*, underwear, shirt, bush-shirt, *kediya, chaddi*, pant and *lengha* or *surwal* in case of children belonging to Kathi caste. The distinctive pattern in the way of folding of the headgear and the style of putting it on is a guide in many cases to the caste of the wearer. A Bharwad puts on red *pagdi* or turban with irregular wrappings known as *madrasiyu*. A turban worn by a Kathi Darbar had a typical arrangement of folds but he is recognised by a *safa* used as head-dress made from *malmal* cloth. Persons belonging to Lohana, Jain Baniya and Brahmin castes, generally put on a white cap; and persons belonging to Chamar, Bhangi, and Bhavaya castes, a *faliya* or a piece of cloth wrapped as a head-dress. One peculiar feature in case of head-dress followed in the past among Kathis is that before putting *pagdi*, a *tansli* or a plate made of bronze was placed on the head and below it were kept cotton pads to work as a cushion. This manner of putting the head-dress served as a shield and protection against the strokes of enemies.

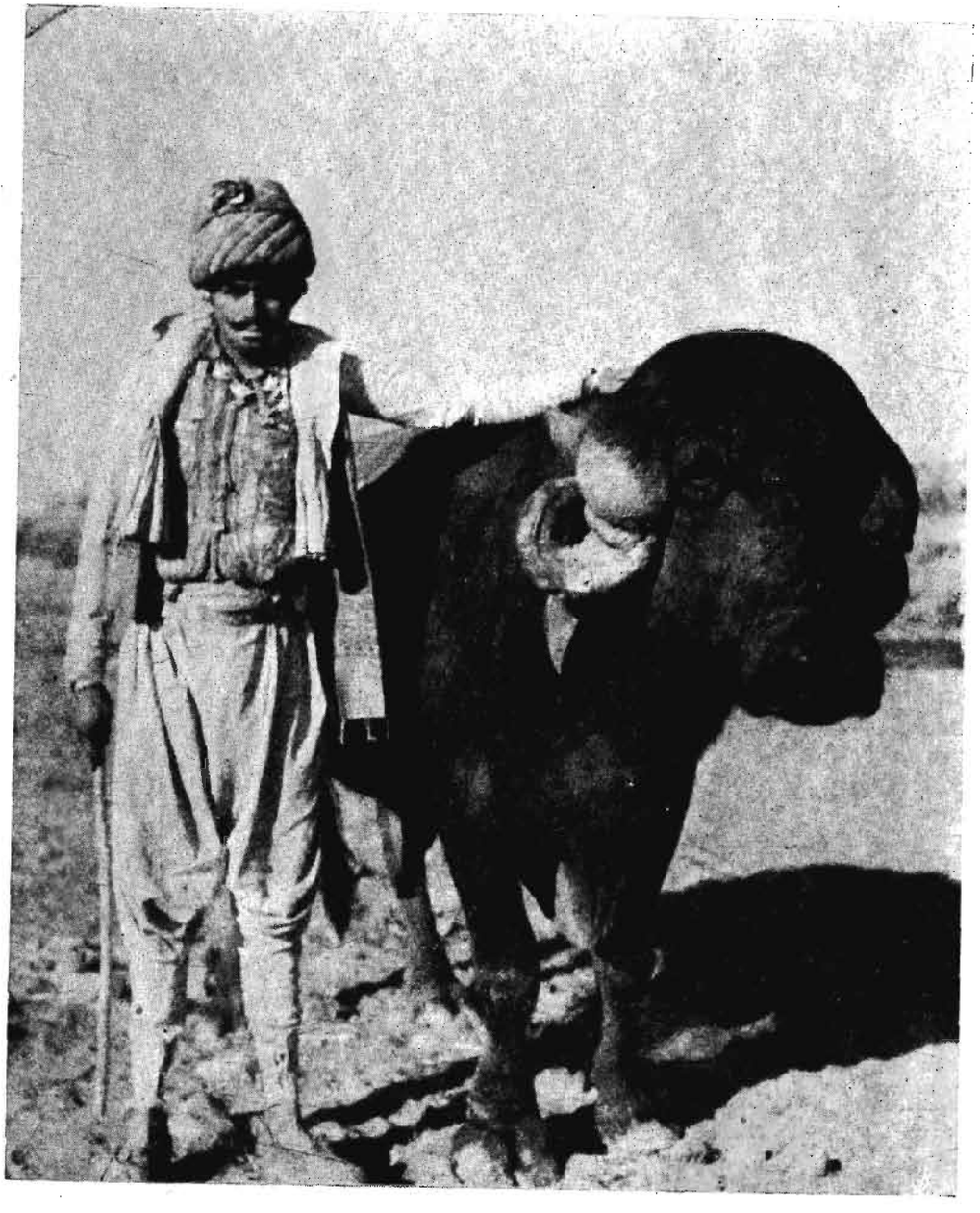
The upper garment in case of adult and aged male has sartorial varieties according to caste which vary from *paheran, kediya, bandi*, put on by persons belonging to Bharwad and Koli castes tailored from coarse type of handspun cloth or *pankoru*, to underwear, shirt, bush-shirt, coat, and *bandi* by persons in Lohana, Kathi, Jain and Brahmin castes prepared from mill-made cloth. Similar gradations are also noticed in case of lower garments of adult and aged males which consist of *chorni* in case of Koli caste, *surwal* in case of Kathi Darbar, trousers or *lengha* in case of Lohana and Jain and *dhoti* in case of Chamar, Suthar and Luhar castes.

Mention must be made of a belt made of 'shemar' leather, put round the waist by a Kathi and covered with 20 yards of *malmal* cloth to protect the stomach against the strokes of such dangerous weapons as sword, *katar*, spear, etc. In the past, men were keeping moustache and beard which was covered by a net, so that the hair did not become disorderly. Bharwads keep long bamboo sticks in hand with iron rings known as *kadiyali dang* so useful to them for herding cattle.

In case of female children there is no diversity of trait in dress according to caste, as it consists of *zabhla, chaddi* in case of children in their teeth, and *ghaghari, polku* and *odhani* in case of females aged 12 to 15. The upper garment in case of adult and aged females consists of *sadla* or *kapdu* and *polku* which are generally put on by females of all castes except females from Bharwad caste who put either black or red coloured woollen cloth.

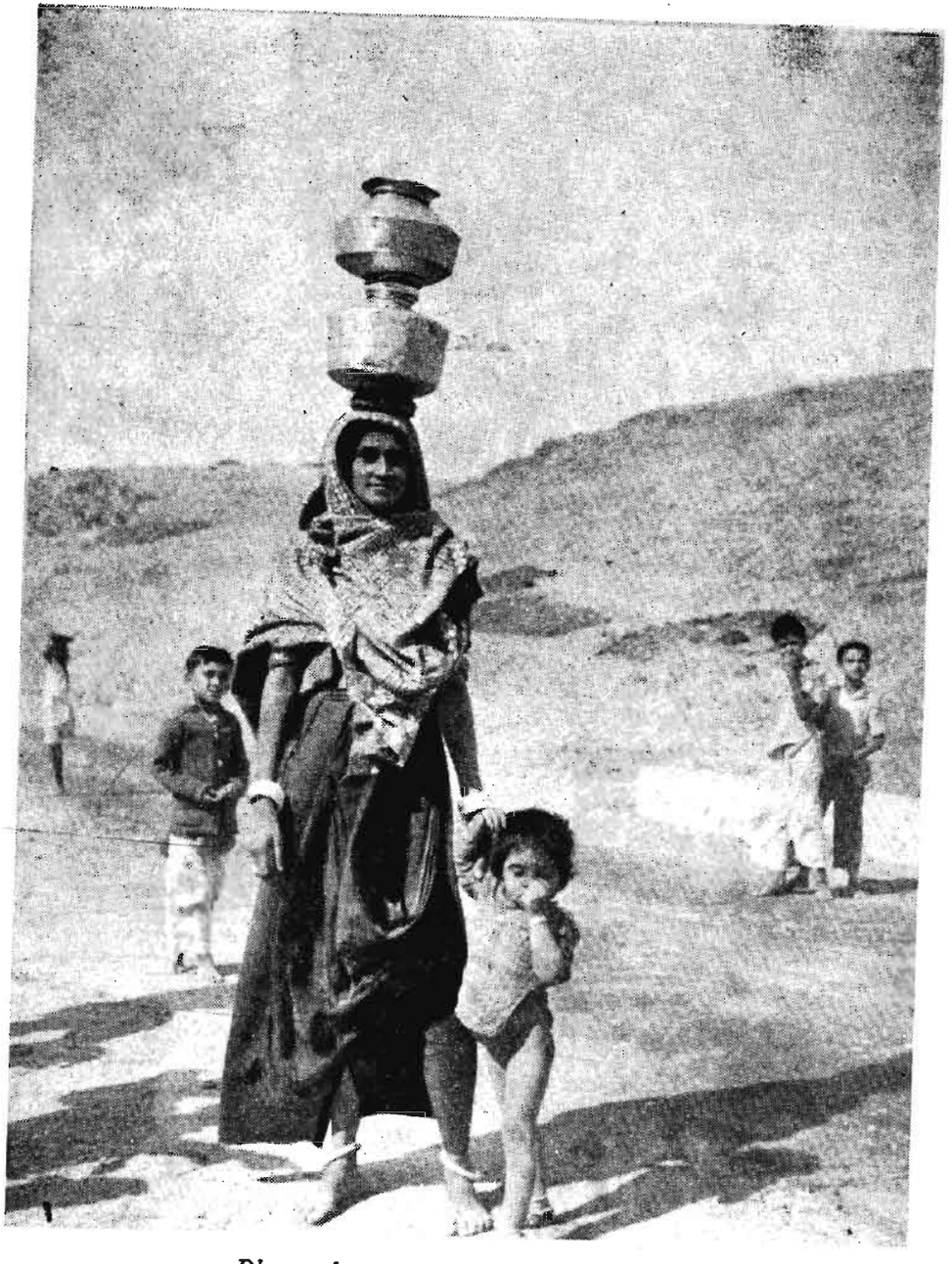
The Bharwad women's dress consists of a woollen *kamali* hanging loose from the head with yellow or red spots and border known as *sangri*. They prefer woollen dress firstly as it is cheaper due to raw wool being available from their flocks; secondly its suitability with the nature of their occupation which requires roving in forest areas under adverse climatic conditions; and thirdly being coloured, the dress does not look dirty. The petticoat of a Bharwad woman is generally not sewn. It is a long woollen or cotton piece wrapped loose around waist, known



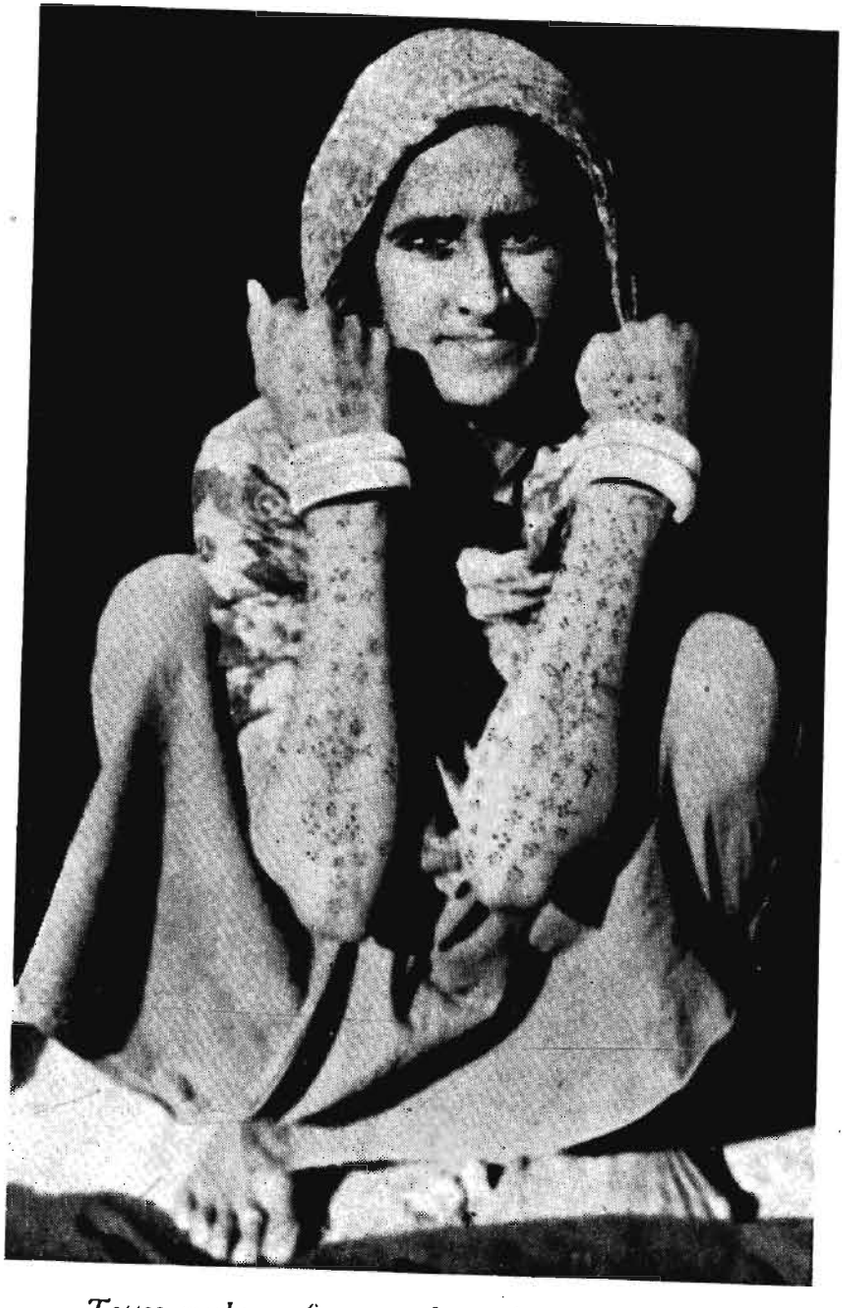


*Bharwad maldharis (cattle-breeders)*

TO FACE PAGE 16



*Bharwad woman carrying milk*

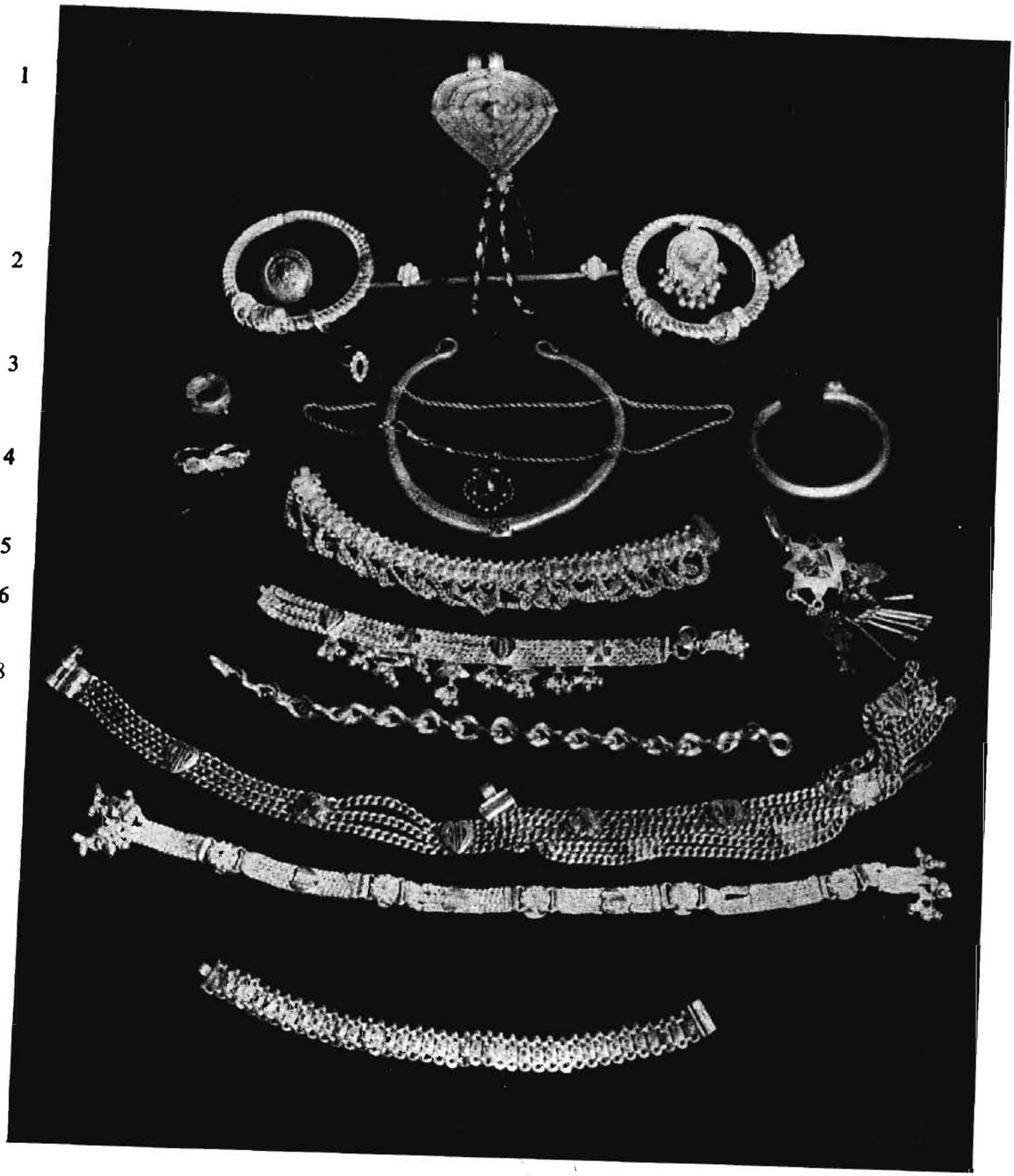


*Tattoo marks—a favourite form of body decoration*



*In ceremonial dress*

BETWEEN PAGES 16–17



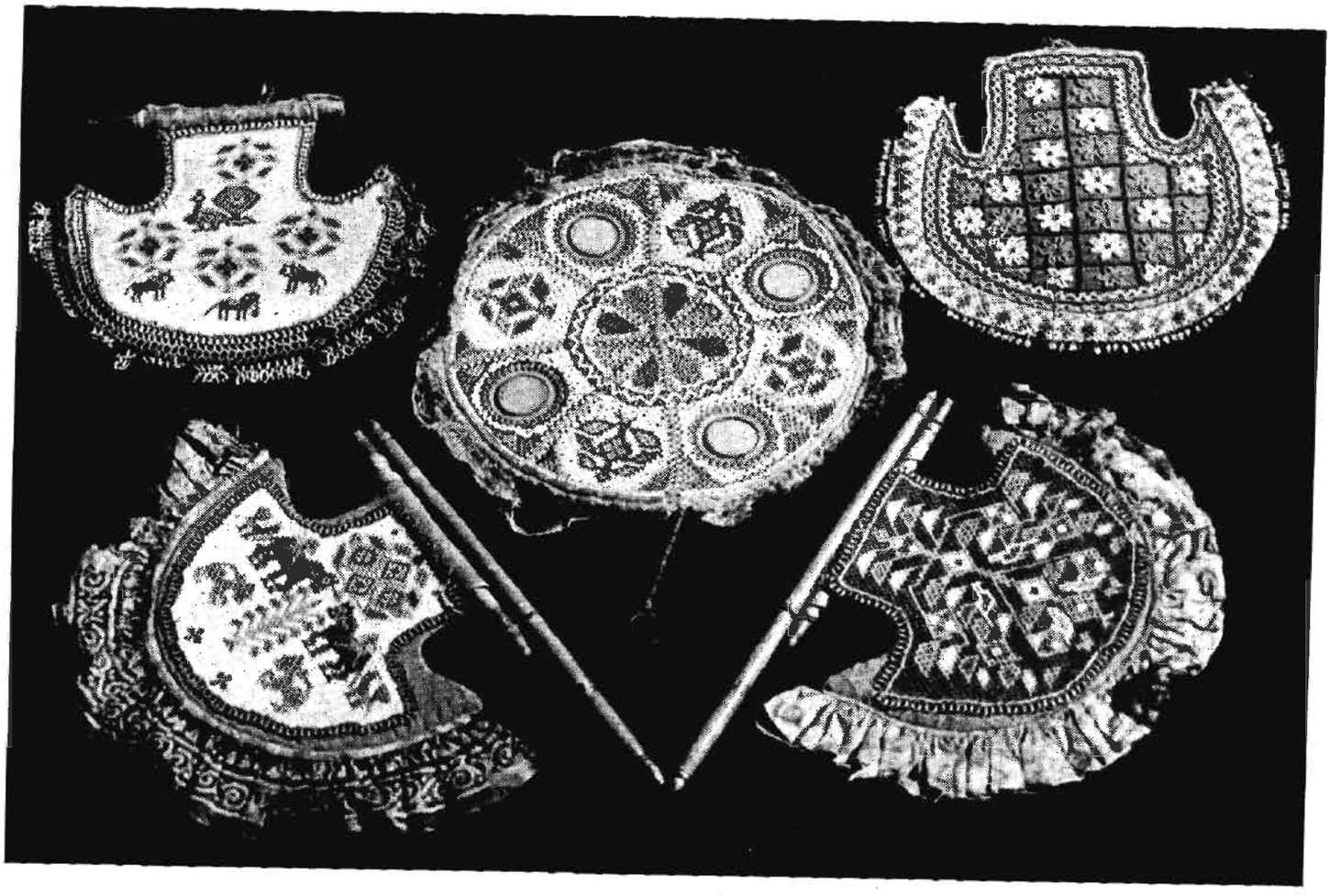

*Ornaments*

*(1) Necklace with pendant; (2) Anklets, earrings, nose–rings and ring; (3) Rings, chain, hansdi and kadu; (4), (5) and (6) Sankla, chhada (anklets); (7) Key-chain; (8) Kandora (girdle); (9) Buttons in chain; (10) Bracelet*

BETWEEN PAGES 16–17



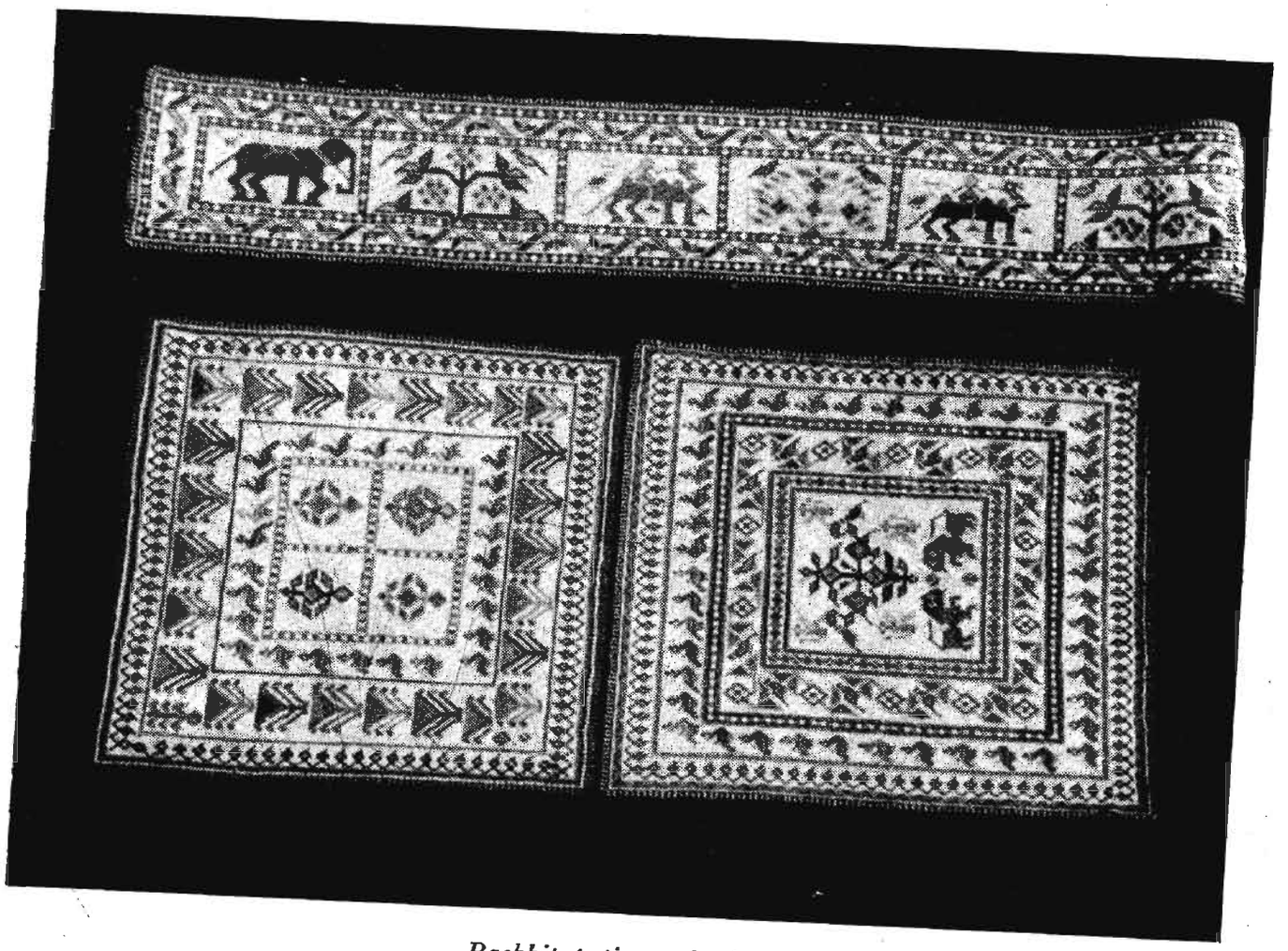
*Rajai or Quilts*



*Fans*



*Decorative articles called sunthia*



*Pachhit pati and chakla*



*Pillow covers*

as *jimi* or *ghunsi* which is usually of red or black colour. Another peculiarity of dress put on by Bharwad females is *shishdhari* or *abhla-bharat*, which consists of cloth embroidered with pieces of mirrors.

The *sadla* or *sari* put on by females of different castes measures 5 yards and varies from coarse variety to cloth of finer counts with different colours and designs. The colours mostly preferred are red-green *bhatigal* type with floral and geometrical design. The lower garment in case of females attending to agricultural work consists of *thepadu* or *ghaghara* of red or coloured design having a wider circumference and prepared from 4 or 5 yards of cloth, as it is convenient and suitable to the nature of field and household chores to be attended to by them. The widows as a sign of mourning always put on black coloured *sadla* or *kapdu*.

Shoes put on by the villagers are known as *khalpuri* shoes. They are prepared from buffalo skin. The shoes of Bharwad are of a peculiar shape which are known as *okhai* and made from untanned hard country leather. When they walk, the shoes create some sound. *Chappals* are put on by females of Kathi, Lohana and Jain castes. Majority of the villagers move bare-footed. The use of better quality of shoes and stockings is noticed among Kathis, Jains, Lohanas and Brahmins.

There is no washerman at the village. However, six households of which 3 belong to Kathi and one each to Darjee, Bawa and Koli give their clothes for washing either at Chotila or Rajkot. The annual expenses incurred for this purpose came to Rs. 275, distributed between these 6 households. The use of soap for washing is returned by 50 households belonging to different castes. None of the Chamar, Barber, Charan, Vaghari and Bhangi households uses soap.

## II.8. Ornaments and Body Decorations

### II.8.1 *Ornaments*

Ornaments put on by the people are considered an index of prosperity in the village. Certain ornaments like bangles, *chunk*, etc., are put on daily as a mark of social custom, whereas costly ornaments are preserved for festive and marriage occasions. The photographs and line drawings of various types of ornaments are given in a separate plate.

*Male Ornaments*

Of 166 households in the village, 138 possessed ornaments in one form or another. The total value of ornaments came to Rs. 43,224, which constituted 3.21 per cent of the total financial assets of the village. A list showing different types of ornaments put on by different castes is given in Appendix II.

The ornaments worn by males among Koli and Bharwad are *saral* on hand, *tholiyu* in ears, *kandora* on waist, finger-rings and sets of buttons for shirt and *bandi*. All these ornaments are made of silver. Young Bharwad boys also put on *toda* or anklets made of silver. Males from other castes like Lohana, Kathi, Jain and Brahmin wear buttons of gold or plastic and rings made of gold, whereas among Bhangis and Chamars ring, *kandora* on waist and *kadi* in the ears are of silver.

*Female Ornaments*

Young Bharwad women wear in the upper left ear, sometimes in both upper ears, hanging rings with a silver cylinder or *akotas* set at right angle to the rings. Aged Bharwad women wear on the upper ear a silver pendant called *loliya* and in the lower ear hollow silver hangers called *nasli* or *thalia*. The chief neck ornaments of silver are *sankli* or *kanthlo* or a necklace of rupee shaped pieces with a heart or tongue shaped pendant called *jibro*. The bracelets are either a double ring of white or red ivory called *chudla* or *baloya*. On the fingers Bharwad women wear a ring called *kaida*. The anklet is a round ring of silver drooping out each side known as *kambi-kadla*. On the big toes, silver guards called *anguthias* are worn and on other toes, silver rings called *vinchhia*. Young Bharwad girls wear silver *zanzari* and silver rings. The ornaments put on by females of other castes like Lohana, Jain and Kathi are made of gold or silver. Some ornaments are studded with pearls. They put on bangles of gold, *butti* or earrings with different designs of gold or with pearl settings, chain or *har* of gold or silver put on as a necklace, *chunk* or *vali* as nose ring, *chhada* or *zanzari* on their feet. Females belonging

to Bhangi and Chamar castes, put on bangles either of glass or plastic, *chunk* as a nose-ring, *chhada* on their feet, and *kanthi* as necklace.

II.8.2 *Body Decorations*

Unlike the puff, powder and cosmetics used by females residing in towns or cities, the females living in villages have their own standards and practices for decoration of the body. One of such practices prevalent at the village is *chhundana* or tattooing in castes like Koli, Vaghari and Bharwad. The tradition current regarding the existence or introduction of this custom, as given in *Vishnu Purana*, says that the three worlds (earth, nether world and heavens) were so cruelly oppressed by a certain demon that gods went to Vaikunth and implored the help of Lord Vishnu for destroying the demon. Lord Vishnu consented to vanquish the monster; but his consort Lakshmi implored him not to leave her unprotected as she feared that she would be molested by demons. In order to guard her against all evils, he sketched on her body the figures of his weapons, sun, moon and basil plant and ordained that those of his devotees who would set such marks on their bodies would remain free from all danger and evil. It is believed that from this time onwards, the practice of tattooing seems to have come in vogue.[1] The system of tattooing appears to have its origin in the people's belief that these marks beautify the person; some surmise that they are intended to ward off the evil *najar* or eye; some attribute to them certain medical and curative properties, some consider these marks useful in identifying a lost or deceased person.

Tattooing is not associated with any ceremony and can be done whenever desired by a person. Appendix III shows the different marks, their names and the part of the body where they are tattooed. Generally the females between the ages of 8 and 20 have them. Tattooing is done at the hands of Vaghari or Ravalia women. The tattoo marks when minutely examined are of three sorts—greenish, black and red, but the greenish pigments are found generally to prevail most at this village. There are no set drawings or designs but the portion to be tattooed before commencing the operation is lined with a mixture of lamp-black, a decoction of bea-wood bark and juice of green leaves of the *val* creeper. It is done with a fine needle or sometimes with the thorn of *acacia*. After tattooing, turmeric powder supposed to be having an anti-septic effect is applied to the portion punctured and the person is advised not to apply any water for some time to the parts of the body tattooed, so as to prevent water entering the small punctures and causing painful swelling. However, with the advancement in education and modern ideas, the practice of tattooing is now being disfavoured and gradually falling into disuse.

The principal parts of the body tattooed are the face, arms, hands, feet and chest. In case of face, the whole face is not tattooed but only the centre or temples of the forehead, the portion between the eyebrows and the centres of cheeks and chin. The arms below the elbow and backs of the hands and fingers, and the portion above the breasts and below the throat are also tattooed. One can naturally infer from these marks on different parts of the body that it is the desire to beautify the human figure that has led females to tattoo various parts of the body. In some cases, names and images of Rama and Krishna or images of Hanuman or any of the goddesses, are tattooed to ward off evil by the potency of these names and marks. These marks also denote the religious fervour of persons so tattooed. In case of Bharwad, the males have a cow or camel marked on their shoulder or forearm which is supposed to denote their caste or profession. Of the various designs, the image of Krishna, the camel or cow and the *choli* (bodice) are peculiar among Bharwad and Rabari castes, among whom it is generally believed that a girl, before she is sent to her mother-in-law's should always be dressed in a *choli* (bodice). The designs employed in tattooing are diverse and difficult to obtain as the women have them on different parts of the body.

Other articles used are *kajal* and *kumkum*. The mark of red vermilion or *kumkum* is considered as a mark of *saubhagya* by females

1. *Census of India*, 1901, Vol. XVIII, *Baroda*, Part I, *Report*, p. 526

and *kajal*, it is believed, protects their eyes and wards off evil. These decorations are noticed at the village in case of females belonging to upper class.

## II.9 Food and Drinks

### II.9.1 *Food*

The dietary composition can broadly be categorised into two parts, vegetarian and non-vegetarian. Of the 166 households, 146 are vegetarian and 20 non-vegetarian, which include 14 households of Koli and 6 of Chamar. Looking, however, to the break up in the family budget items under food group, the amount of expenditure incurred on non-vegetarian diet comes to Rs. 275 or only 0.12 per cent of the total expenses under this head. The households taking non-vegetarian food are thus found to be taking such items occasionally as, apart from their availability at the village, they cannot afford to take them daily.

The staple diet of the village people is *rotla* or bread made of *bajra*, *dal* or pulses, chillies and buttermilk. Sometimes they take *khichadi* (a mixture of rice and pulse) with *kadhi* or curry. The poorer class of the village takes boiled grains known as *bhadkun* or *ghensh* with bread. The total annual expenditure on cereals and pulses taken together constitute 42.63 per cent of the total expenses on food. The fact that the village has good livestock is reflected in the amount shown against milk or milk products which constitute 30.60 per cent of the total expenditure in the food group. Bharwads or graziers in their dwelling places in the jungle known as *nesda* take bread of *bajari* or *jowar* with goat's milk sometimes sucked directly from the teats of she-goat colloquially known as *sedh batakiyun*. The courses of menu taken on festive or marriage occasions include such items like sweetballs, *churma*, *shira-puri*, *lapsi*, *an dudhpak* or *khir*.

Analysis of frequency or the number of meals per day taken by persons of different castes reveals that of the 166 households, 57 take two meals a day and 109 three meals a day. Of the latter, 77 households are from Koli castes who have to work hard on field and at stone quarries, 21 are Bharwads who also live a hard nomadic life roaming in hills under adverse climatic conditions and 5 belong to Chamar caste who also have to undertake strenuous physical labour. Among the rest, one household each belongs to Kathi, Suthar, Barber, Luhar, Vaghari and Charan castes. The usual timings of meals are early in the morning at six-thirty or seven, known as *shiraman*, between twelve and one in the noon known as *rondho* and after seven or eight at night known as *valu* corresponding to breakfast, lunch and dinner. The only exception to this rule is Jains, whose religious precepts enjoin them to finish their evening meals before sunset. In some of the cultivating families, a portion of the food prepared in the morning is set aside in the cooking room for the children of the family. Some of the households belonging to Vaghari, Chamar and Bhangi castes prepare pulses and vegetables in boiled water. The use of spices is limited to turmeric, chillies and salt.

### II.9.2 *Drinks*

*Kasumba-pani* (opium) was the most common custom prevalent among Kathis in the past. It is taken either in a small quantity from a few grains to a penny weight rolled into a pill and swallowed or first dissolved in water and then drunk. The ordinary time for taking opium is before meals, early in the morning and in the afternoon. It was believed that by taking opium one would never feel the pain of the wound or injury caused by an enemy's sword while fighting. It was held in high esteem as the seal of hospitality, a token of goodwill to the guest and great healer of internecine quarrels among Kathis. This practice is gradually on the wane. *Huka* the long-stemmed pipe is another hobby prevalent among Kathis. Tobacco, to be smoked in the *huka* or hubble-bubble, is cut in pieces and pounded in a mortar. It is then mixed with molasses and a few drops of water and rolled into small balls known as *gadaku*. Women of labouring classes smoke *bidi*. The custom of smelling snuff and the practice of applying snuff to teeth by the aged and old women is also noticed among Kathi, Koli, Lohana, Darjee, Suthar and Luhar castes. Today tea has become the universal and favourite drink in the village, as out of the 166 households interviewed, only 15 reported that they were not addicted to tea. In case of Vaghari, Bhangi and Chamar castes, country wine which they used to have

before is replaced by occasionally taking a cup of tea which serves as a stimulant to their work. Tea is thus the most favourite drink of the village.

## II.10 Language

The language spoken by different sections of the people at the village is Gujarati, but several phonetic and grammatical peculiarities or way of pronouncing and accent distinguish the speech of a particular caste. Certain foreign words, idioms and local peculiarities mark the patois of the Kathi, Bharwad, Charan and Koli castes. The language spoken by Kathi is a mixture of three languages, namely, Kachchhi, Gujarati and Marwari. The tone of their language is harsh and they use plural for themselves and singular for the counterpart with whom they discourse. Another characteristic of their language is that they speak the word of neuter gender in masculine e.g., *punchhadun* पुंछडुं in Gujarati is pronounced as *punchhdo* पुंछडो by Kathi. Instead of *ne* (ने) used as suffix to the objective case, Kathis use *hin* (हीं), e.g., *garibne* in Gujarati will be pronounced as *garibhin* by a Kathi. Some of the current words used by Kathi and their equivalent words in Gujarati language are given below.

| *Words used by Kathi* | | *Words prevalent in Gujarati language* | |
|---|---|---|---|
| *Amu* | (अमु) | *Hun* | (हुं) |
| *Amano* | (अमाणो) | *Amaro* | (अमारो) |
| *Tamunhe* | (तमुंहे) | *Tamne* | (तमने) |
| *Tyonhe* | (त्योंहे) | *Tene* | (तेने) |
| *Kaman* | (कमण) | *Kon* | (कोण) |
| *Kanun* | (काणुं) | *Shun* | (शुं) |
| *Asen-Isen* | (आसें–इसें) | *Ahin* | (अहीं) |
| *Kana satu* | (काणा साडु) | *Sha mate* | (शा माटे) |
| *Nath, Nase* | (नथ, नसे) | *Nathi* | (नथी) |
| *Huto* | (हुतो) | *Hato* | (हतो) |

The language spoken by Bharwads is coarse and of a loudy nature. The Kolis have their rustic and colloquial language and have some words coined for their domestic needs or for occupational purposes. The Charans speak Charni dialect known as Gadhvi, which is very swift and has some rhythmic effects.

## II.11 Birth, Marriage and Death Customs

### II.11.1 *Birth Customs*

The birth customs prevalent among the main sections of the population at the village can be broadly classified into pre-natal and post-natal customs or ceremonies.

In case of first delivery, in the seventh month of pregnancy, a *kholo* ceremony or *simant* is held at her husband's place wherein a pair of clothes, coconut, one and a quarter seer of *sakar* or sugar candy, wheat, rice, *khichadi* and *til* seeds, *supari* and *kanku* are placed in the lap of the expectant mother and a *rakhadi* is tied to her hand. She carries these articles in the ends of her *sari* to her *piyar* or father's house, where usually the first delivery is performed. In Bharwad caste at the time of *kholo*, the ceremony of *Randal tedva* is performed. In this ceremony Rannade, the wife of Sun God believed to be the goddess of fertility is worshipped. At night the ladies sing songs. This is locally known as *Randal Mata-na ghoda khundva.* This ceremony is observed uniformly mostly by all castes residing in the village. Certain special restrictions are to be observed by the prospective mother which include non-carrying of heavy and weighty articles, non-acceptance of stale or heavy diet, etc. In case of Kathi caste, the expectant woman is not allowed to wash her hair and put any water on the head, as it is believed that there is *aad*, that is prohibited by Mataji. There is no special arrangement or selection of place for delivery but one of the inner rooms of the house is selected for this purpose.

In the post-natal stage commencing from the birth pangs of the child, the assistance of neighbours, elderly women of the village and relatives or a local *dai* is taken. The *dai* is given for her services an amount varying from Rs. 3 to Rs. 5. After the birth of child, the *nayado* or umbilical cord is cut and the new born babe bathed in water. *Galthuthi*, i.e., *gur* water is then given and red strings are tied to the hands feet and throat of the newly born. This practice is prevalent among Kathis and Jains. A *thali* or a dish used ordinarily for taking meals, is rung like a bell to announce the birth of a male child, but not in the case

of a female. On the sixth day of the child's birth, known as *chhathi*, it is believed that Vidhata or the Lord of Destiny writes the fortune of the child at midnight. The period of pollution for the mother varies from six days to 10 or 12 days after which period, she can touch other members of the household. On the twelfth day the *namkaran* or naming ceremony is performed mainly by father's sister, who along with other relatives swings the cradle with the following verse and thus names the child.

"*Oli Tholi pipal pan, Foiye padyun.....*[1] *nam*"
"Neat and well-groomed child ! Aunty names thee.....". New names are not being found but the old ones are continued. In some castes like Brahmin, Lohana, Koli and Bharwad such names as Nanko, Tapu, Tiku, Bachu, Kuko, Kuki, etc., are given as a mark of endearment colloquially known as *hulamanu nam.*

Among Bharwads, on the day of naming ceremony, *ghughari* or the whole wheat grains boiled in water are distributed to the children of relatives and neighbours. At the age of one to one and quarter, the *bal movala* or removing the first hair of the child is performed when among Kathis and Jains Rs. 2 or Rs. 5 in cash and gold or silver equivalent to the weight of hair of the child cut off at the ceremony used to be given to the father's sister. However, this practice is changing now and cash alone is given according to the financial condition of the household. In case of Koli caste, the new-born child at the time of its first Hutashani is bowed before Holi Mata. A sacred thread wearing ceremony or *janoi* is performed after a Brahmin boy is aged 8 or over. The different customs and ceremonies of pre-natal and post-natal stages thus vary according to caste, and the economic condition of the household.

### II.11.2 *Marriage Customs*

Child marriages prevalent at the village in the past among some of the castes like Koli, Bharwad, have now ceased. The marriageable age at present lies between 18 to 22 years in case of a boy and 16 to 20 years in case of a girl. Generally a difference of two to five years is kept between the age of boy and girl. The *sagai* or betrothal is the first preliminary ceremony preceding marriage. After an initial enquiry by the boy's father about the family of the girl, her age, education, financial position of the family, etc., the final agreement by the concerned parties is reached. After about a month or two, *chundadi* or *sari* and some ornaments are given to the girl by the boy's father and the bond of relationship between the two parties is further cemented. Some time after this *sagai*, the actual marriage ceremony takes place on an auspicious date, and time convenient to both the parties finalised in consultation with the family priest. The marriage invitations are then issued. One or two days previous to the marriage date, a marriage pandal or *mandap* is erected, the house is white-washed, marriage songs are sung and the entire atmosphere is surcharged with a festive and merry mood. At the bride's place, *manekya sthambha* is posted by a Brahmin priest and Ganesh *pujan* and *grah-shanti* ceremonies are performed in mostly all the communities.

After the bridal party consisting of 20 to 25 persons arrives at the village, a reception ceremony known as *samaiyu* takes place, wherein the persons from the bride's side receive the *janaiya* and take them to *janivas.* Kolis provide all the requirements of the bridal party and a barber is specially placed in charge to look after their requirements and facilities. Among Jains, after *samaiya* ceremony is over the bridegroom is taken to the bride's house where he has to pluck some leaves from the festoons tied at the bride's place. The bridegroom holds a place of respect and position and is easily distinguished from the rest by the special marriage attire put on by him. When the *varghoda* or procession reaches the bride's place, a welcome ceremony is performed by the bride's mother which is known as *ponkhvu.* After this ceremony, the bridegroom is taken to the *mandap* or *chori* and the bride with her special marriage clothes and a veil over her face is being seated by the right hand side of the bridegroom. The Brahmin or the caste priest joins the hands of bride and bridegroom in wedlock before the sacred fire which ceremony is known as *hast-melap.* The marriage songs are sung by both the parties at the

1. Name of the child is spoken here.

time of different ceremonies. The marriage ceremony is considered to be complete when the bride and bridegroom take four or seven rounds around the sacrificial fire which is known as *saptapadi* and *kansar* is served by the bride's mother. The last ceremony is of *kanyadan* wherein the bride is given by her relatives clothes, cash, articles of furniture, ornaments, utensils, etc. In Kathi caste, at the time of final departure, the bride's parents wash the feet of the bridegroom and take this water as *charnamrut* and give blessings to the married couple. The nuptial garments of the bride and bridegroom fastened into a knot are loosened before Chamunda Mata in case of Kathi and Meladi Mata in case of Chamar when *naivedya* is placed before the goddess.

When enquired about the preference for marriage in the same, upper and lower castes, all the households have indicated their choice for marriage in the same caste. Only one household from Bawa caste has shown preference for marriage in upper caste belonging to Brahmin, Lohana, Jain and Soni. None has favoured matrimonial relations with castes lower in status than their own. As regards the selection of place for marriage in the same, nearby or distant village, 2 Koli households have favoured marriage in the same village. 146 households in the nearby villages and 18 in distant villages. Only two households, one from Kanbi and another from a Bawa caste have preferred marriage in non-conventional manner and the rest of 164 households in conventional manner. One Kanbi household has no objection to marriage in any caste. 4 households, each belonging to Kathi, Brahmin, Darjee and Bawa castes have expressed themselves in favour of marriage with castes either of equal or higher status. But none has expressed himself in favour of desirability of such marriages. These opinions on different aspects of marriage regarding preferability, permissibility and desirability, besides revealing infiltration of new ideas among village people also help in understanding the fabric of social life of the village woven round different systems of marriage, which is one of the important social institutions. 93 households are aware of the changes made in recent years in the Hindu Marriage Act providing for divorce in specified circumstances and prohibiting bigamy.

The total expenses incurred during the last ten years on marriage by 81 households came to Rs. 83,207. The break up of these expenses when analysed according to different purposes revealed that Rs. 22,880 constituted cash payments by groom's party to the bride's. Rs. 11,592 were spent on ornaments, Rs. 14,140 on clothes and Rs. 34,595 on miscellaneous items like feasting, transport, decorations, etc.

In the past, castes like Kadva Kanbis and Bharwads celebrated marriages only once in twelve years in the *sinhastha* year, when the position of Jupiter is in the sign Leo of the zodiac. Marriages were held in open ground on the outskirts of the village. At present, this practice of mass celebrations is not in vogue, as two Bharwad households have reported marriages in 1950, one in 1953, three each in 1955 and 1956 and one each in 1957 and 1958.

One of the marriage customs prevalent among Bharwads is *dervatu*, according to which the widow can remarry the younger brother of the deceased husband. The system of *dervatu* derives its name from remarriage by elder brother's widow with her husband's younger brother (*der*) in place of (*vatu*) of elder brother after his death. If the deceased husband has no younger brother, then the nearest younger brother upto seven generations is first preferred, failing which the widow will remarry outside the family and this is known as *ghargharhnu*. The widow cannot remarry anywhere without the consent of her in-laws and for this approval the opposite party has to pay the amount which is at times exorbitant. This system of permitting the widow after getting the required amount is known as *lakhanu*. The social implication behind this custom is to preserve and maintain the unity and well-being of the family by keeping the woman in the same family, so that her children are properly looked after.

### II.11.3 *Death Customs*

When the death is felt imminent the body is placed on floor besmeared with cow dung. A lamp of *ghee* is lighted nearby and the *panchamrut* is administered to the dead. *Chandan* is put on the head after bathing the dead body. The corpse is placed on the bier known as *nanami*,

prepared out of bamboo chips. At the four corners of the bier, four coconuts are hung which are broken at the village outskirt placing the bier on the ground before carrying it to the crematorial ground. This is known as *nagarvisamo.* The persons who carry the corpse are known as *kandhiya* as they carry the dead body on their *kandh* or shoulder. Before carrying the dead body, dogs are given food and pigeons are given grains. Among Kathis rice balls known as *pret pind* are placed on the chest of the dead body. At the burning ghat, the ceremony of *agni sanskar* is performed wherein the eldest son of the deceased takes four rounds and the *agni* or fire is lighted by him from the right thumb of the foot of the dead body. In case of Chamars, the dead body is buried. In case of death of infants below one year also the body is buried in a pit five feet deep, 3 feet broad and 6 feet long north-south. 20 seers of salt is also put along with the corpse to assist its speedy decomposition. After returning from the crematorium, letters are written to the relatives who are informed of the death, which is known as *mela lakhva.* On the third day of cremation an earthen pot full of water is kept on the heap of ashes of the burnt body. This is known as *tadhi tharvi.* The ash along with some bones is immersed in the holy *kund* at Tarnetar, or Damodar Kund in Junagadh or at some other holy place. In Kathi caste, at the place where the body is cremated, a cow along with its young stock is taken and milked.

The period of mourning is observed upto the 13th day from the date of death. *Uthamanu* ceremony is performed either on the fourth or twelfth day. The *saraman* or *uttarkriya* or after-death ceremonies are performed by all castes on the 12th day. This ceremony is performed through the caste priest either on the bank of a river or in the open compound by the eldest son of the deceased, where the relatives are feasted. The ceremonies on the 13th day, in some castes, like Kathi, Lohana, Brahmin, includes giving away of *palang* or cot, bed, a pair of clothes, shoes, umbrella, etc., known as *sajya* to the *gor* or family priest in the belief that the departed soul may get all these amenities in the other world. *Shok* or certain restrictions, as a mark of mourning are observed in case of Kathi, Lohana and Brahmin castes for a period varying from 4 or 6 months to one year, depending upon the relationship and the age of the deceased. Every year on the *tithi* on which the death occurred, *shraddha* is performed in the month of Bhadrapad when the priest and relatives are feasted.

# CHAPTER III

# VILLAGE ECONOMY

## A-ECONOMIC ACTIVITY

### III.1 General Features

The village with its physiographic surroundings and a commanding position on the national highway, has certain inherent natural advantages for the development of its economy. The grasslands and stone quarries roundabout the village provide the villagers with the occupations of cattle breeding and stone-cutting and relegate agriculture into a subsidiary position. The entire economy of the village veers round these three occupations which aggregately account for 71.72 per cent of the total income. 22 households of Bharwad are engaged solely in livestock raising. With a density of 232.37 livestock per sq. mile against human density of 152.81 with half the total area of the village under pasture and 70 per cent of the total cropped area under fodder crop, the economy of the village is truly pastoral. The village on account of its situation at a vantage point is a convenient centre of marketing, i.e., *hatanu* for 10 neighbouring villages. 7 different types of village artisans carry on their traditional occupations in the service of the village community.

This Chapter which relates to livelihood classes, working force and the village economy in general and covers different occupations found at the village also embodies the results of a supplementary survey of persons engaged in cattle rearing in view of the important position held by pastoral occupation in the economy of the village.

### III.2 Livelihood Classes and Working Force

The livelihood classes as revealed according to 1951 Census and the present survey highlight the factors of change affecting the pattern of economy in the village.

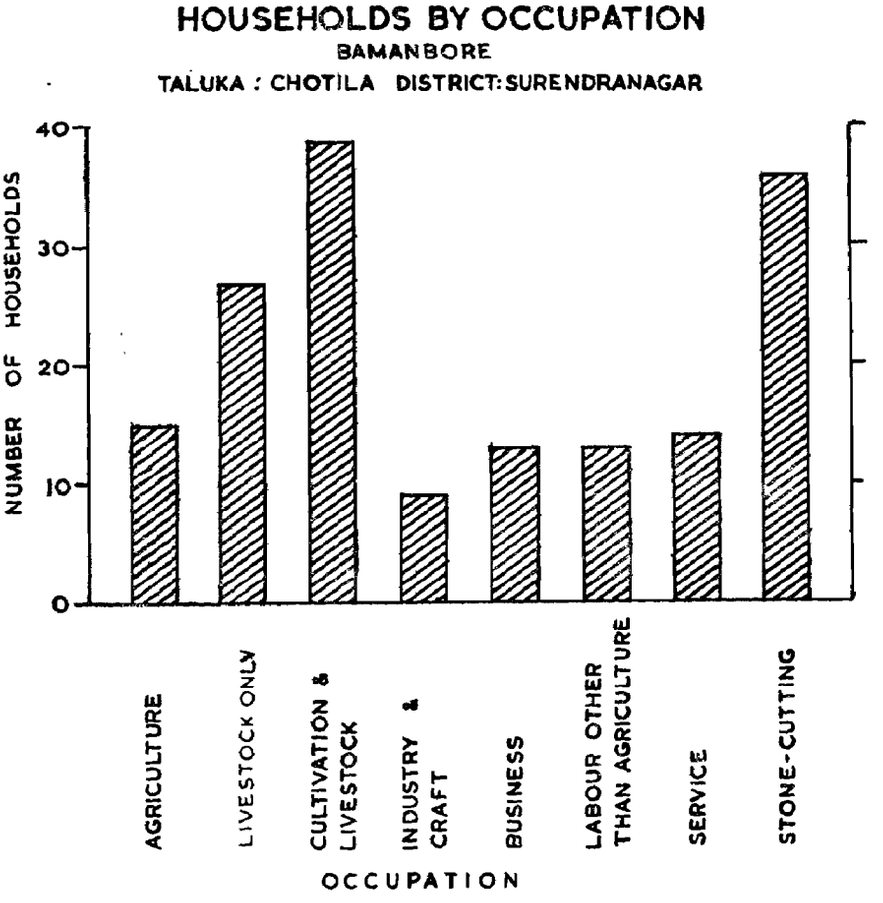
**STATEMENT V**

**Livelihood Categories, 1951 and 1960**

| Livelihood category | Persons | | Percentage to total population | |
|---|---|---|---|---|
| | 1951 | 1960 | 1951 | 1960 |
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **686** | **1,062** | **100.00** | **100.00** |
| *Agricultural* | *281* | *410* | *40.96* | *39.36* |
| Cultivating owners | 2 | 396 | 0.29 | 37.29 |
| Cultivating non-owners | 228 | .. | 33.24 | 0 |
| Cultivating labourers | 1 | 22 | 0.14 | 2.07 |
| Non-cultivating owners | 50 | .. | 7.29 | 0 |
| *Non-agricultural* | *405* | *644* | *59.04* | *60.64* |
| Production other than cultivation | 187 | 216 | 27.26 | 20.34 |
| Commerce | 41 | 81 | 5.98 | 7.63 |
| Transport | 1 | .. | 0.14 | 0 |
| Other services and miscellaneous sources | 176 | 347 | 25.66 | 32.67 |

Distributing the population into two broad sectors, namely, agricultural and non-agricultural, it can be seen that agricultural population has increased by 48.75 per cent over that in 1951, whereas in non-agricultural category, the corresponding percentage increase is 59.01 per cent. More interesting is the intra-occupational changes in the livelihood categories under the agricultural sector effected by land reforms, wherein 228 cultivating non-owners existing in 1951 have become cultivating owners and 50 non-cultivating owners in 1951 have likewise taken up cultivation or shifted towards non-agricultural vocations. Compared to 1951 population engaged in commercial activities, the

percentage increase registered is 97.56 on account of vicinity of urban centres and easy availability of means of transport. The number of persons employed in other services and miscellaneous services has increased from 176 in 1951 to 347 in 1960 to provide services of Block staff and amenities to the village and casual employment generated on account of labour required on road repairs, etc.




III.2.1 *Workers*

Examining the occupational structure of Bamanbore village as per two broad categories of workers and non-workers adopted in 1961 Census, it has been found that there are 365 workers, of whom 257 are males and 108 females and 696 non-workers comprising 267 males and 429 females. The workers and non-workers constitute 34.40 and 65.60 per cent respectively of the total population.

The figures of working and non-working population when analysed with reference to age groups reveal that 521 non-workers or 49.11 per cent of the total population are in the age group 0–14, 251 or 48 per cent of whom are males and 270 or 52 per cent are females, mostly infants and children of the village. 194 and 123 workers or 18.28 and 11.59 per cent respectively of the total population in the age groups of 15–34 and 35–59 comprise the working force and represent the adult and able-bodied persons of the village. The proportion of male workers and non-workers in these two age groups come to 94 and 6; corresponding figures for female workers and non-workers are 41 and 59. There are 20 workers and 23 non-workers in the age group 60 and over. Of the 20 workers in this age group, 17 are males and 3 females and the corresponding sex-wise break up for 23 non-workers is 2 and 21. This group

represents the aged and old section of the population.

