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VOLUME V-PART VI-NO. 5

GUJARAT

VILLAGE SURVEY MONOGRAPH

5. TAVADIA

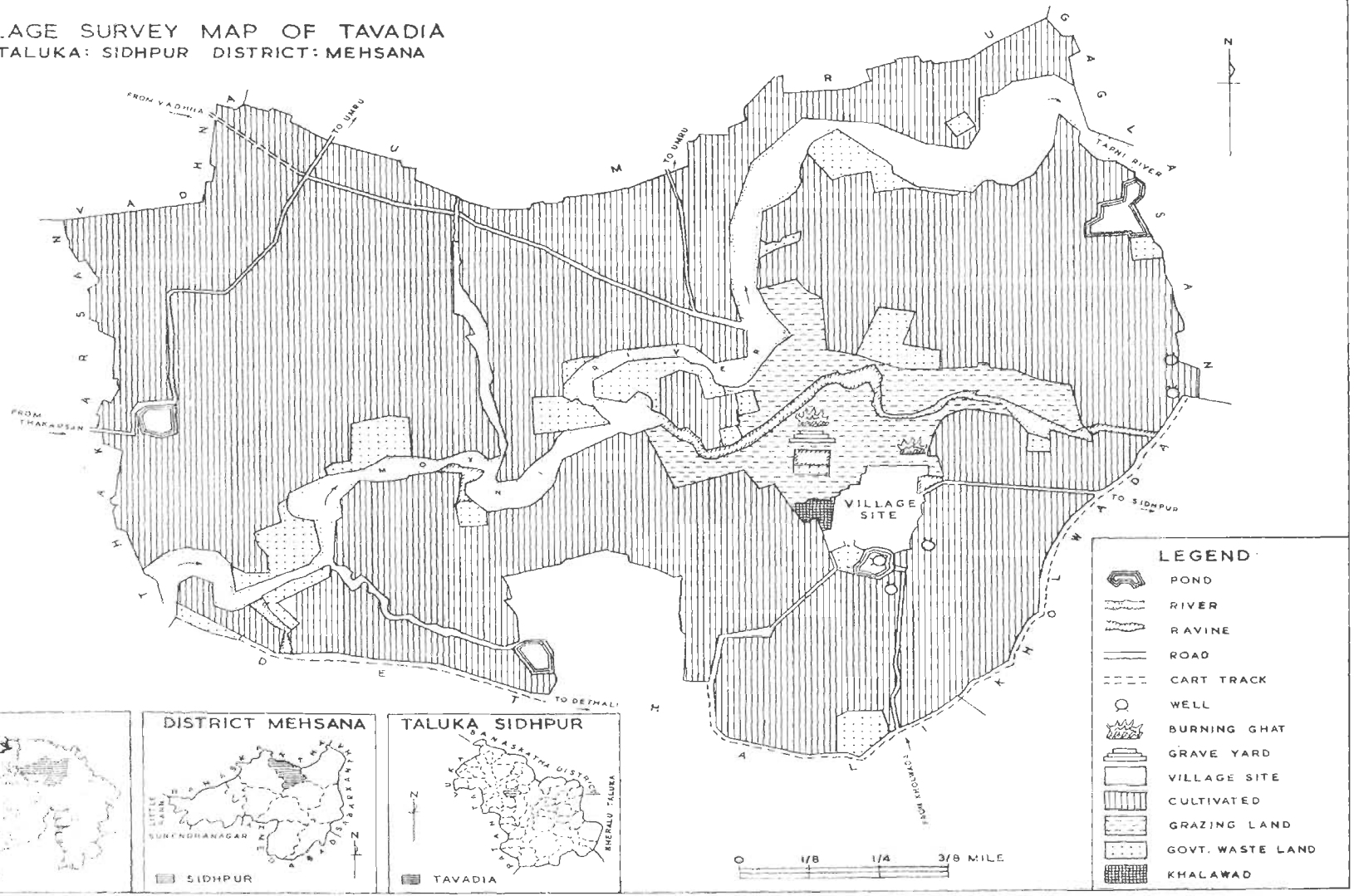
DISTRICT : MEHSANA TALUKA : SIDHPUR

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Superintendent of Census Operations, Gujarat

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VILLAGE SURVEY MAP OF TAVADIA

TALUKA: SIDHPUR DISTRICT: MEHSANA



CENSUS OF INDIA 1961

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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

Village urvey Monograph on Tavadia is the fifth in the series of Socio-economic Survey of selected villages.

