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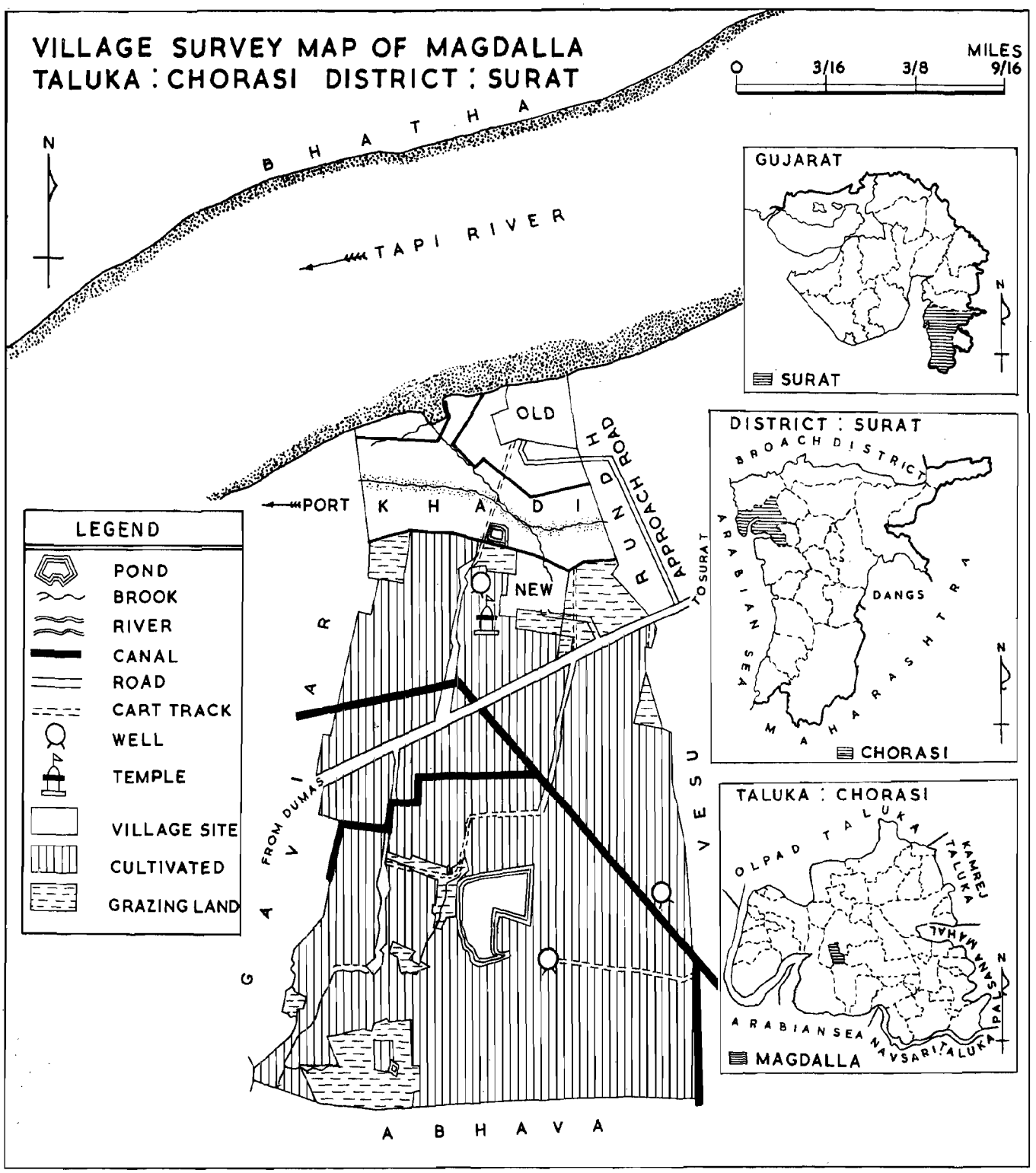
VILLAGE SURVEY MONOGRAPH

DISTRICT : SURAT TALUKA : CHORASI

VILLAGE MAGDALLA

R. K. TRIVEDI
Superintendent of Census Operations, Gujarat

PRICE Rs. 4.85 P. or 11 Sh, 4 d. or $ U.S. 1.75


VILLAGE SURVEY MAP OF MAGDALLA
TALUKA : CHORASI DISTRICT : SURAT
MILES
0 3/16 3/8 9/16
N
BHATHA
TAPI RIVER
PORT KHADI
OLD
NEW
APPROACH ROAD
TO SURAT
FROM DUMAS
GAVI
VESU
ABHAVA
LEGEND
POND
BROOK
RIVER
CANAL
ROAD
CART TRACK
WELL
TEMPLE
VILLAGE SITE
CULTIVATED
GRAZING LAND
GUJARAT
SURAT
DISTRICT : SURAT
BROACH DISTRICT
DANGS
ARABIAN SEA
MAHARASHTRA
CHORASI
TALUKA : CHORASI
OLPAD TALUKA
KAMREJ TALUKA
SANAMAHAL
ARABIAN SEA
NAVSARI TALUKA
MAGDALLA

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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 excriminal 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 Tavadia	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

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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.

PREFACE

This is the second in the series of village survey monographs to be published as a part of the Census programme. It relates to the fairly well-to-do Koli village of Magdalla of Chorasi taluka in Surat district, selected for the study of urban impact, situated as it is only five miles away from the city of Surat. In the context of the country-wide developmental activities, industrialisation and expansion of towns and cities, the impact of urbanisation and modern ways of life are a material factor in the economy of villages, especially in the neighbourhood of urban centres, more so when the facilities of transport, education, electricity, water supply, etc., which have till now been the privilege of towns are being made increasingly available to rural areas also. From this point of view, a study of the influences emanating from the city and touching the life of the villager at various points affecting his economic condition, social behaviour, customs and practices, his thought and knowledge, would be both interesting and instructive. As authentic statistical data about the village on many of the points covered by the present survey were not available for the past, it is not possible minutely to define the extent and nature of the urban impact over a specific period of time. Yet, the trends of change and the important currents underlying the life of the village are discernible in the people's dress, habits, customs and usages, entertainment, income and expenditure pattern, literacy, and a number of other aspects. Further, the impact Magdalla has received is not all due to its being in the neighbourhood of Surat, as there is much that is had from foreign shores, as seafaring is a major occupation of the village. With the development of Magdalla port as the harbour of Surat, it has bright prospects for the future. The success of the port may well transform the village and give it a more pronounced urban colour. The future career of the village, therefore, requires watching with interest.

While the objective underlying the socio-economic survey of selected villages, the basis of their selection and the stages by which it has gradually unfolded itself have been explained in detail in the Foreword by the Registrar General, the various steps taken at this end to make the survey as comprehensive as possible have been explained in the Preface to the first Monograph on village Pachhatardi published earlier. The Village and the Household Schedules reproduced therein as Appendices I and II will give an idea of the various aspects covered by this inquiry. With a view to bring out the true nature of urban impact, a supplementary schedule—Appendix IV—was also framed and canvassed to collect information on topics like visits to cities for different purposes, purchase and sale of produce in the village and the city, membership of associations in the city, participation in its entertainments, etc.

After the statistical survey was completed, it had to be followed up by several visits by investigators from my office and a couple of visits by my Deputy Superintendent Shri Yajnik and myself for on-the-spot study. As the scope of inquiry went on widening with valuable suggestions on the subject received from the office of the Registrar General, each visit yielded more and more interesting information.

Thanks are due not only to the various district, taluka and other officials who contributed to or assisted in the inquiry, but also to the village people themselves, whose cooperation was spontaneous and whole-hearted. Magdalla also had the benefit of the visit of Dr. Roy Burman, Officer on Special Duty, whose observations during the course of his itinerary and suggestions on the preliminary and comments on the final draft, have proved very valuable indeed.

AHMEDABAD,
18th February, 1964.

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

CHAPTER I

THE VILLAGE

I.1 *Introduction and Basis of Selection*

MAGDALLA, a small but well advanced village in Chorasi Taluka of Surat District of Baroda Division in the State of Gujarat, first made news with the announcement by the State Government a couple of years ago that it will be developed as a minor port. It is situated on the river Tapi or Tapti at a distance of 5 miles from the city of Surat, and has, in the other direction at an equal distance, the well-known sea resort of Dumas, patronised every season by the urban society, particularly from Surat and Bombay. Owing to its nearness to Surat, it has been selected for the study of the urban impact that city has made on it. In certain aspects it differs from the surrounding area, viz., the western zone of Surat district, inasmuch as it has no rich gardens, and no industries. It could, therefore, be expected that its bonds with the neighbouring city would be quite thick and the impact heavy. Another most significant characteristic of the village is that its village site is split up into two sectors called Juna or old Magdalla and Nava or new Magdalla, and it is in constant danger of monsoon floods. In social life the village is quite intimate with, almost 'inseparable' from, its adjacent neighbour Rundh, and other surrounding villages which form a homogeneous group. Another feature is that many a household has a 'foreign returned' man, as the main occupation of the menfolk of the principal community of Kolis who inhabit Magdalla is seafaring which takes them to distant ports and countries on international liners they serve. Some of the urban influences found in the village must no doubt be attributed to this factor also.

The Kolis are the predominant community of the village. Next in importance are Bhandaris, while Darji and Valand are the remaining castes occupying a very minor position. The entire population is Hindu.

The survey on which this report is based was started on 26th October, 1960 and completed on 22nd January, 1961. It covered all the 175 households residing in the village at the time of the survey.

I.2 *Location*

Situated on the south bank of the river Tapi, only 5 miles away from its mouth, Magdalla finds itself in the fortunate position of having all the important centres close by at Surat, which is the District, Sub-Divisional and Taluka head-quarters, as also the main centre of industry and commerce. The socio-economic influences emanating from the city would, therefore, pass on to Magdalla easily and quickly. On the south of Magdalla is village Abhava, on the east village Rundh and on the west village Gaviar. The police out-post having jurisdiction over the village is stationed at Dumas, five miles away. The village site of Rundh is just adjacent to that of Magdalla. It is said that village Rundh has shifted to its present site from its former location near Rundhnath Mahadev, a little distance away. As village sites of the two villages are adjacent, the boundary line between them is not distinct, and to an outsider, they appear as one village. On the other hand, the village site of Magdalla itself consists of two blocks, separated by about a furlong's length of *khar* land having in the middle a *khadi* (creek) off the river. The block adjoining Rundh is known as Juna (old) Magdalla, and the other, across the creek, is known as Nava (new) Magdalla established in 1939 after the floods of 1932. Magdalla, it will be seen, is neither an immediate neighbour of Surat nor its suburb. The lands of four villages intervene between the two, though separated by a short distance.

I.3 *History of the Village*

The origin of the village is not known. No one in the village can say when it was first settled and how, except that the present inhabitants of

the main community of Kolis are the descendants of two principal families which had settled here originally. There is no doubt, however, that Magdalla is a very old village, though not perhaps in its present form. *Magdalla was, in the 16th century, inhabited by Habsis or Negroes. It is believed that when Amir Mustafa and Khudavandkhan came from Yemen to Diu in 1531 A.D., a large number of Habsis accompanied them, some of whom must have followed Khudavandkhan and settled on the banks of the Tapi. Some important battles were also fought here by the Portuguese. In 1546 A.D., towards the conclusion of the war over Diu, Portuguese Governor De Castro sent out Dom Manuel De Lima to the coast of Gujarat with six small vessels to harass the Sultan of Gujarat. During the course of his adventures, De Lima came to Magdalla. The Habsis put up some resistance, but ultimately fled. Lima burnt the town and slaughtered the population. In August 1547, the Portuguese Governor De Castro learnt that the Sultan of Gujarat was preparing once again to attack Diu, and that, on the other hand, Kara Hasan, the son-in-law of Khudavandkhan was alone in the fort of Surat with hardly any army. To profit by this opportunity, De Castro asked his son De Alvaro to capture Surat with a fleet of 60 vessels. From the port at Dumas Alvaro sent Menezes upstream on the river. But the soldiers in the fort were alerted, and fired on Menezes, who fled with his men, when the Habsis of Magdalla opened gun-fire on them. Menezes came down upon the bank and captured their guns. On return to Dumas he informed Alvaro about the situation at Surat, whereupon the operation was abandoned, and the Portuguese turned to Broach. Meanwhile, the danger to Diu from the Sultan had also receded. Except for these isolated instances, the links between the history of Magdalla in the 16th century and the present times are missing. The village headman only says vaguely that there is a story that the Portuguese had come to this place and slain all but one of the population. Indeed Magdalla has so much changed since then that there is not a single Mahommedan—let alone a Habsi—now in the village. There are no ancient monuments or houses. No clue is, therefore, available as to what it was in the past or how its present position came about. The story of this change is thus shrouded in mystery.

I.4 *Physical Aspects*

The area of the village is 614 A. 18 G., or .96 square mile, out of which the village site occupies 9 A. 10 G. The village lies on a flat plain, and its soil is black, except some patches of *khar* lands. Owing to the nearness of the sea, the climate is moist but healthy. The period from November to January is pleasantly cold, while during summer the heat is not excessive, and there is good breeze. Rainfall is not recorded at Magdalla, but Surat, with an identical climate, gets 42.8 inches of rain annually on an average (Table I, Appendix I). Owing to the low level of land on which the village is situated, it is in constant danger of being inundated by floods in the monsoon. This feature is common to the surrounding area including Surat itself. The Tapi is in spate a couple of times every year in the monsoon and widespread and destructive floods are quite common in the history of Surat. In one single year in 1961, the river was thrice in spate. On such occasions, flood waters surround the village and also enter the courtyards of 3 or 4 houses in New Magdalla. Agricultural land is also washed away. Within living memory, the whole village was endangered by floods in 1938-39, 1945 and 1959, the last being the worst year in this respect.

A revenue map of the village is given as frontispiece.

I.5 *Flora and Fauna*

The trees grown in the area are mainly babul (*Acacia Arabica*), mangoes (*Mangifera Indica*) and tamarind (*Tamarindus Indica*) and some other miscellaneous trees. There are no wild animals. Bullocks, cows and buffaloes are the main cattle kept by the people. Horses are also maintained by some people for going to the city or nearby villages.

I.6 *Size, Number of Households and Settlement Pattern*

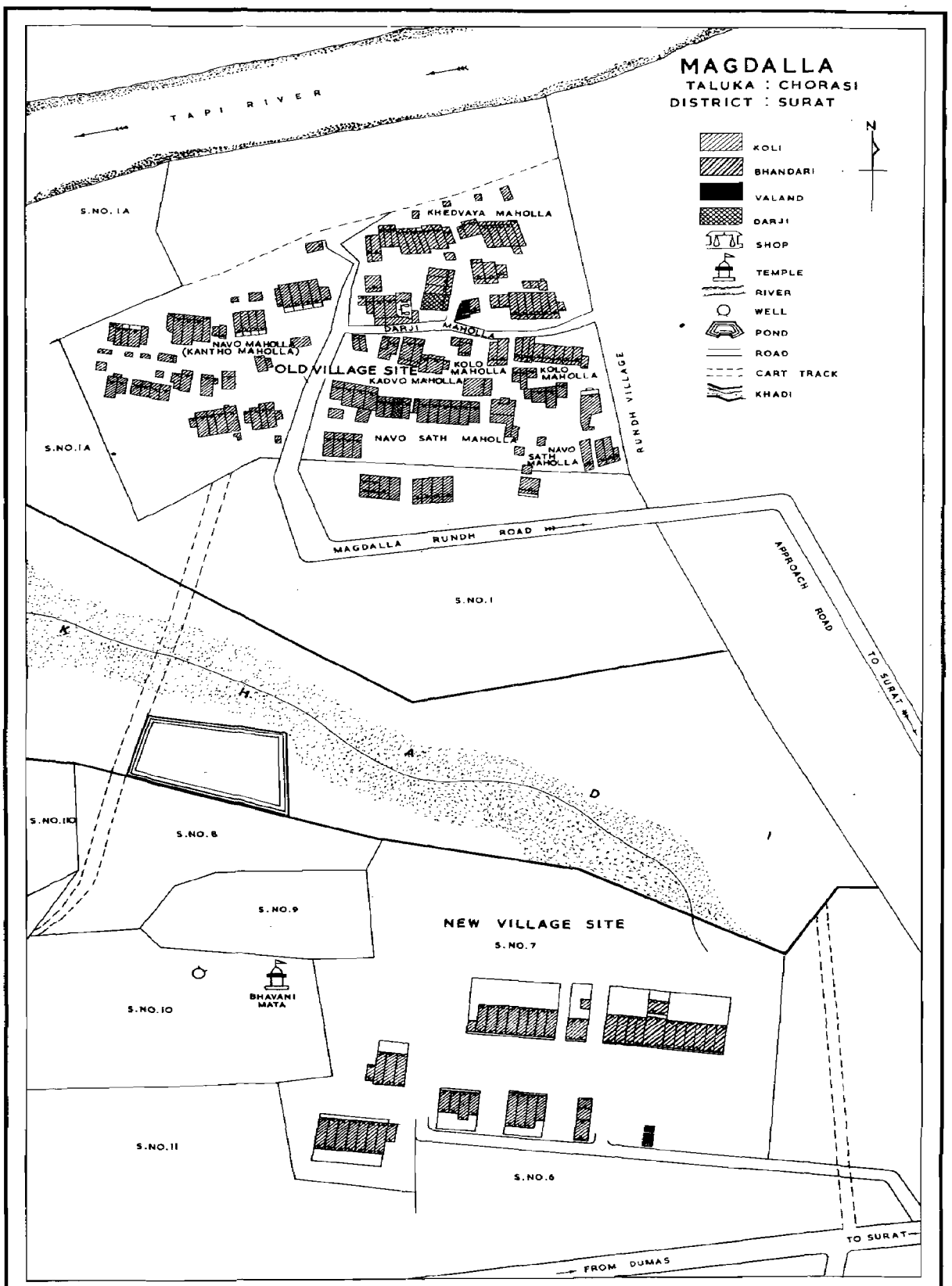
At the time of the survey, Magdalla had

* *Source* :
DESAI, ISHVERLAL ICHHARAM, *Surat Sonani Murat*, Page 13.



A Wide and Spacious Street of New Magdalla

TO FACE PAGE 2



G.P.L.P. A'BAD.WO 68, 1125 / 64-65.

180 residential houses inhabited by 956 souls, 462 males and 494 females. Households numbered 175 giving an average of 5·4 persons per household. The density comes to 996 persons per square mile. Of these, 749 (360 males and 389 females) stay in old Magdalla and 207 persons (102 males and 105 females) in Nava Magdalla. Thus less than one-fourth of the total population lives in Nava Magdalla which, as its name indicates, was settled later in 1939. Some of the families of the old Magdalla acquired land and shifted to the new site for two reasons, viz., congestion and overcrowding in the old village, and destruction by floods. In 1935, 7 persons from the old Magdalla bought land at this site, divided it into 84 plots which were sold out to those who wanted to settle on the new site. Thirty-seven houses have been built till now and the rest of the plots are being built upon at the convenience of the owners.

The sketch map of settlement pattern will show that Nava Magdalla is a distinct improvement on the old sector. While the latter has houses which have sprung up haphazard from very old times in an unplanned manner, Nava Magdalla is built up in straight lines on the sides of a broad street 80 feet long and, therefore, appears more tidy. There is no stringency about space here. The streets of old Magdalla are not well laid out; they are narrow and tortuous, while in Nava Magdalla the houses are built in blocks of linear construction. About five or ten houses are built apace in a row, well constructed and provided with large courtyards at the back.

The two sectors of the village are further divided into six *mahollas*, meaning streets or localities. One is called Khedvaya *maholla* or the locality where those who carry on *khed*, that is cultivate the land, reside, while Kadva *maholla* and Kolo *maholla* are named after the headmen of the two pioneer families which first settled on this site.

The small creek which separates the two parts of the village has no bridge or causeway. People on either side, therefore, find it difficult to maintain contact when there are floods or high tide, which usually occurs twice a year, on Akhatrij, i.e., Vaishakh Sud 3 (May) and Bhadrapad Sud 15 and Vad 1 and 2 (September). On other days, the land being dry, the people can cross it easily on foot.

I.7 *Communications*

Situated in an area that is comparatively well developed from times immemorial, Magdalla is well connected by means of communications. Surat, on one of the oldest railway lines, is the nearest railway station on the broad gauge section of the Western Railway. The main road which connects Magdalla with Surat and the outside world is an all-weather asphalted road between Surat and Dumas which can be reached from the village by a gravel approach road of 2 furlongs. Surat-Dumas road, which is now a State Highway was in former times "a metalled road to 'Domus', 10 miles South-West of Surat, long considered to be one of the wonders of Gujarat, it being till recently the only piece of macadamised road in a Province containing 10,308 sq. miles of British territory and 2,250,953 inhabitants".* State Transport buses ply on this road at short intervals. The National Highway No. 8 between Ahmedabad and Bombay *via* Surat is 8 miles away from the village. Though cut off from Surat during floods, contact in the opposite direction is maintained with Bhimpore and Dumas. Within the village itself there are no good roads. The streets are *kutcha*, beaten only by human and animal feet and cart wheels. There are two or three tongas in the village, meant for private use, and that too not permanently maintained.

Situated five miles inland from the coast of the Arabian sea, Magdalla has practically the sea brought to its doors by the Tapi, the second biggest river of Western India. And therein lie the hopes for its future development, which would materialise if it comes out as a port. The nearest bridge across the Tapi is at Surat. Small boats also ply inland on the river, though there are no regular ferry services and little passenger traffic from Magdalla on the watercourse.

There is a branch Post Office in Magdalla, but the nearest Telegraph Office is again at Surat.

I.8 *Public Places and Amenities*

The village has neither a *chora* (village Chavdi) nor a school of its own. The primary

*PRESCOTT, MAJOR C. J., *The First Settlement Report of Chorasi Taluka*, 1863.

school which it shares with Rundh is itself situated in Rundh. It has a small *deri* of Mataji, but no temple. Here again the people turn to Rundh which has the well-known temple of Rundhnath Mahadev. The nearest middle and high schools, colleges, as well as hospitals, maternity homes and veterinary hospitals are all at Surat. The village does not have any dispensary, but the Panchayat maintains a medicinal chest. Two doctors from Bhimpore and Surat visit the village twice a week regularly. There is no crematorium at Magdalla and the people use the one at Umra about 2 miles away from the village. Near the crematorium is the Mahadev temple of Ramnath Ghela, which is fairly popular in the area.

Sweet water is one of the problems of the village. Sub-soil water is brackish. In a recent boring made at Rundh, the water struck at 94 ft. was also brackish. There is only one well near the village tank which supplies water till a little after monsoon. There is another well in the *sim* land of Rundh, about 2 furlongs away. But during the 4 months from March to June sweet water is available only in Gaviar (1½ miles), or Piplod (2 miles). The village drinking water well is a *pucca* well, having a cemented platform and pulleys. It is uncovered. The parapet is a foot or two higher than the platform which is raised about 5 feet above the ground level in order to prevent the inflow of outside water. Water is available at about 15 feet below the ground level. There are two small tanks, one of them being used for cultivation of the fields on its banks. The other, near the village site, is used for cattle, washing clothes, etc. It was dug by a contractor of Bhimpore village in memory of his grandson, who died young, at an expenditure of Rs. 2,000. He is stated to have chosen Magdalla for this work, as some of his close friends were staying in this village, which badly needed a source of fresh water. The waters of the Tapi which runs close by are muddy during monsoon and brackish in other seasons. Before the construction of Kakrapar Dam 50 miles upstream they used to be sweet during ebb time, but are brackish now. A canal of the Kakrapar irrigation system constructed during the Second Five Year Plan passes through the village lands. But people do not use it, because of the popular belief that it would be harmful to drink canal water without boiling, though no one has actually tried it out. In summer the village tank is replenished with the canal waters so that at least the cattle may not experience difficulty. In the circumstances the villagers bring sweet water from long distances and use it sparingly by voluntary rationing, and even drink brackish water at times.

I.9 *Administrative and Welfare Institutions*

Magdallla is served by a Group Panchayat of the four villages of Rundh, Magdalla, Gaviar and Vanta, with its office at Gaviar. The Police Patel and Kotwal, an inferior village servant, are the Government servants of the village.

I.10 *Market*

The nearest *mandi* is in Surat. There is no regular bazaar in Magdalla or at any of the neighbouring villages, but there are two shops in the old site, dealing in grocery, foodgrains and other miscellaneous articles. There are no tea shops or eating places, but the shops cater aerated waters. Vegetables can be purchased from local hawkers, who bring them from the city. There are flour-mills in Rundh to which the people of Magdalla resort, since no one now uses the hand-mill. Cattle useful in agriculture are bought from nearby villages or from Surat where a weekly cattle market is also held every Saturday. Buffaloes are bought from Mehsana in North Gujarat, about 190 miles away. Since there are no traditional artisans in Magdalla like blacksmiths, carpenters, potters, cobblers, etc., the services of a carpenter are availed of at Rundh and those of others at Surat and Dumas.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

A. Ethnic Composition

II.1 *Castes*

There are four communities in the village amongst whom Kolis predominate and claim 90·29 per cent of the households. There are twelve households of Bhandaris, three of Darjis and two of Valands or Barbers. Among the various sub-castes of Kolis found in Gujarat, the one inhabiting Magdalla is Talpada Kolis. The following table showing the details of population of each group brings out clearly their preponderance in the village.

TABLE I

Population by Castes

Religion	Name of caste/sub-caste	No. of households	Percentage to total	Persons	Males	Females	Percentage of persons to total population
1	2	3	4	5	6	7	8
Hindu . .	Talpada Koli . . .	158	90·29	861	414	447	90·06
	Bhandari . . .	12	6·86	72	36	36	7·53
	Darji	3	1·71	13	8	5	1·36
	Valand	2	1·14	10	4	6	1·05
	Total . .	**175**	**100·00**	**956**	**462**	**494**	**100·00**

Out of 956 persons who inhabit the village, 861 or 90·06 per cent are Talpada Kolis, 72 or 7·53 per cent are Bhandaris, 13 Darjis and 10 Valands. There are no Scheduled Castes or Scheduled Tribes in the village. Formerly there used to be some families of Halpatis, a Scheduled Tribe, but their huts were destroyed in the heavy floods of 1959, when they moved to a new site which falls in the limits of the adjacent village of Rundh.

Kolis are of medium height, dark in complexion and with hard features. In these parts they are not stoutly built nor do they have any peculiar physical appearance. Kolis, including their various sub-castes are found all over Gujarat, but they are fairly well concentrated in the western zone of Surat District, where they seem to be more advanced than those living elsewhere. Many of them have taken to agriculture, and that perhaps is the reason why they call themselves Patels or Koli Patels.

II.2 *Who are **Kolis**?*

Kolis are believed to be the oldest habitants of Gujarat, along with Bhils. Koli is a generic term covering many sub-castes or divisions like Khant, Baria, Dharala, Talpada, Patanvadia, etc. Other divisions are also to be found in large numbers in Maharashtra. Enthoven* finds the term Koli of vague meaning and cites Dr. J. Wilson as interpreting Koli as clansman. He also observes that because of their occupation as labourers, the word 'Coolie' came to be used by Europeans for labourers. Dr. Wilson " regards them as aborigines of the plains, as the Bhillas are of the hills" and considers that they are not racially different from Kunbis whom they very much resemble in appearance. About the Gujarat Kolis Enthoven admits "numerous difficulties in classification mainly owing to the varying nomenclature employed in different areas and the extreme vagueness of our Koli informants".

*Enthoven, R. E., *Tribes and Castes of Bombay*, Vol. II, Page 243, 1922.

The problem of classification could not be solved even by an examination of social customs and ceremonies, as "all Kolis follow somewhat laxly the prevailing Hindu customs of their locality". Among the various sub-castes of Kolis, the one called Talpadas, literally meaning 'local', inhabit Magdalla.

According to Enthoven, Talpadas (or Talabdas) formed the main group in Broach and Surat districts. He also came across geographcial names like Bhalia from Bhal and Indoria from Indore. He further states, "as the Kolis now stand they are clearly a very mixed race, with too little pride in their descent to trace distant relationship or form large and distinct marriage groups. The infusion of Rajput and Bhil blood is most marked in some of the groups of Gujarat Kolis, and the distinction between Rajput and Koli and Bhil and Koli in extreme cases is almost non-existent".

Apart from the interior regions of Gujarat, Kolis are found in large numbers on coastal tracts of Saurashtra, and on the Gulf of Cambay in Broach and Surat Districts. Many of the Kolis in the coastal areas worked as pirates and plunderers. Kolis also had some historical exploits to their credit, *vide* extracts printed in Appendix II. It may, however, be mentioned that most of the adventures narrated therein pertain to the Kolis of central and northern Gujarat and none to Kolis from the coastal area.

The Talpada Kolis of Magdalla are sub-divided into two groups or 'families', viz., Khedvaya and Khalasi, which are terms derived from the occupations mainly followed by them, viz., agriculture and seafaring. Khedvayas are cultivators, while Khalasis are sailors. The distinction is not hard and fast now and both the sections follow either of the occupations, though the tendency to pursue the original occupation still persists to some extent.

II.3 *Bhandaris*

All Bhandari families except one live in Nava Magdalla. About this caste, the Report on the Census of Baroda Territories, 1881, Page 186 notes that they are not inhabitants of Gujarat, but are mostly found in the Konkan. In the former Baroda State they were found in its Navsari (now included in Surat District) and Amreli (Saurashtra) Divisions. The main occupation of the caste was at that time found to be toddy drawing and liquor selling, while a few of them worked as agricultural labourers or agriculturists. Writing in 1920, Enthoven† stated that Bhandaris were found almost in every district of the then Bombay Presidency, but in greater numbers in Ratnagiri, Kanada, Kolaba, Thana, Bombay City and the State of Sawantwadi. Thus their original and principal area of habitation is Konkan in Maharashtra. In Gujarat they are found mainly in Surat District, which is adjacent to Maharashtra. Enthoven further mentions that they drew toddy from palm trees and derived their name probably from the Sanskrit 'Mandharak', meaning a distiller. However, "the caste members prefer to derive it from Bhandar, a treasury, on the ground that they formerly acted as treasury guards. There is much historical evidence that they were largely employed as foot soldiers by the Marathas and the British". He does not support the legend that Bhandaris are descendants of an army of Rajputs which defeated a rising in the Deccan during the days of Rajput supremacy in Northern India and were consequently called Bhandaris from the word *band* meaning rebellion. Bhandaris played an important part round about Bombay Island towards the close of the 13th century and also at the time of the ascendancy of Portuguese power and succeeded in establishing some petty kingdoms in the coastal region.

From local inquiry it was found that the Bhandaris of Magdalla originally hailed from a village named Kolak in Pardi Taluka of Surat District, which is about 60 miles in the South, and were known as Harijans of Kolak, as they were considered almost untouchables. As they were dealers in liquor and toddy, it was for this trade that they came to Magdalla. The 12 Bhandari families now inhabiting Magdalla are descended from one Koyabhai, who came to this village some 7 or 8 generations ago from Borbhatha in the north, where his ancestors had shifted from Kolak. Their traditional occupation of toddy tapping has been entirely given up in favour of agriculture.

† ENTHOVEN, R. E., *Tribes and Castes of Bombay*, Vol. I, Page 96, 1920.

Bhandaris are considered lower in social status than Talpada Kolis. Originally when Bhandaris came to Magdalla, there were no social relations between the two. In fact Talpadas would even refrain from touching Bhandaris, let alone exchanging food with them or establishing marriage connections. However, with the passage of time, persons of the two castes started visiting each other and eventually the taboo against accepting food vanished, though marriage relations are not yet permitted. In appearance Bhandaris do not look any different from Kolis. Their houses, dress, language, etc., are just like those of Kolis and their occupations are also largely the same.

II.4 *Other Castes*

Darjis and Valands are the other two castes in the village. They are the traditional castes of tailors and barbers, and derive their caste names from the profession they pursue. By the very nature of their occupation, they would not be found concentrated at any place, as their population would normally be found to be commensurate with the needs of the village or town.

II.5 *Darji*

Darjis are more fair complexioned than others, and occupy a middle position in the society. Those of Magdalla belong to the Surti sub-caste and are non-vegetarians in common with Darjis of South Gujarat. They differ from the Darjis in other parts of the State where they are strictly vegetarians. Though the old Gazetteer avers that they were addicted to drink, all the three families have reported liquor to be prohibited. Their womenfolk lend a helping hand in the tailoring work, as sewing is done on machines at home. They do not have land or any other subsidiary source of income. The Gazetteer quotes Ovington as writing in 1689 that the Darjis of Surat were found to be intelligent and skilful, while they were also considered to be quiet, thrifty and indolent.* The household deity is generally Mataji and the belief in *manata* (vow) for cure of disease is widespread.

II.6 *Valand*

Valands are called by different names in Gujarat, all of them indicating the various duties they perform as incidental to their profession. *Hajam* derived from Arabic, meaning to cup, refers to their surgical activities as does the word *Ghaijo* meaning one who treats wounds. *Rat* refers to them as torch-bearers whereas *Matko* to their practice of teaching their boys the art of shaving on earthen pots. In south Gujarat they are generally known as *Hajam*, *Nai* or *Valand*. Their social status is considered to be somewhat low. As a class they are "fond of pleasure and dissipation". They are "proverbially talkative, boastful and pretentious", and people have generally a "poor opinion of their skill". While the men have a tradition of being massagists, bonesetters, etc., the womenfolk are traditional *dais*. Of the two families in Magdalla one has some land. The members of the family work in agriculture or as agricultural labourers. They accept food from Kolis and are non-vegetarian in common with their caste fellows in south Gujarat but the *Hajams* in north Gujarat are vegetarians. They do not have any household deity but Mataji is the deity of their faith.

B. HOUSE TYPE, DRESS, ETC.

II.7 *House Type*

It will be seen from the following table that a vast majority of the households lives in houses with two rooms or less.

The average number of rooms per household is less than two. Households without any regular room are non-existent, while 89 or 50·86 per cent of the families live in one room houses, 66 or 37·71 per cent in two room houses, and 20 or 11·43 per cent in houses having three rooms and more. Most of the houses have no storey at all. Even out of the 23 households reported to be having one storey, in a large number of cases the upper storey is a low roofed loft used mostly for storing grass and other articles, in a few cases for sleeping, but hardly for living. No house has more than one storey. Forty-nine households or 28 per cent of the total enjoy good accessibility of sunlight, 122 or 70 per cent have houses with moderate lighting, and four are quite poor in this respect. The present condition of housing is fairly satisfactory, there being only 7 households whose dwellings are in bad state. Four of these belong to Kolis, two to Bhandaris

*CAMPELL, J. M., *Gazetteer of Bombay Presidency, Vol. IX, Part I, Gujarat Population, Hindus,* Page 180, 1901.

and one to Valand, all of whom but two earn an in come less than Rs. 1,200 annually. Out of these 7, two households have an annual income of a little over Rs. 1,500 per annum, while the remaining earn less than Rs. 1,200 annually.

TABLE II

Households According to Rooms Used

Total No. of households	Total No. of rooms	Total No. of persons	Households with no regular room		Households with one room		Households with two rooms	
			No. of households	Total No. of persons	No. of households	Total No. of persons	No. of households	Total No. of persons
1	2	3	4	5	6	7	8	9
175	310	956	..	..	89	416	66	416
					(50·86%)	(43·51%)	(37·71%)	(43·51%)

Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
No. of households	Total No. of persons	No. of households	Total No. of persons	No. of households	Total No. of Persons	No. of households	Total No. of persons
10	11	12	13	14	15	16	17
4	18	9	54	1	8	6	44
(2·28%)	(1·88%)	(5·14%)	(5·65%)	(0·58%)	(0·84%)	(3·43%)	(4·61%)

The plan of the house is generally in conformity with that commonly found in Surat District, though the houses newly built sometimes follow a different type. Unlike the areas of central and northern Gujarat and Saurashtra, houses do not have either a *chowk* or a *deli*. Houses are built in a row, each one having its side walls jointly owned with its neighbours. The houses are rectangular in shape. The rooms are arranged one behind another, without any independent passage. In the front there is a verandah and a *vada* (backyard) in the rear. The roof, which is generally high, covers the verandah, while the backyard is open. The front room is the living room-*cum*-bedroom, with the kitchen at the back. The average size of a living room is 15′×18′. Men and women generally sleep in the same room, though, in families better off and having more than one room, married and unmarried members sleep in separate rooms. The front and back doors provide ventilation which may be supplemented by a window or two beside the front door, if the house is broad enough, and by a ventilator in the kitchen. The open *vadas* at the back are used for bathing, storing grass, keeping cattle, agricultural implements, etc., according to convenience. At times they are enclosed by a fence and where there is no stringency of space as in new Magdalla they are fairly large. There is no drainage system and water is allowed to run on the streets. The refuse is dumped in the farms. Houses have generally no bathrooms or latrines. Cattle are kept generally in a *kutcha* shed near the residence—either in the backyard, or in the front or in a shed adjacent to the house, wherever space may be available.

II.8 *Building Material*

Households are classified according to building materials in the following table:

TABLE III

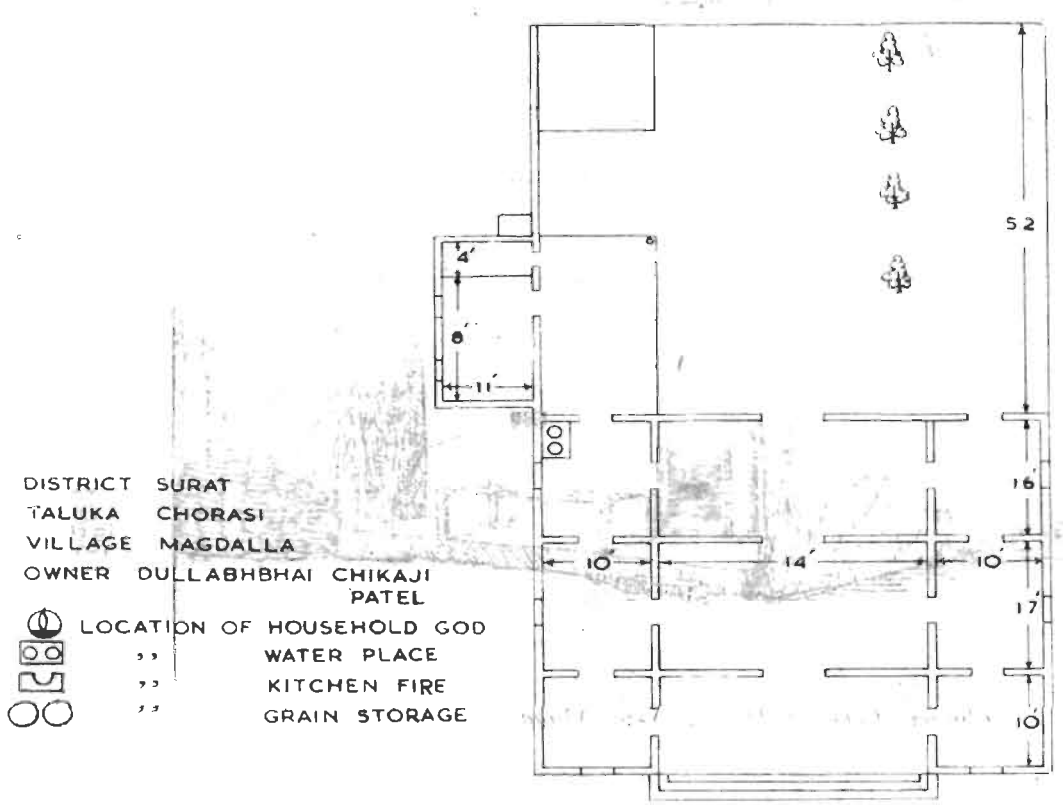
Households by Wall Material

Bamboo and mud	Bricks and mortar	Bamboo, mud and wood	Bamboo and plam leaves	Combination of more than two building materials
108	8	46	3	12

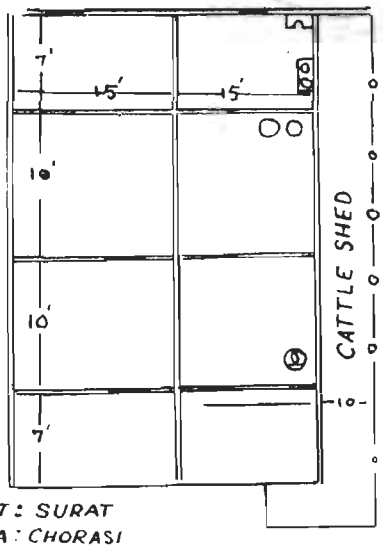
The most common building material used is bamboo plastered with mud, while Mangalore tiles are chiefly used to cover the roof. Though 108 households out of 175 use only bamboo chips and mud, these articles predominate even in the remaining 67. Walls prepared out of thick bamboo chips are plastered with mud, and many a time coloured with yellow earth or white washed.