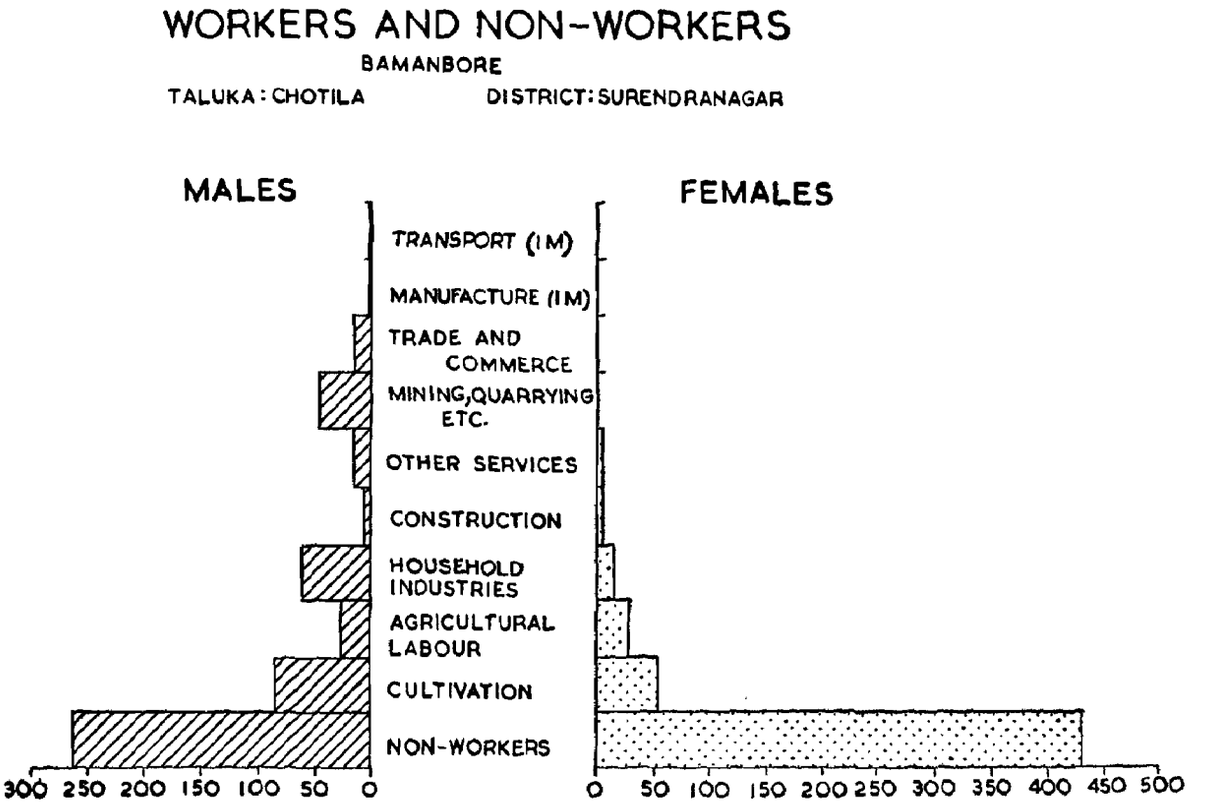
**STATEMENT VI**

**Workers by Industrial Category, 1961**

| Category of workers | | Persons | Males | Females |
|---|---|---|---|---|
| 1 | | 2 | 3 | 4 |
| I | As Cultivator . . | 140 | 86 | 54 |
| II | As Agricultural Labourer | 57 | 26 | 31 |
| III | In Mining, Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities | 46 | 46 | .. |
| IV | At Household Industry | 78 | 61 | 17 |
| V | In Manufacturing other than Household Industry . . . | 1 | 1 | .. |
| VI | In Construction . | 8 | 5 | 3 |
| VII | In Trade and Commerce . . . | 16 | 16 | .. |
| VIII | In Transport, Storage and Communications | 1 | 1 | .. |
| IX | In Other Services . | 18 | 15 | 3 |
| | **Total . . .** | **365** | **257** | **108** |

Classification of workers according to sex and category of worker reveals that 43.58 per cent of the total male workers are employed in the first two industrial categories which relate to agricultural activity, 17.90 per cent are engaged in mining, quarrying, livestock, etc., 23.73 per cent at household industries, 6.22 per cent in trade and commerce and 5.84 per cent in other services. In construction activity, transport, storage and communications, and manufacturing other than household industry, the labour participation is very insignificant. In case of females, 94.44 per cent of the total female workers are covered under the two agricultural categories of workers, and the fourth one relating to household industry both of which are complementary. Besides attending to their household chores, females work as agricultural labourers and also help their males in agriculture and household industry.

Of the total workers, 38.36 per cent are working as cultivators, 15.62 per cent as agricultural labourers and 12.60 per cent in mining, quarrying, livestock, etc., which jointly claim 66.58 per cent of the total working force in the village where the principal economic activities



are cultivation, quarrying and cattle rearing. 21.37 per cent of the total workers are engaged at household industry or traditional crafts, 0.27 in manufacturing other than household industry, 4.93 per cent in other services, 4.39 per cent in trade and commerce, 2.19 per cent in construction activities and 0.27 in transport, storage and communications. Agriculture and household industries supplemented by livestock raising and quarrying claim 88 per cent of the people at work and establish the agrarian and mixed nature of economy to which Bamanbore is subject.

III.2.2 *Non-workers*

Analysis of the non-working population by type of activity reveals a complete absence of any person in the category of inmates of penal, mental or charitable institutions. Not a single able-bodied person is unemployed.

**STATEMENT VII**

**Non-workers by Type of Activity, 1961**

| | Category of non-workers | Persons | Percentage to total | Males | Percentage to total males | Females | Percentage to total females |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | Full-time students or children attending school | 96 | 13.79 | 56 | 20.97 | 40 | 9.33 |
| 2 | Persons engaged only in household duties . | 191 | 27.44 | 3 | 1.12 | 188 | 43.82 |
| 3 | Dependents, infants and children not attending school and persons permanently disabled | 401 | 57.62 | 201 | 75.28 | 200 | 46.62 |
| 4 | Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or divident or other persons of independent means . . . . . | 1 | 0.14 | 1 | 0.38 | .. | 0 |
| 5 | Beggars, vagrants, independent women without indication of source of income, others of unspecified source of existence . . | 7 | 1.01 | 6 | 2.25 | 1 | 0.23 |
| 6 | Inmates of penal, mental and charitable institutions . . . . . | .. | 0 | .. | 0 | .. | 0 |
| 7 | Persons seeking employment for the first time | .. | 0 | .. | 0 | .. | 0 |
| 8 | Persons employed before but now out of employment and seeking work . . . | .. | 0 | .. | 0 | .. | 0 |
| | **Total . . . .** | **696** | **100.00** | **267** | **100.00** | **429** | **100.00** |

Full-time students or children attending school constituted 13.79 per cent of the total non-working population. Those engaged only in household duties represented 27.44 per cent of total non-workers which consisted of 181 females and 3 males. The group consisting of dependents, infants and children not attending school account for more than half the total non-working population (57.62 per cent). Retired persons, rentiers living on agricultural or non-agricultural royalty or rent constituted 0.14 per cent and independent women without any indication of source of income and unspecified source of livelihood 1.01 per cent.

75.28 and 20.97 per cent of the total male non-workers belonged to two categories, namely, (i) dependents, infants and children not attending school and (ii) full-time students or children attending school respectively. Among female non-workers, those engaged only in household duties and dependents, infants, children not attending school together constituted 90.44 per cent.

## B-AGRICULTURE

### III.3 Land Utilisation and Improvement

Land is one of the basic sources of production and hence the statistics about the utilisation of one of the primary factors of production in a village help us to know the important features of the village economy. The village being a *girasdari* village in the past and the land being unsurveyed, a comparative study of figures cannot be undertaken. However, the land utilisation figures for the year 1960 as detailed below bring out the salient features of the economy in Bamanbore.

**STATEMENT VIII**

**Land Utilisation**

| | Items | Area (in acres) | Per cent |
|---|---|---|---|
| | 1 | 2 | 3 |
| 1 | Total geographical area according to village papers | 4,450-13 | 100.00 |
| 2 | Forest | .. | 0 |
| 3 | Barren and uncultivable land | 911-30 | 20.49 |
| 4 | Land put to non-agricultural use | 10-22 | 0.24 |
| 5 | Culturable waste | .. | 0 |
| 6 | Land under tree crops and groves | .. | 0 |
| 7 | Permanent pastures and grazing groves | 2,227-34 | 50.06 |
| 8 | Current fallow | .. | 0 |
| 9 | Other fallow land | .. | 0 |
| 10 | Net area sown | 1,300-07 | 29.21 |
| 11 | Gross cropped area | 3,528-31 | 79.30 |

The village has a total geographical area of 4,450-13 acres, of which 2,313-17 acres (51.98 per cent) are held by Kathi *girasdars* and 2,136-36 acres (48.02 per cent) are under *khalsa*. The area owned by Kathi *girasdars* is utilised as grassland known as *vidi*, which constitutes 89.49 per cent of the area held by them. The area under permanent pastures and grazing groves comprising 50.06 per cent of the total area of the village is indicative of the predominance of its pastoral economy. The village being surrounded by hillocks and rocky soil has got one fifth of its total area under barren and uncultivable land. 29.21 per cent of the total area under cultivation reveals the secondary place held by cultivation in the occupational complex of the village.

As regards land improvement, during the last ten years (1951-60), about 50 acres of land have been reclaimed by the agriculturists themselves under the guidance of the Agricultural Officer of the Community Development Block (Stage II). Most of this land has been reclaimed between 1955 and 1958. An amount of Rs. 25,044.56 has been advanced as Taccavi loan for improvement in agriculture between 1951-60.

### III.4 Land Holdings

According to village records, the total number of *khatedars* or land-holders has increased from 30 in 1951 and 34 in 1960. The increase in the number of *khatedars* is on account of the implementation of agrarian reforms whereby tenants of Kathi *girasdars* acquired the status of an occupant. All the lands they hold are not within the jurisdiction of Bamanbore. They possess some land in Bamanbore and some in surrounding villages of Jivapur, Navagam, Doslighuna, Gundala and Garida. As reliable and comparable figures regarding size group of land holdings are not available for the year 1951 due to *girasdari* tenure prevalent at the village in the past and lands being unsurveyed, the data relating to number of *khatedars* by size of land holdings are given in Statement IX on the next page for the year 1960.

A little more than one-tenth of the total number of *khatedars* come under the size group of 50 acres and above, more than one half under the two size groups of 15 to 24.99 acres and 25 to 49.99 acres and one-fifth under the size group 10 to 14.99 acres. The distribution of area held by size group reveals that on account of the large size of holdings held by Kathi *girasdars*, the last two size groups of holdings, namely, 25.00 to 49.99 and 50.00 acres and above claim 88.81 per cent of the total area, 10.91 per cent is covered under the medium size ranging from 5.00 to 24.99 acres and the small size comprising 0.99 and 4.99 acres constitute 0.28 per cent. Distribution of land holdings by size group discloses the existence of very large size of land holdings by Kathi *girasdars* who utilise them for extensive cultivation of grass and fodder.

## STATEMENT IX

### Khatedars by Size of Land-holdings, 1960

| Size group of land-holding (in acres) | No. of khatedars | Percentage to total | Total area held (in A.G.) | Percentage to total |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **34** | **100.00** | **3,226-31** | **100.00** |
| 0.99 and below | .. | 0 | .. | 0 |
| 1 to 1.99 | 1 | 2.94 | 1-21 | 0.03 |
| 2 to 2.99 | .. | 0 | .. | 0 |
| 3 to 3.99 | 2 | 5.88 | 8-02 | 0.25 |
| 4 to 4.99 | .. | 0 | .. | 0 |
| 5 to 9.99 | 2 | 5.88 | 17-33 | 0.56 |
| 10 to 14.99 | 7 | 20.59 | 84-36 | 2.63 |
| 15 to 24.99 | 10 | 29.41 | 248-26 | 7.72 |
| 25 to 49.99 | 8 | 23.53 | 609-31 | 18.90 |
| 50 and above | 4 | 11.77 | 2,256-02 | 69.91 |

55 land-holders returned at the village according to the present survey also include land-holders from the village owning land in neighbouring or nearby villages. Only one-third of the total households are thus engaged primarily in cultivation and 111 households or 66.87 per cent of the total households in the village are landless.

## STATEMENT X

### Land-holders and Area Held by Caste

| Caste | Total No. of households | No. of land-holders | Percentage to total | Area held (in acres) | Percentage to total | Area per holder (in acres) |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Koli | 85 | 44 | 80.00 | 604-11 | 19.18 | 14-00 |
| Kathi | 7 | 5 | 9.09 | 2,331-27 | 74.03 | 466-00 |
| Bharwad | 23 | 1 | 1.82 | 21-21 | 0.70 | 21-21 |
| Lohana | 13 | 1 | 1.82 | 161-08 | 5.11 | 161-08 |
| Bawa | 5 | 1 | 1.82 | 7-00 | 0.22 | 7-00 |
| Chamar | 8 | 3 | 5.45 | 24-00 | 0.76 | 8-00 |
| **Total** | **141** | **55** | **100.00** | **3,149-27** | **100.00** | **57-00** |

The land is distributed among six castes, the principal among them being Koli and Kathi. Of the 55 holders, 44 or 80.00 per cent were Koli, 5 or 9.09 per cent Kathi, 3 or 5.45 per cent were Chamar and 1 each belonged to Bawa, Bharwad and Lohana castes. The total area held by these 55 holders comes to 3,149-27 acres which include area in other villages also. Though Kolis outnumbered Kathis from the viewpoint of total land-holders, the area held by 5 Kathi holders comes to 2,331-27 acres which alone constituted 74.03 per cent as against 604-11 acres or 19.18 per cent by Koli holders. These two castes together claim 93.21 per cent of the total area owned or held. The average area per Kathi land-holder comes to 466.00 acres against 14.00 acres for Koli and the average for all the land-holders in the village combined comes to 57.00 acres. Minimum area of land held is 2 acres by a Koli household and the maximum by a Kathi *girasdar* who owns 852 acres. Analysis according to the source of acquisition reveals that of the 55 households owning land, 32 have acquired it by inheritance, 20 under agrarian reforms, 2 by purchase and 1 by way of gift.

## III.5 Land Tenures and Land Reforms

Before discussing the details about the various land reform measures, it will be useful to trace the historical background about the land tenures prevalent in this part of Gujarat. Colonel Walker visited Kathiawad in the beginning of the 19th century and his settlement of the rights of various princes and chieftains was a landmark in the history of Saurashtra then popularly and politically known as Kathiawar. He fixed the amounts to be paid as tribute by the various chiefs and the boundaries of States and talukas were fixed once and for all and the British Government guaranteed the local inhabitants security from external encroachments. No attempt was made by the British Government to integrate the petty principalities, but on the contrary, the rights of each and every State or principality were guaranteed. A number of non-salute States, minor States and Estates complicated the situation by introducing bewildering ramifications in the system of land tenures and tenancy practices. After the departure of the British, the task of integrating the States and replacing the feudal organisation of different States by a democratic one was accomplished smoothly and the integration of the State of Saurashtra was completed on 15th April 1948. Changes in the political set-up would have been of no use, if the land system had been allowed to continue as before wherein the cultivator was not the owner of the land he cultivated and was at the mercy of the landlord. Since the existence of *girasdars* and *barkhalidars* was against the spirit of times, various land reform measures were enunciated to revitalise the agrarian economy.

The land tenure system prior to 1948 can be broadly classified into *khalsa* or direct holders of Government lands, *girasdari* and *barkhali* tenures. Under the *khalsa* tenure, the land was held by the cultivator directly from the State. *Girasdars* were grantees of alienated lands from the State. But some of the *girasdars* had titles even older than the States themselves. As original holders, they had proprietary rights over land including the right of transfer by mortgage. *Barkhalidars* were holders of lands alienated mostly for maintenance of religious and charitable institutions and service to the village. The word *gras* means in Gujarati 'a mouthful' and the term was used to refer to the land granted by the ruler of the State for the maintenance of the junior members of the family and immediate followers of their community. It sometimes referred to the land retained for maintenance by the original land-holders who may have sought protection from a powerful chief. The *girasdars* were landlords with proprietory right over land. Literally, the word *barkhalidar* means a landlord whose produce of the land remains outside (*bahar*) the thrashing ground (*khala*).

Land reforms in this region followed immediately in the wake of Independence. They started with the merger of the former States in the newly formed State of Saurashtra in 1948. One of the first acts of the new Government was to confer, without charging any price, full occupancy rights on all tenants holding lands directly from the State and to abolish numerous harsh, obnoxious and unjust levies and taxes imposed by some of the former States and Estates on their tenants. The abolition of non-*khalsa* tenures was brought about in Saurashtra by three pieces of legislation enacted in 1951–52, the Saurashtra Land Reforms Act, the Saurashtra Barkhali Abolition Act, and the Saurashtra Estate Acquisition Act. Of these, the first and the last are significant for Bamanbore. A peculiar feature of the legislation was that it not only provided for the removal of intermediaries, but also aimed at rehabilitating the landlords who were thereby deprived of their main source of income. Under the Saurashtra Land Reforms Act, the tenant of a *girasdar* was given full occupancy rights on the land held by him on payment of a sum equal to six times the assessment. The amount was to be paid through the Mamlatdar who disbursed it to the *girasdar*. The Saurashtra Cooperative Land Mortgage Bank helped tenants discharge this burden by advancing loans through a swift and simple procedure. For the purpose of allotment of *gharkhed* or land for personal cultivation, the *girasdars* were divided into three classes according to the land held by them. The minimum and maximum area of *gharkhed* to be allotted to the *girasdars* of each class was prescribed in terms of economic holdings, and if the land under cultivation by the *girasdar*

himself fell short of the prescribed limit, the deficit was made good by a judicious reallocation of some of the lands with the tenants to the land-holder. The *girasdars* became occupants of such *gharkhed* lands which were now subjected to full assessment recovered by graduated increases starting from a concessional rate. In addition to *gharkhed* land, *girasdars* were to be paid annually by the Government an amount equal to the assessment on the lands allotted to the tenants under occupancy rights. Compensation in this form was to continue for 15 to 21 years according to the class of the *girasdar*. Under the Saurashtra Estate Acquisition Act, the Government was empowered to acquire the remaining waste lands, public roads, unoccupied village-site lands, etc., subject to payment of compensation. This measure did not directly affect tenants, but vested rights on public properties in the Government as in other ryotwari areas of the State. Land reforms not only provided for the *girasdar* a permanent source of livelihood in the form of *gharkhed* land, but also made available to him the necessary finances to cover the inputs in agriculture or any other business that he may start.

Any measure of land reform will take away something from one group and give it to another and these adjustments will promote the evolution of a new social order in the village. After the introduction of the agrarian reforms, the Kathi *girasdars* lost 1,934 acres of land at the villages of Bamanbore, Jivapar, Navagam and Gundala. Four Kathi *girasdars* of Bamanbore village received an amount of Rs. 6,421 from Government as compensation for the loss of land. Before 1951, all the land of Bamanbore village belonged to Kathi Darbars who held it under *girasdari* tenure and leased it to Koli cultivators in lieu of one-third share of the produce. After the introduction of agrarian reforms, *girasdari* land was allowed to be retained by cultivating tenants on payment of compensation subject to certain conditions as to *gharkhed* or personal cultivation by the original holder. As a result of these reforms, the status of tenants is raised to that of an occupant, fear of ejection removed, and with the abolition of intermediaries, the cultivators have entered into direct ralations with the State and acquired a feeling of security of tenure and fixity of rent.

### III.6 Cropping Pattern

Among the principal food crops produced in the village at present are *jowar*, *bajri* and wheat and non-food crops include groundnut and *til*. Fodder is one of the major products.

## STATEMENT XI

## Cropping Pattern, 1951–52 and 1960–61

(Area in acres)

| Name of crop | 1951–52 | | | | 1960–61 | | | | Percentage increase (+) or decrease (—) |
|---|---|---|---|---|---|---|---|---|---|
| | Area irrigated | Area un-irrigated | Total area | Percentage to total | Area irrigated | Area un-irrigated | Total area | Percentage to total | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| A —Kharif | | | | | | | | | |
| Bajri | .. | 634-20 | 634-20 | 58.01 | .. | 415-37 | 415-37 | 11.77 | 34.49 (—) |
| Jowar | .. | 251-14 | 251-14 | 22.96 | .. | 130-33 | 130-33 | 3.71 | 48.21 (—) |
| Mug | .. | 9-24 | 9-24 | 0.91 | .. | 8-25 | 8-25 | 0,26 | 10.00 (—) |
| Math | .. | 12-32 | 12-32 | 1.19 | .. | 1-37 | 1-37 | 0.06 | 84.61 (—) |
| Kulthi | .. | 18-24 | 18-24 | 1.74 | .. | 3-13 | 3-13 | 0.09 | 78.95 (—) |
| Til | .. | 99-20 | 99-20 | 9.15 | .. | 49-05 | 49-05 | 1.39 | 50.00 (—) |
| Groundnut | .. | 61-00 | 61-00 | 5.58 | .. | 360-07 | 360-07 | 10.19 | 490.16 (+) |
| Sugar-cane | 4-16 | .. | 4-16 | 0.37 | .. | .. | .. | 0 | 0 |
| Cotton | 1-00 | .. | 1-00 | 0.09 | 12-18 | .. | 12-18 | 0.34 | 1,100.00 (+) |
| Kamod | .. | .. | .. | 0 | 4-15 | .. | 4-15 | 0.11 | 0 |
| Udid | .. | .. | .. | 0 | .. | 3-14 | 3-14 | 0.09 | 0 |
| Methi | .. | .. | .. | 0 | .. | .. | .. | 0 | 0 |
| Fodder | .. | .. | .. | 0 | .. | 2,500-18 | 2,500-18 | 70.72 | 0 |
| *Sub-total* | *5-16* | *1,087-14* | *1,092-30* | *100.00* | *16-33* | *3,473-29* | *3,490-22* | *98.73* | *219.40* (+) |
| B —Rabi | | | | | | | | | |
| Wheat | .. | .. | .. | 0 | 40-38 | .. | 40-38 | 1.16 | 0 |
| Chillies | .. | .. | .. | 0 | 3-25 | .. | 3-25 | 0.11 | 0 |
| Gram | .. | .. | .. | 0 | .. | .. | .. | 0 | 0 |
| *Sub-total* | .. | .. | .. | *0* | *44-23* | .. | *44-23* | *1.27* | *0* |
| **Gross Cropped area** | **5-16** | **1,087-14** | **1,092-30** | **100.00** | **61-16** | **3,473-29** | **3,535-05** | **100.00** | **223.42** (+) |

A comparative study of cropping pattern for 1951–52 and 1960–61 reveals that in 1951–52 the entire cropping pattern was *kharif* whereas in 1960–61 the area under *rabi* crops constituted 1.27 per cent of the total cropped area which include wheat and chillies. Secondly, *jowar* and *bajri* which in 1951–52 constituted 80.97 per cent of the total cropped area fell in 1960–61 to 15.48 and the place of cereals was taken by fodder crop which claimed 70.72 per cent in 1960–61. Thirdly, the area under irrigated crops has gradually increased from 5–16 acres to 61–16 acres which bring out the increasing use of irrigation facilities by the cultivators. The sources of irrigation include *kutcha* and *pucca* wells which number 35. One of the outstanding features of the cropping pattern is that *kamod*, a type of paddy and cotton are now grown as irrigated crops at the village. Fourthly, the Block Development agency through its agricultural extension programme has helped in distribution of improved strains of seeds like cotton CO.2, wheat N.P. 710, groundnut AH32 and sowing of *bajra* by Russian method. Five households have adopted improved seeds. As a result of these innovation, as reported by cultivators, production has increased.

The total annual quantity of crops and fodder produced during 1960–61 came to 3,974 B.mds. and 14,904 B.mds. which constituted 21.05 and 78.95 per cent of the total produce respectively. Of the total quantity of crops produced, 1,468 B.mds. or 36.94 per cent of crops were consumed by producing households and 2,506 B.mds. or 63.05 were available for sale. In case of fodder, besides 6,863 B.mds. or 46.05 per cent being consumed locally, 8,041 B.mds. or 53.95 per cent were sold. This brings out the preponderance of livestock and animal husbandry in the Panchal region. The total value derived from all farm products was Rs. 118,974, of which Rs. 76,476 or 64.28 per cent were realised from the sale of different crops and Rs. 42,498 or 35.72 per cent from sale of fodder and grass only. The greater value from crops is on account of higher prices of food and non-food crops ranging from Rs. 10 to Rs. 80 per B.md. as compared to Rs. 2 to Rs. 5 per B.md. for fodder.

### III.7 Calendar of Agricultural Operations

The various agricultural operations are undertaken by the cultivators according to time schedule depending on the advent of monsoon and distribution of rains and the nature, type and condition of crops. Before the rains set in, the cultivators start preparatory tillage operations on Akhatrij or Vaishakh Sud 3 (May) which is considered the most auspicious day for the purpose. The main crops of the village being *kharif*, the cultivators are busy with various agricultural activities from the first week of June (Jyeshtha) to the end of October–November (Ashwin-Kartik). In case of *rabi* crops, the agricultural season commences from November (Kartik) and lasts up to March-April (Phalgun-Chaitra). A crop calendar showing the details regarding the various operations such as sowing, weeding and harvesting of principal crops at the village is given below.

**STATEMENT XII**

**Crop Calendar**

| Name of crop | Months of | | |
|---|---|---|---|
| | Sowing | Weeding | Harvesting |
| 1 | 2 | 3 | 4 |
| Bajri | Last week of June to first fortnight of July | Middle of July and August | Last week of October to first fortnight of November |
| Jowar | July | Middle of July and August | November |
| Groundnut | July | Middle of July and August | November |
| Wheat | October-November | Last week of November to middle of December | March |

During the peak period of sowing, weeding and harvesting, the village is experiencing a shortage of labour and casual agricultural labourers from the neighbouring villages of Navagam, Gundala and Garida are called for.

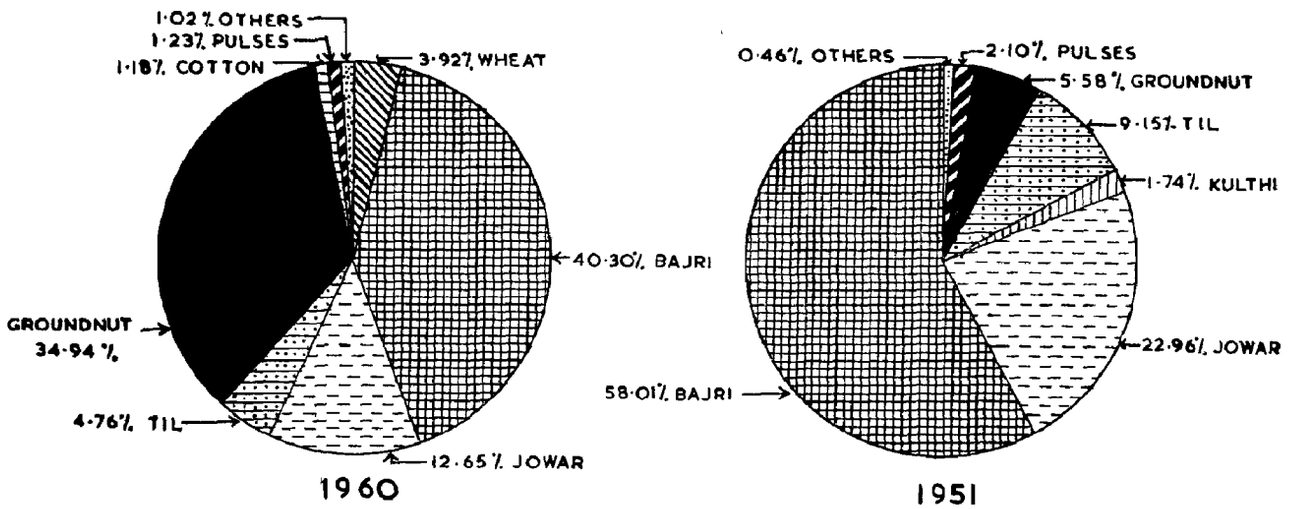
### III.8 Agricultural Wages

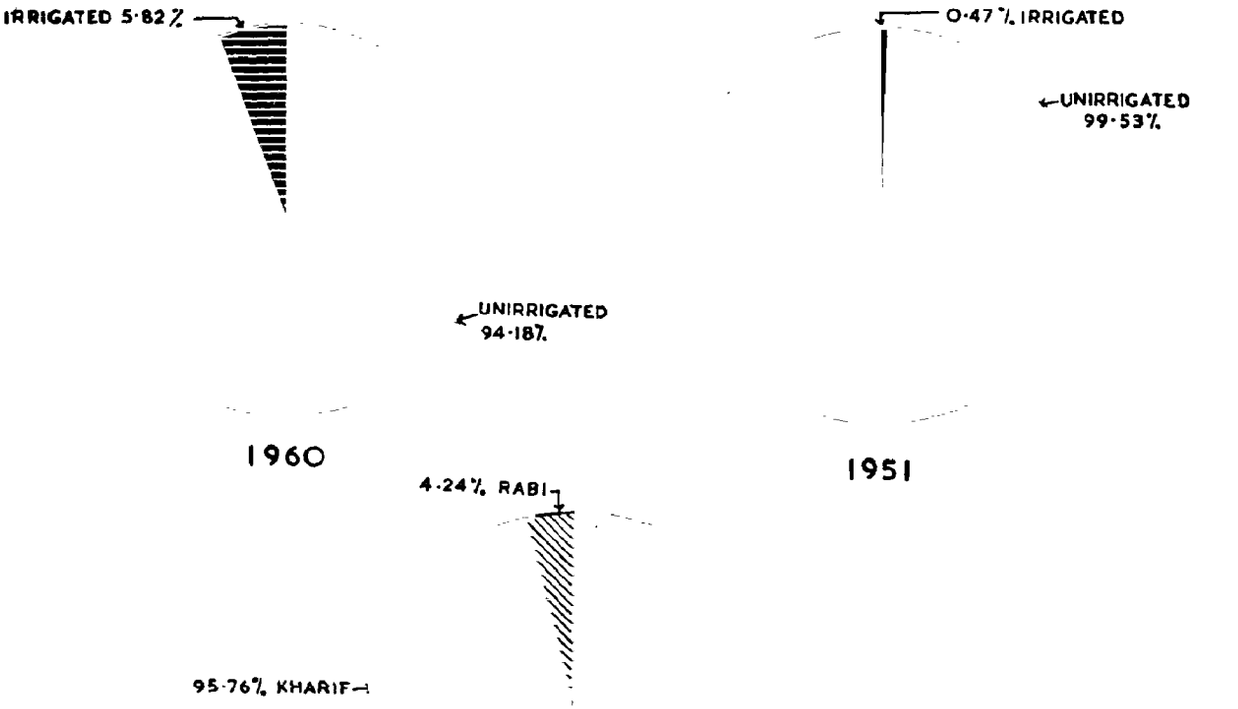
Agricultural labour is either casual or permanent. The casual labour is engaged for occasional and seasonal type of agricultural operations and permanent labourers locally known

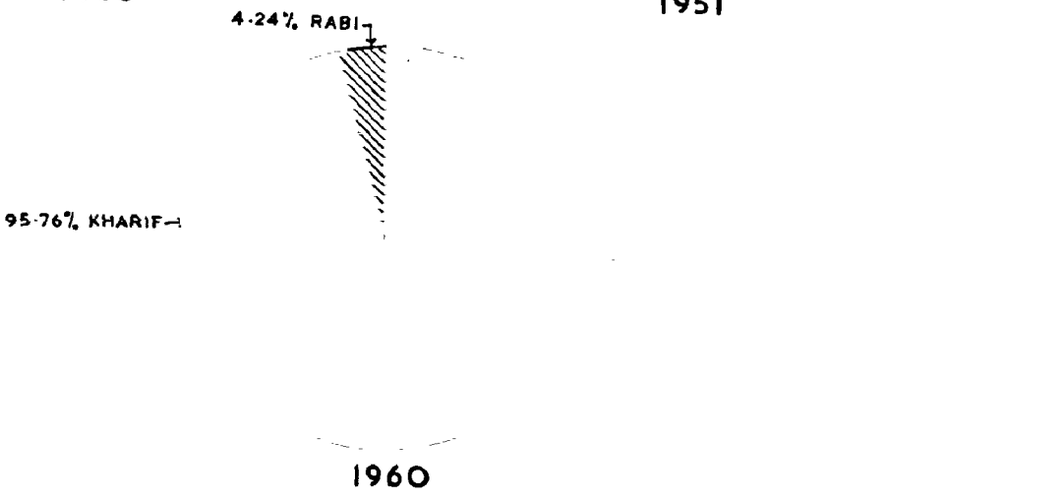
# CROP PATTERN

BAMANBORE

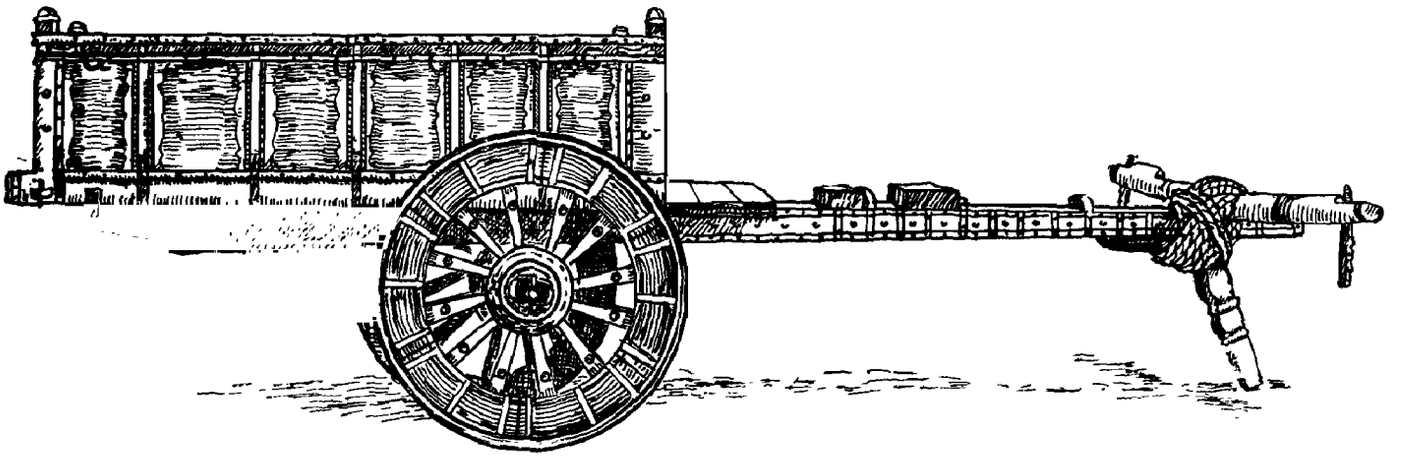
TALUKA: CHOTILA DISTRICT: SURENDRANAGAR



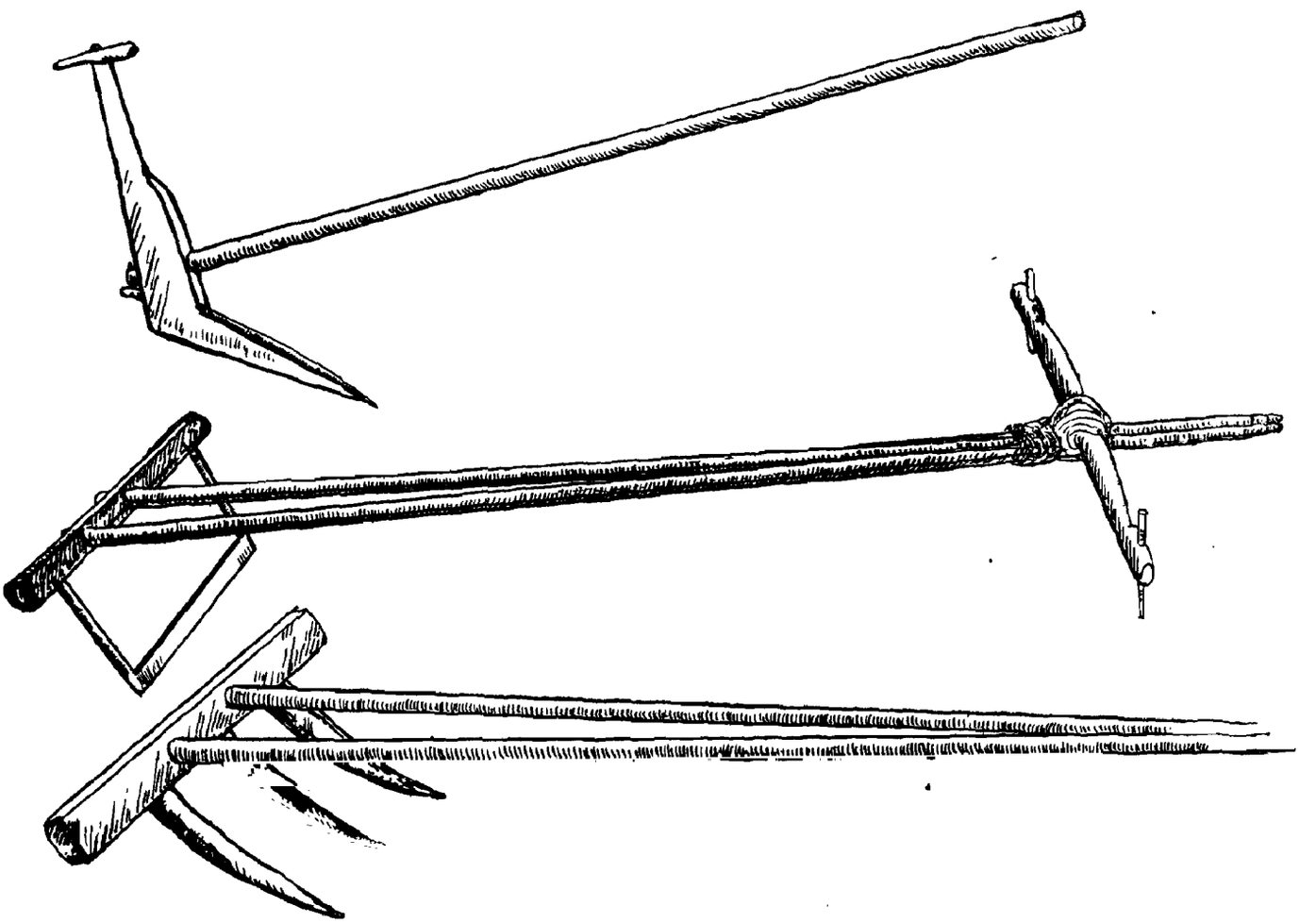




TO FACE PAGE 32



*Bullock-cart*



*Hal (plough); Rapto (hoe); Dantal (toothed harrow)*

TO FACE PAGE 33

as *sathi* are kept on annual contract system by big land-holders. Koli cultivators cultivate their lands by themselves and work with the help of their family members. Kathi *girasdars* keep permanent labourers to get their lands cultivated. Manual labour is not considered dignified by Kathi *girasdars* who would prefer starvation to working as labourer for fear of losing social prestige.

III.8.1 *Casual Labourer*

Kolis, Chamars and Bhangis work as agricultural labourers. The wages for different operations vary according to the nature of operations and are separate for male and female. A comparative review about the two principal operations for 1951 and 1960 reveals that the wages for harvesting were Rs. 1.25 per day for males and Re. 1.00 for females which have increased at present to Rs. 2.00 and Rs. 1.50 respectively. During the period of one decade, the wages for male and female in case of harvesting have thus increased by Re. 0.75 and Re. 0.50 respectively. The wage rates for male and female for the operation of weeding prevalent at Re. 0.75 and Re. 0.50 in 1951 have gone up to Rs. 1.50 and Rs. 1.25 respectively in 1960.

III.8.2 *Permanent Labourer*

*Sathi* which literally means a companion is attached to the land and serves as a helper to his master for undertaking all the agricultural activities. He is paid annually Rs. 250 to Rs. 300 in cash and food, clothes, footwear and other perquisites like tobacco, tea, etc., in kind which amount to Rs. 300. As revealed during the course of enquiry, 12 such attached agricultural workers were employed at this village by 4 households of Kathi *girasdars*. The total payments made during 1960–61 in kind and cash to them came to Rs. 3,600 and Rs. 3,250 respectively. It has been noticed that the Bharwads who are having a large number of cattle heads also keep permanent labourers for attending to all the activities relating to cattle rearing. Like attached agricultural labourers, they are also given annual payments in cash and kind which range from Rs. 200 to Rs. 300 and Rs. 200 to Rs. 250 respectively. Four Bharwad households employed 5 such workers and the total payments made to them amounted to Rs. 1,520.

III.9 Implements and Equipments

Farming is carried out with the same age-old tools which include locally made wooden ploughs, *kosh, kodali, beli, dantal, rapto, orani* and leather bucket. An inventory of agricultural implements with their colloquial names and English equivalents, uses to which they are put and prices is given in Appendix IV.

Two tractors have been recently introduced by Kathi land-holders for ploughing their lands. The large size of holdings owned by them makes it convenient for them to plough their land through tractor. Irrigation is done mainly by means of wells from where the water is lifted in a leather bucket driven by bullocks. The number of wooden ploughs has increased from 42 in 1951 to 67 in 1961. No iron plough is in use. Of 67 ploughs, 36 Koli households own 49 ploughs, 5 Kathi households possess 13, 2 Chamar households have 2 and 3 households of Lohana, Bharwad and Bawa castes possess 1 each. Of the 55 households owning land, 9 households do not have any plough, 28 have one each, 16 have two each and 2 have more than two. The number of carts has increased from 31 in 1951 to 46 in 1961. The caste-wise distribution of carts reveal that 30 Koli households own 33 carts which are useful to them for transportation of agricultural produce from the field and stones from quarries. 5 Kathi households possess 9 carts and 4 Chamar, Lohana and Bawa households own 1 cart each. The total heads of draught cattle number 124 and it is in the higher size group of land-holdings that proportionately greater number of draught animals are to be found. Of the 55 cultivating families, 11 are without bullocks, 31 have a pair of bullocks each and 13 have more than two bullocks each. Of the latter, 8 are Koli and 5 are Kathi households who have 3 to 8 bullocks per family. The average land cultivated per pair of bullocks comes to 21–16 acres. Number of ploughs owned is comparatively greater in larger size group of holding as the area to be cultivated is larger and this can be seen from Table XIII on the next page wherein 47 ploughs or 70.15 per cent of the total ploughs are in the three

size group holdings, namely, 15 to 24.99, 25 to 49.99 and 50 acres and over. The area cultivated per plough for the village as a whole comes to 19–32 acres.

### STATEMENT XIII

### Number of Ploughs According to Size of Land-holding

| Size of land-holding (in acres) | No. of households with/without land | No. of ploughs | Total cultivated area (in acres) | Area cultivated per plough (in acres) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 0 to 0.99 | .. | .. | .. | .. |
| 1 to 1.99 | .. | .. | .. | .. |
| 2 to 2.99 | 5 | 3 | 12–10 | 4–3 |
| 3 to 3.99 | 2 | 2 | 9–19 | 4–30 |
| 4 to 4.99 | 4 | 2 | 24–00 | 12–00 |
| 5 to 9.99 | 8 | 6 | 54–00 | 9–00 |
| 10 to 14.99 | 7 | 7 | 155–22 | 22–9 |
| 15 to 24.99 | 20 | 28 | 257–36 | 9–8 |
| 25 to 49.99 | 5 | 9 | 142–00 | 15–31 |
| 50 and over | 4 | 10 | 670–36 | 67–4 |
| No land | 111 | .. | .. | .. |
| **Total** | **166** | **67** | **1,326–03** | **19–32** |

III.10 Cost of Inputs

The costing of agricultural accounts due to the complex nature of operations, absence of any records and illiteracy on the part of cultivators is not accurate and can only serve as rough approximations. The expenditure on various items of inputs can be broadly divided into two types, namely, cash and kind. Of the total expenditure of Rs. 67,371 incurred as inputs on various items, Rs. 37,633 or 55.86 per cent were in cash and Rs. 29,738 or 44.14 per cent in kind. Of the latter, Rs. 23,838 comprised expenses from own sources which included items like seed and manure with their value computed at current market price being Rs. 12,342 and Rs. 11,496 respectively, and Rs. 5,900 on labour as wages in kind. Cultivators usually preserve some quantity of seeds from their total produce for sowing the next year. Similarly in case of manure, the village with its livestock wealth provides a substantial quantity of dung used as manure. The fact that no expenses are returned under the item of chemical fertilisers again point out the universal use of manure locally available. Particulars of expenses giving inputs on various items are detailed below.

### STATEMENT XIV

### Cost of Inputs

| Items of inputs | Expenditure in Rs. | | |
|---|---|---|---|
| | Cash | Kind | Total |
| 1 | 2 | 3 | 4 |
| 1 Seeds . . | 925.40 | 12,341.60 | 13,267.00 |
| 2 Manures . . | 395.00 | 11,496.00 | 11,891.00 |
| 3 Farm implements | 78.00 | .. | 78.00 |
| 4 Water charge . | .. | .. | .. |
| 5 Chemical fertilizers . . | .. | .. | .. |
| 6 Cost of labour (casual) . | 25,394.00 | 1,300.00 | 26,694.00 |
| 7 Cost of labour (permanent) . | 5,020.00 | 4,600.00 | 9,620.00 |
| 8 Land revenue . | 4,096.00 | .. | 4,096.00 |
| 9 Others (Purchase of one bullock, construction of well, petroleum oil for tractor) | 1,725.00 | .. | 1,725.00 |
| **Total** | **37,633.40** | **29,737.60** | **67,371.00** |

Of all the items, labour claimed 53.90 per cent of the total expenses which can again be subdivided into 39.62 per cent for casual workers and 14.28 per cent for permanent labourers. Such a high cost is on account of dearth of labour experienced by the village during peak seasons of sowing, weeding and harvesting. One fifth of the total expenses is incurred on seeds and 18 per cent on manure which is inclusive of expenditure from own sources. Land revenue constituted 6 per cent and minor items like repairs of farm implements, well repairs or construction, petrol for tractor, etc., accounted for 2.68 per cent of the total cost.

III.11 Agricultural Credit and Investment

Agricultural credit available to the villagers consists of short term or long term duration. The local merchant and agricultural credit society were the main agencies for supplying credit to the cultivators. In recent years, the Land Mortgage Bank constitutes one of the principal sources, through which an amount of Rs. 750 has been advanced for the construction of wells

and Rs. 12,000 for the purchase of implements. Of the total amount of Rs. 9,775 borrowed by 34 households 10 years before, Rs. 6,400 were for purchase of land, Rs. 1,775 for purchase of seeds and Rs. 1,600 for construction of wells. The total borrowings as reported by 13 households during the reference period of the present survey were Rs. 19,260, of which, Rs. 12,000 were borrowed by one Kathi household through the Land Mortgage Bank for the purchase of a tractor, Rs. 5,700 were for the construction as well as repairs of wells, Rs. 1,200 for improvement of land and Rs. 360 for purchase of seeds.

### III.12 Storage and Marketing

Various methods for storage and preservation are adopted by the villagers which include earthen *kotha*, jute bags and tins. 64 households reported the use of earthen *kotha*, which is rectangular in form, 4′ in length × 2′ in breadth × 5′ in height, thus measuring 40 cubic feet. This method of preservation is now being gradually replaced by ordinary or galvanised tins having air-tight lids, which is reported to be in use by 104 households. The reasons advanced for using tin containers for preservation instead of earthen *kotha* are their handy size and space saving nature and easy shiftability from one place to another.

As the produce is to be stored and preserved till the next season, it is essential that it should be protected from insects. For this purpose, the villagers use such insecticides as are locally and easily available to them which include ash and *neem* leaves reported to be used by 52 households.

Ideally situated on the national highway, the village is interconnected for the marketing of its products with Rajkot and Chotila. The traders at Bamanbore cater to the needs of *maldhari* who come from nearby and surrounding villages for marketing at the village. The means of transport and communications are carts and trucks and with the improvement of roads and greater frequency of buses an average villager is today better posted about marketing trends and prices and the channels and avenues for marketing his produce are now within his greater reach than ever before.

## C. CATTLE BREEDING AND LIVESTOCK RAISING

### III.13 Maldharis and Their Economy

Cattle breeding occupation predominating over agricultural activity occupies a primate position in the economy of village Bamanbore. The main caste engaged in this occupation is Bharwad. Of 23 households of Bharwad in the village, only one has got land and livestock and the remaining 22 have cattle as their principal and only source of livelihood. Livestock is the main nucleus of their community life round which all their economic and social activities are developed. They are more concerned with the comforts of their companions with whom they live, sleep and wander in hills and forests than their own. Possession of cattle is an index to the social status of a family. A person with a greater number of cattle heads, holds respectable and honourable position in his community.

Water and pasture are the two essential prerequisites of *maldhari* economy. The source of water supply is through rivers, streams, rivulets and the grass is had from the tracts of land scattered in and around hills. The scarcity of grass and water is experienced in arid months of summer, which not only permit but compel them to live a migratory life, an economy of transhumancy. They, therefore, build-up in hilly grasslands of *vidis* their settlements, which in their terminology are known as *nes*, according to the availability of grass and water for their *mal* or livestock. Many a time they shift from one place to another, not due to scarcity of grass but due to their belief in the change of quality of grass. A particular type of grass is considered more suitable than the other. Its quality also differs. In the superior quality is included *ratad*, *shaniya* and *zinzvo* available in an area of about four to five miles roundabout Bamanbore. *Maldharis* naturally prefer to take away their cattle to such *vidis* or grasslands where superior quality of grass is available. Inferior quality of grass like *baruo*, *vareli* and *fokli* is also grown on both the sides of river Benaiyo and the villagers either tend their cattle or carry it home in bundles for their cattle. At times they change their habitation when there are many deaths of cattle due to some epizootic. The *maldharis* thus

live a widely diffused and scattered life in the hills and forest areas which are completely cut off from any means of transport and communications and this position puts a severe limitation to the marketing of their produce which they are compelled to sell to local merchants who provide them with commodities they need for every day use for themselves as well as their cattle.

### III.14 Nes Settlement

*Maldharis* migrate with their cattle to hills or grasslands near Bamanbore and erect their temporary hutments to avoid their daily and frequent to and fro movement with their cattle. The material used for constructing their temporary dwellings is easily available in plenty at the place where they settle. Thorns are used to cover the sideways, the roof is thatched with *khakhra* leaves and a door made up of thorns entangled in branches of trees is kept for protection. The entire superstructure is thus erected on four simple wooden poles. Near their huts, there is one yard surrounded by thorns for keeping their cattle untied inside this thorny campus, known in their colloquial language as *zok*. As the cattle are permanently fixed up at one spot, the dung and excreta are collected at one place, and sold as manure to farmers who pay Rs. 5 to 6 per cartload. Sometimes farmers allow the sheep and goats of *maldharis* to sit on their own farm which is colloquially known as *gadar besadva*. *Gadar* is the word used for sheep which are mostly preferred for this purpose, as their excretion is rich in fertility potential.

The seasonal settlement of *maldharis* in *nes* takes place after cutting of grass from the grasslands by its owner who enters into an agreement with the *maldharis*, allowing them to graze their cattle for a particular period at prescribed charges for different kinds of cattle. The period of contract is from Pausha (January) to Jyeshtha (June). The charges for grazing in the Bhammar Gadh Nes at a distance of 2 miles from Bamanbore are Rs. 5 per buffalo, a uniform rate of Rs. 2.50 for cow and he-buffalo and Rs. 1.25 for calf and goat. Besides this cash amount, the owner gets the advantage of cattle dung lying on his land.

In Government pastures, the cattle breeders are allowed to graze their cattle on payment of a grazing fee of 12 P per goat and 6 P per sheep; no fee is levied in case of cow and buffalo. For goat and sheep because of their small and sharpened teeth eat the grass from their very roots, while cow and buffalo graze only the grass atop. The reason for such a discrimination in the payment of fees is best explained by saying "ઉંટ મૂકે આકડો, બકરું મૂકે કાંકરો", meaning thereby that camel will devour any kind of vegetation except *akada* (*Calotropis gigantea* plant), but sheep and goats will spare nothing except small pebbles.

The cattle breeders who camp in the *nes* have their own houses in the village and move with their family members except the aged or infirm who stay at the village and look after their home. They carry the required number of utensils and other kit with them to the *nes*. Life in *nes* is peaceful and quiet. Males attend to grazing and females take up domestic work and visit the village for selling milk and on return purchase or bring articles required by them for their use in the *nes*. Children are busy playing such games like *ambli-pipli*, *sat-tali* and *santa-kukdi*, as the surroundings of *nes* facilitate playing of such games.

### III.15 Type and Number of Livestock

Cattle wealth of the village constitutes 2.13 per cent of the total livestock of Chotila taluka. This fact indicates that the village is one of the important *maldhari* centres of the taluka which also has a pre-eminently pastoral economy. The type and number of livestock possessed by the village as obtained from the Livestock Census of 1951, 1956 and 1961 are compared in Statement XV on the next page.

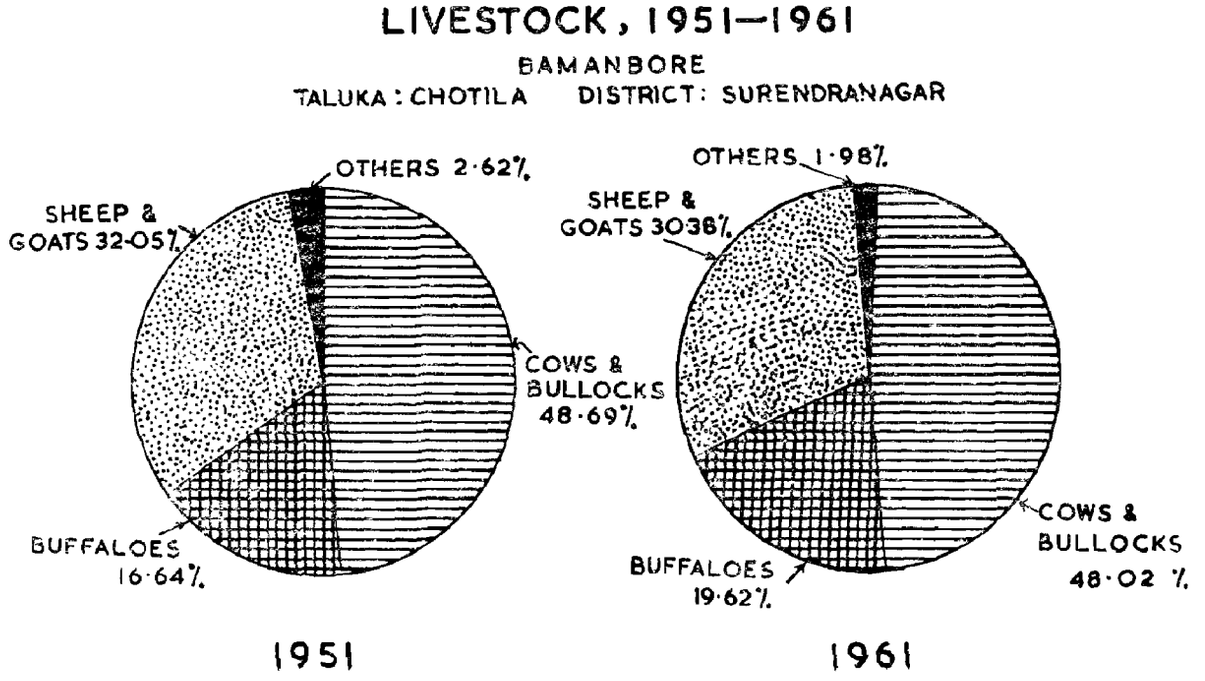
The table besides showing variation in the number and different categories of livestock as revealed by three quinquennial censuses, indicates the relative importance of different types of livestock in the cattle breeders' economy. The total livestock of the village has increased from 570 in 1951 to 1,615 in 1961, thus registering an overall increase of 183.33 per cent during a decade. A slight decline of 1.22 per cent is, however, noticed in 1961 when compared with the figures of the previous quinquennium. The cattle which include cows, bulls and bullocks with their young stock constitute 48.05 per cent

## STATEMENT XV

### Livestock, 1951, 1956 and 1961

| Type of livestock | Number | | | Percentage to total | | |
|---|---|---|---|---|---|---|
| | 1951 | 1956 | 1961 | 1951 | 1956 | 1961 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total** | **570** | **1,635** | **1,615** | **100.00** | **100.00** | **100.00** |
| 1 Cattle | 278 | 659 | 776 | 48.77 | 40.31 | 48.05 |
| 2 Buffaloes | 95 | 279 | 317 | 16.67 | 17.06 | 19.63 |
| 3 Sheep | 18 | 268 | 123 | 3.16 | 16.39 | 7.61 |
| 4 Goats | 165 | 399 | 368 | 28.95 | 24.40 | 22.79 |
| 5 Horses and ponies | .. | 24 | 26 | .. | 1.47 | 1.61 |
| 6 Donkeys | 14 | 6 | 5 | 2.45 | 0.37 | 0.31 |
| 7 Others (mules and camels) | .. | .. | .. | .. | .. | .. |

of the total livestock in the village. The large number of this category fits in with its dual purpose, namely, draught and milch and the two primary occupations of the village, namely, cultivation and cattle rearing. Sheep and goats constitute the next important category, which according to the Livestock Census, 1961 constitute 30.40 per cent of the total livestock. Compared to 1951, the number of sheep and goats have registered an increase of 583.33 and 123.03 per cent respectively in 1961. Such large variability of figures can be ascribed to the migratory tendency of these flocks and the epizootic diseases prevalent among this category. The number of buffaloes has increased from 95 in 1951 to 317 in 1961, thus registering a percentage increase of 233.68 during a decade. Donkeys have declined from 14 to 5 during the same period. Classifying the livestock population into two broad groups of bovine and ovine, the former constitutes 67.63 per cent and the latter 30.40 per cent of the total livestock in 1961.



The particulars detailing the distinguishing physical features of different types of livestock found at the village and the names by which they are known locally along with the place from which they are obtained and their price range are given in the sub-joined table.