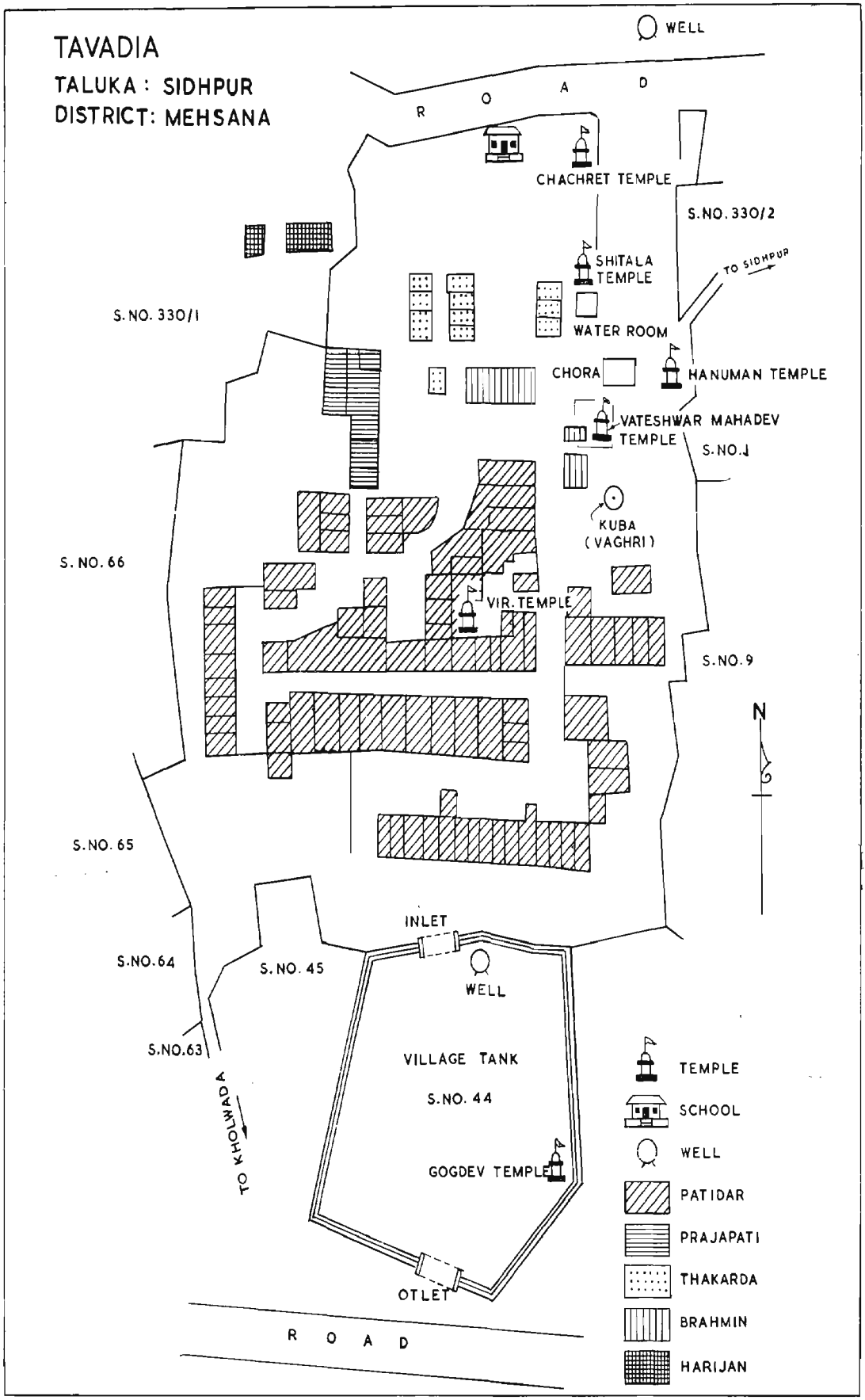
Tavadia in Sidhpur Taluka of Mehsana District has been selected for comparative study as it had the benefit of a socio-economic survey carried out by the Development Board of the former Baroda State in the year 1928. Because of the important events, such as World War II, achievement of Independence by the country, adoption of a policy of planned economic development and introduction of several Land Reform measures including Tenancy Legislation during intervening period, the survey studies the changes in the social and economic structure of the village between 1928 and 1961.