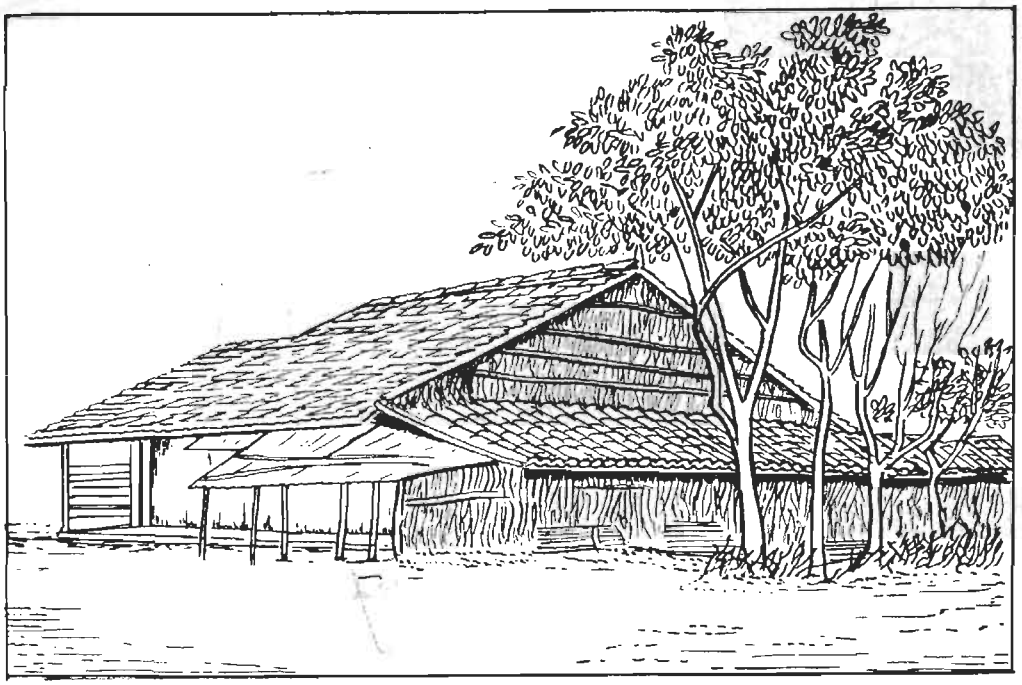
Superior Type of House, Old Magdalla



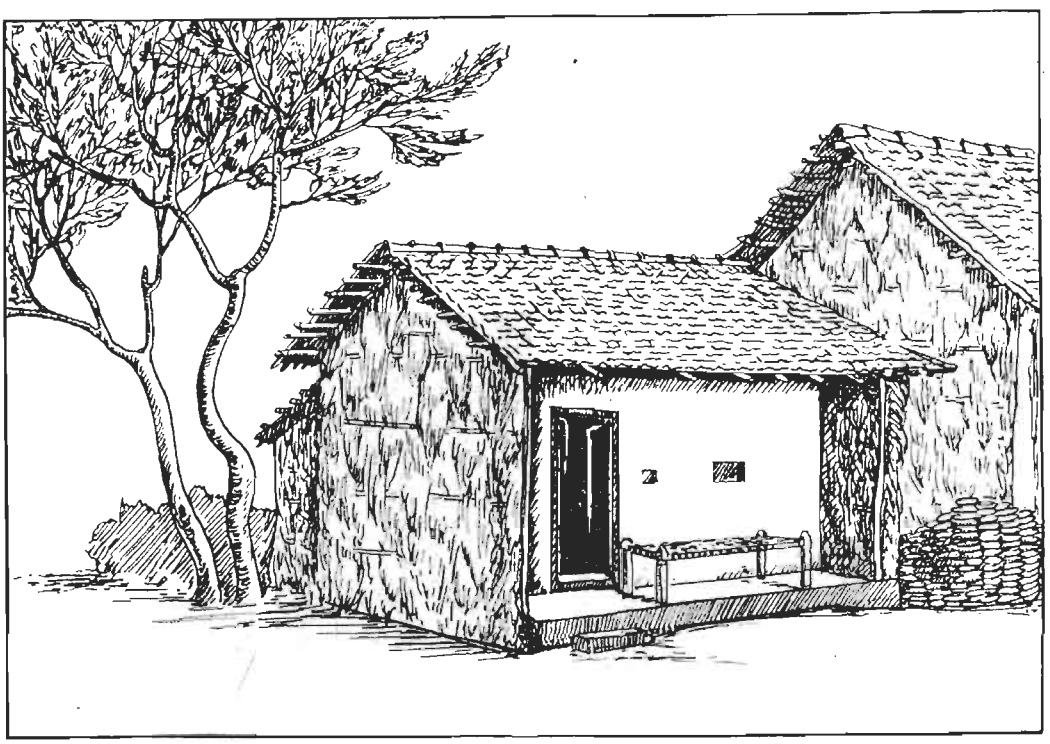
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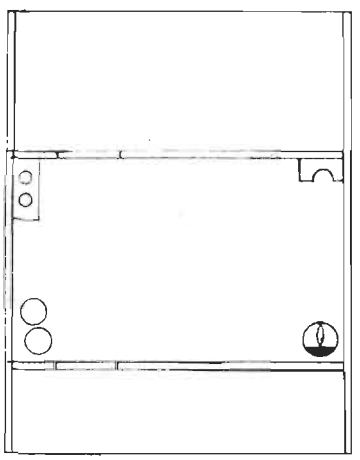


DISTRICT : SURAT
TALUKA : CHORASI
VILLAGE : MAGADALLA
OWNER : DULLABHAI CHIKARJI PATEL
LOCATION OF HOUSEHOLD GOD
WATER PLACE
KITCHEN FIRE
GRAIN STORAGE



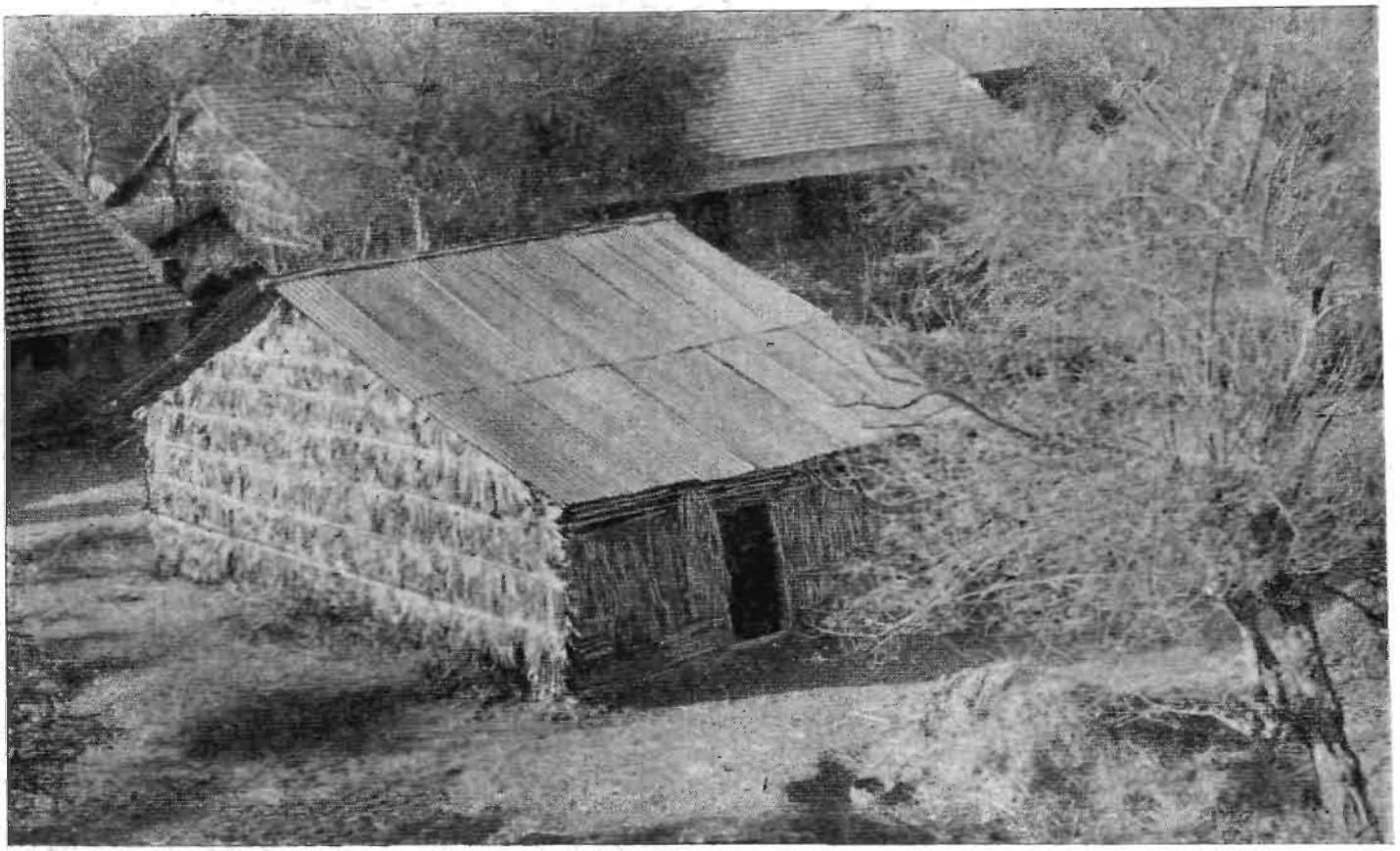
Medium Type of House, New Magdalla



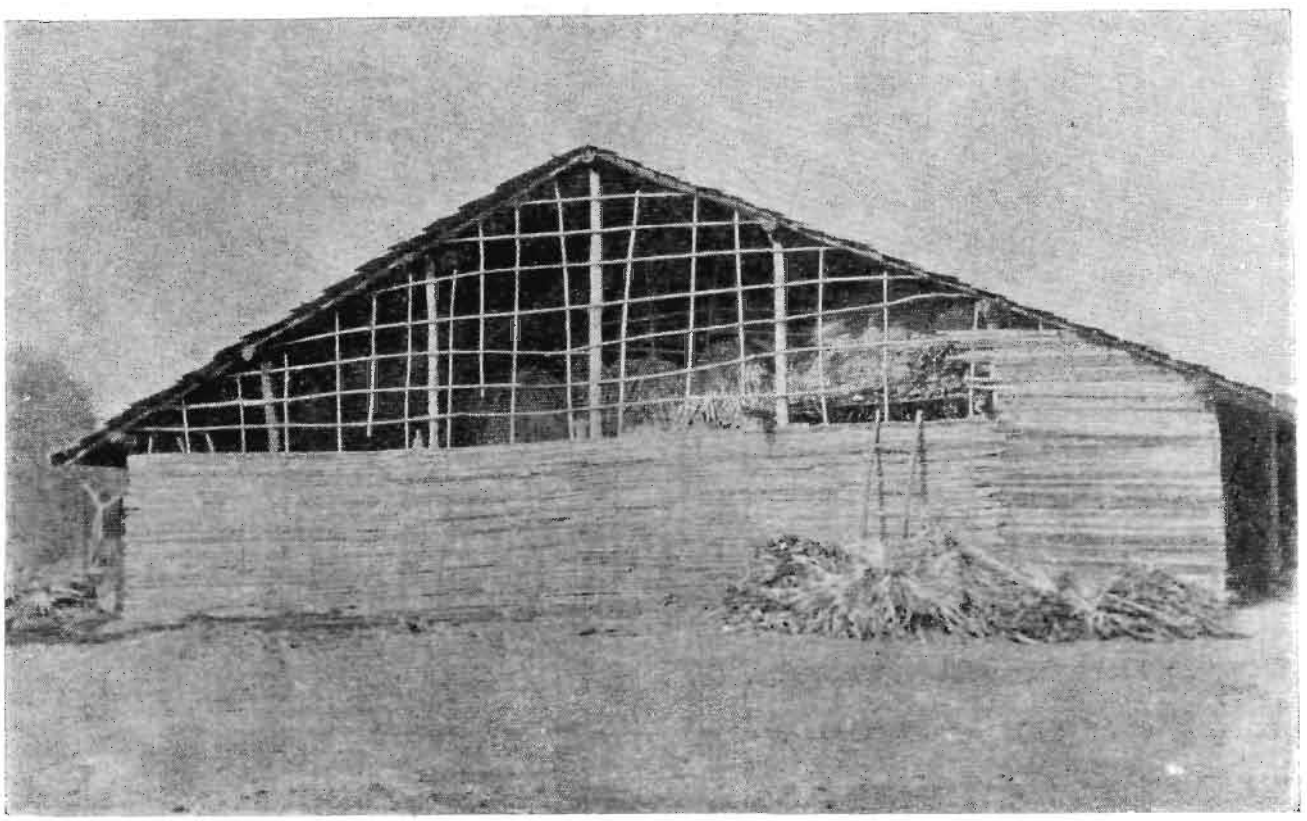


DISTRICT SURAT
TALUKA CHORASI
VILLAGE MAGDALLA
OWNER RANCHHOD NARAN
LOCATION OF HOUSEHOLD GOD
" WATER PLACE
" KITCHEN FIRE
" GRAIN STORAGE

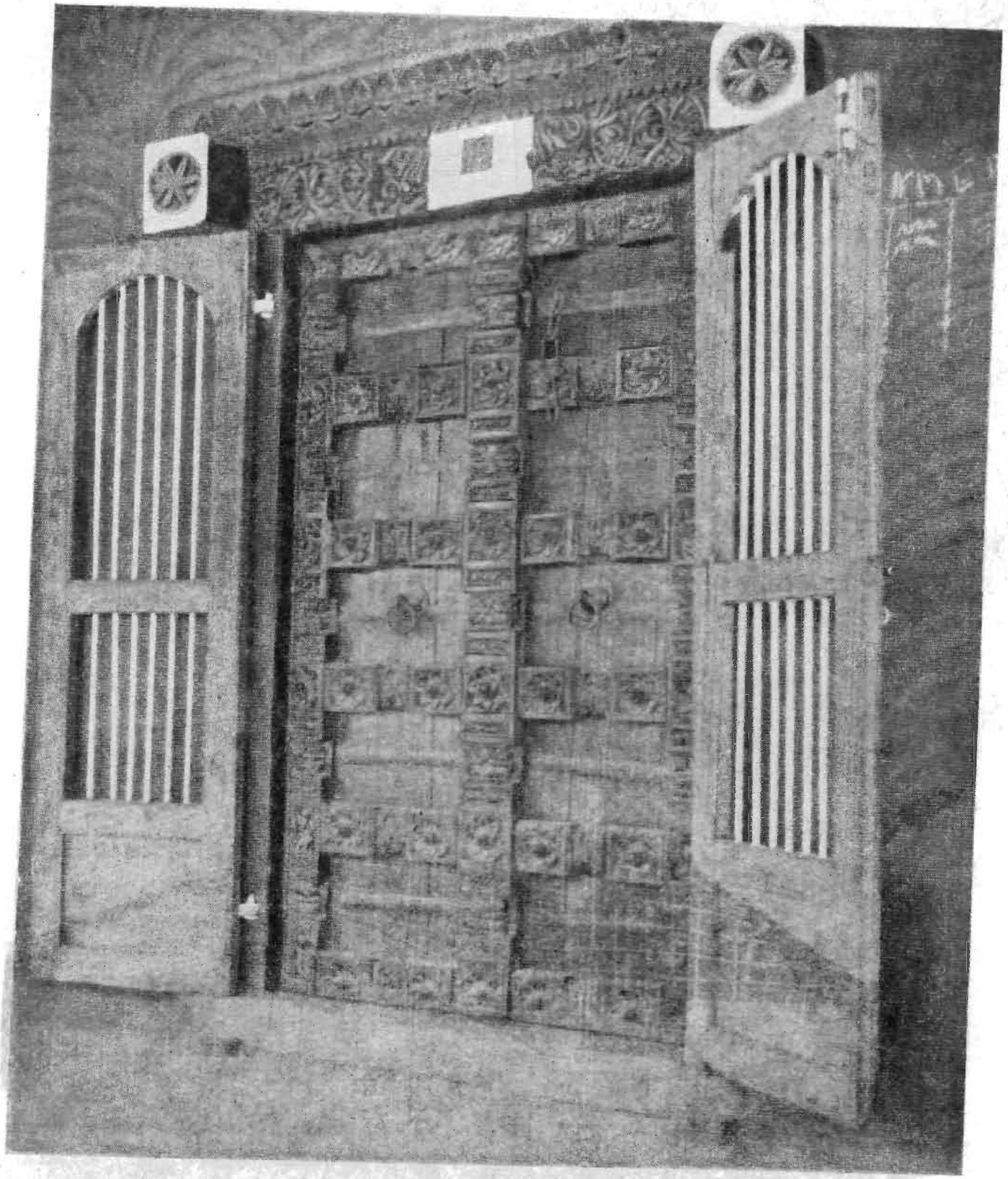
Ordinary Type of House, New Magdalla



Inferior Type of House, Old Magdalla



Side Wall under Construction, New Magdalla



Door with Carved Designs



Interior of a Sailor's House



1



2



3

1. *Sari worn with a Kachchha*

2. *Back from the Village Well*

3. *A Girl in Modern Skirt and Blouse*

TO FACE PAGE 9

Many persons leave them uncoloured also. The floor is beaten earth plastered with dung. However, both the walls and the floor are kept quite clean. The reason for preferring bamboo to mud was stated to be the constant fear of floods, which would cause more damage to purely mud walls. The windward side of the house is sometimes covered with a curtain of palm leaf thatching to keep off rain water. In contrast with the houses having bamboo walls, there are *pucca* built structures with cement plaster, mosaic tiles, provided with all the modern facilities built by some of the inhabitants from earnings derived from the occupation of seafaring.

Though the houses are *kutcha* built, the door frames and sometimes the windows, which are of wood, are strong and heavy, such as would normally be used in *pucca* structures only. The door frames, doors, etc., are sometimes decorated with simple but artistic designs carved on them. Doors with frames of old houses are used again when houses are reconstructed, or when the house site is shifted.

The condition of the roofs is generally good because of the extensive use of Mangalore tiles as seen from the following statement:

TABLE IV

Households by Types of Roof

Total No. of house-holds	Thatched	Iron sheet	Deshi tiles	Man-galore tiles	Flat concrete roof	Unspeci-fied
1	2	3	4	5	6	7
175	..	4	37	126	1	7

The large proportion (72 per cent) of households having Mangalore tiled roofs is due to the fact that Mangalore (or *Vilayati*) tiles are one of the items of coastal trade. They are brought by country crafts from long distances; and the availability of this means of transport seems to have facilitated the adoption of this material for roofing.

On the whole the housing condition in the village is very satisfactory. People live in well built houses nearly half of which are provided with more than one room, a separate kitchen, a verandah in front and a backyard in the rear. From the point of ventilation also, there is ample provision for light received through doors and windows both in the front and at the back. Living rooms are fairly large. While there are no households with no regular rooms, single room tenements number 89 or 50·86 per cent as against 60·1 per cent in the rural areas of the State.

Houses are built by villagers themselves except for the wood work for doors, windows and roof for which the services of carpenters are utilised. Doors and windows may also be purchased ready-made from Surat. People get cooperation from their neighbours and relatives in the task of house construction. As far as possible, the site is generally selected on a high level and doors face north or south. While constructing a new house, four ceremonies in all, may be performed, viz., (i) *Khat-muhurt* when the foundation stone is laid in the south-east corner before the commencement of the work, (ii) *muhurt* of *barsakh* when the door-frame of the main entrance is put up, (iii) *muhurt* of *dhori mobh* when the main beam or girder is placed on the walls and (iv) finally the *vastu* before the house is occupied. All these four ceremonies are not compulsory and one or more of them may be performed according to the means and convenience of the householder. Near relatives are usually feasted at the time of *vastu* or occupation ceremony of the new house.

II.9 *Dress*

The people of Magdalla have simple sartorial habits. Except the way in which the *sari* is put on and the loose turban, the dress of women as well as men is such as would be found in any non-tribal village of Gujarat. Men generally wear *dhoti*, half or full shirt, *jhabha* (*paheran*), and white Gandhi cap. At times they also put on jackets and pyjamas. Boys generally put on nickers or trousers, pyjamas and shirts or bush shirts after the fashion of the city.

Women put on *sari* in the basic Gujarati fashion, keeping the *palav* in the front. But the main difference in their dress that transforms the whole effect is the *kachchha*, or passing the front pleats between the legs and tucking them up at the back. The result is not graceful. This dress has, therefore, the good points neither of the Gujarati nor Marathi attire.

However, it is the common dress of lower classes like Halpati, Dubla, etc., in the whole of Surat district. Further, it seems to be a convenient working dress for all sorts of chores in the field or in the house, which perhaps is the reason for its adoption.

At the time of marriages and festive occasions, women put on even silken and nylon *saris* and blouses, and the more advanced among them abandon the *kachchha* on such occasions. Girls generally put on frocks. The material of clothing used is generally of good quality. Preference is shown for white or light colours. There is no remarkable difference between the dress practices and material used by the rich and those of the poor. The villagers mostly put on shoes and chappals purchased from the city.

II.10 *Ornaments*

Women are generally fond of glass, gold, silver and ivory ornaments. Silver ornaments are put on the feet and gold ones on hand, neck and hair. The most common ornaments are earrings, bangles and hair-pins. Other ornaments used by women are rings, necklaces, *kap, jad, vali* (nose-ring) and *jhanjhar* or anklets. Men use finger rings, buttons of precious metals, wrist watches and *kandora* (on the waist). Some of the more common ornaments, show a distinct urban influence rather than traditional. The women are also fond of hair dressing. Using silver and enamelled hair-pins and clips, they tie up the hair in a knot at the back of the head.

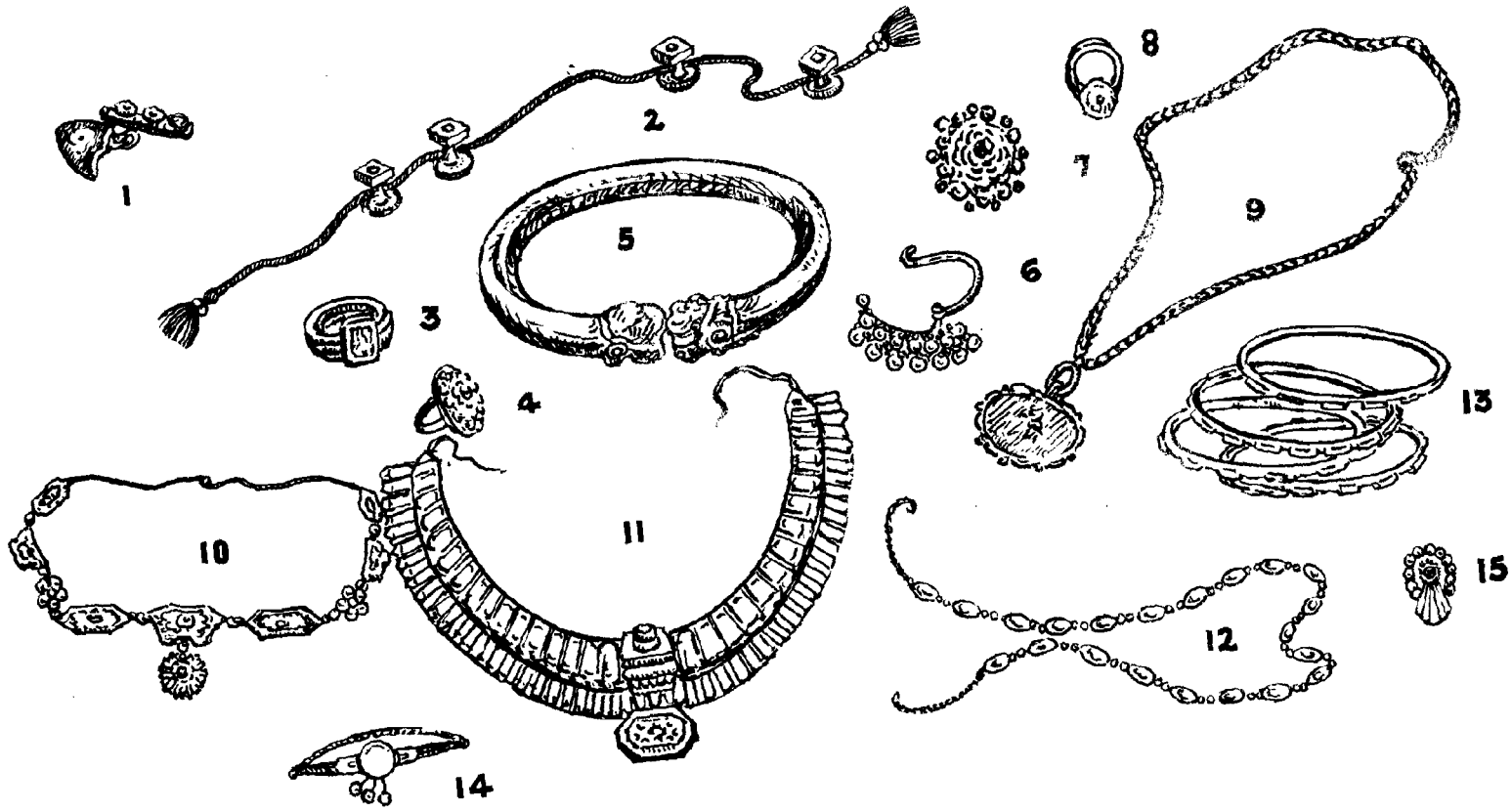
The attitude of the people to ornaments is, however, changing. Status or prestige is not now associated as closely with the number of ornaments as it used to be. Greater fondness of ornaments on the part of women is seen from the fact that there is none among 175 households in the village where women do not use one or the other ornament, while in case of men, there are 21 families where men do not put on any ornaments at all. In case of women, while it is the material condition of the family which determines the number and use of ornaments, in case of men, influence of modern times in discarding them in favour of ring and wrist watch is distinctly visible. Whereas 16 households use one ornament (ring 15, wrist watch 1), 137 use any of the two ornaments like ring, wrist watch, buttons, gold chain, etc. But in case of women, 45 households use four ornaments each, 82 use three, 40 use two and the remaining 8 one only.

II.11 *Household Goods*

The household goods used in Magdalla give it an unmistakable urban air. They are modern and some of them are of the latest make and type. Apart from stove, torchlight and hurricane lamps, which have found their way to many an Indian village, articles like radio sets including transistor sets, harmonium, bicycles, wall clocks, patromax lamps, up-to-date crockery, etc., are quite common in Magdalla.

A question was specifically put as to whether the household possessed any of the following articles, viz., hurricane lantern, patromax, torchlight, stove, bicycle, gramophone and radio set. It was found that an overwhelming majority of the households, viz., 172 possessed one or more of these. Nor were such articles being used for the first time during the survey. Only 16 households were using them for the first time, and only 25 households had acquired such articles for the first time during the last five years. Among the 21 families using radio sets, only 9 have acquired them for the first time during the past 5 years. The advanced nature of the village, impact of urbanisation and influence of contact with the outside world while serving aboard ship is noticeable from the fact that the village has 21 radio sets, 61 bicycles, 56 wall clocks or time-pieces, 6 patromax lamps and 106 kerosene stoves. There is one radio set for every 8·33 households, a clock or time-piece for every 3·12, and a patromax lamp for every 29.17. The use of kerosene stove and bicycles is proportionately very large, as there is a kerosene stove for every 1·65 households and a bicycle for every 2·87.

The most common articles of furniture in use is *khatla* (cot). *Pats*, tables, chairs and benches are also quite common. All the 175 households use some articles of furniture or other. Even if we do not take into account 10 households which have only one article each like a cot or *pat* (wooden bench), and 17 others who have two articles each, as many as 148 households, use more than two such articles. Seven households use mosquito nets. One family has also acquired, for the first time, a sofa set. One hundred thirty

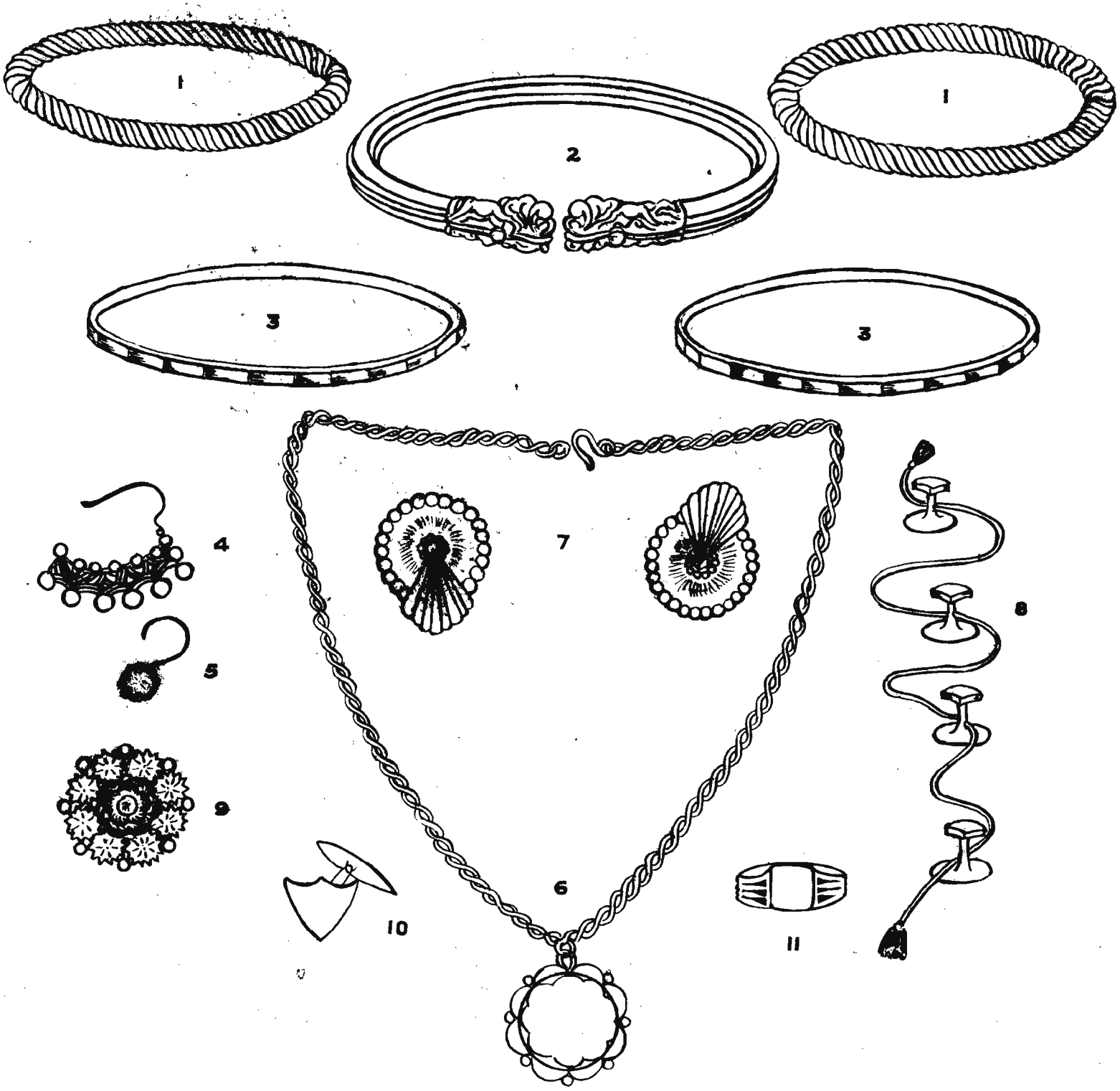


ORNAMENTS I

1 CUFF LINK 2 BUTTONS 3,4 & 8 RINGS

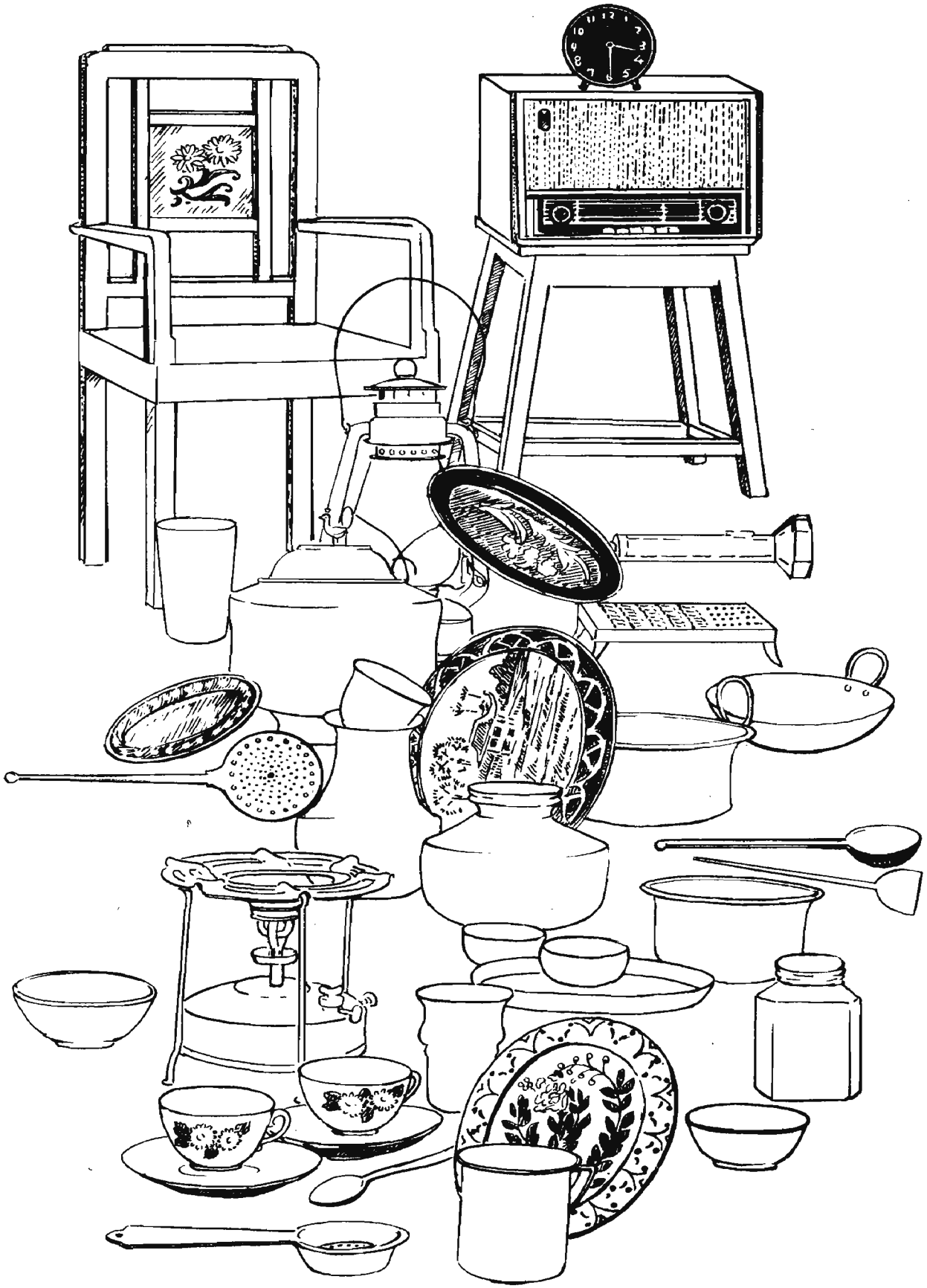
5 KADU 6 NAKHALI 7 & 15 EARRING

9,10,11 & 12 NECKLACES 13 BANGLES 14 BRACELET



ORNAMENTS II

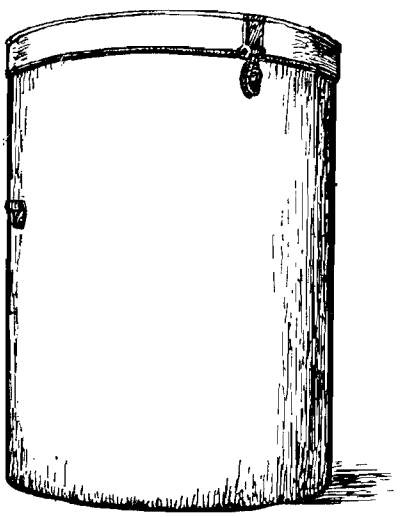
1 & 2 KADU	3 BANGLES	4 NAKHALI
5 JAD	6 NECKLACE	7 & 9 EARRING
8 BUTTONS	10 CUFF LINK	11 RING



HOUSEHOLD ARTICLES AND FURNITURE

G.P.L.P. A'BAD / W.O. 68 / 1125 / 64-65

nine households use chairs and 23 also have tables. The articles of furniture show a distinct urban impact which may well be due to its proximity to Surat.



Iron barrel for storing grain

As can be expected, the utensils used by the people of Magdalla are also of good quality. They are generally of brass and copper, and purchased at Surat, or from hawkers who come down occasionally from the city. The occupation of seafaring has also enabled many of the households to acquire beautiful crockery and chinaware with decorative designs. The utensils and chinaware, cleaned and neatly arranged in cupboards or on shelves provide internal decoration to the house. Foodgrains are stored in barrels of iron sheets because of the fear from floods. There are four dog carts in the village one of which is owned by the shop keeper for the convenience in transport of merchandise from the city to the village.

II.12 *Food and Drink*

All the 175 households take at least two meals a day, while 61 of them also take a breakfast in the morning. The breakfast consists of *jowar* bread with vegetable or milk, lunch of pulse and rice, *jowar* bread and vegetables, and evening meal again of *jowar* bread and vegetable. Thus, normally *jowar* and rice are the staple food of the village people. On festive occasions the common Gujarati dishes are taken—*shikhand* (sweet preparation of milk), *lapsi* or *kansar* (sweet preparations of wheat), or *puri* with sweet milk. The whole village is non-vegetarian in diet. There are some families, however, who take no other non-vegetarian food except fish. Though there is no objection to taking non-vegetarian diet every day, such items do not form part of their daily menu for economic reasons. People refrain from non-vegetarian food in the holy month of *Shravan* (August) on *agiarash* (eleventh of every lunar fortnight) and on other traditional fasting days.

Tea is the universal drink and *bidi* smoking is quite common, though youngsters and women do not smoke. In the matters of drink habits, all but one Bhandari family reported liquor to be prohibited. This, however, does not represent the real state of affairs as there is reason to believe that the habit secretly persists though to a lesser extent, as revealed by prohibition offences reported from the village. For, the southern coastal tract of Gujarat, where there is an abundance of palm trees, has been traditionally fond of toddy and country liquor. Apart from its being a personal addiction, it was an item of major importance in welcoming guests at social gatherings, and in celebration of social events. It was more or less a very common drink, favoured by the lower strata of society, and was instrumental to a considerable extent in the exploitation of the poor and simple villagers. However, in pursuance of the policy of prohibition adopted by the State Government, a total ban was imposed on the use of liquor as early as 1949, since when this area along with the rest of the State has been completely dry. Old habits, however, die hard, and the former toddy areas have still to face the problem of illicit distillation of liquor and liquor imported surreptitiously from outside. It is probable that all such cases do not come to light and escape detection. But the fact that the drink habit still persists among the village-folk is evident from the table given below which shows that on an average five prohibition offences have been registered from Magdalla village every year during the past five years.

The success or failure of detection and trial depends on many factors and it can be safely presumed that the person who is interested in deliberately breaking the law will always try his best to escape detection or conviction. From this

point of view it is the number of crimes registered and not convictions that is significant for the purpose of our survey. In other respects the village is quiet and law-abiding, as during the last 5 years only two crimes have been registered in 1958.

TABLE V

Prohibition Crimes

Year	No. of cases registered	No. of cases sent up to court	No. of convictions
1957	5	1	..
1958	9	2	1
1959	4	..	..
1960	1	..	..
1961	7	6	..

II.13 *Other Habits*

The people of Magdalla have not been slow in adopting some of the ways of life practised by urban folks, such as use of soap, mosquito nets and putting on clothes washed by a *dhobi* or washerman. Every household but one uses soap for bath, and the one that does not is also not in the lowest income group. Households that send clothes to washerman, generally at Surat, number 95. All income groups excepting the lowest earning Rs. 250 or less per year include some households who utilise the services of a washerman, though there are some in each of the higher groups also who do not. Mosquito nets, however, are used by families whose earnings are comparatively high; all the seven families who use it have incomes ranging from Rs. 961 to 5,000, though the four households having an income of more than Rs. 5,000 deny themselves this luxury. Sugar and tea are no longer luxuries and rarities, but items of daily necessities. The principal fuel used for cooking is firewood (173 households), dung-cakes (166 households) and kerosene (63).

C. Beliefs and Practices Connected with Birth, Marriage and Death

II.14 *Kolis*

As observed earlier, an overwhelming majority of the population of Magdalla consists of Kolis. Bhandaris are next in importance and Darjis and Valands are very few indeed. We may, therefore, examine the social customs of Kolis in greater detail and note the points of variance in respect of other castes. While the customs of Kolis do not differ in any way from those followed by Kolis in the surrounding areas, there are no customs peculiar to this village.

II.15 *Birth*

Ladies, when in menses, strictly abide by the usual restrictions for four or five days. They are not permitted to cook, to fetch water and to visit religious places. In the seventh month of pregnancy, *simanta* ceremony is performed before the lady is taken to her parental home for confinement. The occasion is celebrated according to the financial capacity of the family. There is no social pressure or compulsion to perform it, nor are any superstitions attached to it. Such celebrations are quite voluntary. A *rakhadi* (*raksha*) or protective knot is tied on the expectant mother's wrist, but the religious part of the *simanta* ceremony is no longer performed by a Brahmin priest. A caste dinner was given, and the lady ceremoniously went to her parent's home walking over loose pieces of cloth spread in her front on the ground, the underlying idea being to honour her as well as to protect her from any physical harm. All these elaborations are now done away with owing mainly to the rise in the cost of living and waste of time they involve. Nowadays the expenses are limited to the gift of a dress by the husband on the occasion.

Normally the expectant lady is not subjected to any restrictions except those regarding diet as may be necessary for her health. She would abstain from foods which are heavy, likely to cause gastric trouble. Fenugreek and coconut are considered beneficial to health. She would be relieved from household work, if the family can afford extra help. In poor families, she continues to do the household chores till the last. She would not, of course, be exposed to shocks such as seeing a dead body or doing a thing which would cause mental worry. Barring these precautions, no special treatment is given to her.

Generally, the first confinement is at the parental home. But if it is not possible to do so, then at her husband's where subsequent confinements usually take place. A separate room in the house is used for delivery. If this facility is

not available, a cloth partition is put up temporarily to afford some privacy. Women from near relations and neighbours generally remain present at the time of birth, but men keep away. The *dai*—midwife—may be of any community, but since the local *dai* is generally called in, in Magdalla she is from the same community. She is paid remuneration in cash as well as kind in the form of foodgrains, and also gets a *bakshis* if a boy is born. If the delivery is difficult, a doctor is called in from Surat. But if the case is more serious, the lady is taken to the hospital or maternity home at Surat for surgery or for treatment. On the sixth day, *chhathi* is celebrated. The aunt (father's sister) of the baby ties a black string round its waist, wrists and ankles. A *ghee* lamp, a coconut, *kumkum*, a blank piece of paper, an ink-pot and reed-pen, leaves of *akda*, a pot, a frock and Rs. 1.25 in cash are placed below the cot of the lady, the idea being that Providence (in the form of a goddess) will write up the destiny of the baby on that day. On the twelfth day dung-cakes and two earthen *kodiyan* (joined in *samput*, i.e., one placed inverted over the other) are placed in the backyard where the placenta is buried. While going out of the house for the first time after delivery, a *puja* of the Sun-god and of the door-frame is performed and an offering of grains like rice or wheat is made. The coconut placed in *chhathi* ceremony is taken away by the *dai*. The parents of the lady give gifts of a cradle, a frock, etc., on the birth of the first baby, while she leaves for her husband's house.

If the first child is a boy, some people distribute sugar-candy or *patasa* to school-children. If it is a girl, some people take the consolation that she is the incarnation of Laxmi, the goddess of wealth. The baby is given a name by the Brahmin priest. There is no fixed time for this, and any convenient day is chosen to name it. He selects the name which follows the sign of Zodiac under which the baby is born. The priest is generally paid Rs. 1.25 on this occasion. The child is given cooked food when about two years old. Before the boy is five years old, the mother's brother or sister removes a lock of his hair, and gives a gift of Rs. 1.25 or more according to one's financial condition. The lock of hair is tied up in a piece of cloth with a pice, and immersed in the river. After the age of five, the child enters school, when sugar and small pieces of coconut kernel are distributed among school children to celebrate the event.

No superstitions attach to barrenness, still births and infant deaths. Resort, however, may be had to *manatas* (vows) over and above medical treatment in such cases.

II.16 *Marriage*

(*a*) *Marriage Customs and Practices*

A study of the customs, practices and ceremonies relating to marriage is the most important in understanding the social structure of any community, especially in Hindu society, where marriage is looked upon not as a contract, but as a sacrament, which unites two individuals and a social event which brings together two families into an abiding union. Further, the hierarchy of castes is still the most important feature of Hindu society and the place that a particular caste occupies in this hierarchy depends upon certain social customs and practices prevalent in that caste in connection with marriage. While some practices like prohibition of consanguineous marriages are common practically to all castes, others relating to widow remarriage, divorce, polygamy, etc., vary. Castes which prohibit divorce and widow remarriage generally rank higher in the social scale. From this point of view we find that the Kolis of Magdalla occupy a lower social status in the hierarchy of castes.

Child marriages, which were common at the age of six or seven in old days, are not practised for the last 25 to 30 years. They are banned by law. But people are averse to them even otherwise, though it is possible that their attitude in the beginning might have been to some extent conditioned by the provisions of law. A difference of two to seven years which used to be kept between the ages of the boy and girl, has now been reduced to two to four years. The usual age of a boy at marriage is 20-22 years and that of a girl 16-20 years. Love marriages or secret marriages are not practised.

Divorce is not banned but permitted by caste customs. It can be had by mutual consent, or in case of dispute, by arbitration of relatives or caste leaders. If arbitration fails, recourse is had to a court of law. On divorce being granted, a

person has to return marriage gifts including ornaments and also to pay a sum of Rs. 301 to the other party, if it is against the wish of that party. This 'penalty' may at times extend to Rs. 801 or even 1,000. But when the parties are agreeable to separation by common consent, no cash amount is required to be paid. Cases of desertion by the husband are very rare, especially owing to the discontinuance of child marriage. In a society where divorce is freely allowed, remarriage is also permitted, and the Kolis of Magdalla are no exception. A widow or a divorced or deserted woman can marry again without any difficulty. A widow would not generally remarry, if she has one or two children. Levirate is not customary. Normally a widow would take the consent of her relatives to her remarriage, who many a time assist her by arranging a suitable match. A widow generally remarries a widower. On remarriage the child accompanies his mother to her new home but acquires rights over property of his deceased father on attaining majority. Polyandry is prohibited, and polygamy which was practised formerly is no longer in vogue, partly due to prohibitory legislation. Marriage by kidnapping is not known to happen in this community. Consanguineous marriages are strictly prohibited and near relatives are not allowed to marry. However, the caste of Kolis is endogamous. It is significant that, though the caste system stands weakened by law prohibiting excommunication, etc., the hold of the caste system is still quite powerful. Though caste sanctions, such as excommunication and other penalties are done away with, the people cling to caste groups voluntarily and prefer to abide by age-old conventions and practices and exceptions are warily allowed. We thus find that out of 175 households in the village only two of Talpada Koli would permit marriage outside their caste. Again, all of them prefer marriages to be in the conventional manner, and no unconventional marriage has so far been reported to have taken place in the village. Matches outside the village are allowed, but generally they take place within a distance of five to ten miles, i.e., among the neighbouring eight to ten villages. Though 51 or 29·14 per cent of the households would prefer marriage in the same or nearby villages, 124 or 71 per cent do not mind establishing relations in distant villages, as the only consideration which influences them is the desire to arrange a suitable match.