## STATEMENT XVI

### Type of Livestock with Characteristic Description

| Type of livestock | Local name | Place from where obtained or available | Description | Price (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Buffalo . . | Jafrabadi | Jafrabad | Horns are bent downwards from the ears | 400 to 800 |
| | Sandhani | Kutch | Circular end of the horn | 500 to 800 |
| | Deshi | Gujarat | Horns on the opposite side and a white line on the neck | 500 to 600 |
| Cow . . . | Gir | Gir area | Broad head and horns | 500 to 600 |
| | Kankrechi | Gujarat | Long head and horns in upward position | 100 to 150 |
| | Vadhiyari | Gujarat | Gap in forehead, broad forehead, short ears, horns in upward position | 200 to 250 |
| Sheep . . | Deshi | Gujarat | Gram shaped teat on the ear having big woolen hair | 30 to 35 |
| | Duma | Gujarat | Ears like those of a cow, good milk yield | 25 |
| | Laada | Gujarat | Small ears, black mouth | 20 |
| Goat . . | Deshi | Gujarat | White ears and black spots | 40 to 50 |
| | Golwad | Gujarat | Red neck and mouth, two teats on neck, good milk yield | 50 to 60 |

The correlation of the density of human and livestock population according to 1951 and 1961 Census figures has been tabulated below for the district, taluka and village.

## STATEMENT XVII

### Density of Human and Livestock Population, 1951 and 1961

| District/Taluka/ Village | Human population | | Livestock population | | Density per sq. mile | | | | Density per acre of net cropped area | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Human | | Livestock | | Human | | Livestock | |
| | 1951 | 1961 | 1951 | 1961 | 1951 | 1961 | 1951 | 1961 | 1951 | 1961 | 1951 | 1961 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Surendranagar | 495,928 | 663,206 | 468,126 | 529,827 | 141.31 | 165.45 | 133.39 | 132.17 | 0.39 | 0.41 | 0.37 | 0.32 |
| Chotila | 40,497 | 55,855 | N.A. | 75,859 | 258.44 | 142.93 | N.A. | 194.11 | N.A. | 0.44 | N.A. | 0.60 |
| Bamanbore | 686 | 1,062 | 570 | 1,615 | 98.71 | 152.81 | 82.01 | 232.37 | 0.63 | 0.80 | 0.52 | 1.22 |

N.A.=Not available

On an average the livestock population per sq. mile and per net cropped area in 1961 exceeds the human population. The density of human population per acre of net cropped area is 0.80 as against 1.22 of livestock. While the density of both human and livestock population per acre has increased in the decade 1951–61 from 0.63 to 0.80 and 0.52 to 1.22 respectively, it is noteworthy that the density of livestock population which was lower than human population a decade ago has now exceeded the latter. Another feature of the village is a higher density of livestock per acre than that obtained in Surendranagar district and Chotila taluka (0.32 and 0.60 respectively) of which it forms part.

### III.16 Caste-wise Livestock Distribution

The different categories of livestock by caste as revealed by the present survey are given below.

**STATEMENT XVIII**

**Distribution of Livestock by Caste**

(Based on household survey)

| Caste | No. of households | No. of households with livestock | Bullocks | Cows | Buffaloes | Goats | Sheep | Horses and ponies | Donkeys | Others | Total livestock |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Total** | **166** | **120** | **131** | **674** | **388** | **320** | **110** | **20** | **5** | .. | **1,648** |
| 1 Koli | 85 | 61 | 92 | 180 | 32 | 15 | .. | 3 | .. | .. | 322 |
| 2 Bharwad | 23 | 23 | 6 | 319 | 243 | 297 | 110 | 9 | .. | .. | 984 |
| 3 Lohana | 13 | 7 | 2 | 22 | 3 | .. | .. | 1 | .. | .. | 28 |
| 4 Chamar | 8 | 5 | 2 | 11 | .. | 2 | .. | .. | .. | .. | 15 |
| 5 Kathi | 7 | 7 | 29 | 93 | 70 | .. | .. | 5 | .. | .. | 197 |
| 6 Bawa | 5 | 3 | .. | 11 | .. | 1 | .. | 1 | .. | .. | 13 |
| 7 Darjee | 4 | 2 | .. | 6 | 5 | .. | .. | .. | .. | .. | 11 |
| 8 Brahmin | 4 | 1 | .. | 6 | 8 | .. | .. | .. | .. | .. | 14 |
| 9 Kumbhar | 3 | 3 | .. | 4 | .. | .. | .. | .. | 5 | .. | 9 |
| 10 Jain | 2 | 2 | .. | 2 | 2 | .. | .. | .. | .. | .. | 4 |
| 11 Suthar | 2 | 1 | .. | 5 | .. | .. | .. | .. | .. | .. | 5 |
| 12 Barber | 2 | 2 | .. | 9 | 12 | 2 | .. | 1 | .. | .. | 24 |
| 13 Bhavaya | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 14 Luhar | 1 | 1 | .. | 4 | 2 | 1 | .. | .. | .. | .. | 7 |
| 15 Vaghari | 1 | 1 | .. | .. | .. | 2 | .. | .. | .. | .. | 2 |
| 16 Soni | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 17 Kanbi | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 18 Bhangi | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 19 Charan | 1 | 1 | .. | 2 | 11 | .. | .. | .. | .. | .. | 13 |

Of the 19 castes inhabiting the village, the four castes of Bhavaya, Soni, Kanbi and Bhangi do not own any livestock. The distribution of livestock into the remaining castes is concentrated mostly among Bharwad (59.71), Koli (19.54) and Kathi (11.95) who possess 91.20 per cent of the total livestock of the village. Of 120 households possessing livestock, 84 households or

70 per cent are from Koli and Bharwad castes alone who are mainly engaged in cultivation and cattle rearing.

Of the total bullocks, 95.17 per cent are owned by Koli and Kathi households who constitute the main cultivating class of the village. The three castes of Bharwad, Koli and Kathi possess 87.84 per cent of cows and 88.92 per cent of buffaloes. Besides possessing all the 110 sheep, 23 households of the cattle breeding community of Bharwad possess 92.20 per cent of total sheep, 62.63 per cent of total buffaloes and 47.33 per cent of total cows.

Of 166 households in the village, 120 possess livestock. Looking to the nature and type of livestock maintained by them, they can be broadly classified into two types. The first type consists of 78 households who maintain them not as a business proposition but with a utilitarian motive of getting milk, butter-milk or *ghee* for household consumption. Under the second type are included the remaining 42 households which have again been subdivided into two categories, the first one consisting of 23 Bharwad households, who possess 59.73 per cent of the total livestock of the village and solely depend upon their *mal* for their livelihood and are *maldhari* in the real sense of the term. The second category covers the rest of the 19 households from different castes who along with agriculture or other petty occupations, subsidize their earnings through sale of livestock products. The findings of these 42 households have been separately analysed in detail in Section D below from the data collected through the supplementary Maldhari Schedule canvassed for this class which is predominantly engaged in cattle breeding.

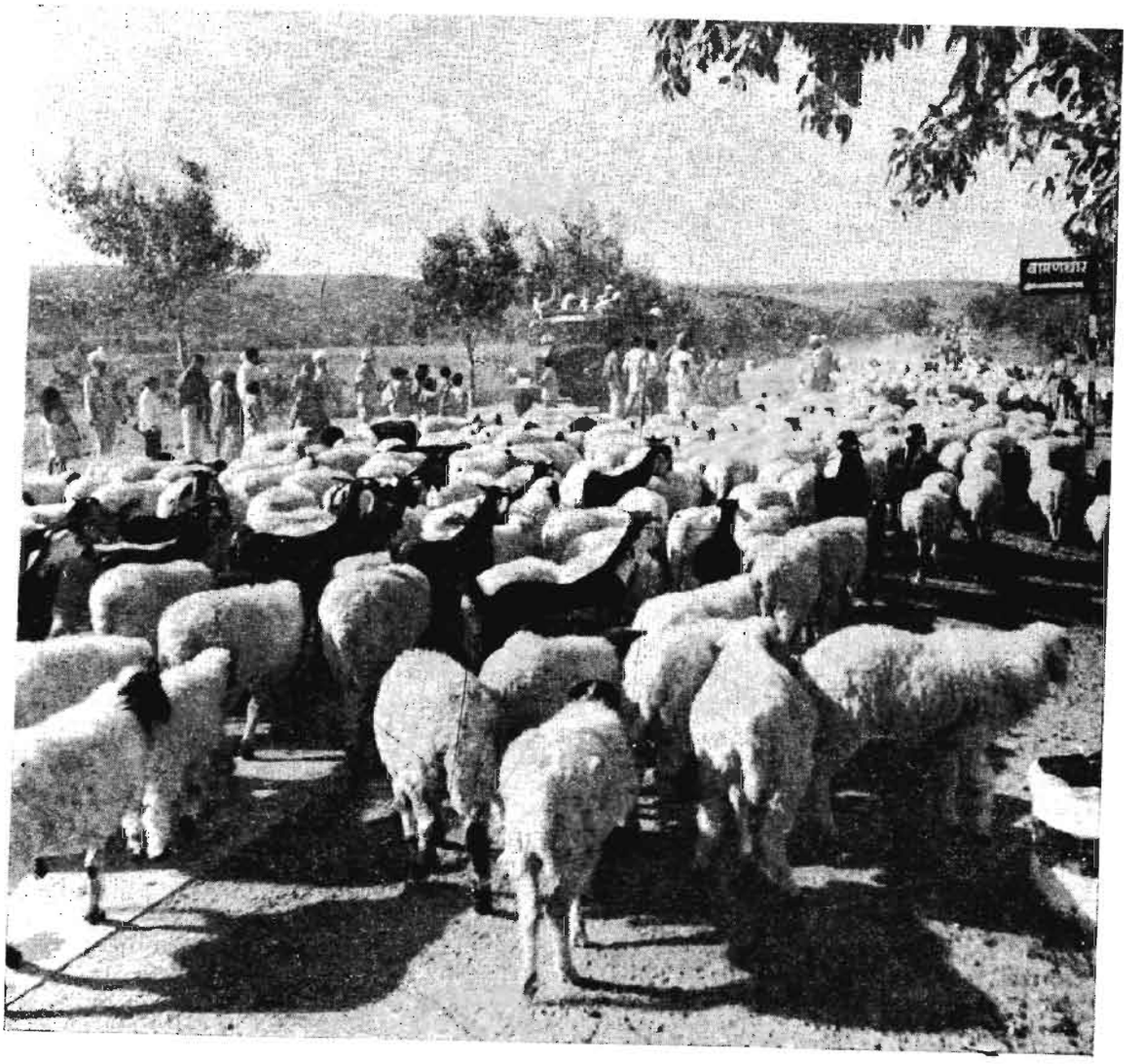
### III.17 Utilisation and Marketing of Produce

As regards utilisation of livestock produce it has been noticed that 6 households from the village supply milk to 7 private dairies, one Government dairy and to some sweetmeat shops at Rajkot. One *maldhari* household headed by Shri Ghelabhai supplies 4 B.mds. of milk daily to the Rajkumar College hostel at Rajkot through State Transport bus. The milk production is affected by seasonal variations. It is estimated that the daily average milk production from the village is 15 B.mds. during each of the seasons of winter and summer but during monsoon it goes upto 25 B.mds. As a large and almost entire quantity of milk produced is sold out, the little quantity of *ghee* produced is retained for household consumption or sold to some regular private customers. The rate of milk fixed by private dairies is Re. 0.50 P. per lb. whereas the rate in case of Government dairy is decided on the basis of fat percentage in milk. There is competition between private parties and some differences also prevail while deciding the fat contents. The rate fixed on the basis of fat contents is 59 P. for 7 per cent fat and on an average varies from Rs. 20 to 25 per B.md. The milk is transported through State Transport bus and tempos. The time for milking is thus adjusted to the timings of State Transport buses which are 8 a.m. in the morning and after 7 p.m. in the evening. Before 9 or 10 years, one private dairy was established at this village. The dairy worked well for a period of about 4 years but with the increasing competition by private dairies from Rajkot and better prices given by them the dairy at the village was closed.

Sheep are an important source of wool to *maldharis*. In a year the wool shearing is undertaken twice, (i) in the month of Jyeshtha (June) and (ii) Pausha (January). One lb. of wool is obtained from a sheep by shearing it twice in a year. Before cutting, they are bathed in the river, so that their tufts get clean and soft. The owner of the sheep invites other shepherds from the neighbouring areas at the time of wool clipping, known in their parlance as *gadar katarva*. At the lunch time the owner serves the invitees with bread of *bajra* or *jowar*, and curd, etc., and *lapsi* or sweet dish of wheat, *gur* and *ghee* in the evening. Irrespective of the quantity and quality of wool clipped from each sheep, the merchants enter with the owner of a flock into a contract at the rate of Rs. 2 to Rs. 2.50 to be paid per sheep. The estimated quantity of wool obtained from this village varies from 1 to 1½ B.mds. The merchants from Rajkot, Jamnagar and Bhadla who purchase raw wool from this village take up its further processing in their establishments known as *kandori*. The hair of goat known as *jat* is cut once in a year in the month of Ashwin (October). Half a lb. is obtained per goat and the merchants



*Milk carriers waiting for the bus to Rajkot*



*Out for grazing*

TO FACE PAGE 40

from Rajkot purchase it at the rate of Re. 0.50 per goat. The goat's hair is spun into strings used in cots, and for other domestic uses such as string for tying cattle (*varatdi*), preparing *sika* or slings, etc. It is also woven into cloth which is used for making bags for purposes of loading on donkeys.

## D. MALDHARI SURVEY

### III.18 Scope and Coverage

A special supplementary schedule was administered for studying the various aspects of *maldhari* economy. This schedule was canvassed for all resident households of Bamanbore. But on examining the number of livestock and the income from livestock products returned in these schedules, it has been noticed that the data are worth analysing for those households only which are engaged in pastoral activities either as their principal occupation or as a subsidiary source of income. Such households numbered 42, of whom 23 are Bharwad households and 19 of other castes, distributed into Koli (7), Kathi Darbar (7), Barber (2), Charan (1), Brahmin (1) and Darjee (1), who have taken up animal husbandry as a second string to their bow. Bharwad households have returned cattle rearing as their main occupation but others follow it a subsidiary source of income, the principal occupation followed being other than cultivation.

The results of this special Maldhari Survey are incorporated in this Section.

### III.19 Type, Number and Value of Livestock

The total livestock as on 31st December 1960 owned by these 42 households was 1,334. The distribution of livestock according to category between *maldhari* and non-*maldhari* households as revealed by the supplementary survey is detailed below.

**STATEMENT XIX**

**Number and Value of Livestock**

| Type of livestock | Maldhari | | Non-maldhari | |
|---|---|---|---|---|
| | Number | Value (in Rs.) | Number | Value (in Rs.) |
| 1 | 2 | 3 | 4 | 5 |
| 1 Cattle . | 323 | 35,350 | 187 | 26,090 |
| 2 Buffaloes . | 256 | 52,940 | 131 | 24,305 |
| 3 Goats . | 275 | 5,152 | 4 | 90 |
| 4 Sheep . | 140 | 1,710 | .. | .. |
| 5 Horses and ponies . | 12 | 1,425 | 6 | 2,460 |
| **Total** | **1,006** | **96,577** | **328** | **52,945** |

1,006 or 75.41 per cent of the total livestock are owned by *maldhari* and 328 or 24.59 per cent by non-*maldhari* households. These figures reveal that of all the types of livestock, goats and sheep are owned entirely by *maldharis* whereas non-*maldharis* own only cattle and buffaloes.

During the period of the survey (1960), 119 new livestock were born, 128 were purchased, 95 were sold and 105 died. These figures reveal the nature of their occupation which includes purchase and sale of livestock in addition to sale of milk and milk products. The high cattle mortality was due to the loss of 60 goats, during the reference year, on account of *ukario*, a type of stomach disease among goats.

### III.20 Breed of Livestock

As many as seven different types of breed of different categories of livestock are found in Bamanbore village. Goats are of local or *deshi* breed. Amongst cows, 3 cows are Kankreji, 5 are Malvi and 3 of Vadhiari type. The buffaloes are of Gir and Sindhi breed. Horses are of four types of breeds, namely, Attari, Deshi, Sindhi and Tejan. Kathis pay special attention to the breed of horses as they are their most favourite animal.

### III.21 Feeding

Of the three methods of feeding the livestock, namely, grazing on common pastures free of cost, purchase of cattle feed like cotton-seeds, *guwar*, etc., and payment of grazing fees or *pan-charai* for private pastures, the former two are the most common at this village. Every village has its *gauchar* land set apart for grazing. Bamanbore has an area of 2,228 acres, earmarked for this purpose. As these are only grasslands, the cattle breeders have to buy grains, cotton-seeds, oil cakes, etc., to supplement fodder. All the households, therefore, adopt both these methods for feeding their livestock. Grazing on private pastures is completely absent at this village, as there is sufficient pasturage in hilly areas roundabout the village.

As regards the system of payments and sources for the purchase of cattle-feed, of the 42 households investigated, fifty per cent purchase on cash and fifty per cent on credit basis. Credit is availed of by 13 out of 23 *maldharis*; whereas

of 19 non-*maldharis*, 11 purchase on cash basis and 8 on credit. The *maldharis* exchange their livestock products and in return get either finances or feed from the local traders. Of the 42 households, 41 purchase their cattle feed from the local market and one from a money lender.

### III.22 Expenditure on Cattle Feed

The table given below furnishes data relating to quantity of different types of cattle feed purchased and their value.

**STATEMENT XX**

**Quantity and Value of Different Types of Fodder/Concentrates, 1960**

| Sl. No. | Type of fodder/ concentrates | Quantity (in B.md.) | Per cent | Value (in Rs.) | Per cent |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Green fodder | 2,820 | 20.89 | 8,460 | 11.84 |
| 2 | Dry fodder . | 7,934 | 58.77 | 23,802 | 33.32 |
| 3 | Oilcake . | 1,533 | 11.35 | 18,396 | 25.75 |
| 4 | Guwar . | 0 | .. | .. | 0 |
| 5 | Cotton-seeds | 1,035 | 7.67 | 18,630 | 26.08 |
| 6 | Chuni . . | 0 | .. | .. | 0 |
| 7 | Others (Gur) | 179 | 1.32 | 2,148 | 3.01 |
| | **Total** | **13,501** | **100.00** | **71,436** | **100.00** |

Dry and green fodder (58.77 and 20.89 per cent respectively) constitute the most important cattle-feed followed by oilcake (11.35), cotton-seeds (7.67) and other concentrates (1.32). One-third of the money spent is accounted for by dry fodder and a little more than one-fourth each by cotton-seeds and oilcake with green fodder constituting a little more than one-tenth.

### III.23 Sale of Livestock Products

Milk and *ghee* are the principal livestock products. Of the 42 households, 28 sell milk only, 9 sell milk as well as *ghee* and 5 sell *ghee* only. The data regarding production of these articles were collected from reporting households on a weekly basis. The total quantity of milk produced by milch cattle which include cows, buffaloes and goats during the week came to 124 B.mds. of which 86 B.mds. were sold for Rs. 1,358. The total weekly quantity of *ghee* produced by the reporting households came to 1 B.md. which gave them an income of Rs. 138.

The most common practice for the sale of livestock products prevalent at the village is either through the wholesaler who visits the village or through the wholesaler in the market away from the village. 35 households resort to either of these methods. 8 households sell to the retailer and 7 households direct to the consumer. Even though there is a cooperative society for *maldharis*, no sale transactions are carried out through the society.

### III.24 Medical and Veterinary Aid

The local names of some of the diseases are *kharva* (foot disease), *hakdo* and *sakda* (cold), *okaria* (gas), *afari* (gas), *nukaro* (foot disease), *mamku* (cold) and rinderpest. During the last ten years, cow-pox occurred four times. The method of treatment of ailing animals is consulting some aged *maldhari* who advises giving some *deshi* medicine, which includes *ukalo* or a decoction of green vegetation. Other forms of treatment include putting powder of neptha pills in foot or washing the feet with hot water and application of oil in case of foot disease. For cold, pieces of old *kantan* or flax cloth are burnt and their smoke breathed in. For *humko*, a type of tumour in the throat, no medicine is available and hence they prepare some *dora* or charmed thread and tie it to the animal. At the time of cow-pox, *jowar rab* is given. 3 non-*maldhari* households took advantage of the veterinary aid given by the Veterinary Department, but none took the benefit of castration or artificial insemination.

### III.25 Migration and Resettlement

In choosing a particular place for habitation and settlement facilities for grazing and drinking water for cattle receive the top most priority. Nine households have also opined that besides these factors, nearness to market for the sale of their products is also one of the reasons for their settlement at this village. Of the 42 households, only the *maldharis* shift their place of residence to a nearby *nes* twice in a year. The rest stay at the village. The seasons during which migration generally takes place are summer and winter.

For the protection of their animals against

wild life while in the jungle, the *maldharis* arm themselves with *lathis* and axe and keep dogs with them. During the last twelve months, 2 calves and 2 goats have been killed by a panther while living in the nearby *nes*.

It has been reported that the dead animals are usually allowed to be taken away free by Chamars who are paid either Re. 0.50 or two seers of *jowar* for rendering this service. Three households of Bharwad have, however, reported selling dead animals to Chamars at Rs. 2 to 5 per cow, Rs. 5 to Rs. 8 per buffalo and Rs. 2 per bullock.

### III.26 Government and Cooperative Aid

9 households have been benefited by way of loan and/or subsidy. The total amount of loan received was Rs. 2,800 by 8 households for purchasing better breed of animals. The amount of subsidy received by one Kathi land-holder for digging a silage pit was Rs. 1,000.

## E. OTHER OCCUPATIONS

### III.27 Stone-cutting

Typical physiographic situation of the village surrounded by hilly area on the opposite bank of the river and in front of the village, provides the village people with occupation of stone-cutting from stone quarries which encircle the village within a radius of 3 miles. There are about 40 stone quarries nearby, chief of which are Vankodiwari, Alwari, Dipda Gado, Bordiwari, Gundajali, Gunda Gado and Bhamargadh. In the past, the lease of these quarries was taken by private contractors who paid some fixed amount to the head of the Kathi *girasdars* of the village. Every worker was paid at the piece rate of Rs. 25 per 100 stone slabs. At present these quarries are under the control of the Government and every worker has to pay Rs. 12.50 annually in the office of the Mamlatdar, Chotila, to get the necessary permit.

The survey has revealed that 42 households or one-fourth of the total households of the village are engaged in stone-cutting. All are Koli by caste with a total population of 258 persons, of whom 57 are gainfully employed, 47 purely as stone cutters and 10 in stone-cutting along with cultivation. The total income earned by stone cutters came to Rs. 47,641 and the income from stone-cutting per household and *per capita* stood at Rs. 934 and Rs. 152 respectively. Of 42 households, 8 possessed in addition to stone-cutting 58 acres of land and 22 households had 81 livestock. The rest of the households had neither land nor livestock and stone-cutting was their mainstay. Examining the income distribution of these 42 households into two broad categories, namely, agricultural and non-agricultural, it has been found that the income from agricultural sector which included land and livestock was Rs. 8,012 or 16.82 per cent. Income from non-agricultural sector was made up of an amount of Rs. 39,220 from stone-cutting and Rs. 409 from non-agricultural sources like labour other than agriculture, service, etc., which together totalled up to Rs. 39,629 or 83.18 per cent of the total income of households that derive their main income from stone-cutting. This income analysis clearly brings out that stone-cutting is the principal occupation of these 42 households supplemented only in case of a few by cultivation and livestock.

The tools and implements like hammer, axe, chisel, triangular shaped sharp tool (*kachi*) and crowbar, etc., used by workers engaged in stone-cutting operations are simple and obtained either from Rajkot or Chotila. The repairs of these tools are done by local village artisans. The workers with their tools and implements go in the morning to the quarries which are scattered in an area of 2 to 3 miles roundabout the village and return home in the evening. The particulars about the tools used with their purpose and current prices are detailed below.

### STATEMENT XXI

**Tools and Implements used in Stone-cutting**

| Sl. No. | Name of the tool or implement | Colloquial name | Purpose | Current market price in Rs. |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | Big Hammer | Ghan | Hammering | 10.00 |
| 2 | Axe | Kuhado | Cutting | 8.00 |
| 3 | Chisel | Shina | Shaping | 5.00 |
| 4 | Measure | Gaj | Measuring | 0.50 |
| 5 | Crowbar | Kosh | Up-raising and removing of stone | 10.00 |
| 6 | Cutting instrument | Kachi | Cutting and shaping | 6.00 |

The technique and method of working at the quarries is simple and entirely manual. The stone beds are spread over in the quarries with layers placed one above the other. With the help of a triangular flag-shaped hammer known as *kachi*, a rough line of 18" or 20" on the rock is dug out on three sides. Thereafter with the help of chisel and hammer, the stone slab is removed which is known as *adhariyu*. The uneven stones thus dug out are known as *roda* which when shaped with the help of axe, are known as *bela*.

The *belas* are thereafter transported to Rajkot or Chotila. The transportation charges for 150 to 200 *belas* from Bamanbore to Rajkot come to Rs. 35. Prior to the establishment of cooperative society of stone-cutters, the merchants from Rajkot came to purchase the stones directly from the *khaniya*, that is those working in *khan* or mines. As the merchants were advancing loans to these workers, they purchased stone slabs at very low rates and exploited the workers' ignorance about market trends. After the formation of Khan Kamdar Cooperative Society in 1960–61, the society advances to its members 75 per cent of money against the stones deposited and gives the balance of 25 per cent as soon as the stones are sold in the market. The economic status of the workers has improved under the cooperative system which ensures them reasonable rates by sale through the society on advantageous terms.

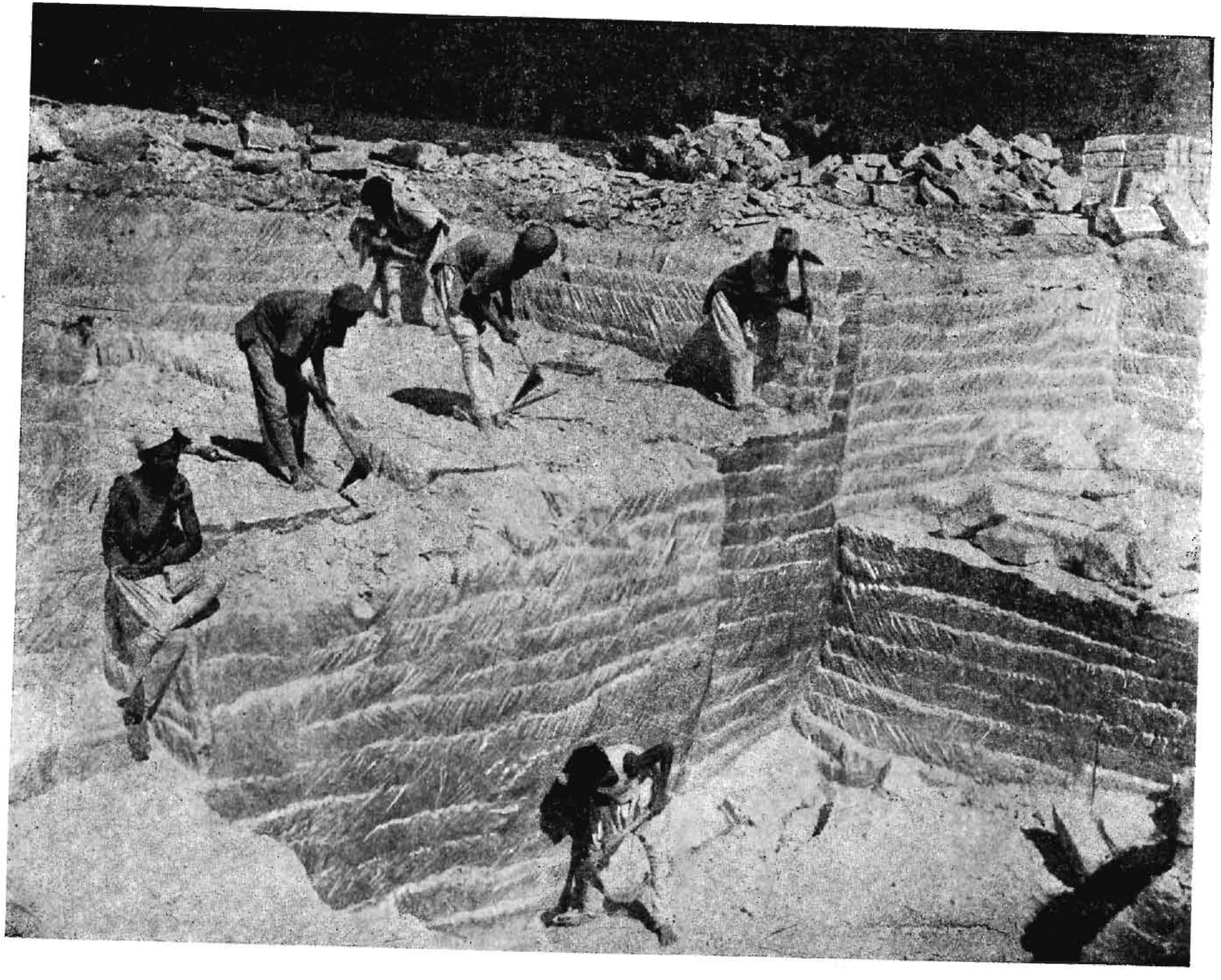
The organisational aspects regarding this industry have revealed that before 2 years, the society was working the quarries of the Kathi land-holder but since the granting of licence by Government it works Government quarries. Those who work in the quarries of the *girasdar* have to pay Rs. 2 for 100 stones. The rates vary with the prices prevalent in the market at Rajkot. The rate per 100 stones 12"x18"x6" thickness was Rs. 25 to 28 in the past, but at present it varies from Rs. 32 to 45. The society is experiencing a serious handicap in the absence of its own vehicle for transportation. The labourers working in stone quarries get work for a period of 10 months in a year and hence they do not have to go outside for any alternate employment. They earn on an average Rs. 2.50 daily. Those persons from Koli caste who are not having sufficient agricultural land or those who are working as miscellaneous agricultural or non-agricultural labourers also find work in quarries. The Kolis are prepared to give training to any adult worker from any other caste for a period of 4 months, which is the period required for becoming a skilled worker. Nobody from other castes is attracted towards this occupation because the nature of work is very laborious and involves hard physical labour. The village people believe that the life of a quarry worker is about 50 years, while that of an agriculturist is about 75 to 80 years. There is no danger of any disease except that the palms of a quarry worker get stiffened and develop corns.

### III.28 Village Industries

The total number of establishments engaged in different types of village industries is 13. These industries are of the traditional type plied in almost all the villages by carpenter, blacksmith, potter, tailor, cobbler and goldsmith.

There are 13 households of village artisans with a population of 91 persons. Against 6.4 persons to a household for the village as a whole, the size of an artisan's family comes to 7 persons. Of 26 persons reported as gainfully employed, 18 were engaged in the craft itself and of the remaining 8, 5 females and 3 males worked either as casual agricultural labourer or non-agricultural worker. The small village artisans like cobbler and potter have thus to supplement their income from other sources, as their own occupation cannot provide them with sufficient maintenance for their family. The number of persons gainfully employed per unit came to 2 against 2.17 persons per household for the village as a whole.

A comparative review about the changes in the nature and number of establishments reveals that to 8 households engaged in different industries in 1951, 5 more establishments have been added in 1960. Of these 5 units, against one unit of tailoring existing in 1951, there are 4 in 1960, the goldsmith's establishment being altogether a new addition. In the beginning there was only one household of a tailor but increase of population and change in dress habits



*At the stone quarry*

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## STATEMENT XXII

### Type and Number of Village Industries

| Name of village industry | No. of establishments | | Population (1960) | | | Earning members (1960) | Earning members in other occupations |
|---|---|---|---|---|---|---|---|
| | 1951 | 1960 | Persons | Males | Females | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **8** | **13** | **91** | **36** | **55** | **18** | **8** |
| 1 Carpentry | 1 | 1 | 9 | 3 | 6 | 1 | .. |
| 2 Blacksmithy | 1 | 1 | 10 | 4 | 6 | 3 | .. |
| 3 Pottery | 2 | 2 | 16 | 9 | 7 | 5 | 1 |
| 4 Tailoring | 1 | 5 | 26 | 10 | 16 | 5 | .. |
| 5 Goldsmithy | .. | 1 | 4 | 3 | 1 | 1 | .. |
| 6 Cobblery | 2 | 2 | 19 | 6 | 13 | 2 | 7 |
| 7 Basket making | 1 | 1 | 7 | 1 | 6 | 1 | .. |

of the village people within the last ten years subsequently have brought three households of three brothers to settle at this village. Of these three households, two came from Kuwadva village and one from Boghravadar village of Rajkot district. One noticeable instance of occupational shift is that one female member from a carpenter's household, after the death of her husband and in order to maintain her family, has taken up tailoring and wishes her son also to take up this avocation. The head of one potter's household has also changed traditional occupation to that of a physician and wishes his son also to take up that profession. With 4 establishments engaged in tailoring in the village at present, the tailoring industry has no scope for further increase in number which can be seen from the migration of one of the households during last ten years to Jalida village near Wankaner. Looking to the complete absence of any goldsmith one household of goldsmith migrated from Rajkot before 4 years to this village. In the case of the rest of the industries relating to carpentry, blacksmithy, pottery, cobblery and basket making their numbers have not registered any change during last one decade and have continued to cling to their ancestral industry handed over to them from their forefathers. The raw materials required for manufacturing agricultural tools and implements by carpenter and smith are supplied by the customers and some materials are purchased from Rajkot. The market for their produce is mostly local and the neighbouring villages of Navagam, Gundala and Garida. The tools and equipments used by these artisans are all *deshi* or locally manufactured and are operated manually. No far reaching changes in techniques or designs of their products have taken place between 1951–1960.

The investment and output figures for the years 1951 and 1960 for different village industries are given below.

## STATEMENT XXIII

### Investment and Output in Village Industries

| Type of village industry | Total investment (in Rs.) | | | Value of total output (in Rs.) | | |
|---|---|---|---|---|---|---|
| | 1951 | 1960 | Percentage increase (+) | 1951 | 1960 | Percentage increase (+) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total** | **2,500** | **8,100** | **+224.00** | **7,027** | **24,123** | **+243.29** |
| 1 Carpentry | 200 | 300 | +50.00 | 827 | 1,200 | +45.10 |
| 2 Blacksmithy | 600 | 800 | +33.33 | 200 | 350 | +75.00 |
| 3 Pottery | 400 | 650 | +62.50 | 1,000 | 1,500 | +50.00 |
| 4 Tailoring | 1,300 | 5,700 | +338.46 | 5,000 | 15,000 | +200.00 |
| 5 Goldsmithy | .. | 350 | 0 | .. | 4,000 | 0 |
| 6 Cobblery | N.A. | 300 | 0 | N.A. | 993 | 0 |
| 7 Basket making | .. | .. | 0 | N.A. | 1,080 | 0 |

N.A.=Not available

The investment per establishment in 1951 which ranged from Rs. 200 to 1,300 rose to Rs. 300 to 1,425 in 1960. The aggregate value of total output for all rural industries taken together reveals that it has increased from Rs. 7,027 in 1951, excluding the value of output by the establishments of cobbler and basket making to Rs. 24,123 in 1960, thus registering an increase of 243.29 per cent during the decade. In case of one Bhangi household engaged in basket making, no investment is shown, as the raw material required for this purpose consists of leaves collected freely from *khakhra* tree (*Butea frondosa*) which are found in abundance in the hills round about the village. The addition of 4 tailors' and one goldsmith's establishments to that existing in 1951, explains the increased value of output accompanied by price changes during one decade. The rest of the establishments have not shown any significant increase in the amount of investment and value of output during the last one decade.

No separate figures for cobbler's industry are available for 1951. Of the 4 Chamar households pursuing the ancestral occupation of a cobbler, two households have taken up agriculture and the other two continue to do the cobbler's work, which includes repair of shoes and making of *chappals* and leather buckets. But this work is also subsidiary and of an intermittent nature, their main occupation being non-agricultural labour on road or casual agricultural labour.

For carrying dead animals, no terms and conditions are fixed by the villagers but the rates for different dead animals prevalent at the village are Rs. 5 for buffalo, Rs. 2 for cow, Rs. 2 for bullock and Re. 1 for a calf. But for a goat they give free service to the owner in repairing their footwear, etc. The information about the death of a particular animal in a particular locality is conveyed in Chamar Vas. Thereafter any one of the members from 4 Chamar households engaged in this occupation goes there and brings the dead body and after flaying, the bones, horns, and hair or wool are sold off. There are 6 leather tanning vats. After tanning, one of the four households purchases the leather. From this leather are prepared *chappals* or soles of footwear sold to the local customers and shoes and *chappals* to merchants of Rajkot. The *chappals* made of leather are sold at Rs. 1.50 to Rs. 2.25 and those from motor tyre at Re. 1 per pair.

The skill is transmitted in all cases by the father to the son who in turn wishes to pass it to his son. On enquiry about the occupational aspirations for sons, one tailor's householder wishes his son to become an engineer while a blacksmith and goldsmith a Government servant. A potter wishes his son to study and the rest want their sons to adhere to their traditional occupations.

As regards the payments received, two systems are in vogue: cash and kind. The system of payment in kind is being gradually replaced by the system of cash payment. The amount for payment in kind is fixed on the basis of land holding and nature of services to be performed. To carpenters and smiths, the agriculturist having land of one *santi* or plough has to pay annually 1 to 1¼ B.mds. of foodgrains, to the potter supplying clay utensils, half a B.md. of foodgrains; and the non-agriculturists pay in cash for articles supplied by the potter. When there is more than one artisans for a particular craft in the village, their services are distributed by themselves in agreement with villagers and all the artisans thus get equal opportunity for earning their livelihood from the village.

### III.29 Commerce

Commercial activity in the village depends upon a number of factors like size of population, occupational and caste pattern, prosperity of the village, location of the village and its distance from town/city, means of communications, etc. The village being centrally situated and connected by State Transport bus routes with the surrounding villages and towns, provides good scope for commercial activities to shops numbering 13 engaged in supplying day-to-day requirements of the village. 12 of these are run by the mercantile community of Lohana and one shop has been recently started by a Bawa household. One Lohana household is engaged in looking after the Ramji temple for the maintenance of which land admeasuring 161-08 acres has been donated. He looks after the maintenance of the temple from the income



*The potter at his wheel*

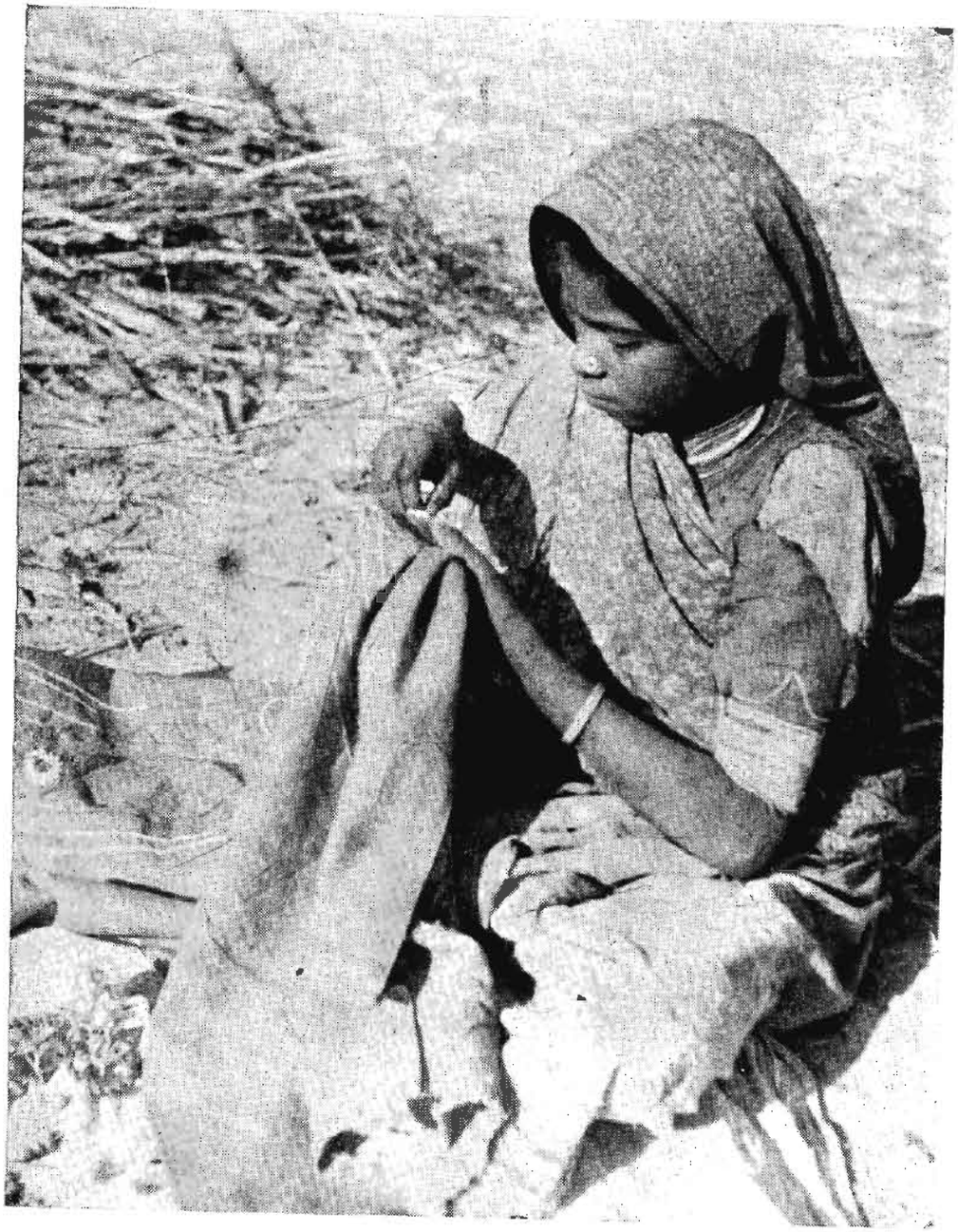


*Shoemaker*

TO FACE PAGE 46



*The village tailor*



*Embroidering in leisure hours*

earned from land and earnings of the temple. One of the 13 households has migrated to and set up a *kariyana* shop at Chotila since his father's lifetime. After the death of his father he has settled there with his family and remits money to his grandmother at Bamanbore. Her son who was running a shop at Chotila died and hence her grandson is running the shop. None of the 13 trading households are having land but 6 of them possess livestock which help them earn Rs. 1,678 from this source. The rest of the households keep livestock for getting milk and milk products for household consumption. One flour mill with a capital investment of Rs. 3,000 is being run at the village by a Kathi household. Along with other income earned by this household from land and livestock, earnings derived annually from this flour mill come to Rs. 500.

As regards the nature of commodities dealt with by these establishments, one is engaged in cloth selling and 12 deal in *kariyana*, i.e., salt, spices, condiments, *supari*, tobacco, cigarettes, groundnut oil, kerosene, *gur*, cereals and pulses, vegetables, cotton-seeds and groundnut oilcake. These commodities are preserved in jute bags and tins and brought either from Rajkot or Chotila. The transactions are on cash, credit or barter basis, depending upon the bond of relationship existing between the merchant and the customer. The village being inhabited by *maldharis* and cattle rearing being one of the main occupations of the villagers, transactions in commodities like cotton-seeds, groundnut oilcakes, *gur*, etc., required as cattle feed are greater than in other articles of household consumption which are generally purchased by some when they go to Rajkot or Chotila for selling their milk or milk products. As the merchants deal with grains and other agricultural products, the harvesting season coming on Divali is generally their busy season. As the cultivators get the returns from their lands during this period, they also purchase their requirements at this time. But *maldharis* do so in summer when they do not get sufficient quantity of grass or fodder for their cattle.

The annual aggregate net income of 13 households engaged in commerce came to Rs. 26,050 and the income obtained from sources other than commerce which include selling of livestock products came to Rs. 1,678. Of the total income of Rs. 27,728, 93.95 per cent is thus from their main occupation of retail trade and 6.05 from their subsidiary occupation. The household income ranges between Rs. 1,020 and 4,000. Of this total income, Rs. 26,278 or 94.77 per cent is derived from within the village and Rs. 1,450 or 5.23 per cent from outside the village which include in case of one household income received from a shop at Chotila and in another case sale of commodities to villagers from nearby area. Their total investment came to Rs. 60,700, ranging from a maximum of Rs. 15,000 to a minimum of Rs. 800. Average investment per establishment thus came to Rs. 6,744.

One of the establishments is dealing in cloth. The head of this household was originally dealing in miscellaneous articles but as his son was serving in a cloth shop and learnt this business, he now deals in cloth. The type of cloth sold in the shop is of coarse variety.

## F. ECONOMIC CONDITION

### III.30 Economic Indicators

Income, expenditure, indebtedness and financial assets are important economic yardsticks which help in assessing the main economic activities of the village in general and the economic condition and levels of living and consumption pattern of the villagers in particular. All these economic indicators have been examined under this section, keeping in view the caste composition and the occupational pattern followed by different sections of community at the village.

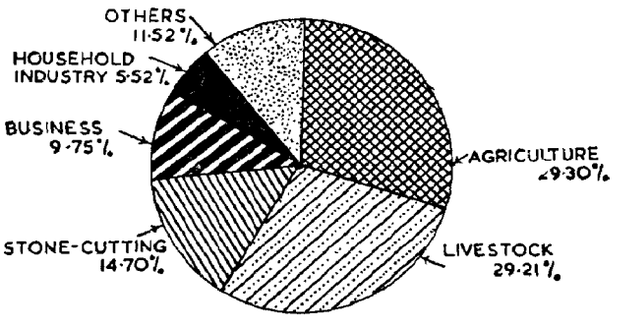
### III.30.1 *Income*

As the sources from which the income is derived by villagers are varied, the income estimates as given by them should be considered as rough approximations and taken to give broad indications about their economic condition. The principal sources of income in the village are agriculture, livestock and stone-cutting, which together constitute 71.72 per cent of the total net income. 117 households are engaged in any of these occupations singly or jointly. Since one source is usually combined with any of the other two, to supplement their income they get the best out of the resources available to them from the village. Statement XXIV

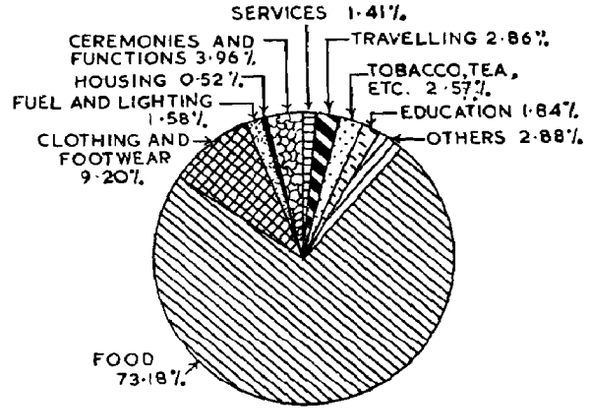
BAMANBORE

TALUKA:CHOTILA DISTRICT:SURENDRANAGAR

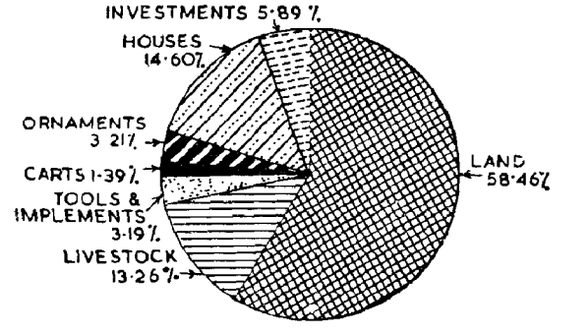
INCOME




EXPENDITURE




ASSETS




on page 49 furnishes income distribution by different sources.

It can be clearly deduced from the above table that the village has a mixed type of economy, wherein income from cattle rearing and cultivation constitutes 56.59 per cent of the total income generated in the village. Next is stone-cutting which also is one of the main sources, accounting for 15.13 per cent of the total income in the village. On account of its advantageous location and connected by a good network of means of transport, the village serves as a good centre of trade and business for the neighbouring villages. The income from this source accounts for 10.39 per cent. Income from service, labour other than agriculture which include casual roadside work, employment in construction activity, etc., and village industries constitute 7.31, 6.19 and 4.39 per cent respectively of the total income.

Analysis of income *per capita* according to nature of occupation further testifies that the *per capita* annual income of persons engaged in cattle rearing only is the highest and stood at Rs. 360, followed by a *per capita* annual income of Rs. 342 earned by persons engaged in trading and commercial activities. The low *per capita* income of Rs. 168 from agriculture only reveals the comparatively subsidiary place held by cultivation in the occupational complex of Bamanbore. The *per capita* income of Rs. 184 from stone-cutting shows the precedence it enjoys over agricultural pursuits. The higher *per capita* income of Rs. 287 for persons engaged in services is on account of a number of functionaries the village has for administering the developmental activities carried out by the Block authorities.

Income distribution according to industrial categories subdivided into primary, secondary and tertiary sectors discloses that Rs. 157,732 (59.14 per cent) is earned from primary sector, Rs. 53,359 (20.01 per cent) from the secondary and Rs. 55,626 (20.85 per cent) from the tertiary sectors.

The equal proportion of income distribution among secondary and tertiary groups brings out the important place held by the occupations of stone-cutting and retail business which contribute 1/4th of the total income generated. Examination with reference to per household and *per capita* norms within secondary and tertiary groups reveals that with greater number of households in the secondary group, the income per household and *per capita* is lesser than that under the tertiary group. The higher income

## STATEMENT XXIV

### Distribution of Income by Source

| Source | No. of households | No. of persons | Net income (in Rs.) | Income per capita (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **166** | **1,062** | **266,717** | **251** |
| 1 Agriculture only | 15 | 95 | 15,944 | 168 |
| 2 Cultivation and livestock | 39 | 289 | 78,405 | 271 |
| 3 Livestock only | 27 | 157 | 56,572 | 360 |
| 4 Industry and craft | 9 | 59 | 11,714 | 199 |
| 5 Commerce, trade and business | 13 | 81 | 27,728 | 342 |
| 6 Ston-ecutting | 36 | 219 | 40,347 | 184 |
| 7 Service | 14 | 68 | 19,507 | 287 |
| 8 Labour other than agriculture | 13 | 94 | 16,500 | 176 |

ratio in the tertiary group is due to greater income returned under retail business which alone accounts for one-tenth of the total income.

The income distribution by caste and the three-fold occupational categories, again unfolds the importance of these primary occupations in the village. The three castes of Koli, Kathi and Bharwad in the primary sector with their main occupations as cultivation and cattle rearing respectively account for 52.80 per cent of the aggregate income of the village. A section of Koli households without land included in the secondary group and with their main occupation of stone-cutting contributes 15.13 per cent of the total income. 12 households in the tertiary division belonging to Lohana caste whose principal occupation is retail trade add 10.01 per cent to the income pool of the village.

The above distribution very well brings out that agriculture allied with cattle rearing is the principal source of income. Again, the income accruing from the secondary and tertiary sources reveals the varied pattern of the village economy which has other means of subsistence also, the chief among them being stone-cutting and retail trade and commerce.

The total income pool can again be examined with reference to income derived from within and outside the village. Of the total income, Rs. 234,113 or 87.78 per cent is earned from within the village and Rs. 32,604 or 12.22 per cent is from outside the village, which include income from stone-cutting from quarries outside the village, labour other than agriculture which includes labour on road side, labour in building or construction activity, business by some households in nearby villages and alms by one household of Bawa community from its clients in nearby village or town.

The income distribution with rangewise classification by caste is given in Statement XXVI on pages 50–51.

## STATEMENT XXV

### Income Distribution by Category of Occupation

| Category of occupation | Total households | Percentage to total households | Total income (in Rs.) | Percentage to total income | Income (in Rs.) | |
|---|---|---|---|---|---|---|
| | | | | | Per household | Per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total** | **166** | **100.00** | **266,717** | **100.00** | **1,607** | **251** |
| Primary | 85 | 51.21 | 157,732 | 59.14 | 1,856 | 275 |
| Secondary | 46 | 27.71 | 53,359 | 20.01 | 1,160 | 188 |
| Tertiary | 35 | 21.08 | 55,626 | 20.85 | 1,589 | 271 |

**STATEMENT**

**Income Distribution by**

| Caste | Total income (in Rs.) | Percentage to total | Income per household (in Rs.) | Income per capita (in Rs.) | Income range (in Rs.) Less than Rs. 240 | | |
|---|---|---|---|---|---|---|---|
| | | | | | No. of households | Amount | Percentage to total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **266,717** | **100.00** | **1,607** | **251** | ... | .. | 0 |
| 1 Koli | 98,850 | 37.06 | 1,163 | 181 | .. | .. | 0 |
| 2 Bharwad | 48,723 | 18.27 | 2,118 | 364 | .. | .. | 0 |
| 3 Lohana | 30,101 | 11.29 | 2,315 | 363 | .. | .. | 0 |
| 4 Chamar | 9,876 | 3.70 | 1,235 | 183 | .. | .. | 0 |
| 5 Kathi | 38,293 | 14.36 | 5,470 | 563 | .. | .. | 0 |
| 6 Bawa | 7,659 | 2.87 | 1,532 | 187 | ... | .. | 0 |
| 7 Darjee | 6,250 | 2.34 | 1,563 | 260 | ... | .. | 0 |
| 8 Brahmin | 4,288 | 1.61 | 1,072 | 357 | ... | .. | 0 |
| 9 Kumbhar | 4,684 | 1.76 | 1,561 | 195 | .. | .. | 0 |
| 10 Jain | 2,632 | 0.99 | 1,316 | 219 | .. | .. | 0 |
| 11 Suthar | 2,071 | 0.78 | 1,036 | 188 | .. | ... | 0 |
| 12 Bhavaya | 2,170 | 0.81 | 1,085 | 217 | .. | ... | 0 |
| 13 Barber | 2,412 | 0.90 | 1,206 | 161 | ... | ... | 0 |
| 14 Luhar | 1,856 | 0.70 | 1,856 | 186 | ... | .. | 0 |
| 15 Vaghari | 750 | 0.28 | 750 | 150 | .. | .. | 0 |
| 16 Soni | 875 | 0.33 | 875 | 219 | ... | ... | 0 |
| 17 Kanbi | 1,560 | 0.58 | 1,560 | 1,560 | ... | ... | 0 |
| 18 Bhangi | 1,080 | 0.40 | 1,080 | 154 | ... | ... | 0 |
| 19 Charan | 2,587 | 0.97 | 2,587 | 1,294 | ... | ... | 0 |

| Caste | Income range (in Rs.) 1,801–2,400 | | | 2,401–3,000 | | |
|---|---|---|---|---|---|---|
| | No. of households | Amount | Percentage to total | No. of households | Amount | Percentage to total |
| 1 | 18 | 19 | 20 | 21 | 22 | 23 |
| **Total** | **23** | **46,551** | **100.00** | **12** | **31,764** | **100.00** |
| 1 Koli | 5 | 10,328 | 22.19 | 1 | 2,533 | 7.98 |
| 2 Bharwad | 6 | 12,222 | 26.25 | 5 | 13,592 | 42.79 |
| 3 Lohana | 4 | 8,438 | 18.13 | 2 | 4,991 | 15.71 |
| 4 Chamar | 2 | 4,068 | 8.74 | .. | .. | 0 |
| 5 Kathi | ... | .. | 0 | 2 | 5,654 | 17.80 |
| 6 Bawa | 2 | 3,926 | 8.43 | ... | .. | 0 |
| 7 Darjee | 1 | 1,856 | 3.99 | 1 | 2,407 | 7.58 |
| 8 Brahmin | 1 | 1,909 | 4.10 | ... | .. | 0 |
| 9 Kumbhar | 1 | 1,948 | 4.18 | ... | .. | 0 |
| 10 Jain | .. | .. | 0 | ... | ... | 0 |
| 11 Suthar | .. | .. | 0 | ... | ... | 0 |
| 12 Bhavaya | .. | .. | 0 | ... | ... | 0 |
| 13 Barber | .. | .. | 0 | .. | ... | 0 |
| 14 Luhar | 1 | 1,856 | 3.99 | .. | .. | 0 |
| 15 Vaghari | .. | .. | 0 | ... | .. | 0 |
| 16 Soni | ... | .. | 0 | .. | ... | 0 |
| 17 Kanbi | ... | .. | 0 | .. | .. | 0 |
| 18 Bhangi | ... | .. | 0 | .. | ... | 0 |
| 19 Charan | ... | ... | 0 | 1 | 2,587 | 8.14 |

## XXVI

## Caste and Income Range

| Income range (in Rs.) | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 241–720 | | | 721–1,200 | | | 1,201–1,800 | | | | |
| No. of households | Amount | Percentage to total | No. of households | Amount | Percentage to total | No. of households | Amount | Percentage to total | | Caste |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | | 1 |
| **9** | **5,134** | **100.00** | **70** | **65,555** | **100.00** | **43** | **62,088** | **100.00** | | **Total** |
| 5 | 3,378 | 65.79 | 51 | 47,219 | 72.03 | 22 | 31,616 | 50.92 | 1 | Koli |
| .. | .. | 0 | 3 | 2,747 | 4.19 | 7 | 9,680 | 15.59 | 2 | Bharwad |
| 1 | 250 | 4.87 | .. | .. | 0 | 3 | 5,029 | 8.10 | 3 | Lohana |
| 1 | 363 | 7.07 | 4 | 3,871 | 5.91 | 1 | 1,574 | 2.53 | 4 | Chamar |
| .. | .. | 0 | .. | .. | 0 | 2 | 2,665 | 4.29 | 5 | Kathi |
| .. | .. | 0 | 2 | 2,196 | 3.35 | 1 | 1,537 | 2.47 | 6 | Bawa |
| .. | .. | 0 | 2 | 1,987 | 3.03 | .. | .. | 0 | 7 | Darjee |
| 1 | 579 | 11.28 | 2 | 1,800 | 2.75 | .. | .. | 0 | 8 | Brahmin |
| .. | .. | 0 | .. | .. | 0 | 2 | 2,736 | 4.41 | 9 | Kumbhar |
| .. | .. | 0 | 1 | 1,196 | 1.82 | 1 | 1,436 | 2.32 | 10 | Jain |
| 1 | 564 | 10.99 | .. | .. | 0 | 1 | 1,507 | 2.43 | 11 | Suthar |
| .. | .. | 0 | 1 | 750 | 1.14 | 1 | 1,420 | 2.29 | 12 | Bhavaya |
| .. | .. | 0 | 1 | 1,084 | 1.65 | 1 | 1,328 | 2.14 | 13 | Barber |
| .. | .. | 0 | .. | .. | 0 | .. | .. | 0 | 14 | Luhar |
| .. | .. | 0 | 1 | 750 | 1.14 | .. | .. | 0 | 15 | Vaghari |
| .. | .. | 0 | 1 | 875 | 1.34 | .. | .. | 0 | 16 | Soni |
| .. | .. | 0 | .. | .. | 0 | 1 | 1,560 | 2.51 | 17 | Kanbi |
| .. | .. | 0 | 1 | 1,080 | 1.65 | .. | .. | 0 | 18 | Bhangi |
| .. | .. | 0 | .. | .. | 0 | .. | .. | 0 | 19 | Charan |

| Income range (in Rs.) | | | | | | |
|---|---|---|---|---|---|---|
| 3,001–3,600 | | | 3,601 and above | | | |
| No. of households | Amount | Percentage to total | No. of households | Amount | Percentage to total | Caste |
| 24 | 25 | 26 | 27 | 28 | 29 | 1 |
| **1** | **3,393** | **100.00** | **8** | **52,232** | **100.00** | **Total** |
| .. | .. | 0 | 1 | 3,776 | 7.23 | 1 Koli |
| .. | .. | 0 | 2 | 10,482 | 20.07 | 2 Bharwad |
| 1 | 3,393 | 100.00 | 2 | 8,000 | 15.31 | 3 Lohana |
| .. | .. | 0 | .. | .. | 0 | 4 Chamar |
| .. | .. | 0 | 3 | 29,974 | 57.39 | 5 Kathi |
| .. | .. | 0 | .. | .. | 0 | 6 Bawa |
| .. | .. | 0 | .. | .. | 0 | 7 Darjee |
| .. | .. | 0 | .. | .. | 0 | 8 Brahmin |
| .. | .. | 0 | .. | .. | 0 | 9 Kumbhar |
| .. | .. | 0 | .. | .. | 0 | 10 Jain |
| .. | .. | 0 | .. | .. | 0 | 11 Suthar |
| .. | .. | 0 | .. | .. | 0 | 12 Bhavaya |
| .. | .. | 0 | .. | .. | 0 | 13 Barber |
| .. | .. | 0 | .. | .. | 0 | 14 Luhar |
| .. | .. | 0 | .. | .. | 0 | 15 Vaghari |
| .. | .. | 0 | .. | | 0 | 16 Soni |
| .. | .. | 0 | .. | .. | 0 | 17 Kanbi |
| .. | .. | 0 | .. | .. | 0 | 18 Bhangi |
| .. | .. | 0 | .. | .. | 0 | 19 Charan |

The income earned by four castes of Kathi, Koli, Bharwad and Lohana comes to Rs. 215,967 which constitute 80.98 per cent of the total income of the village. The income per household and *per capita* stood at Rs. 1,607 and Rs. 251 respectively. The highest income per household is Rs. 5,470 returned by a Kathi household and the lowest Rs. 750 by a Vaghari household. These figures bring out the inequality of income distribution between different castes and further, the income is concentrated among certain households within a caste.