The purpose of the survey, and the stages by which it progressed have been elucidated by the Registrar General, India, in his Foreword. The village and the household schedules which were canvassed respectively for the village as a whole and for each individual household have been printed in the Village Survey Monograph on Pachhatardi, district Jamnagar, the first in this series, of which the present monograph is the fifth.

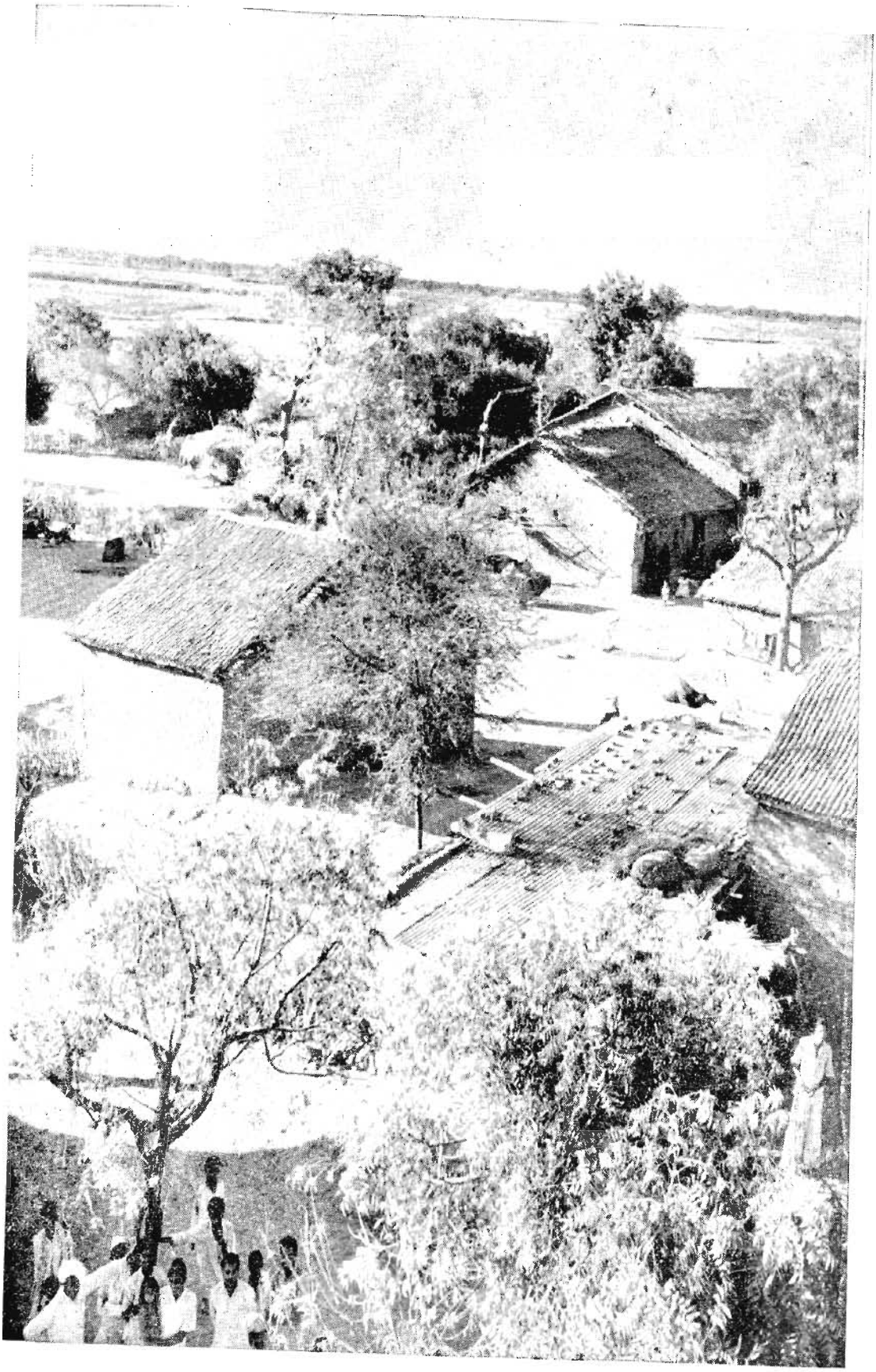
This village had the benefit of the visit of Dr. Roy Burman, Officer on Special Duty, Office of the Registrar General, India, to whom I am thankful for going through the draft before printing.