Polygyny was formerly permitted, though not very common. However, the practice is now entirely given up. Even before polygyny was prohibited by law such marriages were losing favour with the people because of change in social attitude brought about by education, economic forces and other developments. The legal ban on polygamy may have helped this process and finally done away with the custom completely, as can be concluded from the fact that 150 or 86 per cent of the heads of households are aware of the enactment prohibiting bigamous marriages. On the other hand the new Hindu Marriage Act is practically unknown probably because of its more complicated nature and because of the fact that the people of Magdalla are little affected by it, as divorce can be had by caste custom and without the intervention of a court of law.

Though dowry system is not in vogue in its evil form so as to be prohibitive, it does exist in a much diluted form of *vankdo*, which is a payment in cash, not exceeding Rs. 100 by the father of the bride to the bridegroom. The custom seems to have originated in the belief of superiority of the bridegroom's family over that of the bride's, and is, therefore, found perpetuated in this diminutive form. While none of the Bhandaris are in favour of any *vankdo*, all the Talpada Kolis and one family each of Valand and Darji castes are in favour of giving *vankdo* for their daughters. But the amount of *vankdo* offered is so small—less than Rs. 100— that it cannot be called an evil. Though no cash payment is to be made by the bridegroom's father, the amount paid by way of *vankdo* is to be reciprocated by him (the bridegroom) in the shape of gift of clothes, ornaments and cash to the value of three times the amount paid as *vankdo*. All such payments are settled in advance and the gifts given to the bride are known colloquially as *palla* which is her *stri-dhan*.

The marriage expenses are high. The bride's side has to spend about Rs. 1,000 to 2,000 after a marriage, while the bridegroom's can do with a couple of hundred less. On an inquiry regarding expenses incurred on the last marriage in the family, 11 out of 175 families among Kolis did not report any marriage at all. Thirteen more families were unable to give the figure of expenses

as the last marriage was celebrated long ago. The rest of the 151 households spent on marriage Rs. 1,156 on an average. An attempt to apportion the expenditure among different items like cash payments, ornaments, clothes, etc., reveals (Table II in Appendix I) that about 1·50 per cent of this expenditure went towards cash payments, 16·68 per cent after ornaments, 14·81 per cent after clothes, and a considerable portion, viz., 67·01 per cent on caste dinners, transport, etc. It is also found that the average amount of *vankdo* paid during the last decade comes to Rs. 87. In calculating these figures only the last marriage in each family has been taken into consideration, but they would seem to be fairly representative.

(b) *Marriage Ceremonies*

Other important aspects about marriage are the mode of match-making, religious ceremonies and the fabric of social practices woven around them. In this respect the people of Magdalla conform to the usual Hindu pattern found in the area. There are no practices or ceremonies confined to this village, and naturally so, because it has never remained in isolation, but has always been closely bound by social ties with the villages surrounding it.

Selection of the bride or bridegroom is primarily done by the parents. Formerly their selection was final, but now the consent of the boy and the girl is normally taken. If the parents are agreeable to the match, the boy meets the girl. Though hardly any talk is exchanged at this 'interview', they can be presumed to know about each other as they belong to the same caste and probably to the same or nearby village. The parties proceed further only after their consent is thus obtained. It is noteworthy that the consent of the girl is also asked, though rarely refused. Sometimes a marriage may take place against the opinion of a girl. But marriages against the wishes of parents are uncommon. The girl's party has to make the first approach to the boy's. This could be direct or through some relatives. The betrothal is formally announced when the family priest of the girl's father accompanied by some 15 relatives goes to the bridegroom's house with a coconut, sugar-candy, sweets, a garland, and some cash in odd amount varying from Rs. 5 to Rs. 25. The bridegroom performs the *puja* of Ganesh, whereafter he is garlanded. The bride does not remain present at this time. The ceremony is, however, reciprocated by the bridegroom's party, which pays a return visit to the house of the bride in a group of 25. On these occasions the father of the boy has to spend about Rs. 100 to Rs. 150, while that of the girl about Rs. 150 to Rs. 200. No other gifts are exchanged at this time, though it is customary to send some gifts to the bride on festive occasions that follow.

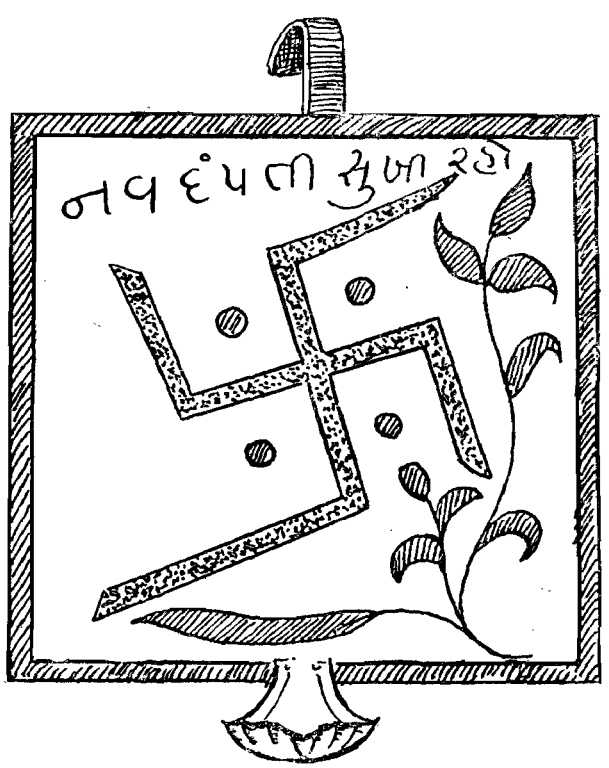
Preparations for the wedding then start in right earnest. The houses are freshly (mud) plastered and white-washed, arrangements are made for the stay of the invitees, and invitations go forth to relatives and friends five or ten days before the marriage date. The circle invited depends upon one's condition and social status. Brothers, nearest cousins and sisters with their families comprise the barest minimum. *Kumkum patrikas*, i.e., invitation cards may be sent even to persons residing in the same village. In the alternative, the family priest may go round conveying the invitation orally.

The ceremonies at the bridegroom's place commence about four to five days before the marriage, when *mandap muhurt*, *Ganesh-pujan* and *grahshanti* are performed. *Torans* or festoons of mango leaves are tied at the main entrance of the house and a *mandap* or pandal is erected in front. Patromax lamps are lighted at night. Ladies assemble at night and sing marriage songs.

Installation of Lord Ganesh takes place 3 or 5 days before the wedding at an auspicious moment with a prayer to gods that the ceremony passes off without any let or hindrance. *Mandap muhurt* involves planting of a small *thambhli* (literally, a 'pillaret', in effect a wooden stick) after placing a betel leaf, a betel nut and a pice in the small pit dug near the house for the purpose in the presence of near relatives. The idea behind the ceremony is to start the function with the help and cooperation of those who are near and dear to the family. *Grahshanti* is performed at the bridegroom's place on the day preceding the wedding and at the bride's place in the morning of the wedding day. *Grahshanti* (or *gharshanti*) is a ceremony performed to appease all planets and invoke their favour and benediction on the auspicious occasion. Then follows *gotraj* ceremony

or worship of the deceased elders born in the same *gotra* or sept to have their blessings. The bridegroom's uncle or some elder member of the family places a water pot near the deity in the house. A four anna piece, some rice and a betel-nut are kept in the pot above which a coconut is placed, covered with red cloth and a garland of flowers. The pot is then removed to the kitchen and kept near the fire-place. After the marriage ceremony is over it is taken away by the uncle who placed it. On the same day the father's sister also places close to the pot placed by the uncle an earthen pot in which are kept *puris* and *laddus*. She is in turn given a coconut, *dal* and rice, a blouse piece and cash which may vary from Rs. 1.25 to 11.25.

Before the *jan*, that is, the bridal party, departs for the wedding, the bridegroom is made to stand in the front of the house where *grahshanti* was performed, and given a bath after rubbing him with curd and turmeric paste. Turmeric is considered not only auspicious but also beneficial to the skin which takes a golden hue. *Pithi* or turmeric paste made fragrant by adding scents is, therefore, used in marriages to improve the appearance of the bride and the bridegroom.



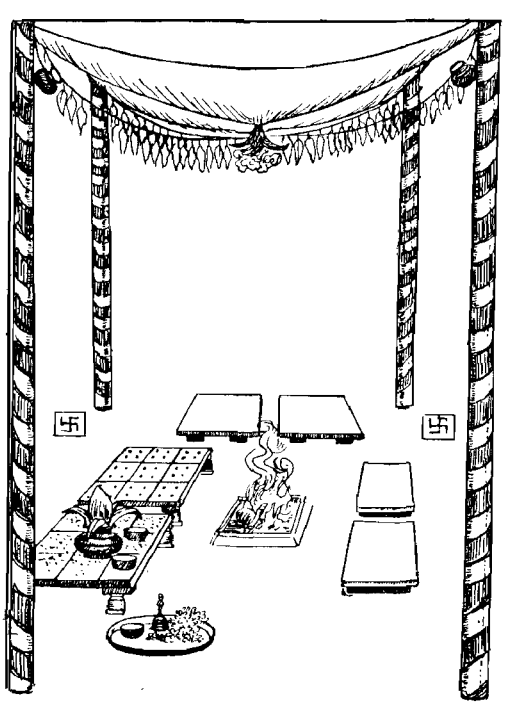
Ramandiva

The wedding dress consists of *surval* or *dhoti*, silk shirt and coat and a turban (*safo*) of *jari*, socks and brown or white shoes or *mojdi*. *Kajal* (lamp soot) and a *pan* (betel-leaf) lend colour to his eyes and lips, and ornaments adorn his person while he holds a bouquet and a ceremonial coconut in his hands. After making *tilak*, a red mark on the forehead, the bridegroom is garlanded and given gifts by relatives. For good omen, he is given a small lump of jaggery. The time when he is about to start, his sister holds him back, and releases him only after she is appeased with some money (Rs. 5.25 or so). The groom then starts in an auspicious *muhurt* followed by his mother with a *ramandiva* (a type of lamp) and a water pot in hand which is turned round the head of the bridegroom and spilt on the ground. This is supposed to ward off evil. A sister of the groom rattles over his head a *vati* tied in cloth, which is another custom for repelling evil. If the destination is not far the bridegroom is seated on a white horse. Signs of good omens are particularly seen before the procession starts. The bridal party generally consists of 50-100 persons, including ladies. The number depends on the family and relations of the bridegroom, and invitations issued by his family. In rare cases, it may even go up to 300-500. Songs are also sung when the bridal party leaves, and till it reaches the bride's place. These songs generally describe and praise the family of the bridegroom or refer to the occasion, for example: केशरीओ जाने चाल्यो रे, "the bridegroom anointed with saffron coloured garments is proceeding with his party for the marriage"; गामना लोके पूछ्युं रे कोण राजा परणवा जाय, "Village people inquire as to which Raja or King is going to wed," and so on.

Preparations at the bride's place follow more or less the same pattern, with some additions, one of which is the preparation of the place for wedding ceremonies. Lord Ganesh is installed 3 to 5 days before the marriage. The *puja* is performed by the parents or a brother of the bride with his wife. The ceremony involves placing of Ganapati idols in two pots. The pots are covered with red cloth and placed one over the other with a coconut on the top. From that day onwards, the bride is besmeared with *pithi* or turmeric paste every day by her sister-in-law, i.e., brother's wife

and other relatives. The *grahshanti* and *gotraj* ceremonies are also performed at the bride's house as at the bridegroom's.

The pandal is erected three to five days before the marriage and *mayarun*, or the place where the marriage is to take place is decorated and got ready for the marriage ceremony. At first a bamboo stick is planted in the south-east corner and *puja* performed with a betel-leaf and nut, a pice, *kumkum* and a twig of *shami* tree and red cotton thread. This *puja* is performed with the aid of a Brahmin priest. The remaining three bamboo sticks are then erected and festoons of mango leaves and white cotton thread are fastened to them. The *chori*, where the holy fire is lighted around which the bride and bridegroom move step by step, is a square place enclosed by four pillars in four corners. To each pillar an earthen pot is tied at the top. The ground where it is to take place is plastered with mud and cow-dung. Near the *chori* two *bajaths* (square wooden stools with short legs) are placed on each of which auspicious designs are made with one and a quarter seers of wheat and rice. Betel-nuts, dried date and a coconut are placed thereon and *puja* is then performed. After the wedding is over, the earthen pots are taken away by near relations or neighbours. Relatives, friends and the bridal party are feasted on the day of marriage. However, before cooking starts a simple ceremony is necessary. A water pot adorned with a garland is placed near the cooking place by the paternal uncle of the bride after placing some coins in it. A coconut is placed on the top, tied up with a red piece of cloth. This ceremony is called *peno*.



Chori

The bride and bridegroom have to observe a fast on the day of marriage. Before the wedding takes place they are permitted to take fruits and milk only. They can take dinner only after the marriage ceremony is over.

When the bridal party comes from another village, they are received by the members of the family of the bride and their relatives, and, to the accompaniments of *shehnai* and drums, conducted to their camp at a convenient place other than the bride's house. Here, the bridegroom is given a traditional welcome by 3 or 5 girls with water pots on their heads, and his mother-in-law wards off evil in the traditional manner. The bridegroom enters the wedding place with breaking a *samput* (pair) of earthen *kodiyan*, containing mustard, a piece of coal, red chillies, and a hair. These earthen *kodiyan* are placed one over the other, and tied with a red cotton thread or *nadu*.

The wedding ceremony is generally held at night and sometimes in the evening, but never in the morning. The bridegroom and, after him, the parents of the bride, perform some religious ceremonies like the *puja* of Ganesh, lighting of sacred fire, etc., after which the Brahmin priest officiating at the ceremony recites a hundred verses. After 70 verses are finished he calls for the bride, who is conducted to the wedding place by her maternal uncle or some other relative in the absence of the maternal uncle. She is seated opposite the bridegroom on a wooden stool or chair, with her face veiled and wearing *panetar*, given by her maternal uncle. The *panetar* is a silk *sari* with tied and dyed designs. Red, orange and yellow are the auspicious colours used. While the ceremony is in progress the wedding booth is surrounded by relatives, friends, and invitees of the bride. The men of the bridal party sit on mattresses a little away. The best man, who never leaves the bridegroom alone, sits near him. The

ladies sit near the wedding place, and behind the bridegroom, while those of the bride's party are seated behind her. They sing marriage songs appropriate to the part of the ceremony which is being conducted. The songs occasionally carry jokes on the opposite party; e.g.,

लीलु पेपर वांचे ने अभण मोहनभाई दीवो धरे रे

"Lilu reads the paper and illiterate Mohanbhai holds the light."

After the bride comes to the wedding booth the *hasta-melap* ceremony takes place. As the verses are in Sanskrit, the priest explains what is to be done in Gujarati. The bride and bridegroom garland each other after which their hands are joined, covered by a piece of cloth. During the course of marriage ceremony, the bride has on her a garment called *chundadi* and the bridegroom, a loose piece of cloth, the ends of which are symbolically tied together to indicate the union of two souls. Later on they take the ceremonial steps—*mangal-fera*—around the sacred fire. The person giving away the bride gives a betel-leaf and a betel-nut to each of them before each of the rounds. Offerings of *ghee* are made to the fire. *Hasta-melap* ceremony being over, gifts in *kanyadan* are given to the bride by her relatives; the first to do so is the father, followed by other relatives. These gifts comprise ornaments, cash, utensils and other articles of household use.

After the ceremony of *mangal-fera* the mother-in-law gives to the bridegroom *kalva*, the auspicious offering of *ghee* and *gur*. The bridegroom is then given *kansar* and a rupee by her mother-in-law. The newly weds are shown the Pole Star, a symbol of constancy, with the implied wish that their marriage may join them into a permanent union and bless them with bliss and happiness.

The marriage ceremony over, the couple is taken inside the house, where the bridegroom is expected to take out the idol of Ganesh placed earlier in one of the earthen pots. The bridal party is generally hosted only for a day, when the guests are given a good dinner. The party departs immediately after the marriage or the next morning, accompanied by the newly-weds. The parents and other relatives of the bride embrace her, and give her a rupee or so in farewell. The women relatives follow the bridegroom's party up to the outskirts of the village to the accompaniment of songs to bid farewell to the married couple and the bridegroom's party. The gifts received from the bride's parents, namely, the wooden stool or chair, copper or brass water pots, the winnowing fan, dishes and bowls, the rolling pin, etc., are taken away by the bridegroom. Silk *saris* are given to his mother and sisters and a shawl to his father.

After reaching her new home, the bride is given two to three types of foodgrains like *jowar*, grams, beans, etc., and *kopra*, dried dates and *patasa* in her lap. She then takes five or seven rounds in the house, scattering them about. After this, the newly-weds play the game of 'eki-beki'. Some rupees and other coins are placed in water, and the bridegroom and the bride have to guess whether they are odd or even in number. Another game played consists of untying of the knots of handkerchiefs. These are meant to test the relative intelligence and cleverness of the married couple. The bride is not expected to keep a veil after the ceremony.

Two or three days after the marriage, the girl returns to her father's house, when about 15 to 21 persons (always an odd number) from the girl's side go to her husband's place for bringing her back. At that time the boy's father spends about Rs. 150 to Rs. 200 after feasting, etc. *Ana* ceremony for carrying the bride back to her husband's house takes place on the following day, when a party of relatives one and a half times or double the number from the girl's side goes to her father's house. At that time the bride's father also spends Rs. 150 to Rs. 200.

The nuptial ceremonies among the Kolis of Magdalla are thus essentially the same as those ordained by Hindu scriptures, the principal ingredients being the sacred fire and the ceremonial rounds—*hasta-melap*, the *vivah-homa* and the *mangal-fera*.

II.17 *Death*

When death is imminent, the person is laid down on the ground with his head towards the west. No religious verses are recited nor any religious books read at the time of death. A *ghee* lamp is lighted and the dead body is bathed and dressed in good clothes. By those who can afford, alms are given before death, so that the soul of the dying person may depart peacefully.

The normal and desirable way of disposal of the dead body is cremation. According to tradition, children below five are buried, older persons being cremated. However, owing to high cost and scarcity of wood, persons increasingly bury their dead. Relatives are called after death for the funeral. The bier on which the dead body is placed is prepared from bamboo poles and chips outside the house and then brought in. The dead body is placed on it, covered with a piece of cloth. A sickle is generally tied to the chest of the dead body which is clothed in the dress usually worn by the person. The cap, turban, coat, whatever he was putting on when alive, and in the case of women even costly brocade *saris* costing about two hundred rupees used to be burnt or burried with the dead body, but costly *saris* are nowadays abandoned at the cremation ground. Coconuts are tied to the four corners of the bier. Among Kolis it is customary to put *mafo* or a covering over the bier. If the deceased is over 50 years of age it is considered a natural death at a ripe age and the bier is covered with a sheet of flowers and a shawl in the case of a male and an *ambar* (brocade *sari*) in the case of a female. For this purpose a shawl is usually given by the maternal uncle, father-in-law and *gurubhai* (disciple of the common preceptor), generally the best friend, of the deceased. These three shawls are placed over the bier. The *mafo* or covering of shawl, *ambar*, etc., are removed before cremation and given away to a waterman of the *pyau* or *parab*, i.e., water place, or a Brahmin or to the sister's son. An anna or a four anna piece is placed in the mouth of the dead body. Some coins are also placed in its fist; relatives also put some coins on the dead body. This is by way of *vatkharchi*— expenses for journey to heaven. Before cremation these coins are given away as alms. Four nearest relatives take out the bier, while one person walks before the bier with a lighted cow-dung cake. Members of the funeral party recite the name of Rama on their way to the burning place. The party stops at the limit of the village where the ladies of the family go round the dead body and bow to it. If the deceased is an elderly person, an earthen pot of sweets is broken. After going a little distance the bier is lowered down, a *swastika* of rice is made on the ground, on which a betel nut is placed and the direction of the head of the dead body is reversed. The party then continues to the crematorium. The son of the deceased or the person who is to light the fire goes round the pyre with a water pot in hand. The fire is lighted after applying *ghee* to the mouth and the fingers of the dead body. If the body is to be cremated, the head is kept to the east, and if to be interred, then to the north. The fire is lighted by the son, husband or the nearest relative available. The funeral party waits in the crematorium till the pyre is completely consumed by fire. The ashes with unburnt bones are immersed in the Tapi river either on the same or on the next day. Since the cremation usually takes place on the bank of the river, ashes are swept into the river with the help of a shovel.

In case of burial, the grave is six by three and four to five feet deep, and near the crematorium. The dead body is lowered in the grave on its back and planks of wood are placed over it. The pit is then filled with earth and the bier placed over it. Usually the implements for digging the grave or logs of wood and an earthen pot containing fire are carried to the crematorium, if those articles are not available there.

Ladies wait, weeping and grieving, at the house of the deceased till the funeral party returns from the crematorium. If the deceased is a married person, the bangles of his wife are broken when taking the purifying bath at the well or tank. After returning from the crematorium, the party wash their mouths, and, later on, near relatives arrange to feed the bereaved family with bread or *khichadi*. A lamp is lighted in the evening at the house of the deceased when relatives come for mourning and offering consolation. There is a custom for these visitors to put some cash and foodgrains near this lamp according to the nearness of their relationship. The total cash amount may run upto Rs. 50 to Rs. 100 and the foodgrains may be two to three maunds. These are used in the after-death ceremonies of the deceased. The period of *sutak* or impurity extends to five, seven or nine days, at the end of which, either on a Sunday or Tuesday, men get their heads shaved. The *shraddha* ceremony takes place on the 10th, 11th or 12th day when *pindas* are offered to the departed soul. Though the underlying idea is to secure peace in heaven for the departed soul and free it from worldly attach-

ments, the ceremony is performed mainly because it is customary to do so. On the 10th, 11th and 12th days two to five Brahmins are given dinner. If the deceased is a male then on the 12th day, and if a female, on the 11th day, the whole village is given a dinner. Utensils are distributed among relatives and Brahmins on the twelfth or thirteenth day after death. In the case of a male death jugs and cups are distributed and bowls in the case of a female death. Brahmins are given *sidhun* (uncooked food materials) on monthly and six-monthly days, and also on each anniversary. Sometimes clothes are also given to Brahmins. On the death of a woman during delivery, a caste dinner is given on the 12th day after death. *Bhajan-kirtan* are arranged and women who come to dinner are given a new earthen pot, a rolling pin, and other *saubhagya* articles.

Mourning is observed by the bereaved family, especially in case of a young death, for one year. However, since remarriages are allowed, the widow can remarry two or three months after the death of her husband and to that extent the severity of mourning is mitigated. During the period of mourning people do not take part in marriage festivals, avoid preparation of sweets and put on simple clothes. Memorial stones are not put up nor is the custom of *sati* followed.

II.18 *Other Castes*

(a) *Bhandari*

While the main customs of Kolis and Bhandaris are similar, there are certain respects in which those observed by the Bhandaris differ. The expenditure at the time of betrothal as well as marriage is much smaller among Bhandaris than Kolis. Only elderly persons carry out the negotiations and visit the boy's family when they are served with tea, which hardly involves any expenditure. The custom of *vankdo* prevalent among Talpada Kolis, is totally absent among Bhandaris. Further, among Kolis the father of the bridegroom has to give to the bride ornaments in proportion to the *vankdo*—generally three times. Among Bhandaris the bridegroom's party has to give to the bride only one pair of clothes and three tolas of ornaments in gold. Among Bhandaris there is no custom of *ana*. When the girl returns to her father's place for the first time after marriage, two or three of her friends go to her husband's place to fetch her. Similar arrangements are made by the husband's side to bring back the bride after this first visit. Each party spends about Rs. 15 on this occasion.

Among death ceremonies, differences in customs are noticed on two or three points. The practice of putting a *mafo* over the bier is not followed among Bhandaris. Among Kolis in the case of an old man's death, an earthen pot filled with assorted sweets is broken at the outskirts of the village after going round the funeral bier four times, while in the case of young deaths no such practice is followed and only *abil* and *gulal* are sprinkled and some coins tossed for charity. The practice of breaking a pot of sweets is not followed among Bhandaris who only sprinkle *abil, gulal* and toss some coins.

Among Bhandaris, the guests attending the dinner on the twelfth or thirteenth day give some cash to the bereaved family. Near relatives give a *shawl* to the bereaved male and a cotton *sari* called *pot* to the female, as among the Talpadas. A *thali* or dish is given to the daughter's son of the deceased on the twelfth or thirteenth day. If there is no daughter's son it is given to some other near relative like sister's son.

(b) *Darji*

Among Darjis, no ceremony is performed on birth. On the sixth day at the time of *chhathi* ceremony, a pair of scissors, pen and paper and *kumkum* are placed before the deity. The post-natal impurity continues till the mother takes a purifying bath after 30 days. The marriage ceremonies generally resemble those of their neighbours. Marriage follows closely on betrothal. The marriageable age of girls is 16 to 18 years while that of boys 20 to 22 years. The marriages are generally performed in the conventional manner. Darjis burn their dead like other Hindus and bury the young ones.

(c) *Valand*

Among Valands also, no ceremonies are performed on birth. In the ceremony of *chhathi* on the 6th day, rice, *kumkum* and a razor are placed before the deity. The family priest gives a name to the child. The marriage ceremony does not differ substantially from that of other castes in the village. There is a custom for the widow to marry the younger brother of the husband if she so chooses. The marriageable age is the same as Darjis. Valands burn their dead like other Hindus, and perform *shraddha* on the 10th day and give a dinner to Brahmins on the 11th or 12th.

CHAPTER III

ECONOMY

III.1 *Land*

IN INDIA, the village traditionally consists of the village site, i.e., the residential area, and the *sim*, i.e., the land surrounding it. The village site is generally a compact residential area situated for the most part in the midst of cultivated fields though, as in the case of Magdalla, it may be on one side and even in two parts.

III.2 *Revenue Settlement*

Surat was one of the first territories to pass under the British Rule, and Surat Collectorate was one of the oldest collectorates of the British regime in Gujarat. As such, its lands were subjected to very accurate land surveys, and the system of assessing land revenue according to the capacity of land and fertility of soil has long been applied to Chorasi taluka. The capacity of land is determined by various factors like its productivity, climate, economic conditions of the people including markets, communications, prices, etc. Prior to the introduction of *vighoti* or assessment in cash, the system of farming of revenue was in vogue in this area. The farmers collected the rental in two ways: (a) in lump from the entire village and (b) from the cultivators, either on their entire holdings or on each individual field. On the expiry of the contract with the farmer, Rayatwari system was gradually introduced. The original assessment based as it was on the amount of the total realisations of the farm divided by the cultivated *bighas*, did not take into consideration either the nature of soil or its fertility. The result was that the dry crop and irrigated crop lands were assessed alike at the same rate. This put a sort of premium on indolence, as it operated harshly on good cultivators, who had to pay more than those whose cultivation was poor. A scientific system of classification of soil was then introduced after a regular survey and settlement operations. Under the Rayatwari system of land tenure, the occupant of land holds the land directly from the State without the intervention of any intermediary. He is responsible for the payment of land revenue directly to Government. There is fixity of tenure as the settlement is guaranteed over a period of 30 years, liable to revision at the end of each such period. The assessment fixed at the time of the original or revision settlement is not disturbed or raised to the disadvantage of the cultivator during the settlement period, though it is liable to reduction, if found to be inequitable. The land is subject to the rights of inheritance and succession on the part of the heirs of the occupant, who can also dispose of it by way of transfer, i.e., sale, mortgage, gift, etc., if the land is held on the old tenure, but no such transfer is permissible if it is held on the new or restricted tenure.

There have been three such land revenue settlements of Chorasi Taluka : original settlement in 1865-66 and revision settlements in 1896-97 and 1931-32, the usual period of guarantee being 30 years during which the assessment is not revised upwards. The rates of assessment now applicable in Magdalla are thus scientifically determined, and all changes or mutations in area, land revenue, etc., are duly incorporated in the revenue records in detail.

While fixing the assessment of lands, it is customary to fix maximum rates of each type of land for each village. For this purpose, Magdalla has, in all the three settlements, been classified in the last group IV, IV and VI of villages and the maximum rates prescribed for it are the lowest in the taluka because of the poor quality of its soil. The maximum rate at which this group is assessed is Rs. 6.25 for dry crop land with an

additional levy of Rs. 3.75 for subsoil water in the case of rice lands. Details of the three settlements are shown in Table III in Appendix I. Comparative rates for all the settlements are shown below :

	Year	Dry crop Rs.	Rice	
			Soil Rs.	Water Rs.
First settlement	1865-66	6	6	5
First revision settlement	1896-97	6	6	5
Second revision settlement	1931-32	6.25	6.25	3.75

It will thus be seen that the maximum rates have increased very little over the last 100 years, whereas water rates on rice land have actually gone down appreciably. The result has been that the rate of revenue assessment fixed at each successive settlement has practically remained the same all these years.

III.3 *Land Reforms*

The problems of Inam tenures and tenancy were not very acute in Magdalla and, therefore, the land reforms have not made any significant effect on the agricultural pattern or the life of Magdalla. Before the introduction of the enactments abolishing Inams 37 A. 36 G. of land assessed at Rs. 165-9-0 were held under different types of Inams, viz., Personal Inams, Inams for inferior village servants useful to community and useful to Government.

The first type of Inam covered 19 A. 30 G. assessed at Rs. 81-14-0. The Government, however, charged Rs. 13-11-0 as Judi or Salami and Rs. 68-3-0 was Nuksan or loss foregone by the Government to the benefit of the grantees. Since the abolition of the Inam under the Bombay Personal Inam Abolition Act, 1952, full assessment is charged from the holders. The village servants useful to the community were a Brahmin and a Valand who together held 9 A. 17 G. assessed at Rs. 47-5-0. These persons were supposed to render services to the village mostly on occasions when Government officers camped at the village. As a reward for their services they were given relief in land revenue to the extent of Rs. 34-3-0 and paid only Rs. 13-2-0 to the Government. The grant of the Inam was conditional on their performing the services. Under the Bombay Service Inams (Useful to Community) Abolition Act, 1953, these persons were made full occupants of the land and required to pay the full assessment. As the relief in land revenue was withdrawn the requirement about rendering services to the community was also done away with. The remaining Inam holders, viz., village servants useful to Government were two Kotwals who held 7 A. 29 G. of land assessed at Rs. 36-6-0. They were the bottom rung of the hierarchy of Government administration, working as inferior village servants. In their case no land revenue was recovered, the grant being conditional upon their discharging their duties. The Bombay Inferior Village Servant (Useful to Government) Abolition Act of 1958 abolished all such Inams. Thereupon, they were permitted to become full occupants of the land on payment of three times the assessment to Government. Land revenue is now charged in full and the condition of performing services is done away with. It will thus be seen that while Government abolished Personal Inams, the inferior servants were rehabilitated by grant of full occupancy rights. On abolition of the Inam a stipendiary Kotwal was appointed in the village by absorbing one of the two Kotwals on a monthly stipend of Rs. 27.

The other major land reform was abolition of tenancy under Bombay Tenancy and Agricultural Lands Act, 1948. Under that Act, on 1-4-1957, called the Tillers' Day, all tenants with certain reservations became occupants subject to payment of purchase price to the landlord at the rates and by instalments fixed by special tribunals set up by Government. This measure was adopted to remove the middleman and the absentee landlord. In Magdalla, there were 17 tenants cultivating 51 A. 13 G. of land. Nine cases out of 17 were disposed of by the tribunal by 1962 making the tenants occupants of 31 A. 29 G. of land. Out of these nine, six were owners of land cultivated by them but had mortgaged it with possession to their creditors who had become landlords. In their case, no purchase price was awarded by the tribunal and occupancy rights over 23 A. 34 G. of land were restored to the original cultivators. In the remaining three

cases, the purchase price was awarded as mentioned below :

Area A.G.	Purchase Price Rs.	Instalments
2–25	800	3
2–16	150	1
2–34	1,200	12

Cases affecting 19 A. 24 G. of land are pending disposal.

III.4 *Land Utilisation*

The details of the area and classification of the lands of Magdalla, at the time of the present survey are shown in Tables IV and V in the Appendix. The total area of the village, viz., 614 A. 18 G. has undergone very little change over the past century. The original survey, conducted about a hundred years ago showed the total area of Magdalla to be 617 acres, which was reduced by only 2 acres to 615 acres in the Revision Survey thirty years later. The slight change in the total area may be due to diluvion on account of the floods in the Tapi.

Out of the total area of 614 A. 18 G., a large portion, viz., 543 A. 25 G., or 88 per cent, is arable land. The remaining 70 A. 33 G. comprise 5 A. 11 G. of uncultivable waste, 65 A. 19 G. assigned for public purposes and 0.3 G. converted into non-agricultural use. Public purposes include free pastures, tank, village site, roads, land reserved for customs purposes and canals. There is no forest in the village.

Most of the cultivable land has been brought under the plough and systematically classified and assessed. The only unassessed tract is 52 A. 19 G. of inferior saltish land, which together with another piece of land 14 A. 8 G. comprises the culturable land not held by private persons, but is Government waste land. The remaining 476 A. 38 G. are held or 'occupied' by cultivators. There is no alienated or Inam land now in the village, and only 8 A. 33 G. of land is held on the new and impartible tenure.

The total occupied land has also not varied much, its acreage being 464 and 463 in the original and revision surveys respectively; however, this had come down to 446 acres by 1932 though at present it stands higher at 476 A. 38 G. Cultivators of Magdalla also hold about 200 acres of land in the neighbouring villages of Rundh, Vanta, Gaviar and Vesu. Among the holders of land, Talpada Kolis form an overwhelming majority. Out of 158 families of this caste, 101 or 63·92 per cent hold land while one person has taken land on lease. These Koli land-holders constitute 91 per cent of the total land-holders of the village. Two-thirds of the 12 Bhandari families and one of the two Valands are agriculturists. But the Darjis follow their traditional occupation of tailoring only.

Most of the soil of Chorasi taluka from which Magdalla differs is black soil with a high retentive capacity for water and eminently suited for growing cotton. Rich fertile soil with permanent irrigation facilities places it in the category of garden land, producing a large variety of fruits, the chief of them being mangoes. The products of such garden lands are consumed by Surat, and exported in a large measure to Bombay and also to foreign countries. The low-lying lands which get abundant water in the monsoon are rice lands. Another type of land generally found in this taluka is *bhatha* land made up of alluvial deposits in the river bed or just by its side. This land also is very fertile. But Magdalla is not favoured with such rich soil. According to the latest classification, it has only two types of soil, namely, dry crop and rice. According to the Settlement Report of 1932 the dry crop land admeasures 430 acres as against the meagre area of 16 acres of rice land and none of garden lands. This itself would show that the agriculture of this village is poor as compared to that of many other villages of Chorasi taluka which have rich soil capable of producing fruits and other valuable crops. As in the case of the total area of the village, the two types of land in the village have practically remained unchanged. The area under dry crop which was 451 acres, was reduced to 447 acres in the revision survey, while the rice land has increased a little from 13 to 16 acres during the same period.

Till very recently there was practically no irrigation in Magdalla. Since the subsoil water is brackish there are only 3 wells in the village. Though the canal of the Kakrapar Irrigation Project recently constructed passes through the village and offers an additional source of irrigation, the area irrigated in 1960 was 4 A. 28 G. only and 12 A. 19 G. in 1961. From the unchanging

classification of land over the past century and the insignificant proportion of land under irrigation it can easily be seen that the agricultural pattern also of the village has remained unaffected all these years.

Occupied land measuring 476 A. 38 G. pays land revenue amounting to Rs. 1,958.97 which comes to about Rs. 4.11 per acre. The extent of other lands which have been actually assessed, but do not yield a regular revenue to the Government is small, and includes land not occupied by private persons and land assigned for free pasture. Over and above land assessment mentioned above, 15 A. 20 G. have been assessed for *himayat*, i.e., water rate, at Rs. 137.90. All agricultural lands are also subjected to a local fund cess at the rate of 3 annas per rupee of land revenue. This cess is the income of the District Local Board, collected through the agency of the Government. The amount recovered during the year 1961-62 came to Rs. 372.68.

III.5 *Crop Pattern*

The crop pattern of Magdalla, like any other area, is primarily determined by the nature of soil and water facilities available. It is also influenced by marketing conditions to a certain extent. But in Magdalla, these factors limit the crop pattern to dry crops only. The main agricultural products are *jowar*, cotton and paddy. The acreage under various crops for the year 1961-62 is shown below:

TABLE VI

Crop Pattern, 1961-62

Name of crop	Area A. G.	Percentage to the total
Jowar	231·21	48·54
(i) Kharif	206·26	43·33
(ii) Rabi	24·35	5·21
Paddy	16·35	3·54
Wheat	11·10	2·36
Tur	7·6	1·50
Val	1·25	0·34
Cotton	123·27	25·94
Grass	82·38	17·39
Area sown more than once	..	..
Fallow and uncultivated	1·36	0·39
(i) Fallow	0·20	0·10
(ii) Huts and pathways	1·16	0·29
Total	**476·38**	**100·00**

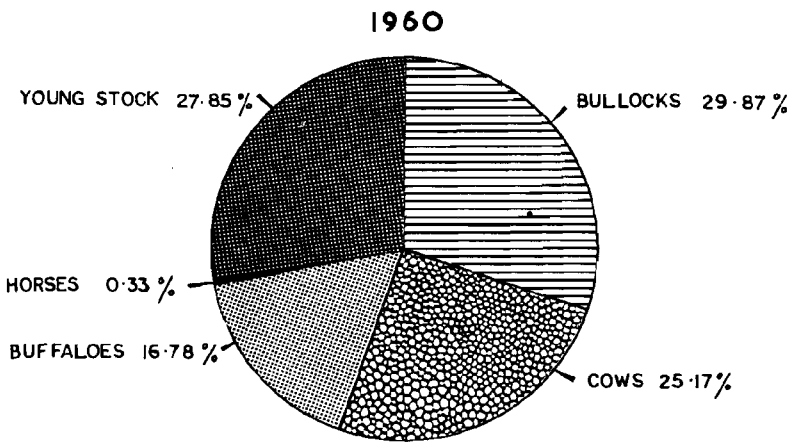
More than half the area of the village was under food crops which claim 56·28 per cent as against 25·94 of non-food crops and 17·39 per cent of fodder crop. The largest proportion of land, viz., 43·33 per cent is claimed by Kharif *jowar*, cotton occupying the next position with 25·94 per cent and grass third with 17·39. The first two are and have been the main crops of Magdalla which has no garden lands, no *bhatha* lands and very small area under rice. Other minor crops grown in the year 1961-62 are paddy, wheat, *tur* and *val* besides grass in a considerable area of 82 A. 38 G. Out of the total occupied area of 476 A. 38 G. there has hardly been any wastage, since only half an acre has been kept fallow and only 1 A. 16 G. have been occupied by path-ways, hutments, etc.

The nature of soil and subsoil water permits of very little irrigation. Well irrigation is non-existent. Other irrigation is limited to 20 A. 36 G. of which 16 A. 8 G. are irrigated from the nearby village tank and 4 A. 28 G. from canal. Thus the irrigation facilities available close to the village are not sufficiently availed of. It is estimated that if canal irrigation is fully utilised, over 50 acres of land will benefit by it. However, the main obstruction to the utilisation of water is lack of cooperation amongst the cultivators themselves who do not allow field channels to pass through their lands, though ostensibly they advance the cost involved in construction of field channels as the reason for not availing of this facility. Table VI given in Appendix I shows the crop pattern of the preceding five years which more or less is the same. Kharif is thus the only crop the farmer has. Prospects of Rabi crop and intensive farming are remote.

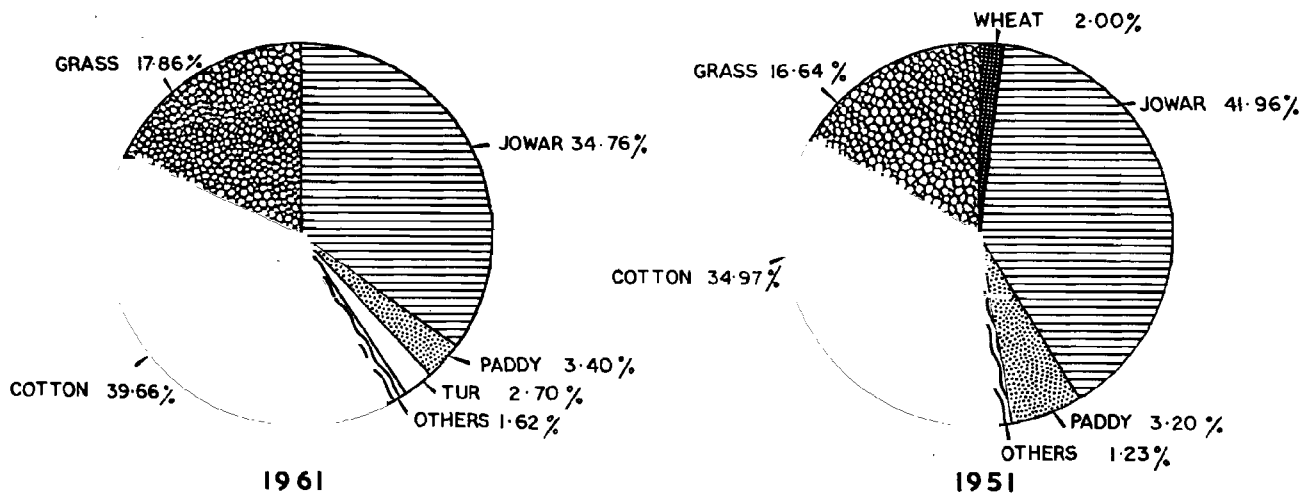
III.6 *Livestock*

The total number of livestock in the village is shown in the following statement :

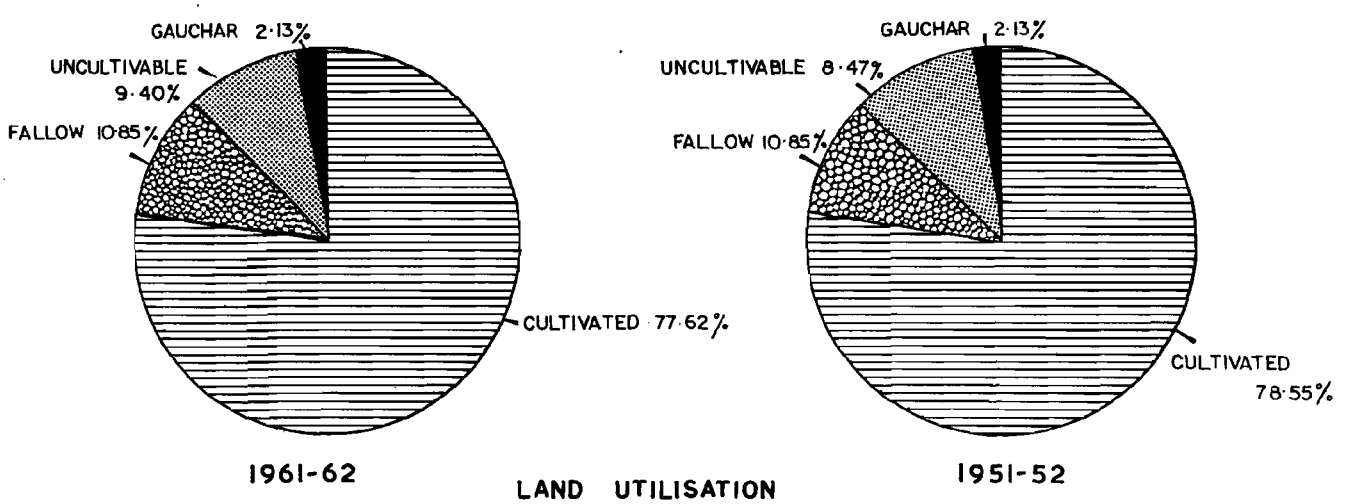
Livestock	No. of households with livestock	Total No. of livestock
Bullocks	39	89
Cows	49	75
Buffaloes	28	50
Others		
Horse	1	1
Calves	32	83
Total		**298**
Poultry	24	81



LIVESTOCK



CROP PATTERN



LAND UTILISATION

G.P.L.P. A'BAD./ W.O. 68./ 1126/ 64-65.

As against 111 families having agricultural land, the number of families having bullocks is too small. Only 39 or 35 per cent of the cultivating families have bullocks. There is one pair of bullocks for every 2·5 cultivating families in the village. Generally the families with larger holdings have bullocks, but small holders obtain the services of bullocks either by cooperation of their neighbours or on hire. The average cultivated land per pair of bullocks comes to 16 A. 24 G. which closely corresponds to the size of the economic holding prescribed by the Government. The average area of land per cultivating family is 7 A. 37 G. Though the number of bullocks may seem adequate from the point of view of the entire land in the village, in view of the fact that the land has been parcelled into so many holdings and that a large number of cultivating families are without draught cattle, the number of bullocks cannot be considered adequate for the purposes of cultivation. As far as milch cattle are concerned there is one cow or buffalo, for every eight persons in the village.