The distribution of households according to different income ranges is given in the table that follows.

### STATEMENT XXVII

### Distribution of Households by Income Range

| Income range (in Rs.) | Households | | Income | |
|---|---|---|---|---|
| | No. | Percentage to total | Amount (in Rs.) | Percentage to total |
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **166** | **100.00** | **266,717** | **100.00** |
| Below 240 | - | 0 | .. | 0 |
| 241 to 720 | 9 | 5.42 | 5,134 | 1.93 |
| 721 to 1,200 | 70 | 42.17 | 65,555 | 24.58 |
| 1,201 to 1,800 | 43 | 25.90 | 62,088 | 23.28 |
| 1,801 to 2,400 | 23 | 13.86 | 46,551 | 17.45 |
| 2,401 to 3,000 | 12 | 7.23 | 31,764 | 11.91 |
| 3,001 to 3,600 | 1 | 0.60 | 3,393 | 1.27 |
| 3,601 and above | 8 | 4.82 | 52,232 | 19.58 |

Of the total households, 73.49 per cent are getting monthly income below Rs. 150. 42.17 per cent of the households come under the income bracket of Rs. 721–1,200 and 25.90 per cent in the range of Rs. 1,201–1,800. There are as many as 8 households in the last income range of Rs. 3,601 and above; 3 of them belong to Kathi, 2 to Lohana, 2 to Bharwad and 1 to Koli caste. The distribution of income according to these ranges again brings out the wide disparity of income distribution, as about one-fourth of the total income is contributed by the income range of Rs. 721–1,200 and one-fifth by the income range Rs. 3,601 and above. This inequality is more vividly brought out when other ranges are examined wherein Rs. 5,134 or 1.93 of the total income is contributed by 9 households in the income range Rs. 241–720 as against Rs. 3,393 or 1.27 of the total income in the range Rs. 3,001–3,600 by a single household. Rs. 62,088 or 23.28 per cent are accounted for by the income range Rs. 1,201–1,800 and Rs. 46,551 or 17.45 per cent by households in the income range Rs. 1,801–2,400.

The disparity in income when correlated to caste and occupation further reveals that *per capita* income of a Kathi was Rs. 563 as against the lowest earning of Rs. 150 and Rs. 154 by a Vaghari and a Bhangi respectively. The *per capita* income of Bharwad and Lohana came to Rs. 364 and 363 respectively which bring out the place of cattle rearing as a source of income on par with trade and commerce. The village artisan engaged in leather work, smithy and carpentry returned *per capita* income of Rs. 183, Rs. 186 and Rs. 188 respectively.

III.30.2 *Expenditure*

The total consumption as per family budget enquiry of 166 households came to Rs. 228,386. The distribution of total expenditure is detailed below.

### STATEMENT XXVIII

### Expenditure by Caste

| Caste | Amount of Expenditure (in Rs.) | Percentage to total | Expenditure per household (in Rs.) | Expenditure per capita (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **228,386** | **100.00** | **1,376** | **215** |
| 1 Koli | 97,560 | 42.72 | 1,148 | 179 |
| 2 Bharwad | 31,066 | 13.60 | 1,351 | 232 |
| 3 Lohana | 17,237 | 7.55 | 1,326 | 208 |
| 4 Chamar | 10,747 | 4.71 | 1,343 | 199 |
| 5 Kathi | 32,701 | 14.32 | 4,672 | 481 |
| 6 Bawa | 7,504 | 3.29 | 1,501 | 183 |
| 7 Darjee | 6,153 | 2.70 | 1,538 | 256 |
| 8 Brahmin | 3,405 | 1.49 | 851 | 284 |
| 9 Kumbhar | 4,279 | 1.87 | 1,426 | 178 |
| 10 Jain | 5,432 | 2.38 | 2,716 | 453 |
| 11 Suthar | 2,171 | 0.95 | 1,086 | 197 |
| 12 Barber | 2,255 | 0.99 | 1,128 | 150 |
| 13 Bhavaya | 1,900 | 0.83 | 950 | 190 |
| 14 Luhar | 1,786 | 0.78 | 1,786 | 179 |
| 15 Vaghari | 750 | 0.33 | 750 | 150 |
| 16 Soni | 737 | 0.32 | 737 | 184 |
| 17 Kanbi | 489 | 0.21 | 489 | 489 |
| 18 Bhangi | 1,080 | 0.47 | 1,080 | 154 |
| 19 Charan | 1,134 | 0.49 | 1,134 | 567 |

The expenditure incurred by four castes—Koli, Bharwad, Lohana and Kathi comes to Rs. 178,564 which constitutes 78.19 per cent of the total expenditure of the village. The maximum expenditure incurred by a single Kathi household was Rs. 11,957 and the minimum Rs. 363 by a Chamar. Against the average expenditure of Rs. 1,376 per household, the expenditure pattern according to caste groups has revealed that the average expenditure per household was as high as Rs. 4,672 in case of a Kathi household and as low as Rs. 489 in case of a Kanbi household which is found to be comparatively much less as the head of the household is staying alone at this village. Similarly, against the *per capita* average expenditure of Rs. 215 in the village as a whole, the highest *per capita* income registered was Rs. 481 by the Kathi *girasdar* and Rs. 150 by a Vaghari which is less by Rs. 65 than the *per capita* average expenditure of the village.

The following is the expenditure pattern on different items of expenses incurred by the village people.

**STATEMENT XXIX**

**Family Budget**

| Items | Total expenditure (in Rs.) | Percentage to total | Expenditure per household (in Rs.) |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 Food . . | 167,123 | 73.18 | 1,007 |
| 2 Clothing and footwear . | 21,014 | 9.20 | 127 |
| 3 Fuel and lighting | 3,620 | 1.58 | 22 |
| 4 Housing . . | 1,187 | 0.52 | 49 |
| 5 Ceremonies and functions . | 9,044 | 3.96 | 55 |
| 6 Services . . | 3,211 | 1.41 | 20 |
| 7 Miscellaneous (Travelling, education, medicines, tobacco etc.) . . | 23,187 | 10.15 | 140 |
| **Total . .** | **228,386** | **100.00** | **1,376** |

The itemwise analysis shows the extent of changes in consumer's spending on different items. Food constitutes 73.18 per cent of the total expenditure. In this group the three major items, namely, cereals, pulses and milk and milk products constitute more than half the total expenditure. Milk and milk products alone claiming 22.39 per cent show the important place they occupy in the diet of the village. This is followed by expenses on miscellaneous items like travelling, education, medicine, tobacco, *pan*, litigation, etc., claiming 10.51 per cent. Nearly all the households have reported expenses on such items like tobacco, *pan*, etc., which serve as a stimulant to their work, and account for 2.57 per cent of the total expenditure. Expenditure on ceremonies and functions claim Rs. 9,044, of which an amount of Rs. 8,011 or 88.58 per cent is spent by households belonging to Jain, Kathi, Koli and Chamar. In case of the remaining castes the expenditure on this item is not very significant. The expenditure on education and medicine comes to 1.84 and 0.83 per cent of the total expenditure. Of the total expenses of Rs. 4,215 on education an amount of Rs. 3,836 or 91.01 per cent is incurred by five Kathi households on college education of their children. Complete absence of expenses on this item among Chamar, Vaghari and Bhangi households reflects the absence of education among them. With the increase in transport facilities available to the village in the form of State Transport buses, as against the mode of travelling by foot or the bullock cart in the past, the expenses on travelling have increased, as they comprise 2.86 per cent of total expenditure. Of 166 households, only 24 households have reported expenditure on housing. All the 166 households have reported expenses on fuel and lighting, but the use of kerosene is gradually increasing, as it can be seen that from the total expenses under the head of fuel and lighting, 60.66 per cent is spent after kerosene.

The distribution of total expenditure according to occupational groups, namely, primary, secondary and tertiary came to Rs. 131,491, Rs. 51,463 and Rs. 45,432 respectively.

Of the total expenditure, 72.96, 77.64 and 68.73 per cent respectively are accounted for by food which reveal that whatever be the nature of occupation, food is the most important and major item of family budget. The percentage of expenditure on miscellaneous items to total expenditure is higher (11.47) in case of

## STATEMENT XXX

### Expenditure Pattern by Occupational Groups, 1960

(in Rs.)

| Sl. No. | Items of expenditure | Particulars | Occupation | | | Total expenditure |
|---|---|---|---|---|---|---|
| | | | Primary | Secondary | Tertiary | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | **Total expenditure** | . . . . | **131,491** | **51,463** | **45,432** | **228,386** |
| 1 | Food . . . | Amount . . . | 95,939 | 39,958 | 31,226 | 167,123 |
| | | Percentage to total expenditure | 72.96 | 77.64 | 68.73 | 73.18 |
| | | Expenditure per household . | 1,129 | 869 | 892 | 1,007 |
| | | Expenditure *par capita* . | 167 | 141 | 152 | 157 |
| 2 | Clothing and footwear | Amount . . . | 12,314 | 4,500 | 4,200 | 21,014 |
| | | Percentage to total expenditure | 9.36 | 8.74 | 9.24 | 9.20 |
| | | Expenditure per household . | 145 | 98 | 120 | 127 |
| | | Expenditure *per capita* . | 21 | 15 | 20 | 20 |
| 3 | Fuel and lighting . | Amount . . . | 1,627 | 1,041 | 952 | 3,620 |
| | | Percentage to total expenditure | 1.24 | 2.02 | 2.10 | 1.58 |
| | | Expenditure per household . | 19 | 23 | 27 | 22 |
| | | Expenditure *per capita* . | 3 | 4 | 5 | 3 |
| 4 | Housing . . . | Amount . . . | 390 | 351 | 446 | 1,187 |
| | | Percentage to total expenditure | 0.30 | 0.68 | 0.98 | 0.52 |
| | | Expenditure per household . | 78 | 50 | 56 | 59 |
| | | Expenditure *per capita* . | 13 | 10 | 14 | 12 |
| 5 | Ceremonies and functions . . . | Amount . . . | 4,241 | 625 | 4,178 | 9,044 |
| | | Percentage to total expenditure | 3.23 | 1.22 | 9.20 | 3.96 |
| | | Expenditure per household . | 50 | 14 | 131 | 56 |
| | | Expenditure *per capita* . | 7 | 2 | 22 | 9 |
| 6 | Services . . . | Amount . . . | 1,900 | 759 | 552 | 3,211 |
| | | Percentage to total expenditure | 1.44 | 1.48 | 1.21 | 1.41 |
| | | Expenditure per household . | 22 | 17 | 16 | 19 |
| | | Expenditure *per capita* . | 3 | 3 | 3 | 3 |
| 7 | Miscellaneous . . | Amount . . . | 15,080 | 4,229 | 3,878 | 23,187 |
| | | percentage to total expenditure | 11.47 | 8.22 | 8.54 | 10.15 |
| | | Expenditure per household . | 177 | 92 | 111 | 140 |
| | | Expenditure *per capita* . | 26 | 15 | 19 | 22 |

households engaged in primary occupations compared to 8.22 in secondary and 8.54 per cent in tertiary groups. The percentage expenditure on clothing and footwear for primary, secondary, and tertiary occupations came to 9.36, 8.74 and 9.24 per cent respectively. The percentage distribution of expenditure on the rest of the items which include fuel and lighting, housing and services is nominal in case of all the occupational groups.

Analysis of expenditure pattern by income range as given in Statement XXXI reveals that Rs. 70,893 or 31.04 per cent of total expenditure incurred by 79 households fall in the income range of Rs. 240 to Rs. 1,200 and Rs. 157,493 or 68.96 per cent by 87 households in the income ranging from Rs. 1,201 to Rs. 5,000 and above. These figures bring out the direct relationship b etween income level and expenditure pattern and support the general trend that the capacity of spending varies with income.

## STATEMENT XXXI

### Expenditure by Income Ranges

| Income range (in Rs.) | No. of house-holds | Total annual expenditure (in Rs.) | Average annual expenditure per household (in Rs.) |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **Total** | **166** | **228,386** | **1,376** |
| Less than 250 | 1 | 246 | 246 |
| 251- 360 | .. | .. | .. |
| 361- 480 | 1 | 363 | 363 |
| 481- 720 | 7 | 5,041 | 720 |
| 721- 960 | 41 | 34,860 | 850 |
| 961-1,200 | 29 | 30,383 | 1,048 |
| 1,201-1,500 | 26 | 36,307 | 1,396 |
| 1,501-2,500 | 43 | 67,972 | 1,581 |
| 2,501-3,500 | 10 | 19,726 | 1,973 |
| 3,501-5,000 | 4 | 7,515 | 1,879 |
| Above 5,000 | 4 | 25,973 | 6,493 |

III.30.3 *Indebtedness*

The following table analyses the extent of indebtedness and its distribution according to castes.

**STATEMENT XXXII**

**Indebtedness by Caste**

| | Caste | No. of households | No. of households in debt | Amount of debt | Percentage to total | Indebtedness per household in debt | Indebtedness *ordinary* for indebted households |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | **Total** . . . | **166** | **38** | **37,736** | **100.00** | **993** | **133** |
| 1 | Koli . . . | 85 | 26 | 12,591 | 33.37 | 484 | 65 |
| 2 | Bharwad . . . | 23 | 2 | 3,800 | 10.07 | 1,900 | 345 |
| 3 | Lohana . . . | 13 | 1 | 1,270 | 3.37 | 1,270 | 254 |
| 4 | Chamar . . . | 8 | 3 | 1,825 | 4.84 | 1,825 | 76 |
| 5 | Kathi . . . | 7 | 4 | 16,050 | 42.53 | 4,013 | 321 |
| 6 | Bawa . . . | 5 | .. | .. | 0 | .. | .. |
| 7 | Darjee . . . | 4 | .. | .. | 0 | .. | .. |
| 8 | Brahmin . . . | 4 | .. | .. | 0 | .. | .. |
| 9 | Kumbhar . . . | 3 | .. | .. | 0 | .. | .. |
| 10 | Jain . . . . | 2 | 1 | 1,700 | 4.50 | 1,700 | 425 |
| 11 | Suthar . . . | 2 | 1 | 500 | 1.32 | 500 | 250 |
| 12 | Barber . . . | 2 | .. | .. | 0 | .. | .. |
| 13 | Bhavaya . . . | 2 | .. | .. | 0 | .. | .. |
| 14 | Luhar . . . | 1 | .. | .. | 0 | .. | .. |
| 15 | Vaghari . . . | 1 | .. | .. | 0 | .. | .. |
| 16 | Soni . . . | 1 | .. | .. | 0 | .. | .. |
| 17 | Kanbi . . . | 1 | .. | .. | 0 | .. | .. |
| 18 | Bhangi . . . | 1 | .. | .. | 0 | .. | .. |
| 19 | Charan . . . | 1 | .. | .. | 0 | .. | .. |

The total volume of debt as reported by 38 or 22.89 per cent of the households was Rs. 37,736, with average indebtedness per household Rs. 227 and per indebted household Rs. 993. The *per capita* indebtedness for all households came to Rs. 36 whereas for indebted household, it stood at Rs. 133. Indebtedness is confined mostly to households belonging to Kathi, Koli and Bharwad castes which account for 85.97 per cent of the total indebtedness in the village.

The maximum amount of indebtedness reported by a Kathi land-holder is Rs. 12,000 or 31.80 per cent of the total volume of debt, and the minimum by a Koli household Rs. 30 only.

This brings us to the source of indebtedness given in the following statement.

**STATEMENT XXXIII**

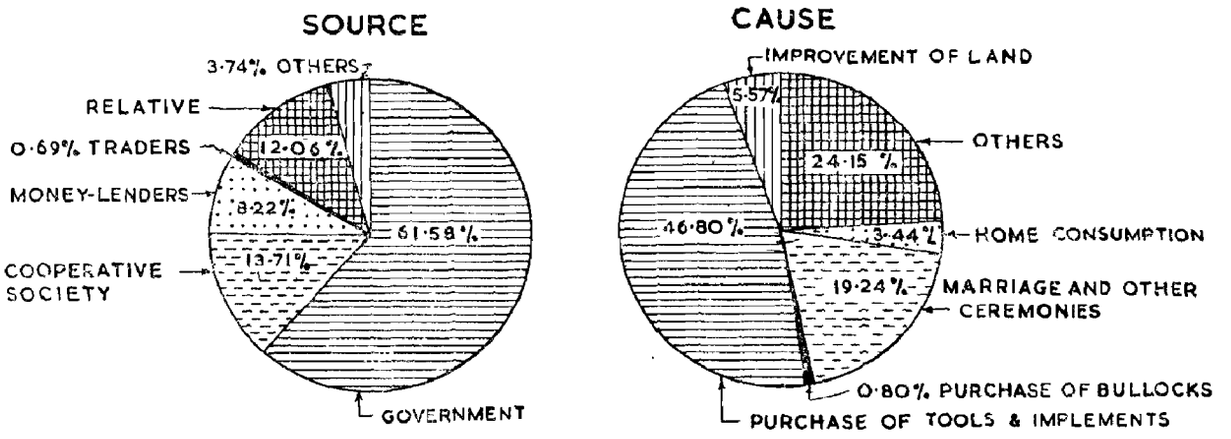
**Indebtedness by Source**

| Source | Amount of debt (in Rs.) | Percentage to total |
|---|---|---|
| 1 | 2 | 3 |
| Land Mortgage Bank . | 23,239 | 61.58 |
| Cooperative Society . | 5,175 | 13.71 |
| Money-lender . . | 3,100 | 8.22 |
| Trader . . . | 260 | 0.69 |
| Relatives . . . | 4,552 | 12.06 |
| Others . . . | 1,410 | 3.74 |
| **Total** . . . | **37,736** | **100.00** |

It has been found that the debt is incurred from more than one source. 23 households have borrowed from one source, 14 from two and 1 from three different sources. The money-lender and trader who formed the principal sources for the supply of credit in the past are now gradually withering away and being replaced by the Land Mortgage Bank and co-operative society hwhic together fulfil three-fourths of their short term or long term credit requirements.

## INDEBTEDNESS BY SOURCE AND CAUSE

BAMANBORE
TALUKA: CHOTILA DISTRICT: SURENDRANAGAR

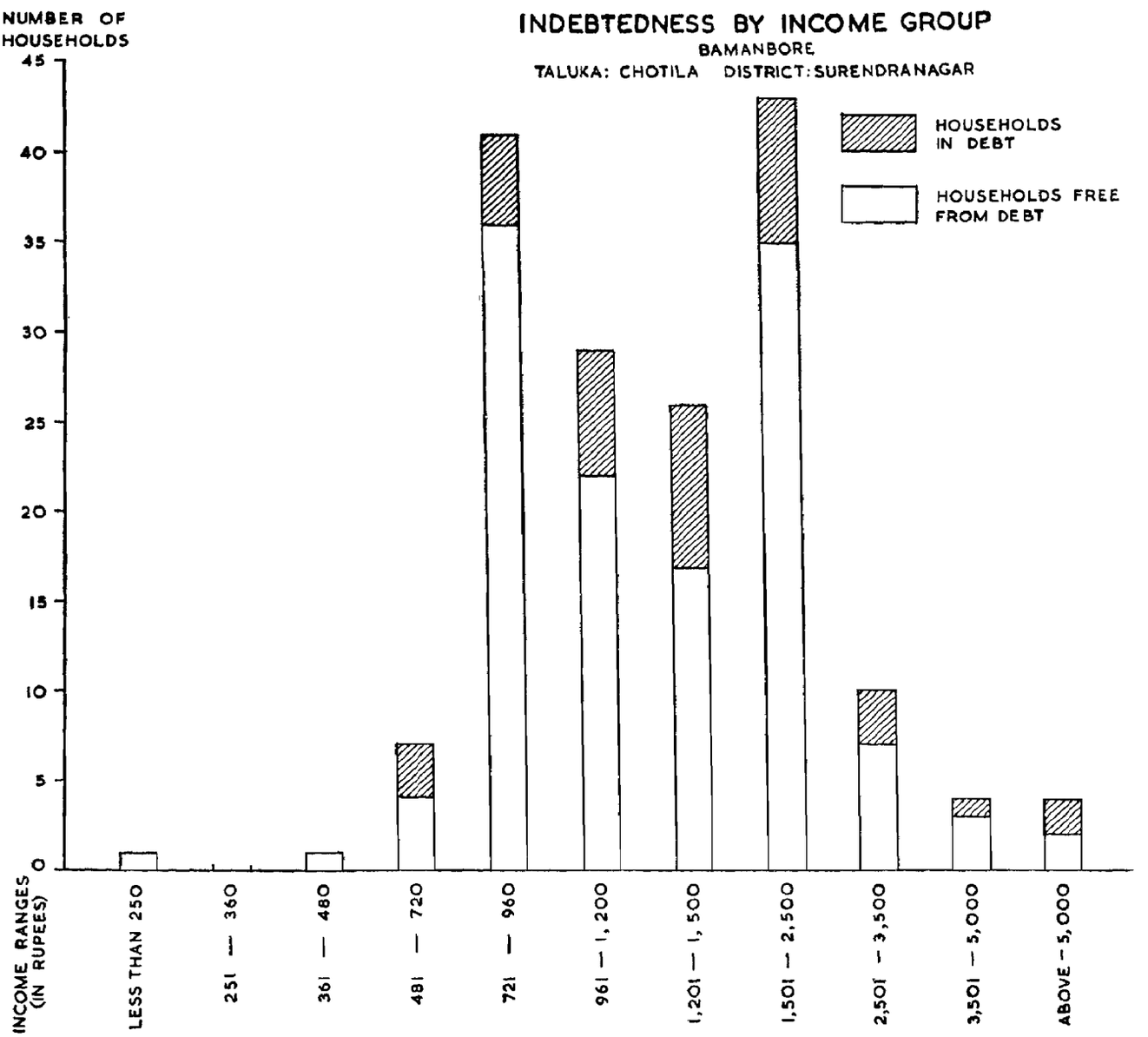



Examination of indebtedness according to income range as given in the table below reveals that of the 38 indebted households 3 or 7.89 per cent fall in the income range of Rs. 241–720, 12 or 31.59 per cent in the income range of Rs. 721–1,200 and 11 or 28.95 per cent in the income range of Rs. 1,201–1,800. The last two income ranges alone constitute 60.54 per cent of the indebted households. 6 indebted households fall in the income range of Rs. 1,801–2,400 and 3 each in the income ranges of Rs. 2,401–3,000 and Rs. 3,601 and above.

### STATEMENT XXXIV

### Indebtedness by Income Range, 1960

| Income range (in Rs.) | Total No. of households | No. of households in debt | Percentage of indebted households to total households | Percentage of indebted households to total indebted households | Amount of debt (in Rs.) | Percentage to total amount of debt | Average indebtedness per household (in Rs.) | Average indebtedness per household in debt (in Rs.) |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total** | **166** | **38** | **22.89** | **100.00** | **37,736** | **100.00** | **227** | **993** |
| Less than 240 | .. | .. | 0 | 0 | .. | 0 | .. | .. |
| 241– 720 | 9 | 3 | 1.81 | 7.89 | 790 | 2.09 | 88 | 263 |
| 721–1,200 | 70 | 12 | 7.23 | 31.59 | 6,402 | 16.97 | 92 | 534 |
| 1,201–1,800 | 43 | 11 | 6.62 | 28.95 | 8,249 | 21.86 | 192 | 750 |
| 1,801–2,400 | 23 | 6 | 3.61 | 15.79 | 3,545 | 9.39 | 154 | 591 |
| 2,401–3,000 | 12 | 3 | 1.81 | 7.89 | 4,250 | 11.26 | 354 | 1,417 |
| 3,001–3,600 | 1 | .. | 0 | 0 | .. | 0 | .. | .. |
| 3,601 and above | 8 | 3 | 1.81 | 7.89 | 14,500 | 38.43 | 1,813 | 4,833 |




The distribution aforesaid reveals that the amount of debt incurred is larger in the higher income ranges than in the lower and accounts for Rs. 14,500 or 38.43 per cent of the total volume of debt reported by 3 households in the income range Rs. 3,601 and above.

Analysis of indebtedness by cause has revealed that the debt is incurred either for a single cause or multiple causes. Of the 38 indebted households, 31 have borrowed for a single purpose, 6 for two and one for three. Among households borrowing for a single cause, 4 have borrowed Rs. 16,800 or 44.52 per cent for purchase of tools, implements and bullocks; 8 have incurred debt of Rs. 4,939 or 13.09 per cent on construction of wells and improvement of land; 11 have borrowed Rs. 7,262 or 19.24 per cent for marriage and ceremonials and 8 have obtained credit of Rs. 970 for meeting their day-to-day deficit of home consumption. In case of 6 indebted households, with two causes, the combination is either for improvement of land and purchase of tools and implements or construction of wells and home consumption and construction of wells or improvement of land. The indebtedness reported on three counts by

one household comprises improvement of land, purchase of implements and home consumption.

Debt incurred by the villagers for such purposes as purchase of tools and implements, bullocks, construction of well, improvement of land, etc., has been classified as productive, while that for marriage and other social ceremonies and functions and small amounts borrowed to meet day-to-day deficit for home consumption has been categorised as unproductive. Classifying the total volume of debt on this basis into two types, namely, productive and unproductive, it has been noticed that the former constitutes 77.32 per cent whereas the latter 22.68 per cent.

## STATEMENT XXXV

### Indebtedness by Type of Cause

| Cause | Amount of debt (in Rs.) | Percentage to total amount of debt |
|---|---|---|
| 1 | 2 | 3 |
| A–PRODUCTIVE | | |
| 1 Purchase of tools and implements . . | 17,660 | 46.80 |
| 2 Construction of well . | 6,389 | 16.93 |
| 3 Construction of shop/ house . . . | 2,725 | 7.22 |
| 4 Improvement of land . | 2,100 | 5.57 |
| 5 Purchase of bullocks . | 300 | 0.80 |
| *Total (A)* . . . | *29,174* | *77.32* |
| B–UNPRODUCTIVE | | |
| 1 Marriage and other ceremonies . . | 7,262 | 19.24 |
| 2 Home consumption . | 1,300 | 3.44 |
| *Total (B)* . . . | *8,562* | *22.68* |
| **Total (A+B)** . . | **37,736** | **100.00** |

The cause-analysis of the volume of indebtedness thus reveals that debt incurred for productive purposes is comparatively much greater than that for unproductive purposes. Correlating the extent of indebtedness with the three sectors of industries, it has been noticed that of the 38 households indebted, 25 are engaged in cattle rearing and cultivation and account for Rs. 26,509 or 70.24 per cent of the total indebtedness. Of these 25 households, one Kathi household alone has incurred a debt of Rs. 12,000 for purchase of tools, implements and a tractor. 6 households indebted to the tune of Rs. 3,082 or 8.17 per cent of the total volume of indebtedness are engaged principally in stone-cutting. 3 households engaged in labour other than agriculture are indebted to the tune of Rs. 1,825. In case of 2 households engaged in service as a motor driver and as a secretary of the Khan Kamdar Society, the amount of indebtedness is Rs. 4,550. One indebted household of carpenter is having a debt of Rs. 500 and one such household with a debt of Rs. 1,270 is found engaged in trade and commerce.

### III.30.4 *Budget*

On the basis of income-expenditure distribution, the number of households with surplus, deficit and balanced budgets have been obtained. When the income is greater than expenditure, the family budget is considered as surplus, when it is less, it is a deficit budget and when they both equate, the budget is considered as balanced. These figures help in examining the overall economic position of different households in the village. Of 166 households, 114 or 68.67 per cent of the total households are having a surplus budget, 33 or 19.88 per cent are having a deficit budget and 19 or 11.45 per cent are having a balanced budget.

Examination by caste reveals that of 114 households with surplus budget, 90 households are in Koli, Kathi, Bharwad and Lohana castes which contribute Rs. 40,103 or 88.50 per cent of the total surplus. Of 33 households having deficit budgets, 25 or 75.76 per cent are from Koli caste. Of the total deficit amount, Rs. 5,095 or 72.99 per cent are covered by two castes, namely, Koli and Jain. More than 50 per cent of the total households with balanced budget are again from Kolis, who are a majority community living in Bamanbore.

The distribution of households according to range of surplus and deficit is detailed in the Statement XXXVI on the next page. 19 households balance their budgets by spending as much as they earn.

Of 114 households having surplus budget amounting to Rs. 4,531, 278 or 68.42 per cent fall in the surplus range below Rs. 50 to Rs. 200, 11 in the income range Rs. 201–500, 9 in the range Rs. 501–1,000 and 16 in the range Rs. 1,000 and above. In case of 33 households

## STATEMENT XXXVI

### Distribution of Households by Range of Surplus or Deficit Amount

| Range of surplus or deficit amount (in Rs.) | Surplus | | Deficit | |
|---|---|---|---|---|
| | No. of households with surplus budget | Percentage | No. of households with deficit budget | Percentage |
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **114** | **100.00** | **33** | **100.00** |
| Below 50 | 41 | 35.96 | 18 | 54.55 |
| 51– 100 | 19 | 16.67 | 5 | 15.15 |
| 101– 200 | 18 | 15.79 | 5 | 15.15 |
| 201– 350 | 7 | 6.14 | 1 | 3.03 |
| 351– 500 | 4 | 3.51 | .. | 0 |
| 501– 700 | 4 | 3.51 | 1 | 3.03 |
| 701–1,000 | 5 | 4.39 | 2 | 6.06 |
| Above 1,000 | 16 | 14.03 | 1 | 3.03 |

showing a deficit of Rs. 6,981, 28 or 84.85 per cent, come within the deficit range below Rs. 50 to 200, 1 in the range Rs. 201–500, 3 in Rs. 501–1,000 and 1 in above Rs. 1,000. The greater number of households having surplus or deficit budget is found to have been returned in the lower ranges which indicate that the villagers of Bamanbore neither save much nor have any substantial deficit to make up.

III.30.5 *Investment*

The main ingredients in the assets owned by the villagers are land, livestock, tools and implements, carts, ornaments, houses, investment in shares, savings certificates and bank deposits. 164 households in the village possess any one of these assets which total up to Rs. 1,347,048. Investment per household and *per capita* came to Rs. 8,214 and Rs. 1,277 respectively. Particulars about different types of assets and their value are given in the table below.

## STATEMENT XXXVII

### Type of Financial Assets

| Sl. No. | Type of asset | Total value (in Rs.) | Percentage to total value |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| 1 | Land . . . | 787,419 | 58.46 |
| 2 | Houses . . | 196,630 | 14.60 |
| 3 | Livestock . . | 178,682 | 13.26 |
| 4 | Ornaments . . | 43,224 | 3.21 |
| 5 | Tools and implements (including tractors) . | 42,897 | 3.19 |
| 6 | Carts . . . | 18,800 | 1.39 |
| 7 | Bank deposits . . | 6,627 | 0.49 |
| 8 | Other investments . | 72,769 | 5.40 |
| | **Total . .** | **1,347,048** | **100.00** |

Land which is one of the basic means of production, constitutes the most important item of assets, valued at Rs. 787,419 or 58.46 per cent of the total. The value of land owned by 55 land-holders has been worked out on the basis of average market value of land per acre prevalent at the village. This is followed by houses which account for 14.60 per cent of the total value of all assets. 13.26 per cent of the assets are in the form of livestock and show their importance to the *maldhari* economy of this village. Investment in the form of bank deposits, savings certificates, shares, etc., is indicative of the consciousness among villagers about the modern methods of investment and mobilising savings.

The distribution of assets according to caste has been detailed in the Statement XXXVIII given on pages 60–61.

95.96 per cent of the total assets are accounted for by households belonging to four principal castes in the village, namely, Kathi (56.61), Koli (19.81), Lohana (10.29) and Bharwad (9.25).

The outstanding feature of this disparity becomes all the more marked when the ownership of different assets is examined on the basis

**STATEMENT**

**Investments**

| | Caste | Land* | Percentage to total | Live-stock | Percentage to total | Tools and imple-ments | Percentage to total | Carts | Percentage to total | Houses | Percentage to total |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | **Total . .** | **787,419** | **100.00** | **178,682** | **100.00** | **42,897‡** | **100.00** | **18,800** | **100.00** | **196,630** | **100.00** |
| 1 | Koli . . | 151,069 | 19.19 | 37,500 | 20.99 | 9,080 | 21.17 | 13,200 | 70.21 | 47,130 | 23.97 |
| 2 | Bharwad . | 5,381 | 0.68 | 91,535 | 51.23 | .. | .. | .. | .. | 22,000 | 11.19 |
| 3 | Lohana . . | 40,300 | 5.12 | 2,375 | 1.33 | 287 | 0.67 | 400 | 2.13 | 21,000 | 10.68 |
| 4 | Chamar . . | 6,000 | 0.76 | 1,170 | 0.65 | 359 | 0.84 | 800 | 4.25 | 3,850 | 1.96 |
| 5 | Kathi . . | 582,919 | 74.03 | 34,230 | 19.16 | 32,972‡ | 76.86 | 3,600 | 19.15 | 84,600 | 43.02 |
| 6 | Bawa . . | 1,750 | 0.22 | 895 | 0.50 | 199 | 0.46 | 800 | 4.26 | 1,900 | 0.97 |
| 7 | Darjee . . | .. | 0 | 1,640 | 0.92 | .. | 0 | .. | 0 | 2,500 | 1.27 |
| 8 | Brahmin . . | .. | 0 | 2,280 | 1.27 | .. | 0 | .. | 0 | 2,300 | 1.17 |
| 9 | Kumbhar . | .. | 0 | 475 | 0.27 | .. | 0 | .. | 0 | 2,900 | 1.47 |
| 10 | Jain . . | .. | 0 | 555 | 0.31 | .. | 0 | .. | 0 | 1,800 | 0.92 |
| 11 | Suthar . . | .. | 0 | 270 | 0.15 | .. | 0 | .. | 0 | 3,200 | 1.63 |
| 12 | Barber . . | .. | 0 | 2,700 | 1.51 | .. | 0 | .. | 0 | 1,300 | 0.66 |
| 13 | Bhavaya . . | .. | 0 | .. | .. | .. | 0 | .. | 0 | 1,250 | 0.64 |
| 14 | Luhar . . | .. | 0 | 750 | 0.42 | .. | 0 | .. | 0 | 500 | 0.25 |
| 15 | Vaghari . . | .. | 0 | 27 | 0.02 | .. | 0 | .. | 0 | .. | 0 |
| 16 | Soni . . | .. | 0 | .. | .. | .. | 0 | .. | 0 | .. | 0 |
| 17 | Kanbi . . | .. | 0 | .. | .. | .. | 0 | .. | 0 | .. | 0 |
| 18 | Bhangi . . | .. | 0 | .. | .. | .. | 0 | .. | 0 | 400 | 0.20 |
| 19 | Charan . . | .. | 0 | 2,280 | 1.27 | .. | 0 | .. | 0 | .. | 0 |

* The value of land has been worked out at the average rate of Rs. 250 per acre

‡ Inclusive of two tractors

of number of households by caste. Of the total assets in land, 74.03 per cent are claimed by 5 Kathi households and 19.19 by 44 Koli households. In case of livestock, 51.23 per cent of the total investments go to the credit of 23 Bharwad families and 20.99 per cent to 61 Koli households. 30 Koli households claim 70.21 per cent of the investment in carts as they are the major cultivating class in the village, the corresponding percentage by 5 Kathi households being 19.15. In case of investment in houses, 43.02 per cent is accounted for by 7 Kathi households, 23.97 per cent by 78 Koli households, 11.19 per cent by 21 Bharwad households, 1.96 by 8 Chamar households and 0.20 per cent by a Bhangi household. This distribution also indicates in a general way the housing conditions enjoyed by different sections of the community living in the village. All the households except one of Bhangi have invested in ornaments ranging from 27.59 per cent of the total by a Kathi to 0.28 per cent by a Vaghari

## XXXVIII

### by Caste

| Ornaments | Percentage to total | Investment in cooperative society | Percentage to total | Bank deposit | Percentage to total | Other investments§ | Percentage to total | Total investment | Percentage to total investment | | Caste |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | | 1 |
| **43,224** | **100.00** | **954** | **100.00** | **6,627** | **100.00** | **71,815** | **100.00** | **1,347,048** | **100.00** | | **Total** |
| 8,129 | 18.81 | 564 | 59.12 | 155 | 2.34 | 5 | 0.01 | 266,832 | 19.81 | 1 | Koli |
| 5,393 | 12.48 | 100 | 10.48 | 172 | 2.59 | .. | 0 | 124,581 | 9.25 | 2 | Bharwad |
| 9,745 | 22.54 | .. | 0 | 5,000 | 75.45 | 59,500 | 82.85 | 138,607 | 10.29 | 3 | Lohana |
| 511 | 1.18 | 10 | 1.05 | .. | 0 | 10 | 0.01 | 12,710 | 0.94 | 4 | Chamar |
| 11,925 | 27.59 | 280 | 29.35 | 1,300 | 19.62 | 10,800 | 15.04 | 762,626 | 56.61 | 5 | Kathi |
| 462 | 1.07 | .. | 0 | .. | 0 | .. | 0 | 6,006 | 0.45 | 6 | Bawa |
| 1,037 | 2.40 | .. | 0 | .. | 0 | .. | 0 | 5,177 | 0.38 | 7 | Darjee |
| 150 | 0.35 | .. | 0 | .. | 0 | .. | 0 | 4,730 | 0.35 | 8 | Brahmin |
| 1,000 | 2.31 | .. | 0 | .. | 0 | 1,500 | 2.09 | 5,875 | 0.44 | 9 | Kumbhar |
| 1,500 | 3.47 | .. | 0 | .. | 0 | .. | 0 | 3,855 | 0.29 | 10 | Jain |
| 170 | 0.39 | .. | 0 | .. | 0 | .. | 0 | 3,640 | 0.27 | 11 | Suthar |
| 425 | 0.98 | .. | 0 | .. | 0 | .. | 0 | 4,425 | 0.33 | 12 | Barber |
| 350 | 0.81 | .. | 0 | .. | 0 | .. | 0 | 1,600 | 0.12 | 13 | Bhavaya |
| 160 | 0.37 | .. | 0 | .. | 0 | .. | 0 | 1,410 | 0.10 | 14 | Luhar |
| 120 | 0.28 | .. | 0 | .. | 0 | .. | 0 | 147 | 0.01 | 15 | Vaghari |
| 417 | 0.97 | .. | 0 | .. | 0 | .. | 0 | 417 | 0.03 | 16 | Soni |
| 1,500 | 3.47 | .. | 0 | .. | 0 | .. | 0 | 1,500 | 0.11 | 17 | Kanbi |
| .. | 0 | .. | 0 | .. | 0 | .. | 0 | 400 | 0.03 | 18 | Bhangi |
| 230 | 0.53 | .. | 0 | .. | 0 | .. | 0 | 2,510 | 0.19 | 19 | Charan |

§ Other investments include a flour mill, investment in shop, medicine, furniture and utensils and savings certificates

household. 98.95 per cent of shares of cooperative societies are distributed among 26 households belonging to three castes only, namely, Koli (20), Kathi (5), and Bharwad (1) who account for 59.12, 29.35 and 10.48 per cent respectively. As regards other investments, 8 households belonging to Lohana caste alone, on account of their investment in business contribute 82.85 per cent of such investment, followed by 15.04 per cent by 3 Kathi households in the form of flour mill and heavy furniture and fixtures and Rs. 1,500 in medicines by a Kumbhar working as a medical practitioner. A small amount of Rs. 10 by a Chamar and Rs. 5 by a Koli invested in the form of savings certificates brings out the recent change in the mode of investment even among such backward classes. 95.07 per cent of the bank deposits are returned by 6 households, three each among Lohanas (75.45) and Kathis (19.62), a fact which reveals their better economic status as compared to other castes.

# CHAPTER IV

# SOCIAL AND CULTURAL LIFE

## IV.1 Growth of Population

In the year 1316 under the rule of Bamania Badshah when this village was founded, it had a population of 61 persons only. In the year 1710, when the village was shifted to its present site, the population was 200 persons. When the village came under the jurisdiction of the British Government on the establishment of the Political Agency system in 1863, the population of the village was 300. In 1951, the population of the village was 686 which has increased to 1,061 in the 1961 Census. The identical nature of population figures as revealed by the present survey (1,062) and 1961 Census (1,061) lends support to the accuracy and correctness of both the sets of figures. During the period of 250 years, the population of the village has registered an increase of 431 per cent. The rate of population increase for the last decennial period (1951–61) for the village came to 54.81 per cent as against 37.92 per cent for Chotila taluka and 33.73 per cent for Surendranagar district. Compared to the all-India rate of increase of 2.17 per cent per annum and 2.69 per cent for Gujarat State, 3.37 for Surendranagar district and 3.79 for Chotila taluka, the rate of increase per annum for Bamanbore village thus stood as high as 5.48 per cent due to natural growth of population and immigration. The availability of water, grass and fodder for *maldharis* and land for agriculturists coupled with the supplementary occupation of stone-cutting and accompanied by improved conditions of roads and communications and the convenient situation of the village on the national highway, can be considered as contributory factors for such an accelerated growth rate of population.

## IV.2 Component Factors of Population Growth

### IV.2.1 *Birth, Death, Migration*

The three components which determine the growth of population are fertility, mortality and migration. Whatever data available will now be examined with reference to these factors.

The number of births and deaths as recorded in the revenue records of the village from 1951 to 1960 have been extracted below along with birth and death rates calculated on the basis of mid-year population estimates.

**STATEMENT XXXIX**

**Birth, Death and Natural Increase of Population, 1951–60**

| Year | Population (mid-year) | Registered | | Rate | | Excess of births over deaths | Rate of natural increase of population |
|---|---|---|---|---|---|---|---|
| | | Births | Deaths | Birth | Death | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1951 . . | 686 | 39 | 9 | 56.85 | 13.12 | 30 | 43.73 |
| 1952 . . | 736 | 29 | 11 | 39.46 | 14.94 | 18 | 24.52 |
| 1953 . . | 774 | 39 | 17 | 50.39 | 21.96 | 22 | 28.43 |
| 1954 . . | 811 | 40 | 20 | 49.32 | 24.66 | 20 | 24.66 |
| 1955 . . | 849 | 34 | 23 | 40.05 | 27.09 | 11 | 12.96 |
| 1956 . . | 886 | 35 | 8 | 39.50 | 9.03 | 27 | 30.47 |
| 1957 . . | 924 | 30 | 10 | 32.47 | 10.82 | 20 | 21.65 |
| 1958 . . | 962 | 56 | 4 | 58.21 | 4.16 | 52 | 54.05 |
| 1959 . . | 999 | 26 | 12 | 26.03 | 12.01 | 14 | 14.02 |
| 1960 . . | 1,037 | 59 | 3 | 56.89 | 2.89 | 56 | 54.00 |

The above figures reveal that no definite trend can be established from such a set of figures which are faulty and incomplete either on account of inadequate reporting or incomplete coverage by the agency recording them. The figures are apparently not correct and cannot be considered as authentic. The highest birth rate recorded is 58.21 in the year 1958 which is followed by the lowest 26.03 in the subsequent year which has again risen to 56.89 in the next year. As the figures speak, the birth rate on the whole is generally found to be very high. As regards death rate, the highest rate is 27.09 recorded in the year 1955 and the lowest is 2.89 in the year 1960, which has declined from 12.01 in the previous year. The number of registered births and deaths during 1951–60 reveal that there is excess of births over deaths during each of these years, the maximum (56) of which is recorded during 1960 and the minimum (11) during 1955. The increase in population during 1951–60 can thus be attributed to the higher birth rate and lower death rate. Analysis of the deaths by different causes as recorded in the Household Schedule has revealed that during the last 10 years, 78 deaths have occurred, of which 36 were on account of malaria, 11 by pneumonia, 9 by typhoid, 8 by stomach trouble, 4 by heart failure and diarrhoea each, 3 by T.B., 2 by Gonorrhoea and 1 by chicken-pox. Against 78 deaths thus reported, the number of registered deaths during 1951–60 came to 117 which bring out the diversity in one set of figures for the same period.

Migration is also one of the important components of population growth. 60 in-migrants have settled at the village during the decade (1951–60) and majority of them has come either for service due to development programme or for running some traditional industry lacking in the occupational complex of the village. Against this, there were 24 out-migrants who have left the village either for service or due to inadequate income provided by their family occupation. The net addition by way of migration during the decade thus comes to 36 persons.

IV.2.2 *Fertility Pattern*

The proportion of women in child-bearing ages (15–45 years) to the total female population of the village was 38.41 per cent. 37.48 per cent of females are married. Such a large proportion of females in married state and the greater proportion of women in the child-bearing age, affect the fertility rate to a great extent.

The age at which men and women marry, the forms which the marital unions take and the customs regarding remarriage of widows and widowers are important determinants of fertility and have a bearing upon the number of children born. The table below gives percentage distribution of women by age at marriage and the average number of children born.

**STATEMENT XL**

**Age at Marriage and Average Number of children Born, 1960**

| Age at marriage | Total number of women | Total number of children born | Average number of children born per woman |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| **Total .** | **199** | **755** | **3.79** |
| Below 18 . | 137 | 531 | 3.88 |
| 18–22 . | 59 | 218 | 3.69 |
| 23+ . | 3 | 6 | 2.00 |

The above figures bring out the insignificant percentage (1.51) of marriages which took place in the village above the age of 23. The average number of children born per woman shows a decline from 3.88 to 2.00, with an increase in the age at marriage, which means that lower the age at marriage, higher the fertility rate and greater the number of children born. As many as 68.84 per cent of women marrying before the age of 18, reflect the system of marriage in earlier years of life resulting in higher fertility rate.

Frequency of births according to birth order has revealed that of the total births, 22.78 per cent are first born, 20.13 per cent are second born and 16.03 are third born. Most of the births occur during the first three birth orders which claim 58.94 per cent of the total births. The decline in this trend with the increase

birth order is noticeable from the table given below.

**STATEMENT XLI**

**Number of Births by Birth Order**

| Birth order | Total births | Percentage to total |
|---|---|---|
| 1 | 2 | 3 |
| **Total** | **755** | **100.00** |
| First | 172 | 22.78 |
| Second | 152 | 20.13 |
| Third | 121 | 16.03 |
| Fourth | 104 | 13.78 |
| Fifth | 77 | 10.20 |
| Sixth | 50 | 6.62 |
| Seventh | 32 | 4.24 |
| Eighth | 25 | 3.31 |
| Ninth | 14 | 1.85 |
| Tenth | 5 | 0.66 |
| Eleventh and above | 3 | 0.40 |

Analysis of maternity data during the course of survey revealed that there were 199 still married women and the number of births recorded came to 755. Considering the number of children born to women of completed fertility in the reproductive age period, the average number of children born per still married woman came to 4. Examining the total births according to mother's age, it has been noticed that 54.17 per cent of the total births were given by the women in the age group 18–27. Any programme of family limitation at the village should, therefore, be intensified among the females of these ages.

IV.2.3 *Family Planning*

A family planning centre has been opened at Chotila during the year 1960. Of the 166 households, only 7 households know about its existence. Only 5 households have shown their awareness of preventing conception by deliberate means. Four of them have opined in favour of preventing conception by deliberate means on grounds of good health and reasons economic. These four households belong to Brahmin, Jain, Kanbi and Darjee castes. It is among a small group of higher castes that the awareness of family planning is thus noticed. As regards the educational status of the heads of these four households it has been noticed that two come under primary level and two under secondary. Age-wise classification of these four heads of households has revealed that they are above 20 and below 50. The fact that only a very small proportion of population is aware about the existence of a family planning centre and that the awareness of the programme is also limited and confined within certain quarters, brings out the need for intense propaganda and publicity of the family planning programme.

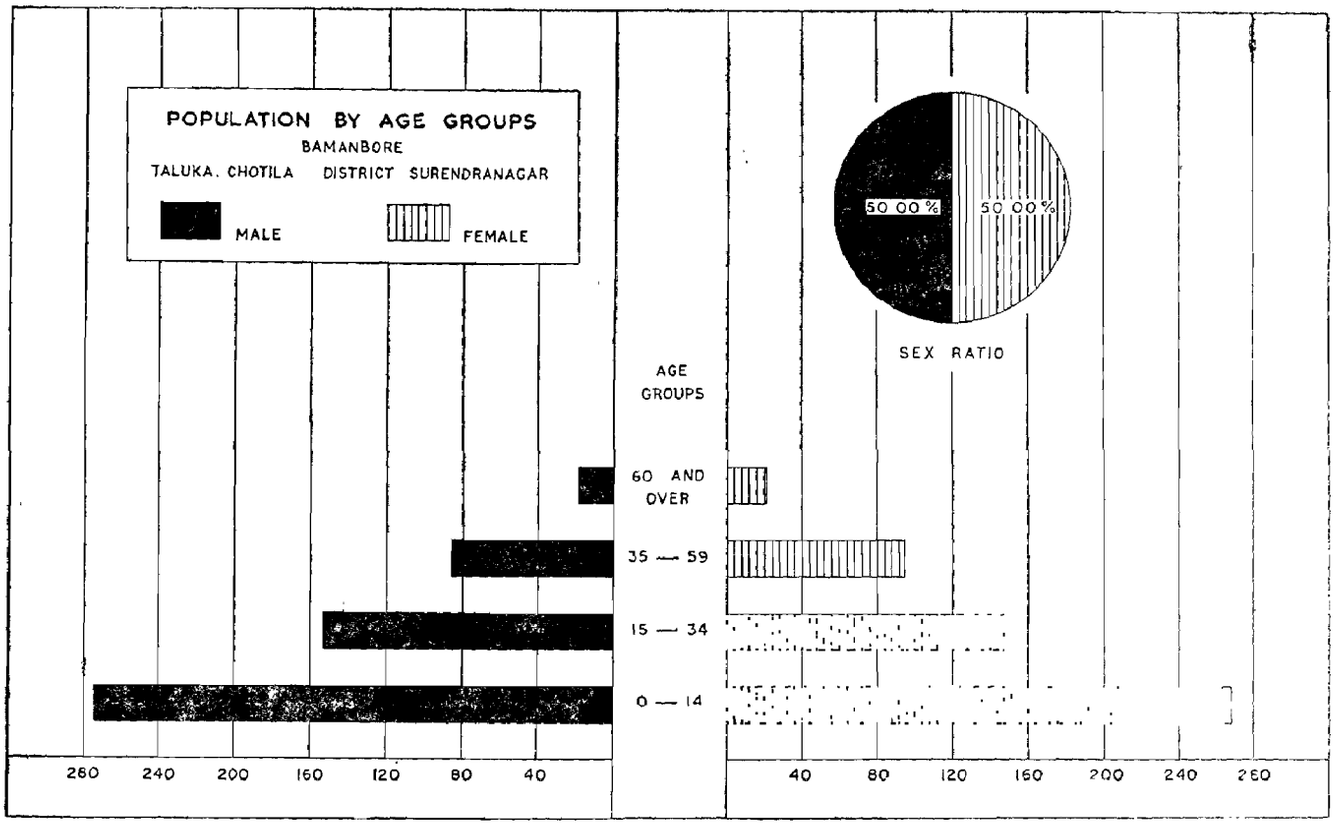
IV.3 Age and Sex Composition

Age statistics either in a census or a sample survey, suffer from certain major forms of errors like under-reporting, over-reporting, digit preference or what is technically known as "heaping". Coupled with these types of errors in returning ages, in rural areas where there is a complete ignorance on the part of respondent with regard to his exact age on account of his illiteracy, more aberrations are likely to creep in the age statistics. The distribution of population by age as detailed below should, therefore, be read with these limitations. A table showing single year age returns of the population residing at Bamanbore as compiled from the Household Schedule is given in Part II wherein are also appended some additional tables depicting various socio-economic characteristics which may prove useful for further study.

**STATEMENT XLII**

**Population by Age Groups**

| Age group | Total population | | | | | | Males per 1,000 females | Females per 1,000 males |
|---|---|---|---|---|---|---|---|---|
| | Persons | Percentage to total persons | Males | Percentage to total males | Females | Percentage to total females | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **All ages** | **1,062** | **100.00** | **531** | **100.00** | **531** | **100.00** | **1,000.00** | **1,000.00** |
| 0–14 | 542 | 51.04 | 273 | 51.41 | 269 | 50.66 | 985.35 | 1,014.87 |
| 15–34 | 300 | 28.25 | 153 | 28.81 | 147 | 27.68 | 960.78 | 1,040.82 |
| 35–59 | 180 | 16.95 | 86 | 16.20 | 94 | 17.70 | 1,093.02 | 914.89 |
| 60 and over | 40 | 3.76 | 19 | 3.58 | 21 | 3.96 | 1,105.26 | 904.76 |




Half the total male as well as female population under the age group 0–14 bring out the progressive and youthful character of population. 480 persons or 45.20 per cent of the total population coming under the two working age groups 15–34 and 35–59 and 40 or 3.76 per cent are aged 60 and over.

With 531 males and an equal number of females, the balanced sex-wise distribution of the population in the village is really unique. The number of females per 1,000 males in the two age groups 0–14 and 15–34 is 1,015 and 1,041 respectively which in the subsequent age groups 35–59 and 60 and over decline to 915 and 905 respectively. The higher female ratio in the initial age group can be reasonably ascribed to larger female births than male.

## IV.4 Marital Status

The distribution of population according to marital status is examined in four broad categories, namely, never married, married, widowed and divorced or separated. Of the total population, 610 or 57.44 per cent are never married, 406 or 38.23 per cent are married, 46 or 4.33 per cent are widowed, and none divorced or separated. Statement XLIII on the next page shows the marital status by different age groups.

Of 610 never married persons, 540 or 88.52 per cent are in the age group 0–14, 69 or 11.31 per cent in the age group 15–34 and 1 or 0.17 per cent in age group 35–44. 2 persons aged 6 and 8 under married status reveal that child marriage though scarce has not completely disappeared. Against 199 married females, the number of married among males was 207, the resulting difference being brought about by 10 married females and 2 married males living outside the village at the time of survey. The fact that 228 or 76.00 per cent of the total number of persons in the age group 15–34 are returned as married goes to show the gradual tendency towards postponement of age at marriage.