III.7 *Livelihood Classes : Workers*

Out of the total population of 956 persons in the village, 350 or 36·61 per cent are workers and 606 or 63·39 are non-workers. The details are as under :

	Persons	Males	Females
Population . . .	956	462	494
Workers . . .	350	235	115
Per cent . . .	36·61	50·86	23·28

It is thus seen that only one-third of the total population of the village are workers As against about a half of the males, only 23 per cent of the women are engaged in some kind of economic activity or other. The details of livelihood classes according to 1951 Census, the present survey and 1961 Census are shown in Table VII in Appendix I. The following table shows the proportion of economically active persons in different age groups of the population.

TABLE VII

Workers According to Age Groups

Age Group	Population		Workers	
	M	F	M	F
All ages	**462**	**494**	**235**	**115**
0-14	194	248	4	7
15-34	144	111	112	52
35-59	100	102	100	51
60 and over . . .	24	33	19	5

Thus, out of 457 persons aged 15 to 59 years, 315 or 68·93 per cent are workers. Every male between 35 and 59 years of age is a worker against 77·78 per cent of the males and 46·84 per cent of females in the age group 15-34. Even among those aged 60 and over, the proportion of male workers stands as high as 79 per cent. About half the females aged 15 to 59 years work shoulder to shoulder with menfolk. The main occupations of the villagers are service on steamers, agriculture and livestock. The following table shows agricultural and non-agricultural workers according to the present survey.

TABLE VIII

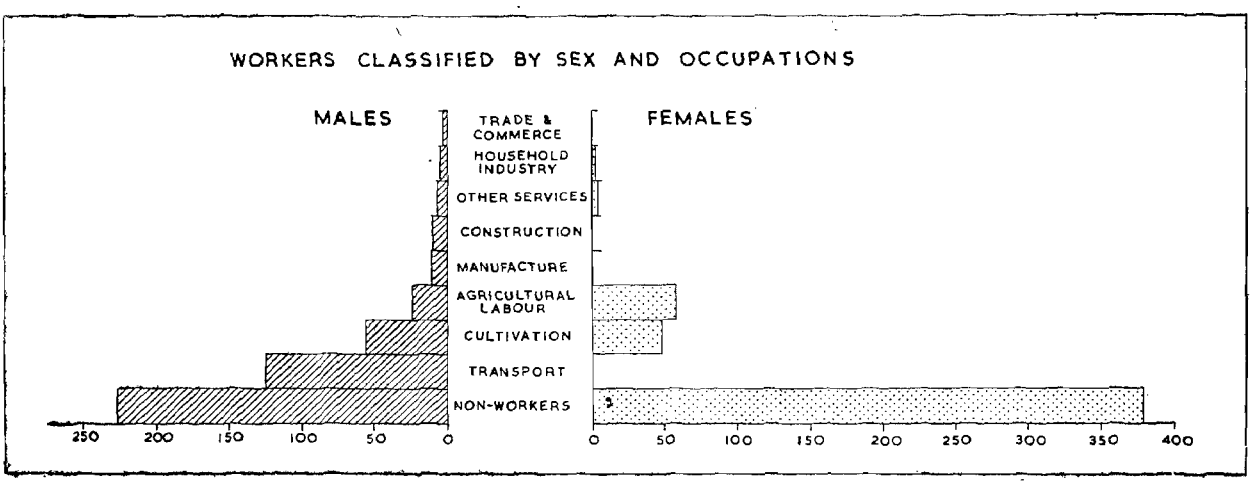
Agricultural and Non-Agricultural Workers

	Workers			Agricultural			Non-agricultural		
	P	M	F	P	M	F	P	M	F
Total Workers	350	235	115	186	78	108	164	157	7
Per cent of total workers . . .				53·14	33·19	93·91	46·86	66·81	6·09

The above figures show that the industry followed by the majority of the workers is agriculture. According to the Census of 1951, 71·53 per cent of the people belonged to agricultural classes. This proportion was almost equal to that for the villages of Surat district, which stood at 76·33 per cent, but differed from that for rural areas of Chorasi taluka, which was 54·78 per cent. Since many of the non-agricultural workers of Magdalla working on ships would be away on voyage at the time of census enumeration, their absence would result in a greater preponderance of agricultural workers. If all persons belonging to Magdalla and not merely present at the time

GENERAL O

of Census are considered, the proportion of non-agricultural workers would be higher. This is evident from the figures obtained during the present survey. The table reproduced above shows that among male workers, a large majority of 66·8 per cent is engaged in non-agricultural pursuits. In the case of females there is a very heavy preponderance of agricultural workers who constitute as much as 93·9 per cent of total female workers. When the sailors are away on duty it is their womenfolk who mostly look after agriculture or, if they have no land, work as agricultural labourers. The proportion of agricultural workers of Magdalla, namely, 53·14 per cent resembles that of Chorasi taluka obtained in the Census of 1961, namely, 56·35 per cent. While agriculture claims a majority of the workers, it is worthy of note that two-thirds of the male workers are engaged in activities other than agriculture, in sharp contrast with female workers. This is because seafaring is their traditional occupation, complementary to and equally important as agriculture.



III.8 *Agricultural Workers*

The proportion of owner cultivators and agricultural labourers among workers engaged in agriculture according to the survey is examined below :

TABLE IX

Cultivators and Agricultural Labourers

Agricultural workers			Cultivators			Agricultural labourers		
P	M	F	P	M	F	P	M	F
186	78	108	104	55	49	82	23	59

Thus, a majority of the agricultural workers constituting 55·91 per cent work principally on their own farms while 44·09 per cent work as agricultural labourers. As against 186 persons shown as agricultural workers in the present survey, 255 persons were returned in this category in the 1961 Census. The difference is largely noticed among females. The women members of the agriculturist households have practically no other important economic activity except to lend a helping hand in agriculture or livestock. But for such activities they would be returned as non-workers. The Census questionnaire which was filled up for each and every individual of the village recorded his activity in detail and, therefore, females who helped in agriculture as stated above have been returned as agricultural workers in 1961.

III.9 *Non-agricultural Pursuits*

The following table examines in greater detail the non-agricultural activities pursued by the people of Magdalla at the time of the present survey.

TABLE X

Non-agricultural Workers by Industrial Categories

	Total workers			At household industries			In manufacturing other than household industry			In construction			In trade and commerce			In transport, storage and communication			In other services		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	350	235	115	7	4	3	10	10	..	9	9	..	3	3	..	124	124	..	11	7	4
Percentage	100	100	100	2·00	1·70	2·61	2·86	4·25	..	2·57	3·83	..	0·86	1·28	..	35·43	52·76	..	3·14	2·98	3·48

It is seen that transport has been the most important among the non-agricultural pursuits. While all but 7 of the female workers are engaged in agriculture, tilting the balance against non-agricultural pursuits, males engaged in transport number 124 as against only 78 in agriculture. Other activities, according to the persons engaged therein, are manufacture (4·86 per cent), construction (2·57 per cent), household industry (2 per cent), trade and commerce (0·86 per cent), and other services (1.15 per cent).

From a comparison with the earlier Census figures, it is seen that agriculture and transport continue to attract the largest number of workers, the numbers engaged in trade and commerce being on the decline. On the other hand, manufacturing industries and other services have attracted more persons in recent times. In the former, the rise is particularly heavy. According to Census 1951, 4 persons depended for their livelihood on manufacturing industries. These included dependents of the self-supporting persons also, while in 1960 it is found that 17 persons are working in such industries (their dependents being excluded).

It is further seen that textile industry of Surat claims the highest number of workers outside agriculture and transport. Nine out of 10 workers in production other than cultivation are working in the textile weaving industry in Surat, some of them being engaged in silk weaving. Out of the eleven persons engaged in other services, seven are miscellaneous labourers and two are barbers. Surat is one of the largest centres of power-loom weaving industry and produces, *inter alia*, artificial silk on a large scale. It is, therefore, but natural that it would attract some of the workers from neighbouring areas.

Thus we see that the pattern of livelihood has not undergone any radical change over the last decade. It is true that manufacturing industry has attracted more persons, but, in terms of numbers, the increase is not very large. The main reason for this is the occupation of seamen which continues to provide the main source of livelihood outside agriculture. Had this not been the case, the various industries at Surat would have attracted more and more workers from Magdalla, particularly because agriculture there is not progressive.

On an examination of the occupations upon which the families depend, it is found that out of 175 households only 43 households are engaged exclusively in agriculture with or without livestock. Fifty-six households are dependent on seafaring and agriculture, 24 exclusively on seafaring, whereas 16 households are engaged in some other service over and above agriculture. Other occupations or various combinations of occupations are reported in the remaining 36 households. The 3 tailor families and 2 Valand families are engaged in their traditional occupation of tailoring and hair-cutting, but one of the Valand families also has some agricultural land besides its traditional vocation.

Thirty-five householders had to take up some occupation other than that followed by their predecessors. Half of the twenty families which gave up agriculture switched over to seafaring, three to miscellaneous labour, two each to white-washing and service in mill and one each took up shop-keeping, teaching and driving. Half of those twelve which gave up seafaring took up agriculture, 3 turned to industry, 2 to construction and one to business. Two families changed over

from miscellaneous labour to agriculture and one family had to give up toddy selling on account of prohibition. The reasons for giving up agriculture were lack of sufficient land, damage by diluvian, or attraction of better prospects and regular income in other occupations like seafaring or textile industry at Surat. Seafaring was given up mostly because the persons were not selected for service on steamer. The occupations which these thirty-five families have resorted to are also not new to the village.

While the heads of households who have taken up family avocation are not found to give it up and take up others, a large majority of them have expressed a wish that their sons take up some occupation other than their own. Out of 175 households only seven have shown preference for their own occupations to be followed by the next generation. Four of these are engaged in agriculture, two in service and one in business. On the other hand, 114 or 65·14 per cent of the householders preferred their sons to take up some new occupation. No one wished them to take up agriculture or even seafaring. The desire of the biggest group of 50 was some Government service, 43 opined in favour of some type of permanent service, fourteen preferred work in the city, six liked some sort of business in the city while only one was in favour of the engineering profession. The remaining 54 householders did not give any preferences, as 32 of them had either no son or none unemployed and hence no need to give thought to the matter; while the rest, 22 in number, had not bestowed any thought on the subject as their sons were yet too young or for other reasons. Despite the absence of occupational mobility, the people are not completely satisfied with their present occupations. Their feelings are projected in their preferences of occupations that their sons should take up; and here we find that a great majority of 168 wishes that the next generation may take up better occupations like Government service, or some kind of business or service in the city, etc.

While it is possible to find two occupations in the same household, cases of the same persons following more than one occupation are rare. No doubt in the field of agriculture, the allied activity of livestock rearing, and, where the land is not sufficient, agricultural labour is usually pursued as supplementary avocation. There are no household industries nor any other scope of work in factories, workshops, etc., located in the village itself. But there are many industries located at Surat which cannot be considered difficult to approach for those who have the will to work. But seamen on leave do not show any keenness to work or exert themselves to better their earnings while at home. However, before considering them as lazy, it may be taken into consideration that many times casual work in organised industry is hard to obtain, as the employers would prefer regular and permanent workers. Temporary or casual workers have to make greater efforts to obtain employment, and this is why supplementary sources of income are not tapped to a large extent. Some sort of short-range adjustment of occupation is, however, necessitated by the main occupation of seafaring not being available for all the year round. While they are not away on ships people have their agriculture to contribute their effort to. Sailors are called according to their turn and the number of vacancies in the ships. The period of such work is, therefore, not definite. Therefore, when at home they may either help in cultivation of the lands of the family or take up painting and white washing at Surat. In the village, though there is a large number of radios, cycles, etc., and other goods of conspicuous consumption, there is only one iron plough, a fact which goes to show that savings from the sailors' income are used neither in augmenting production nor in buying more land, but in having articles of luxury. The absence of any appreciable tendency to invest in land results from the peculiar mixed economy of the village where the quality of land being extremely poor, agriculture has little attraction for the people whose minds are naturally diverted towards the more remunerative avocation of seafaring.

III.10 *Non-workers*

Non-workers constitute 63·39 per cent or a little less than two-thirds of the population of the village. In this respect Magdalla conforms to the pattern of the rural areas of Chorasi taluka (60·08 per cent) diverging from the rural areas of the State (55·04 per cent) and Surat district (52·17 per cent). The age distribution of non-workers is

shown below.

TABLE XI

Non-workers by Age Groups

Age group	Total population			Non-workers		
	P	M	F	P	M	F
0-14 . .	442	194	248	431	190	241
15-34 . .	255	144	111	91	32	59
35-59 . .	202	100	102	51	..	51
60 and over	57	24	33	33	5	28
All ages .	**956**	**462**	**494**	**606**	**227**	**379**
Per cent .	..	..	..	63·39	49·13	76·72

The proportion of non-workers is high (76·72 per cent) among females as compared to males (49·13 per cent). In a society where the birthrate is very high and the rate of growth in population also high as a consequence, it is but natural that the proportion of non-workers would be correspondingly high. Over and above young children, many of the adult females also have to be supported by the earning members of the family especially because, in Magdalla, there are no household industries and agriculture is comparatively poor. 71·12 per cent of the non-workers are found in the age group 0-14. Indeed all the persons in this age group except 11 are non-workers. The proportion of economically inactive persons diminishes in subsequent age groups, more abruptly among males than among females. An examination of the activities, if any, pursued by the non-workers of Magdalla reveals that most of them are dependents or engaged in studies or household work. The four categories of non-workers found in Magdalla are detailed below :

TABLE XII

Non-workers According to Age Group and Nature of Activities

Age groups	Students		House-hold work		Depen-dents		Un-employed	
	M	F	M	F	M	F	M	F
0-14	90	113	..	4	100	124	..	..
15-34	27	1	..	52	3	6	2	..
35-59	..	..	..	45	..	6	..	..
60 and over	..	..	..	8	5	20	..	..
Total	**117**	**114**	..	**109**	**108**	**156**	**2**	..

While 264 or 43·56 per cent of the non-workers are dependants, students numbering 231 or 38·12 per cent form the next biggest group. 109 or 17·99 per cent of the non-workers, all of whom are females, are engaged in household work. It is significant to note that only two persons are unemployed. There is, however, no doubt that there must be many who are seasonally underemployed.

It has also to be remarked that a large number of non-workers included in the age group of 0-14 and particularly the students will have to be provided with work in the next decade or two. The village itself has no potentialities in this direction, in the absence of any household industries and limited facilities for intensive cultivation. The competition in the occupation of seafaring is also reported to be stiffening. The people in search of work will have, therefore, to turn to Surat for earning their bread in increasing proportions.

III.11 *Ownership of Economic Resources*

The soil of Magdalla is comparatively poor and irrigational facilities are not adequate. The following table brings out the distribution of lands of Magdalla into different sizes of holdings, and the percentage of land covered in each class.

TABLE XIII

Pattern of Land Holdings

Size of holding (in acres)	1951		1961	
	No. of khatedars	Percent-age to total	No. of khatedars	Percent-age to total
0- 0·99	..	..	3	3·1
1- 1·99	13	17·6	12	12·1
2- 2·99	12	16·2	22	22·2
3- 3·99	19	25·7	22	22·2
4- 4·99	..	..	9	9·1
5- 9·9	10	13·5	14	14·1
10-14·9	7	9·5	..	..
15-24·9	12	16·2	16	16·2
25-49·9	..	..	..	..
50 and over	1	1·3	1	1·0
Total	**74**	**100**	**99**	**100**

Out of a total number of 99 *khatedars*, only 17 or 17·2 per cent are in possession of economic holding, which has been fixed at 16 acres by Government. They have between them 232 acres and 39 gunthas of land, which is about half

the total cultivated area of the village. The rest of the land is distributed between as many as 82 *khatedars*, of whom as many as 56 hold more than one but less than 4 acres of land.

The statement further reveals that the smaller holdings have increased at the expense of larger ones, as a result of fragmentation, which is inevitable in a system of inheritance and succession, which provides for equal partition of land among all the heirs of the deceased holder. The increase in the smaller sized holdings is partially due to the operation of the Tenancy Act under which land leased passed to the tenants on occupancy basis. But the main cause actually reported was acquisition of land by Government for the distributory of Kakrapar Canal passing by the village. Thirteen families lost land on this account.

III.12 *Agricultural Implements*

The age-old methods of agriculture and age-old tools are still in use in Magdalla. The implements largely used, are:

Name	*Use*	*Approximate Cost Rs.*
Hal (Plough)	Ploughing	22
Fatko-Orni (Seed-drill)	Sowing	15
Karab (Harrow)	Weeding	32
Panjoti (Toothed harrow)	Harrowing	3
Pavdo (Shovel)	Shovelling	4
Kodali (Hoe)	Digging	3
Kuhadi (Axe)	Wood-cutting	3
Datardu (Sickle)	Harvesting	2·50

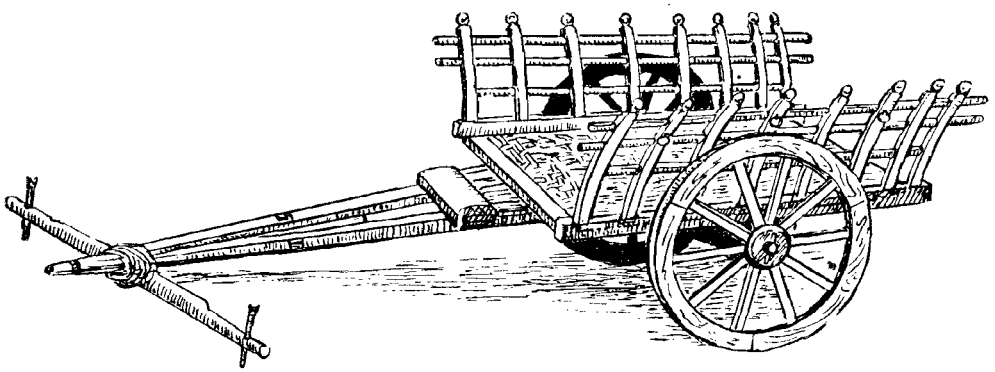
According to the Livestock Census of 1961, there are 92 wooden ploughs and one iron plough in the village, giving an average of 1·2 land holding families and 7 A. 36 G. cultivated land per plough. There are 37 carts but no tractors or other mechanical implements in the village. The cart costing Rs. 300 to 400 is different from that used in central Gujarat, in that it is shorter, has wooden frames on the sides and narrower iron-rimmed wheels.

Even the implements in use are not available with all the households. Out of 111 families having land, only 71 have a plough. Similarly, the families having bullocks number only 39. As a result, implements have largely to be hired or borrowed in the agricultural season.

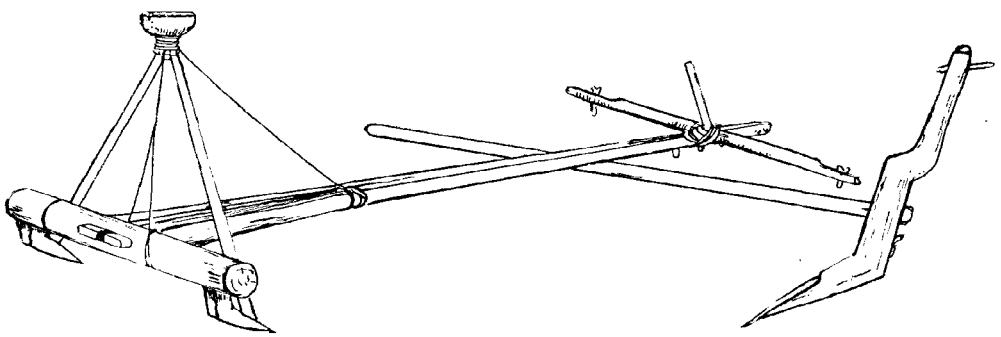
III.13 *Farming Practices*

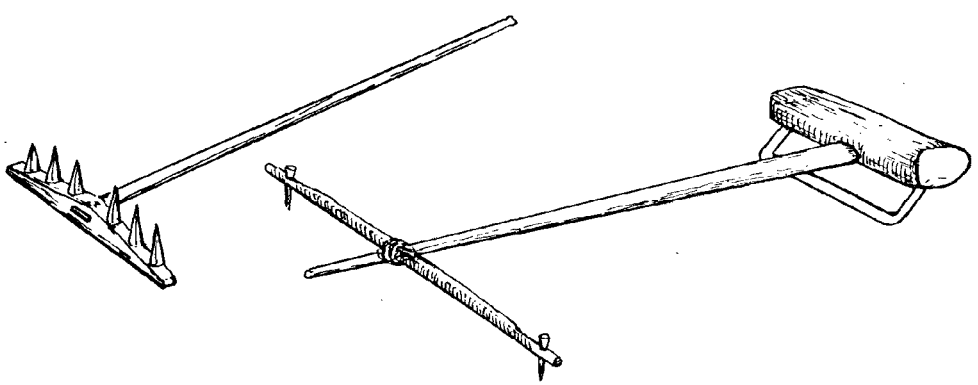
In farming practices, the people of Magdalla follow the methods adopted generally in the northern portion of Surat district.

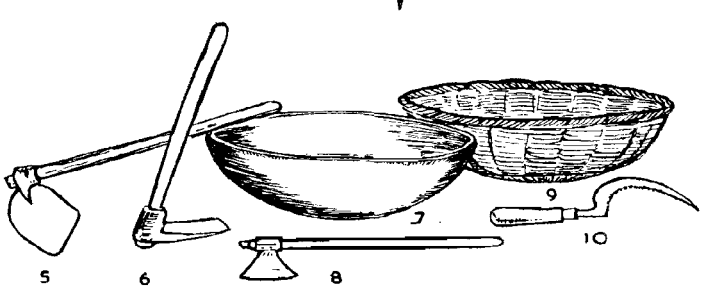
PADDY : Paddy is sown exclusively as a single crop in *kharif* season. It is grown by two different methods of which the most prevalent is by transplantation. The agricultural operations involved mainly are ploughing, manuring, sowing, transplanting, weeding, harvesting and thrashing. Paddy seeds for the area to be cultivated are sown in one of the *kyari* plots wherein seedlings, locally called *dharu*, are first raised. The quality of seeds to be sown varies tractwise. Generally 1 B. Md. of seed is sown per acre of *kyari* land. The land in which paddy is to be grown requires to be tilled and manured before the monsoon sets in. It is again tilled after rains, either in the latter fortnight of June or the first week of July, and the rain water is allowed to accumulate. The land is ploughed once more in order that it becomes soft. Indolent farmers, however, start ploughing only after the first rains. For manure, farmyard manures and chemical fertilisers are used. Farmyard manure is most widely used. After the lands are tilled the seedlings are transplanted in the *kyaris* filled up with water. The lands are again manured after a fortnight or so by some of the progressive cultivators. Rainfall is also needed at this stage as most of the water that might have accumulated is dried up and more water is needed for the crop to mature. If the rainfall is sufficient and timely, the crop is ready in about 3 to 4 months. There are two varieties of this crop, viz., early and late; the early variety matures in October and the late one in November. After the crop is harvested, it is gathered in bundles and stored in heaps near the thrashing ground specially set apart near residential area for thrashing. The thrashing operations, carried out in December, involve both manual and animal labour. In areas where grass is grown extensively, it is not uncommon for agriculturists to reap and store paddy crop without thrashing during the period they are busy cutting grass. Meanwhile, they thrash paddy in quantities needed for the time being for



Bullock Cart







Agricultural Implements

1. *Seed-drill* 2. *Plough* 3. *Toothed Harrow* 4. *Harrow* 5. *Shovel*
6. *Hoe* 7. *Trough* 8. *Axe* 9. *Basket* 10. *Sickle*

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their household use and take up the remaining crop after grass operations are over.

In flat and poor soils, paddy is sown by broadcasting. The farmyard and other refuge are burnt on the land in May, i.e., before the monsoon. After the first rains, the seeds are sown followed by manuring again in July. This paddy is of inferior type and is one of the earliest varieties as the crop matures in the latter half of September. It also does not require any other operation except weeding which may have to be done about twice or so during the entire season. Generally thrashing operations are carried out with the help of bullocks, but according to another system, the bundles of crops of such earlier varieties are thrashed on wooden planks wherein no animal labour is required, and the corn is gathered and utilised for day-to-day use. The yield of paddy per acre would be about 15 B. Mds.

COTTON : Cotton is the second important crop of the tract and claims 25·94 per cent of the area under cultivation. It is also grown only as a single crop. Cotton of improved strain is grown in the northern parts of Surat district where the requisite type of black fertile soil is available. The land of coastal areas is also suitable for cotton. Magdalla now has a good potentiality for growing cotton, especially with the construction of the canal.

The operations involved for raising cotton are ploughing, manuring, sowing, weeding, irrigating and filling up of gaps. Generally improved seed 2081 is used. Cotton is grown by two methods. According to one method cotton seeds are sown before the rains in June in the tilled land. In the other method, points are fixed with the help of string, and cotton seeds are placed in the pits made at such points after which the land is levelled. All this is done before the first rains. After the plant grows 6" to 9" high, the land is again tilled by *karab* or harrow once or twice a month till November. Weeding of roughages has also to be done during this period. The earth around the plant is also softened by digging with the help of weeding hook and the gaps or seeds that have not germinated are filled up. Farmyard manure and oilcake are the manures used. Oilcake is mostly placed with the seeds. Chemical fertilisers such as ammonium sulphate, etc., are also used, but generally in November. The crop matures during February to April. Hot and cloudy weather at the time of maturing is injurious to the crop. Insecticides are sprayed so that the crop is not damaged by insects. The matured cotton is picked out directly from the pods on the plant periodically at intervals of 10 to 15 days. Picking lasts from January to April. After harvesting is over, the cotton stalks are uprooted from the fields. An acre of land yields about 5 B. Mds. of cotton.

JOWAR : *Jowar* is grown both as *kharif* and *rabi*, the area under the former being much larger. *Kharif jowar* does not need manure or irrigation but improved seeds of BP-53 variety distributed by the cooperative society is being used by progressive cultivators. The field in which *jowar* is to be grown is ploughed during June and the seed is sown in the same month after rains. *Rabi jowar* is sown in November. The seed is sown generally by drilling. The weeding operation is carried out a fortnight after sowing and at regular intervals thereafter for one or two months. For this purpose the *karab* (harrow) is being used during this period. Withered seedlings are removed, and the gaps filled up by fresh sowing. No other operations are needed for this crop. *Kharif* crop generally matures in December-January and the *rabi* in March-April. After harvesting, the thrashing operations are carried out practically on the same lines as paddy. About 8 B. Mds. per acre is the yield of *jowar*. *Jowar* is a mixed crop grown with *tur*, *choli*, etc., and, therefore, *tur* is also one of the predominant pulse crops in the tract.

GRASS : Grass does not require any agricultural operations as it is allowed to grow naturally in inferior type of *jirayat* soil. The area under grass is proportionately more in the southern division of Surat district where the land is mostly *kankar* land. In that area grass has become an important commercial fodder crop much of which is exported to Bombay. When there is famine or scarcity in northern parts of Gujarat, a large quantity of grass is obtained from Surat as also from the adjacent district of Thana in Maharashtra State. To protect grass from trespass by cattle, either thorny hedges are put up or watchmen, mostly Bhaiyas or Gurkhas, are employed. Babul trees growing in grass land are a common feature of this area. Grass is cut during October-

November and heaped in bundles. It is then pressed in machines and baled. Small holders who require grass for their own use store it in loose bundles. The average production per acre comes to round about 4,000 to 6,000 bundles of grass of 2 to 2½ lbs. each. A bale is made up of 100 bundles weighing about 200 to 250 lbs. The local price of one such bale comes to about Rs. 8 to 12 depending upon the quality of grass, viz., *daroya*, *musi*, *bardi*, *karkaria*, etc., the last three being exported outside the district. As regards the cost of production, cutting of grass in an acre, taking about 30 to 40 man-days, would cost Rs. 40 to 50. The pressing, transport, storing charges, etc., come to about Rs. 25 to 40 per acre. Thus, a net income of up to Rs. 100 can be earned from an acre of grass land. Magdalla has only 82 A. 38 G. or 17·39 per cent of land under grass. Most of the produce is consumed locally, though about 4,000 to 5,000 bundles are also disposed of only in the nearby market at Surat.

III.14 *Agricultural Production*

Table VIII in the Appendix shows the total quantity of agricultural produce during the year under survey along with the quantity consumed and quantity available for sale. Out of 2,281 B. Mds. valued at Rs. 59,229 only 773·20 B. Mds. were available for sale. The total sale-proceeds came to Rs. 33,937 of which Rs. 31,575 were realised from the sale of 631·20 B. Mds. of cotton alone. Most of the foodgrains produced in the village were consumed locally.

III.15 *Agricultural Expenditure*

The details of current farm expenses are shown in Table IX in Appendix I. The proportion of expenditure incurred on various types of operations during the year was as under:

Items of inputs	Per cent of total expenditure
Seeds	9·36
Manures	18·24
Farm implements	2·15
Chemical fertilisers	1·18
Labour (casual)	30·88
Labour (permanent)	14·99
Land revenue	14·47
Hire of implements	8·73

Labour is a major item of current farm expenses, manuring coming next. There is an acute shortage of labour during the agricultural season, as the males being away at sea the females who look after agriculture during their absence can contribute very little farm labour as they are also busy with their household duties. The scope of mutual cooperation is then limited, and labour is to be hired from neighbouring villages. The usual rates of labour charges prevailing now and a decade ago are shown below :

	1951		1960	
Operation	M Rs.	F Rs.	M Rs.	F Rs.
Ploughing	1·00	..	6·00	..
Weeding	1·00	0.75	1·50	1·00
Sowing	N.A.	N.A.	4·00 per *bigha*	..
Harrowing	N.A.	N.A.	2.00 per *bigha*	..

Food, tea, etc., may also be given in addition as necessary.

III.16 *Credit for Agriculture and Investment*

Table XIV shows below the agricultural borrowings and outstandings with the villagers at the time of the survey and the investment in agriculture during the last 10 years.

During the ten years preceding the year of survey, more money has been invested in the purchase of land, implements and bullocks than in land improvement. The details are as under :

	Investment Rs.
Purchase of land	9,300
Implements	13,330
Bullocks	13,475
Land improvement	11,475
Miscellaneous	385
Total	**Rs. 47,965**

Sixteen households have borrowed for agricultural purposes a total sum of Rs. 15,925, of which Rs. 330 have been taken on loan from relatives for the purchase of bullocks, Rs. 275 from Co-operative Society and Rs. 15,325 from Government, during the year preceding the survey. Government is thus the principal agency for getting agricultural credit. As against the total amount of Rs. 15,325 advanced by Government only a sum of Rs. 11,475 has been expended by

the borrowers, which means that the entire amount taken on loan is not utilised for the purpose for which it was meant. The rest seems to have been utilised for social or other purposes by the borrowers. Further, it is significant to note that this amount does not entirely represent the money spent for productive agricultural purposes as out of a sum of Rs. 10,375 spent during the year preceding the survey, Rs. 6,600 represent advances for reclaiming land washed away by the floods of 1959.

TABLE XIV

Credit for Agriculture and Investment

	Agricultural credit				Investment				
					Investment during the previous year	If by borrowed money		If by own resources, amount Rs.	Investment during the last 10 years
Purpose of borrowing	No. of households	Amount borrowed	Source	Rate of interest		Amount Rs.	Source		
1	2	3	4	5	6	7	8	9	10
Purchase of land	..	..	..	..	..	..	..	..	9,300
Farm house	..	..	..	..	..	..	..	..	..
Construction of well	..	..	..	..	..	..	..	..	..
Irrigation equipments	..	..	..	..	..	..	..	..	..
Implements	..	..	..	..	1,097	..	..	1,097	13,330
Bullocks	1	(a) 330	Relatives	N.A.	1,881	1,280	Relatives and Government	601	13,475
		(b) 275	Co-op. society	4½%	..	..	..	..	..
Fencing/bunding/levelling and agricultural improvement	15	15,325	Government	4½%	10,375	10,375	Government	..	11,475
Labour cost	..	..	..	..	185	..	..	185	185
Ploughing	..	..	..	..	200	..	..	200	200
Total	**16**	**15,930**	..	..	**13,738**	**11,655**	..	**2,083**	**47,965**

While it is gratifying to note that the usurious money-lender has not to be resorted to for agricultural credit, the cooperative sector on the other hand has not been a major contributor to the agricultural credit of the village. However, Surat district as a whole has been a pioneer in the field of cooperation and two coopcrative societies are serving Magdalla, among other villages. One of them, Dumas Milk, Fruits and Vegetables Sales Society Ltd., has 30 members in Magdalla and the other, Chhapra-Bhatha Cotton Sale Society, has 42. The milk society helps in the sale of milk, ensuring a permanent demand. The cotton society arranges for the collection and sale of the product after ginning and pressing it. A few such cooperative societies have joined in purchasing a press of their own at Surat. The Society also lends money against the security of crops for improved seeds, etc.

III.17 *Animal Husbandry*

Animal husbandry generally goes hand in hand with agriculture as a subsidiary occupation. In Magdalla, over and above bullocks, cows and buffaloes, poultry is also raised since the people are non-vegetarians. Table XV shows the quantity of livestock held by the people over the last decade.

The total heads of cattle have risen from 210 in 1951 to 336 in 1961. While the number of bullocks have increased during 1951-61 by 17·10 per cent, that of cows has decreased by about 6 per cent up to 1960. The number of buffaloes has also gone up by five or about 11 per cent. From this it can be surmised that with the improvement in material condition, the villagers maintain more bullocks for helping them in agricultural production. In respect of milk they seem to be

valuing the buffalo more than the cow. The number of poultry has diminished considerably while goats are practically disappearing. The number of horses has gone down from 13 to 1 probably because of increased transport facilities.

TABLE XV

Livestock

Livestock	1951 No.	1955-56 No.	1955-56 Percentage increase(+) or decrease(−)	1960 (Present Survey) No.	1960 (Present Survey) Percentage increase(+) or decrease(−) since 1951	1961 No.	1961 Percentage increase(+) or decrease(−) since 1951
1	2	3	4	5	6	7	8
(A) Cows and Bullocks	161	170	+5·59	247	+53·42	256	+59·00
1 Bullocks	76	84	+10·53	89	+17·10	87	+14·47
2 Cows	80	76	−5·00	75	−6·25	63	−21·25
3 Young stock	5	10	+100·00	83	+1,560·00	106	+2,020·00
(B) Buffaloes	49	50	+2·04	50	+2·04	77	+57·14
(C) Other livestock							
1 Goats	N.A.	42	..	..	..	3	−92·85 (since 1955-56)
2 Horses and Ponies	N.A.	13	..	1	−92·30 (since 1955-56)	..	..
Total Livestock	210	275	+30·80	298	+41·90	336	+60·00
Poultry	N.A.	218	..	81	−62·84 (since 1955-56)	150	−31·19 (since 1955-56)

N.A.=Not available

While the number of cattle is comparatively low, the free pasturage available in the village is still more inadequate. With a total of 298 heads of cattle the village should have about 120 acres of pasture lands according to the standard of 40 acres per 100 heads of cattle laid down by Government. As against this Magdalla has only 27 A. 11 G., which works out to about 3½ gunthas per head of cattle. Of course, the village has 82 acres of occupied grass lands, the product of which, as also the bye-products of agriculture like paddy, grass, etc., can be used for feeding cattle.

Table XVI gives livestock and their value in Magdalla.

The number of milch cattle is much smaller than required. Even then, as will be seen presently, the bulk of the milk produced is sold away leaving the households with a meagre quantity for domestic consumption. The production and sale of livestock products were as under :

TABLE XVI

Livestock and their Value, 1960

Livestock	No. of households with livestock	Total No. of livestock	Value of livestock (in Rs.)	Value per head of livestock
(a) Total Livestock	149	298	55,345	..
Bullocks	39	89	24,750	278
Cows	49	75	11,720	156
Calves	32	83	4,125	50
Buffaloes	28	50	14,550	291
Horse	1	1	200	200
(b) Poultry	24	81	651	8

TABLE XVII

Annual Production and Sale of Livestock Products

Name of the livestock products	Quantity produced (in B. Mds.)	Value of quantity produced (in Rs.)	Quantity sold (in B. Mds.)	Value of quantity sold (in Rs.)	Value per B. Md.
1	2	3	4	5	6
Milk	1,508–20	29,915.00	1,247–00	23,770	19.06
Ghee	7–10	1,500.00	5–25	1,150	204.71
Poultry (No. of eggs)	3,940	669.50	1,995	347	00.17 per egg

Most of the milk and *ghee* is sold away by the livestock holders. In fact, people prefer to dispose of milk to preparing *ghee*, as they find a ready market for milk. While the total value of livestock products comes to Rs. 31,084.50, the expenditure on the maintenance of livestock came to Rs. 13,876. The expenditure was mainly on grass and other cattle feed like cotton and *guvar* seeds. It is likely that some of the fodder grown on the land owned by the householder may not have been very accurately accounted for. On the other hand, the expenditure on bullocks and the young stock would be included in the expenditure mentioned above, without there being any livestock products on their account. Subject to these considerations the net income from livestock roughly comes to between Rs. 15,000 and Rs. 20,000.

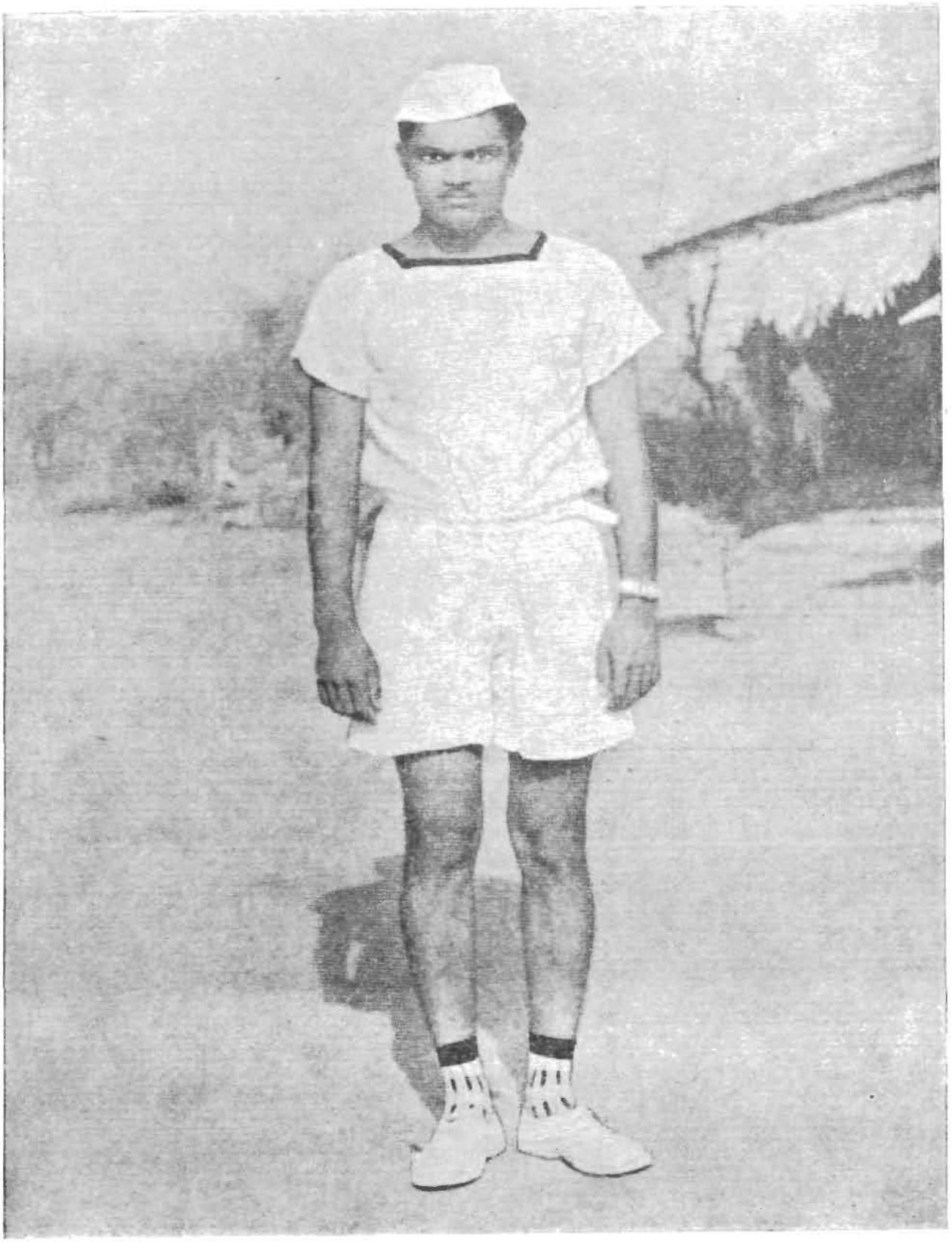
The cattle graze in the village common for about five to six months in the year when green grass is available. At other times, hay, *kadab*, *tur* leaves, etc., are given. Oxen as well as animals in milk are generally given *guvar* and/or cotton seeds. For the purpose of grazing, most of the agriculturists avail of the services of a *goval* or cowherd, who is a Halpati of a nearby village, who tends the cattle of the village. The villagers do not prepare compost manure owing to shortage of land. There are ordinary manure pits on the outskirts of the village which are many times washed out in floods. Almost all the surplus milk is sold away and very little is reserved for making *ghee*. In the marketing of milk, the Dumas Vibhag Vegetable and Milk Cooperative Society is instrumental in ensuring a steady demand and a fair price. About 2 to 3 maunds are sold to it every day and accounts are settled every month. The city of Surat also provides a ready market for this item of daily necessity. Livestock is thus found to be an important source of income for the people of Magdalla, though other sources like agriculture and seafaring yield better returns. The importance of livestock lies in the fact that it can be followed as an ancillary occupation to agriculture, as the bye-products of one can help maintain the other.

III.18 *Seafaring*

As remarked earlier, it is a peculiarity of this village, and indeed of the whole of the coastal tract of Surat district, the soil of which is saline and inferior in productivity, that many people are working as ratings in merchant navy. The main communities which follow this profession are Kharwas, Machhimar and Kolis. In Magdalla, there are no Kharwas or Machhimar but Kolis who traditionally follow this occupation. Kolis have been well-known as sailors since ancient times, both in Saurashtra and South Gujarat. In fact the name Koli itself is believed by some to have been derived from the word 'Kol' meaning a *machhva* or boat. Kolis were notorious pirates operating from their bases on the long and conveniently broken coast line of Gujarat. In monsoon, when sailing was rendered impossible, they did some agriculture and on the opening of the fair season left the remaining tasks to the womenfolk and turned to piracy or regular voyages. Whenever piracy was rendered difficult or impossible by organised efforts of one or more Governments, they fell back upon land. Thus they came to have two traditional means of livelihood which would supplement each other and enable them to have better earnings.

Though the occupation of seafaring has been traditional with Kolis the nature of work varied with the changes brought about in the field of shipping by the advance of science. In former days they were engaged as sailors on sailing ships or were plying small country boats in coastal waters or up and down the river course. But country crafts have now been replaced by ocean-going steamers and with the decline of Surat port, most of those who were formerly sailors had to abandon the indigenous mode of seafaring. It is reported that about 20 years back there were some boat owners engaged in transport, but at present there is only one person in Magdalla who owns a boat and does this work. This boatman has a boat priced at Rs. 2,300. He also has two acres of land, but the major portion of his income, amounting to Rs. 900 per year, is derived from the occupation of boating. He is a Koli by caste and would have probably followed the occupation of his father as a sailor on steamer, but was forced to ply his own boat as he was not selected for service on the steamer.

The sailors going abroad work as ratings on the deck and in the engine department of ocean liners. This occupation takes them to all parts



A Sailor under Training in Uniform

TO FACE PAGE 36

manage the house but also attend to agriculture, in case the household possesses land, otherwise work on field or in factory as miscellaneous labourer. The result is that such females as participate in the economic activity on their own naturally become free and fairly independent, more so, when the protecting male is absent. No wonder, therefore, that a certain amount of social freedom is not uncommon in such a society.

Though fishing was not reported as the main occupation by any household, some of the villagers also go for fishing in the river. This work is, however, done when the main occupations of seafaring and agriculture do not engage their attention. Fish is used for domestic consumption and the surplus, if any, sold to other villagers or purchasers from Surat. It would be possible to have an income of Rs. 300 to 400 per annum from this source.