## STATEMENT XLIII

## Marital Status by Age Groups, 1960

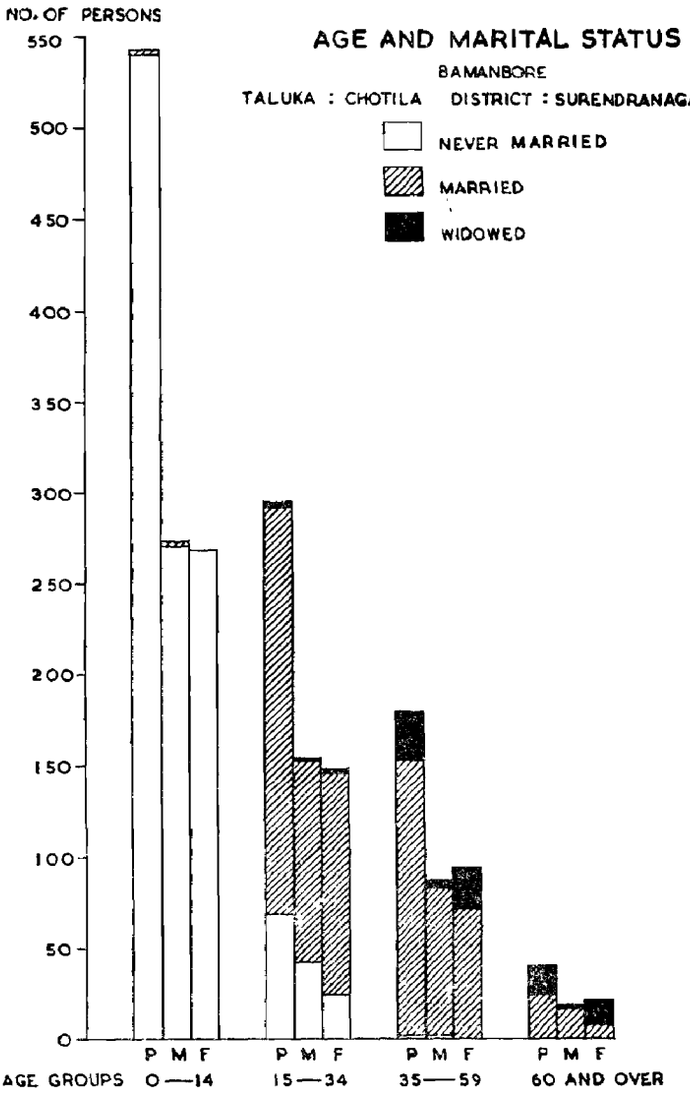
| Age group | Never married | | | | | |
|---|---|---|---|---|---|---|
| | Persons | Percentage to total in age group | Males | Percentage to males in age group | Females | Percentage to females in age group |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **All Ages** | **610** | **57.44** | **317** | **59.70** | **293** | **55.18** |
| 0–14 | 540 | 99.63 | 271 | 99.27 | 269 | 100.00 |
| 15–34 | 69 | 23.00 | 45 | 29.41 | 24 | 16.33 |
| 35–44 | 1 | 1.27 | 1 | 2.63 | .. | 0 |
| 45–59 | ... | 0 | .. | 0 | .. | 0 |
| 60 and over | .. | 0 | .. | 0 | .. | 0 |

| Age group | Married | | | | | |
|---|---|---|---|---|---|---|
| | Persons | Percentage to total in age group | Males | Percentage to males in age group | Females | Percentage to females in age group |
| 1 | 8 | 9 | 10 | 11 | 12 | 13 |
| **All Ages** | **406** | **38.23** | **207** | **38.98** | **199** | **37.48** |
| 0–14 | 2 | 0.37 | 2 | 0.73 | .. | 0 |
| 15–34 | 228 | 76.00 | 107 | 69.94 | 121 | 82.31 |
| 35–44 | 72 | 91.14 | 34 | 89.47 | 38 | 92.68 |
| 45–59 | 80 | 79.21 | 47 | 97.92 | 33 | 62.26 |
| 60 and over | 24 | 60.00 | 17 | 89.47 | 7 | 33.33 |

| Age group | Widowed | | | | | |
|---|---|---|---|---|---|---|
| | Persons | Percentage to total in age group | Males | Percentage to males in age group | Females | Percentage to females in age group |
| 1 | 14 | 15 | 16 | 17 | 18 | 19 |
| **All Ages** | **46** | **4.33** | **7** | **1.32** | **39** | **7.34** |
| 0–14 | .. | 0 | .. | 0 | .. | 0 |
| 15–34 | 3 | 1.00 | 1 | 0.65 | 2 | 1.36 |
| 35–44 | 6 | 7.59 | 3 | 7.90 | 3 | 7.32 |
| 45–59 | 21 | 20.79 | 1 | 2.08 | 20 | 37.74 |
| 60 and over | 16 | 40.00 | 2 | 10.53 | 14 | 66.67 |

NOTE:

No person in the village is returned as having a divorced or separated status.



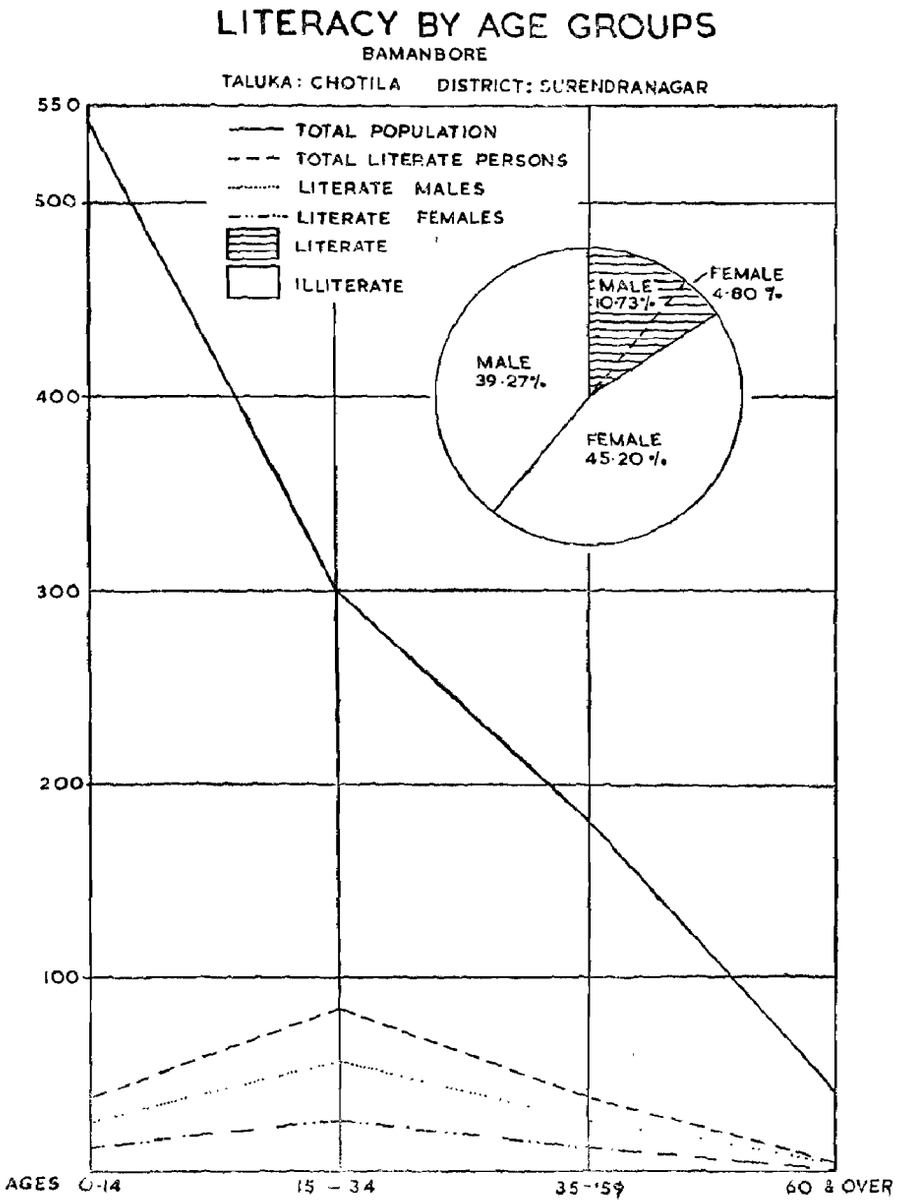

## IV.5 Education and Literacy

At the time of the establishment of the Western India States Agency, a school upto fourth standard was opened at the village in 1910 and the Kathi Darbars were pressed by the Agency authorities to send their children to school. Thereafter the facility of imparting education from fourth standard onwards has been gradually expanding. The District School Board has extended the courses upto seventh standard vernacular. Basic training is given from the third standard to fifth.

In the year 1950–51, there were 25 pupils in the school and the school was a single teacher school, but to day the strength has increased four-fold and the teacher-pupil ratio stands at 1.33. The headmaster of the school is Koli by caste and has passed the Secondary School Certificate examination. All the assistant teachers are also qualified. The total annual expenditure incurred by the village people on education by 49 households came to Rs. 4,215 according to family budget. Of this amount, Rs. 3,800 or 90.15 per cent are reported to have been spent by three Kathi households for imparting education to their sons studying in college. The *per capita* annual expenditure on education was Rs. 11.49. There is no reading room or library in the village but a handy and easily movable box containing about 100 to 115 books pertaining to subjects like biography of national

leaders, religious ancedotes, adventures, etc., is maintained in the charge of the village level worker. School children take advantage of this library.

During last ten years from 1951 to 1961, the percentage of literacy has increased from 5.68 to 22.71, an increase of 17.03 per cent. As per 1951 Census, of 39 literates, 29 were males and 10 were females which constituted 74.36 and 25.64 per cent of the total literates. The total literates according to Household Survey (1960) came to 165 which constituted 15.54 per cent of the total population. Excluding the population in the age group 0–4, the effective rate of literacy came to 19.67 per cent, 27.27 for males and 12.11 for females. Of 241 persons aged 5 and over returned literate in the 1961 Census, 161 are males and 80 females and constitute 66.80 and 33.20 per cent of the total literates. These figures bring out the increase in the education of both the sexes.



The standard of literacy when examined in the background of broad occupational classification, namely, agricultural and non-agricultural, point out that of the total literates in the age group 5–14, 60.53 per cent are in agricultural households as against 39.47 per cent under non-agricultural occupations.

## STATEMENT XLIV

### Literacy by Occupation

| Occupation | Total population in age group 5–14 | Literates in age group 5–14 | Percentage to total population in age group 5–14 | Illiterates in age group 5–14 | Percentage to total population in age group 5–14 |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** | **319** | **38** | **11.91** | **281** | **88.09** |
| Agricultural | 172 | 15 | 8.72 | 157 | 91.28 |
| Non-agricultural | 147 | 23 | 15.65 | 124 | 84.35 |

The ratio of literates in age groups 5–14 and 14+ stands at 23.77. Of the total literates, more than half are in the age group 15–34 and about one-fourth in the adult age group 35–59 probably due to the adult literacy drive conducted by the Block Development agency at this village between 1956–57 and 1960–61 when 81 adults, 55 males and 26 females, were made literate. These figures reveal the growing consciousness among the village people to make themselves literate. Females too who are for the most part wedded to their household duties in rural areas have participated in this programme which indeed is a welcome trend coming in the wake of Independence.

Of 166 households, 70 households have literate persons varying from one to six. The distribution of literacy by caste reveals that 58.03 per cent belong to three castes, namely, Lohana, Koli and Kathi. Of 10 literates in the secondary standard, 6 are from Kathi, Brahmin and Jain and one each from Kanbi, Koli, Bawa and Chamar castes. One household each of Vaghari and Bhangi has not a single person literate. The highest percentage of literacy is found among Jains (66.67) having 8 literates out of 12. Among Kathis, the corresponding percentage is 54.41. The number of literates along with educational standards and their distribution according to different caste is given below.

## STATEMENT XLV

### Educational Levels by Caste

Number of literates by levels

| | Literates | | Primary | | Secondary | | Higher | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|
| Caste | No. | Percentage | No. | Percentage | No. | Percentage | No. | Percentage | No. | Percentage |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Total** | **81** | **100.00** | **71** | **100.00** | **10** | **100.00** | **3** | **100.00** | **165** | **100.00** |
| 1 Koli | 17 | 20.99 | 6 | 8.45 | 1 | 10.00 | .. | 0 | 24 | 14.55 |
| 2 Bharwad | 5 | 6.17 | .. | 0 | .. | 0 | .. | 0 | 5 | 3.03 |
| 3 Lohana | 17 | 20.99 | 21 | 29.58 | .. | 0 | .. | 0 | 38 | 23.03 |
| 4 Chamar | 1 | 1.23 | .. | 0 | .. | 0 | .. | 0 | 1 | 0.61 |
| 5 Kathi | 13 | 16.05 | 19 | 26.76 | 2 | 20.00 | 3 | 100.00 | 37 | 22.42 |
| 6 Bawa | 6 | 7.41 | 7 | 9.86 | 1 | 10.00 | .. | 0 | 14 | 8.48 |
| 7 Darjee | 8 | 9.88 | 4 | 5.63 | .. | 0 | .. | 0 | 12 | 7.27 |
| 8 Brahmin | 1 | 1.23 | 1 | 1.41 | 2 | 20.00 | .. | 0 | 4 | 2.42 |
| 9 Kumbhar | 3 | 3.71 | 5 | 7.04 | .. | 0 | .. | 0 | 8 | 4.85 |
| 10 Jain | 1 | 1.23 | 5 | 7.04 | 2 | 20.00 | .. | 0 | 8 | 4.85 |
| 11 Suthar | 1 | 1.23 | 1 | 1.41 | .. | 0 | .. | 0 | 2 | 1.21 |
| 12 Bhavaya | 4 | 4.94 | .. | 0 | .. | 0 | .. | 0 | 4 | 2.42 |
| 13 Barber | .. | 0 | 1 | 1.41 | .. | 0 | .. | 0 | 1 | 0.61 |
| 14 Luhar | 3 | 3.71 | .. | 0 | .. | 0 | .. | 0 | 3 | 1.82 |
| 15 Vaghari | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 16 Soni | 1 | 1.23 | 1 | 1.41 | .. | 0 | .. | 0 | 2 | 1.21 |
| 17 Kanbi | .. | 0 | .. | 0 | 1 | 10.00 | .. | 0 | 1 | 0.61 |
| 18 Bhangi | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 19 Charan | .. | 0 | .. | 0 | 1 | 10.00 | .. | 0 | 1 | 0.61 |

The distribution of literacy by caste reveals that of 81 persons who can both read and write, 47 or 58.03 per cent belong to three castes, namely, Lohana, Koli and Kathi. 21 persons from Lohana caste and 19 from Kathi returned under the primary standard constitute 29.58 and 26.76 per cent respectively of the total persons under this level. Of 10 literates in the secondary standard, 6 are from Kathi, Brahmin and Jain and one each from Kanbi, Koli, Bawa and Charan. All the three persons returned under high educational standard belong to three Kathi households.

Caste-wise figures reveal that 45.45 per cent of the literates are found only in two castes, Kathi and Lohana. In Bharwad, the percentage of literacy is comparatively low (3.03) as they engage their children in their own profession from their childhood. The percentage of literacy is still lower in case of Scheduled Castes (0.61), who in spite of having the advantage of free education, never send their children to school, as they want all the children of the family to work on the farm or do some casual work and thereby earn some wages to supplement the meagre income of the family. The depleted attendance of students to the extent of nearly 50 per cent during the peak periods of sowing and harvesting seasons bears support to the tendency on the part of parents to take the assistance of their children during the busy season of agricultural operations.

## IV.6 Untouchability

The extent of the practice of untouchability can be gauged from some of the items like temple entry, access to drinking water well and public places like shop, hotel or *chora* and availability of traditional services like Barber, Brahmin priest, etc., to the Scheduled Caste population living in the village. 8 Chamar households and 1 Bhangi household, who constitute the Scheduled Caste population at this village have no access to shop, hotel, temple or place of worship or any other place of public resort. In spite of having two drinking wells at the village, the distressing fact of people belonging to these castes utilising water by digging pits in the river bed is a challenge to the efficacy and effective implementation of legislation passed for the removal of untouchability and stresses the need for greater attention and sincerity on the part of official as well as non-official agencies. They are denied the services of a Barber and hence they undertake hair-cutting among themselves. Only 4 households belonging to Kathi caste allow the untouchables to visit their houses daily, but here also the purpose of visit is for such menial services like sweeping the compound, cleaning the latrines or as casual workers in the field. Interviewed about the awareness of legislation prohibiting untouchability, it was found that only 29 households knew that untouchability in any form has been prohibited by law. No legislative reform can prove successful, unless the people themselves understand the basic philosophy and content of this reform. The real change should come from within, rather than by palliative measures enforced upon them from outside.

## IV.7 Inheritance of Property

It is customary to divide the ancestral property only among sons. All the 166 households living in the village have expressed themselves in favour of dividing their property among sons. 51 households have, however, shown their awareness of the statutory provision regarding the inheritance of property equally amongst sons and daughters. Only one household of Kumbhar is aware of recent changes in the Hindu Adoption Act, wherein he has expressed that these changes have been helpful in preventing the quarrels arising amongst relatives, as the property of a childless person under the Act will go to his adopted son or daughter after death. As regards the provision of social security measures for widows and invalids, all the households have opined that they should be maintained by the family members till they live.

## IV.8 Village Panchayat

The village panchayat was established at this village in January 1956. The jurisdiction of the panchayat is confined to the village only. The village panchayat is one of the most important democratic organisations functioning at the village level. Enquiry about the period of the existence of panchayat showed that only 93 households could state the period correctly. 135 of the total households have opined that after

the establishment of statutory panchayat, there has been improvement in the village. 31 households hold a contrary view. The normal duties and functions of the panchayat include construction and repairs of roads, street lighting, construction, repairs and maintenance of public wells, tanks and ponds for the supply of drinking water, registration of births and deaths, construction and maintenance of cattle pound, regulation of fairs, markets, etc., and protection of trees.

Income and expenditure figures of the village panchayat for five years from 1956–57 to 1960–61 as given below bring out the scant attention paid to augment the income of the panchayat by tapping various sources and to channelise the expenses on a systematic basis.

**STATEMENT XLVI**

**Income and Expenditure of Village Panchayat, 1956-57 to 1960-61**

| Items | Income (in Rs.) | | | | |
|---|---|---|---|---|---|
| | 1956–57 | 1957–58 | 1958–59 | 1959–60 | 1960–61 |
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** | **1,445.25** | **1,117.61** | **1,285.22** | **1,116.94** | **1,409.59** |
| Grant-in-aid (Grants and loans) | 1,173.00 | 721.00 | 784.00 | 792.00 | 766.00 |
| Cattle pound fines | 272.25 | 313.05 | 370.35 | 285.49 | 594.50 |
| Fees from grazing | .. | 27.72 | 19.45 | 20.71 | 8.60 |
| Interest and subsidy | .. | .. | 25.23 | 18.74 | 40.49 |
| Hotel license fees | .. | .. | 51.00 | .. | .. |
| Flour mill license fees | .. | 24.00 | .. | .. | .. |
| Miscellaneous | .. | 31.84 | 35.19 | .. | .. |

| Items | Expenditure (in Rs.) | | | | |
|---|---|---|---|---|---|
| | 1956–57 | 1957–58 | 1958–59 | 1959–60 | 1960–61 |
| 1 | 2 | 3 | 4 | 6 | 7 |
| **Total** | **1,340.86** | **1,350.97** | **672.70** | **339.35** | **2,634.78** |
| Office establishment | 355.22 | 321.16 | 247.81 | 178.59 | 419.11 |
| Agriculture and forest | .. | .. | 57.00 | 23.00 | 5.00 |
| Cattle pound commission | 28.87 | 35.18 | 2.09 | .. | 34.00 |
| Cooperative bank | 800.00 | 400.00 | .. | .. | .. |
| Public works | 13.50 | 229.00 | 15.00 | .. | .. |
| Transport communications | .. | .. | .. | .. | 1,661.72 |
| Educational and cultural activities | 111.68 | 112.07 | 130.08 | 41.72 | 263.79 |
| Medical aid and public health | .. | .. | .. | 0.25 | .. |
| Street lighting | .. | 193.97 | 173.10 | 48.81 | 236.16 |
| Miscellaneous | 31.59 | 59.59 | 47.62 | 46.98 | 15.00 |

The income of the panchayat during the last five years has not shown any consistent trend. The highest income (Rs. 1,445.25) in the year 1956–57, has dwindled down to Rs. 1,116.94 in 1959–60 but subsequently risen to Rs. 1,409.59 the next year. The main source of income of the panchayat is grant-in-aid by the Government which came to 81.18 and 54.33 per cent of the total income in 1956–57 and 1960–61 respectively. Next important source of income is fines collected through cattle pound, comprising of the minimum and maximum percentage of 18.82 and 42.19 of the total income in 1956–57 and 1960–61 respectively. The rest of the sources include license fees of hotel and flour mill, fees from grazing, etc. The major item of expenditure is office establishment. The lowest amount incurred on establishment constituted 15.90 per cent of the total expenses in 1960–61 against the highest (52.80) in 1959–60. The maximum percentage of expenses incurred on education and cultural

activities was 19.32 in 1958–59 against the minimum of 8.29 in the previous year. Expenses on street lighting under which the petromax lamps are put up during dark fortnights accounted for 25.70 and 8.96 per cent of the total expenses in 1958–59 and 1960–61 respectively.

In the initial stage of its establishment, the Sarpanch of the panchayat was a Kathi Darbar. After its establishment, the panchayat was dormant and functioned as namesake till it was reorganised by holding a new election of its members and Sarpanch on 4th April, 1960. The Sarpanch of the present panchayat belongs to Koli caste. With the change in leadership and the better status given to Koli cultivators in the wake of agrarian reforms, the panchayat after its reorganisation has to its credit certain improvements introduced in the village. In the former feudal system prevalent at the village, Kathi, the village yeoman was all powerful and exercised great influence on the entire village administration and economy. With the implementation of land reforms the position of this class has weakened and those who were hitherto suppressed have now come to the fore giving rise to new leadership, not obsessed with orthodox ideas of high and low. The activities undertaken by the panchayat include installation of radio in the panchayat office, street lighting by petromax lamps, construction of a flight of steps made of cement in the pathway from the village to the drinking wells located in the river-bed. These welfare activities and the amenities provided by the panchayat have instilled a new faith in the panchayat organisation and evoked an encouraging response from the various sections of the population in the working of the panchayat.

The panchayat has 9 members inclusive of 2 seats each reserved for Scheduled Castes and women. Election is held by means of secret ballot paper. After the election, the elected members meet under the presidentship of the presiding officer nominated by the Government for conducting the election of Sarpanch and Vice Sarpanch. The Sarpanch is the head of the panchayat. The panchayat has a secretary appointed by the Government to carry on the official work of the panchayat. The panchayat meeting takes place every month. The average attendance of members at the meetings during 1960–61 was 6. At an interval of six months, the panchayat places the report of working before the Gram Sabha, a general meeting of all the villagers. Financial estimates are also being placed before the Gram Sabha. Democratisation is thus fully ensured by taking all the village people into confidence.

The villagers and the panchayat are keen to participate in the development activities undertaken by the block for the uplift of the village. The pattern of relationship with the block development agency is thus cordial. The existence of caste *panch* has been found in case of 7 castes, belonging to Koli, Bharwad, Lohana, Chamar, Bhavaya, Barber and Kanbi. As the caste *panch* deals mainly with the social problems like family quarrels, divorce, separation etc., it has no relationship with the statutory panchayat. They have different spheres of work and functions. The caste *panch* has no constitution but whenever any social problem arises, five respected and leading persons selected by caste members from amongst themselves arbitrate and try to bring about a compromise between both the dissenting parties. During the course of last ten years, no complaint of any serious nature from the village has been referred to any one of the caste panchayats. Petty squabbles are resolved amicably through leading members of the caste by mutual understanding and adopting pursuasive methods and reconciliatory approach. One of the reasons advanced for referring such cases to caste *panch* is that the panchayat takes time to solve such problems which the caste *panch* does soon. Moreover in social matters, the members of the caste *panch* are better equipped with full details of the case, as they know the entire background and family history of the caste members.

## IV.9 Cooperation

Three cooperative societies covering within its fold the three principal occupations of the village are Kheti Vishayak Vividh Karyakari Sahkari Mandali, Khan Kamdar Society (stone-cutters), and Dudh Utpadak Society, (*maldharis*).

### IV.9.1 *Kheti Vishayak Vividh Karyakari Sahkari Mandali*

This is a multi-purpose agricultural society

which has been registered with No. 1,103 on 10th January, 1955. It consists of 35 members including the president of the society. The qualification required for becoming a member is that he should be a cultivator. The society provides agricultural credit to its members. The office is run by the secretary of the society appointed by Government. The share capital of the society was Rs. 1,640 and an amount of Rs. 3,200 was advanced to the members of society upto May, 1956 to purchase improved seeds, agricultural implements, etc. Thereafter the society has remained in a moribund state and could not show any satisfactory progress on account of poor financial condition of members who are not regularly repaying the loans advanced to them. At a meeting held on 6th April, 1961 a new president was elected by the members and a new secretary has also been appointed. The net profit of the society as on 31st October, 1961 was Rs. 72.80. The society has thus started refunctioning with the above share capital. No new loans have been advanced by the society till the period under survey. Three years after the date of registration, three meetings of the general body were held and attended by all the members. Two meetings were held during the year 1959, one in 1960 and two during 1961. The average attendance in the general body's meetings held during the year 1961 stood at 18. Four meetings of the Managing Committee were held during 1961 and 5 during 1962. The average attendance of members at the meetings of the Managing Committee held during 1961 was 5.

An analysis of the social and economic background of ordinary members has revealed that of the 20 households sharing a membership of 35, 15 are Koli and 5 Kathi. As regards educational standards, 14 are illiterate, 1 literate, 4 have studied upto primary and 1 upto secondary standard. The principal occupation of all the 20 households is agriculture with combination either of cattle rearing or stone-cutting. Distribution by income has shown that 1 household falls in the range Rs. 480–720, 4 each in Rs. 961–1,200 and Rs. 1,201–1,500, 5 in Rs. 1,501–2,500 and 3 each in the ranges of Rs. 2,501–3,000 and Rs. 5,000 and above.

The Managing Committee consists of 7 members, of whom 6 are from Koli caste and 1 from Bharwad. As regards educational standard 1 is illiterate and 4 are literate to the extent of putting their signatures. Of the two members who have passed seventh standard, one is the president of the Managing Committee. As regards occupational pattern, 5 households are engaged in agriculture and livestock and 1 each in agriculture, stone-cutting and cattle rearing.

IV.9.2 *Khan Kamdar Society*

The Khan Kamdar or stone-cutters' society has been established in June 1960. The qualification essential for membership is that a member should be a *khan kamdar*. The society has 18 members and a share capital of Rs. 500. The nature of operations include purchasing of stone slabs from the members of the society and selling them at a profitable rate in a good market. The society sells stone generally at markets in Rajkot, Chotila or Surendranagar and works satisfactorily.

The number of members has risen from 11 in the beginning to 18 and share capital from Rs. 500 to Rs. 4,000. The value of the share is Rs. 10 and one anna in every Re. 1 is credited to the share capital and profit kept in the reserve fund. The society has received Rs.6,000 as a loan from the Small Industries Corporation. The authorised capital of the society is Rs. 20,000. Looking to the satisfactory progress of society, the proposal of the society for the purchase of its own truck is under the consideration of the Cooperative Department.

The account position of the society has been detailed below for the years 1960–61 to 1962–63.

**STATEMENT XLVII**

**Accounts of Khan Kamdar Cooperative Society, 1960–61 to 1962–63**

(in Rs.)

| Year | Sale of stone | Purchase of stone | Transportation | Loading and unloding charges | Wages to members | Net profit |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1960–61 | 8,918.93 | 6,865.50 | 1,179.00 | 64.00 | .. | 434.54 |
| 1961–62 | 7,108.00 | .. | 4,833.00 | 689.00 | .. | 438.73 |
| 1962–63 | 28,224.43 | .. | 5,418.00 | 787.50 | 20,620.00 | 438.50 |

In the first year of its establishment, stones valued at Rs. 8,918.93 were sold and the sale value though slightly declined in the next year, it has subsequently risen to Rs. 28,224.43 in 1962–63. The society incurred Rs. 1,179 for transportation and Rs. 64 for loading and unloading in 1960–61 as against Rs. 5,418 and Rs. 787.50 for the corresponding items in 1962–63. The net profit of the society during the last three years has remained more or less stationary. The accounts of the society reveal that by putting its working on an organised and well-planned basis through an independent and trained secretary to handle its operations, it can still prosper and improve the condition of the stone-cutting industry in general and *khan kamdars* in particular.

The Managing Committee consists of 7 members from Koli caste who are the principal people engaged in this occupation. As regards educational qualifications one member is illiterate, 2 are literate to the extent of signing only, one has studied upto first vernacular, 2 upto second vernacular and 1 upto third vernacular standard. The income range analysis reveals that there are two households one each in the income range of Rs. 721-960 and Rs. 1,501–2,500, 2 in Rs. 1,201–1,500 and 3 in the range of Rs. 961–1,200.

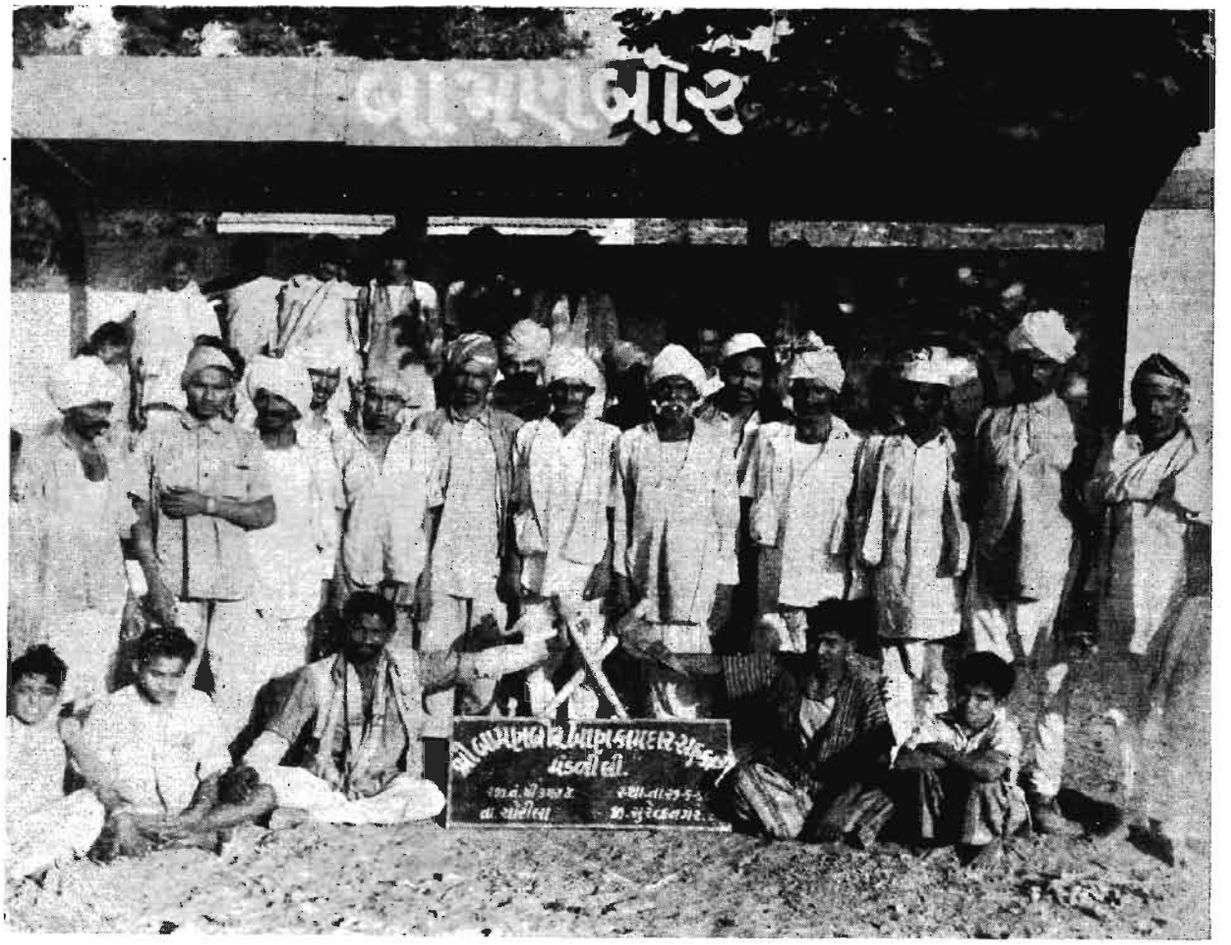
### IV.9.3 *Dudh Utpadak Society*

The Dudh Utpadak or the Milk Producers' Society was registered on 22nd December, 1954 with 11 members. The qualification for becoming a member of the society is that a member should be a *maldhari* or cattle breeder with the main occupation of cattle rearing irrespective of caste. The society was organised with the help of local non-official members and Ghela Sindha, a *maldhari* from Bamanbore who took keen interest in the organisation of the society, worked as its president. The society purchased milk from all the members and sold to the dairy after extracting fat from it. After some time internal bickerings, suspicion, distrust and differences among the members led to the failure of the society. Other reasons for its failure were difficulty of maintaining day-to-day accounts, non-availability of an efficient secretary to handle its affairs and the migratory nature of cattle breeders who stay away in *nes* with their cattle. Since long the society is in a stagnant position and has now gone into liquidation.

The above organisational and operational details about the working of cooperatives reveal that of the three societies, only one society of *khan kamdars* is working satisfactorily and the other two are defunct, though there is a great scope for bringing within their ambit a considerable number of people and working them on a profitable basis.

### IV.10 Community Development

The village Bamanbore is covered under the C.D. block of Chotila inaugurated in October, 1953. All the households in the village are aware of the existence of the block. The benefits received under the block programme include supply of improved seeds, chemical fertilisers and crop protection service under which insecticides are supplied at half rates. The total number of households benefited on account of block programme is 47, which means that the programme has so far benefited a very small section of the population. An Ayurvedic dispensary estimated to cost Rs. 20,000 has been constructed at the village with people's contribution. Mahila Mandal has started working and a tailoring class has been opened since October 1961. Of 15 women attending the class 12 successful candidates have been awarded certificates. Three sewing machines are supplied by the block on instalment basis. The village has to its credit various other activities which include *bajri* cultivation by Russian method; fruit cultivation under which 70 mango trees and 50 banana plants have been planted; and successful experiment of grafting Ajmeri *ber* (*zizyphus jujuba*) on *deshi* type of *ber* tree. Such small but successful experiments help in creating confidence among the village people about the utility of the Community Development Programme. 20 persons from the village have received training for a month under the village defence force training programme. The villagers have contributed a cash amount of Rs. 1,322, 5½ tolas of gold and 8 blankets to the National Defence Fund. 16 persons from the village have enlisted their names for donating blood to the blood bank. These



*Members of stone-cutters' cooperative society*



*Titodo, a folk–dance*

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are progressive trends which disclose the changes coming over the countryside and augur well for the future.

The physical achievements under other items at the village since inauguration (1953–54) upto March, 1960 are detailed below.

**STATEMENT XLVIII**

**Achievements under Block Programme Since Inauguration**

| Sl. No. | Items | Unit | Year | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | 1953–54 | 1954–55 | 1955–56 | 1956–57 | 1957–58 | 1958–59 | 1959–60 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 1 | Compost pits dug . . | Number | .. | .. | .. | .. | 10 | 4 | .. |
| 2 | Fertilizers distributed . . | B.mds. | .. | .. | .. | .. | 18.0 | 8.25 | .. |
| 3 | Improved seeds distributed . . | B.mds. | .. | .. | .. | .. | 21.25 | 37.25 | 16.5 |
| 4 | Cattle inoculated and vaccinated . | Number | .. | .. | .. | .. | .. | .. | 7 |
| 5 | Area reclaimed including bunded . | Acres | .. | .. | .. | .. | .. | .. | 9.5 |
| 6 | Additional area brought under irrigation | Acres | .. | .. | .. | .. | 4.00 | 10.00 | 2.00 |
| 7 | Number of members of agricultural credit, multi-purpose large sized societies | | | | | | | | |
| | (1) Agricultural credit societies (multi-purpose) . . . | Number | .. | 1 | .. | .. | .. | .. | .. |
| | (2) Membership in (1) . . | Number | .. | 34 | .. | .. | .. | .. | .. |
| 8 | Adults made literate . . | Number | .. | .. | .. | 25 | 30 | .. | 10 |
| 9 | Village panchayat . . | Number | .. | .. | 1 | .. | .. | .. | .. |
| 10 | Youth club . . . | Number | .. | .. | .. | .. | 1 | .. | .. |

On examining these figures it can be seen that though the village is covered under the Block programme since 1953–54, the pace of progress during the first three years was slow and the coverage of programme poor. In view of the important place held by cattle rearing in the village economy, much leeway is yet to be made up by undertaking a progressive scheme for cattle improvement or animal husbandry. This halting progress in the initial stage is probably due to some time factor required for inspiring necessary confidence among the village people who are always reluctant to fall in for any novel programme. It is only after a period of three years after its inauguration that the village people have started getting the feel of the programme, as the sectorial coverage touching the different facets of their life is being widened.

### IV.11 Voluntary Organisations

#### IV.11.1 *Youth Club*

Youth club has been established at Bamanbore from 1st June, 1957 with a membership of 30 persons. Of these 30 members, 20 are from Koli, 6 from Bharwad, 2 from Kathi and 2 from Bawa castes. The age of these members vary from 20 to 27. One of the members from Kathi caste aged 27 years and non-matriculate is the president of this club. There is no subscription but the contributions are collected voluntarily from village people at the time of conducting any programme. The main objective of this organisation is to create village leadership and chalk out and take up various programmes for the upliftment of the village. The main activities undertaken so far include organisation of general functions and arrangement of recreational or cultural programmes in the village on religious days and rendering help to handicapped and disabled persons.

#### IV.11.2 *Bhavai Mandali*

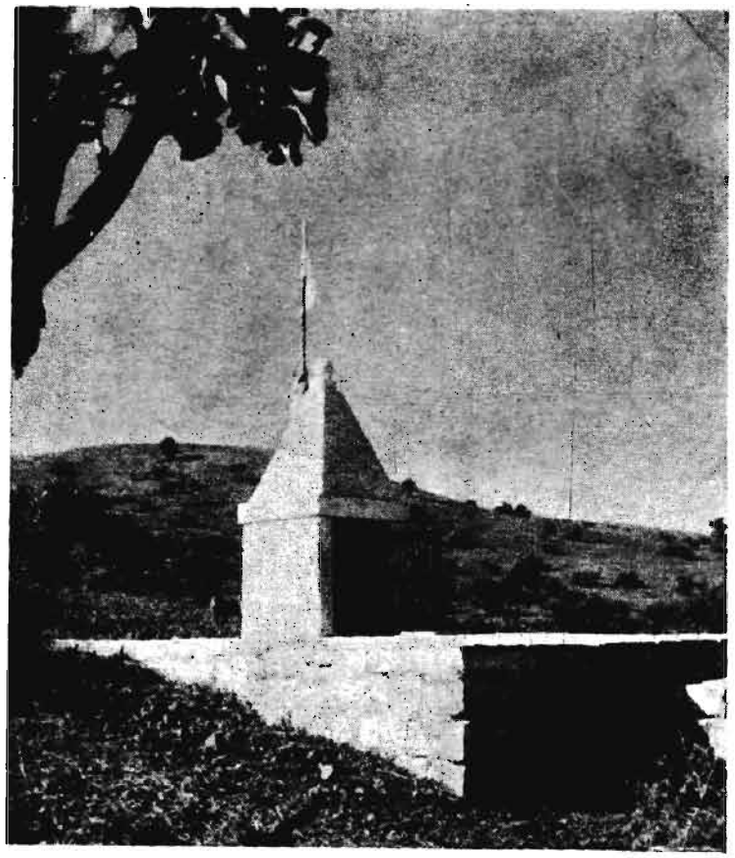
One *bhavai mandali* named as Vrijlal Brothers Bhavai Mandal having 10 to 15 members of 3 Bhavaya families exists at the village. The ages of these members vary from 5 to 60 years, as

different rolls and characters are to be performed in different folk-dramas acted by them. The female part is also performed by males. The theme of their drama centres round some religious anecdotes aiming at giving recreation and entertainment to the people of Bamanbore and surrounding villages. The popular themes of *bhavai* or folk-dramas performed by this troupe are Krishna-Gopi, Mataji-no-Garbo, Zanda Zulan and comic piece of Vaghari. They perform *bhavai* or folk-drama at the Tarnetar fair. The Bhavayas have come from Rangpur village near Botad and have established at this village since last three generations. They have no agricultural land at this village but have their *garas* in villages of Morvi and Chotila talukas. 10 to 15 members of the *mandali* are spread over in three villages of Bamanbore, Devpar and Navagam. The Saurashtra Natak Akademi, Rajkot sends them for *bhavai* programme on All India Radio when they get Rs. 500 to Rs. 600 for this contract. When they go to villages in a group of 10 to 15, they give their performance at night from 9-30 p.m. to 12-00 midnight. They get their daily food requirements from amongst the audience in cash as well as in kind. The season for *bhavai* extends from October to June when they move all over Saurashtra.

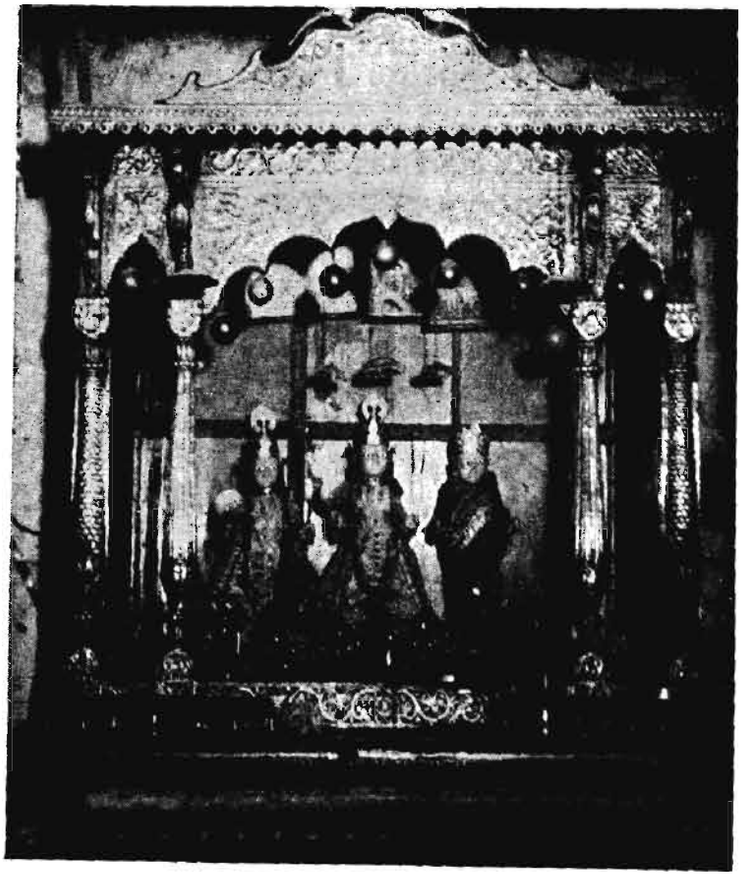
## IV.12 Religion and Worship

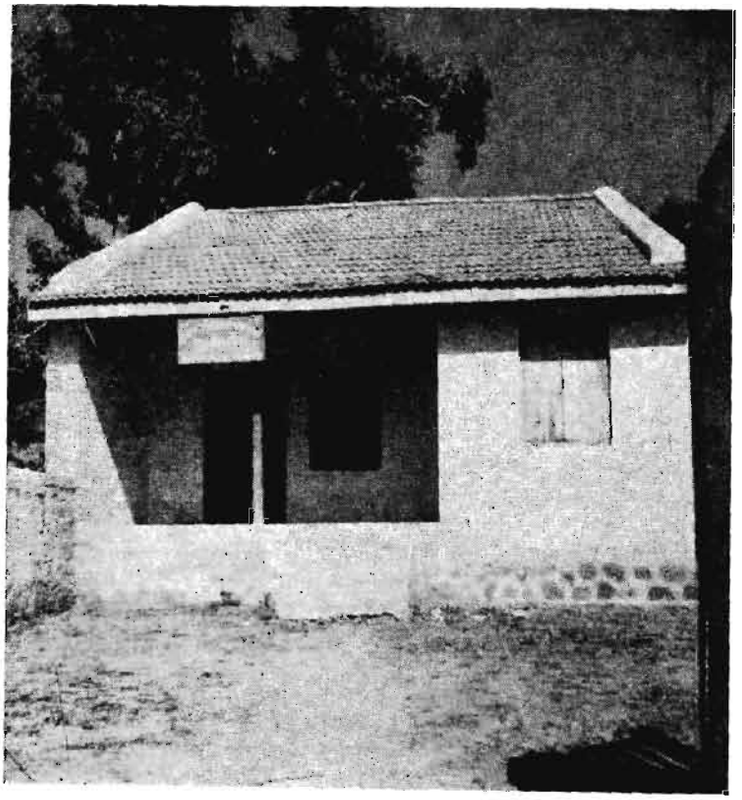
People of the village are religious-minded. There are two temples in the village, one of Krishna or Murlidharji Thakor, located in the village *chora*. One Margi Bawa performs the *puja* in Thakorji's temple. 7 acres of land have been donated to this temple by Kathi Darbar Chhatabhai and it is from the income of this land that the maintenance, repairs and other expenses of the temple are met. Another temple is a Ramji Mandir located in a private building. In order to defray the expenses for the maintenance of this temple, the villagers have donated 161 acres of land to the grandfather of the present Lohana *pujari*. The Ramji Mandir, popularly known as "Shamji Bapani Jagya" is named after one local saint Shamjibhai Dahyabhai, a Lohana merchant of Bamanbore, who expired before 62 years. He was an orphan residing with his uncle and attending to the normal duties of his shop. He was intensely religious and devoted and dedicated himself completely to worshipping Rama. The village people know some of his miracles which are to be published shortly. A committee of 4 members of Lohana caste is looking after the administration of this temple. The committee arranges to supply drinking water during 4 months of summer to the roadside travellers. At the Tarnetar fair, tents are erected by the temple authority and food is supplied free to disabled and *sadhus* visiting the fair. There is one Ramayana Mandali of 8 to 10 members who gather in the temple daily at night and read *Ramayana*.

Besides these two principal temples, there are others belonging to Jains, Bharwads and Harijans. They are located in the household of one of the members of their community. One *upashraya* in the village is built by a Jain merchant of Chotila. As Sthanakvasis do not have temples they perform their religious duties generally in *upashraya* where monks and nuns passing by the village put up and preach their followers. The five main tenets of Jainism are *ahimsa* (non-violence), *satya* (truth), *asteya* (abstinence from stealing), *aparigraha* (non-attachment to wordly things) and *brahmacharya* (celibacy). The birthday of Lord Mahavir which falls on the thirteenth day of the bright half of Chaitra is celebrated by Jains. In Jain religion greater stress is laid on austerities and fasting. Various fasts have been prescribed for Jains but among them all, the Paryushana is the most sacred. Svetambaras and Digambaras observe it with great enthusiasm. Among Svetambaras who reside at Bamanbore, the Paryushana begins with the twelfth of the dark half of Shravan and ends with the fifth of the bright half of Bhadrapad, thus lasting for eight days. The fifth day of Paryushana is observed as conventional birthday of Lord Mahavir. Five religious acts are specially enjoined during Paryushana which include *ahimsa*, (non-violence), love and welfare of co-religionists, strict fasting, atonement of sins of the year and visiting all Jain temples in town for *darshan*. People observe fast during this period with varying strictness. While some fast for the entire period of eight days known as *atthai*, many fast on every other day, while all on the last day. People go to the *upashrayas* where special services like reading of scriptures









Top : *Shitala Mata and Bileshwar Mahadev*
Bottom: *Rama, Lakshman and Sita in Ramji Mandir; Gram Panchayat office*

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*Palias or memorial stones in honour of departed heroes*

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are held. The last day of Puryushana known as Samvatsari is the most solemn occasion when apart from fasting, people greet each other and ask for forgiveness saying "*Michchhami dukkadam*", i.e., "All my sinful acts be pardoned," for any injuries inflicted during the year gone by which is known as *kshamapana* or act of forgiveness.

Lohanas who worship Rama, Krishna, and Shiva are devout worshippers of Daryalal, the spirit of the Indus, who is said to have saved them when they fled from Multan. Some of them keep the picture of Darya Pir in their houses. A festival in honour of Daryalal is celebrated in the month of Chaitra (March-April). They also worship certain local saints like Jalaram Bapa, Dala Bapa and Shamji Bapa.

In one of the rooms of a Bharwad house there is Mongal Dev, known as Mataji's *madh* or shrine. The family deity of Bharwad is Momai and they celebrate the eighth day of the bright half of Magh (February) with great festivity and religious fervour. They worship other goddesses like Shikotar, Khodiyar and Hinglaj. They also worship Nag or serpent god and Apa, a religious saint from Bharwad community.

Harijans also have a *madh* containing a picture of Meladi Mata, their caste deity. The *madh* of Meladi Mata is very old and the period of its establishment is not known to anybody in the village. To fulfill their *badha-manata*, they offer *naivedya* which consists of 1¼ seer of wheat, 1¼ seer of rice, a coconut, a *ghee* or oil wick and an incense stick. Under another form of *naivedya*, colloquially known as *tavo*, is offered a sweet dish of coarsly ground wheat mixed with *gur* and *ghee* (*lapsi*) and buns prepared from wheat flour which are pressed between the palms without being rolled and fried in oil in a clay pan with hands without the aid of fork or any frying accessory. The clay pans are finally left over by them at the temple. A temple cloth or *pichhavai* is also offered by some persons in fulfilment of their vow or desire. They also worship Rama, Shanker, Ramdev Pir and Hanumanji. They have faith in *dora-dhaga*, whereby they believe that by tying some charmed threads or strings to the right wrist or neck by *bhuva* or community priest, the evils or disease will disappear. They also believe in *valgad* or evil spirits and perform certain ceremonies through their *bhuva* to exercise them.

The Kathis worship the Sun and bind themselves with oath and witness of the Sun. It is said that their first temple was at Than in Surendranagar district, but they do not go there any longer. Both the temple and image have been appropriated by the Parmars of Muli. There are other two Sun temples near Chotila which all Kathis visit. Besides being Sun-worshippers, they believe in other Hindu gods like Shiva, Rama Krishna, etc. Some worship Chamunda, their family goddess, and Nag Dev and pay visit to the Vasuki Nag temple at Thangadh.

Different castes in the village worship different gods and goddesses which include Rama, Krishna, Shankar, Ramdev Pir, Swaminarayan, Vishnu, Surya, Mahavir and different forms of Shakti like Chamunda, Amba, Meldi, Momai, Hinglaj, Dhupwali. The *tulsi* or basil plant is worshipped and is found in the courtyard or compound of 25 households. Dhupwali Mata's *madh* is located in case of one Koli household in a separate room. In case of 65 households, the objects worshipped are kept at different places in the house, either in one corner, or fixed at the top of the entrance of room or kept on the shelf. Enquiry about the practice of observing fast and the grounds on which they are observed, has revealed that 104 households observe fast on religious grounds on such days like Ramnavmi, Janmashtami, Navratri, Bhim Agiyaras, Shivratri, Paryushan and Shravani Monday.

### IV.13 Leisure and Recreation

The survey of village life will be incomplete without considering the recreational and cultural activities of the village people which wield a great influence on the otherwise dreary and monotonous rut of their daily life. The recreational features of village can be broadly examined from three viewpoints, namely, religious, cultural and physical.

At the Thakorji's temple, *bhajans* are recited and religious stories from *Ramayana* are read regularly every day by the *pujari* since last four years. The *pujari* of the temple makes necessary arrangements to organise these functions from the income of the temple. On festive occasions

like Diwali, Makar Sankranti, Shivratri, Rama Navami, Janmashtami, etc., people congregate at the temple for *bhajan-kirtan*. Persons belonging to Margi Bawa caste and some aged persons from Koli caste actively participate in the function.

The cultural pastime includes performance of popular Puranic plays by Bhavayas or local amateurs on certain festival days. Villagers assemble to witness these performances. Another source of recreation is the folk-dances, *ras, garba, titoda* during Navratri. The daily evening gatherings at the village *chora* or temple are also one of the pastimes of leisure hours, when pleasure of mutual conversation, narration of stories, discussion of topics of the day, revelation of an astounding piece of news by a third person contribute to the mirth, merriment and recreation of the people assembled. The entire day's fatigue is thus forgotten and each one gets refreshed and delighted through such ordinary and common media of recreation. With the installation of radio in the *chora*, listening to radio broadcasting is also one of the cultural media for passing their leisure hours.

Some persons when they visit Rajkot take opportunity to see cinema films. The village being situated on an important State Transport bus terminus station for three or four transport routes, a leisurely stroll by some people to the bus-stand at the arrival and departure timings of different buses proves to be an easy means for passing their time and also serves a useful purpose of collecting news about their kith and kin and information about markets, climate, etc. The game of playing cards on certain occasions is also one of the pastimes with a certain section of grown-ups.

Fairs and festivals are spontaneous manifestations of the people's urge for gaiety, mirth and recreation. They, therefore, provide an occasion for a social get-together with their relatives. People dress in their best and the entire village dons a festive look. A cycle of major festivals celebrated at the village detailing in brief the method of celebration for each of them is given on the next page.

One of the most important and biggest fairs of Surendranagar district where majority of the people from Bamanbore participate with great eclat and fanfare to the accompaniment of *ras, garba, titoda* and folk-songs, is the fair of Tarnetar, nearby Dotha village, which is at a distance of three miles from Than railway station and about 27 miles from the village. This fair with a congregation of 50,000 persons is held every year for three days from the fourth day of bright half of Bhadrapad (September) to the sixth. 'Tarnetar' is derived from the word *Tri-netresvar* or three-eyed God Shiva. The architectural beauty of this temple is reminiscent of Sompura sculpture. Local legends associate this spot with the place where the Draupadi *swayamvar* took place and the valiant Arjun performed *matsyavedh* by piercing fish with his arrow. It is also believed that all *rishis* come to bathe in the *kund* or reservoir near the Shiva temple on Bhadrapad Sud 5, known as Rishi Panchami. It is also believed that Gangaji flows on this date in this *kund*. Mention about Tarnetar is found in *Prabhas Khand* of *Skand Purana*. This fair is eagerly awaited by the village people and one and all from the youngest to the oldest and from the highest to the lowest sections of the village, enjoy this festival and recreational activities organised at the fair. One of the important aspects associated with this *tirtha* is that people perform immersion ceremony of ashes or bones of their dead relatives in the *kund* located at this place. The huge congregation and the faith and enthusiasm with which the village people muster speak of their deep-rooted loyalty to the age-old forms and traditions celebrated with great gusto.

Another important fair in which the villagers from Bamanbore participate is Thangnath Mahadev fair, held in the limits of Zinjuda village, at a distance of 5 miles from Bamanbore. The fair with a congregation of about 2,000 to 3,000 persons is held every year on Shravan Vad *amas* (August). Two or three persons from this village erect hotels and shops at this fair.

The recreational activities on the physical side are confined to children and youngsters who play some of the country games like *Ata-pata, kho-kho* and *gilli-danda*.

The various means and modes of recreational and cultural pastimes thus present a two-

dimensional picture of religious, cultural and physical media on one side and the participation in these activities by different sections of the people on the other.