III.19 *Other Occupations*

There are no household industries in the village and no commerce or trade except two retail shops. One is a fair price shop while the other deals in grocery and cutlery. They provide employment to three persons and make an annual turnover of Rs. 20,000. The only traditional occupations in the village are those of tailors and barbers.

III.20 *The Future*

While the economic resources of the village are meagre at present, it is likely that Magdalla as the harbour of Surat will acquire them in a good measure in future. In fact, if the development of Magdalla port as planned is successful, it is quite possible that Magdalla will have a bright future.

The site selected for the sailing vessels-*cum*-lighterage port is on the south bank of the Tapi a little downstream from Magdalla, and seven miles from Surat. Situated within the revenue limits of village Gaviar, it is nevertheless called Magdalla port. The minimum depth of water at this point and about a mile on either side in the lowest tide is 18 to 20 feet and the range of spring tide is 14 feet. The anchorage of Magdalla in the roadstead in the Arabian Sea six miles away. The construction of the R.C.C. piled jetty, 100 feet long, was sanctioned by the Government of Bombay on 17-10-1959. It is being carried out as a spill-over work of the Second Five Year Plan and is expected to be complete by 1963. An approach road from the State Highway to the port site is in progress.

The following provision has been made in the Third Five Year Plan for developing the port.

Sl. No.	Name of works	(in lakhs) Rs.
1	R.C.C. piled jetty extension 8,000 sq. ft. @ Rs. 80 per sq. ft. .	6·40
2	Water supply arrangements . .	0·20
3	Electric lighting . . .	0·20
4	3-ton fixed hand crane . .	0·30
5	Transit shed 100′ × 50′ @ Rs. 16 per sq. ft.	0·80
6	Office and residential quarters .	1·00
7	Surfacing approach road . .	0·20
8	Bank protection work . .	0·50
9	One 150 H.P. tug . . .	2·50
	Total .	**12.10**

The present export and import traffic of Surat port is 20,000 tons and it is expected to increase up to 100,000 tons, by the end of the Third Plan period which will ultimately flow through the port of Magdalla. The main items of import are stones, cement, tiles, onion and seeds of all sorts; and the export items are cotton and cotton seeds, teak wood, bamboo and bamboo baskets, oil and oil seeds. Moreover, Magdalla is situated only 6 miles from Udhna, another village adjoining Surat in the south, which is fast developing as an industrial centre. Situated on the broad-gauge railway line 3 miles to the south of Surat, at the bifurcation of the branch line to Bhusaval, Udhna has become a centre of small scale industry with the setting up an industrial estate known as Udyog Nagar under the cooperative sector. It houses a hundred small factories manufacturing, *inter alia*, cinema projectors, surface grinding machines, bone digestors, electric appliances, water heaters, copper wire, etc. The large factory of the Baroda Rayon Company set up with a capital of six crores of rupees and the Adarsh Fertilisers and Chemicals are among the large scale industries of Udhna. In order that this industrial development may be facilitated by a convenient outlet for trade, proposals are mooted in certain quarters that Udhna be joined directly

with Magdalla by a road and an extension of the railway. A ferry service for passengers between Surat and Bhavnagar is also suggested. In fact, as a port situated between two industrial areas, Bombay in the south and Ahmedabad and Baroda in the North, and with a large and fertile hinterland, with beautiful garden lands of Surat district and the forests of the eastern parts of the district and of the Dangs, there is sufficient scope for Magdalla to develop into a useful and prosperous minor port.*

III.21 *Cooperation*

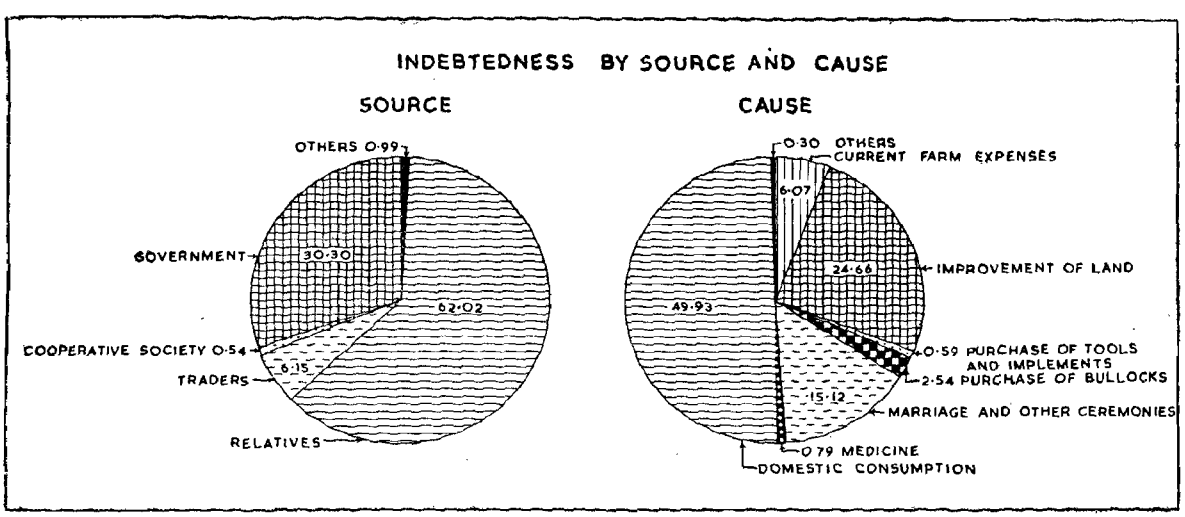
Twenty-six out of 111 families holding land extended some type of cooperation to one another in agricultural operations like ploughing, weeding, harvesting, thrashing, etc. A large majority of families are not in favour of pooling land for co-operative farming, being individualistic in the matter of cultivation of land.

The organised cooperative movement, in which Surat district is fairly advanced, had not made much progress in the village till the date of the survey. The two societies covering the village, viz., the Chhapara-Bhatha Group Cooperative Cotton Sale Society Ltd. and the Dumas Vibhag Dudh and Shakbhaji Vechan Karnari Sahkari Mandli Ltd. had only one and four members respectively from Magdalla. However, interest in this movement has increased of late, and, by August 1961, 42 and 30 members had joined the societies respectively.

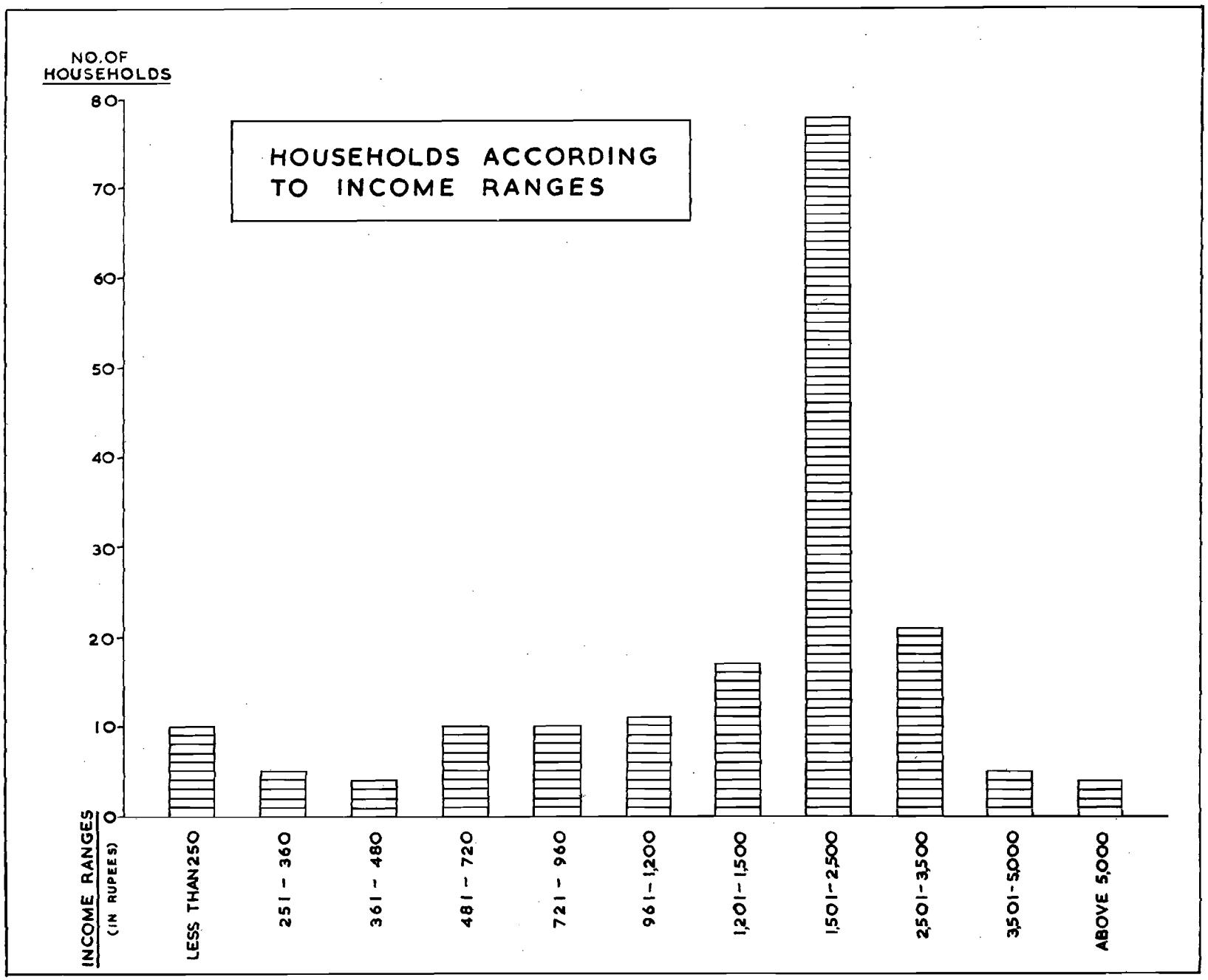
The details of the working of these societies are shown in Table X in Appendix I. The Cotton Sale Society is the older of the two. Registered on 22-5-1939, it operates within eight miles from the headquarters. Any agriculturist can become its member, and it has a total membership of 740. Its business amounted to Rs. 549,632 during 1960-61 resulting in a profit of Rs. 2,524. The Milk Society, registered in 1955, enrols as members agriculturists and milk producers within a radius of five miles, and has 157 members. Its annual turnover was Rs. 100,851 and profit Rs. 1,174. Both the societies thus had a balanced budget. That the members evinced interest in their working is apparent from the fact that with the members of the boards of management numbering 15 and 11 respectively, the average attendance at the meetings over a year was over 12 and 9. The advantages offered by the societies were the availability of improved seeds and a regular market for the sale of milk.

III.22 *Indebtedness*

Tables XI and XII in Appendix I show the distribution of debts among various causes and sources and the extent of indebtedness by income group.



*For more details, see Appendix II–Extracts from reports of the Intermediate Ports Development Committee, Government of India, and Ports Advisory Board, Government of Gujarat.


HOUSEHOLDS ACCORDING TO INCOME RANGES
NO. OF HOUSEHOLDS
0
10
20
30
40
50
60
70
80
INCOME RANGES (IN RUPEES)
LESS THAN 250
251 - 360
361 - 480
481 - 720
721 - 960
961 - 1,200
1,201 - 1,500
1,501 - 2,500
2,501 - 3,500
3,501 - 5,000
ABOVE 5,000

As regards The incidence of indebtedness in Magdalla, in all 79 households or more than 45 per cent of the total are indebted, the total amount of debt being Rs. 50,579, that is, Rs. 289 per household and Rs. 50·90 per head of population. The chief purpose of borrowing money seems to be domestic consumption, as 49·93 per cent of the total debt was incurred for this purpose. Next in importance are the improvement of land which accounts for 24·66 per cent of the borrowings, marriage and other ceremonies 15·12 per cent, and current farm expenses, purchase of bullocks, medicines, tools and implements, etc., 10·29 per cent.

Most of the debt incurred was for non-productive purposes like home consumption and marriage and other ceremonies. Rs. 17,125 or 33·86 per cent of the total debt was incurred for agriculture. Apart from current farm expenses for which Rs. 3,070 (6·67 per cent) were borrowed, and Rs. 1,580 or 3·13 per cent for purchase of tools and implements and bullocks, Rs. 12,475 or 24·66 per cent were borrowed for improvement of land. Most of the debt was borrowed from relatives, who accounted for 62·02 per cent of the total borrowings. No document or security is required for such loans. The Government is the next important source of finance with 30·3 per cent; the role of cooperation still being insignificant as revealed by the fact that only 0·54 per cent of the borrowings are from this source. It is noteworthy that no debts have been incurred from professional money-lenders.

III.23 *Income and Expenditure*

The income and expenditure pattern of the households during the year 1959-60 was investigated during the survey. 'Passing rich' at a *per capita* net income of Rs. 328 a year, the average Magdallite had a balance of Rs. 12 after defraying the expenses of the year preceding the survey. The average net income per household was Rs. 1,791·94 and average expenditure Rs. 1,726·22 leaving a balance of Rs. 65·72 per family.

III.24 *Income*

The total net income from all sources earned by the people of Magdalla comes to Rs. 313,589, of which a sum of Rs. 52,700 is derived from land and Rs. 260,889 from sources other than land, which include salary and wages earned inside and outside the village as well as from property inside the village. These figures go to show that though agriculture is the principal occupation of the village, it plays a very minor role in the material prosperity of the village, which for the most part is accounted for by income (Rs. 229,118) derived from outside the village.

The following table examines the distribution of households in 11 income ranges.

TABLE XVIII

Distribution of Households According to Income

Income range	Number of households	Percentage to total
Less than Rs. 250	10	5·71
Rs. 251 to Rs. 360	5	2·86
Rs. 361 to Rs. 480	4	2·29
Rs. 481 to Rs. 720	10	5·71
Rs. 721 to Rs. 960	10	5·71
Rs. 961 to Rs. 1,200	11	6·29
Rs. 1,201 to Rs. 1,500	17	9·72
Rs. 1,501 to Rs. 2,500	78	44·57
Rs. 2,501 to Rs. 3,500	21	12·00
Rs. 3,501 to Rs. 5,000	5	2·86
Above Rs. 5,000	4	2·28
Total	**175**	**100·00**

The average income per household is Rs. 1,792. More than half, i.e., 94 or 53·72 per cent earn this average, while 81 or 46·28 per cent fall below average. A further examination of economic pattern of the village according to income ranges shows that the most important group where the income ranges from Rs. 1,501 to Rs. 2,500 accounts for 78 or 44·57 per cent of the households. Those that fall below this group number 67, and account for 38·28 per cent and those that exceed number 30 and account for 17·14 per cent of the total households. It is interesting to note that the families whose income is more than Rs. 100 per month are as many as 125 or 71·43 per cent of the total, whereas those whose income falls below Rs. 100 constitute only 28·27 per cent of the total number of households in the village.

These are net earnings, arrived at after deducting the expenditure incurred on the inputs

in the case of agriculture and livestock. Otherwise the gross income comes to Rs. 367·90 *per capita* and Rs. 2,009·80 per household. Income from different sources is as shown below :

TABLE XIX

Income from Different Sources

[In Rs.]

	Income from land					Income from sources other than land					
Total No. of households	Owned but leased	Owned and cultivated	Taken on rent	Wages earned by work on field	Total (columns 2+3+4+5)	Salary and wages earned inside the village	Salary and wages earned outside the village	From property inside the village	From property outside the village	Total (columns 7+8+9+10)	Total annual income (cols. 6+11)
1	2	3	4	5	6	7	8	9	10	11	12
175	50	41,119	466	11,065	52,700	9,185	229,119	22,585	..	260,889	313,589

While agriculture accounts for about a sixth part of the total income, salary and wages earned outside the village occupy a more important place in the earnings. A large portion of this category amounting to Rs. 206,019 or 65·7 per cent of the total comes from service on ships.

The highest earner in the village is a Bhandari family with an income of Rs. 7,770 during the year. This family also has the biggest land holding in the village, comprising of 60 acres. Its main income is Rs. 5,230 from agriculture and Rs. 2,540 from livestock. The other three families in the highest income range of more than Rs. 5,000 are all Koli families whose main source of income is service on steamers, supplemented by agriculture and livestock. In the next below income group of Rs. 3,501 to 5,000, there are five families, all of them belonging to the Koli caste, deriving their main income from seafaring, supplemented in the case of four by agriculture and livestock. Thus in the two highest income groups, the main source of income is seafaring. Among the lowest income group, i.e., those earning less than Rs. 250 per year, there are ten families seven of whom comprise of a widow with or without one other member in the family and the remaining three are aged couples. Seven of the ten families pursue agriculture, two pursue agricultural labour and one miscellaneous labour. One family has also a small income from livestock and another keeps some poultry. One agriculturist has also a small income from seafaring, as possibly he is employed in this occupation for a very short time during the year under inquiry.

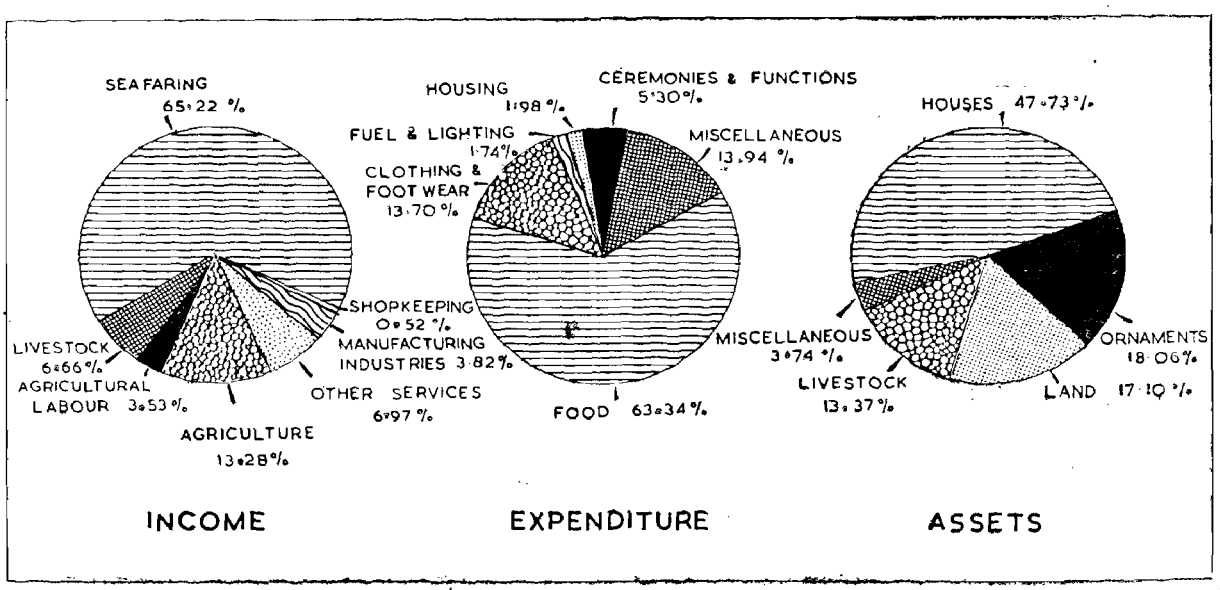


Table XIII in Appendix I shows the distribution of households according to primary, secondary and tertiary occupations into different income ranges. Out of 50 households earning less than Rs. 100 per month, more than a half (29) are engaged in primary occupations, 6 in secondary and 15 in tertiary. While a majority of the households following primary occupations are earning less than Rs. 100 per month, the proportion of the families in this income range diminishes further under the secondary and tertiary occupations. Table XIV in Appendix I shows the income earned in each range by families distributed according to primary, secondary and tertiary occupations. Since the main occupation is seafaring, which also earns the major portion of the annual income of the village, the tertiary occupations are the most important for Magdalla, next in importance being the primary occupations of agriculture combined with livestock. The secondary occupations are the last in the scale of importance, there being no other household industry except tailoring in the village and very few persons working in the industries at Surat.

III.25 *Expenditure*

The total annual expenditure on various heads in the village as given by the survey is found to be Rs. 302,088.

TABLE XX

Expenditure Pattern

	Items	Amount (in Rs.)	Percentage to total
1	Food	191,358	63·34
2	Clothing and footwear	41,350	13·70
3	Fuel and lighting	5,250	1·74
4	Housing	5,990	1·98
5	Ceremonies and functions	16,026	5·30
6	Services	4,232	1·40
7	Miscellaneous	37,882	12·54
	Total	**302,088**	**100·00**

The bulk of the expenditure is incurred on food. 63·34 per cent of the total expenditure of the village is incurred on articles of food, of which 39·85 per cent goes for cereals and pulses. Expenditure on housing at 1·98 per cent is comparatively small. Of the rest, 12·54 per cent of the total expenditure is incurred on miscellaneous items like tobacco, *pan*, drinks, travelling, medicine, etc. Table XVI in Appendix I shows itemwise details of expenditure.

An expenditure of Rs. 120,395 was incurred on cereals and foodgrains in one year, as against the total production of foodgrains valued at Rs. 26,640 in that year. The village is thus not self-sufficient in production of foodgrains. On the other hand the expenditure on milk and milk products amounted to only Rs. 16,656 as against the total production valued at Rs. 30,415.

Table XVII in Appendix I shows the expenditure pattern of the households distributed according to the primary, secondary and tertiary occupations. While the expenditure per household on the various items generally increases from primary to secondary and thence to the tertiary group, the increase is rather large on the items like ceremonies and functions, and housing. The secondary and tertiary groups were in a position to spend comparatively a larger proportion of their income on items other than food than the primary group whose income was correspondingly less.

Out of 175 households, 93 households have a surplus budget while 81 households have a deficit budget. It is significant to note that the percentage (30·23) of households with surplus budget in the primary group rises to 63·64 per cent in the secondary and 60·33 per cent in the tertiary groups, testifying to the comparative prosperity of the families following the secondary and tertiary occupations. The surplus is generally utilised in repaying old debts or eventually improving upon housing conditions, occasionally for purchasing land, etc., while the deficit is made good mostly by borrowing from relatives.

The foregoing figures of income and expenditure amply go to show that Magdalla has a surplus economy in that it has a balance of Rs. 11,501 after deducting Rs. 302,088 by way of expenditure from the net income of Rs. 313,589. The expenditure pattern clearly shows the urban influences which are working on the population. The village spends a considerable amount on vegetables, milk and milk products. A much larger amount is spent on kerosene than on other fuel. Most of the expenditure on housing is allotted to house repairing. Amounts spent on tobacco, *pan*, etc., travelling and medicine are considerable while that on education is comparatively low as primary education is free, and very few

persons go in for higher education. The amount spent on services of barbers, washermen, etc., are also appreciable. These facts would indicate that the people have imbibed urban characteristics to a great extent and are rural only in name. The total absence of any expenditure on litigation is significant and shows the spirit of unity and mutual cooperation in the village.

III.26 *Financial Assets*

The financial assets comprising of immovable and movable properties excepting land and livestock are given below :

TABLE XXI

Financial Assets

Number of households according to value and type of assets

Total No. of households having different types of assets	Loans in money		Grain loans		Valuables (gold, silver jewellery)	
	No. of households	Value Rs.	No. of households	Value Rs.	No. of households	Value Rs.
1	2	3	4	5	6	7
175	8	3,300	..	..	137	74,740

Number of households according to value and type of assets-*contd.*

No. of households owning houses	No. and value of houses owned		Investment in co-operative societies		Bank deposits		Other investments		Total value Rs.
	No. of houses	Value Rs.	No. of households	Value Rs.	No. of households	Value Rs.	No. of households	Value Rs.	
8	9	10	11	12	13	14	15	16	17
170	181	197,550	16	932	..	..	14	11,250	287,772

As is to be expected the most important asset of the village is the house. One hundred and seventy households possess 181 houses, 11 having 2 houses each. Next in importance are the valuables, gold and silver jewellery to the tune of Rs. 74,740 owned by 137 households. Investment in the form of bank deposits is non-existent. The average value of the assets per household comes to Rs. 1,644.41 which is slightly less than the average annual income of Rs. 1,792 noticed above.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Population Statistics

IV.1 *Population*

The total population of the village according to the survey is 956 persons—462 males and 494 females. The population figures of the decade 1951-61 are examined below.

1951 Census			1960 Present Survey			1961 Census		
P	M	F	P	M	F	P	M	F
685	282	403	956	462	494	885	384	501

The difference of 71 between the population recorded in the survey and that returned at the census a couple of months hence is explained by the currents of migration set in motion by the occupational pattern of the village. While the number of females shows an increase of 7 the males have registered a significant decrease of 78. The survey closely followed the main agricultural season when persons were busy with agriculture, and not yet required to go out in search of other work. Migration of males to other places and on voyages in quest of livelihood, however, set in as the fair season advanced. A similar picture emerges also from the population figures of 1951 Census which display a great disparity between the males and females in March of that year.

Keeping the above point in view and comparing the 1951 Census figures with the figures of 1961 Census which was taken at the same time of the year, we find that the rate of increase of population over the decade is 29·19 per cent though in terms of the present survey it would be 39·41 per cent. The rate of increase in the population of Magdalla compares favourably with the rate of increase in the Surat district (23·67 per cent), but is slightly lower than that of Chorasi taluka (30·45 per cent), where the rate of increase in the urban population has been boosted up by the inclusion therein of the city of Surat. The rural population of Surat district and Chorasi taluka has, however, increased by 18·99 and 23·42 per cent respectively, compared to which the rate of increase in Magdalla is fairly high. This high rate of increase seems to be comparatively recent as the population remained stationary at 380 in 1891 and 1901, dropped down to 330 in 1911 and rose by 22·42 per cent to 404 in 1921.

IV.2 *Age Distribution*

The following table examines the age distribution of the population among various age groups for 1951, 1960 and 1961.

TABLE XXII

Age groups, 1951-61

Age group	1951 Census	Percentage	1960 Present survey	Percentage	1961 Census	Percentage
1	2	3	4	5	6	7
All ages	**685**	**100.00**	**956.00**	**100.00**	**885**	**100.00**
0– 4	80	11·68	136	14·22	147	16·61
5– 9	47	6·86	165	17·26	154	17·40
10–14	32	4·67	141	14·75	147	16·61
15–44	260	37·96	373	39·02	325	36·73
45–59	130	18·98	84	8·79	62	7·00
60–64	49	7·15	23	2·40	21	2·37
65 and over	87	12·70	34	3·56	29	3·28

Though the percentage of age group 15-44 remains unchanged there is an appreciable decline in the subsequent age groups between 1951-61. In 1960, 46·23 per cent of the total population is claimed by the age group 0-14, 47·81 per cent by the age group 15-59 and 5·96 per cent by the age group 60 and above. A little less than half the population is thus contained in the working age group of 15-59. Phenomenal rise in the age group 0-14 during the last ten years from 159 in 1951 to 442 in 1960 and to 448 in 1961 is very significant. This group which claims 46·23 per cent, while denoting progressive nature of population, indicates greater rate of survival and reduction in infant mortality in recent times.

Age distribution of population by sex according to the present survey is examined below :

TABLE XXIII

Distribution of Population by Age Groups, 1960

Age group	Total		Male		Female	
	Persons	Per cent	Number	Per cent	Number	Per cent
1	2	3	4	5	6	7
All ages	**956**	**100.00**	**462**	**100.00**	**494**	**100.00**
0–14	442	46·23	194	41·99	248	50·20
15–34	255	26·67	144	31·17	111	22·47
35–44	118	12·34	59	12·77	59	11·94
45–59	84	8·79	41	8·88	43	8·71
60 and over	57	5·97	24	5·19	33	6·68

Females exceed males in all the age groups except 15-34. But their number is particularly high in the age group 0-14, which has 199 boys as against 248 girls. In the age group 35-44 they equal males. Larger proportion of females in the age groups 0-14 and 60 and over is a significant and interesting feature of the age structure of the population of the village. Female preponderance in the age group 0-14 may be due to greater number of births of female children as also to the greater female vitality influencing the rate of survival.

One significant point in the composition of the population of Magdalla deserves notice. It has returned a large number of children in the age group 0-14, wherein females outnumber males. One wonders whether this is due to the racial characteristics of Kolis who are more fecund and have a propensity towards greater female birth.

IV.3 *Sex Ratio*

The average sex ratio, meaning thereby females per 1,000 males, in Magdalla comes to 1,069. The village generally conforms to the general pattern of rural areas of Surat district (1,005) and Chorasi taluka (1,007) in which it is situated but differs from that for the rural areas of the State where it is found to be 956. Though a high sex ratio seems to have been a characteristic feature of the rural area of Surat district, it is higher still in Magdalla due to a variety of causes, chief among them being high female birth-rate, during the last 10 years, as revealed by a preponderance of girls in the lower age group 0-14.

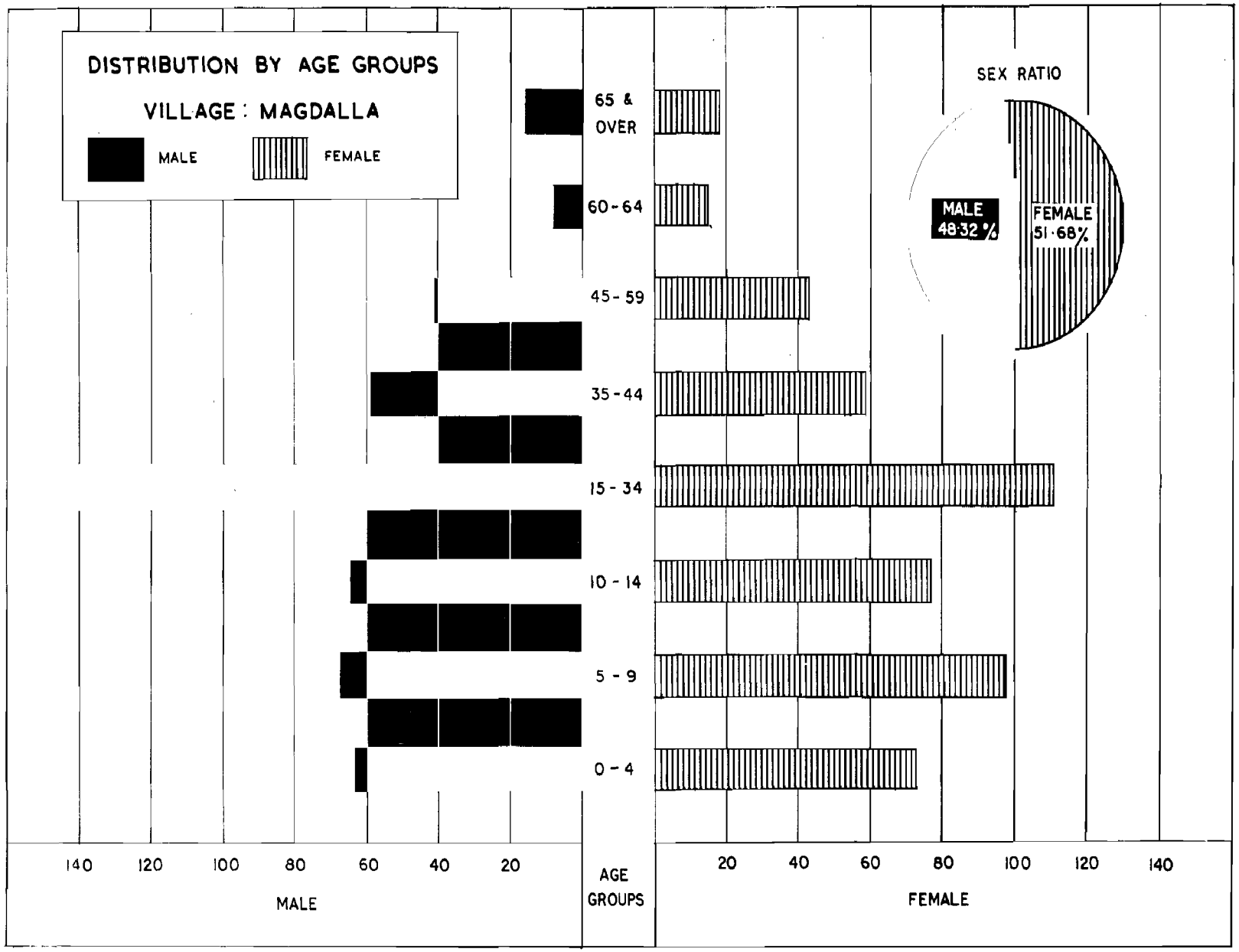
IV.4 *Births, Deaths and Diseases*

The following table gives the numbers of the registered births and deaths from 1951-60, compiled from the revenue records, V.F. XIV.

TABLE XXIV

Births and Deaths during 1951-60

Year	Births	Deaths	Difference
1951-52	21	8	13
1952-53	29	16	13
1953-54	19	8	11
1954-55	40	11	29
1955-56	35	11	24
1956-57	31	17	14
1957-58	31	10	21
1958-59	28	9	19
1959-60	46	13	33
1960-61	39	9	30
Total	**319**	**112**	**207**



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There are 319 births and 112 deaths. There is an increase of 207 during the last ten years against 200 between 1951-61 disclosed by the Census enumeration. Resemblance between the two sets of figures is striking and goes to show that the increase in population over the past decade is due to natural causes rather than to immigration from outside.

The birth and death-rates based on the estimated mid-year population for all these ten years is given in Table XVIII in Appendix I.

The general improvement in the health of the people, and consequent fall in death-rate are in the main responsible for the higher rate of growth in the village. Malaria and Filariasis, which usually trouble places located near the sea, rivers or marshes, do not seem to have affected Magdalla because of control measures adopted by the State for the eradication of these diseases. The people are also conscious of the need of vaccination as seen from the fact that out of 140 families blessed with children, all but 13 have got them vaccinated. The result has been that there has been only one case of small-pox during the last 10 years. People have imbibed habits of cleanliness. Not only do all the families take a regular bath, but 116 or 66·28 per cent use soap for bath regularly. All the households resort to a doctor for the treatment of their ailments, though many households still entertain some faith in superstitious healing. People take vows to give charity or make offerings to a deity, if cured, and sometimes go in for talismans. The deity to whom vows are taken are generally Hanuman, Bhavani or Balia Dev. However, since all the households turn to allopathy during illness, it can be said that the importance formerly attached to superstitious cures is greatly decreasing. Forty-seven households do not have such beliefs at all. Two households each believe in superstitious cure only in the case of small-pox and snake bites. Ten households resort to such healings rarely.

IV.5 *Sex and Fertility*

The number of births to still married women in the village are given below in two groups, namely, for the last year preceding the survey, and for all the births before that.

TABLE XXV
Births to Still Married Women

No. of still married women	Births during last twelve months to still married women						Births before last twelve months to still married women			
	Male child	Female child	Total (cols. 2+3)	Alive	Dead	Total (cols. 5+6)	Alive	Dead	Total (cols 8+9)	Total (cols. 7+10)
181	15	10	25	24	1	25	511	119	630	655

Out of the 25 children born during the last year 24 are still alive. The male sex predominated the females in the number of births during that year. Further, out of 630 babies born earlier to still married women, 511 or 81·11 per cent were alive at the time of the survey.

The age distribution of mothers at the time of birth is examined in the table given below :

TABLE XXVI
Number of Children According to Mother's Age at Birth

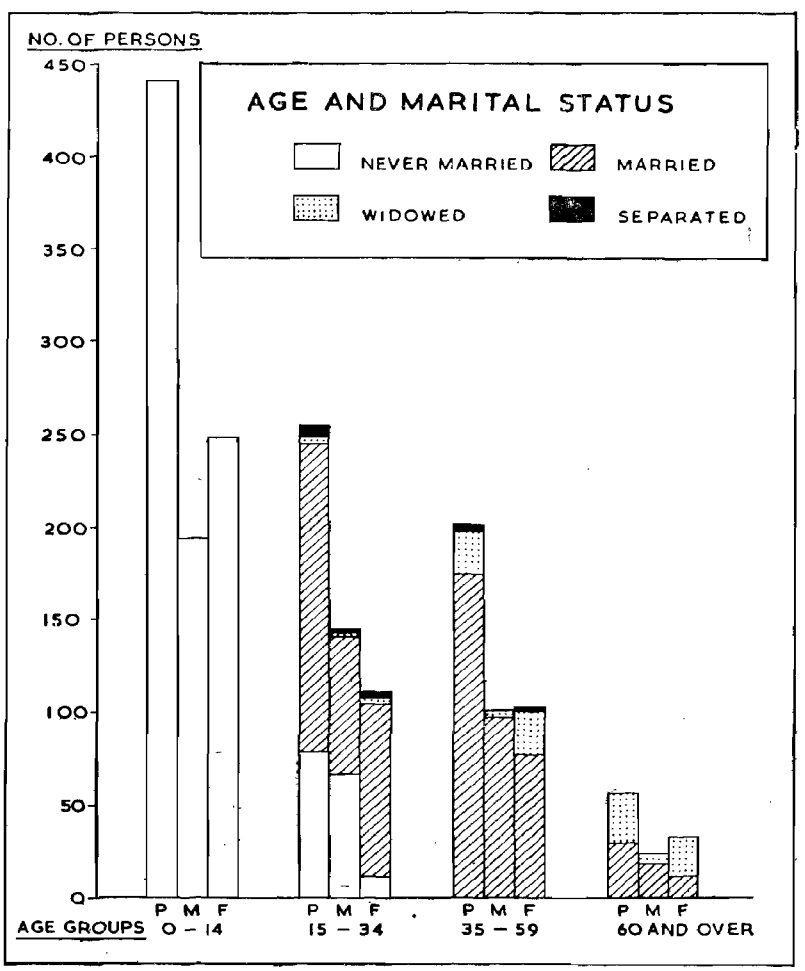
Birth order	Age Distribution									
	15to17	18to20	21to24	25to27	28to30	31to35	36to40	41to45	46 and over	Total births
1	2	3	4	5	6	7	8	9	10	11
First Child	30	76	34	11	6	2	2	1	..	162
Second Child	1	36	59	27	16	4	1	1	..	145
Third Child	..	4	51	25	19	15	5	1	..	120
Fourth Child	..	..	16	27	22	19	10	2	..	96
Fifth Child	..	..	..	18	14	20	8	1	..	61
Sixth Child	..	..	..	1	16	11	9	3	1	41
Seventh Child	..	..	..	..	2	10	5	2	1	20
Eighth Child	..	..	..	..	..	3	4	..	..	7
Ninth Child	..	..	..	..	..	2	1	..	..	3
Tenth Child and over	..	..	..	..	..	..	..	..	..	..
Total	**31**	**116**	**160**	**109**	**95**	**86**	**45**	**11**	**2**	**655**

Out of 162 first births only 30 took place when the mother was 15 to 17 years of age as against 76 born to mothers aged 18 to 20. First births after 24 years of age show a rapid decline. Out of 145 second births only one was born to a mother aged below 18 years, a fact which vividly illustrates absence of child marriages and postponement of age of marriage. In the case of third birth the largest number of children were born to mothers in age group 21 to 24.

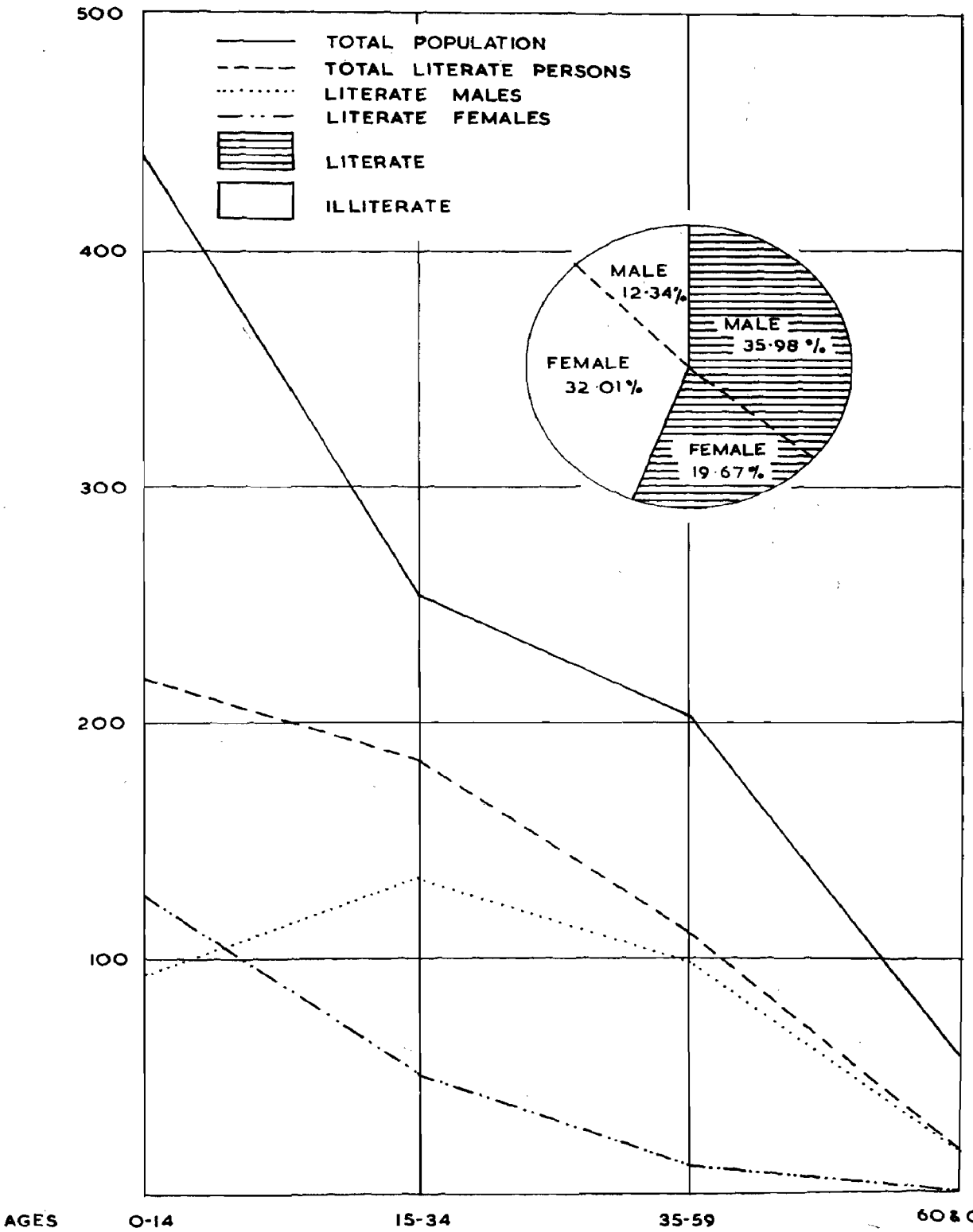
Out of a total number of 655 births to mothers of different ages, it is found that as many as 385 or 58·77 per cent are born practically during the first ten years of marriage to mothers aged 18 to 27, whereafter the proportion of births registers a gradual decline. It is also relevant to note that there is a progressive reduction in birth-rate as the duration of married life advances. First births after the age of 35 are comparatively much less when fertility gradually disappears and sterility is established. The maximum number of children born to a woman is nine. Three such cases have been reported, as against none having 10 and more.

IV.6 *Marital Status*

An examination of the marital status of the population with reference to age reveals a happy state of equilibrium.



LITERACY BY AGES



S.P.L.P. ABAD. NO. 68/1125/64-65.

TABLE XXVII

Population According to Age and Marital Status

Age group	Total		Never married		Married		Widowed		Separated	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
0–14	194	248	194	248	..	..	..	..	..	..
15–34	144	111	67	12	74	92	1	3	2	4
35–59	100	102	..	..	97	77	2	22	1	3
60 and over	24	33	..	..	18	12	6	21	..	..
All ages	**462**	**494**	**261**	**260**	**189**	**181**	**9**	**46**	**3**	**7**

Out of a total population of 956 persons 521 or 54·45 per cent are never married, 370 or 38·70 per cent are married, 55 or 5·75 per cent are widowed and 10 are separated. It is significant to note that not a single person below 15 years is married. The abandonment of child marriages and the postponement of the age of marriage already noted are apparent from these statistics. The universality of the marriages is equally seen from the fact that there is not a single person unmarried after 34. As is to be expected, out of 55 returned as widowed, 9 are males and 46 females, of whom as many as 43 are aged 35 and over. These figures reveal that widowhood is more a feature of married life among females than males. Further, though widow remarriage is permitted, it is not resorted to after a woman becomes a widow at an advanced age. It is also interesting to note that though the sex ratio is unfavourable to males in all age groups except 35-59, the numbers of persons among never married males and females below 35 years of age and those married between 15-59 are practically equal. The single blessedness is obviously not favoured as every person, before he is 35, has coveted marital bliss.