## STATEMENT XLIX

### Cycle of Major Festivals Celebrated at the Village

| Festival | Local month with English equivalent month | Method of celebration |
|---|---|---|
| 1 | 2 | 3 |
| New Year | Kartik (November) | The leading persons of the village meet in Panchayat office in *darbar* and take tea and light refreshment. |
| Tulsi Vivah or Dev Divali | Kartik (November) | The marriage ceremony of *tulsi* and God Krishna in Ramji Mandir is celebrated. Three years ago, an idol of god from this village and *tulsi* from nearby village were married in full form, i.e., bridegroom party of this village visited another village and performed all the religious ceremonies connected with the marriage. |
| Khihar (Maker Sankranti) | Paush (January) | *Khichado* (a mixture) of *jowar* or seven types of foodgrains is given to Brahmins as alms and sweet dish is also prepared from *khichado* at home. |
| Shivratri | Magh (February) | Fast is observed by the villagers and the *arti* programme in Shiva temple. |
| Holi | Phalgun (March) | Gam Holi/Darbar Holi/Harijan Holi. The ladies observe fast and pay homage to Holi, whereas the men offer coconut in Holi fire. |
| Dhuleti | Phalgun (March) | Celebrated by sprinkling colours, mud, etc., among children or adults of equal age. |
| Ramnavmi | Chaitra (April) | Fast is observed and the *arti* ceremony attended by the villagers who take *prasad* of coconut, *patasa*, etc. |
| Akhatrij (Akshaya Trutiya) | Vaishakh (May) | Auspicious day for beginning the ploughing of field. Considered as a day of good *muhurta* for commencing any work. |
| Bhim Agiyaras | Jyeshtha (June) | Observed by wearing colourful dresses and eating mangoes. *Ras* and *garba* are sung by the ladies at night in chowk or at the outskirt of the village. |
| Ashadhi Bij | Ashadh (July) | *Maldharis* do not sell milk on this day but prepare *khir* for their children. |
| Shitla Satam | Shravan (August) | This is known as *tadhi satam* because food prepared on the previous day is taken on this day. Ladies worship *shitla mata* on this day. |
| Gokul Atham (Janmashtami) | Shravan (August) | The birth day of Lord Krishna is celebrated by observing fast, singing *bhajan, kirtan, dhoon* at the time of *arti* ceremony in the temple at midnight when *prasad* of *panjari* is distributed. Wearing colourful clothes, singing of *ras* and playing of *dandiya ras* are the salient features of this festival. |
| Jal-jhilani Agiyaras | Bhadrapad (September) | The procession of the Lord Vishnu is taken through the village and reception is arranged by the villagers at the temple after a bath in the river. |
| Navratri and Dassera | Ashwin (October) | Singing of *garba* and playing of *dandiya ras* before *garbi*, kept in the *chowk* during nine nights. *Naivedya* is offered to goddess in different *madhs* of different castes/communities. |
| Dhan Teras Kali Chaudas Divali | Ashwin (October) | Preparation of sweet dishes, singing of *ras* by ladies and playing of *dandiya ras* by males. Wearing of colourful clothes receiving of new bride and visiting of relatives with torch (*meraya*) prepared by fixing *kopra* or earthen bowl on a stick of sugar-cane or wood for the first child. |

# CHAPTER V

# CONCLUSION

V.1 Situated in a sub-montane region of Thanga hills and pasture zone of Panchal and advantageously located physiographically as well as at a vantage point on the national highway, the village Bamanbore has certain natural and locational advantages from the view point of resources and transportation. The *vidis* or grass-lands surrounding the village and the stone quarries roundabout provide two principal sources of income to the village people. Horses and bullock-carts which were the principal sources for passenger and goods traffic in the past are today replaced by the State Transport buses and public and private carriers. Being centrally located and well connected by means of transport, Bamanbore has an added advantage of being a marketing centre for 10 surrounding villages. Its nearness to Chotila town on one side and Rajkot city on the other, has awakened wide-spread consciousness among village people about the link the village has with these urban centres. With all-weather motorable roads as well as with the availability of speedy means of transport and their greater frequency, the average villager is today placed nearer the town and city resulting in a closer urban contanct which has enabled him to imbibe modern ideas. The daily newspapers, postal service and radio have also contributed towards keeping the villagers abreast of the happenings in the country and outside. In the result, the isolation and concentration of economic activity within the village itself are things of the past. The villagers now have a number of openings for employment and marketing of village products in urban areas bringing about greater and closer inter-relationship of village and town economy which is accentuated in case of such "fringe villages" like Bamanbore.

V.2 Caste and occupation are generally inter-linked in a village economy and one will serve as an identifier of the other. Though there is caste specialisation for certain occupations like cattle grazing for Bharwads and stone-cutting for Kolis, recent changes provide a good micro-study of social behaviour patterns and status on account of shifting values—economic as well as social. A study of some of the cases of occupational shifts at this village has revealed that the relationship between caste and function is gradually loosening and the basic economic and social structure is in a state of transition. The transformation in the caste and occupational complex can thus be ascribed to the changing pattern of village economy values and outlook influenced further by urban economy which the village folk are anxious to imitate. The relatively stationary and feudal subsistence economy of the village as prevalent in the past is being gradually undermined and replaced by a developing and expanding economy, snapping the bonds of relationship between caste and occupation. The Kathis have had thus to suffer a major social and economic come-down in the wake of abolition of *girasdari* and make major adjustments in their attitudes and modes of living by taking up such avocations like running a flour mill, serving in the transport company and investing in building and commercial activities.

V.3 With the density of 232.37 livestock per sq. mile which is higher than human density (152.81) and 78.95 per cent of total crops produced being fodder, the village has ample opportunities for the development of a paying dairy industry. The fact that before 1958 there was a small dairy at Bamanbore itself producing milk-cream which was sent to Rajkot, reveals the importance of livestock in the economy of the village even in the past. Thereafter with the development of transport and communications some of the dairies at Rajkot started purchasing

milk in good quantity from the village which was formerly turned into milk-cream and *ghee*. The transportation and distribution of milk to the Rajkumar college hostel, sweetmeat shops and hotels at Rajkot have provided a good market to the *maldharis*. But the sale of milk on the basis of fat percentage creates problems for the illiterate *maldharis* who do not get proper returns. The village with its annual production of 11,098 B.mds. of milk and *ghee* gets an annual income of Rs. 1.41 lakhs through sale of these two livestock products. Special transportation facility for the supply of milk at Rajkot is, therefore, very essential as the milk is carried at present through passenger bus, private carriers and tempos.

V.4 Every effort is, therefore, necessary to channelise production, collection and distribution of milk through cooperatives. The prices should be so fixed that consumer's interest is not lost sight of and at the same time a reasonable and a fair share of profit is assured to the milk producer also. As *maldharis* have no lands of their own and production of milk depends on the provision of adequate grazing facilities, proper management and improvement of grass-lands or *vidis*, breed of cattle and settlement of *maldharis* will go a long way in improving their lot. The type of breed is mostly *deshi* and they have little knowledge about superior types of breed. Neither have they any knowledge about the various animal husbandry and veterinary schemes for preventive or curative purposes, as they still believe in local medicines and certain religious beliefs and practices. Wool shearing is also undertaken irregularly and unsystematically which if properly developed and organised, can provide a good income to *maldharis*. The potentialities for the development of livestock, which is one of the major sources of income in the village, are thus not being properly and fully made use of. A planned, co-ordinated and well-integrated scheme from supply of adequate fodder and cattle-feed to marketing of their products through cooperative society will bring still richer dividends to the *maldhari*.

V.5 The operational and functional aspects of the institutions like village panchayat and cooperatives reveal that they are the backbone of village economy. They are "a good servant but a bad master", if not properly utilised and efficiently organised. Merely by registering a cooperative society or by establishing a panchayat, without ensuring proper working and management, will do more harm than good, as qualitative aspect is more important rather than quantitative. The gram panchayat and credit cooperative society though established in Bamanbore since 1956 were in a dormant state till 1960. They did not function properly till new and dynamic leadership was found. The village thus provides an interesting study about the change in village leadership wherein the powerful influence of the Kathi *girasdar*, the village yeoman, has been replaced by a Koli from the rank and file elected under the democratic set up of panchayat administration. Thus former social values are gradually changing in favour of those who have the capacity to do something good for the people. Though the village is covered by the Community Development Project since 1953–54, the pace of progress during the first three years was slow and implementation poor, as this novel phase of rural reconstruction required in its initial stage instillation of necessary confidence among the village people before they experienced "the feel" of the programme and became real participants in its working. However, the age-old inertia and sluggishness of the people need still to be removed by properly educating them and fulfilling the felt and immediate needs of the village.

V.6 Examination of different socio-economic variables reveal inter-group and intra-group differences within the caste matrix both on economic and social side. At one end of the scale is the minimum land holding of 6 acres and that of 852 acres at the other. 74 per cent of the total land of the village is held only by 5 Kathi households. More than 95 per cent of the investments in the form of shares, bank deposits and savings is confined to Kathi, Lohana, Bharwad and Koli castes. Though the overall percentage of literacy has registered a welcome increase of 518 per cent during the past decennium, much yet remains to be done in the field of education as cent per cent illiteracy is still found to exist among Vaghari and Bhangi castes and the rate of literacy is as low as 1.85 per cent among Chamars. The aggregative as

well as distributive approach supported by statistical underpinnings thus underlines the fact that economic power is concentrated in the hands of a small group of people in the village and much needs to be done to raise the levels of living of economically weaker section of the community by providing better and fuller employment opportunities, proper and adequate economic aid through either development programmes or co-operative and panchayat institutions and replenishing the entire socio–economic frame-work towards the fulfilment of the basic creed of "the greatest good of the greatest number".

# PART II
# TABLES AND APPENDICES

## A—SOCIO-ECONOMIC SURVEY TABLES

**TABLE I**

### Area, Houses and Population

| Sl. No. | | 3 |
|---|---|---|
| 1 | Area in—(1) Acres | 4,450–13 |
| | (2) Square miles | 6.95 |
| 2 | Population—(1) Persons | 1,062 |
| | (2) Males | 531 |
| | (3) Females | 531 |
| 3 | Total Scheduled Caste population | 61 |
| 4 | Total Scheduled Tribe population | ... |
| 5 | Percentage of S/C population to total population | 5.74 |
| 6 | Percentage of S/T population to total population | 0 |
| 7 | Density of population per square mile | 816 |
| 8 | Average size of household | 6.4 |

**TABLE II**

### Size and Composition of Households

| Size of the household | Number of households | Percentage to total number of households | Total population | | | Percentage to total population |
|---|---|---|---|---|---|---|
| | | | Persons | Males | Females | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Small size (1–3 members) | 21 | 12.65 | 48 | 22 | 26 | 4.52 |
| Medium size (4–6 members) | 68 | 40.96 | 339 | 175 | 164 | 31.92 |
| Large size (7–9 members) | 58 | 34.94 | 451 | 224 | 227 | 42.47 |
| Very large size (10 and over) | 19 | 11.45 | 224 | 110 | 114 | 21.09 |
| **Total number of households** | **166** | **100.00** | **1,062** | **531** | **531** | **100.00** |

## TABLE III

### Type of Family by Caste

| | Caste | Total No. of households | No. of households with: No couple | One couple | Two couples | Three couples | Four couples | Type of family: Simple* | Intermediate§ | Joint† | Others (single member) |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | **Total** | **166** | **12** | **117** | **30** | **6** | **1** | **95** | **22** | **46** | **3** |
| 1 | Koli | 85 | 1 | 65 | 15 | 3 | 1 | 55 | 11 | 19 | .. |
| 2 | Bharwad | 23 | 2 | 18 | 3 | .. | .. | 13 | 2 | 8 | .. |
| 3 | Lohana | 13 | 1 | 9 | 3 | .. | .. | 8 | 1 | 3 | 1 |
| 4 | Chamar | 8 | 1 | 4 | 2 | 1 | .. | 2 | 2 | 4 | .. |
| 5 | Kathi | 7 | 1 | 2 | 4 | .. | .. | 1 | 2 | 4 | .. |
| 6 | Bawa | 5 | .. | 2 | 1 | 2 | .. | 2 | .. | 3 | .. |
| 7 | Darjee | 4 | .. | 4 | .. | .. | .. | 4 | .. | .. | .. |
| 8 | Brahmin | 4 | 2 | 2 | .. | .. | .. | 3 | .. | .. | 1 |
| 9 | Kumbhar | 3 | .. | 2 | 1 | .. | .. | 2 | .. | 1 | .. |
| 10 | Jain | 2 | .. | 2 | .. | .. | .. | 1 | .. | 1 | .. |
| 11 | Suthar | 2 | 1 | 1 | .. | .. | .. | 1 | 1 | .. | .. |
| 12 | Bhavaya | 2 | .. | 2 | .. | .. | .. | 1 | 1 | .. | .. |
| 13 | Barber | 2 | .. | 1 | 1 | .. | .. | .. | 1 | 1 | .. |
| 14 | Luhar | 1 | .. | 1 | .. | .. | .. | .. | 1 | .. | .. |
| 15 | Vaghari | 1 | .. | 1 | .. | .. | .. | .. | .. | 1 | .. |
| 16 | Soni | 1 | .. | 1 | .. | .. | .. | 1 | .. | .. | .. |
| 17 | Kanbi | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | 1 |
| 18 | Bhangi | 1 | 1 | .. | .. | .. | .. | .. | .. | 1 | .. |
| 19 | Charan | 1 | 1 | .. | .. | .. | .. | 1 | .. | .. | .. |

* Simple family consists of husband, wife and unmarried children.

§ Intermediate family consists of married couple and unmarried brother, sister, one of the parents.

† Joint family consists of married couple with married sons/daughters or with married brothers/sisters.

## TABLE IV

### Settlement History of Households

| | Caste | Total No. of households | Number of households settled: Before 5 generations | Between 4–5 generations | Between 2–3 generations | 1 Generation ago | Present generation |
|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | **Total** | **166** | **3** | **48** | **88** | **7** | **20** |
| 1 | Koli | 85 | .. | 31 | 44 | 3 | 7 |
| 2 | Bharwad | 23 | .. | 5 | 16 | .. | 2 |
| 3 | Lohana | 13 | .. | 2 | 11 | .. | .. |
| 4 | Chamar | 8 | .. | 1 | 7 | .. | .. |
| 5 | Kathi | 7 | 3 | 2 | .. | 2 | .. |
| 6 | Bawa | 5 | .. | .. | 2 | 1 | 2 |
| 7 | Darjee | 4 | .. | 1 | .. | .. | 3 |
| 8 | Brahmin | 4 | .. | .. | 1 | 1 | 2 |
| 9 | Kumbhar | 3 | .. | 1 | 2 | .. | .. |
| 10 | Jain | 2 | .. | .. | 1 | .. | 1 |
| 11 | Suthar | 2 | .. | 1 | 1 | .. | .. |
| 12 | Bhavaya | 2 | .. | 1 | 1 | .. | .. |
| 13 | Barber | 2 | .. | 1 | 1 | .. | .. |
| 14 | Luhar | 1 | .. | 1 | .. | .. | .. |
| 15 | Vaghari | 1 | .. | 1 | .. | .. | .. |
| 16 | Soni | 1 | .. | .. | .. | .. | 1 |
| 17 | Kanbi | 1 | .. | .. | .. | .. | 1 |
| 18 | Bhangi | 1 | .. | .. | .. | .. | .. |
| 19 | Charan | 1 | .. | .. | 1 | .. | 1 |

## TABLE V

### Distribution of Gainfully Employed Persons by Occupation

| Occupation | No. of house-holds | Total No. of workers | No. of persons: Males above 14 yrs. | Females above 14 yrs. | Males below 14 yrs. | Females below 14 yrs. | No. of equivalent adult males (above 12 yrs.) | No. of equivalent adult males per household | No. of gainfully employed persons | No. of gainfully employed persons per household |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Total** . | **166** | **360** | **239** | **103** | **11** | **7** | **280** | **1.69** | **360** | **2.17** |
| Primary . | 85 | 229 | 133 | 81 | 10 | 5 | 160 | 1.88 | 229 | 2.69 |
| Secondary . | 46 | 74 | 63 | 9 | 1 | 1 | 67 | 1.46 | 74 | 1.61 |
| Tertiary . | 35 | 57 | 43 | 13 | .. | 1 | 53 | 1.51 | 57 | 1.63 |

## TABLE VI

### Occupational Mobility

| | Caste | Total No. of households | No. of households who have followed father's occupation | No. of households departing from father's occupation |
|---|---|---|---|---|
| | 1 | 2 | 3 | 4 |
| | **Total** . . . . . | **166** | **130** | **36** |
| 1 | Koli . . . . . | 85 | 66 | 19 |
| 2 | Bharwad . . . . . | 23 | 22 | 1 |
| 3 | Lohana . . . . . | 13 | 11 | 2 |
| 4 | Chamar . . . . . | 8 | 5 | 3 |
| 5 | Kathi . . . . . | 7 | 6 | 1 |
| 6 | Bawa . . . . . | 5 | 2 | 3 |
| 7 | Darjee . . . . . | 4 | 4 | .. |
| 8 | Brahmin . . . . . | 4 | 1 | 3 |
| 9 | Kumbhar . . . . . | 3 | 2 | 1 |
| 10 | Jain . . . . . | 2 | 1 | 1 |
| 11 | Suthar . . . . . | 2 | 1 | 1 |
| 12 | Bhavaya . . . . . | 2 | 1 | 1 |
| 13 | Barber . . . . . | 2 | 2 | .. |
| 14 | Luhar . . . . . | 1 | 1 | .. |
| 15 | Vaghari . . . . . | 1 | 1 | .. |
| 16 | Soni . . . . . | 1 | 1 | .. |
| 17 | Kanbi . . . . . | 1 | 1 | .. |
| 18 | Bhangi . . . . . | 1 | 1 | .. |
| 19 | Charan . . . . . | 1 | 1 | .. |

## TABLE VII

### Occupational Combinations

| No. of occupational combinations | Sl. No. | Nature of occupational combination | No. of households | Percentage to total |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Single occupation | 1 | Livestock | 21 | 12.65 |
| | 2 | Stone-cutting | 19 | 11.45 |
| | 3 | Agriculture | 7 | 4.23 |
| | 4 | Service | 6 | 3.61 |
| | 5 | Business | 6 | 3.61 |
| | 6 | Darjee | 3 | 1.81 |
| | 7 | Bhiksha | 1 | 0.60 |
| | 8 | Goldsmith | 1 | 0.60 |
| | 9 | Basket making | 1 | 0.60 |
| | 10 | Remittances received from grandson (Business of Keriyana-shop) | 1 | 0.60 |
| *Sub-total* | *10* | | *66* | *39.76* |
| Two occupations | 11 | Agriculture and livestock | 39 | 23.51 |
| | 12 | Stone-cutting and livestock | 12 | 7.23 |
| | 13 | Labour other than agriculture and livestock | 7 | 4.23 |
| | 14 | Business and livestock | 6 | 3.61 |
| | 15 | Service and livestock | 6 | 3.61 |
| | 16 | Darjee and livestock | 2 | 1.20 |
| | 17 | Labour other than agriculture and stone-cutting | 1 | 0.60 |
| | 18 | Agriculture and labour other than agriculture | 1 | 0.60 |
| | 19 | Cobbler and labour other than agriculture | 1 | 0.60 |
| | 20 | Bhiksha and labour other than agriculture | 1 | 0.60 |
| | 21 | Kumbhar and livestock | 1 | 0.60 |
| | 22 | Carpentary and livestock | 1 | 0.60 |
| | 23 | Service and labour other than agriculture | 1 | 0.60 |
| | 24 | Blacksmith and livestock | 1 | 0.60 |
| *Sub-total* | *14* | | *80* | *48.19* |
| Three occupations | 25 | Agriculture, livestock and stone-cutting | 9 | 5.44 |
| | 26 | Agriculture, livestock and labour other than agriculture | 3 | 1.81 |
| | 27 | Service, livestock and labour other than agriculture | 1 | 0.60 |
| | 28 | Agriculture, labour other than agriculture and shoes repairing | 1 | 0.60 |
| | 29 | Agriculture, livestock and service | 2 | 1.20 |
| | 30 | Agriculture, livestock and floure mill | 1 | 0.60 |
| | 31 | Agriculture, livestock and bhiksha | 1 | 0.60 |
| | 32 | Kumbhar, livestock and labour other than agriculture | 1 | 0.60 |
| *Sub-total* | *8* | | *19* | *11.45* |
| More than three occupations | 33 | Agriculture, livestock, stone-cutting and service | 1 | 0.60 |
| *Sub-total* | *1* | | *1* | *0.60* |
| **Total** | **33** | | **166** | **100.00** |

## TABLE VIII

### House type by Material of Wall and Roof, 1960

| Total No. of households | Distribution of households according to material of wall | | | | | | Distribution of households according to type of roof | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Stone and mud | Stone (bela) and cement | Stone and chuno | Stone, mud and cement | Stone, mud with bamboo sticks | Stone, cement and chuno | Thatched | Iron sheet | Deshi tiles | Mang-lore tiles | Flat concrete roof | Deshi and Manglore tiles |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 166 | 141 | 1 | 4 | 6 | 8 | 6 | -- | 1 | 154 | 7 | -- | 4 |

## TABLE IX

### Inventory of Household Equipments by Income Range, 1960

| Income range (in Rs.) | Khatla | | | | Mirror | | | | Chair | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **163** | **100.00** | **509** | **100.00** | **164** | **100.00** | **206** | **100.00** | **16** | **100.00** | **52** | **100.00** |
| Less than 250 | 1 | 0.61 | 1 | 0.20 | 1 | 0.61 | 1 | 0.48 | .. | 0 | .. | 0 |
| 251–360 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 361–480 | 1 | 0.61 | 2 | 0.39 | 1 | 0.61 | 1 | 0.48 | .. | 0 | .. | 0 |
| 481–720 | 7 | 4.29 | 15 | 2.95 | 7 | 4.27 | 7 | 3.40 | 1 | 6.25 | 1 | 1.92 |
| 721–960 | 38 | 23.31 | 79 | 15.52 | 40 | 24.39 | 41 | 19.90 | 1 | 6.25 | 1 | 1.92 |
| 961–1,200 | 29 | 17.79 | 84 | 16.50 | 28 | 17.07 | 28 | 13.59 | 1 | 6.25 | 2 | 3.85 |
| 1,201–1,500 | 26 | 15.95 | 90 | 17.68 | 26 | 15.85 | 30 | 14.57 | 2 | 12.50 | 2 | 3.85 |
| 1,501–2,500 | 43 | 26.38 | 151 | 29.67 | 43 | 26.22 | 53 | 25.73 | 7 | 43.75 | 12 | 23.08 |
| 2,501–3,500 | 10 | 6.14 | 44 | 8.64 | 10 | 6.10 | 15 | 7.28 | .. | 0 | .. | 0 |
| 3,501–5,000 | 4 | 2.46 | 17 | 3.34 | 4 | 2.44 | 5 | 2.43 | .. | 0 | .. | 0 |
| Above 5,000 | 4 | 2.46 | 26 | 5.11 | 4 | 2.44 | 25 | 12.14 | 4 | 25.00 | 34 | 65.38 |

| Income range (in Rs.) | Table | | | | Carpet | | | | Wall-clock | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles | No. of house-holds | Percent-age to total house-holds | No. of articles | Percent-age to total articles |
| 1 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| **Total** | **7** | **100.00** | **14** | **100.00** | **3** | **100.00** | **3** | **100.00** | **7** | **100.00** | **7** | **100.00** |
| Less than 250 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 251–360 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 361–480 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 481–720 | 1 | 14.29 | 1 | 7.14 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 721–960 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 961–1,200 | .. | 0 | .. | 0 | .. | 0 | -- | 0 | 1 | 14.29 | 1 | 14.29 |
| 1,201–1,500 | 1 | 14.29 | 1 | 7.14 | .. | 0 | .. | 0 | 1 | 14.29 | 1 | 14.29 |
| 1,501–2,500 | 1 | 14.29 | 1 | 7.14 | 1 | 33.33 | 1 | 33.33 | 1 | 14.29 | 1 | 14.29 |
| 2,501–3,500 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 1 | 14.29 | 1 | 14.29 |
| 3,501–5,000 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| Above 5,000 | 4 | 57.13 | 11 | 78.58 | 2 | 66.67 | 2 | 66.67 | 3 | 42.84 | 3 | 42.84 |

**TABLE IX-*contd.***

## Inventory of Household Equipments by Income Range, 1960-*contd.*

| Income range (in Rs.) | Palang | | | | Stool | | | | Hurricane lantern | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles |
| 1 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 |
| **Total** | **1** | **100.00** | **15** | **100.00** | **2** | **100.00** | **4** | **100.00** | **139** | **100.00** | **141** | **100.00** |
| Less than 250 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 1 | 0.72 | 1 | 0.71 |
| 251–360 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 361–480 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 1 | 0.72 | 1 | 0.71 |
| 481–720 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 7 | 5.04 | 7 | 4.96 |
| 721–960 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 30 | 21.58 | 30 | 21.28 |
| 961–1,200 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 21 | 15.11 | 21 | 14.89 |
| 1,201–1,500 | .. | 0 | .. | 0 | 1 | 50.00 | 1 | 25.00 | 22 | 15.83 | 22 | 15.60 |
| 1,501–2,500 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 39 | 28.06 | 41 | 29.08 |
| 2,501–3,500 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 10 | 7.20 | 10 | 7.09 |
| 3,501–5,000 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 4 | 2.87 | 4 | 2.84 |
| Above 5,000 | 1 | 100.00 | 15 | 100.00 | 1 | 50.00 | 3 | 75.00 | 4 | 2.87 | 4 | 2.84 |

| Income range (in Rs.) | Battery Torch-light | | | | Kerosene stove | | | | Bicycle | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles |
| 1 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 |
| **Total** | **88** | **100.00** | **95** | **100.00** | **45** | **100.00** | **49** | **100.00** | **20** | **100.00** | **20** | **100.00** |
| Less than 250 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 251–360 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 361–480 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 481–720 | 4 | 4.54 | 4 | 4.21 | 3 | 6.67 | 3 | 6.12 | 1 | 5.00 | 1 | 5.00 |
| 721–960 | 22 | 25.00 | 22 | 23.16 | 7 | 15.55 | 7 | 14.29 | 2 | 10.00 | 2 | 10.00 |
| 961–1,200 | 11 | 12.50 | 11 | 11.58 | 7 | 15.55 | 7 | 14.29 | 2 | 10.00 | 2 | 10.00 |
| 1,201–1,500 | 17 | 19.32 | 17 | 17.89 | 9 | 20.00 | 10 | 20.41 | 2 | 10.00 | 2 | 10.00 |
| 1,501–2,500 | 24 | 27.27 | 26 | 27.37 | 8 | 17.78 | 8 | 16.32 | 8 | 40.00 | 8 | 40.00 |
| 2,501–3,500 | 6 | 6.82 | 7 | 7.37 | 4 | 8.89 | 4 | 8.16 | 2 | 10.00 | 2 | 10.00 |
| 3,501–5,000 | 1 | 1.14 | 1 | 1.05 | 3 | 6.67 | 3 | 6.12 | 2 | 10.00 | 2 | 10.00 |
| Above 5,000 | 3 | 3.41 | 7 | 7.37 | 4 | 8.89 | 7 | 14.29 | 1 | 5.00 | 1 | 5.00 |

| Income range (in Rs.) | Petromax | | | | Gramophone | | | | Radio set | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles | No. of households | Percentage to total households | No. of articles | Percentage to total articles |
| 1 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 |
| **Total** | **13** | **100.00** | **13** | **100.00** | **3** | **100.00** | **3** | **100.00** | **4** | **100.00** | **4** | **100.00** |
| Less than 250 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 251–360 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 361–480 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 481–720 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 721–960 | 1 | 7.69 | 1 | 7.69 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 961–1,200 | 1 | 7.69 | 1 | 7.69 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 1,201–1,500 | 2 | 15.39 | 2 | 15.39 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| 1,501–2,500 | 6 | 46.15 | 6 | 46.15 | 1 | 33.33 | 1 | 33.33 | .. | 0 | .. | 0 |
| 2,501–3,500 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | 1 | 25.00 | 1 | 25.00 |
| 3,501–5,000 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 | .. | 0 |
| Above 5,000 | 3 | 23.08 | 3 | 23.08 | 2 | 66.67 | 2 | 66.67 | 3 | 75.00 | 3 | 75.00 |

## TABLE X

### Households Owning, Possessing or Giving out Land to Others for Cultivation

| | Nature of interest in land | Total No. of households | Households by size of land-holding | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | No land | 0 to 0.99 | 1 to 1.99 | 2 to 2.99 | 3 to 3.99 | 4 to 4.99 | 5 to 9.9 | 10 to 14.9 | 15 to 24.9 | 25 to 49.9 | 50 and over |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| | **Total** . . . | **166** | **111** | .. | .. | **5** | **2** | **4** | **8** | **7** | **20** | **5** | **4** |
| 1 | Land owned . . | 55 | .. | .. | .. | 5 | 2 | 4 | 8 | 7 | 20 | 5 | 4 |
| 2 | Land taken on lease . | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 3 | Land given on lease . | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 4 | Other type of land . | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 5 | No land . . . | 111 | 111 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

## TABLE XI

### Land Holding by Caste, 1960

| | Caste | Total No. of house-holds | No. of households | | Total land (in acres) | Percent-age to total land | Size of land-holding (in acres) | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | With land | With-out land | | | 0 to 0.99 | 1 to 1.99 | 2 to 2.99 | 3 to 3.99 | 4 to 4.99 | 5 to 9.9 | 10 to 14.9 | 15 to 24.9 | 25 to 49.9 | 50 and over |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | **Total** . | **166** | **55** | **111** | **3,149-27** | **100.00** | .. | .. | **12-10** | **6-19** | **16-00** | **55-00** | **89-25** | **369-37** | **180-33** | **2,419-23** |
| 1 | Koli . | 85 | 44 | 41 | 604-11 | 19.18 | .. | .. | 12-10 | 6-19 | 16-00 | 36-00 | 77-25 | 348-16 | 107-21 | .. |
| 2 | Bharwad . | 23 | 1 | 22 | 21-21 | 0.70 | .. | .. | .. | .. | .. | .. | .. | 21-21 | .. | .. |
| 3 | Lohana . | 13 | 1 | 12 | 161-08 | 5.11 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 161-08 |
| 4 | Chamar . | 8 | 3 | 5 | 24-00 | 0.76 | .. | .. | .. | .. | .. | 12-00 | 12-00 | .. | .. | .. |
| 5 | Kathi . | 7 | 5 | 2 | 2,331-27 | 74.03 | .. | .. | .. | .. | .. | .. | .. | .. | 73-12 | 2,258-15 |
| 6 | Bawa . | 5 | 1 | 4 | 7-00 | 0.22 | .. | .. | .. | .. | .. | 7-00 | .. | .. | .. | .. |
| 7 | Darjee . | 4 | .. | 4 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 8 | Brahmin . | 4 | .. | 4 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 9 | Kumbhar . | 3 | .. | 3 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 10 | Jain . | 2 | .. | 2 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 11 | Suthar . | 2 | .. | 2 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 12 | Bhavaya . | 2 | .. | 2 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 13 | Barber . | 2 | .. | 2 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 14 | Luhar . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15 | Vaghari . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 16 | Soni . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 17 | Kanbi . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 18 | Bhangi . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 19 | Charan . | 1 | .. | 1 | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

## TABLE XII

### Castewise Cultivating and Non-cultivating Households according to Size of Households

| Size of household | Total | | | Koli | | | Bharwad | | | Lohana | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **166** | **55** | **111** | **85** | **44** | **41** | **23** | **1** | **22** | **13** | **1** | **12** |
| | **(100.00)** | **(33.13)** | **(66.87)** | **(100.00)** | **(51.76)** | **(48.24)** | **(100.00)** | **(4.35)** | **(95.65)** | **(100.00)** | **(7.69)** | **(92.31)** |
| 1–3 members | 21 | 3 | 18 | 9 | 2 | 7 | 3 | 1 | 2 | 1 | .. | 1 |
| 4–6 members | 68 | 20 | 48 | 38 | 20 | 18 | 10 | .. | 10 | 5 | .. | 5 |
| 7–9 members | 58 | 23 | 35 | 30 | 17 | 13 | 10 | .. | 10 | 5 | 1 | 4 |
| 10 and over | 19 | 9 | 10 | 8 | 5 | 3 | .. | .. | .. | 2 | .. | 2 |

| Size of household | Chamar | | | Kathi | | | Bawa | | | Darjee | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating |
| 1 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| **Total** | **8** | **3** | **5** | **7** | **5** | **2** | **5** | **1** | **4** | **4** | .. | **4** |
| | **(100.00)** | **(37.50)** | **(62.50)** | **(100.00)** | **(71.43)** | **(28.57)** | **(100.00)** | **(20.00)** | **(80.00)** | **(100.00)** | **(..)** | **(100.00)** |
| 1–3 members | .. | .. | .. | .. | .. | .. | 1 | .. | 1 | 1 | .. | 1 |
| 4–6 members | 3 | .. | 3 | 2 | .. | 2 | 1 | .. | 1 | 1 | .. | 1 |
| 7–9 members | 4 | 3 | 1 | 2 | 2 | .. | 1 | .. | 1 | 1 | .. | 1 |
| 10 and over | 1 | .. | 1 | 3 | 3 | .. | 2 | 1 | 1 | 1 | .. | 1 |

| Size of households | Brahmin | | | Kumbhar | | | Jain | | | Suthar | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating |
| 1 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 |
| **Total** | **4** | .. | **4** | **3** | .. | **3** | **2** | .. | **2** | **2** | .. | **2** |
| | **(100.00)** | **(..)** | **(100.00)** | **(100.00)** | **(..)** | **(100.00)** | **(100.00)** | **(..)** | **(100.00)** | **(100.00)** | **(..)** | **(100.00)** |
| 1–3 members | 3 | .. | 3 | .. | .. | .. | .. | .. | .. | 1 | .. | 1 |
| 4–6 members | 1 | .. | 1 | 1 | .. | 1 | 1 | .. | 1 | .. | .. | .. |
| 7–9 members | .. | .. | .. | 1 | .. | 1 | 1 | .. | 1 | 1 | .. | 1 |
| 10 and over | .. | .. | .. | 1 | .. | 1 | .. | .. | .. | .. | .. | .. |

NOTE:

Figures in brackets denote percentage of cultivating and non-cultivating households to total households under each cast.

**TABLE XII-*contd.***

**Castewise Cultivating and Non-cultivating Households according to Size of Households-*contd.***

| Size of household | Bhavaya | | | Barber | | | Luhar | | | Vaghari | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating |
| 1 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 |
| **Total** | **2** (100.00) | .. (..) | **2** (100.00) | **2** (100.00) | .. (..) | **2** (100.00) | **1** (100.00) | .. (..) | **1** (100.00) | **1** (100.00) | .. (..) | **1** (100.00) |
| 1–3 members | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 4–6 members | 2 | .. | 2 | 1 | .. | 1 | .. | .. | .. | 1 | .. | 1 |
| 7–9 members | .. | .. | .. | 1 | .. | 1 | .. | .. | .. | .. | .. | .. |
| 10 and over | .. | .. | .. | .. | .. | .. | 1 | .. | 1 | .. | .. | .. |

| Size of household | Soni | | | Kanbi | | | Bhangi | | | Charan | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating | Total households | Cultivating | Non-cultivating |
| 1 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 |
| **Total** | **1** (100.00) | .. (..) | **1** (100.00) | **1** (100.00) | .. (..) | **1** (100.00) | **1** (100.00) | .. (..) | **1** (100.00) | **1** (100.00) | .. (..) | **1** (100.00) |
| 1–3 members | .. | .. | .. | 1 | .. | 1 | .. | .. | .. | 1 | .. | 1 |
| 4–6 members | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 7–9 members | .. | .. | .. | .. | .. | .. | 1 | .. | 1 | .. | .. | .. |
| 10 and over | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

**TABLE XIII**

**Source of Land Acquisition**

| Type of land | Inheritance | | Purchase | | Others | |
|---|---|---|---|---|---|---|
| | No. of households | Area (in acres) | No. of households | Area (in acres) | No. of households | Area (in acres) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| A1—Jirayat . . | 32 | 1,937-30 | 2 | 8-00 | 21 | 314-00 |
| A2—Bagayat . . | 20 | 970-32 | 1 | 8-00 | 11 | 69-20 |
| A3—Kyari . . | 18 | 1,961-33 | .. | .. | 8 | 34-32 |

## TABLE XIV

### Percentage Distribution and Variation of Area under Kharif and Rabi Crops 1951–52, 1955–56 and 1960–61

| Name of the crop | 1951–52 | | 1955–56 | | | 1960–61 | | |
|---|---|---|---|---|---|---|---|---|
| | Area (in acres) | Percentage to total | Area (in acres) | Percentage to total | Percentage (+) or (—) compared to 1951 | Area (in acres) | Percentage to total | Percentage (+) or (—) compared to 1951 |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Gross cropped area** | **1,092-30** | **100.00** | **1,822-26** | **100.00** | **66.79(+)** | **3,535-05** | **100.00** | **223.42(+)** |
| A—KHARIF | | | | | | | | |
| Bajri | 634-20 | 58.01 | 589-39 | 32.36 | 7.09(—) | 415-37 | 11.77 | 34.49(—) |
| Jowar | 251-14 | 22.96 | 164-11 | 8.99 | 34.66(—) | 130-33 | 3.71 | 48.21(—) |
| Mung | 9-24 | 0.91 | 0-18 | 0.05 | 90.00(—) | 8-25 | 0.26 | 10.00(—) |
| Math | 12-32 | 1.19 | 9-16 | 0.49 | 25.00(—) | 1-37 | 0.06 | 84.61(—) |
| Kulthi | 18-24 | 1.74 | 11-36 | 0.65 | 38.89(—) | 3-13 | 0.09 | 78.95(—) |
| Til | 99-20 | 9.15 | 72-23 | 4.00 | 27.00(—) | 49-05 | 1.39 | 50.00(—) |
| Ground-nut | 61-00 | 5.58 | 135-35 | 7.46 | 122.95(+) | 360-07 | 10.19 | 490.16(+) |
| Sugar-cane | 4-16 | 0.37 | .. | 0 | 0 | .. | 0 | 0 |
| Cotton | 1-00 | 0.09 | 11-6 | 0.60 | 1,000.00(+) | 12-18 | 0.34 | 1,100.00(+) |
| Kamod | .. | 0 | .. | 0 | 0 | 4-15 | 0.11 | 0 |
| Udid | .. | 0 | 3-20 | 0.22 | 0 | 3-14 | 0.09 | 0 |
| Methi | .. | 0 | 2-21 | 0.16 | 0 | .. | 0 | 0 |
| Fodder | .. | 0 | 701-03 | 38.44 | 0 | 2,500-18 | 70.72 | 0 |
| *Sub-total* | *1,092-30* | *100.00* | *1,702-28* | *93.42* | *55.81(+)* | *3,490-22* | *98.73* | *219.40(+)* |
| B—RABI | | | | | | | | |
| Wheat | .. | 0 | 63-29 | 3.51 | 0 | 40-38 | 1.16 | 0 |
| Chillies | .. | 0 | 4-11 | 0.22 | 0 | 3-25 | 0.11 | 0 |
| Gram | .. | 0 | 51-38 | 2.85 | 0 | .. | 0 | 0 |
| *Sub-total* | .. | 0 | *119-38* | *6.58* | 0 | *44-23* | *1.27* | 0 |

## TABLE XV

### Agricultural Produce and its Disposal

| | Name of the products | Annual quantity produced (in B. mds.) | Total annual quantity consumed by the producing households (in B. mds.) | Total annual quantity available for sale (in B. mds.) |
|---|---|---|---|---|
| | 1 | 2 | 3 | 4 |
| | **Total of crops** | **3,973-26** | **1,468-06** | **2,505-20** |
| 1 | Wheat | 411-00 | 207-20 | 203-20 |
| 2 | Jowar | 153-28 | 92-28 | 61-00 |
| 3 | Bajri | 1,383-00 | 727-00 | 656-00 |
| 4 | Ground-nut | 1,884-38 | 416-38 | 1,468-00 |
| 5 | Cotton | 91-00 | .. | 91-00 |
| 6 | Kulthi | 3-20 | 1-00 | 2-20 |
| 7 | Methi | 5-00 | .. | 5-00 |
| 8 | Gram | 12-00 | 3-00 | 9-00 |
| 9 | Til | 27-20 | 20-00 | 7-20 |
| 10 | Chillies | 2-00 | .. | 2-00 |
| | **Total of fodder** | **14,904** | **6,863** | **8,041** |
| 1 | Kadab of Bajri & Jowar | 50 | 50 | .. |
| 2 | Kadab of Jowar | 626 | 626 | .. |
| 3 | Kadab of Bajri | 2,721 | 2,560 | 161 |
| 4 | Grass and Fodder | 11,082 | 3,217 | 7,865 |
| 5 | Kadab of Wheat | 265 | 255 | 10 |
| 6 | Rajko and Fodder | 160 | 155 | 5 |

**TABLE XVI**

## Agricultural Implements by Caste

| Caste | No. of households | Ploughs | | Other implements | | Carts | |
|---|---|---|---|---|---|---|---|
| | | No. | No. of households owning | No. | No. of households owning | No. | No. of households owning |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **141** | **67** | **46** | **313*** | **40** | **46** | **39** |
| 1 Koli | 85 | 49 | 36 | 218 | 31 | 33 | 30 |
| 2 Bharwad | 23 | 1 | 1 | ... | .. | ... | .. |
| 3 Lohana | 13 | 1 | 1 | 7 | 1 | 1 | 1 |
| 4 Chamar | 8 | 2 | 2 | 9 | 2 | 2 | 2 |
| 5 Kathi | 7 | 13 | 5 | 73* | 5 | 9 | 5 |
| 6 Bawa | 5 | 1 | 1 | 6 | 1 | 1 | 1 |

* Including two tractors

**TABLE XVII**

## Number of Bullocks by Caste

| Caste | No. of households having land | No. of households having land but no bullock | No. of households having one bullock | No. of households having a pair of bullocks | No. of households having more than two bullocks |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** | **55** | **11** | ... | **31** | **13** |
| 1 Koli | 44 | 8 | ... | 28 | 8 |
| 2 Bharwad | 1 | .. | .. | 1 | ... |
| 3 Lohana | 1 | .. | .. | 1 | .. |
| 4 Chamar | 3 | 2 | .. | 1 | .. |
| 5 Kathi | 5 | .. | .. | .. | 5 |
| 6 Bawa | 1 | 1 | .. | .. | .. |

## TABLE XVIII

### Credit for Agriculture and Investment

| Purpose of borrowing | Agricultural credit: No. of households: Before 10 years | No. of households: At present | Amount borrowed: Before 10 years | Amount borrowed: At present | Source: Before 10 years | Source: At present | Rate of interest (per cent): Before 10 years | Rate of interest (per cent): At present |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total** | **34** | **13** | **9,775** | **19,260** | .. | .. | .. | .. |
| Improvement of land | 16 | 2 | 6,400 | 1,200 | L.M.B.* Local Merchant, Agriculture credit society | Agri-cultural credit society and L.M.B. | 25<br>6.75<br>9 | 9 |
| Purchase of seeds | 13 | 2 | 1,775 | 360 | Money-lender, Agricultural Society, Local Merchant | Local merchant | 25<br>9<br>50 | 25 |
| Construction of well | 5 | 8 | 1,600 | 5,700 | Mamlatdar and L.M.B. | L.M.B. | 6.75 | 6.75 |
| Irrigation equipments | .. | .. | .. | .. | .. | .. | .. | .. |
| Implements | .. | .. | .. | .. | .. | .. | .. | .. |
| Bullocks | .. | .. | .. | .. | .. | .. | .. | .. |
| Fencing/Bunding/Levelling | .. | .. | .. | .. | .. | .. | .. | .. |
| Others (to purchase tractor) | .. | 1 | .. | 12,000 | .. | L.M.B. | .. | 6.75 |

| Purpose of Borrowing | Investment: Investment during the previous year | If by borrowed money: Amount Rs. | If by borrowed money: Source | If by own resources amount Rs. | Investment during the last 10 years | Percentage to total |
|---|---|---|---|---|---|---|
| 1 | 10 | 11 | 12 | 13 | 14 | 15 |
| **Total** | **17,523** | **12,750** | **L.M.B.** | **4,773** | **105,027** | **100.00** |
| Improvement of land | .. | .. | .. | .. | 14,186 | 13.51 |
| Purchase of seeds | .. | .. | .. | .. | 200 | 0.19 |
| Construction of well | 2,000 | 750 | L.M.B. | 1,250 | 9,000 | 8.57 |
| Irrigation equipments | 10 | .. | .. | 10 | 3,546 | 3.38 |
| Implements | 15,078 | 12,000 | L.M.B. | 3,078 | 34,985 | 33.31 |
| Bullocks | 435 | .. | .. | 435 | 37,810 | 36.00 |
| Fencing/Bunding/Levelling | .. | .. | .. | .. | 5,000 | 4.76 |
| Others (to purchase tractor) | .. | .. | .. | .. | 300 | 0.28 |

* L.M.B. = Land Mortguage Bank

## TABLE XIX

### Price Structure 1951 and 1960

| Sl. No. | Commodity | Type | Producer's Price (in Rs.) 1951 | 1960 | Percentage increase (+) | (Per B. md.)/ Retail Price (in Rs.) 1951 | 1960 | Percentage increase (+) |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 1 | Wheat | Lal katha | 12 | 16 | 33.33 | 14 | 18 | 28.57 |
| 2 | Wheat | White N.P. 710 | N.A. | 18 | N.A. | N.A. | 20 | N.A. |
| 3 | Jowar | White | 10 | 14 | 40.00 | 12 | 15 | 25.00 |
| 4 | Jowar | Sumeri | N.A. | 15 | N.A. | N.A. | 16 | N.A. |
| 5 | Bajri | Deshi | 14 | 17 | 21.43 | 16 | 18 | 12.50 |
| 6 | Bajri | Babapuri | N.A. | 18 | N.A. | N.A. | 20 | N.A. |
| 7 | Rice | Kamod | not produced | N.A. | N.A. | 22 | 30 | 36.36 |
| 8 | Ground-nut | Ah32 | 12 | 20 | 66.67 | 14 | 24 | 71.43 |
| 9 | Cotton | Co2 | 34 | 40 | 17.65 | 36 | 44 | 22.22 |
| 10 | Til | Red | 30 | 36 | 20.00 | 32 | 40 | 25.00 |
| 11 | Til | White | 35 | 40 | 14.29 | 38 | 44 | 15.79 |
| 12 | Chillies | Dry | 45 | 60 | 33.33 | 60 | 75 | 25.00 |

N.A.=Not available

## TABLE XX

### Number of Livestock

(Based on 1961 Livestock Census)

| Sl. No. | Livestock category | District Surendranagar 1961 | Percentage to total | Taluka Chotila 1961 | Percentage to total | Village Bamanbore 1961 | Percentage to total |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | **Total** | **529,827** | **100.00** | **75,859** | **100.00** | **1,615** | **100.00** |
| (a) | COWS AND BULLOCKS | | | | | | |
| 1 | Bullocks over 3 years breeding | 774 | 0.15 | 79 | 0.10 | 26 | 1.61 |
| 2 | Other bullocks over 3 years | 103,593 | 19.55 | 12,225 | 16.11 | 125 | 7.74 |
| 3 | Cows over 3 years in milk | 80,370 | 15.17 | 13,052 | 17.21 | 153 | 9.47 |
| 4 | Cows over 3 years dry | .. | .. | .. | .. | .. | .. |
| 5 | Cows over 3 years in working | .. | .. | .. | .. | .. | .. |
| 6 | Other cows over 3 years | 466 | 0.09 | 14 | 0.02 | 199 | 12.32 |
| 7 | Young stock | 65,569 | 12.37 | 10,940 | 14.42 | 273 | 16.90 |
| (b) | BUFFALOES | | | | | | |
| 1 | He buffaloes over 3 years breeding | 377 | 0.07 | 115 | 0.15 | 9 | 0.56 |
| 2 | He buffaloes over 3 years others | 471 | 0.09 | 112 | 0.15 | 1 | 0.06 |
| 3 | She buffaloes over 3 years milch | 42,371 | 8.00 | 7,531 | 9.93 | 76 | 4.71 |
| 4 | She buffaloes over 3 years dry | .. | .. | .. | .. | .. | .. |
| 5 | She buffaloes over 3 years in working | .. | .. | .. | .. | .. | .. |
| 6 | Other she buffaloes over 3 years | 326 | 0.06 | 27 | 0.03 | 132 | 8.17 |
| 7 | Young stock | 33,135 | 6.25 | 4,116 | 5.43 | 99 | 6.13 |
| (c) | OTHER LIVESTOCK | | | | | | |
| 1 | Sheep | 98,858 | 18.66 | 14,903 | 19.65 | 123 | 7.62 |
| 2 | Goats | 88,649 | 16.73 | 11,066 | 14.59 | 368 | 22.79 |
| 3 | Horses and ponies | 10,198 | 1.93 | 1,411 | 1.86 | 25 | 1.55 |
| 4 | Other livestock | | | | | | |
| | 1 Donkeys | 4,454 | 0.84 | 258 | 0.34 | 5 | 0.31 |
| | 2 Mules | 39 | 0.01 | .. | .. | .. | .. |
| | 3 Camels | 177 | 0.03 | 10 | 0.01 | 1 | 0.06 |

## TABLE XXI

### Bovine and Ovine Livestock Population per capita and per net Cropped Area (Livestock Census, 1961)

| District/ Taluka/ Village | Bovine livestock | | | | | Ovine livestock | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Total bovine population | Total cropped area (in acres) 1960–61 | Density per net cropped area | Total population | Density per capita | Total ovine population | Total cropped area (in acres) 1960–61 | Density per net cropped area | Total population | Density per capita |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Surendranagar | 327,452 | 1,633,400 | 0.20 | 663,206 | 0.49 | 187,507 | 1,633,400 | 0.12 | 663,206 | 0.28 |
| Chotila . | 48,211 | 126,623 | 0.38 | 55,855 | 0.86 | 25,969 | 126,623 | 0.21 | 55,855 | 0.47 |
| Bamanbore . | 1,093 | 1,326 | 0.82 | 1,062 | 1.03 | 491 | 1,326 | 0.37 | 1,062 | 0.46 |

## TABLE XXII

### Income from Livestock and other sources

| Category | Income from—(in Rs.) | | | | | | |
|---|---|---|---|---|---|---|---|
| | Livestock only | Percentage to total income | Other than livestock | Percentage to total income | Total income | Percentage to total income | Proportion of income from livestock and other sources to total income |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **66,915** | **100.00** | **40,247** | **100.00** | **107,162** | **100.00** | **62.38** |
| I | 46,663 | 69.74 | 2,060 | 5.12 | 48,723 | 45.47 | 96.04 |
| II | 20,252 | 30.26 | 38,187 | 94.88 | 58,439 | 54.53 | 35.65 |

## TABLE XXIII

### Livestock and their Value–1960

(Based on household survey)

| Livestock | Total no. of livestock | Value of the livestock (in Rs.) |
|---|---|---|
| 1 | 2 | 3 |
| **Total . . .** | **1,649** | **178,682** |
| 1 Bullocks . . . | 124 | 30,135 |
| 2 Cows . . . | 674 | 58,315 |
| 3 Buffaloes . . . | 388 | 77,085 |
| 4 Poultry . . . | 1 | 3 |
| 5 Goats . . . | 320 | 6,459 |
| 6 Mares . . . | 16 | 3,250 |
| 7 Horses . . . | 2 | 225 |
| 8 Sheep . . . | 110 | 1,650 |
| 9 Donkeys . . . | 5 | 200 |
| 10 Ponies . . . | 2 | 50 |
| 11 Young stock . . . | 7 | 1,310 |

## TABLE XXIV

### Annual Production and Sale of Livestock Products

(Based on household survey)

| Name of the livestock product | Quantity produced (in B. mds.) | Value of quantity produced (in Rs.) | Quantity sold (in B. mds.) | Value of quantity sold (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Total . . . . .** | **11,098–23** | **222,172** | **6,992–02** | **141,028** |
| Milk . . . . . | 10,907–00 | 180,199 | 6,873–00 | 114,668 |
| Ghee . . . . . | 191–23 | 41,973 | 119–02 | 26,360 |
| Poultry . . . . . | .. | .. | .. | .. |

## TABLE XXV

### Income according to Occupation, Caste and Income Range

| Occupation | | Caste | Total households | Total income (in Rs.) | Percentage to total income | Annual income of households in the range of Rs. Less than 250 | | 251 to 360 | | 361 to 480 | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | No. of households | Amount | No. of households | Amount | No. of households | Amount |
| 1 | | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | **Grand** | **Total** | **166** | **266,717** | **100.00** | **1** | **250** | .. | .. | *1* | **363** |
| PRIMARY | 1 | Koli | 45 | 53,807 | 20.17 | .. | .. | .. | .. | .. | .. |
| | 2 | Bharwad | 23 | 48,723 | 18.27 | .. | .. | .. | .. | .. | .. |
| | 3 | Lohana | 1 | 3,393 | 1.27 | .. | .. | .. | .. | .. | .. |
| | 4 | Chamar | 2 | 2,176 | 0.82 | .. | .. | .. | .. | .. | .. |
| | 5 | Kathi | 7 | 38,293 | 14.36 | .. | .. | .. | .. | .. | .. |
| | 6 | Bawa | 1 | 1,826 | 0.68 | .. | .. | .. | .. | .. | .. |
| | 7 | Darjee | 1 | 1,856 | 0.70 | .. | .. | .. | .. | .. | .. |
| | 8 | Brahmin | 1 | 1,909 | 0.72 | .. | .. | .. | .. | .. | .. |
| | 9 | Barber | 2 | 2,412 | 0.90 | .. | .. | .. | .. | .. | .. |
| | 10 | Vaghari | 1 | 750 | 0.28 | .. | .. | .. | .. | .. | .. |
| | 11 | Charan | 1 | 2,587 | 0.97 | .. | .. | .. | .. | .. | .. |
| | | *Total* | *85* | *157,732* | *59.14* | .. | .. | .. | .. | .. | .. |
| SECONDARY | 1 | Koli | 36 | 40,347 | 15.13 | .. | .. | .. | .. | .. | .. |
| | 2 | Darjee | 3 | 4,394 | 1.65 | .. | .. | .. | .. | .. | .. |
| | 3 | Kumbhar | 2 | 2,736 | 1.03 | .. | .. | .. | .. | .. | .. |
| | 4 | Suthar | 2 | 2,071 | 0.78 | .. | .. | .. | .. | .. | .. |
| | 5 | Luhar | 1 | 1,856 | 0.69 | .. | .. | .. | .. | .. | .. |
| | 6 | Soni | 1 | 875 | 0.33 | .. | .. | .. | .. | .. | .. |
| | 7 | Bhangi | 1 | 1,080 | 0.40 | .. | .. | .. | .. | .. | .. |
| | | *Total* | *46* | *53,359* | *20.01* | .. | .. | .. | .. | .. | .. |
| TERTIARY | 1 | Koli | 4 | 4,696 | 1.76 | .. | .. | .. | .. | .. | .. |
| | 2 | Lohana | 12 | 26,708 | 10.01 | 1 | 250 | .. | .. | .. | .. |
| | 3 | Chamar | 6 | 7,700 | 2.89 | .. | .. | .. | .. | 1 | 363 |
| | 4 | Bawa | 4 | 5,833 | 2.19 | .. | .. | .. | .. | .. | .. |
| | 5 | Kumbhar | 1 | 1,948 | 0.73 | .. | .. | .. | .. | .. | .. |
| | 6 | Brahmin | 3 | 2,379 | 0.89 | .. | .. | .. | .. | .. | .. |
| | 7 | Jain | 2 | 2,632 | 0.99 | .. | .. | .. | .. | .. | .. |
| | 8 | Bhavaya | 2 | 2,170 | 0.81 | .. | .. | .. | .. | .. | .. |
| | 9 | Kanbi | 1 | 1,560 | 0.58 | .. | .. | .. | .. | .. | .. |
| | | *Total* | *35* | *55,626* | *20.85* | *1* | *250* | .. | .. | *1* | *363* |

**TABLE XXV-*contd.***

## Income according Occupation, Caste and Income Range-*contd.*

| Occupation | | Caste | Annual income of households in the range of Rs. 481 to 720 | | 721 to 960 | | 961 to 1,200 | | 1,201 to 1,500 | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount |
| 1 | | 2 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| | **Grand** | **Total** | **7** | **4,521** | **41** | **34,460** | **29** | **31,095** | **26** | **34,746** |
| PRIMARY | 1 | Koli | 2 | 1,370 | 14 | 11,410 | 10 | 10,566 | 9 | 12,047 |
| | 2 | Bharwad | .. | .. | 2 | 1,742 | 1 | 1,005 | 4 | 5,060 |
| | 3 | Lohana | .. | .. | .. | .. | .. | .. | .. | .. |
| | 4 | Chamar | .. | .. | .. | .. | 2 | 2,176 | .. | .. |
| | 5 | Kathi | .. | .. | .. | .. | .. | .. | 2 | 2,665 |
| | 6 | Bawa | .. | .. | .. | .. | .. | .. | .. | .. |
| | 7 | Darjee | .. | .. | .. | .. | .. | .. | .. | .. |
| | 8 | Brahmin | .. | .. | .. | .. | .. | .. | .. | .. |
| | 9 | Barber | .. | .. | .. | .. | 1 | 1,084 | 1 | 1,328 |
| | 10 | Vaghari | .. | .. | 1 | 750 | .. | .. | .. | .. |
| | 11 | Charan | .. | .. | .. | .. | .. | .. | .. | .. |
| | | *Total* | *2* | *1,370* | *17* | *13,902* | *14* | *14,831* | *16* | *21,100* |
| SECONDARY | 1 | Koli | 2 | 1,352 | 17 | 14,538 | 9 | 9,655 | 4 | 5,145 |
| | 2 | Darjee | .. | .. | 1 | 900 | 1 | 1,087 | .. | .. |
| | 3 | Kumbhar | .. | .. | .. | .. | .. | .. | 2 | 2,736 |
| | 4 | Suthar | 1 | 564 | .. | .. | .. | .. | .. | .. |
| | 5 | Luhar | .. | .. | .. | .. | .. | .. | .. | .. |
| | 6 | Soni | .. | .. | 1 | 875 | .. | .. | .. | .. |
| | 7 | Bhangi | .. | .. | .. | .. | 1 | 1,080 | .. | .. |
| | | *Total* | *3* | *1,916* | *19* | *16,313* | *11* | *11,822* | *6* | *7,881* |
| TERTIARY | 1 | Koli | 1 | 656 | .. | .. | 1 | 1,050 | 1 | 1,440 |
| | 2 | Lohana | .. | .. | .. | .. | .. | .. | 1 | 1,469 |
| | 3 | Chamar | .. | .. | 2 | 1,695 | .. | .. | .. | .. |
| | 4 | Bawa | .. | .. | .. | .. | 2 | 2,196 | .. | .. |
| | 5 | Kumbhar | .. | .. | .. | .. | .. | .. | .. | .. |
| | 6 | Brahmin | 1 | 579 | 2 | 1,800 | .. | .. | .. | .. |
| | 7 | Jain | .. | .. | .. | .. | 1 | 1,196 | 1 | 1,436 |
| | 8 | Bhavaya | .. | .. | 1 | 750 | .. | .. | 1 | 1,420 |
| | 9 | Kanbi | .. | .. | .. | .. | .. | .. | .. | .. |
| | | *Total* | *2* | *1,235* | *5* | *4,245* | *4* | *4,442* | *4* | *5,765* |

**TABLE XXV-*concld.***

## Income according to Occupation, Caste and Income Range-*concld.*

| Occupation | | Caste | Annual income of households in the range of Rs. 1,501 to 2,500 | | 2,501 to 3,500 | | 3,501 to 5,000 | | Above Rs. 5,000 | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | Amount |
| 1 | | 2 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| | **Grand Total** | | **43** | **81,291** | **10** | **27,759** | **4** | **16,236** | **4** | **35,996** |
| PRIMARY | 1 | Koli | 9 | 15,881 | 1 | 2,533 | .. | .. | .. | .. |
| | 2 | Bharwad | 9 | 16,842 | 5 | 13,592 | 1 | 4,460 | 1 | 6,022 |
| | 3 | Lohana | .. | .. | 1 | 3,393 | .. | .. | .. | .. |
| | 4 | Chamar | .. | .. | .. | .. | .. | .. | .. | .. |
| | 5 | Kathi | .. | .. | 2 | 5,654 | .. | .. | 3 | 29,974 |
| | 6 | Bawa | 1 | 1,826 | .. | .. | .. | .. | .. | .. |
| | 7 | Darjee | 1 | 1,856 | .. | .. | .. | .. | .. | .. |
| | 8 | Brahmin | 1 | 1,909 | .. | .. | .. | .. | .. | .. |
| | 9 | Barber | .. | .. | .. | .. | .. | .. | .. | .. |
| | 10 | Vaghari | .. | .. | .. | .. | .. | .. | .. | .. |
| | 11 | Charan | .. | .. | 1 | 2,587 | .. | .. | .. | .. |
| | | *Total* | *21* | *36,314* | *10* | *27,759* | *1* | *4,460* | *4* | *35,996* |
| SECONDARY | 1 | Koli | 3 | 5,881 | .. | .. | 1 | 3,776 | .. | .. |
| | 2 | Darjee | 1 | 2,407 | .. | .. | .. | .. | .. | .. |
| | 3 | Kumbhar | .. | .. | .. | .. | .. | .. | .. | .. |
| | 4 | Suthar | 1 | 1,507 | .. | .. | .. | .. | .. | .. |
| | 5 | Luhar | 1 | 1,856 | .. | .. | .. | .. | .. | .. |
| | 6 | Soni | .. | .. | .. | .. | .. | .. | .. | .. |
| | 7 | Bhangi | .. | .. | .. | .. | .. | .. | .. | .. |
| | | *Total* | 6 | *11,651* | .. | .. | *1* | *3,776* | .. | .. |
| TERTIARY | 1 | Koli | 1 | 1,550 | .. | .. | .. | .. | .. | .. |
| | 2 | Lohana | 8 | 16,989 | .. | .. | 2 | 8,000 | .. | .. |
| | 3 | Chamar | 3 | 5,642 | .. | .. | .. | .. | .. | .. |
| | 4 | Bawa | 2 | 3,637 | .. | .. | .. | .. | .. | .. |
| | 5 | Kumbhar | 1 | 1,948 | .. | .. | .. | .. | .. | .. |
| | 6 | Brahmin | .. | .. | .. | .. | .. | .. | .. | .. |
| | 7 | Jain | .. | .. | .. | .. | .. | .. | .. | .. |
| | 8 | Bhavaya | .. | .. | .. | .. | .. | .. | .. | .. |
| | 9 | Kanbi | 1 | 1,560 | .. | .. | .. | .. | .. | .. |
| | | *Total* | *16* | *31,326* | .. | .. | *2* | *8,000* | .. | .. |

## TABLE XXVI

### Income from Different Sources within and outside the Village, 1960

| Sl. No. | Source of income | Income (in Rs.) | Percentage to total income from within/ outside the village | Percentage to total income |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | **Total income from all sources** | **266,717** | .. | **100.00** |
| | **Income from within the village** | **234,113** | **100.00** | **87.78** |
| 1 | Agriculture only | 58,917 | 25.17 | 22.09 |
| 2 | Agricultural labour | 12,799 | 5.47 | 4.80 |
| 3 | Livestock | 77,908 | 33.28 | 29.21 |
| 4 | Stone-cutting | 29,496 | 12.60 | 11.06 |
| 5 | Business | 24,600 | 10.51 | 9.22 |
| 6 | Traditional industry | 12,621 | 5.39 | 4.73 |
| 7 | Service | 10,023 | 4.28 | 3.76 |
| 8 | Labour other than agriculture | 3,658 | 1.56 | 1.37 |
| 9 | Bhiksha | 2,120 | 0.91 | 0.80 |
| 10 | Cobbler | 993 | 0.42 | 0.38 |
| 11 | Flour mill | 500 | 0.21 | 0.18 |
| 12 | Rent | 450 | 0.19 | 0.17 |
| 13 | Cartage | 28 | 0.01 | 0.01 |
| | **Income from outside the village** | **32,604** | **100.00** | **12.22** |
| 1 | Stone-cutting | 9,724 | 29.83 | 3.64 |
| 2 | Labour other than agriculture | 8,780 | 26.93 | 3.29 |
| 3 | Vighoti | 6,421 | 19.69 | 2.41 |
| 4 | Service | 5,915 | 18.14 | 2.22 |
| 5 | Business | 1,650 | 5.06 | 0.62 |
| 6 | Bhiksha | 114 | 0.35 | 0.04 |

## TABLE XXVII

### Expenditure by Income Range

| Income range (in Rs.) | No. of households | Total annual expenditure (in Rs.) | Percentage to total expenditure | Average annual expenditure per household (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| **Total** | **166** | **228,386** | **100.00** | **1,376** |
| Less than 240 | .. | .. | 0 | .. |
| 241 to 720 | 9 | 5,650 | 2.47 | 628 |
| 721 to 1,200 | 70 | 65,243 | 28.57 | 932 |
| 1,201 to 1,800 | 43 | 59,639 | 26.11 | 1,387 |
| 1,801 to 2,400 | 23 | 39,278 | 17.20 | 1,708 |
| 2,401 to 3,000 | 12 | 23,018 | 10.08 | 1,918 |
| 3,001 to 3,600 | 1 | 2,070 | 0.91 | 2,070 |
| 3,601 and above | 8 | 33,488 | 14.66 | 4,186 |

## TABLE XXVIII

### Indebtedness by Type of Occupation

| Occupation | Total no. of households | No. of indebted households | Percentage to total indebted households | Amount of indebtedness (in Rs.) | Percentage to total amount of indebtedness | No. of households and amount according to range of indebtedness (in Rs.) | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Less than 100 | | 101 to 500 | | 501 to 1,000 | |
| | | | | | | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Total** | **166** | **38** | **100.00** | **37,736** | **100.00** | **7** | **510** | **15** | **4,331** | **5** | **4,100** |
| Agriculture only | 15 | 3 | 7.90 | 1,800 | 4.77 | .. | .. | 2 | 600 | .. | .. |
| Cultivation and livestock | 39 | 21 | 55.26 | 24,409 | 64.68 | 7 | 510 | 5 | 1,149 | 4 | 3,500 |
| Livestock only | 27 | 1 | 2.63 | 300 | 0.79 | .. | .. | 1 | 300 | .. | .. |
| Industry and craft | 9 | 1 | 2.63 | 500 | 1.32 | .. | .. | 1 | 500 | .. | .. |
| Commerce, trade and business | 13 | 1 | 2.63 | 1,270 | 3.37 | .. | .. | .. | .. | .. | .. |
| Stone-cutting | 36 | 6 | 15.79 | 3,082 | 8·17 | .. | .. | 5 | 1,582 | .. | .. |
| Service | 14 | 2 | 7.90 | 4,550 | 12.06 | .. | .. | .. | .. | .. | .. |
| Labour other than agriculture | 13 | 3 | 5.26 | 1,825 | 4.84 | .. | .. | 1 | 200 | 1 | 600 |

| Occupation | No. of households and amount according to range of indebtedness (in Rs.) | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1,001 to 1,500 | | 1,501 to 2,000 | | 2,001 to 3,000 | | 3,001 to 5,000 | | Above 5,000 | |
| | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) | No. of households | Amount (in Rs.) |
| 1 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| **Total** | **7** | **8,745** | **1** | **1,700** | **1** | **2,850** | **1** | **3,500** | **1** | **12,000** |
| Agriculture only | 1 | 1,200 | .. | .. | .. | .. | .. | .. | .. | .. |
| Cultivation and livestock | 3 | 3,750 | .. | .. | .. | .. | 1 | 3,500 | 1 | 12,000 |
| Livestock only | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Industry and craft | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Commerce, trade and business | 1 | 1,270 | .. | .. | .. | .. | .. | .. | .. | .. |
| Stone-cutting | 1 | 1,500 | .. | .. | .. | .. | .. | .. | .. | .. |
| Service | .. | .. | 1 | 1,700 | 1 | 2,850 | .. | .. | .. | .. |
| Labour other than agriculture | 1 | 1,025 | .. | .. | .. | .. | .. | .. | .. | .. |

## TABLE XXIX

### Income and Expenditure with Surplus and Deficit by Occupation, 1960

| Occupation | Total no. of households | Total annual | | No. of households with | | Amount of (in Rs.) | |
|---|---|---|---|---|---|---|---|
| | | Income (in Rs.) | Expenditure (in Rs.) | Surplus budget | Deficit budget | Surplus | Deficit |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total** | **166** | **266,717** | **228,386** | **114** | **33** | **45,312** | **6,981** |
| Primary | 85 | 157,732 | 131,491 | 57 | 26 | 29,100 | 1,616 |
| Secondary | 46 | 53,359 | 51,463 | 31 | 3 | 2,217 | 1,564 |
| Tertiary | 35 | 55,626 | 45,432 | 26 | 4 | 13,995 | 3,801 |

## TABLE XXX

### Decennial Growth Rate of Population, 1951–61

| State/District/Taluka/ Village | Total population | | Percentage increase (+) or decrease(—) over decade (1951–61) | Decennial rate of increase (1951–61) |
|---|---|---|---|---|
| | 1951 | 1961 | | |
| 1 | 2 | 3 | 4 | 5 |
| **GUJARAT .** | **16,262,657** | **20,633,350** | **4,370,693 (+)** | **26.88** |
| Surendranagar . | 495,928 | 663,206 | 167,278 (+) | 33.73 |
| Chotila . . | 40,497 | 55,855 | 15,358 (+) | 37.92 |
| Bamanbore . | 686 | 1,062 | 376 (+) | 54.81 |

## TABLE XXXI

### Number of Children according to Mother's Present Age

| Mother's age | No. of still married women according to present age | Total no. of births | Percentage to total | Children according to present age of still married woman | No. of children per child bearing age of woman |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** | **199** | **755** | **100.00** | **755** | **4** |
| 15–17 | 8 | 66 | 8.74 | 2 | .. |
| 18–20 | 38 | 136 | 18.01 | 33 | 1 |
| 21–24 | 20 | 154 | 20.40 | 41 | 2 |
| 25–27 | 29 | 119 | 15.76 | 94 | 3 |
| 28–30 | 25 | 81 | 10.73 | 117 | 5 |
| 31–35 | 15 | 117 | 15.50 | 84 | 6 |
| 36–40 | 21 | 66 | 8.74 | 148 | 7 |
| 41–45 | 15 | 12 | 1.59 | 75 | 5 |
| 46 and over | 28 | 4 | 0.53 | 161 | 6 |

## TABLE XXXII

### Number of Children according to Mother's Age at Birth

| Birth order | Mother's age distribution | | | | | | | | | Total births | Percentage to total birth |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 15 to 17 | 18 to 20 | 21 to 24 | 25 to 27 | 28 to 30 | 31 to 35 | 36 to 40 | 41 to 45 | 46 and over | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Total** | **66** | **136** | **154** | **119** | **81** | **117** | **66** | **12** | **4** | **755** | **100.00** |
| First child | 59 | 62 | 32 | 11 | 5 | 1 | 1 | 1 | .. | 172 | 22.78 |
| Second child | 6 | 57 | 43 | 25 | 10 | 10 | 1 | .. | .. | 152 | 20.13 |
| Third child | 1 | 13 | 46 | 24 | 17 | 15 | 3 | .. | 2 | 121 | 16.03 |
| Fourth child | .. | 2 | 26 | 27 | 14 | 25 | 9 | .. | 1 | 104 | 13.78 |
| Fifth child | .. | 1 | 5 | 22 | 14 | 22 | 11 | 1 | 1 | 77 | 10.20 |
| Sixth child | .. | 1 | 1 | 8 | 11 | 19 | 10 | .. | .. | 50 | 6.62 |
| Seventh child | .. | .. | 1 | 1 | 8 | 12 | 9 | 1 | .. | 32 | 4.24 |
| Eighth child | .. | .. | .. | 1 | 1 | 9 | 10 | 4 | .. | 25 | 3.31 |
| Ninth child | .. | .. | .. | .. | 1 | 3 | 8 | 2 | .. | 14 | 1.85 |
| Tenth child | .. | .. | .. | .. | .. | 1 | 2 | 2 | .. | 5 | 0.66 |
| Eleventh child | .. | .. | .. | .. | .. | .. | 2 | 1 | .. | 3 | 0.40 |

## TABLE XXXIII

### Health and Family Planning

| Total no. of households | *No. of households having | | | Reasons for not being vaccinated | No. of member affected by serious disease in last 10 years | | No. of households not taking bath regularly | |
|---|---|---|---|---|---|---|---|---|
| | All children vaccinated | Some children vaccinated | Non-vaccinated | | Name of the disease | No. of members affected by disease | No. | Reasons |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 166 | 138 | 25 | .. | Vaccination is not resorted to as children are too young for this purpose | Malaria | 36 | 145 | 1 No habit<br>2 More work |
| | | | | | Typhoid | 9 | | |
| | | | | | Pneumonia | 11 | | |
| | | | | | Stomach trouble | 8 | | |
| | | | | | Heart failure | 4 | | |
| | | | | | T. B. | 3 | | |
| | | | | | Diarrhoea | 4 | | |
| | | | | | Gonorrhoea | 2 | | |
| | | | | | Chicken pox | 1 | | |
| | | | | | **Total** | **78** | | |

| No. of households taking bath regularly | No. of households regularly using soap for bath | No. of households who are aware of preventing conception by deliberate means | No. of households in favour of preventing conception by deliberate means | Reasons in favour of preventing conception by deliberate means | Reasons for being against preventing of conception by deliberate means | No. of households knowing existence of the family planning centre in the area |
|---|---|---|---|---|---|---|
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 21 | 41 | 5 | 4 | 1 Family planning is essential for good health<br>2 Economic condition will be good | .. | 7 |

* Three households are returned as having no child

## TABLE XXXIV

### Distribution of Working Population by Occupation, 1960–61

| Occupation | Workers (as per household schedules, 1960) | | | | | | Workers (as per 1961 Census) | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Percentage to total workers | Males | Percentage to total males | Females | Percentage to total females | Persons | Percentage to total workers | Males | Percentage to total males | Females | Percentage to total females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| **Total** | **360** | **100.00** | **250** | **100.00** | **110** | **100.00** | **365** | **100.00** | **257** | **100.00** | **108** | **100.00** |
| Primary (I to III Categories) . | 229 | 63.61 | 143 | 57.20 | 86 | 78.18 | 243 | 66.58 | 158 | 61.48 | 85 | 78.70 |
| Secondary (IV to V Categories) . | 74 | 20.56 | 64 | 25.60 | 10 | 9.09 | 79 | 21.64 | 62 | 24.12 | 17 | 15.74 |
| Tertiary (VI to IX Categories) . | 57 | 15.83 | 43 | 17.20 | 14 | 12.73 | 43 | 11.78 | 37 | 14.40 | 6 | 5.56 |

## TABLE XXXV

### Labour Participation Ratio

(Percentage of male/female workers to male/female population)

| District/ Taluka/ Village | Total rural population | | Total workers: I As Cultivator | | II As Agricultural labourer | | III In Mining, Quarrying, etc. | |
|---|---|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Surendranagar | 246,266 | 231,298 | 78,869 | 36,856 | 17,526 | 12,584 | 2,442 | 795 |
| *Percentage* | *100.00* | *100.00* | *32.03* | *15.94* | *7.12* | *5.44* | *0.99* | *0.34* |
| Chotila | 21,546 | 20,096 | 8,419 | 6,111 | 1,086 | 856 | 145 | 37 |
| *Percentage* | *100.00* | *100.00* | *39.08* | *30.41* | *5.04* | *4.26* | *0.67* | *0.18* |
| Bamanbore | 531 | 531 | 87 | 70 | 3 | 9 | 91 | 19 |
| *Percentage* | *100.00* | *100.00* | *16.38* | *13.18* | *0.56* | *1.69* | *17.14* | *3.58* |

| District/ Taluka/ Village | Total workers: IV At Household Industry | | V In Manufacturing other than Household Industry | | VI In Construction | | VII In Trade & Commerce | |
|---|---|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Surendranagar | 14,725 | 6,366 | 5,303 | 521 | 936 | 179 | 4,533 | 187 |
| *Percentage* | *5.98* | *2.75* | *2.15* | *0.23* | *0.38* | *0.08* | *1.84* | *0.08* |
| Chotila | 1,658 | 1,355 | 15 | 5 | 33 | 8 | 225 | 21 |
| *Percentage* | *7.70* | *6.74* | *0.07* | *0.02* | *0.15* | *0.04* | *1.04* | *0.11* |
| Bamanbore | 10 | 2 | .. | .. | 12 | 9 | 19 | 1 |
| *Percentage* | *1.88* | *0.38* | *0* | *0* | *2.26* | *1.69* | *3.58* | *0.19* |

| District/ Taluka/ Village | Total workers: VIII In Transport, Storage and Communications | | IX In Other Services | | Total workers | | Total non-workers | |
|---|---|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| Surendranagar | 804 | 4 | 10,935 | 4,024 | 136,073 | 61,516 | 110,193 | 169,782 |
| *Percentage* | *0.33* | *0* | *4.44* | *1.74* | *55.26* | *26.60* | *44.74* | *73.40* |
| Chotila | 37 | 1 | 554 | 178 | 12,172 | 8,572 | 9,374 | 11,524 |
| *Percentage* | *0.17* | *0* | *2.57* | *0.89* | *56.49* | *42.65* | *43.51* | *57.35* |
| Bamanbore | 2 | .. | 26 | .. | 250 | 110 | 281 | 421 |
| *Percentage* | *0.38* | *0* | *4.90* | *0* | *47.08* | *20.71* | *52.92* | *79.29* |

## TABLE XXXVI

### Single Year Age Returns

| Age returns | Persons | Males | Females | Age returns | Persons | Males | Females |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |
| **All ages** | **1,062** | **531** | **531** | 34 | 2 | 2 | .. |
| 0 | 55 | 31 | 24 | 35 | 27 | 14 | 13 |
| 1 | 11 | 11 | .. | 36 | 1 | 1 | .. |
| 2 | 62 | 30 | 32 | 37 | 3 | 1 | 2 |
| 3 | 51 | 21 | 30 | 38 | 13 | 7 | 6 |
| 4 | 44 | 20 | 24 | | | | |
| 5 | 45 | 24 | 21 | 40 | 30 | 13 | 17 |
| 6 | 36 | 18 | 18 | 42 | 2 | 1 | 1 |
| 7 | 36 | 18 | 18 | 43 | 3 | 1 | 2 |
| 8 | 39 | 19 | 20 | 45 | 29 | 14 | 15 |
| 9 | 27 | 13 | 14 | 46 | 3 | 1 | 2 |
| 10 | 38 | 16 | 22 | | | | |
| 11 | 22 | 11 | 11 | 47 | 1 | 1 | .. |
| 12 | 40 | 20 | 20 | 48 | 8 | 4 | 4 |
| 13 | 19 | 9 | 10 | 49 | 1 | .. | 1 |
| 14 | 17 | 12 | 5 | 50 | 27 | 12 | 15 |
| 15 | 20 | 13 | 7 | 52 | 7 | 4 | 3 |
| 16 | 19 | 10 | 9 | | | | |
| 17 | 10 | 4 | 6 | 54 | 1 | 1 | .. |
| 18 | 25 | 6 | 19 | 55 | 21 | 10 | 11 |
| 19 | 6 | 3 | 3 | 56 | 1 | 1 | .. |
| 20 | 41 | 16 | 25 | 57 | 1 | .. | 1 |
| 21 | 8 | 5 | 3 | 58 | 1 | .. | 1 |
| 22 | 18 | 8 | 10 | | | | |
| 23 | 10 | 4 | 6 | 60 | 16 | 10 | 6 |
| 24 | 3 | 2 | 1 | 64 | 1 | 1 | .. |
| 25 | 52 | 31 | 21 | 65 | 6 | 3 | 3 |
| 26 | 7 | 5 | 2 | 66 | 2 | .. | 2 |
| 27 | 11 | 6 | 5 | 68 | 1 | 1 | .. |
| 28 | 18 | 8 | 10 | | | | |
| 29 | 3 | 3 | .. | 70 | 4 | 2 | 2 |
| 30 | 31 | 14 | 17 | 75 | 5 | .. | 5 |
| 31 | 3 | 3 | .. | 80 | 3 | 1 | 2 |
| 32 | 11 | 8 | 3 | 81 | 1 | 1 | .. |
| 33 | 2 | 2 | .. | 97 | 1 | — | 1 |

NOTE:

Lines with nil entries have been omitted.

## TABLE XXXVII

### Workers and Non-workers by Age Group

| | | Workers | | | | | | Non-workers | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Age group | Total population | Persons | Percentage to total workers | Males | Age group-wise percentage to total | Females | Age group-wise percentage to total | Persons | Percentage to total non-workers | Males | Age group-wise percentage to total | Females | Age group-wise percentage to total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| **All ages** | **1,061** | **365** | **100.00** | **257** | **70.41** | **108** | **29.59** | **696** | **100.00** | **267** | **38.36** | **429** | **61.64** |
| 0–14 | 548 | 27 | 7.40 | 18 | 66.67 | 9 | 33.33 | 521 | 74.86 | 251 | 48.18 | 270 | 51.82 |
| 15–34 | 291 | 194 | 53.15 | 136 | 70.10 | 58 | 29.90 | 97 | 13.94 | 9 | 9.28 | 88 | 90.72 |
| 35–59 | 178 | 123 | 33.70 | 85 | 69.11 | 38 | 30.89 | 55 | 7.90 | 5 | 9.09 | 50 | 90.91 |
| 60 and over | 43 | 20 | 5.48 | 17 | 85.00 | 3 | 15.00 | 23 | 3.30 | 2 | 8.70 | 21 | 91.30 |
| Age not stated | 1 | 1 | 0.27 | 1 | 100.00 | — | 0 | — | 0 | — | 0 | .. | 0 |

**TABLE**

**Literacy by**

| Occupation | Total | | Koli | | Bharwad | | Lohana | | Chamar | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| **Total** | **38** | **281** | **7** | **157** | **2** | **36** | **8** | **20** | **1** | **14** |
| I AGRICULTURAL | | | | | | | | | | |
| (a) Cultivation and livestock | 15 | 157 | 3 | 89 | 2 | 36 | 1 | .. | .. | 5 |
| II NON-AGRICULTURAL | | | | | | | | | | |
| (a) Stone-cutting | 3 | 55 | 3 | 55 | .. | .. | .. | .. | .. | .. |
| (b) Service | 3 | 6 | 1 | 4 | .. | .. | .. | .. | .. | .. |
| (c) Labour other than agriculture | 5 | 23 | .. | 9 | .. | .. | .. | .. | 1 | 9 |
| (d) Business | 7 | 21 | .. | .. | .. | .. | 7 | 20 | .. | .. |
| (e) Traditional industry | 5 | 19 | .. | .. | .. | .. | .. | .. | .. | .. |
| SUB-TOTAL | 23 | 124 | 4 | 68 | .. | .. | 7 | 20 | 1 | 9 |

| Occupation | Jain | | Suthar | | Bhavaya | | Barber | | Luhar | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate |
| 1 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| **Total** | **2** | **1** | **1** | **5** | .. | **1** | .. | **6** | .. | **2** |
| I AGRICULTURAL | | | | | | | | | | |
| (a) Cultivation and livestock | .. | .. | .. | .. | .. | .. | .. | 6 | .. | .. |
| II NON-AGRICULTURAL | | | | | | | | | | |
| (a) Stone-cutting | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| (b) Service | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. |
| (c) Labour other than agriculture | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| (d) Business | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| (e) Traditional industry | .. | .. | 1 | 5 | .. | .. | .. | .. | .. | 2 |
| SUB-TOTAL | 2 | 1 | 1 | 5 | .. | 1 | .. | .. | .. | 2 |

## XXXVIII

## Occupation and Caste

| Occupation | Kathi | | Bawa | | Darjee | | Brahmin | | Kumbhar | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate |
| 1 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| **Total** | **9** | **14** | **2** | **6** | **2** | **7** | .. | **2** | 4 | 5 |
| I AGRICULTURAL | | | | | | | | | | |
| (a) Cultivation and livestock | 8 | 14 | 1 | 1 | .. | 3 | .. | 2 | .. | |
| II NON-AGRICULTURAL | | | | | | | | | | |
| (a) Stone-cutting | .. | .. | -- | -- | .. | .. | .. | .. | .. | -- |
| (b) Service | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 1 |
| (c) Labour other than agriculture | 1 | .. | 1 | 4 | .. | .. | .. | .. | .. | .. |
| (d) Business | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. |
| (e) Traditional industry | .. | .. | .. | .. | 2 | 4 | .. | .. | 2 | 4 |
| SUB-TOTAL | 1 | .. | 1 | 5 | 2 | 4 | .. | .. | 4 | 5 |

| Occupation | Vaghari | | Soni | | Kanbi | | Bhangi | | Charan | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate | Literate | Illiterate |
| 1 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 |
| **Total** | .. | **1** | .. | **1** | .. | .. | .. | **3** | .. | .. |
| I AGRICULTURAL | | | | | | | | | | |
| (a) Cultivation and livestock | .. | 1 | .. | -- | .. | .. | .. | .. | .. | .. |
| II NON-AGRICULTURAL | | | | | | | | | | |
| (a) Stone-cutting | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| (b) Service | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| (c) Labour other than agriculture | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| (d) Business | .. | .. | .. | -- | .. | .. | .. | .. | .. | .. |
| (e) Traditional industry | .. | .. | .. | 1 | .. | .. | .. | 3 | .. | .. |
| SUB-TOTAL | .. | .. | .. | 1 | .. | .. | .. | 3 | .. | .. |

## TABLE XXXIX

### Literacy with Levels of Educational Standards by Caste and Specific Age Group

| Caste | Total No. of households | No. of households with | | Percentage to total households with | | Total literates | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Literate persons | Illiterate persons | Literate persons | Illiterate Persons | Persons | Percentage to total literate persons | Males | Percentage to total literate males | Females | Percentage to total literate females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| **Total** | **166** | **70** | **96** | **100.00** | **100.00** | **165** | **100.00** | **114** | **100.00** | **51** | **100.00** |
| 1 Koli | 85 | 20 | 65 | 28.57 | 67.71 | 24 | 14.55 | 22 | 19.30 | 2 | 3.92 |
| 2 Bharwad | 23 | 3 | 20 | 4.29 | 20.84 | 5 | 3.03 | 4 | 3.51 | 1 | 1.96 |
| 3 Lohana | 13 | 12 | 1 | 17.14 | 1.04 | 38 | 23.03 | 22 | 19.30 | 16 | 31.37 |
| 4 Chamar | 8 | 1 | 7 | 1.43 | 7.29 | 1 | 0.61 | 1 | 0.88 | .. | 0 |
| 5 Kathi | 7 | 7 | .. | 10.00 | 0 | 37 | 22.42 | 22 | 19.30 | 15 | 29.41 |
| 6 Bawa | 5 | 5 | .. | 7.14 | 0 | 14 | 8.48 | 10 | 8.77 | 4 | 7.85 |
| 7 Darjee | 4 | 4 | .. | 5.71 | 0 | 12 | 7.27 | 5 | 4.38 | 7 | 13.72 |
| 8 Brahmin | 4 | 4 | .. | 5.71 | 0 | 4 | 2.42 | 4 | 3.51 | .. | 0 |
| 9 Kumbhar | 3 | 3 | .. | 4.28 | 0 | 8 | 4.85 | 7 | 6.14 | 1 | 1.96 |
| 10 Jain | 2 | 2 | .. | 2.86 | 0 | 8 | 4.85 | 4 | 3.51 | 4 | 7.85 |
| 11 Suthar | 2 | 2 | .. | 2.86 | 0 | 2 | 1.21 | 2 | 1.75 | .. | 0 |
| 12 Bhavaya | 2 | 2 | .. | 2.86 | 0 | 4 | 2.42 | 4 | 3.51 | .. | 0 |
| 13 Barber | 2 | 1 | 1 | 1.43 | 1.04 | 1 | 0.61 | 1 | 0.88 | .. | 0 |
| 14 Luhar | 1 | 1 | .. | 1.43 | 0 | 3 | 1.82 | 3 | 2.62 | .. | 0 |
| 15 Vaghari | 1 | .. | 1 | 0 | 1.04 | .. | 0 | .. | 0 | .. | 0 |
| 16 Soni | 1 | 1 | .. | 1.43 | 0 | 2 | 1.21 | 1 | 0.88 | 1 | 1.96 |
| 17 Kanbi | 1 | 1 | .. | 1.43 | 0 | 1 | 0.61 | 1 | 0.88 | .. | 0 |
| 18 Bhangi | 1 | .. | 1 | 0 | 1.04 | .. | 0 | .. | 0 | .. | 0 |
| 19 Charan | 1 | 1 | .. | 1.43 | 0 | 1 | 0.61 | 1 | 0.88 | .. | 0 |

| Caste | Percentage of literate population to total population (Castewise) | Literate population | | | | Educational standards | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Below 12 years | | Above 12 years | | | | | |
| | | Males | Females | Males | Females | Literate | Primary | Secondary | Higher |
| 1 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| **Total** | **15.54** | **14** | **6** | **100** | **45** | **81** | **71** | **10** | **3** |
| 1 Koli | 4.40 | 4 | 1 | 18 | 1 | 17 | 6 | 1 | .. |
| 2 Bharwad | 3.73 | 1 | 1 | 3 | .. | 5 | .. | .. | .. |
| 3 Lohana | 45.78 | 5 | 1 | 17 | 15 | 17 | 21 | .. | .. |
| 4 Chamar | 1.85 | .. | .. | 1 | .. | 1 | .. | .. | .. |
| 5 Kathi | 54.41 | 1 | 3 | 21 | 12 | 13 | 19 | 2 | 3 |
| 6 Bawa | 34.15 | .. | .. | 10 | 4 | 6 | 7 | 1 | .. |
| 7 Darjee | 50.00 | .. | .. | 5 | 7 | 8 | 4 | .. | .. |
| 8 Brahmin | 33.33 | .. | .. | 4 | .. | 1 | 1 | 2 | .. |
| 9 Kumbhar | 33.33 | 2 | .. | 5 | 1 | 3 | 5 | .. | .. |
| 10 Jain | 66.67 | 1 | .. | 3 | 4 | 1 | 5 | 2 | .. |
| 11 Suthar | 18.18 | .. | .. | 2 | .. | 1 | 1 | .. | .. |
| 12 Bhavaya | 40.00 | .. | .. | 4 | .. | 4 | .. | .. | .. |
| 13 Barber | 6.67 | .. | .. | 1 | .. | .. | 1 | .. | .. |
| 14 Luhar | 30.00 | .. | .. | 3 | .. | 3 | .. | .. | .. |
| 15 Vaghari | 0 | .. | .. | .. | .. | .. | .. | .. | .. |
| 16 Soni | 50.00 | .. | .. | 1 | 1 | 1 | 1 | .. | .. |
| 17 Kanbi | 100.00 | .. | .. | 1 | .. | .. | .. | 1 | .. |
| 18 Bhangi | 0 | .. | .. | .. | .. | .. | .. | .. | .. |
| 19 Charan | 50.00 | .. | .. | 1 | .. | .. | .. | 1 | .. |

## TABLE XL

### Literates by Income Range

| Income range (in Rs.) | Total population in age group 5–14 | Total literates | Percentage to total population in age group 5–14 | Total Illiterate | Percentage to total population in age group 5–14 |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| **Total** | **319** | **38** | **11.91** | **281** | **88.09** |
| Less than 250 | .. | .. | 0 | .. | 0 |
| 251 to 360 | .. | .. | 0 | .. | 0 |
| 361 to 480 | 2 | .. | 0 | 2 | 0.63 |
| 481 to 720 | 7 | 2 | 0.63 | 5 | 1.57 |
| 721 to 960 | 48 | 2 | 0.63 | 46 | 14.42 |
| 961 to 1,200 | 54 | 3 | 0.93 | 51 | 15.99 |
| 1,201 to 1,500 | 57 | 6 | 1.88 | 51 | 15.99 |
| 1,501 to 2,500 | 109 | 15 | 4.70 | 94 | 29.47 |
| 2,501 to 3,500 | 20 | 5 | 1.57 | 15 | 4.70 |
| 3,501 to 5,000 | 7 | .. | .. | 7 | 2.19 |
| Above 5,000 | 15 | 5 | 1.57 | 10 | 3.13 |

## TABLE XLI

### Main Parties in Panchayat

| | Caste | Total no. of households | No. of households believing that there are no parties | Remarks |
|---|---|---|---|---|
| | 1 | 2 | 3 | 4 |
| | **Total** | **166** | **165** | |
| 1 | Koli | 85 | 85 | One household of Bawa has stated that Koli is the main party in village panchayat |
| 2 | Bharwad | 23 | 23 | |
| 3 | Lohana | 13 | 13 | |
| 4 | Chamar | 8 | 8 | |
| 5 | Kathi | 7 | 7 | |
| 6 | Bawa | 5 | 4 | |
| 7 | Brahmin | 4 | 4 | |
| 8 | Darjee | 4 | 4 | |
| 9 | Kumbhar | 3 | 3 | |
| 10 | Bhavaya | 2 | 2 | |
| 11 | Barber | 2 | 2 | |
| 12 | Suthar | 2 | 2 | |
| 13 | Jain | 2 | 2 | |
| 14 | Soni | 1 | 1 | |
| 15 | Vaghari | 1 | 1 | |
| 16 | Luhar | 1 | 1 | |
| 17 | Charan | 1 | 1 | |
| 18 | Kanbi | 1 | 1 | |
| 19 | Bhangi | 1 | 1 | |

## TABLE XLII

### Object of Worship

Number of households having the object of worship

| | Caste | Shanker | Rama | Ganapati | Hanuman | Ramdev Pir | Krishna | Swami-narayan | Satya-narayan | Dwarka-nath | Vishnu |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| | **Total** | **6** | **23** | **10** | **2** | **2** | **6** | **1** | **1** | **1** | **1** |
| 1 | Koli | .. | 4 | 4 | 1 | 1 | 3 | .. | .. | 1 | .. |
| 2 | Bharwad | .. | .. | -- | .. | .. | .. | .. | .. | .. | -- |
| 3 | Lohana | .. | 5 | 2 | .. | .. | 1 | .. | .. | .. | 1 |
| 4 | Kathi | .. | 5 | 1 | .. | .. | .. | -- | .. | -- | -- |
| 5 | Brahmin | 2 | .. | 1 | .. | .. | 1 | .. | 1 | -- | .. |
| 6 | Jain | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 7 | Kanbi | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. |
| 8 | Charan | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| 9 | Bawa | 1 | 3 | .. | -- | -- | 1 | -- | .. | .. | .. |
| 10 | Darjee | 2 | 1 | 1 | .. | -- | .. | .. | .. | .. | .. |
| 11 | Kumbhar | .. | 3 | -- | .. | .. | .. | .. | .. | .. | .. |
| 12 | Suthar | -- | .. | .. | .. | -- | .. | -- | .. | .. | .. |
| 13 | Barber | -- | -- | .. | -- | -- | .. | .. | .. | -- | -- |
| 14 | Bhavaya | .. | .. | .. | .. | -- | .. | .. | .. | .. | .. |
| 15 | Luhar | .. | .. | -- | .. | .. | .. | .. | .. | .. | .. |
| 16 | Soni | -- | -- | .. | .. | .. | .. | .. | .. | .. | .. |
| 17 | Chamar | .. | .. | 1 | .. | .. | .. | .. | -- | .. | .. |
| 18 | Vaghari | 1 | 1 | .. | 1 | 1 | .. | .. | .. | .. | .. |
| 19 | Bhangi | .. | .. | .. | .. | .. | .. | -- | .. | .. | -- |

Number of households having the object of worship

| | Caste | Omkarnath | Surya | Chamunda Mata | Shakti Mata | Amba Mata | Dhupwali Mata | Meldi Mata | Mongal Devi | Momai Mata | Hinglaj Mata | Tulsi Plant (Basil) |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| | **Total** | **1** | **1** | **3** | **4** | **5** | **2** | **1** | **1** | **1** | **1** | **29** |
| 1 | Koli | .. | .. | 2 | 3 | 1 | 2 | -- | .. | .. | 1 | 2 |
| 2 | Bharwad | .. | .. | .. | 1 | .. | .. | .. | 1 | 1 | .. | -- |
| 3 | Lohana | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 10 |
| 4 | Kathi | -- | 1 | 1 | .. | .. | .. | -- | .. | .. | .. | 4 |
| 5 | Brahmin | -- | .. | .. | .. | 3 | .. | .. | .. | .. | .. | .. |
| 6 | Jain | .. | .. | .. | .. | .. | .. | .. | .. | -- | .. | -- |
| 7 | Kanbi | .. | .. | .. | .. | -- | .. | .. | .. | .. | .. | .. |
| 8 | Charan | -- | .. | -- | .. | -- | .. | .. | .. | .. | .. | 1 |
| 9 | Bawa | .. | .. | .. | .. | -- | .. | .. | .. | .. | .. | 3 |
| 10 | Darjee | .. | .. | -- | .. | .. | .. | .. | .. | .. | -- | 2 |
| 11 | Kumbhar | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 |
| 12 | Suthar | . | .. | .. | .. | -- | .. | .. | -- | -- | -- | 2 |
| 13 | Barber | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 14 | Bhavaya | .. | .. | .. | .. | .. | .. | -- | .. | -- | -- | -- |
| 15 | Luhar | .. | .. | .. | .. | .. | -- | .. | .. | -- | -- | 1 |
| 16 | Soni | .. | .. | .. | .. | 1 | .. | -- | .. | .. | .. | 1 |
| 17 | Chamar | .. | .. | .. | .. | -- | .. | 1 | .. | .. | -- | .. |
| 18 | Vaghari | .. | .. | .. | -- | -- | .. | .. | .. | .. | .. | -- |
| 19 | Bhangi | .. | .. | .. | .. | .. | -- | -- | -- | .. | .. | .. |

## TABLE XLIII

### Range of Information

| | Caste | Total no. of households | No. of heads of the households knowing the name of | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | Local-Board | Panchayat | Thana | Taluka | District | Principal rivers in the district |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | **Total** . . | **166** | **9** | **40** | **162** | **162** | **149** | **153** |
| 1 | Koli . . | 85 | .. | 11 | 83 | 83 | 73 | 78 |
| 2 | Bharwad . . | 23 | .. | 4 | 23 | 23 | 21 | 21 |
| 3 | Lohana . . | 13 | 1 | 5 | 12 | 12 | 12 | 13 |
| 4 | Kathi . . | 7 | 2 | 6 | 7 | 7 | 7 | 7 |
| 5 | Chamar . . | 8 | .. | .. | 8 | 8 | 7 | 7 |
| 6 | Bawa . . | 5 | 1 | 1 | 5 | 5 | 5 | 4 |
| 7 | Darjee . . | 4 | .. | 2 | 3 | 3 | 3 | 3 |
| 8 | Brahmin . . | 4 | 2 | 3 | 4 | 4 | 4 | 4 |
| 9 | Kumbhar . . | 3 | .. | 1 | 3 | 3 | 3 | 3 |
| 10 | Suthar . . | 2 | .. | 1 | 2 | 2 | 2 | 2 |
| 11 | Jain . . | 2 | 1 | 1 | 2 | 2 | 2 | 2 |
| 12 | Barber . . | 2 | .. | .. | 2 | 2 | 2 | 2 |
| 13 | Bhavaya . . | 2 | .. | 1 | 2 | 2 | 2 | 2 |
| 14 | Luhar . . | 1 | .. | 1 | 1 | 1 | 1 | 1 |
| 15 | Soni . . | 1 | .. | .. | 1 | 1 | 1 | .. |
| 16 | Kanbi . . | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 17 | Charan . . | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 18 | Bhangi . . | 1 | .. | 1 | 1 | 1 | 1 | 1 |
| 19 | Vaghari . . | 1 | .. | .. | 1 | 1 | 1 | 1 |

## B—MALDHARI (CATTLE BREDERS) SURVEY TABLES

## TABLE XLIV

### Livestock Population, 1951, 1956 and 1961

| | Category of livestock | Livestock in 1951 | Percentage to total | Livestock in 1956 | Percentage to total | Percentage increase (+) decrease (—) (over 1951) | Livestock in 1961 | Percentage to total | Percentage increase (+) decrease(—) (over 1956) |
|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | **Total** . | **570** | **100.00** | **1,635** | **100.00** | (+) **186.84** | **1,614** | **100.00** | (—) **1.28** |
| 1 | Cattle . | 278 | 48.77 | 659 | 40.31 | (+) 137.05 | 776 | 48.08 | (+)17.75 |
| 2 | Buffaloes . | 95 | 16.67 | 279 | 17.06 | (+) 193.68 | 317 | 19.64 | (+)13.62 |
| 3 | Sheep . | 18 | 3.16 | 268 | 16.39 | (+) 1,388.88 | 123 | 7.62 | (—)54.01 |
| 4 | Goats . | 165 | 28.95 | 399 | 24.40 | (+) 141.82 | 368 | 22.80 | (—) 7.77 |
| 5 | Horses ponies | .. | 0 | 24 | 1.47 | 0 | 25 | 1.55 | (+) 4.16 |
| 6 | Donkeys . | 14 | 2.45 | 6 | 0.37 | (—) 57.14 | 5 | 0.31 | (—)16.66 |

## TABLE XLV

### Livestock Born, Purchased, Sold and Dead During 1960

| Sl. No. | Category of livestock | Livestock born during 1960 | | | Livestock purchased during 1960 | | | Livestock sold during 1960 | | | Livestock dead during 1960 | | | Stock as on 31-12-1960 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Category I | Category II | Total | Category I | Category II | Total | Category I | Category II | Total | Category I | Category II | Total | Category I | Category II | Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| | **Total** | **89** | **30** | **119** | **115** | **13** | **128** | **93** | **2** | **95** | **85** | **20** | **105** | **1,006** | **328** | **1,334** |
| 1 | Bulls above 3 years | ... | .. | .. | .. | .. | ... | .. | .. | ... | .. | .. | .. | 5 | 2 | 7 |
| 2 | Bullocks above 3 years | ... | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 | 3 | 2 | 41 | 43 |
| 3 | Cows above 3 years | .. | .. | .. | 18 | 2 | 20 | 29 | ... | 29 | 9 | 4 | 13 | 169 | 67 | 236 |
| 4 | Male young stock | 5 | 9 | 14 | ... | .. | .. | 2 | 1 | 3 | 4 | 4 | 8 | 45 | 28 | 73 |
| 5 | Female young stock | 12 | 9 | 21 | .. | .. | .. | 2 | .. | 2 | 6 | 2 | 8 | 102 | 49 | 151 |
| 6 | He buffaloes above 3 years | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 5 | 3 | 8 |
| 7 | She buffaloes above 3 years | .. | .. | .. | 17 | 8 | 25 | .. | .. | .. | 3 | 5 | 8 | 148 | 61 | 209 |
| 8 | Male young stock | 2 | 3 | 5 | 1 | .. | 1 | .. | .. | .. | 1 | .. | 1 | 24 | 20 | 44 |
| 9 | Females young stock | 10 | 7 | 17 | 2 | 3 | 5 | .. | .. | .. | 4 | ... | 4 | 79 | 47 | 126 |
| 10 | Goats | 30 | 2 | 32 | 77 | ... | 77 | 60 | .. | 60 | 58 | 2 | 60 | 275 | 4 | 279 |
| 11 | Sheep | 30 | .. | 30 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 140 | .. | 140 |
| 12 | Horses | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | 12 | 6 | 18 |
| 13 | Camels | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | ... | .. | .. | .. | .. |
| 14 | Donkeys | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

NOTE:

Category I = Maldhari households with cattle rearing as main occupation

Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE XLVI

### Number and Value of Livestock

| Category/Caste | Category of livestock | Number as on 31-12-1960 | Value in Rs. | Value per category of livestock (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| | **GRAND TOTAL** | **1,334** | **149,522** | .. |
| Category I | **Total** | **1,006** | **96,577** | .. |
| BHARWAD | Bulls above 3 years | 5 | 1,150 | 230.00 |
| | Bullocks above 3 years | 2 | 500 | 250.00 |
| | Cows above 3 years | 169 | 29,815 | 176.42 |
| | Male young stock | 45 | 1,330 | 29.56 |
| | Female young stock | 102 | 2,555 | 25.05 |
| | He buffaloes above 3 years | 5 | 1,250 | 250.00 |
| | She buffaloes above 3 years | 148 | 48,200 | 325.68 |
| | Male young stock | 24 | 810 | 33.75 |
| | Female young stock | 79 | 2,680 | 33.92 |
| | Goats | 275 | 5,152 | 18.73 |
| | Sheep | 140 | 1,710 | 12.21 |
| | Horses | 12 | 1,425 | 118.75 |

**TABLE XLVI-*contd.***

## Number and Value of Livestock

| Category/Caste | Category of livestock | Number as on 31-12-1960 | Value (in Rs.) | Value per category of livestock (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Category II | **Total** | **328** | **52,945** | .. |
| KOLI | Bullocks above 3 years | 18 | 4,800 | 266.66 |
| | Cows above 3 years | 13 | 1,850 | 142.30 |
| | Male young stock | 4 | 55 | 13.75 |
| | Female young stock | 7 | 135 | 19.29 |
| | She buffaloes above 3 years | 9 | 2,950 | 327.77 |
| | Male young stock | 8 | 360 | 45.00 |
| | Female young stock | 6 | 180 | 30.00 |
| | Goats | 2 | 40 | 20.00 |
| | *Total* | *67* | *10,370* | .. |
| KATHI | Bulls above 3 years | 2 | 350 | 175.00 |
| | Bullocks above 3 years | 23 | 7,900 | 343.47 |
| | Cows above 3 years | 45 | 7,300 | 162.22 |
| | Male young stock | 22 | 730 | 33.18 |
| | Female young stock | 32 | 1,100 | 34.37 |
| | He buffaloes above 3 years | 3 | 600 | 200.00 |
| | She buffaloes above 3 years | 32 | 12,565 | 392.65 |
| | Male young stock | 14 | 460 | 32.85 |
| | Female young stock | 26 | 850 | 32.69 |
| | Horses | 5 | 2,300 | 460.00 |
| | *Total* | *204* | *34,155* | .. |
| DARJEE | Cows above 3 years | 1 | 150 | 150.00 |
| | Female young stock | 2 | 50 | 25.00 |
| | She buffaloes above 3 years | 2 | 700 | 350.00 |
| | Female young stock | 1 | 40 | 40.00 |
| | *Total* | *6* | *940* | .. |
| BRAHMIN | Cows above 3 years | 3 | 590 | 197.00 |
| | Female young stock | 4 | 270 | 68.00 |
| | She buffaloes above 3 years | 4 | 1,200 | 300.00 |
| | Male young stock | 2 | 60 | 30.00 |
| | Female young stock | 1 | 30 | 30.00 |
| | *Total* | *14* | *2,150* | .. |
| BARBER | Cows above 3 years | 3 | 360 | 120.00 |
| | Male young stocks | 1 | 20 | 20.00 |
| | Female young stock | 5 | 230 | 46.00 |
| | She buffaloes above 3 years | 7 | 2,050 | 293.00 |
| | Female young stock | 5 | 140 | 28.00 |
| | Goats | 2 | 50 | 25.00 |
| | Horses | 1 | 160 | 160.00 |
| | *Total* | *24* | *3,010* | .. |
| CHARAN | Cows above 3 years | 2 | 200 | 100.00 |
| | She buffaloes above 3 years | 7 | 2,000 | 286.00 |
| | Male young stock | 2 | 60 | 30.00 |
| | Female young stock | 2 | 60 | 30.00 |
| | *Total* | *13* | *2,320* | .. |

## TABLE XLVII

### Type and Breed of Livestock

| Sl. No. | Category of livestock | Category I Type of breed: Total No. | Deshi | Kankrechi | Malvi | Vadhiyar | Gir | Attari |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | **Total** | **1,006** | **991** | **3** | **5** | **1** | **5** | **1** |
| 1 | Bulls over 3 years | 5 | 5 | .. | .. | .. | .. | .. |
| 2 | Bullocks over 3 years | 2 | 2 | .. | .. | .. | .. | .. |
| 3 | Cows over 3 years | 169 | 160 | 3 | 5 | 1 | .. | .. |
| 4 | Male young stock | 45 | 45 | .. | .. | .. | .. | .. |
| 5 | Female young stock | 102 | 102 | .. | .. | .. | .. | .. |
| 6 | He buffaloes above 3 years | 5 | 5 | .. | .. | .. | .. | .. |
| 7 | She buffaloes above 3 years | 148 | 143 | .. | .. | .. | 5 | .. |
| 8 | Male young stock | 24 | 24 | .. | .. | .. | .. | .. |
| 9 | Female young stock | 79 | 79 | .. | .. | .. | .. | .. |
| 10 | Goats | 275 | 275 | .. | .. | .. | .. | .. |
| 11 | Sheep | 140 | 140 | .. | .. | .. | .. | .. |
| 12 | Horses | 12 | 11 | .. | .. | .. | .. | 1 |
| 13 | Donkeys | .. | .. | .. | .. | .. | .. | .. |

| Sl. No. | Category of livestock | Category II Type of breed: Total No. | Deshi | Vadhiyar | Deshi Gir | Sindhi | Tajan |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 10 | 11 | 12 | 13 | 14 | 15 |
| | **Total** | **328** | **291** | **6** | **21** | **8** | **2** |
| 1 | Bulls over 3 years | 2 | 2 | .. | .. | .. | .. |
| 2 | Bullocks over 3 years | 41 | 37 | 4 | .. | .. | .. |
| 3 | Cows over 3 years | 67 | 65 | 2 | .. | .. | .. |
| 4 | Male young stock | 30 | 30 | .. | .. | .. | .. |
| 5 | Female young stock | 47 | 47 | .. | .. | .. | .. |
| 6 | He buffaloes above 3 years | 3 | 3 | .. | .. | .. | .. |
| 7 | She buffaloes above 3 years | 61 | 45 | .. | 11 | 5 | .. |
| 8 | Male young stock | 26 | 25 | .. | 1 | .. | .. |
| 9 | Female young stock | 41 | 31 | .. | 9 | 1 | .. |
| 10 | Goats | 4 | 4 | .. | .. | .. | .. |
| 11 | Sheep | .. | .. | .. | .. | .. | .. |
| 12 | Horses | 6 | 2 | .. | .. | 2 | 2 |
| 13 | Donkeys | .. | .. | .. | .. | .. | .. |

NOTE:

Category I= Maldhari households with cattle rearing as main occupation

Category II= Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE XLVIII

### Weekly Production and Sale of Milk and Milk Products

| Category | Type of livestock | Milk | | | | | Ghee | | |
|---|---|---|---|---|---|---|---|---|---|
| | | No. in milk | Average yield of milk (in Srs.) | Quantity produced (in B.mds.) | Quantity sold (in B.mds.) | Value of quantity sold (in Rs.) | Quantity produced (in B.mds.) | Quantity sold (in B.mds.) | Value of quantity sold (in Rs.) |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **I+II** | **Total** | **260** | .. | **123.53** | **85.89** | **1,357.47** | **1.05** | **0.60** | **138.00** |
| | Cows | 116 | 20.90 | 60.62 | 42.20 | 555.48 | 0.23 | 0.11 | 21.00 |
| | Buffaloes | 95 | 24.94 | 59.23 | 40.96 | 774.74 | 0.82 | 0.49 | 117.00 |
| | Goats | 49 | 3.00 | 3.68 | 2.73 | 27.25 | .. | .. | .. |
| *I* | *Total* | *188* | .. | *81.73* | *66.91* | *1,022.42* | *0.09* | *0.05* | *10.50* |
| | Cows | 81 | 21.53 | 43.60 | 35.00 | 444.55 | 0.01 | 0.01 | 1.50 |
| | Buffaloes | 60 | 23.09 | 34.63 | 29.18 | 550.62 | 0.08 | 0.04 | 9.00 |
| | Goats | 47 | 2.98 | 3.50 | 2.73 | 27.25 | .. | .. | .. |
| *II* | *Total* | *72* | .. | *41.80* | *18.98* | *335.05* | *0.96* | *0.55* | *127.50* |
| | Cows | 35 | 19.45 | 17.02 | 7.20 | 110.93 | 0.22 | 0.10 | 19.50 |
| | Buffaloes | 35 | 28.11 | 24.60 | 11.78 | 224.12 | 0.74 | 0.45 | 108.00 |
| | Goats | 2 | 3.60 | 0.18 | .. | .. | .. | .. | .. |

NOTE:
Category I= Maldhari households with cattle rearing as main occupation
Category II= Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE XLIX

### Methods of Sale for Different Types of Livestock Products

| Category/ Caste | Total no. of households engaged in cattle breeding | Type of livestock product sold | Total Households | Households selling to | | | | | Number of households obtaining advance payment in cash/ kind for the produce |
|---|---|---|---|---|---|---|---|---|---|
| | | | | The wholesaler on spot | The wholesaler in the market | The cooperative society | The retailer | Direct to the consumer | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **I+II** | **42** | **Milk only** | **28** | **22** | .. | .. | **1** | **5** | .. |
| **Grand** | | **Ghee only** | **5** | **3** | **1** | .. | **1** | .. | .. |
| **Total** | | **Milk and Ghee** | **9** | .. | .. | .. | .. | .. | .. |
| | | **(Milk)** | .. | **8** | .. | .. | **1** | .. | .. |
| | | **(Ghee)** | .. | **1** | **1** | .. | **5** | **2** | .. |
| *I Total* | *23* | *Milk only* | *19* | *14* | .. | .. | *1* | *4* | .. |
| Bharwad | | *Milk and Ghee* | *4* | .. | .. | .. | .. | .. | .. |
| | | *(Milk)* | .. | *4* | .. | .. | .. | .. | .. |
| | | *(Ghee)* | .. | .. | .. | .. | *2* | *2* | .. |
| *II Total* | *19* | *Milk only* | *9* | *8* | .. | .. | .. | *1* | .. |
| | | *Ghee only* | *5* | *3* | *1* | .. | *1* | .. | .. |
| | | *Milk, Ghee* | *5* | .. | .. | .. | .. | .. | .. |
| | | *(Milk)* | .. | *4* | .. | .. | *1* | .. | .. |
| | | *(Ghee)* | .. | *1* | *1* | .. | *3* | .. | .. |
| Koli | 7 | Milk only | 4 | 3 | .. | .. | .. | 1 | .. |
| | | Ghee only | 3 | 3 | .. | .. | .. | .. | .. |
| Khathi | 7 | Ghee only | 1 | .. | 1 | .. | .. | .. | .. |
| | | Milk only | 1 | 1 | .. | .. | .. | .. | .. |
| | | Milk and ghee | 5 | .. | .. | .. | .. | .. | .. |
| | | (Milk) | .. | 4 | .. | .. | 1 | .. | .. |
| | | (Ghee) | .. | 1 | 1 | .. | 3 | .. | .. |
| Darjee | 1 | Ghee only | 1 | .. | .. | .. | 1 | .. | .. |
| Brahmin | 1 | Milk only | 1 | 1 | .. | .. | .. | .. | .. |
| Barber | 2 | Milk only | 2 | 2 | .. | .. | .. | .. | .. |
| Charan | 1 | Milk only | 1 | 1 | .. | .. | .. | .. | .. |

NOTE:
Category I= Maldhari households with cattle rearing as main occupation
Category II=Other than Maldhari households with cattle rearing as subsidiary occupation