B. Literacy and Education

IV.7 *Literacy*

Out of 956 persons that inhabit the village, 532 or 55·7 per cent are literate. But among males 74·56 per cent are literate as against 38·06 per cent among females. The distribution of literates in different age groups is examined in the following table.

TABLE XXVIII

Literacy by Age Groups

Age group	Total population			Literate			Percentage of literates to total		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0–14	442	194	248	219	93	126	49·55	47·93	50·81
15–34	255	144	111	184	134	50	72·15	93·05	45·04
35–59	202	100	102	111	99	12	54·95	99·00	11·76
60 and over	57	24	33	18	18	..	31·58	75·00	..
All ages	**956**	**462**	**494**	**532**	**344**	**188**	**55.65**	**74.46**	**38.06**

Literacy is one of the important factors influencing urban impact. The villagers imitate their urban neighbours in this as in many other respects as they find that literacy affords better opportunities for increased incomes. Facilities for education are also easily available because of the nearness to the city. The proportion of literates is, therefore, higher not only in the urban areas but also in villages adjacent to these areas. To take an example of Surat district itself, the rate of literacy is much higher in the rural areas of Chorasi (39·59 per cent), Navsari (44·33 per cent) and Bulsar (34.93 per cent) which lie near the urban centres that have grown up in the area, than, for example in interior areas like Dharampur (8·21 per cent), Songadh (10·87 per cent) and Bansda (17·54 per cent). This wide variation in the proportion of literacy in the same region of the State is, therefore, correlated to urban impact and urbanisation.

The extent of literacy in Magdalla, viz., 55·65 per cent, compares favourably with not only the

State and district averages, but also with the taluka average. The highest percentage of literates among males is to be found in the age groups 35-59 and 15-34. It is worthy of note that all but one of the males in the age group 35-59 are literate.

Women are coming into their own in this matter and literacy among them is fast increasing. The highest percentage of literacy among females is noticed among those below 15 years. This points to the greater interest being taken in female education in recent times. Even though females exceed males in the age group 60 and over, not a single female therein is literate, as against 75 per cent among males.

If we examine existing literacy figures with those a decade ago, we find that the village has not only kept up its tradition of high literacy, but also improved it during the last ten years by registering an increase of 18·25 per cent. The difference between male literacy and female literacy was much bigger in 1951. 187 out of 282 or 66·31 per cent of males were literate, while the corresponding percentage among females was only 17·12. Thus, while the males have registered an increase of 8·15 per cent (from 66·31 to 74·46), females show a phenomenal rise of 20·94 per cent (from 17·12 to 38·06). This awareness of priorities and thirst for knowledge augurs well for the future of the village.

The rising level of education in the village is further evidenced by the fact that, during the Census of 1961, seven males (five workers and two non-workers) were returned in the category "Matriculate and above", four of whom were engaged in agriculture, one in transport and two in further studies. While 271 persons were literates without any educational qualifications, 192 were in the category "Primary or Junior Basic".

The facility of a primary school is available to Magdalla for half a century, being established as early as 11-1-1911. With a full-fledged basic course in spinning and weaving, instruction is given up to standard VII according to the *Buniyadi Talim* or basic education. The school which is run by the District School Board is shared by Rundh and Magdalla and actually situated within the limits of Rundh. However, as mentioned earlier, the two villages are so adjacent to each other as to be indistinguishable to an outsider. During the last decade it has grown appreciably, the strength of teachers and students having gone up from 6 and 244 in 1951 to 8 and 376 respectively on 31-3-1961. Students from Magdalla proper numbered 230, of whom 120 were males and 110 females. From this it seems that the difference between the percentages of male (52·17) and female students (47·83) from the village in the local school is very little.

It may be mentioned here that though institutions of higher education are not available locally, they are easily approachable at Surat, and students have started taking advantage of them. In April 1962, some youths attended college and one was studying for a diploma in Civil Engineering at Surat. Moreover, people do not hesitate to go long distances for technical training, provided it helps them better their prospects, as can be seen from the fact that about 50 persons have received naval training at Navlakhi as shown earlier.

C. Settlement of Households and Migration

IV.8 *Settlement of Households*

An attempt was made to ascertain the date from which the families now settled in Magdalla have been staying there. The results of this inquiry are given below:

TABLE XXIX

Settlement History of Households

Caste	Total No. of households	Number of households settled					
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	Before 1 generation	Present generation	Unspecified period
1	2	3	4	5	6	7	8
Koli	158	47	24	55	3	3	26
Bhandari	12	11	..	1	..	..	..
Darji	3	..	1	1	..	..	1
Valand	2	..	..	1	..	..	1
Total	**175**	**58**	**25**	**58**	**3**	**3**	**28**

Only three families of Talpada Kolis have settled at Magdalla during the present generation, 55 households have settled two to three generations ago and the rest have settled even earlier. The 28 families who could not give the date of settlement can be presumed to have lost it in antiquity and settled earlier. Out-migration from the village has been insignificant. The only families that have moved out during the past decade are four Halpati families who have settled in the adjoining village of Rundh consequent upon the destruction of their dwellings in the floods of 1959. Two males from one Darji family have migrated to Johannesberg in South Africa and remit about Rs. 150 per month to their widowed mother who follows the traditional occupation of tailoring and stays at Magdalla with two grandchildren.

D. Family Structure and Inheritance of Property

IV.9 *Size of Household*

The composition of the households is examined in detail in the following statement :

TABLE XXX

Size of Households

Size	No. of households	Percentage to total number of households	Population	Percentage to total population
1	2	3	4	5
Single member	8	4·57	8	0·83
2–3 members	28	16·00	67	7·01
4–6 members	80	45·72	401	41·95
7–9 members	51	29·14	388	40·58
10 and over	8	4·57	92	9·63
Total	**175**	**100.00**	**956**	**100.00**

Eight families are single member households, 28 families or 16 per cent are smaller sized families having 2-3 members, 80 or 45.72 per cent are average sized families having 4-6 members and 59 or 33·71 per cent households are large families having more than seven members. Among the latter, 8 or 4·57 per cent of the total families are very large in size and have more than 10 members each. These figures show that the largest proportion consisting of medium or average sized families, falls in the range of 4-6 members and claims 45·72 per cent of the total households and 41·95 per cent of the population. But it is the large sized families having more than 7 members which claim the highest percentage of population and account for a little more than half of the total population (50·21 per cent) of the village.

IV.10 *Family Structure*

The statement given below distributes the families by caste into three classes, namely, simple, intermediate and joint with an additional classification for those which do not fall into any of these three categories. A simple family consists of husband and wife and unmarried children, an intermediate family of a married couple, unmarried brothers and sisters and one of the parents, but a family is joint if there is a married couple with married sons or daughters, or with married brothers or sisters.

TABLE XXXI

Castewise Distribution of Households According to Nature of Family

Caste	Total No. of households	Type of families living in the household			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Koli	158	109	25	23	2
Bhandari	12	9	..	3	..
Darji	3	1	1	..	..
Valand	2	2	..	..	..
Total	**175**	**121**	**26**	**26**	**2**

From the above analysis it will be seen that 121 households out of 175, i.e., 69 per cent are simple families, intermediate and joint families being 26 or 14·85 per cent each. There is not a single joint family in the occupational castes of Darji and Valand, while among Kolis and Bhandaris 14·54 and 25 per cent of the families respectively are joint. On the whole, joint family system cannot be said to be the usual custom among these castes, as a vast majority are simple families. In popular parlance, however, a family is considered joint if a married son and his wife live with any of his parents. Even on that basis if the 28 families classified as intermediate are taken as joint, the proportion of joint families to the total is comparatively much smaller and evidences greater tendency for the people of the village to live an individualistic life. As for the simple family, it may be pointed out that 8 persons staying alone, as also 6 households, wherein a dependent, either a relative or a servant, is also residing with the family, have been included in the category of simple family, as such dependents do not alter the simple characteristic of the family. This applies to intermediate and joint families as well.

IV.11 *Inheritance of Property*

Inheritance of property still follows the age-old system laid down by the traditional Hindu Law before the recent legislation on the subject. A question was put as to the normal mode of division of property in response to which it was found that 147 households divided their property among their sons and 26 among sons and widows of the deceased members of the family. Only one family divided its property among sons and married daughters but no other family had so far exercised its mind over the subject. No family gave a share of property to unmarried daughters.

The recent enactments regarding inheritance of property have considerably modified the ancient mode of inheritance and succession prescribed by Hindu Law. As regards the question whether the people of Magdalla had imbibed the spirit of modern times, it was found that only 24 families were in favour of inheritance of property by daughters equally with sons, a majority of the heads of such households being in the age group 30 to 40, five in the age group 41 to 50 and four above 50. The rest, however, opined against any such division of ancestral property.

E. Leisure and Recreation

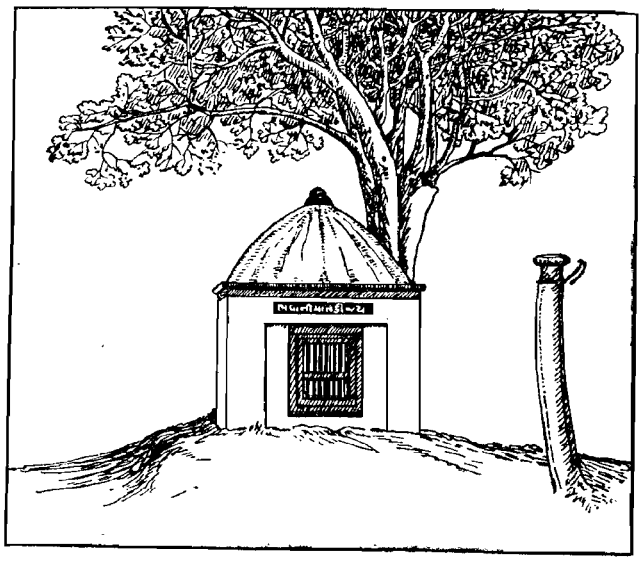
IV.12 *Recreation*

The people of Magdalla would seem to have a fair share of leisure without sufficient means of recreation in the village itself. Many able-bodied persons stay in Magdalla, when they have no job on the sea. Also, since only one crop is taken in a year, agriculture keeps people engaged only in one season. In the absence of any recreational facilities in the village, gossip would seem to be the principal means of relaxation. Entertainments like films, dramas, etc., are, however, within easy reach at Surat. The solitary institution at the village is a cricket club, again actually situated within the limits of the neighbouring village of Rundh. The youths of the two villages have organised it, and 15 to 20 persons take advantage of it. Though this activity has been going on for about 30 years, the club subsists only on contributions mostly from sailors. There is no club building or room, and cricket is played on an open plot in Rundh, in fair weather. Sometimes matches are arranged, in which the players from both the villages partake. A large number (21) of radio sets in the village, however, provides the most modern form of the entertainment to the villagers. This instrument is within easy reach of Magdallites, owing to their occupation of seafaring and provides a good independent pastime without much ado. People do sing *bhajans* to the accompaniment of a harmonium, *manjira* or *kansi-joda* and *dholak* or *tabla*. Sometimes the *bhajans* have modern tunes imitating cinema songs. There is no folk-lore peculiar to this place, but *bhajans* of Narsinh Mehta, Mirabai, etc., are sung along with *garbas* during Navaratri on religious occasions and sometimes also when Satyanarayana *puja* is performed.

F. Religious Institutions and Festivals

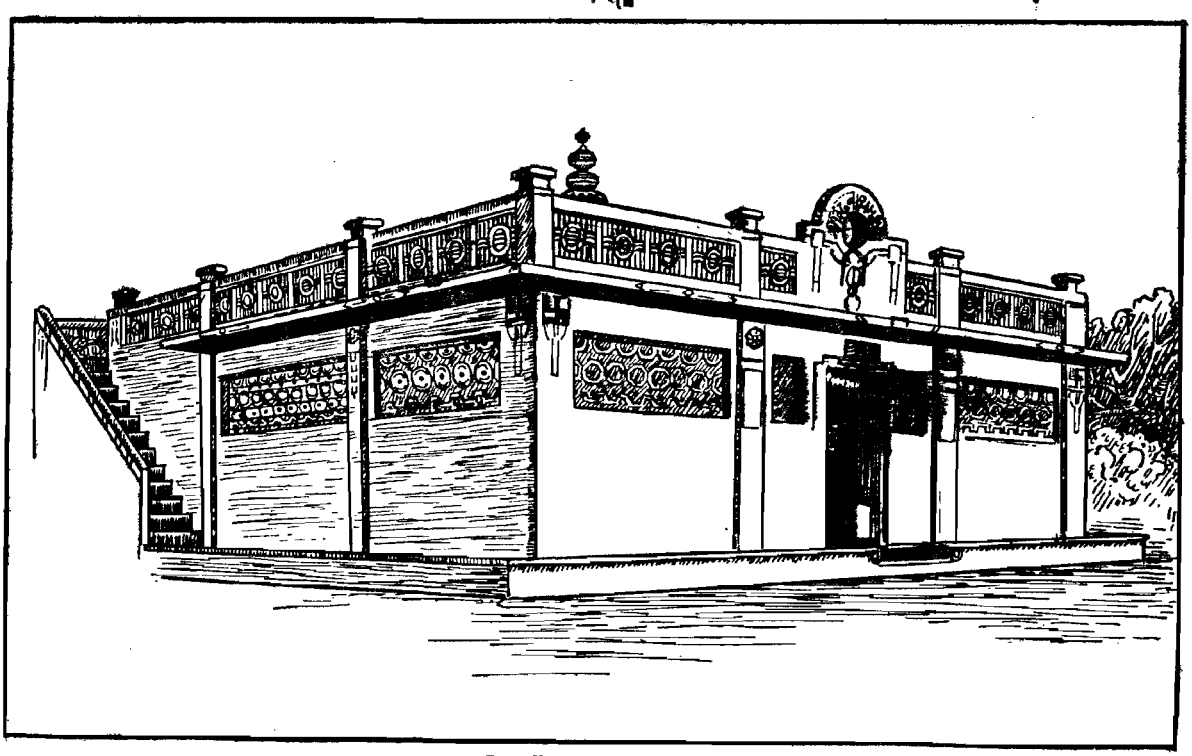
IV.13 *Religious Institutions*

The people of Magdalla are all Hindus and their common deities are Ganesh, Rama, Shiva, Mataji and Hanuman, the more important among them being Shiva or Mahadev and Mataji. There is no temple in Magdalla proper except



Deri of Bhavani Mata

a small *deri* of Bhavani Mata in Nava Magdalla. However, the temple of Rundhnath Mahadev, formerly known as Runmukteshwer, situated in the village Rundh a couple of furlongs away is easy of access. Though an ordinary structure, it is fairly important in the countryside. It is stated to be quite old, and to have been in a poor condition when the *pujari* came there about 45 years ago. It has been renovated some 17 years ago by public contribution. The temple has a *dharmashala* with six rooms and a kitchen for visitors and *pujari's* quarters. It is managed by two trustees who stay at Surat. There is no regular source of income except about three acres of adjoining land, which yield to the *pujari* an annual income of about Rs. 150. Sundry gifts by devotees amount to about Rs. 250-300 annually. People of several surrounding villages visit the temple especially on each Shivratri day (Vad 14 every month) and Mondays of Shravan. People of Magdalla have been attracted to it only during the last 25-30 years. One person from the village goes there daily for worship. Regular *puja* is held twice daily, and special prayers are held on the dark fourteenth every month which is also called Shivratri (as distinguished from Maha-Shivratri on Magh Vad 14) when about 200-250 people come for *darshan*. Six to seven devotees



Rundhnath Mahadev

from Surat regularly come on this occasion and by turns arrange for a lotus of *ghee* to be offered to god Shiva. Other groups also come from Surat either for *darshan* or picnic.

While telling the beads of rosary, people take the name of Shiva or Rama. Though the people do not have 'Gurus' or religious preceptors, their religious ceremonics are conducted by Brahmin priests from nearby villages. *Vahivanchas* are the custodians of their family trees and maintain records of family events. They pay a visit to the village at the interval of one or two years, when fresh entries about births, deaths and other social occasions in the family are made in the books kept by them. Of the two sections of *Kolis*, only one has such records kept by *Vahivanchas*.

Satyanarayana *puja* is the main religious ceremony unrelated to any social event. It may be performed in fulfilment of a vow, or merely to propitiate the gods. The *puja* is performed in the manner prescribed under the directions of a priest specially called. A single performance may yield the priest Rs. 25 to 30 in cash over and above a coconut, $1\frac{1}{4}$ seers each of wheat and rice and some *ghee*. Unmarried girls of Magdalla, between 9 and 17 observe the austerities of '16 Mondays' by fasting and prayers under the belief that God will bless them with a good match in marriage. The last Monday of this *vrat* or austerity is celebrated by them with *puja* at Rundhnath Mahadev at which the *pujari* officiates.

Out of 175 households, a regular fast was being observed in 25 households, 24 of whom observed it on Saturday and one on Thursday. Of these 25, while 20 families observed the fast on religious grounds and one in the interest of good health, four did not give any particular grounds and were probably guided by a family tradition.

It was found that 104 or 59·42 per cent of the households had family God under their own roof in the following order :

Deity	*No. of households*
Mataji . .	80
Krishna . .	7
Ganapati . .	7
Lakshmi . .	4
Rama . .	3
Sai Baba . .	2
Hanuman . .	1
Total	**104**

Thus it will be seen that the family Gods are the same as those commonly worshipped with the exception of two who worship Sai Baba, a Saint of Shirdi in Maharashtra, who has gained widespread popularity in recent times. The place of pilgrimage people would wish to visit is the famous shrine of Lord Shri Krishna at Dakor (Kaira district). One person, who has been there twice has also visited Virpur of Jala Bhagat in Rajkot district.

IV.14 *Festivals*

While the people celebrate the usual Hindu festivals, there is nothing peculiar in their manner of celebrating them. The common festivals observed are Diwali and New Year, Shivratri, Holi, Janmashtami, Navaratri and Dassera. Some people perform Lakshmi *puja* on Dhan Terash (Ashvin Vad 13). Diwali and New Year are the festivals universally observed. People put on new clothes, prepare sweets and illuminate their houses at night during the entire Diwali festival. On New Year's Day people visit a temple, seek blessings from their elders, and wish their relatives and friends a happy new year.

Holi is a day of gaity and hilarity. Lighting of Holi fire and its *puja* with the offering of coconut, parched *jowar*, etc., take place at dusk as is customary in the State. A fast is observed during day time which is broken after having *darshan* of Holi in the evening. Traditionally, spraying of colours is a necessary concomitant of *Holi* celebrations, but nowadays colour spraying is on the decrease, mainly owing to the increase in prices of cloth.

Navaratri is a longer festival and is celebrated for nine days as its name indicates. The religious part consists of propitiating the goddess Bhavani or Mother Goddess by daily *puja*. In some houses a *ghee* lamp is constantly kept burning in a new earthen pot called *garbo* perforated to allow air circulation. It is taken to the shrine of Mataji and left their on the Dassera day. *Garbas* are sung every night in every *maholla*. The *garba* is a traditional folk dance of Gujarat wherein both males and females participate either separately in their own group or jointly. In Magdalla, the males form one sector and the females another in the same circle in which they go round singing around a lamp in an earthen pot placed in the

centre of the circle. No animal sacrifices are offered during any of the festivals. Other festivals observed are the Independence Day and the Republic Day which are jointly celebrated by the people of Magdalla and Rundh near the school. The Sarpanch unfurls the National Flag, a *prabhat-feri* (morning procession) is taken out, and sweets are distributed among children. Sometimes the programme of cleaning the village is also undertaken.

No typical change in religious beliefs and practices or festivals was noticed in the village. While Magdalla celebrates all the traditional festivals, it has no fair of its own held in the village. Fairs held at Surat are their main attraction. About 400 people from Magdalla visit the Janmashtami fair and 150 to 200 people visit Nariyeli Purnima and Diwasa fairs at Surat. They also go to the Ramnath Mahadev fair at Umra two miles away on Paush vad 11, the Hanuman fair at Bhimpore on Bhadrapad sud 14 and Shivratri fair at Mora 19 miles away on Magh vad 13-14. All the three villages mentioned above are situated in the same taluka as Magdalla.

G. Village Organisation

The village organisation is divided into two sectors, viz., (i) Caste Panch and (ii) Gram Panchayat. While one holds sway over social matters, the other manages the affairs of the villages and performs certain civil functions.

IV.15 *Caste Panch*

As stated earlier, Kolis overwhelmingly predominate over other castes in Magdalla. In such circumstances, the tenor of life in the village is naturally less complicated than it would otherwise be. In fact, in such cases the caste panchayat generally manages the affairs of the village also.

The caste panch of Kolis, which formerly was fairly effective, embracing 28 villages, with a *Patel* or headman in every village, is not so powerful now. There is still a caste panch of the village to which *dapun* of Rs. 7 to 15 is paid at the time of marriage, by the bridegroom's father. The panch also maintains utensils for the use of which a separate charge is required to be paid. However, as the accounts are not kept properly, the beginnings of rumblings of protest were noticeable at the time of inquiry. The panch formerly used to settle social disputes like divorce cases, etc., but that function also is gradually falling into decay.

There is a caste panch of Bhandaris for seven villages including Magdalla, which is represented by one agriculturist who is looked upon as a local leader. The position of the panch is also like that of Kolis and there are not many functions to be performed besides keeping vessels for the use of caste dinners, etc., for which purpose funds are collected when needed.

As for Darjis there are regionwise caste panchas. There is one at Surat but the Darjis of Magdalla are not aware of its activities as they do not participate in its affairs. One Darji, however, subscribes to a magazine of the caste called 'Darji Sevak' published from Bombay. While the Gram Panchayat or the village organisation of the modern times has not yet taken firm root in the village, the old order is already losing its former hold. Under the circumstances, it is to be hoped that with the introduction of Panchayat Raj the village panchayat, a properly organised and motivated body, will soon be effective to fill in the vacuum that is now arising.

IV.16 *Neighbouring Villages*

As seen earlier, Magdalla has intimate ties with the neighbouring villages. It has marriage connections in these villages and various social occasions are celebrated jointly by the people who go there as well as receive visitors from these villages. These ties were no doubt strengthened in former times by having a common caste panch of 28 villages and though the panch is losing some of its ground, the past relations and connections still persist.

Further, the people of Magdalla have agricultural land in the neighbouring villages of Rundh, Gaviar, Vesu and Vanta; some people of Rundh have also their land in Magdalla. It is, therefore, but natural that the village Rundh which has its village site just adjacent to Magdalla is very thick with it. Though Rundh occupies $1\frac{1}{4}$ times the area occupied by Magdalla, it has a smaller number of households and population. They are so close that an outsider cannot distinguish between the two, as the two villages live practically as one and share the amenities and institutions located in Rundh. It would be more correct to say that they

belong to both the villages. The Harijan sweepers who clean Magdalla come from Rundh, and so does the priest who conducts their ceremonies. For the school, the temple and the cricket club, people of Magdalla go to Rundh without feeling that they are going to another village. The extreme physical proximity of both the villages thus makes them interdependent.

As the villages neighbouring Magdalla are also populated by Kolis, the people of these villages have close contacts at the time of social and religious functions. Besides cooperation in agricultural operations they provide loans to the needy, if possible. A common group panchayat for four villages makes for close cooperation in their lives.

H. Panchayat

IV.17 *Group Panchayat*

It has been the policy of the State Government to cover every village by an independent or group village panchayat. In pursuance of this policy a group panchayat was established on 1st March, 1958 for the villages Gaviar, Vanta, Rundh and Magdalla with its office at Gaviar. The panchayat which covers a population of 2,314 persons including 36 belonging to Scheduled Castes and 173 to Scheduled Tribes has nine seats including one each reserved for women and Scheduled Tribes. No seat has been reserved for Scheduled Castes. No elections have yet taken place, and the Government have filled up the seats by nominations to run the administration on a temporary basis. Out of eight members who held office at the time of inquiry, three were from Magdalla which is the biggest village in the group. All but one of the members of the panchayat are literates and have studied at least up to the fourth standard. The Sarpanch, a 36-year old Koli of Rundh, has passed the vernacular final examination. That the members evince keen interest in the affairs of the panchayat is evidenced by the fact that in all the 15 meetings of the panchayat held during 1960-61, the average attendance was 8.

The annual income of the panchayat in 1961-62 was Rs. 5,516.46 as against an expenditure of Rs. 4,920.01. The accounts show some saving every year, with the result that at the end of 1961-62 there was a balance of Rs. 2,514.51. Table XX in Appendix I shows the details of the income and expenditure of the panchayat for the four years 1958-59 to 1961-62. A major portion of the income is derived from the land revenue grants by the Government given at the rate of 30 per cent of the revenue of the village. Next in importance are the taxes levied by the panchayat. The panchayat levies three taxes. The house tax which is the most remunerative of these is levied at the annual rate of Rs. 0.25 nP. per Rs. 100 of the value of the house. The other two taxes levied are a tax on flour mills at Rs. 25 per mill and a shop tax at Rs. 5 per shop. Formerly a tax was also levied on marriages at the rate of Rs. 5 per Rs. 1,000 of expenditure incurred on marriage. It was, however, abolished in 1960-61 after the enactment of the new Gujarat Panchayats Act.

The functions of the panchayat include repairs of panchayat buildings, roads, tanks and wells, sanitary arrangements including maintenance of public latrines, lighting and management of the cattle pound. During 1961-62 it also spent Rs. 107.50 on a radio set and Rs. 1,768.48 on a school building. Since 1961-62 the Government defrays the salary of the Panchayat Secretary who concurrently discharges the duty of the Talati also.

The proportionate contribution of Magdalla to the revenues of the panchayat during 1961-62 can be seen from the sub-joined table.

Item	Revenue of the group Panchayat	Revenue from Magdalla
1	2	3
Land Revenue Grant .	1,519.16	483.00
House Tax .	624.50	491.87
Shop Tax .	30.00	10.00

For the purpose of this tax, the total value of the houses of Magdalla is assessed at Rs. 197,600. It is gratifying to note that after deducting the value of exempted properties, the taxable value comes to Rs. 197,450 which closely corresponds to the value of houses as returned in the Survey, i.e., Rs. 197,550. Seventy per cent of this income of the village is spent in the component village of the group.

As for the interest taken by the village people in the affairs of the panchayat, it was found that the people were aware of the various civic functions carried out by the panchayat, namely, of cleaning the village, lighting, road repairing, etc. They were able to give examples of the works carried

out and all but two of the families were able to state the period of existence of the panchayat correctly. Further these families opined that there had been improvement in the village after the establishment of the statutory panchayat and no family considered that there had been any harm done. Only two families professed ignorance about such matters.

IV.18 *Village Leaders*

Among the important village functionaries Magdalla has, mention may be made of Police Patel, Talati and school teacher. Appointed by Government, the Police Patel is Koli by caste and has studied up to seventh standard. He is working as Patel from 1938. He is paid Rs. 90 per annum towards honorarium and contingency allowance. His social standing is good, though his economic status is not equally high. He stays in Magdalla. The Talati or the revenue accountant was at the time of survey entrusted with the work of a group of villages with his headquarters at Piplod. The Head Master of the primary school also comes from a nearby village. There is also the Kotwal, locally known as 'Vethia', a Harijan from Rundh. All but the Police Patel live outside Magdalla.

In matters of common interest the village leaders of Magdalla and Rundh cooperate with each other. Besides the Sarpanch who is a Koli from Rundh and the Police Patel who belongs to Magdalla, seven other persons also enjoy the position of village leaders. Five of them are from Magdalla, one of whom is a Bhandari and 4 Kolis. All the seven are literate and include a graduate and a matriculate from Rundh working as clerks in Surat. The rest are agriculturists and a shop-keeper.

I. Awareness of Social Change

IV.19 *Social Life*

The reforms touching the social life of the people were examined in two aspects, namely, the awareness about and approval of family planning and attitude towards untouchability. As regards the first, it was found that only 13 families were aware of deliberate means to prevent conception and 10 of them approved of such measures. Reasons advanced for their opinion were that it is difficult to maintain large families and more children are rather burdensome. It was, therefore, thought that proper family planning was necessary. No specific reasons were assigned by other families for being against such measures except vaguely stating that it is unnatural. The fact that 168 households did not know of the existence of a family planning centre in the area though Magdalla is so close to one of the biggest cities of Gujarat shows that sufficient information about such measures has not yet reached the countryside.

As regards untouchability the people of Magdalla are quite liberal. All but 5 households visit temples which are visited by all communities including the untouchables and 168 households are aware that untouchability in any form has been prohibited by law. Fifty-six households are occasionally visited by Harijans. Out of these, 28 employ Harijans in agricultural labour. The peon of the village panchayat is himself a Harijan and he has to visit several households in connection with panchayat work. All the Darji households have no objection in stitching garments for Harijans. Thus the general attitude of the people was found to be against untouchability. This is probably because of the mixed influence of the urban impact and occupation of seafaring which has weaned them away from orthodoxy in this respect.

As regards institutions and activities of community development programme, Magdalla is under Chorasi Development Block which is yet in the pre-extension stage. No development activity, therefore, has been undertaken in this village under that programme. However, it was found that some of the households had received advice about improved agricultural practices. As a result of the efforts of the Agriculture Department, 62 households have adopted improved variety of cotton called 2081 and 9 households have used chemical fertilisers. Five households got advice about improved methods of sowing, ploughing, etc., from departmental staff and fellow cultivators, though no improved implements have so far been introduced.

CHAPTER V

CONCLUSION

MAGDALLA possesses certain unique characteristics. It is a village which has settled in two parts, situated five miles away from Surat on the State highway to Dumas connected by half-hourly bus service and served with all the amenities which an urban area usually enjoys. It is populated by Kolis who are generally backward, have poor farming, and were known in the past for their piracy and predatory habits. Kolis of Magdalla are, however, different. They have transformed themselves into a civilised community and made the village progressive and advanced in more ways than one. The occupational pattern of the village is also unusual in that agriculture is subservient to seafaring which plays an important role in the economic structure of the village and provides a major source of its income.

The various aspects of the village economy may be briefly reviewed as under :

V.1 *Social Life*

In matters social, the people of Magdalla have adopted the practices and ceremonies of their neighbours in the city, whose manner of celebration they mostly follow. Urban influences have also made themselves felt in some of their social customs which are fast changing for the better, e.g., raising the age of marriage, abandonment of child marriages, restriction of expenses on some of the festivities formerly incurred, etc. In matters of food, use of household articles, furniture, utensils, ornaments, etc., the people of Magdalla fall in line with those living in the neighbouring city of Surat. They dress like urban folks, put on clean dress of superior stuff washed by washermen, send their children to school and give them higher education in the city and training as sailors at Navlakhi.

There is much lack of facilities for recreation in the village itself. The only centre of local recreation is the Cricket Club organised by the youths of Magdalla in association with those of the neighbouring village of Rundh. Their principal recreation is the cinemas at Surat. They celebrate the normal Hindu festivals of Diwali, Holi and Navaratri, but the former zest of celebration is gradually waning, though some new festivities such as the Independence Day or the Republic Day are also coming into being and are celebrated under the auspices of the Group Panchayat. There is one form of recreation, however, which prevailed in the past and persists even in the present times. Despite the policy of prohibition introduced by Government since the year 1949 it has not yet been possible to wean away people completely from this addiction. Possibly those who are at sea have an opportunity to get it freely, a temptation which they cannot resist when they return home. Likewise those of the locals who were former addicts still continue the drink habit even today, though surreptitiously.

V.2 *Economic Condition*

Economically the village is much better off than many others in the district and the State. The village possesses a surplus economy, has on the whole a surplus budget and can be said to possess assets with very little liability in the form of indebtedness. The pattern of their economic life has, however, remained unchanged.

V.3 *Agriculture, etc.*

Agriculture remains today as in the past the principal economic activity of a majority of the people, wherein they spend most of their time. But from the point of earnings, it is the occupation of seafaring, which is the most important as giving the major portion of their income, which accounts for 65·7 per cent of the total income of the village as against 23·91 per cent derived from agriculture, animal husbandry and agricultural labour together. Magdalla is not fortunate in having the means of progressive cultivation and

prosperous farming for which Chorasi taluka and Surat district, in which it is situated, are noted. Its soil is poor and saline and belongs to Class VI according to Survey Settlement. There is excessive fragmentation of holdings, no well irrigation and little of canal irrigation. Agriculture by some of the households has to be left to the care of womenfolk, when the males are away at sea. *Kharif* is the only crop grown and agricultural produce is insufficient even to maintain the village in the matter of their food requirements which have to be supplemented by purchases from the market at Surat. Possibilities of intensive farming are limited and mechanisation next to impossible. What little prospect of improving agriculture there is, is restricted to the use of improved seed, better manure and fertilizers and canal irrigation from the distributory of Kakrapar passing by the village.

Agriculture is to some extent supplemented by dairy farming. But the farmer is not in a position to derive maximum benefit from this source, because of the poor breed of cattle that he possesses. By improving the breed, better seeding of grasslands and use of cattle feeds the yield of milk can be raised appreciably. The fragmentation of holdings is so acute that there are only 17 households whose holdings come to the level of economic holding and the rest, viz., 82 or 82·8 per cent are uneconomic. All the labour which is required for field work is not locally available and has to be procured from neighbouring villages as there are only 4 households dependent mainly on agricultural labour and 35 others who go in for it only casually when they do not get employment elsewhere. Under these circumstances, farming is not sufficiently remunerative and there is many a household engaged in agriculture who has no work for 4 to 6 months in a year. This fate is also shared by the younger generation working on board ships, as after a trip is over they have to wait for six to nine months before another call is had from the shipping company. Much manpower which can be gainfully employed is thus wasted even in spite of the fact that the village is in the neighbourhood of the highly industrialised and urbanised centre like Surat, where household industries thrive to a much greater extent than anywhere else in the State of Gujarat. The question, therefore, arises as to how this condition can be best remedied. Some of the possible alternatives would be :

(i) to make land farming as intensive as possible by adoption of some of the improved practices of cultivation;

(ii) improvement of dairy farming;

(iii) consolidation of holdings and diversion of the surplus households whose holdings are uneconomic to other occupations which are more remunerative;

(iv) spinning during leisure hours to supplement the existing income;

(v) greater resort to the already popular occupation of seafaring; and

(vi) adoption of or employment in some of the thriving household industries at Surat.

There is much talk these days about rural industrialisation with a view to improve the economic condition of the countryside, to remove underemployment and utilise fully all available manpower in the villages of the country. The exact connotation, however, of the term 'rural industrialisation', its objectives and mode of implementation have yet to be determined and worked out. One wonders whether this is a universal penacea, which would apply equally to all areas. In other words, whether rural industrialisation is desirable and possible everywhere; whether its immediate introduction is possible so as to bring prompt relief to the underemployed and check the flow of the villagers towards towns. While the programme of rural industrialisation deserves to be quickly implemented, some immediate measures to remove underemployment are equally necessary for fruitful employment of all available manpower in the country. This can only be done by providing some supplementary means of income, which cannot be the same everywhere. They will have to vary according to the availability of some of the materials locally available. Certain combinations are, however, possible. Animal husbandry can and must be a complementary occupation to agriculture in all areas, where good breed of cattle exists and grazing is adequate. Even in the areas where such conditions do not exist but grass can be had cheaply, animal husbandry can be encouraged to a limited extent. Spinning is another household industry which the agriculturist family can take up during spare

hours. Extensive use of Ambar Charkha can go a long way in supplementing the income of the villager. Every endeavour should, therefore, be made to introduce spinning in villages which can be universally taken up in rural areas. Basket making can also be one of the supplementary occupations in rural areas in the vicinities of forests, where bamboo is available. Poultry can likewise be taken up with advantage in villages inhabited by Muslims and some of the backward classes which are non-vegetarian. These are mere illustrations of what can be done. Many more alternatives can also be thought of and introduced with advantage.

V.4 *Cooperation*

It would appear that cooperation has not made much headway in the village in spite of a high standard of literacy and greater contact with the outside world. This might appear strange despite the fact that in the social sphere the people are more cooperative with their fellow villagers who are readily helped in the hour of their need. It is true that there is some scope for cooperation in agricultural field. A multipurpose society catering to the various agricultural requirements of the farmer is very necessary these days. But such a scope is very little as regards households engaged in seafaring. In view of this, if there is not much cooperative activity in the village except for the sale of cotton or milk, it is not because of any utter lack of responsiveness on the part of the villagers, but because the scope for such an association is restricted by the peculiar circumstances of the village.

V.5 *Household Industries*

The village has no household industry, even though it is so very close to the famous centre of such industries as Surat. There is no commerce and there is no trade. There may be some possibility of these two activities when the port of Magdalla goes into operation, but it is not known whether any of them can be taken in hand by the people of Magdalla as these activities are such as would require capital, business acumen and experience which they would be naturally lacking. They can, however, find greater avenue of employment in seafaring with the development of Magdalla as a minor port.

The problem of changing occupation, however, is not so simple as it might at first appear. Apart from the fact that alternative employment may not be easily available, there is a natural tendency on the part of the people to stick to their hereditary occupation as evidenced by the fact that most of the householders did not favour such a change for themselves, though they were anxious to better the life of their children, who, they opined, should leave their hereditary occupation and get themselves employed in business or Government service. The training of the younger folk should, therefore, be so directed that they are fitted to take up some new avocation which would keep them gainfully employed and provide means of earning their livelihood comfortably.

V.6 *Urban Impact*

Situated five miles away from the city of Surat, Magdalla may well be taken to be its suburb, which it is not, in spite of its proximity and the facility of easy transport, which it enjoys in the form of a regular bus service available every half an hour. Urban contact is sometimes bilateral though it is often unilateral in character. In the former, there is a two-way traffic, as the urban folk, particularly in the vicinity of large cities, avail themselves of the housing accommodation available in the neighbouring suburbs where they live and go out for business or work during day time. In such a case the place becomes suburbanised by sharing to a varied extent the life of the townspeople and *vice versa*. The traffic is one-sided when there is no such interchange. Viewed from this angle, contact of Magdalla with the city of Surat is unilateral. But in the case of Magdalla it is not the city of Surat alone which has influenced the life and mode of living of its people. The occupation of seafaring, which takes the younger generation on board ocean liners to various foreign countries, is an added factor which has also to be taken into account. This impact also is of an urban nature, as the influences that the youth carry back with them are anything but rural, more urban and modern than those operating even from Surat. These two factors taken together have made Magdalla what it is, a village whose people have an outlook which is entirely urban and whose way of life much resembles those living in towns.

Awareness of social and legislative changes that are taking place around them, modern means of family planning, use of articles of furniture and various other articles usually not available in villages and enjoyment of comforts and even luxuries known only to the urbanite, make their life more akin to that of the town-dweller.

Opportunities for association with the townspeople are numerous. They arise from the visits of the village people to Surat for the purchase of some of their household needs, medical or veterinary aid, or other services; of adolescents for studies, and of others for recreation and entertainment. Eighteen persons working in the city go there daily in the morning and return home in the evening, as staying in the city would be costlier, likewise there are 20 students who go to the city daily for their studies. The visits of other families depend upon the exigencies of purchases to be made or produce to be sold, or services required, though as many as 134 or 77 per cent of the families frequent the city for recreation in the cinema houses every now and then. While only 12 families purchased cereals from Surat, 13 purchased pulses, and two purchased oil, items like cloth and shoes were in demand by 175 and 157 respectively. Items like bicycles, radio, sewing machines, furniture, clocks and watches, stoves, petromax lamps, plastic accessories, etc., are freely availed of and bought from Surat. Dung-cakes, firewood and agricultural produce like grass and *tur* are also sold in that city.

To sum up, aspects of urban impact are many and vary according to the nature of social contacts and extent of urban influences the village absorbs. The influences which have worked upon the life of the people of Magdalla are on the whole more social and cultural than economic. The economic influence is, however, not much and confined only to a few households whose members go to the city of Surat daily either for work in factories or service. But the social and cultural influences emanating from their frequent visits to Surat for purchases or recreation or schooling are far greater and real. These contacts have appreciably influenced their mode of living, their standard of life, and their way of thinking and behaviour in social affairs. These influences are further accentuated by foreign contacts of their youth. The urban impact Magdalla is receiving is thus many-sided and has helped transform such a backward class as Kolis into a literate and advanced community, which has the good fortune to enjoy most of the articles of comforts and luxuries which usually is the lot of town-dwellers. The result is better standard of living, higher standard of education, abandonment of undesirable social customs such as child marriages and awareness of social and political changes taking place in the country making them more interested in the affairs of the Panchayat.

V.7 *Panchayat*

Comparatively high standard of literacy in Magdalla, association of the people with the outside world, and their contact with inhabitants of Surat, have made them appreciative of the institutions of Local Self-Government as can be seen from the way in which the affairs of the Group Panchayat are managed. Attendance at the Panchayat meetings have been regular and the interest taken in the administration is also noteworthy. The general disharmony which is making itself felt elsewhere in the management of such institution is more or less absent, though some grumblings against old leadership have begun to come to the surface. But the unity of the village has been preserved intact as noticeable from the fact that there is no instance wherein the people have had recourse to courts of law for the settlement of their disputes. Their relations are so close and sincere that those who are men of means help their brethren by advancing money on loan by oral transactions, with the result that there is not a single family which has to go to the village *shahukar* or money-lender in the hour of his need. The modern outlook of the Group Panchayat is also noticeable in the taxation policy that it has pursued; tax on houses, which even some of the municipalities are averse to impose, is being collected in Magdalla since the establishment of the Panchayat itself. The general tendency on the part of such primary institutions introduced in the village, viz., Gram Panchayat, has been to avoid taxing the people for the fear of risking their position and popularity. But the nature of taxes like house tax, shop tax, tax on some of the social functions, etc., which the Panchayat levies, evidences a sense of awareness on the part of the village elders of their responsibility to the village. The

fact that Magdalla should have been so forward and bold and courageous when many others would have shirked such a responsibility is commendable and augurs well for the future of the village.

According to the village leaders the felt needs of the village are some financial aid for the extension of the school building and bunds for prevention of soil erosion due to floods in the Tapi. They also wish that grants may be available for organising cultural shows. With the development of Magdalla as a port, it is quite likely that not only these needs will be fulfilled but the village would get many more amenities. The development of the village would be a natural corollary to that of the port which will be an important link of maritime trade between central and southern Gujarat and parts of central India.

V.8 *Prospect*

All these changes taking place in such a community as the Kolis, which was originally backward, points to one very significant phenomenon, viz., their capacity for imbibing new ideas and adopting new ways of life. They are not only responsive but equally sensitive to the changes around them, no less than those highly placed in the social scale. For, the stage of development of a community generally depends upon its social environments and the opportunities it has as compared to other sections of society. Given equal opportunities, even the more backward would rise to the occasion equally with others. Their minds are not so close as we generally believe; they are open and receptive, ready to divert their energies to better channels if they are given a chance to do so.

Magdalla seems to have a bright future with all the possibilities for its development as a minor port in the near future. It may then cast off its rural character entirely and grow into a thriving urban centre, utilising the native talent of seafaring on the part of its manhood to the best advantage. It may even be possible that its youth, which is now going out to sea, may find avenues for permanent employment at their very doors.

APPENDICES

APPENDIX I

TABLE I

Rainfall

Year	Average rainfall at Surat, the taluka and district headquarters	
1	2	
	Inches	Mms.
1956 . . .	47·59	1,208·79
1957 . . .	36·69	931·93
1958 . . .	50·77	1,289·56
1959 . . .	77·39	1,965·7
1960 . . .	39·38	1,000·3
1961 . . .	58·05	1,474·4

Note :
Rainfall is not recorded at Magdalla.

Source :
Revenue Records

TABLE II

Expenses on Marriages at the Last Marriage

No. of households having no marriage	No. of households having marriage of				Expenses incurred on different items (in Rs.)								
	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.
11	109	22	28	1 Father 2 Brothers 1 Nephew (Brother's son) 1 Sister 5	2,171	1·50	24,225	16·68	21,500	14·81	97,288	67·01	*145,184

*Does not include the amount of Rs. 29,300 detailed break-up of which was not reported.