**TABLE L**

## Methods of Feeding the Livestock

| Category/Caste | Total no. of households engaged in cattle breeding | Type of livestock | Number of households adopting the method of | | | |
|---|---|---|---|---|---|---|
| | | | Grazing on common pastures free of cost | Paying for private pastures | Buying grain and fodder | Buying cotton seeds, guvar, etc. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total I & II** | **42** | **Total** | **31** | .. | **32** | **42** |
| | | Cows | 28 | .. | 31 | 40 |
| | | Buffaloes | 26 | .. | 26 | 35 |
| | | Bullocks | 2 | .. | 3 | 5 |
| | | Goats | 12 | .. | 9 | 11 |
| | | Sheep | 1 | .. | .. | .. |
| | | Horses | 9 | .. | 1 | 10 |
| *Total I* | *23* | *Total* | *22* | .. | *22* | *23* |
| Bharwad | | Cows | 21 | .. | 21 | 23 |
| | | Buffaloes | 19 | .. | 20 | 21 |
| | | Goats | 11 | .. | 9 | 11 |
| | | Sheep | 1 | .. | .. | .. |
| | | Horses | 6 | .. | 8 | 7 |
| *Total II* | *19* | *Total* | *9* | .. | *19* | *19* |
| | | Cows | 7 | .. | 10 | 17 |
| | | Buffaloes | 7 | .. | 6 | 14 |
| | | Bullocks | 2 | .. | 3 | 5 |
| | | Goats | 1 | .. | .. | .. |
| | | Horses | 3 | .. | 1 | 3 |
| Koli | 7 | Total | 2 | .. | 3 | 7 |
| | | Cows | 1 | .. | 3 | 5 |
| | | Buffaloes | 1 | .. | .. | 3 |
| | | Bullocks | 1 | .. | 2 | 3 |
| Kathi | 7 | Total | 5 | .. | 2 | 7 |
| | | Cows | 5 | .. | 2 | 7 |
| | | Buffaloes | 5 | .. | 1 | 6 |
| | | Bullocks | 1 | .. | 1 | 2 |
| | | Horses | 3 | .. | .. | 3 |
| Darjee | 1 | Total | .. | .. | 1 | 1 |
| | | Cows | .. | .. | 1 | 1 |
| | | Buffaloes | .. | .. | 1 | 1 |
| Brahmin | 1 | Total | .. | .. | 1 | 1 |
| | | Cows | .. | .. | 1 | 1 |
| | | Buffaloes | .. | .. | 1 | 1 |
| Barber | 2 | Total | 1 | .. | 2 | 2 |
| | | Cows | .. | .. | 2 | 2 |
| | | Buffaloes | .. | .. | 2 | 2 |
| | | Goats | 1 | .. | .. | .. |
| | | Horses | .. | .. | 1 | .. |
| Charan | 1 | Total | 1 | .. | 1 | 1 |
| | | Cows | 1 | .. | 1 | 1 |
| | | Buffaloes | 1 | .. | 1 | 1 |

NOTE:
Category I = Maldhari households with cattle rearing as main occupation
Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE LI

### Expenditure on Different Types of Fodder/Concentrates

| Sl. No. | Type of fodder/concentrates | Quantity given during 1960 (B.mds.) | | | Value of quantity given (in Rs.) | | |
|---|---|---|---|---|---|---|---|
| | | Total | Category I | Category II | Total | Category I | Category II |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Green fodder | 2,820 | 1,693 | 1,127 | 8,460 | 5,079 | 3,381 |
| 2 | Dry fodder | 7,934 | 5,073 | 2,861 | 23,802 | 15,219 | 8,583 |
| 3 | Oilcake | 1,533 | 946 | 587 | 18,396 | 11,352 | 7,044 |
| 4 | Guvar | .. | .. | .. | .. | .. | .. |
| 5 | Cotton-seeds | 1,035 | 632 | 403 | 18,630 | 11,376 | 7,254 |
| 6 | Chuni | .. | .. | .. | .. | .. | .. |
| 7 | Others (gur) | 179 | 125 | 54 | 2,148 | 1,500 | 648 |

| Sl. No. | Type of fodder/concentrates | Category II (Castewise) Quantity given during 1960 (B.mds.) | | | | | | Value of quantity given (in Rs.) | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Koli | Kathi | Darjee | Brahmin | Barber | Charan | Koli | Kathi | Darjee | Brahmin | Barber | Charan |
| 1 | 2 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 1 | Green fodder | 30 | 998 | .. | .. | 33 | 66 | 90 | 2,994 | .. | .. | 99 | 198 |
| 2 | Dry fodder | 672 | 1,768 | 84 | 100 | 137 | 100 | 2,016 | 5,304 | 252 | 300 | 411 | 300 |
| 3 | Oilcake | 138 | 301 | 18 | 18 | 22 | 90 | 1,656 | 3,612 | 216 | 216 | 264 | 1,080 |
| 4 | Guvar | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 5 | Cotton-seeds | 85 | 258 | 20 | 18 | 22 | .. | 1,530 | 4,644 | 360 | 324 | 396 | .. |
| 6 | Chuni | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 7 | Others (gur) | .. | 48 | .. | .. | .. | 6 | .. | 576 | .. | .. | .. | 72 |

NOTE:

Category I = Maldhari households with cattle rearing as main occupation
Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE LII

### Methods and Sources of Purchasing Livestock

| Category/caste | Total no. of households engaged in cattle breeding | Number of households who purchase livestock feed by | | Number of households who purchase from | | | |
|---|---|---|---|---|---|---|---|
| | | Cash purchase | Credit purchase | Wholesaler | Local market | Co-operative society | Local money lender |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| **Total I & II** | **42** | **21** | **21** | .. | **41** | .. | **1** |
| *I* | *23* | *10* | *13* | .. | *23* | .. | .. |
| *II* | *19* | *11* | *8* | .. | *18* | .. | *1* |
| Koli | 7 | 4 | 3 | .. | 7 | .. | .. |
| Kathi | 7 | 5 | 2 | .. | 6 | .. | 1 |
| Darjee | 1 | 1 | .. | .. | 1 | .. | .. |
| Brahmin | 1 | .. | 1 | .. | 1 | .. | .. |
| Barber | 2 | 1 | 1 | .. | 2 | .. | .. |
| Charan | 1 | .. | 1 | .. | 1 | .. | .. |

## TABLE LIII

### Medical Treatment and Veterinary Aid

| Diseases commonly affecting the livestock for each class of livestock | | Loss of animals on account of last epidemics (state the year) | Method of treatment for ailing animals | No. of households taking advantage of veterinary aid given by veterinary dispensary | Frequency of visit of mobile dispensary | Reasons for not taking advantage of veterinary dispensaries |
|---|---|---|---|---|---|---|
| Type of livestock | Local names of disease | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Cows, Buffaloes, Goats and Sheep | 1 Kharva (Foot and mouth disease)<br>2 Hakdo (Bocillus)<br>(a) Actinomycosis on jaw<br>(b) Actino Bocillosis Lignaria on neck<br>3 Sakdu (a) Cold<br>(b) Catarrha<br>4 Ukario (Caprine pluro Pneumonia)<br>5 Vayu (Gas)<br>(a) Gid<br>(b) Sturdy<br>(c) Cireling Disease<br>6 Nukaro (Foot rot Disease)<br>7 Hamku<br>(a) Cold<br>(b) Catarrha<br>8 Sakdo (Haemorrhagic Septicemia)<br>9 Afari (Tympany or Tympanitis)<br>10 Humdo (Tumour)<br>11 Cow pox (Variola) (Gen), Variola Ovine (Sheep) Caprina (Goat)<br>12 Pharyngitis | No. year<br>Cow: 1 before 1 year<br>2 „ 3 years<br>13 „ 4 years<br>2 „ 5 years<br>10 „ 10 years<br>Buffaloes 2 „ 3 years<br>3 „ 4 years<br>6 „ 5 years<br>1 „ 10 years | Deshi Medicines:<br>(a) 'Ukalo' of green vegetation<br>(b) Apply oil in case of foot disease<br>(c) For cold, the old 'Kantan' is burnt and the smoke is inhaled<br>(d) For 'Humko', a type of tumour in the throat, they prepare some 'Dora' and tie to the animal<br>(e) Jowar's 'rab' is being given to cow in cow-pox disease | 3 | Not visiting | Animals are generally treated by being given deshi medicines and hence they have faith in this type of treatment. Take advantage of dispensary when deshi medicines do not prove effective |

**TABLE LIV**

## Migration and Re-settlement

| Category/Caste | Number of households who have chosen place of residence on account of | | | Number of households who shift the place of residence | | | Name of season(s) residence is shifted | Facilities required for settlement at one place |
|---|---|---|---|---|---|---|---|---|
| | Facility for grazing | Drinking water for animals | Nearness to markets | Once in a year | Twice in a year | More than twice in a year | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| **Total I & II** | **42** | **42** | **9** | .. | **18** | .. | **Winter and Summer** | **Water and Pasture** |
| *I Bharwad* . | *23* | *23* | *8* | .. | *18* | .. | *Winter and Summer* | *Water and Pasture* |
| *II Total* . | *19* | *19* | *1* | .. | .. | .. | .. | .. |
| Koli . . | 7 | 7 | .. | .. | .. | .. | .. | .. |
| Kathi . | 7 | 7 | 1 | .. | .. | .. | .. | .. |
| Darjee . | 1 | 1 | .. | .. | .. | .. | .. | .. |
| Brahmin . | 1 | 1 | .. | .. | .. | .. | .. | .. |
| Barber . | 2 | 2 | .. | .. | .. | .. | .. | .. |
| Charan . | 1 | 1 | .. | .. | .. | .. | .. | .. |

NOTE:
Category I = Maldhari households with cattle rearing as main occupation
Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

**TABLE LV**

## Protection from Wild Life

| Category | Number of animals lost on account of wild animals during last twelve months | | | Precautions taken to protect animals |
|---|---|---|---|---|
| | Particulars of the animals lost | Number | Value (in Rs.) | |
| 1 | 2 | 3 | 4 | 5 |
| I | Calves | 2 | 40 | 1 Use of lathi, axe, gun, etc. |
| II | Goats | 2 | 40 | 2 Keeping of dogs<br>3 One paid shepherd is kept to look after the animals |

NOTE:
Category I = Maldhari households with cattle rearing as main occupation
Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE LVI

### Methods of Disposing of Dead Animals

| Category/Caste | Total number of households engaged in cattle breeding | Number of households who dispose of dead animals by: Just leaving it at the place | Giving away free to Chamars | Selling to Chamars: No. of households | Selling to Chamars: Price | Utilising services of Chamars and selling different parts like hide, horns, etc. |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| **Total I & II** | **42** | .. | **39** | **3** | .. | .. |
| *I Bharwad* | *23* | .. | *20* | *3* | *Rs. 2 or 5 per cow, Rs. 5 or 8 per buffaloe, Rs. 2 per goat* | .. |
| *II Total* . . | *19* | .. | *19* | .. | .. | .. |
| Koli . . . | 7 | .. | 7 | .. | .. | .. |
| Kathi . . . | 7 | .. | 7 | .. | .. | .. |
| Darjee* . . | 1 | .. | 1 | .. | .. | .. |
| Brahmin . . | 1 | .. | 1 | .. | .. | .. |
| Barber† . . | 2 | .. | 2 | .. | .. | .. |
| Charan . . | 1 | .. | 1 | .. | .. | .. |

* Pays Re. 00.50 to Chamar for removing dead animals

† Gives two seers *Jowar* to Chamar for removing dead animals

NOTE:

Category I = Maldhari households with cattle rearing as main occupation

Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE LVII

### Type and Nature of Benefits Received for Livestock Improvement from Government Cooperative Society

| Category | Sl. No. | Benefit received from Government | Type and nature of benefit | Value (in Rs.) | Number of households who are members of cooperative society | Benefit received from the society |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| I | 1 | Better breed of animals | Loan | 1,000 | 1 | .. |
| | 2 | Purchase of animals | Loan | 1,100 | .. | .. |
| II | 1 | Better breed of animals | Loan | 200 | 4 | Loans of Rs. 2,500 to improve land, to purchase seeds, implements, grass, etc. |
| | 2 | Purchase of animals | Loan | 500 | 2 | Loan of Rs. 1,700 to improve land |
| | 3 | For digging silage pit | Subsidy | 1,000 | .. | .. |

NOTE:

Category I = Maldhari households with cattle rearing as main occupation

Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## TABLE LVIII

### Social Customs

| Category/ Caste | Total No. of households | Amount given to *bhuwas* during 1959–60 in cash/ kind (in Rs.) | | Amount given to Barot during 1959–60 | | No. of *anas* performed during last ten years with number of daughters | | | Number of collective marriages performed during last ten years |
|---|---|---|---|---|---|---|---|---|---|
| | | No. of house-holds | Amount | No. of house-holds | Amount | No. of house-holds | No. of *anas* with daughters | Expense (in Rs.) | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **Total I & II** | **42** | **2** | **7** | **27** | **70** | **12** | **15** | **10,725** | ... |
| *I Bharwad* | *23* | *1* | *5* | *20* | *40* | *4* | *5* | *1,600* | ... |
| *II Total* | *19* | *1* | *2* | *7* | *30* | *8* | *10* | *9,125* | ... |
| Koli | 7 | .. | ... | 2 | 15 | 2 | 2 | 1,000 | ... |
| Kathi | 7 | 1 | 2 | 4 | 10 | 3 | 5 | 7,400 | ... |
| Darjee | 1 | .. | .. | .. | .. | 1 | 1 | 225 | ... |
| Brahmin | 1 | .. | ... | 1 | 5 | ... | ... | .. | ... |
| Barber | 2 | .. | ... | ... | ... | 1 | 1 | 200 | ... |
| Charan | 1 | .. | ... | .. | .. | 1 | 1 | 300 | ... |

NOTE:

Category I = Maldhari households with cattle rearing as main occupation

Category II = Other than Maldhari households with cattle rearing as subsidiary occupation

## APPENDIX I

### List of Embroidery Articles and Bead Work

| Sl. No. | Local name | | Use of article | Size | Type of design or embroidery |
|---|---|---|---|---|---|
| 1 | 2 | | 3 | 4 | 5 |
| (1&2) | Chakali | (चाकळी) | For wall decoration | 1′-5″ x 1′-5″ | केवडा भरत |
| (3) | Chakalo | (चाकळो) | For wall decoration | 2′-2″ x 2′-2″ | केवडा भरत–फुलचंपो–डोडुडी |
| (4) | Chakala | (चाकळा) | For wall decoration | 1′-6″ x 1′-4″ | मोती भरत–पारसीबुटा (9 squares) |
| (5) | Chakala | (चाकळा) | For wall decoration | 1′-7½″ x 1′-6½″ | मोती भरत–पारसीबुटा (9 squares) |
| (6) | Balosiyun | (बालोसियुं) | Pillow-cover | 3′ x 6½″ | शोकल भरत |
| (7) | Balosiyun | (बालोसियुं) | Pillow-cover | 3′ x 8½″ | मोती भरत |
| (8) | Balosiyun (Small) | (बालोसियुं) (नानुं) | Pillow-cover | 2′-8″ x 9″ | मोती भरत |
| (9) | Balosiyun | (बालोसियुं) | Pillow-cover | 2′-6″ x 10″ | मोती भरत |
| (10) | Padado | (पडदो) | Ornamental arch used for decoration of wooden frame of main entrance | 3′-6½″ x 3′-2″ | टांका भरत |
| (11) | Pachhitapati | (पछीतपाटी) | For decoration of back wall or shelf of the room | 8″ x 60′ | मोती भरत |
| (12) | Pachhitapati | (पछीतपाटी) | For decoration of back wall or shelf of the room | Old Piece | टांका भरत |
| (13) | Vinjana | (वींझणा) | Fan | 5 Nos. | टांका भरत |
| (14) | Sunthiya | (सुंथिया) | A circular shaped stand to support the vessel | Round 3 Nos. | टांका भरत and round one embroidered |
| (15) | Rajai | (रजाई, धडकी, सीरक) | Used as padded quilt | | पटोळा अने अतलस बांधणीना कवरवाळी |

## Types of Ornaments by Caste

| Sl. No. | Caste | Ornament | Part of the body where it is put on | Metal used in the ornament | Weight (in Tolas) | Price (in Rs.) | Remarks |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Koli | 1. Bracelet round (कडला) | Arm | Silver | 30 | 93.60 | |
| | | 2. Necklace (हांहडी) | Neck | Silver | 15 | 46.80 | |
| | | 3. Anklet (सांकळा) | Foot | Silver | 10–20 | 31.20 to 62.40 | |
| | | 4. Earring (पोखानीयुं) | Ear | Silver | 4 | 12.48 | |
| | | 5. Nose-ring (वाळी) | Nose | Silver | 1½-2 | 4.68 to 2.48 | |
| | | 6. Finger rings (कथडा) | Finger | Silver | ¼ | 0.78 | |
| | | 7. Buttons (बटन) | Shirt | Silver | 7 | 21.84 | |
| | | 8. Waist-band (कंदोरो) | Waist | Silver | 20–30 | 62.40 to 93.60 | |
| | | 9. Bracelet (पोंची) | Arm | Silver | 3 | 9.36 | |
| 2 | Bharwad | 1. Earring (पोखानीयुं) | Ear | Gold | 2 | 208.00 | Other ornaments as shown above |
| 3 | Kathi | 1. Chain (चेईन) | Neck | Gold | 1¼ | 130.00 | |
| | | 2. Finger-ring (वींटी) | Finger | Gold | ⅙ | 39.00 | |
| | | 3. Earrings (काप) | Ear | Gold | 1 | 104.00 | |
| | | 4. Necklace (हार) | Neck | Gold | 2–2½ | 208.00 to 260.00 | |
| | | 5. Bangles (बंगडी) | Arm | Gold | 2 | 208.00 | (two) |
| | | 6. Bracelet (flat) (पोंची) | Arm | Gold | ¾ | 77.00 | |
| | | 7. Button (बटन) | Shirt | Gold | ¾ | 77.00 | |
| | | 8. Chain (सांकळी) | Foot | Silver | 6 | 18.72 | |

APPENDIX II-*contd.*

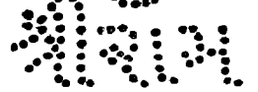
**Types of Ornaments by Caste**

| Sl. No. | Caste | Ornament | | Part of the body where it is put on | Metal used in the ornament | Weight (in Tolas) | Price (in Rs.) | Remarks |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | | 4 | 5 | 6 | 7 | 8 |
| 4 | Lohana, Darjee, Luhar, Suthar, Brahmin and Kumbhar | 1 Locket | (लोकीट) | Neck | Gold | 2½–3 | 260.00 to 312.00 | Other ornaments like those of Kathi |
| 5 | Harijan | 1 Anklet | (सांकळा) | Foot | Silver | 10 | 31.20 | |
| | | 2 Chain | (सांकळी) | Foot | Silver | 3–4 | 9.36 to 12.48 | |
| | | 3 Anklet | (बेडीओ) | Foot | Silver | 20–30 | 62.40 to 93.60 | |
| | | 4 Earrings | (पोखानीयुं अने वाळी) | Ear | Silver | 1–1½ | 4.68 | |
| | | 5 Bracelet | (पोंची) | Arm | Silver | 7 | 21.84 | |
| | | 6 Button | (बटन) | Shirt | Silver | 7 | 21.84 | |

| | Row Material per Tola | Labour Cost per Tola |
|---|---|---|
| Silver | 2.87 | 0.25 |
| Gold | 100.00 | 4.00 |

## APPENDIX III

### Tattoo Marks

| Sl. No. | Design of tattoo marks | Vernacular name | English equivalent | Part of the body on which tattoo marks are made |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 |  | Tribhuvaniyan<br>त्रिभुवनीयां | Marks showing three worlds | Arms, feet and chest |
| 2 |  | Tribhuvaniyan<br>त्रिभुवनीयां | Marks showing three worlds | Arms, feet and chest |
| 3 |  | Tribhuvaniyan<br>त्रिभुवनीयां | Marks showing three worlds | Arms, feet and chest |
| 4 |  | Trajavun<br>त्राजवुं | Scales | Forehead, chin, cheeks, and fingers |
| 5 |  | Pandadi<br>पांदडी | Leaf shaped marks | Hands, arms and feet |
| 6 |  | Choful<br>चोफुल | A flower with four petals | Fingers, arms and feet |
| 7 |  | Ful<br>फुल | Flower | Fingers, arms and feet |
| 8 |  | Trishul<br>त्रिशूल | Trident | Arms, back of the hand |
| 9 |  | Sathio<br>साथियो | A holy and mystic symbol | Arms and sometimes chest |
| 10 |  | Deri<br>देरी | Small temple | Arms, feet and chest |
| 11 |  | Bij<br>बीज | Crescent | Forehead between the eye brows |
| 12 |  | Morlo<br>मोरलो | Peacock | Arms, back of the hand |
| 13 |  | Unt<br>उंट | Camel | Shoulders of males |
| 14 |  | Kunda-ne-Ful<br>कुंडा ने फुल | Pot with flower plant | Arms and front portion of hand |
| 15 |  | Shri Rama<br>श्री राम | Name of seventh incarnation of Vishnu | Arms and hands |
| 16 |  | Shri Krishna<br>श्री कृष्ण | Name of eighth incarnation of Vishnu | Arms and hands |

APPENDIX IV

## Agricultural Implements and Equipments

| Sl. No. | Colloquial name | English equivalent | Use | Price (in Rs.) |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| 1 | पावडो | Spade | For collection of clay | 5 |
| 2 | दंताळी | Comb-typed shovel | For removal of rubbish like leaves, thorns and to spread manure | 3 |
| 3 | कोदाळी | Hoe | For digging the earth | 2 |
| 4 | कोश | Iron crow-bar | For digging the earth | 5 |
| 5 | दातरडुं | Sickle | To cut the grass | 2 |
| 6 | वांसो | Broad sickle | Fixed on a long stick, it is used to remove or cut thorns | 3 |
| 7 | बकडियुं | Trough | To carry clay, manure, etc., or used for watering and feeding animals | 4 |
| 8 | धोंसरुं | Yoke | For the use of yoking the bullocks | 12 |
| 9 | हळ | Plough (with iron blade) | To plough the earth | 15 |
| 10 | दंताळ | Comb-typed plough (iron) | To dig the furrow for sowing of seeds | 35 |
| 11 | कल्यिुं, रप्टो | Plough with single blade | To mix sown seeds and cover them with clay | 50 |
| 12 | बेलो | Plough with two blades | To remove grass around the seeds sown | 70 |
| 13 | धीहलु | Plough carrier (wooden) | It carries plough after yoking it with bullocks from home to field and back | 4 |
| 14 | ओरणी | Sowing vessel (wooden) | Container for the seeds to be sown | 10 |
| 15 | डांडवा | Tin pipes | The seeds to be sown pass through three tin pipes fixed with sowing vessel | 3 |
| 16 | तरेलु | Wooden supporter | It gives support to leather bucket, pulleys and other implements on the well | 12 |
| 17 | कोस (कोह) | Leather bucket | For lifting the water from the well | 45 |
| 18 | वरत | Rope made from cotton rags | Thick rope used to tie the leather bucket with yoke | 8 |
| 19 | वरतडी | Rope made from cotton | Thin and small rope as above | 5 |
| 20 | ट्रेक्टर ट्रेल्र साथे | Tractor with trailer | For ploughing, bunding, etc. | 15,000 |

## APPENDIX V

### Folk Songs

१. (वरपक्ष तरफथी गवातुं गीत)

उंचे उंचे पगथीये रे अमे चढ्यां रे, नीचे रह्यो छे लाडली नेा बाप,
ईडरीयो गढ अमे जीत्यां रे...

जीत्याना वगडावो जंगी ढोल, हार्याना ढीला ढोल,
ईडरीयो गढ अमे जीत्यां रे...

वेवाण तारा चूला संभाळ, रोटलानी घडनार अमे जीत्यां रे...
ईडरीयो गढ अमे जीत्यां रे...

वेवाण तारुं पाणीयारुं संभाळ, पाणीनी भरनार अमे जीत्यां रे...
ईडरीयो गढ अमे जीत्यां रे...

वेवाण तारुं वासीदुं संभाळ, वासीदानी करनार अमे जीत्यां रे...
ईडरीयो गढ अमे जीत्यां रे...

1. (*A song sung by bridegroom's party after marriage*)

We have climbed to a higher status (by winning the bride),

The bride's father remains inferior,
We've won the Idario fort![1]—Refrain

For the victorious, beat big drums,
The drums of the defeated are dull!—Refrain

*Vevan*![2] now mind your hearth,
We've won your bread-maker!—Refrain

*Vevan*! now mind your water-place,
We've won your water-fetcher!—Refrain

*Vevan*! now mind your sweepings,
We've won your house-sweeper!—Refrain

1. Invincible fortress of Idar in Sabarkantha district, proverbially denotes an extremely difficult task.
2. Daughter-in-law's mother

૨. (લગ્ન પ્રસંગે સાસરીયા પક્ષ તરફથી ગવાતું કટાક્ષ ગીત)

જેના ઘરમાં ફુવડ છે નાર, તેનો છુટી પડયો છે અવતાર.
આઠ દસ વાગે ઉંઘમાંથી ઉઠે ને ધમી ચુલા આગળ જાય,
દાતણ કર્યા વિના ખાંડ ને ખાખરા ઘીમાં ઝબોળી ને ખાય.
નાવા દાતણના કંઇ ના ઠેકાણાં, ને વળી કહેવાય ના બહુ,
લાખો લીખો એને માથે ને ધુગડે મારવાડ કેરી મલુ.
કામ બધાં સૌ રાખી રઝળતાં, ચોરે ને ચૌટે નાસ,
ઓલી પેલોના વરિયો ઉડેલવામાં, પહેલ નંબર છે પાસ.

2. (*A satirical song sung by bridegroom's party at the time of marriage*)

He who has an indolent house-wife, his life is worthless.
She awakes from slumber at eight or ten o'clock and rushes to the hearth,
Without brushing her teeth, eats *khakhra* dipped in *ghee* with sugar.
She does not care to brush the teeth or bathe,
and none can speak much to her,
She has millions of lice in her hair
and the dust of Marvad on her clothes.
She neglects all work, runs to the (public) square and bazaar,
And ranks first in gossiping about others.

૩. લોકગીત (યુવતીને શિખામણ)

લાલ પછેડે છુટક છેડે ફળીયામાં ન ફરીએ—ડાહ્યાં થઈને રહીએ.
સાસુ સસરો જમવા બેસે આડાં ન ઉતરીએ —ડાહ્યાં થઈને રહીએ.
સાસુ સસરો જમાડી પછી જમીએ —ડાહ્યાં થઈને રહીએ.
સૌને ગમીએ સૌ ભેળાં થઈ રમીએ —ડાહ્યાં થઈને રહીએ.
જેઠ જેઠાણી આડાં નવ ઉતરીએ —ડાહ્યાં થઈને રહીએ.
જેઠ જેઠાણી ને જમાડી પછી જમીએ —ડાહ્યાં થઈને રહીએ.
સૌને ગમીએ સૌ ભેળાં થઈ રમીએ —ડાહ્યાં થઈને રહીએ.

3. *Folk-song* (*Advice to young women*)

Do not move in the street (dressed) in a red (colourful) *sari*
with an end kept loose—Be wise
Do not confront the father- and mother-in-law
when they sit at dinner—Be wise
First serve dinner to the father- and mother-in-law
and then take your meal—Be wise
Be amiable to every one and mix with all —Be wise
Do not confront *jeth*[1] and *jethani*[2], —Be wise
First serve dinner to *jeth* and *jethani*,
and then take your meal—Be wise
Be amiable to every one and mix with all —Be wise

1. *Jeth*—Husband's elder brother
2. *Jethani*—Wife of *jeth*

# GLOSSARY OF LOCAL TERMS

## A

| | |
|---|---|
| Aad | Obstruction |
| Abhla-bharat | *Shishdhar* embroidery |
| Abrakh | Mica |
| Adhariyu | Stones having measurement of eighteen inches |
| Afari | Tympany or Tympanities |
| Agni | Fire |
| Agni-sanskar | Cremation ceremony |
| Ahimsa | Non-injury or non-voilence |
| Akha Trij | Third day of the bright half of the month of Vaishakh (May) |
| Akotas | Earrings |
| Ambli-pipli | A country game for children |
| Anguthias | Finger-rings |
| Akado | *Calotropis gigantea* plant |
| Aparigraha | Non-attachment to worldly things |
| Arti | Ceremony of waving a lamp before an idol |
| Asteya | Non-stealing |
| Ata-pata | A game in which players divide themselves in teams |
| Atthai | Jain festival observed for eight days |
| Avar-Avartia | Others |

## B

| | |
|---|---|
| Babul tree | *Acacia arabica* |
| Bajra/Bajri | Millet |
| Bal-movala | The first hair-cutting ceremony of a child |
| Baloya | Bracelet |
| Bandi | A waist-coat or jacket |
| Barkhalidar | A land-holder under *barkhali* tenure |
| Barot | An individual of the caste of bards |
| Baruo | A type of grass |
| Bela | Uneven stones |
| Beli | Plough with two blades |
| Bhajan | A devotional song |
| Bhajan mandali | A group of votaries singing *bhajans* |
| Bhadkun | A preparation of rough grounded flour of *bajri* |
| Bhatigal | Of varied colours and designs |
| Bhav | Lord Shiva |
| Bhavai | Folk-drama performed by itinerant groups |
| Bhuva | Religious head priest |
| Bor tree | *Zizyphus jujuba* |
| Brahmacharya | Chastity |
| Butti | Earrings |

## GLOSSARY OF LOCAL TERMS-*contd.*

### C

| | |
|---|---|
| Chakla | Square piece of embroidered cloth (2½' square) |
| Chandan | Sandalwood |
| Chandarva | Canopy |
| Chappals | Loose sandals |
| Char | To graze |
| Charnamrut | Nectar of the feet; water with which feet of the deity have been washed |
| Chhada | Anklets |
| Chaddi | A nicker |
| Chhatthi | Ceremony performed on the night of the sixth day after a child's birth |
| Chhundana | Tattooing |
| Choli | Blouse |
| Chora | Village rest house or *chavadi* |
| Chori | The square enclosure with four posts fitted with earthen or brass pots in the midst of which marriage ceremony takes place before the holy fire |
| Chorni | A type of male nether garment |
| Chudla | A pair of ivory bangles |
| Chundadi | Tied and dyed *sari*; given to the bride by the bridegroom worn at the time of marriage |
| Chuni, Chunk | Nose-ring |
| Chunvalias | A particular section of Koli from Chunval area comprising of forty-four villages |
| Churma | A sweet preparation of wheat flour mixed with *ghee* and *gur* or sugar |

### D

| | |
|---|---|
| Dai | Mid-wife |
| Dandiya-ras | A circular folk-dance with sticks |
| Dantal | Toothed harrow |
| Darshan | Sight; glimpse of the deity in an attitude of reverence and prayer |
| Deli | The entrance of a verandah or *chawk* |
| Dervatu | Marriage with the husband's younger brother after the death of husband |
| Deshi | Local |
| Dhoti | A white garment worn round the waist by men |
| Digambar | Sky-clad |
| Dora-dhaga | Enchanted thread |
| Dudhpak | A sweet preparation of milk and rice |

### E

| | |
|---|---|
| Ekaliyun | A type of an agricultural implement |

### F

| | |
|---|---|
| Faliya | Open compound |
| Fokli | A type of grass |

### G

| | |
|---|---|
| Gachchha | Sub-sect among Jains |
| Gadaku | A preparation of tobacco |
| Gadar | Sheep |
| Gadar besadva | Grazing of sheep in a field |
| Gadar katarva | Wool shearing from sheep |

## GLOSSARY OF LOCAL TERMS-*contd.*

### G-*contd.*

| | |
|---|---|
| Gadh | A small fort |
| Galthuthi | *Gur* water given to new-born child |
| Garba | Songs sung by males or females with circular movements |
| Garbi | A canopy erected during Navratri round which circular dance is performed |
| Gauchar | Pasture or grazing area reserved for the cattle of a village |
| Ghaghara | Petticoat worn by woman |
| Ghaghari | Petticoat worn by a girl |
| Ghargharnu | Widow's remarriage outside the family |
| Gharkhed | Land under personal cultivation |
| Ghee | Clarified butter |
| Ghensh | A preparation of *jowar*-flour with butter-milk |
| Ghughari | Boiled whole wheat grains |
| Ghunsi | Unsewn petticoat |
| Gilli-danda | A country game of trip-stick played by children |
| Girasdari | A type of land tenure |
| Gor | Priest |
| Gras | A mouthful |
| Grih-shanti | Performance of a sacred ceremony connected with planets |
| Gur | Jaggery |
| Guwar | *Cyamopsis psoraliodes*; a type of leguminous bean used as fodder concentrate |

### H

| | |
|---|---|
| Hakdo | Bocillus, Actinomycosis on jaw, Actino Bocillosis Lignaria on neck |
| Hamku | Cold, catarrh |
| Har | Chain put on as ornament on neck |
| Hastamelap | Ceremony of joining the hands of bride and bridegroom at the time of marriage |
| Hatanu | A small place for marketing (for villagers from roundabout villages) |
| Hindola | Swing |
| Holi Mata | Diety of Holi |
| Huka | Hubble-bubble |
| Hulamanu nam | Name designated as a mark of endearment |
| Humko | Tumour |

### J

| | |
|---|---|
| Janaiya | Bridegroom's party |
| Janivas | Place where bridegroom's party is given a temporary residence |
| Janoi | Sacred thread |
| Jat | Hair of goat |
| Jibro | Rupee like pendant hanging on breast |
| Jimmi | Unsewn petticoat type of under garment |
| Jok | Thorny campus where cattle sit untied |
| Jowar | *Sorghum valgâra* |

### K

| | |
|---|---|
| Kachi | A triangular shaped implement used for stone-cutting |
| Kadhi | Curry |
| Kadi | Earrings |
| Kadiyali dang | Stick studded with iron or brass rings and chips |
| Kaida | Finger-ring |

## GLOSSARY OF LOCAL TERMS-*contd.*

### K-*contd.*

| | |
|---|---|
| Kajal | Colyrium; lamp-soot applied to the eyes |
| Kamli | A woollen shawl |
| Kamod | A type of rice |
| Kanbi-Kadla | Bracelets of silver worn on anklets |
| Kandora | Waist-band |
| Kandori | Wool ginning and pressing establishment |
| Kanku | Vermilion; red turmeric powder used for a mark on the forehead |
| Kansar | A sweet dish made of wheat flour, *ghee* and *gur* |
| Kantan | Flax cloth |
| Kanthi | Neck-wear |
| Kanthlo | Neck-wear |
| Kanyadan | A ceremony connected with the offering of a bride to bridegroom |
| Kapdu | Blouse |
| Kariyana | Grocery articles like salt, spices, condiments, tobacco, *gur*, etc. |
| Kasumba-pani | Opium |
| Katar | Dagger |
| Katha | A mythological legend; a religious discourse |
| Katha-kirtan | Reading of religious books and singing of devotional songs |
| Kediyun | Jacket worn by men reaching down to the waist |
| Khakhra | Roasted bread |
| Khalpuri shoes | Shoes prepared from Khalpuri type of leather |
| Khalsa | Government land |
| Khambhi | A stone memorial erected to commemorate death for some act of chivalry or bravery |
| Khandh | Shoulder |
| Khandhiya | Persons who carry the bier on their shoulder |
| Khaniya | Miner |
| Khan kamdar | Quarry-worker |
| Kharif | The monsoon crop; crops sown in the rainy season and reaped in autumn |
| Kharva | Foot and mouth disease of livestock |
| Khatedar | Land-holder; occupant of land |
| Khatla | Bedstead |
| Khatmuhurt | The ceremony of laying the foundation stone |
| Khichadi | Mixture of rice and *moong dal* |
| Khichado | Mixture of seven types of foodgrains |
| Khir | A sweet preparation of milk and rice |
| Kirtan | A devotional song in praise of god |
| Kho-kho | A country game of getting up from sedentary posture and catching persons from other party |
| Kholo | Ceremony performed in the seventh month of the first pregnancy |
| Kodali | Hoe |
| Kodhiya | Cattle shed |
| Kosh | A crow-bar |
| Kotha | A large receptacle for storing grain |
| Kshamapana | Act of forgiveness |
| Kum-kum | Red turmeric powder |
| Kund | Tank |
| Kutcha | Made of earth |

## GLOSSARY OF LOCAL TERMS-*contd.*

### L

| | |
|---|---|
| Lakhnu | Giving cash amount for remarriage of a woman after her divorce or widowhood |
| Lathi | Staff |
| Lapsi | A sweet dish made of wheat flour, *ghee* and *gur* |
| Lengha | Trousers |
| Loliya-loriya | Earrings |

### M

| | |
|---|---|
| Madh | A separate room (place) for Mata |
| Madrasiya | A coarse red cloth |
| Mahila Mandal | Ladies' club |
| Maldhari | Cattle breeder |
| Maliya | Loft |
| Mamku | Cold; a cattle disease |
| Malmal | Muslin |
| Mand | A systematic arrangement of vessels in a house |
| Mandali | A group of persons |
| Mandap | Marriage pandal |
| Mandi | Market |
| Manekya stambh | Ceremony of planting a small pillaret of wood symbolically called *manekya stambh* (pillar carved from ruby) which heralds the commencement of marriage celebration |
| Matsya vedh | A competition of piercing a fish on a pole |
| Mela lakhava | To write sorrowful news about the death of a relative |
| Merayun | Torch prepared by fixing a dry *kopra* or earthen bowl on a stick of sugar-cane or wood |
| Michchhami dukadam | All my sinful acts be pardoned |
| Muhurat | Auspicious moment |

### N

| | |
|---|---|
| Nag | Cobra |
| Nagar visamo | Place outside the burial ground where the dead body is placed on the ground |
| Naivedya | Offering of eatables to the diety |
| Najar | An evil sight |
| Namkaran | The naming ceremony of a child |
| Nanami | Bier |
| Nansali | Nose-ring |
| Nasli | Errings |
| Navratri | Festival of nine nights |
| Nayado | Umbilical chord |
| Neem | *Azadirachta indica* tree |
| Nes | Abbreviation of *nivas* i.e. residence or settlement in forest area where cattle breeders like Rabaris, Charans, etc., live or camp |
| Nesda | A group of *nes* |
| Nukaro | Footrot disease |

### O

| | |
|---|---|
| Odhani | A *sari* of 2½ yards worn as an upper loose garment by a girl |
| Okaria | Gasi; a cattle disease |
| Okhai | Deshi type of footwear |
| Okli | Semi-circular ripple-like designs while plastering floor with cow dung and earth |
| Orani | Seed-drill |

## GLOSSARY OF LOCAL TERMS-*cont*

### P

| | |
|---|---|
| Paghdi | A turban |
| Paghdi pana | Lengthwise like a turban |
| Paheran | A type of under-wear for males |
| Palang | Cot |
| Pan | Betel leaf |
| Panch | *Headmen of a caste or community* |
| Panchamrut | A mixture of five, viz., milk, honey, curd, *ghee* and sugar |
| Pancharai | Fee levied by Government for grazing of cattle on Government land |
| Panjari | A mixture of cuminsed powder, coconut kernel, dry ginger, sugar and parsley distributed as *prasad* to devotees |
| Pankoru | A coarse white cloth |
| Patara | A wooden decorative box with iron or brass strips |
| Patasa | A sugar cake |
| Pichhvai | Cloth used as a backwall covering in a temple |
| Pipal | *Ficus religiosa* tree |
| Piyar | Bride's parents' house |
| Polku | Blouse |
| Ponkhvu | A ceremony of receiving the bridegroom |
| Patanvadias | A sect among Kolis who have come form Patan, a place in North Gujarat |
| Prasad | Offering to deity, later on distributed among worshippers |
| Pratikraman | Confession by a body of persons |
| Pret-pind | Offering to the dead soul |
| Pucca | Solidly built; durable |
| Pujan | Worship |
| Pujari | Temple priest |
| Purdah | Veil |

### R

| | |
|---|---|
| Rab | Gruel |
| Rabi | The winter crop |
| Rakhadi | String tied to a parturient woman in the seventh month |
| Ramji Mandir | Temple of Rama |
| Ram navami | Ninth day of bright lunar fortnight in the month of Chaitra (April) to commemorate the birthday of Rama |
| Randal mata na ghoda khundva | Act of singing songs with horse-like gestures before goddess Randal |
| Randal tedva | Invocation of the goddess of fertility |
| Rannade/Randa | Goddess of fertility; consort of sun |
| Rapto | Plough with single blade |
| Ras | A type of folk dance |
| Ratad | A type of grass |
| Rishi Pancham | Fifth day of bright lunar fortnight in the month of Bhadrapad (September) |
| Roda | Uneven stones |
| Rondho | Afternoon meals |
| Rotla | Loaf |

### S

| | |
|---|---|
| Sadhu | An ascetic |
| Sadla | *Sari* |
| Sadra | A sleevless muslin shirt |
| Safo | A type of headdress |
| Sagai | Betrothal |

## GLOSSARY OF LOCAL TERMS-*contd.*

### S-*contd.*

| | |
|---|---|
| Sajad | *Terminalia glabra* tree |
| Sajya | After-death ceremony wherein articles like cot, bed, pair of clothes, footwear, etc., are placed on the bed |
| Sakar | Sugar candy |
| Sakdo/Sakdu | Cold, catarrh, *haemorrhagic septicemia* |
| Samaiya | Reception of the bridegroom's party on arrival at the bride's place |
| Samvat | Vikram era |
| Samvatsari | A Jain festival |
| Sangri | Hanging loose borders of woollen upper garment of a Bharwad lady |
| Sankli | Foot-ornament |
| Santa-kukdi | Game of hide and seek |
| Santi | Plough |
| Saptapadi | The seven steps by bride and bridegroom at the marriage ceremony after which marriage becomes irrevocable |
| Saral (Sarelia) | Bracelets of silver for males |
| Saraman | After-death ceremony |
| Sathi | Permanently attached servant |
| Sat-tali | A country game of run and catch after giving seven claps |
| Satya | Truth |
| Saubhagya | A mark of married status |
| Seemant | Ceremony performed in the seventh month of the first pregnancy |
| Shakha | Sub-sect or branch of any caste |
| Shakhayat | Pertaining to any sub-sect or branch of any caste |
| Shakti | Goddess of power |
| Shaniya | A type of grass |
| Shiraman | Morning breakfast |
| Shira-puri | A sweet dish of wheat flour, sugar and *ghee* and bun |
| Shishdhari | *Shishdhar* embroidery (*Abhla-bharat*) |
| Shok | To observe certain restrictions as a mark of mourning |
| Shraddha | Oblations offered for the salvation of the dead |
| Sika | Sling |
| Sthalpada | Of localised nature |
| Surwal | Narrow trousers |
| Supari | Betel-nut |
| Svetamber | White clad |
| Swayamvar | A congregation where bride herself makes a choice of the bridegroom from those assembled |

### T

| | |
|---|---|
| Tadhi satam | Seventh day of lunar fortnight in the month of Shravan (August) on which day people eat food cooked on previous day |
| Tadhi Tharvi | To sprinkle water on the burnt ashes of dead body |
| Tavi/Tavo | A pan |
| Thakorji | God |
| Thali | Dish |

## GLOSSARY OF LOCAL TERMS-*concld.*

### T-*contd.*

| | |
|---|---|
| Thepadu | A petticoat prepared from 4 or 5 yards of cloth and having wider circumference |
| Tholiya (Thariya) | Earrings for men |
| Til | Sesamum |
| Tithi | A day according to the Hindu calendar |
| Tirth | A holy place |
| Tirthankar | One of the 24 incarnations of Jains |
| Titoda | A typical duet folk dance |
| Toda | Solid silver ornament put on the leg by male |
| Toran | Ornament arch |
| Tri-netreshver | Three-eyed god |
| Tulsi | Basil plant ; *Ocimum sanctum* |

### U

| | |
|---|---|
| Ukalo | A decoction |
| Ukario | Caprine pluro pneumonia |
| Upashraya | A Jain monastery |
| Uthamanu | Ceremony performed either on fourth or twelfth day from the date of death |
| Uttar-kriya | After death ceremony |

### V

| | |
|---|---|
| Vadka | Bowls |
| Val | A kind of leguminous bean; *Dolichos lablab* |
| Valgad | Evil spirit |
| Vali | Nose-ring or earring |
| Valu | Night meal |
| Vareli | Type of grass |
| Varghoda | A bridegroom's procession |
| Vartadi | String |
| Vayu | Gas |
| Vidhata | Goddess of destiny (Fortune deity) |
| Vidi | Grassland |
| Vinchhiya | Earrings |
| Virada | Source of obtaining water by digging in the river-bed |
| Visoter | (*Vis*) Twenty and (*Ter*) thirteen |

### Z

| | |
|---|---|
| Zabhla | Frock |
| Zanzari | Jingling anklets |
| Zari | A ladle with holes used for frying |
| Zinzvo | *Andropogan annulatas*; a type of grass |

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INDORE—
- Wadhwa & Co., 56, M. G. Road
- Swarup Brother's, Khajuri Bazar (R)
- Madhya Pradesh Book Centre, 41, Ahilya Pura (R)
- Modern Book House, Shiv Vilas Palace (R)
- Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar (R)

JABALPUR—
- Modern Book House, 286, Jawaharganj
- National Book House, 135 Jai Prakash Narain Marg (R)

JAIPUR—
- Government Printing and Stationery Department, Rajasthan
- Bharat Law House, Booksellers & Publishers, Opp., Prem Prakash Cinema
- Garg Book Co., Tripolia Bazar
- Vani Mandir, Sawai Mansingh Highway
- Kalyan Mal & Sons, Tripolia Bazar (R)
- Popular Book Depot, Chaura Rasta
- Krishna Book Depot, Chaura Rasta (R)
- Dominion Law Depot, Shah Building, P.B. No. 23 (R)

JAMNAGAR—
- Swadeshi Vastu Bhandar

JAMSHEDPUR—
- Amar Kitab Ghar, Diagonal Road, P. B. 78
- Gupta Stores, Dhatkidih
- Sanyal, Bros., Booksellers & News Agents, Bistapur Market (R)

JAWALAPUR—
- Sahyog Book Depot (R)

JHUNJHUNU—
- Shashi Kumar Sarat Chand (R)
- Kapram Prakashan Prasaran, 1/90 Namdha Niwas, Azad Marg (R)

JODHPUR—
- Dwarka Das Rathi, Wholesale Books and News Agents
- Kitab-Ghar, Sojati Gate
- Choppra Brothers, Tripolia Bazar

JULLUNDUR—
- Hazooria Bros., Mai Hiran Gate (R)
- Jain General House, Bazar Bansanwala
- University Publishers, Railway Road (R)

KANPUR—
- Advani & Co., P. Box 100, The Mall
- Sahitya Niketan, Shradhanand Park
- The Universal Book Stall, The Mall
- Raj Corporation, Raj House, P. B. 200, Chowk (R)

KARUR—
- Shri V. Nagaraja Rao, 26, Srinivasapuram (R)

KODARMA—
- The Bhagwati Press, P.O. Jhumri Tilaiya, Dt.Hazaribagh

KOLHAPUR—
- Maharashtra Granth Bhandar, Mahadwar Road (R)

KOTA—
- Kota Book Depot (R)

KUMTA—
- S. V. Kamat, Booksellers & Stationers (N. Kanara)

LUCKNOW—
- Soochna Sahitya Depot (State Book Depot)
- Balkrishna Book Co., Ltd., Hazratganj
- British Book Depot, 84, Hazratganj

## List of Agents-*contd.*

LUCKNOW-*contd.*
- Ram Advani, Hazratganj, P. B. 154
- Universal Publishers (P) Ltd., Hazratganj
- Eastern Book Co., Lalbagh Road
- Civil & Military Educational Stores, 106/B Sadar Bazar (R)
- Acquarium Supply Co., 213, Faizabad Road (R)
- Law Book Mart, Amin-Ud-Daula Park (R)

LUDHIANA—
- Lyall Book Depot, Chaura Bazar
- Mohindra Brothers, Katcheri Road (R)
- Nanda Stationery Bhandar, Pustak Bazar (R)
- The Pharmacy News, Pindi Street (R)

MADRAS—
- Superintendent, Government Press, Mount Road
- Account Test Institute, P. O. 760 Emgore
- C. Subbiah Chetty & Co., Triplicane
- K. Krishnamurty, Post Box 384
- Presidency Book Supplies, 8, Pycrofts Road, Triplicane
- P. Vardhachary & Co., 8, Linghi Chetty Street
- Palani Parchuram, 3, Pycrofts Road, Triplicane
- NCBH Private Ltd., 199, Mount Road (R)
- V. Sadanand, The personal Bookshop, 10, Congress Buildings, 111, Mount Road (R)

MADURAI—
- Oriental Book House, 258, West Masi Street
- Vivekananda Press, 48, West Masi Street

MANDYA SUGAR TOWN—
- K. N. Narimhe Gowda & Sons (R)

MANGALORE—
- U. R. Shenoye Sons, Car Street, P. Box 128

MANJESHWAR—
- Mukenda Krishna Nayak (R)

MATHURA—
- Rath & Co., Tilohi Building, Bengali Ghat (R)

MEERUT—
- Prakash Educational Stores, Subhas Bazar
- Hind Chitra Press, West Kutchery Road
- Loyal Book Depot, Chhipi Tank
- Bharat Educational Stores, Chhippi Tank (R)
- Universal Book Depot, Booksellers & News Agents (R)

MONGHYR—
- Anusandhan, Minerva Press Buildings (R)

MUSSOORIE—
- Cambridge Book Depot, The Mall (R)
- Hind Traders (R)

MUZAFFARNAGAR—
- Mittal & Co., 85-C, New Mandi (R)
- B. S. Jain & Co., 71, Abupura (R)

MUZAFFARPUR—
- Scientific & Educational Supply Syndicate
- Legal Corner, Tikmanio House, Amgola Road (R)
- Tirhut Book Depot (R)

MYSORE—
- H. Venkataramiah & Sons, New Statue Circle
- Peoples Book House, Opp., Jagan Mohan Palace
- Geeta Book House, Booksellers & Publishers Krishnamurthipuram (R)
- News Paper House, Lansdowne Building (R)
- Indian Mercantile Corporation, Toy Palace Ramvilas (R)

NADIAD—
- R. S. Desay, Station Road (R)

NAGPUR—
- Superintendent, Government Press & Book Depot
- Western Book Depot, Residency Road
- The Asstt. Secretary, Mineral Industry Association, Mineral House (R)

NAINITAL—
- Coural Book Depot, Bara Bazar (R)

NANDED—
- Book Centre, College Law General Books, Station Road (R)
- Hindustan General Stores, Paper & Stationery Merchants, P. B. No. 51 (R)
- Sanjoy Book Agency, Vazirabad (R)

NEW DELHI—
- Amrit Book Co., Connaught Circus
- Bhawani & Sons, 8-F, Connaught Place
- Central News Agency, 23/90, Connaught Circus
- Empire Book Depot, 278 Aliganj
- English Book Stores, 7-L, Connaught Circus P.O.B. 328
- Faqir Chand & Sons, 15-A, Khan Market
- Jain Book Agency, C-9, Prem House, Connaught Place
- Oxford Book & Stationery Co., Scindia House
- Ram Krishna & Sons (of Lahore) 16/B, Connaught Place
- Sikh Publishing House, 7-C, Connaught Place
- Suneja Book Centre, 24/90, Connaught Circus
- United Book Agency, 31, Municipal Market, Connaught Circus
- Jayana Book Depot, Chhaparwala Kuan, Karol Bagh
- Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar
- Saraswati Book Depot, 15, Lady Harding Road
- The Secretary, Indian Met. Society, Lodi Road
- New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place
- Mehra Brothers, 50-G, Kalkaji
- Luxmi Book Stores, 42, Janpath (R)
- Hindi Book House, 82, Janpath (R)
- People Publishing House (P) Ltd., Rani Jhansi Road
- R. K. Publishers, 23, Beadon Pura, Karol Bagh (R)
- Sharma Bros., 17, New Market, Moti Nagar
- Aapki Dukan, 5/5777, Dev Nagar (R)
- Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (R)
- H. Chandson, P. B. No. 3034 (R)
- The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road (R)
- Standard Booksellers & Stationers, Palam Enclave (R)
- Lakshmi Book Depot, 57, Regarpura (R)
- Sant Ram Booksellers, 16, New Municipal Market Lody Colony (R)

PANJIM—
- Singhals Book House P.O.B. 70 Near the Church (R)
- Sagoon Gaydev Dhoud, Booksellers, 5-7 Rua, 3 Idc Jameria (R)

PATHANKOT—
- The Krishna Book Depot, Main Bazar (R)

List of Agents-*contd.*

PATIALA—
Superintendent, Bhupendra State Press
Jain & Co., 17, Shah Nashin Bazar

PATNA—
Superintendent, Government Printing (Bihar)
J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan
Luxmi Trading Co., Padri-Ki-Haveli
Moti Lal Banarsi Dass, Bankipore
Bengal Law House, Chowhatta (R)

PITHORAGARH—
Maniram Punetha & Sons (R)

PONDICHERRY—
M/s. Honesty Book House, 9 Rue Duplix (R)

POONA—
Deccan Book Stall, Deccan Gymkhana
Imperial Book Depot, 266, M. G. Road
International Book Service, Deccan Gymkhana
Raka Book Agency, Opp., Natu's Chawl, Near Appa Balwant Chowk
Utility Book Depot, 1339, Shivaji Nagar (R)

PUDUKOTTAI—
Shri P. N. Swaminathan Sivam & Co., East Main Road (R)

RAJKOT—
Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents

RANCHI—
Crown Book Depot, Upper Bazar
Pustak Mahal, Upper Bazar (R)

REWA—
Superintendent, Government State Emporium V. P.

ROURKELA—
The Rourkela Review (R)

SAHARANPUR—
Chandra Bharata Pustak Bhandar, Court Road (R)

SECUNDERABAD—
Hindustan Diary Publishers, Market Street

SILCHAR—
Shri Nishitto Sen, Nazirpatti (R)

SIMLA—
Superintendent, Himachal Pradesh Government
Minerva Book Shop, The Mall
The New Book Depot, 79, The Mall

SINNAR—
Shri N. N. Jakhadi, Agent, Times of India, Sinnar (Nasik) (R)

Government of India Kitab Mahal, Janpath, Opp., India Coffee House, New Delhi
Government of India Book Depot, 8 Hastings Street, Calcutta
} For local sales

SHILLONG—
The Officer-in-Charge, Assam Government, B. D. Chapla Bookstall, P. B. No. 1 (R)

SONEPAT—
United Book Agency

SRINAGAR—
The Kashmir Bookshop, Residency Road

SURAT—
Shri Gajanan Pustakalaya, Tower Road

TIRUCHIRPALLI—
Kalpana Publishers, Wosiur
S. Krishnaswami & Co., 35, Subhash Chander Bose Road
Palamiappa Bros. (R)

TRIVANDRUM—
International Book Depot, Main Road
Reddear Press & Book Depot, P. B. No. 4 (R)

TUTICORIN—
Shri K. Thiagarajan, 10-C, French Chapal Road (R)

UDAIPUR—
Jagdish & Co., Inside Surajapole (R)
Book Centre Maharana, Bhopal Consumers, Co-op. Society Ltd. (R)

UJJAIN—
Manek Chand Book Depot, Sati Gate (R)

VARANASI—
Students Friends & Co., Lanka (R)
Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8
Glob Book Centre (R)
Kohinoor Stores, University Road, Lanka
B.H.U. Book Depot (R)

VELLORE—
A. Venkatasubhan, Law Booksellers

VIJAYAWADA—
The Book & Review Centre, Eluru Road, Governpet (R)

VISAKHAPATNAM—
Gupta Brothers, Vizia Building
Book Centre, 11/97, Main Road
The Secy. Andhra University, General Co-op. Stores Ltd. (R)

VIZIANAGRAM—
Sarda & Co. (R)

WARDHA—
Swarajeya Bhandar, Bhorji Market

High Commissioner for India in London, India House, London, W. C. 2

## List of Agents-*concld.*

**Railway Book-stall holders**

S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad

Gahlot Bros., K. E. M. Road, Bikaner

Higginbothams & Co., Ltd., Mount Road, Madras

M. Gulab Singh & Sons, Private Ltd., Mathura Road, New Delhi

**Foreign**

S/S. Education Enterprise Private Ltd., athumandu (Nep a(l

S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2 Box 1656. Stockholm-16, (Sweden)

Reise–und Verkehrsverlag Stuttgart, Post 730, Gutenberg-stra 21, Stuttgart No. 11245, Stuttgart den (Germany West)

Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 N W Y

The Proprietor, Book Centre, Lakshmi Mansions, 49, The Mall, Lahore (Pakistan)

**(On S & R Basis)**

The Head Clerk, Govt. Book Depot, Ahmedabad

The Asstt. Director, Extension Centre, Kapileshwar Road, Belgaum

The Employment Officer, Employment Exchange, Dhar

The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur

The Officer I/C., Extension Centre, Club Road, Muzaffarpur

The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur

The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)

The Head Clerk, Photozincographic Press, 5, Finance Road, Poona

Government Printing & Stationery, Rajkot

The Officer I/C., Extension Centre, Industrial Estate, Kokar, Ranchi

The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat

The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1

The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam

The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad

Registrar of Companies, Assam, Manipur and Tripura, Shillong

Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi

The Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City

Registrar of Companies, Bihar, Jammal Road, Patna-1

Registrar of Companies, Raj, & Ajmer; Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur

The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street, P. B. 1530, Madras

The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur

The Registrar of Companies, Everest 100, Marine Drive, Bombay

The Registrar of Companies, 162, Brigade Road, Bangalore

The Registrar of Companies, Gwalior

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad

Registrar of Companies, Orissa, Cuttack Gandhi, Cuttack

The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad

Publication Division, Sales Depot, North Block, New Delhi

The Development Commissioner, Small Scale Industries, New Delhi

The Officer I/C., University Employment Bureau, Lucknow

Officer I/C., S. I. S. I. Extension Centre, Malda

Officer I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24 Parganas

Officer I/C., S. I. S. I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur

Officer I/C., S. I. S. I. Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46

Officer I/C., S.I.S.I. Extension Centre, (Footwear), Calcutta

Asstt. Director, Extension Centre, Hyderabad

Asstt. Director, Extension Centre, Krishna Distt. (A.P.)

Employment Officer, Employment Exchange, Jhabua

Dy. Director Incharge, S.I.S.I., C/o Chief Civil Admn. Goa, Panjim

The Registrar of Trade Unions, Kanpur

The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia

The Officer I/C., State Information Centre, Hyderabad

The Registrar of Companies, Pondicherry

The Asstt. Director of Publicity and Information, Vidhana Saubha (P. B. 271) Banglore