Source :
Household Schedules

TABLE III

Settlement Rates for Different Types of Land

	Maximum rates			Dry crop			Rice			Garden and Bhatha	Total			
	Dry crop Rs.	Rice Rs.	Bhatha and garden	Area A.G.	Assessment Rs.	Average Rs.	Area A.G.	Assessment Rs.	Average Rs.	Area, Assessment and average	Area A.G.	Assessment Rs.	Average Rs.	Percentage increase
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
First settlement of 1865-66	6.00	Soil 6.00 Water 5.00	..	451-00	1,692.00	3.75	13-00	108.00	8.27	..	464-00	1,800.00	3.87	..
First revision settlement 1895-96	6.00	Soil 6.00 Water 5.00	..	447-00	1,814.00	4.06	New 3-00 Old 13-00	17.00 131.00	6.08 10.03	..	463-00	1,962.00	4.24	9·00
Immediately before revision settlement of 1932	6.00	Soil 6.00 Water 5.00	..	430-00	1,614.00	3.76	New 3-00 Old 13-00	16.00 124.00	5.33 9.53	.. ..	446-00	1,754.00	3.94	..
According to revision settlement of 1932	6.25	Soil 6.25 Water 3.75	..	430-00	1,696.00	3.94	New 3-00 Old 13-00	13.00 112.00	4.33 8.61	..	446-00	1,821.00	4.08	3·8

Source:
Settlement Reports

TABLE IV

Land Utilization

Sl. No.	Items	1951 Area (in acres)	1951 Percentage to total	1960 Area (in acres)	1960 Percentage to total	Per cent increase (+) decrease (−)
1	2	3	4	5	6	7
1	Total geographical area according to village papers	614–18	100.00	614–18	100.00	..
2	Forest	..	..	..	..	..
3	Barren and uncultivable land	41–29	6·79	47–17	7·72	+0·93
4	Land put to non-agricultural use	10–13	1·68	10–13	1·68	..
5	Culturable waste	66–27	10·85	66–27	10·85	..
6	Land under tree-crops and groves	..	..	..	..	..
7	Permanent pastures and grazing groves	13–03	2·13	13–03	2·13	..
8	Current fallow	..	..	6–00	0·98	+0·98
9	Other fallow land	..	..	..	..	..
10	Net area sown	482–26	78·55	470–38	76 64	−1·91
11	Gross cropped area	482–26	78·55	470–38	76·64	−1·91

Source :
Village Schedule

TABLE V

Abstract of Lands, 1961-62

		Area A. G.	Assessment Rs.
A.	LAND AVAILABLE FOR CULTIVATION—		
I	Assessed:		
(a)	Occupied khalsa		
(i)	Ordinary tenure	468-05	1,917.23
(ii)	Restricted tenure	8-33	41.74
(b)	Unoccupied khalsa	14-08	58.37
(c)	Land free or reduced by special agreement	..	..
(d)	Inam (Alienated)	..	..
	Total assessed	*491-06*	*2,017.34*
II	Unassessed:	52-19	..
	Total A	*543-25*	*2,017.34*
B.	LAND NOT AVAILABLE FOR CULTIVATION—		
I	Uncultivable:		
(a)	Pot kharab (except road)	5-11	..
(b)	Rivers and Nalas	..	..
	Total	*5-11*	..
II	Assigned for public and special uses:		
(a)	Free pastures	13-03	53.12
(b)	Village site	9-10	..
(c)	Tanks	16-00	..
(d)	Pot kharab assigned for roads	1-22	..
(e)	Roads and paths	18-36	..
(f)	Customs	1-00	..
(g)	Canal	5-28	..
	Total	*65-19*	*53.12*
III	Leased out or granted for Non-agricultural use:	0-03	..
	Total	*0-03*	..
	Total B	*70-33*	*53.12*
	Grand Total of village	**614-18**	**2,070.46**

Source:
Revenue Records

TABLE VI

Crop Pattern

Name of crop	1957	1958	1959	1960	1961
	A.G.	A.G.	A.G.	A.G.	A.G.
Jowar	182-13	168-12	112-10	174-31	165-31
Paddy	16-26	17-5	17-5	18-8	16-8
Tur	18-28	12-28	3-7	16-10	12-35
Mung	7-5	4-7	2-8	1-12	2-22
Vegetables	3-12	1-18	8-10	5-10	2-1
Chillies	..	..	3-00	..	0-31
Cotton	162-17	189-35	249-35	175-12	189-6
Grass	83-12	81-3	79-35	79-35	85-8
Uncultivated	3-5	2-10	1-8	6-00	2-16
Total (Cultivated)	**476-38**	**476-38**	**476-38**	**476-38**	**476-38**
Irrigated	..	..	..	4-28	12-29

Source:
Revenue Records

TABLE VII

Occupational Pattern

	Total persons			Livelihood Classes I: Cultivators of land wholly or mainly owned and their dependants			II: Cultivators of land wholly or mainly unowned and their dependants			III: Cultivating labourers and their dependants			IV: Non-cultivating owners of land, agricultural rent receivers & their dependants			V: Production other than cultivation			VI: Commerce			VII: Transport			VIII: Other services and miscellaneous sources		
A	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Census 1951	685	282	403	449	178	271	9	6	3	32	16	16	..	..	..	4	1	3	16	5	11	152	63	89	23	13	10

	Total persons			Total workers			Workers I: As cultivator			II: As agricultural labourer			III: In livestock, fishing, plantation and allied activities			IV: Household industry			V: In manufacturing other than household industry			VI: In construction			VII: In trade and commerce			VIII: In transport, storage and communication			IX: In other services			X: Non-workers		
B	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Present Survey	956	462	494	350	235	115	104	55	49	82	23	59	..	..	..	7	4	3	10	10	..	9	9	..	3	3	..	124	124	..	11	7	4	606	227	379
Census1961	885	384	501	331	155	176	148	51	97	102	26	76	5	4	1	2	..	2	16	16	..	4	4	..	2	2	..	49	49	..	3	3	..	554	229	325

Source:
1 District Census Handbook, 1951 and 1961
2 Household Schedules

TABLE VIII

Agricultural Produce and its Disposal

Name of the product	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
Wheat	..	..	..
Jowar	1,229	1,124–00	105–00
Bajri	..	..	..
Ground-nut	..	..	..
Cotton	652	20–20	631–20
Paddy	239	220–00	19–00
Tur	161	143–00	18–00
Total	**2,281**	**1,507–20**	**773–20**

Source :
Household Schedules

TABLE IX

Cost of Inputs

Items of inputs	Expenditure in Rs.			Percentage to total expenditure
	Cash	Kind	Total	
1	2	3	4	5
Seeds	1,552	1,327	2,879	9·36
Manures	427	5,186	5,613	18·24
Farm implements	660	..	660	2·15
Water charges	..	..	..	..
Chemical fertilizers	364	..	364	1·18
Cost of labour (casual)	8,585	915	9,500	30·88
Cost of labour (permanent)	2,000	2,610	4,610	14·99
Land revenue	4,452	..	4,452	14·47
Others : Hire charges of implements	2,495	190	2,685	8·73
Total	**20,535**	**10,228**	**30,763**	**100.00**

Source :
Household Schedules

TABLE X

General Particulars about Cooperative Societies

Type of society	Name	Area of operation	Date of registration	General meeting held after registration: Date	General meeting held after registration: No. of members attending	Members: Total	Members: No. from the village	Qualification for membership
1	2	3	4	5	6	7	8	9
Marketing Society	The Chhapra Bhatha Group Cooperative Cotton Sale Society Ltd.	8 miles from the registered head-quarters	22-5-1939	N.A.	N.A.	740	42	Agriculturists
Marketing Society	Dumas Vibhag Dudh and Sakbhaji Vechan Karnari Sahkari Mandli Ltd.	5 miles from the registered head-quarters	25-11-1955	12-12-1955	26	157	30	Agriculturists and milk producers

Nature of operation	Aid from Govt.	Extent of business according to last audit report	Profit according to last audit report	Dividend if any given	General note on its role including whether all sections of the population are attracted; what are its problems, etc.	Composition of board of management: Officials	Non-officials: S/T	S/C	Others	Meetings of the board of management held during last year: Date	Attendance
10	11	12	13	14	15	16	17	18	19	20	21
			Rs.							28-12-60	15
Collection and sale of cotton	..	549,632	2,524	6¼%	Generally, agriculturists are the members of the Society	..	..	..	15	25- 1-61	11
										3- 3-61	13
										6- 4-61	14
										13- 5-61	14
										4- 6-61	13
										9- 7-61	13
										28- 8-61	15
Collection and sale of milk and consumer goods	..	100,851	1,174	6¼%	—do—	..	..	..	11	8- 8-60	8
										20- 8-60	10
										18- 9-60	9
										25- 9-60	6
										17-10-60	9
										5-11-60	10
										17-11-60	9
										19-12-60	11
										30-12-60	8
										17- 1-61	10
										7- 2-61	8
										17- 2-61	9
										28- 2-61	7
										17- 3-61	11
										19- 4-61	10
										21- 5-61	9
										30- 6-61	9

N.A.=Not available

Source :

District Registrar, Cooperative Societies, Surat

TABLE XI

Indebtedness by Cause and Source of Borrowing

1	No. of Households in debt 2	Amount of debt (in Rs.) 3	Percentage to total amount of debt 4
All Causes	**79**	**50,579**	**100.00**
(a) Current farm expenses	7	3,070	6·07
(b) Improvement of land	11	12,475	24·66
(c) Purchase of tools and implements	1	300	0·59
(d) Purchase of bullocks	3	1,280	2·54
(e) Marriage and other ceremonies	10	7,650	15·12
(f) Medicines	2	400	0·79
(g) Home consumption	60	25,254	49·93
(h) Others	1	150	0·30
All Sources	**79**	**50,579**	**100.00**
(a) Government	15	15,325	30·30
(b) Cooperative Society	1	275	0·54
(c) Money-lenders	..	..	..
(d) Traders	8	3,106	6·15
(e) Relatives	64	31,373	62·02
(f) Others	1	500	0·99

Source :
Household Schedules

TABLE XII

Indebtedness by Income Group

Income range (in Rs.) 1	Total no. of households 2	No. of households in debt 3	Amount of debt (in Rs.) 4	Percentage of indebted households to total households 5	Percentage of households to total indebted households 6	Average indebtedness per household in debt (in Rs.) 7	Average indebtedness per household (in Rs.) 8
Less than 250	10	8	1,886	4·59	10·13	235·75	188·60
251 to 360	5	4	1,160	2·28	5·06	290·00	232·00
361 to 480	4	4	1,860	2·28	5·06	465·00	465·00
481 to 720	10	10	9,325	5·71	12·66	932·50	932·50
721 to 960	10	5	2,000	2·85	6·33	400·00	200·00
961 to 1,200	11	8	2,330	4·57	10·13	291·25	211·81
1,201 to 1,500	17	8	5,260	4·57	10·13	657·50	309·41
1,501 to 2,500	78	23	14,275	13·14	29·12	620·65	183·01
2,501 to 3,500	21	6	4,483	3·43	7·59	747·16	213·47
3,501 to 5,000	5	2	6,000	1·14	2·53	3000·00	1200·00
Above 5,000	4	1	2,000	0·67	1·26	2000·00	500·00
Total	**175**	**79**	**50,579**	**45.14**	**100.00**	**640.24**	**289.02**

Source :
Household Schedules

TABLE XIII

Distribution of Households by Caste, Occupation and Income Group

Name of caste	Occupation	Total No. of households	Income range: Less than Rs. 250	Rs. 251 to 360	Rs. 361 to 480	Rs. 481 to 720	Rs. 721 to 960	Rs. 961 to 1,200	Rs. 1,201 to 1,500	Rs. 1,501 to 2,500	Rs. 2,501 to 3,500	Rs. 3,501 to 5,000	Above Rs. 5,000	Males above 12 years	Females above 12 years	Males below 12 years	Females below 12 years	No. of gainfully employed persons per household
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Koli	Primary	36	7	4	4	6	2	1	3	6	2	..	1	49	54	34	32	1·80
	Secondary	8	..	..	..	..	..	5	1	1	1	..	..	13	11	..	8	2·25
	Tertiary	114	1	..	..	1	6	1	11	69	18	5	2	215	198	107	145	1·95
Total		**158**	**8**	**4**	**4**	**7**	**8**	**7**	**15**	**76**	**21**	**5**	**3**	**277**	**263**	**141**	**185**	**1·94**
Bhandari	Primary	7	2	1	..	2	..	..	..	1	..	..	1	15	14	5	6	2·43
	Tertiary	5	..	..	..	1	1	2	1	..	..	..	..	7	8	7	6	1·6
Total		**12**	**2**	**1**	..	**3**	**1**	**2**	**1**	**1**	..	..	**1**	**22**	**22**	**12**	**12**	**2·08**
Darji	Secondary	3	..	..	..	..	..	1	1	1	..	..	..	3	4	3	2	1·33
Total		**3**	..	..	..	..	..	**1**	**1**	**1**	..	..	..	**3**	**4**	**3**	**2**	**1·33**
Valand	Tertiary	2	..	..	..	..	1	1	..	..	..	..	..	3	2	1	4	2·5
Total		**2**	..	..	..	..	**1**	**1**	..	..	..	..	..	**3**	**2**	**1**	**4**	**2·5**
All Castes	Primary	43	9	5	4	8	2	1	3	7	2	..	2	64	68	39	38	1·90
	Secondary	11	..	..	..	..	..	6	2	2	1	..	..	16	15	3	10	2·00
	Tertiary	121	1	..	..	2	8	4	12	69	18	5	2	225	208	115	155	1·95
Total		**175**	**10**	**5**	**4**	**10**	**10**	**11**	**17**	**78**	**21**	**5**	**4**	**305**	**291**	**157**	**203**	**1·94**

Source: Household Schedules

TABLE XIV

Annual Income of Households by Occupation

Occupation of households	Total No. of households	Annual income of households in the range of: Less than Rs. 250	Rs. 251 to 360	Rs. 361 to 480	Rs. 481 to 720	Rs. 721 to 960	Rs. 961 to 1,200	Rs. 1,201 to 1,500	Rs. 1,501 to 2,500	Rs. 2,501 to 3,500	Rs. 3,501 to 5,000	Above Rs. 5,000
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	43	1,392	1,437	1,611	4,938	1,515	1,100	3,937	14,386	5,575	..	13,224
Secondary	11	..	..	..	..	..	6,520	2,726	3,399	2,716	..	..
Tertiary	121	250	..	..	1,222	6,857	3,957	16,806	137,565	52,088	20,313	10,055
Total	**175**	**1,642**	**1,437**	**1,611**	**6,160**	**8,372**	**11,577**	**23,469**	**155,350**	**60,379**	**20,313**	**23,279**

Source : Household Schedules

TABLE XV

Income from Different Sources

Sl. No. of Household Schedule	Agriculture	Agricultural labour	Livestock	Service on steamer	Tailoring	Service in silk mill	Trade and Commerce	Others	To
1	2	3	4	5	6	7	8	9	10
1	117	..	−60	1,500	..	..	..	..	1,557
2	..	..	..	..	..	1,080	..	..	1,080
3	..	1,100	..	..	..	..	..	..	1,100
4	..	..	..	1,400	..	..	..	..	1,400
5	..	..	..	3,000	..	..	..	..	3,000
6	..	..	..	1,500	..	..	..	..	1,500
7	61	200	−50	4,800	..	..	..	..	5,011
8	540	..	−150	2,160	..	..	..	..	2,550
9	−62	..	810	1,500	..	..	..	..	2,248
10	1,347	..	..	..	..	..	..	..	1,347
11	165	..	..	1,800	..	..	..	..	1,965
12	218	..	..	2,160	..	..	..	..	2,378
13	..	..	−75	2,100	..	..	..	150 (Misc. labour)	2,175
14	..	..	..	1,800	..	..	..	..	1,800
15	..	150	−130	2,160	..	..	..	..	2,180
16	..	150	..	1,800	..	..	..	..	1,950
17	106	150	..	2,160	..	..	..	..	2,416
18	377	..	..	..	..	..	..	..	377
19	95	..	..	3,000	..	..	..	..	3,095
20	..	..	..	1,560	..	..	..	..	1,560
21	75	..	..	2,160	..	..	..	..	2,235
22	81	..	..	..	..	..	..	..	81
23	..	600	−140	2,100	..	..	..	..	2,560
24	421	..	..	..	..	..	..	..	421
25	137	100	..	2,160	..	..	..	..	2,397
26	..	150	−70	1,800	..	..	..	..	1,880
27	..	400	−120	2,100	..	..	..	..	2,380
28	..	150	..	1,500	..	..	..	..	1,650
29	..	..	..	1,800	..	..	..	..	1,800
30	932	..	1,400	..	..	..	..	..	2,332
31	57	..	..	2,160	..	..	..	..	2,217
32	265	..	80	2,160	..	..	..	..	2,505
33	64	..	480	3,600	..	..	..	..	4,144
34	106	..	..	2,160	..	..	..	..	2,266
35	330	..	135	1,500	..	..	..	..	1,965
36	425	..	..	1,800	..	..	..	..	2,225
37	..	450	240	..	..	1,080	..	..	1,770
38	123	..	1,750	..	..	..	..	..	1,873
39	9	..	..	2,160	..	..	..	..	2,169
40	281	..	..	2,069	..	..	..	100	2,450
41	..	200	..	2,160	..	..	..	..	2,360
42	..	500	−30	3,000	..	..	..	..	3,470
43	..	..	..	2,160	..	..	..	..	2,160
44	..	..	..	3,200	..	..	..	..	3,200
45	405	..	..	..	..	..	..	..	405
46	260	..	..	..	..	..	..	..	260
47	..	200	..	1,500	..	..	..	..	1,700
48	−55	100	..	2,120	..	..	..	..	2,165
49	−60	..	..	1,800	..	..	..	..	1,740
50	945	..	..	2,160	..	..	..	..	3,105

TABLE XV-*contd.*

Income from Different Sources-*contd.*

Sl. No. of Household Schedule	Agriculture	Agricultural labour	Livestock	Service on steamer	Tailoring	Service on silk mill	Trade and Commerce	Others	Total
1	2	3	4	5	6	7	8	9	10
51	..	..	..	1,800	..	..	..	..	1,800
52	..	..	..	1,800	..	..	..	..	1,800
53	394	..	50	2,160	..	..	..	..	2,604
54	..	150	..	2,160	..	..	..	..	2,310
55	498	..	—200	1,800	..	..	..	..	2,098
56	225	..	..	2,160	..	..	..	..	2,385
57	363	..	..	..	..	..	..	400	763
58	..	..	..	1,980	..	..	..	..	1,980
59	..	..	..	1,800	..	..	..	..	1,800
60	647	..	2,050	..	..	..	..	..	2,697
61	..	..	..	..	45	..	..	1,800 (Remittance)	1,845
62	..	..	—159	..	..	..	1,800 (Grocer)	..	1,641
63	367	200	..	..	..	..	..	..	567
64	119	..	..	900	..	..	..	..	1,019
65	112	..	..	2,160	..	..	..	..	2,272
66	..	250	..	..	..	..	..	1,200 (Postman)	1,450
67	180	..	..	..	..	..	..	..	180
68	..	400	..	2,100	..	..	..	..	2,500
69	..	..	..	1,200	..	..	..	150	1,350
70	..	..	..	..	..	..	..	1,300 (Whitewashing)	1,300
71	549	..	80	..	..	..	..	..	629
72	78	150	..	2,160	..	..	..	..	2,388
73	..	360	..	2,160	..	..	..	..	2,520
74	..	350	..	2,160	..	..	..	..	2,510
75	..	600	..	..	..	..	..	..	600
76	88	..	..	..	..	..	..	900 (Whitewashing)	988
77	153	..	..	..	..	..	..	..	153
78	440	600	..	..	..	..	..	300	1,340
79	..	350	..	..	..	..	..	..	350
80	1,304	..	2,050	2,100	..	..	..	..	5,454
81	307	..	..	1,800	..	..	..	..	2,107
82	125	..	..	..	..	..	..	1,100 (Whitewashing)	1,225
83	265	..	..	..	..	..	..	1,080 (Whitewashing)	1,345
84	..	..	5	1,500	..	..	..	..	1,505
85	1,024	..	..	1,800	..	..	..	..	2,824
86	203	..	50	..	..	..	..	..	253
87	..	..	..	..	..	..	..	900 (Whitewashing)	900
88	—99	..	..	..	..	..	..	900 (Whitewashing)	801
89	..	..	..	2,160	..	..	..	..	2,160
90	..	..	..	1,560	..	..	..	..	1,560
91	..	..	..	1,800	..	..	..	200	2,000
92	90	..	..	1,800	..	..	..	..	1,890
93	..	..	..	1,800	..	..	..	200	2,000
94	350	..	..	2,160	..	..	..	..	2,510
95	137	..	..	1,800	..	..	..	..	1,937

TABLE XV-*contd.*

Income from Different Sources-*contd.*

Sl. No. of Household Schedule	Agriculture	Agricultural labour	Livestock	Service on steamer	Tailoring	Service in silk mill	Trade and Commerce	Others	Total
1	2	3	4	5	6	7	8	9	10
96	640	..	400	2,160	..	..	..	..	3,200
97	305	..	5	3,000	..	..	..	..	3,310
98	92	..	..	1,800	..	..	..	..	1,892
99	120	..	20	..	..	..	..	..	140
100	152	..	..	..	..	..	..	..	152
101	—25	..	..	1,800	..	..	..	..	1,775
102	105	..	..	..	..	..	..	..	105
103	669	..	120	3,600	..	..	..	..	4,389
104	—44	..	280	1,800	..	..	..	..	2,036
105	..	..	..	..	..	..	..	900 (Barber)	900
106	25	100	..	..	..	..	..	900 (Barber)	1,025
107	181	..	..	3,000	..	..	..	..	3,181
108	—19	450	105	..	..	..	..	..	536
109	64	..	..	1,800	..	..	..	..	1,864
110	151	..	..	1,500	..	..	..	..	1,651
111	395	330	..	..	..	..	..	..	725
112	347	350	..	..	..	..	..	..	697
113	438	..	300	3,000	..	..	..	..	3,738
114	654	..	..	..	..	900	..	..	1,554
115	1	..	..	1,800	..	..	..	..	1,801
116	..	..	..	1,800	..	..	..	..	1,800
117	..	..	..	..	..	..	..	250 (Labour)	250
118	770	500	800	..	..	..	..	..	2,070
119	1,088	..	..	1,800	..	..	..	..	2,888
120	286	..	..	..	..	..	..	..	286
121	..	..	..	..	1,425	..	..	..	1,425
122	..	..	..	..	1,080	..	..	..	1,080
123	160	..	..	..	..	..	..	60	220
124	..	..	..	1,800	..	..	..	..	1,800
125	66	..	..	1,800	..	..	..	..	1,866
126	..	..	..	1,800	..	..	..	..	1,800
127	408	..	..	..	..	..	..	..	408
128	292	..	1,850	2,100	..	..	..	..	4,242
129	411	..	..	1,300	..	..	..	..	1,711
130	615	..	..	900	..	..	..	..	1,515
131	457	..	..	1,200	..	..	..	..	1,657
132	453	..	..	1,650	..	..	..	..	2,103
133	398	..	..	1,800	..	..	..	..	2,198
134	..	..	..	..	..	..	..	1,000 (Wireman)	1,000
135	790	..	..	..	..	..	..	..	790
136	..	..	..	1,800	..	..	..	..	1,800
137	241	..	415	2,400	..	..	..	..	3,056
138	..	..	125	1,000	..	..	..	..	1,125
139	305	225	35	..	..	..	..	..	565
140	167	..	238	1,050	..	..	..	..	1,455

TABLE XV-*concld.*

Income from Different Sources-*concld.*

Sl. No. of Household Schedule	Agriculture	Agricultural labour	Livestock	Service on steamer	Tailoring	Service in silk mill	Trade and Commerce	Others	Total
1	2	3	4	5	6	7	8	9	10
141	65	..	..	..	..	..	..	840 (Service in P.W.D.)	905
142	101	..	..	..	..	1,200	..	..	1,301
143	..	..	..	..	..	..	..	840 (Service in P.W.D.)	840
144	..	..	..	2,100	..	..	..	..	2,100
145	..	150	..	..	..	..	..	..	150
146	38	250	..	..	..	..	..	..	288
147	170	200	..	..	..	..	..	300	670
148	139	400	135	..	..	..	..	..	674
149	186	..	36	..	..	..	..	400	622
150	283	..	50	..	500	..	..	..	833
151	..	..	..	..	..	1,080	..	..	1,080
152	38	..	278	1,050	..	1,350	..	..	2,716
153	..	..	..	1,500	..	..	..	..	1,500
154	..	..	..	600	..	..	..	..	600
155	..	..	..	1,500	..	..	..	..	1,500
156	..	..	..	3,800	..	..	..	..	3,800
157	968	..	895	..	..	..	..	200 (Police Patel)	2,063
158	181	..	258	1,800	..	..	..	..	2,239
159	..	..	..	1,500	..	..	..	..	1,500
160	68	..	..	1,800	..	..	..	..	1,868
161	..	..	..	..	..	1,080	..	..	1,080
162	1,531	..	710	..	..	..	..	..	2,241
163	1,978	..	900	..	..	..	..	..	2,878
164	582	..	262	3,000	..	..	..	1,200 (Clerk)	5,044
165	58	..	..	1,800	..	..	..	..	1,858
166	173	..	..	1,800	..	..	..	..	1,973
167	768	..	482	..	..	..	..	..	1,250
168	1,283	..	970	..	..	..	..	..	2,253
169	5,230	..	2,540	..	..	..	..	..	7,770
170	—9	150	70	..	..	..	..	..	211
171	..	..	..	1,800	..	..	..	..	1,800
172	212	..	103	..	..	..	600 (Service in shop)	..	915
173	—133	..	34	..	..	..	..	1,380 (Teacher)	1,281
174	..	..	..	..	..	..	..	1,000 (Driver)	1,000
175	833	..	88	..	..	1,200	..	..	2,121
Total	**41,585**	**11,115**	**20,500**	**206,019**	**3,050**	**8,970**	**2,400**	**19,950**	**313,589**

TABLE XVI

Expenditure Pattern in Details

Items			Amount (in Rs.)	Percentage to total	Percentage to total annual expenditure
1			2	3	4
1 Food	(a)	Cereals	89,765	46·91	29·71
	(b)	Pulses	30,630	16·01	10·14
	(c)	Spices and salt	21,303	11·13	7·05
	(d)	Vegetables	19,368	10·12	6·41
	(e)	Milk and milk products	16,656	8·70	5·51
	(f)	Sugar, gur, etc.	6,233	3·26	2·06
	(g)	Meat, fish, etc.	7,403	3·87	2·46
		Total	**191,358**	**100.00**	**63.34**
2 Clothing and footwear			**41,350**	..	**13.70**
3 Fuel and lighting	(a)	Fuel	552	10·51	0·18
	(b)	Kerosene	4,698	89·49	1·56
	(c)	Electricity	..	..	..
		Total	**5,250**	**100.00**	**1.74**
4 Housing	(a)	House rent	90	1·50	0·02
	(b)	House repairing	5,900	98·50	1·96
		Total	**5,990**	**100.00**	**1.98**
5 Ceremonies and functions			**16,026**	..	**5.30**
6 Services	(a)	Washerman	872	20·60	0·29
	(b)	Barber	1,641	38·78	0·54
	(c)	Brahmin	831	19·64	0·28
	(d)	Others	888	20·98	0·29
		Total	**4,232**	**100.00**	**1.40**
7 Miscellaneous	(a)	Travelling	8,301	21·91	2·75
	(b)	Tobacco, pan, drinks, etc.	9,076	23·96	3·00
	(c)	Medicines	4,493	11·86	1·49
	(d)	Education	2,402	6·34	0·79
	(e)	Litigation	..	..	..
	(f)	Others	13,610	35.93	4·51
		Total	**37,882**	**100.00**	**12.54**
		Total annual expenditure	**302,088**	..	**100.00**

Source :
Household Schedules

TABLE XVII

Expenditure Pattern of Households

Occupation	No. of house-holds	Total No. of members in the house-hold	Food		Clothing and footwear		Fuel and lighting		Housing		Ceremonies and functions		Services	
			Exp. (in Rs.)	Exp. per H.H.	Exp. (in Rs.)	Exp. per H.H.	Exp. (in Rs.)	Exp. per H.H.	Exp. (in Rs.)	Exp. per H.H.	Exp. (in Rs.)	Exp. per H.H.	Exp. (in Rs.)	Exp. per H.H.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Primary	43	209	39,334	914.7	7,420	172.55	914	21.25	300	6.97	1,985	46.16	829	13.13
Secondary	11	44	10,408	946.18	1,925	175.00	287	26.09	290	23.36	1,300	118.10	223	20.17
Tertiary	121	703	141,616	1,170.38	32,005	264.50	4,049	33.46	5,400	44.63	12,741	105.29	3,180	26.28
Total	**175**	**956**	**191,358**	**1,093.4**	**41,350**	**236.28**	**5,250**	**30.00**	**5,990**	**34.22**	**16,026**	**91.57**	**4,232**	**24.18**

Miscellaneous		Total annual exp. (in Rs.)	Percentage of exp. on food to total exp.	Percentage of exp. on miscellaneous items (col.16) to total exp.	Total annual income (in Rs.)	No. of households		If surplus, how it is disposed of	If deficit, ways to meet deficit				Occupation
Exp. (in Rs.)	Exp. per H.H.					With surplus budget	With deficit budget		New debts	Remit-tance	Sale of Assests	Other ways	
16	17	18	19	20	21	22	23	24	25	26	27	28	1
6,481	150.72	57,263	68.69	11.32	49,115	13	30	Repaid old debt; helped relative	11,541	5,450	..	1,122	Primary
2,320	210·9	16,753	62·13	13·85	15,361	7	4	,,	1,450	200	..	119	Secondary
29,081	240·34	228,072	62·09	12·75	249,113	73	47	,,	10,533	6,200	..	3,976	Tertiary
37,882	**216·47**	**302,088**	**63·35**	**12·54**	**313,589**	**93**	**81**	..	**23,524**	**11,850**	..	**5,217**	**Total**

Source :
Household Schedules

TABLE XVIII

Yearwise Birth and Death-Rates for the Decade 1951-61

Year		Mid-year estimated population	Births	Deaths	Excess of births over deaths	Birth-rate per 1,000	Death-rate per 1,000
1		2	3	4	5	6	7
1951-52 . . .		685	21	8	13	30·66	11·68
1952-53 . . .		712	29	16	13	40·73	22·47
1953-54 . . .		732	19	8	11	25·95	10·93
1954-55 . . .		752	40	11	29	53·19	14·61
1955-56 . . .		772	35	11	24	45·34	14·25
1956-57 . . .		792	31	17	14	39·14	21·47
1957-58 . . .		812	31	10	21	38·18	12·31
1958-59 . . .		832	28	9	19	33·65	10·82
1959-60 . . .		852	46	13	33	53·99	15·26
1960-61 . . .		872	39	9	30	47·72	10·32
Total	**1951-60 . . .**		**319**	**112**	**207**	**465·69**	**163·50**

Source :
Revenue Records

TABLE XIX

Particulars about the Fairs and Festivals Commonly Visited by the Villagers

Name of the fair	Distance from the village (in miles)	When held	Main attraction	Size of gathering	Commodities transacted	Recreational activities	Religious activities
1	2	3	4	5	6	7	8
Janmashtami, Surat	5	Shravan Vad 8	Large fair in the city	100,000	Surat is a big marketing centre	Merry-go-rounds, circus, jugglery, etc.	Darshan at Vaishnav temples
Diwaso, Surat	5	Ashadh Vad 15	..	2,000 to 3,000	–do–	–do–	..
Nariyeli Purnima, Surat	5	Shravan Vad 15	..	5,000 to 10,000	–do–	–do–	..
Umra fair, Umra	2	Posh Vad 11	Ramnath-ghela Mahadev	1,000 to 1,200	Eatables, toys	..	Worship of Mahadev and Shraddha ceremony
Hanuman Jayanti, Bhimpore	5	Bhadrapad Sud 14	Hanuman temple and sea beach	5,000	Eatables, cutlery, fruits	Merry-go-rounds	Bhajans, worship of Hanuman
Jatkeshwer Mahadev fair, Mora	19	Margashirsh Vad 13-14	Jatkeshwer Mahadev; holy well	4,000 to 5,000	Eatables, etc.	Circus shows	Bath in holy well water. Worship of Jatkeshwer Mahadev and Pitru Shraddha

Source : Local inquiry

TABLE XX

Income and Expenditure of the Group Panchayat

Items	1958-59 Rs.	1959-60 Rs.	1960-61 Rs.	1961-62 Rs.
INCOME	6,837·10	8,197·72	8,082·39	5,516·46
Taxes	1,036·62	862·11	1,088·24	654·50
Revenue and other Government grants	5,716·36	2,967·78	3,152·96	*1,519·16
Other assistance	..	400·00	..	1,300·00
Cattle pound	..	57·00	38·50	47·50
Miscellaneous	84·12	3,910·83	3,802·69	1,995·30
EXPENDITURE	3,698·63	9,908·22	7,592·30	4,920·01
Establishment	856·00	668·50	459·00	..
Tank and well repairs	860·03	155·33	261·97	150·25
Road repairs	1,550·49	736·73	2,564·47	1,205·83
Building repairs	..	699·67	198·42	1,768·48
Sanitation and latrine repairs	..	281·00	613·64	975·47
Flag hoisting chowk repairs	..	400·22	162·67	21·25
Cattle pound	30·78	10·00	..	4·87
Miscellaneous	401·33	6,956·77	3,332·13	793·86
BALANCE	3,138·47	1,427·97	1,918·06	2,514·51

*Represents one instalment; the other was paid during the next year.

Source : Panchayat Records

APPENDIX II

1. Extract from *Tribes and Castes of Bombay*, Volume II, 1922

by

R. E. ENTHOVEN

Pages 248 to 253

KOLIS

HISTORY :

The earliest records of Koli exploits are mainly the deeds of the coast dwellers of the Gulf of Cambay. In A.D. 1535 they pillaged the baggage and books of the Emperor Humayun.* In 1705 they captured Baroda.† Probably many of the pirates of the gulf were Kolis. These gave much trouble to the English, who in 1734 and 1771 sent expeditions against them, and on the second occasion captured their strongholds of Sultanpur and Tulaja.¶

But historically the Kolis came into prominence more during the second to fourth decade of the nineteenth century than at any other period. At that time the regions of North Gujarat were particularly unsettled. There was no strong central power; the authority of the Gaekwar in Mahi Kantha was nominal only, and the petty Rajput and Koli chieftains were constantly fighting. The early writers of the 19th century described the Kolis as "bloody and untameable plunderers", uncivilized and filthy.§

In A.D. 1812 the Kaira Kolis were still addicted to gang robberies,// and were even sent for and employed as professional housebreakers by Surat persons, receiving as reward a share of the plunder.†† Both in A.D. 1819 and A.D. 1825 the Chunvalia Kolis of the Viramgam region were suppressed.‡ In the latter year Bishop Heber visited Gujarat on his Episcopal tour and has left an account of his impressions of the Kolis which is worth quoting *in extenso*:

> " These last (Kolis) form perhaps two-thirds of the population, and are considered by the public men in Gujarat as the original inhabitants of the country, a character which, I know not why, they refuse to the Bhils, who here, as in Malwah, seem to have the best title to it. I suspect, indeed, myself, that the Coolies are only civilised Bhils, who have laid aside some of the wild habits of their ancestors, and have learned, more particularly, to conform in certain respects, such as abstinence from beef, etc., to their Hindu neighbours. They themselves pretend to be descended from the Rajputs, but this is a claim continually made by wild and warlike tribes all over India, and that the Coolies themselves do not believe their claim, is apparent from the fact that they neither wear the silver badge, nor the red turban. Be that as it may, they are acknowledged by the Hindus as their kindred which the Bhils never are; and though their claim of being children of the sun is not allowed by the Rajputs who live among them, there have been instances in which intermarriages have taken place between Mahrattas of high rank and the families of some of their most powerful chieftains.
>
> " Their ostensible, and, indeed, their chief employment is agriculture, and they are said to be often industrious farmers and labourers, and, while kindly treated, to pay their rent to Government as well, at least, as their Rajput neighbours. They live, however, under their own Thakoors, whose authority alone they willingly acknowledge, and pay little respect to the laws, unless it suits their interests, or they are constrained by the presence of an armed force. In other respects they are one of the most turbulent and predatory tribes in India, and, with the Bhils, make our tenure of Gujarat more disturbed, and the maintenance of our authority more expensive there, than in any other district of the Eastern empire. The cutcherries, and even the dwelling-houses of the civil servants of the Company, are uniformly placed within, instead of without, the cities and towns, a custom ruinous to health and comfort, but accounted a necessary precaution against the desperate attacks to which they might otherwise be liable. The magistrates and collectors have a larger force of armed men in their employ than any others of the same rank that I have met with; and the regular troops, and even the European cavalry are continually called out against them. Yet in no country are the roads so insecure, and in none are forays and plundering excursions of every kind more frequent; or a greater proportion of, what would be called in Europe, the gentry and landed proprietors addicted to acts of violence and bloodshed. In these plundering parties they often display a very desperate courage; and it is to their honour that, rude and lawless as they are, they do not apparently delight in blood for its own sake, and

*Bom. Gaz. Vol-IX, Part I, quoting "Elphinstone's History, 443"
†Ibid., quoting 'Watson, 88'
¶Ibid., quoting "Bom Qrly. Rev. IV 98 Aitchison's Treaties VI, 263"
§Ibid., p. 242, quoting "Hamilton's Hindustan, I, 609"
//Ibid., p. 242, quoting "Hamilton's Hindustan, I, 692"
††Ibid., p. 242, quoting "Hamilton's Hindustan, I, 721, 722
‡Ibid., S. V. Chunvaliyas

neither mutilate, torture, nor burn the subjects of their cupidity of revenge like the far worse 'decoits' of Bengal or Ireland.

"They are hardy, stout men, particularly those of the Catteywar and Cutch districts. Their usual dress is a pettycoat round the waist like that of the Bhils, and a cotton cloth wrapped round their heads and shoulders, which, when they wish to be smart, they gather up into a very large white turban. In cold weather, or when drest, they add a quilted cotton kirtle, or 'lebada', over which they wear a shirt of mail, with vant-braces and gauntlets, and never consider themselves as fit to go abroad without a sword, buckler, bow and arrows, to which their horsemen add a long spear and battle-axe. The cotton lebada is generally stained and ironmoulded by the mail shirt, and, as might be expected, these marks, being tokens of their martial occupation, are reckoned honourable, in as much as their young warriors often counterfeit them with oil or soot, and do their best to get rid as soon as possible of the burgher-like whiteness of a new dress.* This is said to be the real origin of the story told by Hamilton, that the Coolies despise and revile all decent and clean clothing as base and effeminate. In other respects they are fond of finery; their shields are often very handsome, with silver bosses, and composed of rhinoceros hide; their battle-axes richly inlaid, and their spears surrounded with many successive rings of silver. Their bows are like those of the Bhils, but stronger, and in better order; and their arrows are carried in a quiver of red and embroidered leather. In their marauding expeditions they often use great secrecy, collecting in the night at the will of some popular chieftain, communicating generally by the circulation of a certain token, known only to those concerned, like the fiery cross of the Scottish Highlanders. They frequently leave their families in complete ignorance of as to where they are going; and the only way in which, should one of their number fall in battle, the survivors communicate his loss to his widow or parents, is by throwing before his door some sprigs of the peepul, plucked and disposed in a particular form.

"On other occasions, however, their opposition to law has been sufficiently open and daring. The districts of Cutch and Catteywar have ever been, more or less, in a state of rebellion; and neither the Regency of the former State, nor the Guicwar, as feudal sovereign of the latter, nor the English Government in the districts adjoining to both which are under his control, have ever got through a year without one or more sieges of different forts or fastnesses."**

Though he refers to Cutch and Kathiawar the authority just quoted wrote his impression mainly at Kaira; and some of the details do not agree with details given of the habits of the Chunvalia Kolis of the Nal and Viramgam. Thus it is mentioned that here bows and arrows were not used. The arms were a matchlock, sword and spear, and to some extent the 'katar' or crooked stick of very hard wood, with which they could stop and lame a man thirty or forty yards off. Selected champions only were dressed in chain armour in three pieces over a very thick quilted tunic. If on horseback these champions rode horses covered with an armour of hide or bamboo. The Chunvalia Kolis used also to protect their villages with an almost impregnable fence of thorns.†

The distribution of the plunder taken in marauding expedition by the Central Gujarat Kolis was as follows :

Livestock to the chief, coin mainly to the chief, all other articles to the individual captor.‡

Bishop Heber's description quoted above may be supplemented by the following from the Ras Mala, though it is to be remembered that Forbes in this matter is not an original authority, but relates information given. "The Kolis or Bhils (for although the former would resent the classification, the distinction between them need not be here noticed), were, as has been observed, by far the most numerous of the inhabitants of Mahi Kantha. They were more diminutive in stature than the other inhabitants, and their eyes were an expression of liveliness and cunning. Their turbans, if they used any, were small; their common head-dress was a cloth carelessly wrapped round the temples; their clothes were usually few and coarse; they were seldom seen without a quiver of arrows and a long bamboo bow, which was instantly bent on any alarm, or even on the sudden approach of a stranger. The natives described them as wonderfully swift, active; incredibly patient of hunger, thirst, fatigue and want of sleep-vigilant, enterprising, secret, fertile in expedients and admirably calculated for night attacks, surprises and ambuscades. Their arms and habits rendered them unfit to stand in the open field, and they were timid when attacked, but had, on several occasions, shown extra-ordinary boldness in assaults, even upon stations occupied by regular British troops. They were independent in spirit, and although all professed robbers, were said to be remarkably faithful when trusted, and were certainly never sanguinary. They were averse to regular industry, exceedingly addicted to drunkenness, and very quarrel-some when intoxicated. Their delight was plunder, and nothing was so welcome to them as a general disturbance in the country. The numbers of the Kolees would have rendered them formidable had they been capable of union, but though they had a strong fellow-feeling for each other, they never regarded themselves as a nation, nor ever made common cause against an external enemy."§

In 1832 bands of Kolis from 50 to 200 strong, and bent on plunder, infested the Kaira highroads.¶ Three

See text and foot-note above.
**Narrative through the Upper Provinces of India, 2nd edn., London, 1828. III
†Bombay Gazetteer, Vol. IX, Part I, and Bom. Gov. Sel. X, 78, there quoted.
‡Ibid., p. 243. foot-note, authority not cited.
§Ras Mala edn., 1878, p. 441
¶Bombay Gazetteer, Vol. IX, Part I, p. 243.

years later the Collector, almost in despair, wrote : "Some special regulations must be made about the Kolis. No means of ordinary severity seem to have any effect. We never hear of a reformed Koli, or one whose mode of life places him above suspicion. All seem alike, rich or poor, those whose necessities afford them an excuse for crime, and those whose condition places them out of the reach of distress, are alike ready, on the first opportunity, to plunder‡."

Matters came to a head in 1835. There had been for some years a standing feud between Gambhir Singh, Raja of Idar, and one Fateh Singh, the Thakor of Rupal. Gambhir Singh had enlisted on his side against the Rupal Thakor one of his own feudatory Thakors, Suraj Mall; and a desultory warfare had gone on between the two parties. Gambhir Singh died in 1833, and the power of the State was usurped by a bad character named Chajuram assisted by the Thakor of Mundeti. These two succeeded in securing the immolation as *satis* of some of Gambhir Singh's widows. A nominal regency was, therefore, set up by the Bombay Government. In 1835 the Raja of Ahmednagar (modern Himmatnagar) died and it became known to Mr. Erskine, Political Agent, that the heir to the *gadi*, Prithvi Singh with the help of Hamir Singh (presumably the same Hamir Singh who was one of the Government's own Regency Council for Idar) intended to immolate the widows of the late chief. In spite of the presence of Mr. Erskine with a small force outside the town three of the widows were immolated, and a British officer was shot down. The state of the country was now very disturbed. As the Bombay Government said in their despatch of the 15th October, 1835–"There were thus three parties of insurgents in arms in the Mahi Kantha : 1st, Pruthee Singh and his adherents; 2nd, the Thakor of Rupal and his associate, the Thakor of Ghorewara and their followers; and 3rd, Soorujmal and his coadjutors."* Sir James (then Captain) Outram had by that date been sent to restore order. This he effectually accomplished with a British force collected from all the surrounding Military posts and a detachment of the troops of His Highness the Gaikwar. Thereafter he was kept on for some years as Political Agent.§ The Kolis were reported to have been peaceable and greatly subdued by 1844; but they are still liable to give occasional trouble, especially the Chunwalia Kolis of Viramgam.

‡Bombay Gazetteer, Vol. IX, Part I, p. 243

*Quoted in Ras Mala, Edn. 1878, p. 526

§(1) Goldsmith's Life of Outram, 1880, I, 114, ff;
(2) Ras Mala, Chap. XV

2. Extract from *Report of the Intermediate Ports Development Committee, Government of India, April,* 1960, Pages 96-98

THE PORT OF SURAT

GENERAL

9.6 The port of Surat is situated on the east bank of the Tapti river roughly 14 miles inland from the Arabian Sea and 145 miles coast-wise to the north of Bombay. During the 17th century it was an important shipping centre but with the growth of a major port at Bombay, the importance of Surat steadily decreased. Surat is now classified as a minor port but due to the importance that Surat is attaining because of the rapid industrialisation that is taking place and further development expected, the committee considers that this place deserves development as an intermediate port. The existing port facilities at Surat are described in Appendix VII.

TRAFFIC PATTERN

9.7 Surat at present caters entirely to sailing craft traffic and serves the needs of mainly the town itself. The port is closed to traffic during the south-west monsoon. During fair weather, the vessels sail up the Tapti to Surat. The navigation of these sailing craft is restricted by several shoals in the stretch of the river between Surat and the sea over which a vessel of 6 ft. draft can navigate only at more than half tide. The annual traffic handled at Surat is of the order of 20,000 tons consisting mainly of coastal imports in onions, tiles, coconut, building stones and coconuts and coastal exports in timber, bamboos, cotton, cotton seeds and oil cakes. From 1950-51 up to 1956-57, the traffic was more or less steady at about 20,000 tons per annum. In the year 1957-58, the traffic showed a sudden increase from about 20,000 tons to 28,000 tons. In 1958-59, there was again a sharp fall, the traffic handled being about 14,000 tons. The tonnage of traffic both imports and exports handled at Surat per annum from 1950-51 to 1959-60 and the number and nett registered tonnage of sailing craft which visited the port during this period is given in Appendices VIII and IX attached to this report.

FUTURE TRAFFIC

9.8 The traffic that is being handled at Surat port at present is that which is consumed or generated in Surat town itself and its immediate vicinity. The future increase of this cargo will bear a proportion to the increased consumption and generation of these commodities in Surat town and at best may rise by 50 per cent in the next ten years. Due to the new industries at Udhana, a new industrial centre being developed within a few miles of Surat, a further rise of 20 per cent over the existing traffic as forecast by the State Government also seems reasonable. In addition, if an efficient lighterage port is established at Surat as is possible, bulk of the foreign traffic of the hinterland of Surat at present handled by Bombay is likely to use the port of Surat. Thus, the trade at Surat is likely to rise to something like one lakh tons on establishment of a lighterage port at the place. There is also a good possibility of a passenger traffic developing at Surat. At present passengers travelling from this region to Saurashtra have to travel by train by roundabout route *via* Ahmedadad or Viramgam. The distance by rail, for example, between Surat and Bhavnagar is 308 miles and includes a transhipment from broad-gauge to metre-gauge at Viramgam. If passengers ferry steamers are introduced between Surat and Bhavnagar, the actual sailing distance would only be 54 miles. Thus passengers may find the sea route more convenient, cheaper and less time consuming than the rail route. The Committee is, therefore, of the opinion that considering the future traffic possibilities, Surat which is at present a minor port, should be classified as an intermediate port and developed in the manner recommended in paragraph 9.12.

ENGINEERING FEATURES

9.9 The river Tapti has its origin in the high lands of Central India and after a course of about 450 miles enters the sea south of Suvali Point 14 miles downstream of Surat. The river has an estimated catchment area of 30,000 square miles. Though no recent observations have been carried out, old records show an estimated discharge of 900,000 cusecs during seasons of extreme floods and 200 cusecs towards the close of the dry weather months. The 450 miles of the Tapti coast westward of the highlands of Central India to the sea may be divided into four chief sections; the first, of 150 miles from its source in Satpura Plateau through parts of Madhya Pradesh, up to a few miles below the town of Barhanpur where it enters the plains of Khandesh; the second, of 180 miles, which passes across Khandesh; the third, where the waters of the river through 50 miles of hill and rock, force their way down to the lowland of Gujarat; and the fourth about 70 miles, across the alluvial plains of Surat. The last 70 miles of the Tapti's course are actually divided into two parts, above and below the limit of the tidal wave. Of these the upper fresh water section includes about 40 miles and the tidal stretch about 30 miles. At the Surat roads, the main tidal rise at springs is 19 ft. and that at neaps 15 ft. But further up the river near Surat, the rise of the tide at springs is 15 ft. Water level in the river near Surat may rise by about 20 ft. during the rainy season.

9.10 A survey carried out in 1925, indicated 9 shoals in the stretch of the river between the sea and Surat. These shoals and the depth over the shoals at the various stages

of the tides are given in Appendix XX. It must, however, be noted that the shoals and the channels of this river are continuously altering. A subsequent hydrographic survey was carried out in 1957 but exceptional floods in the river Tapti in 1959 have completely changed the regime of the river. The existing state of affairs can only be assessed if a new hydrographic survey is carried out.

9.11 Though no steamers call at Surat at present, there is a recognised anchorage for steamers near the mouth of the river Tapti having a depth of about 39 to 42 ft. below L.W.O.S.T.

PORT DEVELOPMENT

9.12 The Committee is of the opinion that further developments at Surat should be undertaken at a new site where the present difficulties which the sailing craft experience in negotiating the 9 sand bars between the sea and Surat and thus losing valuable time, are reduced to a minimum. The present port site at Surat is ill-suited for future expansion. The Committee consider that the stretch of the river at Magdalla about 8 miles downstream of Surat and 6 miles from the sea which was recommended by the Bombay State Government, is a suitable site for development as a sailing vessel-*cum*-lighterage port. This stretch is both stable and fairly deep where sailing vessels of 8 ft. draft are able to come up during any day of the year at high tides. This site will also avoid the more difficult shoals between Magdalla and Surat which the sailing vessels have to cross at present. There are six shoals in this stretch, whereas below Magdalla there are only three. Magdalla is also only six miles from Udhana, the new industrial centre being developed near Surat. Magdalla can be conveniently connected to Udhana by road and by rail to Udhana and the broad-gauge system of this region. if a rail link is required at a later date. The port site at Magdalla has also ample room for future expansion. The construction of such a port will also enable a ferry passenger service being introduced between Bhavnagar and Magdalla, thus avoiding the round-about railway route between the Gujarat coast and the Saurashtra peninsula. The Committee, therefore, recommends the development of a new port at Magdalla with the following facilities in the first stage of development. A reinforced concrete jetty with a small transit shed; the provision of water-supply and electric lighting at the wharf; the acquisition of a 150 B.H.P. tug for towing country craft and lighters; bank protection work to protect against possible erosion at the site of the port; an approach road connecting the port site with the main Surat-Dumas road; and the construction of an office building and residence. These works are estimated to cost Rs. 12.10 lakhs as per details given in Appendix X and are considered to be of first priority for Surat Port. Drawing No. IPDC/21 shows the proposed development at Magdalla.

APPENDIX VIII

Tonage of Imports and Exports at the various ports from 1950-51 to 1959-60

Port	Year	Imports in tons		Exports in tons		Total in tons		Total in tons
		Sailing craft	Steamers	Sailing craft	Steamers	Sailing craft	Steamers	
Surat	1950-51	10,260		8,680		18,940		18,940
	1951-52	10,758		10,730		21,488		21,488
	1952-53	10,600		10,098		20,698		20,698
	1953-54	10,852		9,380		20,232		20,232
	1954-55	11,152		6,888		18,040		18,040
	1955-56	2,507		8,696		11,203		11,203
	1956-57	25,672		8,324		33,996		33,996
	1957-58	N.A.		N.A.		N.A.		N.A.
	1958-59	10,448		3,388		13,836		13,836
	1959-60	1,209		535		1,744		1,744

N.A.=Not available

Note : Separate figure for sailing craft and steamers not available.

3. Extracts from *Report of the Sub-committee of the Gujarat State Ports Advisory Board, Government of Gujarat, Part I,* 1962, Pages 61-64

SURAT

219 The Port of Surat is situated on the east bank of the Tapti river. It is roughly 14 miles inland from the Arabian Sea. It stands, therefore, at that distance from the mouth of the Tapti river. It is about 145 miles to the north of Bombay. It was a very well-known port in the seventeenth century. With the rise of the Bombay Port, the importance of the port of Surat began to decline. It was classified as a minor port up to now. In view of the rapid industrialisation that is taking place at Surat, particularly at Udhana, about six miles from Surat, and in view of the further economic growth and development which is expected to take place at Surat and its near vicinity, the Intermediate Ports Development Committee has recommended that the port of Surat deserves to be developed as an Intermediate Port. It is, therefore, a matter of satisfaction that the State of Gujarat has now raised the status of the port of Surat from a minor port to an Intermediate Port.

220 The present site of the port is not suited for the expansion of the port. No steamers can call at the present site. Sailing vessels which loaded and discharged cargo at the present site, have to cross 9 shoals from the sea to the port. The Intermediate Ports Development Committee has, therefore, recommended that the new port should be developed at Magdalla. Magdalla is situated at a distance of 8 miles downstream from Surat. The distance, therefore, between Magdalla and the sea is only six miles. This stretch of six miles, as stated by the Intermediate Ports Development Committee,

> "is both stable and fairly deep where sailing vessels of 8 feet draught are able to come up during any day of the year at high tide."

That report further adds :

> "This site will also avoid the more difficult shoals between Magdalla and Surat which the sailing vessels have to cross at present."

221 Moreover, Magdalla is only six miles from Udhana. Both large scale and small industries have been established and developed at this new industrial centre, which is fast developing. In view of the short distance, there will be no difficulty to connect Magdalla with Udhana both by road as well as by rail. We, therefore, strongly recommend that prompt steps should be taken by the Government to connect Magdalla with Udhana by a proper metal road and that they should make early and active representations to the Central Government for connecting that place, i.e., Magdalla with Udhana, by a broad gauge railway. When Magdalla is connected with Udhana, it will have the advantage of the broad gauge railway system for bringing or carrying cargo from or to Magdalla to or from the hinterland. This will enable the cargo coming from or going to Madhya Pradesh and Khandesh by the Tapti Valley Railway to find its entrance and exit through the port of Magdalla at a comparatively cheaper rate. The Intermediate Ports Development Committee has also pointed out that the construction of the port at Magdalla will enable a ferry passenger service being introduced between Bhavnagar and Magdalla. This will enable passengers to avoid the round about railway route between the Gujarat coast and the Saurashtra peninsula. Both the movement of cargo as well as the carriage of passengers will become very easy when the port is established at Magdalla and when both road and rail connections are established connecting the port with Udhana. These considerations led the Intermediate Ports Development Committee to recommend the development of a new port at Magdalla as a sailing vessel-*cum*-lighterage port. The Sub-Committee fully endorse these views and strongly recommend the development of the new port at Magdalla on modern lines as an Intermediate Port.

222 The geographical situation of Surat between two important industrial centres—(i) of Ahmedabad in the north and (ii) of Bombay in the South—adds to its importance. The development of the port at this place will add to the economy both of imports and exports required for the industrial development at Surat and at Udhana as well as of the industries lying behind the hinterland of Surat. It has also to be borne into mind that no port capable of being developed on modern lines exists at present between Bombay and Ahmedabad. These broad considerations further justify the demand which has been made for the development of the port at Magdalla on modern lines and as a first beginning to make it a sailing vessel-*cum*-lighterage port.

223 It is true that the traffic at the port of Surat has varied between 20 to 28 thousands of tons per annum. This is all the traffic brought or carried by the sailing vessels. With the development of Magdalla as a lighterage port, the Intermediate Ports Development Committee considers that the traffic will soon rise up to one lakh of tons. In addition to this, if the recommendation made for establishing a ferry service for the carriage of passengers is implemented, the development of Magdalla on modern lines as an Intermediate Port will serve the needs both of the economic movement of goods as well as the comfortable movement of passengers at a comparatively cheaper cost.

224 It is already stated that no steamers have called at Surat during living memory. It has, however, been established that there is a recognised anchorage for steamers near the mouth of the river Tapti having a depth of about

39 to 42 feet of water below L.W.O.S.T. It is understood that there will not be less than 10 feet of water all throughout the day at the place where the new port is to be constructed. This will enable Kotia of 150 tons, Brigs of 300 tons and Batellas up to 200 tons to come to the jetty and unload and load cargo from day after day. Moreover, it will give great advantage for the loading and unloading of cargo from and to the lighters. It will be possible to load and unload cargo all throughout the day and if necessary, throughout night. It has been ascertained that it will be possible for the lighters to proceed from the Magdalla Jetty to the steamer at the anchorage or to come from the steamer to the jetty for about 14 to 16 hours in the day. These natural advantages reimpose the claim of Magdalla to be developed, at any rate in the first stage, as a sailing vessel-*cum*-lighterage port.

225 The recommendation made by the Intermediate Ports Development Committee to develop this port has been accepted by the National Harbour Board. The Planning Commission has allotted the sum of Rs. 12·10 lakhs as first priority expenditure for the development of this port during the Third Plan. The Sub-committee express their satisfaction at the allotment of this sum for the development of the port of Magdalla and strongly recommend the Government of Gujarat to see that the port is developed without any delay as a sailing vessel-*cum*-lighterage port. The sum of Rs. 12·10 lakhs allotted by the centre for the development of the Magdalla Port includes the construction of an R.C.C. piled jetty, electric lighting, a 3 ton fixed hand crane, a transit shed, a surfaced approach road, the bank protection works, 150 B.H.P. tug, and office and residence. The cost of the lighters required for bringing cargo from or taking cargo to the ship is not included. Moreover, a tug of 150 B.H.P. tug will not meet the requirements of towing the lighters to and from the shore from and to the ship. As the Sub-committee has fully endorsed the recommendation of the National Harbour Board to develop this port of Magdalla as a sailing vessel-*cum*-lighterage port, it is essential that the necessary lighters and a tug of at least 350 B.H.P. should be provided at that port without which the port cannot be developed as a lighterage port. The Sub-committee, therefore, strongly recommend that the State Government should find the necessary finance from its own resources for the construction of 10 barges of the aggregate capacity of 1000 tons and 1 tug of 350 B.H.P. for enabling the port to function as a lighterage port at as early a date as possible. It will be realised that the comparatively small expenditure which will be needed for the construction of the lighters and the tug is quite essential not only for the development of the port, but also for its efficient and economic functioning.

226 We have not been able to examine the question of dredging at least some portions of the channel leading from the jetty at Magdalla to the anchorage in the sea where the steamers can be berthed. We, however, consider it essential that the question of dredging should be examined and we would, therefore, recommend that the State Government should examine the issue as to whether dredging certain portions of the channel is necessary or not, with a view to determine how it would benefit both shipping and trade. Once the port is allowed to functions as a lighterage port, the knowledge and experience gained by actual working both by trade and shipping will prove of great use to the Government to determine the lines on which the question of dredging, if required, can be examined and solved.

APPENDIX III

लोकगीता (Folk songs)

लग्नगीतो (Marriage songs)

१. देवोने आमंत्रण

त्रण कागळ, त्रण कागळ, त्रण देश मोकलो रे.
पहेलुं कागळ, पहेलुं कागळ, डाकोर मोकलो रे,
डाकोर मध्ये, डाकोर मध्ये, ठाकोरजीने नोतरो रे.
बीजुं कागळ, बीजुं कागळ, भरुच मोकलो रे,
भरुच मध्ये, भरुच मध्ये, भगवानजीने नोतरो रे.
त्रीजुं कागळ, त्रीजुं कागळ, भीमपोर मोकलो रे,
भीमपोर मध्ये, भीमपोर मध्ये, हनुमानजीनें नोतरो रे.
आपणे घेर, आपणे घेर, रसिकभाईना विवाह,
विवाह वरधमां वहेला पधारजो रे.

Invitation to Gods

I

(The first song sung on the occasion of marriage at the time when turmeric paste is applied to the bride-groom.)

Three letters, three letters, send out to three countries.

First letter, first letter, send it to Dakor,
At Dakor, at Dakor, invite Thakorji.

Second letter, second letter, send it to Broach,
At Broach, at Broach, invite Bhagwanji.

Third letter, third letter, send it to Bhimpore,
At Bhimpore, at Bhimpore, invite Hanumanji.

At our house, at our house, Rasikbhai's marriage,
Please come in time to grace the marriage ceremony.

Note : Dakor is the famous place of pilgrimage in Kaira district, and has the Vaishnava Temple of Ranchhodrai, (Lord Krishna) venerated all over Gujarat. Bhimpore, about five miles away from Magdalla, is on the sea-coast and has a wel-known temple of Hanuman. The reference to the deity at Broach is in general terms.

The ceremony thus commences with invocation of gods of common worship.

२

सोना रुपाना दांडिया रे, ए तो शेरीए वागता जाय,
गामना लोके पूछ्युं रे, कोण राजा परणवा जाय ?
दुर्लभ ते भाई केरो बेटडो रे, ए तो रसिकभाई परणवा जाय.
कया ते भाई केरो भत्रीजो रे, ए तो कोण परणवा जाय ?
जयराम ते भाई केरो भत्रीजा रे, ए तो रसिकभाई परणवा जाय.
कया ते भाई केरो वीरलो रे, ए तो कया भाई परणवा जाय ?
दीपक ते भाई केरो वीरलो रे, ए तो रसिकभाई परणवा जाय.
कई ते बेन केरो वीरलो रे, ए तो कया भाई परणवा जाय ?
शारदा ते बेन केरो वीरलो रे, ए तो रसिकभाई परणवा जाय.
कया ते भाई केरो भाणेज रे, ए तो कया भाई परणवा जाय ?
ठाकोर ते भाई केरो भाणेज रे, ए तो रसिकभाई परणवा जाय.
सोना रुपाना दांडीया रे, ए तो शेरीए वागता जाय.

II

(*Sung as the bride-groom's party proceeds to the bride's house for the wedding.*)

Gold and silver sticks are being played in the street,
The village-folk inquire : who is this king who goes to marry?
He is Rasikbhai, the son of Durlabhbhai, who goes to marry.
Whose nephew is he, who goes to marry?
He is Rasikbhai, the nephew of Jairambhai, who goes to marry.
Whose brother is he, who goes to marry?
He is Rasikbhai, the brother of Dipakbhai, who goes to marry.
He is Rasikbhai, the brother of Shardaben, who goes to marry.
—etc.

Note : The verses are repeated with names of other relations like uncle, etc., the object being to acquaint the gathering with the names of the closest relatives of the bride-groom.

३

केसरियो जान लाव्यो जान लाव्यो रे.
मारी जानमां आव्या सिपाई,
सिपाई देखी वेवाण लपाई . . . . . केसरियो . . . .
मारी जानमां आव्या सिंधी
सिंधी देखी वेवाण बीधी . . . . . केसरियो . . . .

III

(*Sung when the party of the bride-groom reaches the outskirts of the bride's village.*)

Anointed with saffron, (the bride-groom) has brought
his bridal party!—Refrain.
In my bridal party have come Sipahi,
Seeing Sipahi, the mother-in-law is hiding!—Refrain.
In my bridal party have come Sindhis,
Seeing Sindhis, the mother-in-law is afraid!—Refrain.

Note : These are satirical verses wherein the bride-groom's relatives exalt their own status and mock the relations of the bride. They are repeated with similar jokes about other relations.

The reference to Sipahis and Sindhis also indicates the insecurity of the former times when watchmen used to accompany the bridal party to guard their life and belongings.

४

काळी घेरी वादळीमां विमान उडे,
विमानकी दुनिया देख ले.
भणेली छोकरी पेपर वांचे,
अभण छोकरो जोया करे.
काळी घेरी वादळीमां विमान उडे,
विमानकी दुनिया देख ले.
भणेली लीलु पेपर वांचे,
अभण मोहन दीवो धरे . . . काळी घेरी . . .

IV

An aeroplane flies in dark and dense clouds,
See the world of aeroplanes!—Refrain.
The educated girl reads the paper,
The illiterate boy simply looks on—Refrain.
Educated Lilu reads the paper,
Illiterate Mohan holds the light—Refrain.

Note : Such satirical verses are sung at the time of the marriage ceremony by both the parties deriding each other.

The marriage folks-songs are some times varied from the traditional ones by the incorporation of modern ideas. The reference to newspaper and aeroplane is thus very significant.

गोरा गोरा रूपने हो बेनी घूंघटडे छूपावजे,
सासरियुं दीपावजे,
नानी सरखी नणदीने झाझां काम शीखवाडजे . . . गोरा
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याद घणी रे आवशे,
मनमां ओछुं लावीश न बेनी, आंसु सारी मन वाळजे . . . गोरा
सखीओ तणी मीठी माया याद घणी रे आवशे,
याद घणी रे आवशे,
मनमां ओछुं लावीश न बेनी, पत्र लखी मन वाळजे . . . गोरा
वीरा तणी ए मीठी माया याद घणी रे आवशे,
याद घणी रे आवशे,
मनमां ओछुं लावीश न बेनी, आंसु सारी मन वाळजे . . . गोरा

V

Conceal your fair beauty behind your veil, O sister!—Refrain.
Bring happiness to your husband's home!
Train your younger sister-in-law in the various duties of the household—Refrain.
Fondle your younger brother-in-law with care—Refrain.
You will much remember the sweet love of your mother,
You will much remember,
Do not be overcome with grief,
Take solace in shedding some tears—Refrain.
You will much remember the sweet love of your friends,
You will much remember,
Do not be overcome with grief,
Take solace in writing a letter—Refrain.
You will much remember the sweet love of your brother,
You will much remember,
Do not be overcome with grief,
Take solace in shedding some tears—Refrain.

Note : Like the preceding one, this song, also sung in a cinema tune, shows modern influence. While bidding adieu to the bride going with her husband, her relatives counsel her to uphold the good name and traditions of her parents' family by treating her brothers and sisters-in-law with loving care and consoling herself with secret tears when reminded of the love of her parents, sisters, brothers and friends.

मृत्युगीत

६

हाय हाय लीली लीमडियांनी छांय रे,
मरघो बोल्यो रे कडोदमां.

हाय हाय मरघे एना कुटुंबी जगाइडा,
कुटुंबीना अणदाण छूटशे, मरघो रे तने मारशे,
ऊड रे पंखीडा तेडां आवियां.

हाय हाय मरघे एनी माडीनें जगाडी,
माडीना अणदाण छूटशे, मरघो रे तने मारशे,
ऊड रे पंखीडा तेडां आवियां.

हाय हाय मरघे एना बापनें जगाइडा,
बापाना अणदाण छूटशे, मरघो रे तने मारशे,
ऊड रे पंखीडा तेडां आवियां.

VI

(*Song on the occasion of death*)

Alas! there was the green shade of the neem tree.
And a cock crew in Kadod!
Alas the cock woke up his relatives,
The relatives will give up their food,
The cock will kill you,
Fly, O bird, the call has come!

Note : The verses are repeated with names of other relations like mother and father. While mourning, the song refers to the philosophy of life and the inexorable call of death which spares none.

अबावणी

७

हेले झुमालसे, हेले झुमालसे
लागी लेवो रे, झुमालसे हेले झुमालसे
लागमां लेती रे, झुमालसे हेले झुमालसे
हैडां जोती रे, झुमालसे हेले झुमालसे
हैडां हेली रे, झुमालसे हेले झुमालसे
गये काफले रे, झुमालसे हेले झुमालसे
मोसम गेली रे, झुमालसे हेले झुमालसे
मोसम मापे रे, झुमालसे हेले झुमालसे

VII

(*Abavani rhymes*)

Cling together and lift—Refrain.
Take the grip—Refrain.
Put your hearts to it—Refrain.
The hearts throb with joy—Refrain.
The fleet has gone—Refrain.
The season has passed—Refrain.
Measure the season—Refrain.

Note: Abavani is a series of rhymes sung in a chorus while collectively doing some work involving strenuous physical labour such as lifting heavy logs, rowing boats, etc. Generally the leader sings a line and all the rest follow in chorus. The words uttered in chorus may not always have much meaning, but have resonant and ringing tunes.

APPENDIX IV

SPECIAL QUESTIONNAIRE REGARDING URBAN IMPACT

1 How many members of your family work in the city? State the number of members employed in different activities in the city.

(a) Construction
(b) Manufacturing industries
(c) Service workshop
(d) Trading establishment
(e) Banking, insurance, etc., concerns
(f) Own business
(g) Government service

2 How many family members go to the city regularly for education or training?

3 If you are not regularly visiting the city, how many times in a month do you usually go to the city? Do you own any transport means for visiting the city?

4 Do you generally make the following purchases from the city or from your village?

Commodity	Quantity purchased from village	Quantity purchased from city
Cereals		
Pulses		
Oils		
Ghee		
Cloth		
Shoes		
Utensils		
Cosmetics		
Furniture		

5 Have you made any special purchase from the city since you came in close contact with it?

Item	Year of purchase	No. of units
Bicycle		
Radio		
Gramophone		
Wall clock		
Alarm clock or Wrist watch		
Petromax		
Primus stove		
Plastic accessories		
Steel cupboards		
Glassware (including mirror)		
Stainless steel utensils		

6 Do you sell your produce in the village, in city or in both the places?

7 Do you grow any crops specifically for selling in the city, like vegetables, fruits, flowers, etc.? If yes, which crops?

8 Do you produce or manufacture any goods specifically for selling in the city? Please name the industry and the goods you manufacture, quantity sold per month and its price. Does the industry give main or subsidiary occupation to the members of the household?

9 Are you a member of a cooperative society situated in the city? What are its main functions? What benefits do you derive from your membership?

10 Are you a member of any professional association situated in the city?

11 Have you taken any loan for your professional use from any institution in the city? If so, give the name of the institution, purpose for which loan is taken and the amount of the loan.

12 Do you obtain any raw material on credit from the city? If yes, give itemwise quantity taken during last month and its value.

13 Do any of your family members visit any cinemas of cultural programmes in the city? If yes, give the number of times in a month any family member visit such places.

14 Do you get newspapers and periodicals from the city? If so, give number of newspapers and periodicals.

15 Do you have any land of your own near the outskirts of the city? If yes, is it agricultural or non-agricultural?

16 Do you think the value of your land has gone up due to nearness of the city and its present development? If yes, express the increase and percentage of value.

17 Would you consider selling your land for industrial or residential purposes?

18 Did you possess any land on the outskirts of the city which was sold for industrial or residential purposes? If yes, was it agricultural or non-agricultural?

19 Have you been staying in the village for generations or migrated from other place? If so, give name of the place and reasons for migration.

20 Are you working in the city and staying in the village? If so, give reasons for staying in the village.

GLOSSARY OF LOCAL TERMS

Abil	Crimson powder used in *puja*
Agiarash	Eleventh day of lunar fortnight
Akda	*Calotropis procera*
Ambar	Heavily brocaded *sari*
Ana (Anu)	Usually the first occasion after marriage when a married girl goes to her husband's house
Bajath	Low wooden stool or seat
Bakshis	Gift
Bhajan	Devotional song
Bhandar	Treasury
Bhatha	Alluvial land; river bed
Bhuva	Religious head priest
Bigha	4/7ths of an acre
Buniyadi Talim	Basic training or education
Chappals	Loose sandals
Chhathi	Literally sixth; ceremony performed on the sixth day after birth
Chora	Village Chavdi or building used as Talati's office as well as rest house
Chori	Square enclosure bedecked with pillars with earthen pots on four sides where the wedding couple take ceremonial rounds of the holy fire
Chowk	Open square or courtyard
Chundadi	Tied and dyed *sari*
Dai	Midwife
Dal	Pulse
Dandia ras	Folk-dance of Gujarat played with wooden sticks
Dapun	Compulsory payment to the caste panchayat on certain occasions
Darji	Tailor
Darshan	Glimpse (of deity) with reverence and prayer
Dassera	Vijayadashmi, festival of victory at the end of Navratri, Ashwin Sud 10 (October)
Datardu	Sickle
Deli	Gate enclosing open space in front of the house
Deri	Small shrine raised over a deity
Dhan Terash	The thirteenth of the dark half of Ashvin (October), sacred to Lakshmi, the goddess of wealth
Dharu	Seedlings
Dhobi	Washerman
Dholak	Drum
Dhoti	Nether garment of Hindu males
Diwali	Festival of lights, Ashwin Vad Amavasaya (October)
Fatko-Orni	Seed-drill
Garba	A traditional folk-dance of Gujarat performed in a circle
Garbo	Perforated earthen pot in which a lamp is lighted
Gotraj	Literally born of the same sept; ceremony for the propitiation of the souls of deceased forefathers
Goval	Cowherd
Grahshanti	Ceremony for propitiation of planets
Gud	Jaggery
Gulal	Pink powder used in *puja*
Guru	Preceptor
Gurubhai	Disciple of the common preceptor
Hal	Plough
Hasta-melap	Joining the hands of bride and bridegroom
Himayat	Natural advantage of water; natural water rates
Holi	Spring festival which falls on Phalgun Sud 15 (March)

GLOSSARY OF LOCAL TERMS-*contd.*

Jad	Nose-pin
Jan	Bridegroom's party
Janmashtami	Shravan Vad 8 (August), the birthday of Lord Krishna
Jhabha	Loose upper garment like a shirt
Jhanjhar	Anklets
Juna	Old
Kachchha	Tight tucking up of front pleats of *dhoti* or petticoat at the back
Kajal	Lamp soot
Kalva	Auspicious morsel
Kandora	Chain usually of silver worn on the waist
Kankar (land)	Inferior soil containing pebbles
Kansar	Sweet preparation of wheat, *ghee* and *gud*
Kansi-joda	Cymbals
Kanyadan	Giving away of the bride in marriage
Kap	Earring
Karab	Harrow
Khadi	Creek
Khalasi	Sailor
Khar (land)	Saline land
Kharwa	Sailor
Khatedar	Land-holder; occupant of land
Khatla	Cot
Khedut	Agriculturist
Khedvaya	Section of Kolis who took up farming as their occupation
Khichadi	Rice and pulse cooked together; hotchpotch
Kodali	Hoe
Kodiyan	Earthen lamps
Kotwal	Inferior village servant appointed by the Government
Kuhadi	Axe
Kumkum	Vermillion powder
Kumkum patrika	Invitation card
Kutcha	Raw; of dried mud; make-shift
Kyari	Rice land
Laddu	Sweet ball
Lapsi	Sweet preparation of wheat flour
Machhva	Boat
Mafo	Cloth covering the funeral bier
Maholla	Street, locality
Manata	Vow
Mandap	Pandal
Mandap muhurt	Ceremony of erecting the pandal performed at the commencement of marriage celebrations
Mandi	Market
Mangal-fera	Ceremonial rounds of the fire
Manjira	Small cymbals
Mayrun	Wedding booth
Mojdi	Shoes resembling slippers
Muhurt	Auspicious time
Nadu	Thick cotton threads woven by hand and dyed in red colour
Nallah	Water course; culvert
Nava	New
Navaratri	Festival of nine nights sacred to Goddess Amba, Ashvin Sud 1-9 (October)
Paheran	Loose upper garment like a shirt
Palav	The free end of a *sari*

GLOSSARY OF LOCAL TERMS-*concld.*

Palla	Amount settled on bride by the bridegroom which is her *stri-dhan*
Pan	Betel-leaf
Panetar	White silken *sari* with tie and dye motifs worn by the bride at the time of marriage, given either by the maternal uncle or father
Panjoti	Toothed harrow
Parab	*Pyau*; water-place for travellers
Pat	Wooden bench
Patasa	A type of indigenous sugar candy distributed on auspicious occasions
Patel	The village headman
Patla	Wooden seat
Pavdo	Shovel
Peno	Ceremony performed before commencement of cooking for the marriage feast
Pindas	Rice balls offered to the departed souls in funeral obsequies
Pithi	Fragrant turmeric paste
Pot	*Sari*
Prabhat-feri	Morning procession to the accompaniment of devotional and patriotic songs
Pucca	Ripe; solidly built; durable
Puja	Worship
Pujari	One who conducts *puja* at a temple
Puri	Bun
Rakhadi	Protective thread usually of silk tied round the wrist
Ramandiva	Lamp carried by bride-groom's mother
Ras	Folk-dance of Gujarat
Safo	Loose piece of cloth tied round the head in the form of a turban
Samput	A pair of earthen lamps, one placed inverted over the other and tied together
Sari	Hindu woman's chief garment draped round the body
Sati	Widow who burns herself on husband's pyre
Shami	*Prosopis spicigera*
Shehnai	Musical instrument, resembling pipe or oboe played on auspicious occasions
Shikhand	Sweet preparation of milk
Shivratri	Fourteenth night of the dark lunar fortnight sacred to Lord Shiva
Shraddha	Oblatious offered for the peace of the departed soul
Sidhun	Uncooked food materials given to a Brahmin priest
Sim	Lands of a village outside the residential area
Simanta	Ceremony performed after the first conception
Stri-dhan	Woman's property according to Hindu law
Surval	Male garment resembling breeches; *churidars*
Sutak	Period of impurity after death
Tabla	Twin drums
Thali	Dish
Thambhli	Small pillar
Tilak	Caste or religious mark on the forehead
Toddy	Fermented palm juice
Toran	Festoon
Vada	Backyard
Vahivancha	Family bard
Valand	Barber
Vali	Nose-ring
Vankdo	Cash payment made by bride's father to the bridegroom
Vastu	Ceremony at the time of occupying a new house
Vati	Small bowl
Vatkharchi	Journey expenses
Vilayati	Foreign; western
Vratas	Austerities

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LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS AS ON 17-2-1964

AGARTALA—

Laxmi Bhandar Books & Scientific Sales (R)

AGRA—

National Book House, Jeoni Mandi
Wadhawa & Co., 45, Civil Lines
Banwari Lal Jain, Publishers, Moti Katra (R)
English Book Depot, Sadar Bazar, Agra Cantt. (R)

AHMADNAGAR—

V. T. Jorakar, Prop., Rama General Stores, Navi Path (R)

AHMEDABAD—

Balgovind Kuber Dass & Co., Gandhi Road
Chandra Kant Chiman Lal Vora, Gandhi Road
New Order Book Co., Ellis Bridge
Mahajan Bros., Opp., Khadia Police Gate (R)
Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road

AJMER—

Book-Land, 663, Madar Gate
Rajputana Book House, Station Road
Law Book House, 271, Hathi Bhata
Vijay Bros., Kutchery Road (R)
Krishna Bros., Kutchery Road (R)

ALIGARH—

Friend's Book House, Muslim University Market

ALLAHABAD—

Superintendent, Printing & Stationery, U. P.
Kitabistan, 17-A, Kamla Nehru Road
Law Book Co., Sardar Patel Marg, P. Box 4
Ram Narain Lal Beni Modho, 2-A, Katra Road
Universal Book Co., 20, M. G. Road
The University Book Agency (of Lahore), Elgin Road
Wadhwa & Co., 23, M. G. Marg (R)
Bharat Law House, 15, Mahatma Gandhi Marg (R)
Ram Narain Lal Beni Prashad, 2-A, Katra Road (R)

AMBALA—

English Book Depot, Ambala Cantt.
Seth Law House, 8719, Railway Road, Ambala Cantt. (R)

AMRITSAR—

The Law Book Agency, G. T. Road, Putligarh
S. Gupta, Agent, Govt. Publications, Near P. O. Majith Mandi
Amar Nath & Sons, Near P. O. Majith Mandi

ANAND—

Vijaya Stores, Station Road (R)
Charto Book Stall, Tulsi Sadan, Stn. Road (R)

ASANSOL—

D.N. Roy & R.K. Roy Booksellers, Atwal Building (R)

BANGALORE—

The Bangalore Legal Practitioner Co-operative Society Ltd., Bar Association Building
S. S. Book Emporium, 118, Mount Joy Road
The Bangalore Press, Lake View, Mysore Road, P. O. Box 507
The Standard Book Depot, Avenue Road
Vichara Sahitya Private Ltd., Balepet
Makkala Pustaka Press, Balamandira, Gandhinagar
Maruthi Book Depot, Avenue Road (R)
International Book House Private Ltd., 4-F, Mahatma Gandhi Road
Navakarnataka Pubns. Private Ltd., Majestic Circle (R)

BAREILLY—

Agarwal Brothers, Bara Bazar

BARODA—

Shri Chandrakant Mohan Lal Shah, Raopura (R)
Good Companions Booksellers, Publishers & Sub-Agent (R)
New Medical Book House, 540, Madan Zampa Road (R)

BEAWAR—

The Secretary, S. D. College, Co-operative Stores Ltd. (R)

BELGHARIA—

Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1 Amlica Mukherjee Road

BHAGALPUR—

Paper Stationery Stores, D. N. Singh Road

BHOPAL—

Superintendent, State Government Press
Lyall Book Depot, Mohd. Din Bldg., Sultania Road
Delite Books, Opp., Bhopal Talkies (R)

BHUBANESWAR—

Ekamra Vidyabhaban, Eastern Tower, Room No. 3 (R)

BIJAPUR—

Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot, Near Shiralshetti Chowk (R)

BIKANER—

Bhandani Bros. (R)

BILASPUR—

Sharma Book Stall, Sadar Bazar (R)

BOMBAY—

Superintendent, Printing & Stationery, Queens Road
Charles Lambert & Co., 101, Mahatma Gandhi Road
Co-operator's Book Depot, 5/32, Ahmed Sailor Bldg., Dadar
Current Book House, Maruti Lane, Raghunath Dadaji St.
Current Technical Literature Co., Private Ltd., India House, 1st Floor
International Book House Ltd., 9, Ash Lane, M. G. Road
Lakkani Book Depot, Girgaum
Elpees Agencies, 24, Bhangwadi, Kalbadevi
P. P. H. Book Stall, 190-B, Khetwadi Main Road
New Book Co., 188-190, Dr. Dadabhai Naoroji Road
Popular Book Depot, Lamington Road
Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street

List of Agents-*contd.*

BOMBAY-*contd.*

D. B. Taraporewala Sons & Co., (P) Ltd., 210, Dr. Dadabhai Naoroji Road
Thacker & Co., Rampart Row
N. M. Tripathi Private Ltd., Princess Street
The Kothari Book Depot, King Edward Road
P. H. Rama Krishna & Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 (R)
C. Jamnadas & Co., Booksellers, 146-C, Princess St.
Indo Nath & Co., A-6, Daulat Nagar Borivli
Minerva Book Shop, Shop No. 1/80, N. Subhas Road
Academic Book Co., Association Building, Girgaum Road (R)
Dominion Publishers, 23, Bell Building, Sir P. M. Road (R)
Bombay National History Society, 91 Walkeshwar Road (R)
Dowamadeo & Co., 16, Naziria Building, Ballard Estate (R)
Asian Trading Co., 310, the Miraball, P.B. 1505 (R)

CALCUTTA—

Chatterjee & Co., 3/1, Bacharam Chatterjee Lane
Dass Gupta & Co., Ltd., 54/3, College Street
Hindu Library, 69 A, Bolaram De Street
S. K. Lahiri & Co., Private Ltd., College Street
M. C. Sarkar & Sons Private Ltd., 14, Bankim Chatterjee Street
W. Newman & Co., Ltd., 3, Old Court House Street
Oxford Book and Stationery Co., 17, Park Street
R. Chambray & Co., Ltd., Kent House, P. 33, Mission Road Extension
S. C. Sarkar & Sons Private Ltd., I.C. College Square
Thacker Spink & Co., (1933) Private Ltd., 3, Esplanade East
Firma K. L. Mukhopadhaya, 6/1A, Banchha Ram Akrar Lane
K. K. Roy, P. Box No. 10210, Calcutta-19 (R)
Sm. P. D. Upadhyay, 77, Muktaram Babu Street (R)
Universal Book Dist., 8/2, Hastings Street (R)
Modern Book Depot, Chowringee Centre (R)
Soor & Co., 125, Canning Street
S. Bhattacharjee, 49, Dharamtala Street (R)
Mukherjee Library, 10, Sarba Khan Road
Current Literature Co., 208, Mahatma Gandhi Road
The Book Depository, 4/1, Madan Street (1st Floor) (R)
Scientific Book Agency, Netaji Subhash Road (R)
Reliance Trading Co., 17/1, Banku Bihari Ghose Lane, District Howrah (R)
Indian Book Dist. Co., 6512, Mahatma Gandhi Road (R)

CALICUT—

Touring Book Stall (R)

CHANDIGARH—

Superintendent, Government Printing & Stationery, Punjab
Jain Law Agency, Flat No. 8, Sector No. 22
Rama News Agency, Booksellers, Sector No. 22
Universal Book Store, Booth 25, Sector 22-D
English Book Shop, 34, Sector 22-D (R)
Mehta Bros., 15-Z, Sector 22-B (R)
Tandan Book Depot, Shopping Centre, Sector 16 (R)
Kailash Law Publishers, Sector 22-B (R)

CHHINDWARA—

The Verma Book Depot (R)

COCHIN—

Saraswat Corporation Ltd., Palliarakav Road

CUTTACK—

Press Officer, Orissa Sectt.
Cuttack Law Times
Prabhat K. Mahapatra, Mangalabag, P.B. 35
D. P. Sur & Sons, Mangalabag (R)
Utkal Stores, Balu Bazar (R)

DEHRADUN—

Jugal Kishore & Co., Rajpur Road
National News Agency, Paltan Bazar
Bishan Singh and Mahendra Pal Singh, 318, Chukhuwala
Utam Pustak Bhandar, Paltan Bazar (R)

DELHI—

J. M. Jaina & Brothers, Mori Gate
Atma Ram & Sons, Kashmere Gate
Federal Law Book Depot, Kashmere Gate
Bahri Bros., 188, Lajpat Rai Market
Bawa Harkishan Dass Bedi (Vijaya General Agencies) P.B. 2027, Ahata Kedara, Chamalian Road
Book-Well, 4, Sant Narankari Colony, P. B. 1565
Imperial Publishing Co., 3, Faiz Bazar, Daryaganj
Metropolitan Book Co., 1, Faiz Bazar,
Publication Centre, Subzimandi
Youngman & Co., Nai Sarak,
Indian Army Book Depot, 3, Daryaganj
All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar (R)
Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market (R)
University Book House, 15, U. B. Bangalore Road, Jawahar Nagar (R)
Law Literature House, 2646, Balimaran (R)
Summer Brothers, P. O. Birla Lines (R)
Universal Book & Stationery Co., 16, Netaji Subhash Marg
B. Nath & Bros., 3808, Charkhawalan (Chowri Bazar) (R)
Rajkamal Prakashan Private Ltd., 8, Faiz Bazar
Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak (R)
Universal Book Traders, 80, Gokhle Market
Tech. & Commercial Book Coy., 75, Gokhle Market (R)
Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (R)
G. M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar (R)
Sat Narain & Sons, 3141 Mohd. Ali Bazar, Mori Gate

DELHI-*contd.*

Kitab Mahal (Wholesale Div.) Private Ltd., 28, Faiz Bazar
Hindu Sahitya Sansar, Nai Sarak (R)
Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B. 1165, Nai Sarak (R)
K. L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura (R)
Adarsh Publishing Service, 5A/10 Ansari Road (R)

DHANBAD—

Ismag Co-operative Stores Ltd., P. O. Indian School of Mines
New Sketch Press, Post Box 26 (R)

DHARWAR—

The Agricultural College Consumers Co-op. Society (R)
Rameshraya Book Depot, Subhas Road (R)
Karnatakaya Sahitya Mandira of Publishers and Booksellers

ERNAKULAM—

Pai & Co., Cloth Bazar Road (R)
South India Traders C/o Constitutional Journal

FEROZEPUR—

English Book Depot, 78, Jhoke Road

GAUHATI—

Mokshada Pustakalaya

GAYA—

Sahitya Sadan, Gautam Budha Marg

GHAZIABAD—

Jayana Book Agency (R)

GORAKHPUR—

Vishwa Vidyalaya Prakashan, Nakhes Road

GUDUR—

The General Manager, The N.D.C. Publishing & Ptg. Society Ltd. (R)

GUNTUR—

Book Lovers Private Ltd., Kadriguda, Chowrasta

GWALIOR—

Superintendent, Printing & Stationery, M.B.
Loyal Book Depot, Patankar Bazar, Lashkar
M. C. Daftari, Prop. M. B. Jain & Bros., Booksellers, Sarafa, Lashkar (R)

HUBLI—

Pervaje's Book House, Koppikar Road

HYDERABAD—

Director, Government Press
The Swaraj Book Depot, Lakdikapul
Book Lovers Private Ltd. (R)
Labour Law Publications, 873, Sultan Bazar (R)

IMPHAL—

Tikendra & Sons, Booksellers (R)

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—

Swedeshi 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 Mercentile 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

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)

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., Kathumandu (Nepal)

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 Mansons, 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 Candhi, 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