AHMEDABAD,
22 September, 1966.

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



Village site map of Tavadia village



General view of the village

PART I

REPORT

VILLAGE AT A GLANCE

	General and physical features	1928	1960
	1	2	3
1	Area of the village (in sq. miles)	2.0	2.0
2	Number of households	82	141
3	Number of houses	106	143
4	Total persons	403	804
5	Total males	N. A.	404
6	Total females	N. A.	400
7	Average size of the household	5	6
8	Density of population per sq. mile	201	402
9	Main castes residing in the village	Patidar, Thakarda	Patidar, Thakarda
10	Scheduled caste population	21	45
11	Scheduled tribe population	..	..
12	Main crops	Jowar, Bajri, Pulses	Jowar, Bajri, Jiru
13	Net area sown (in acres)	928	1,018
14	Net area irrigated (in acres)	..	296
15	Number of Khatedars	84	189
16	Total livestock	239	254
17	Total carts	15	32
18	Nearest railway station (in miles)	Sidhpur-4 miles	Sidhpur-4 miles
19	Nearest bus-stand (in miles)	..	At Tavadia
20	Number of educational institutions	..	1 Primary school at Tavadia
21	Nearest middle school	Sidhpur-4 miles	Sidhpur
22	Nearest high school	Sidhpur-4 miles	Sidhpur
23	Percentage of literacy	7.44	20.27
24	Number of medical and health institutions	..	..
25	Nearest Government hospital	Sidhpur	Sidhpur
26	Main source of drinking water	well	Pucca-well
27	Whether there is a panchayat in the village	Yes	Yes
28	Whether there is a cooperative society in the village	Yes	No
29	Is the village covered under C. D. and N. E. S. Block?	..	Covered under pre-extension Block Sidhpur from Oct' 60

N. A.=Not available

Source :

Village Schedule and Household Schedules and Socio-economic Survey Reports, Development Board, Baroda, 1933

CHAPTER I

TAVADIA VILLAGE—THEN AND NOW

I.1 Compare and Contrast

A comparative review about the conditions existing before 32 years in a village, with the present-day conditions, helps in assessing its susceptibility to changes brought about by modern forces—its switch over from bullock-cart economy and age old primitive methods of cultivation to modern methods of extension and improved farming practices. Such a comparative study over a period of more than three decades lying between its span, thus covers the entire vista of past, present and future—in so far as it reflects the position existing once upon a time; present picturesque panoramas of our living times and a framework for suggesting the content and direction of socio-economic policies oriented towards formulation of future plans and programmes for all-round rural development.

I.2 Tavadia—A Typical Village

Village Tavadia of Sidhpur taluka from Mehsana district in Gujarat State is a village selected for a comparative study of socio-economic conditions prevailing at two different points of time—1928 and 1960. The genesis and the background of the first survey of Tavadia dates back to the year 1928, when the Development Board of the former Baroda State undertook through the Revenue Officers of the State, a survey of economic and social conditions of five good representative villages from five different districts of the former Baroda State. The village Tavadia was selected by the Board, as it happened to be a small and 'typical' village and represented the central portion of Sidhpur taluka. Its history of little more than half a century, gave an idea of the response evoked in the village life by modern and recent influences much more distinct than that given by older villages with their older traditions and environments reacting against new encroachments of modern life. Inspite of its vicinity to the taluka headquarters, served with a good railway hinterland, the village Tavadia continued to be an agricultural village. These characteristics of the village formed the basis of selection by the Board. A comparative study with whatever data analysed in the former survey with the findings of the present survey has been attempted. The results embodied in this monograph refer to the period from November 1960 to March 1961, when the field work of the survey was undertaken conjointly by the Statistical Assistants of Chanasma and Kheralu Development Blocks. Wherever comparison is not possible on account of lack of identical data for both these periods, whatever additional data collected during the course of the present survey have been analysed in the body of the report, so that the findings now brought out can prove useful as a bench-mark for undertaking any resurvey of the village in future.

I.3 Basis of Survey—Past and Present

The basis of the survey by the Development Board was the inhabited house. Each householder or the owner of a house—meaning a separate entity of a joint family was taken as the unit for the survey, though wherever necessary, an individual has also been regarded as a distinct integer for calculation. The basis of the present survey is the household according to 1961 Census definition.

I.4 Location and Physical Features

Tavadia is situated in the west of Sidhpur taluka of Mehsana district, in North Gujarat. It is bounded by the villages of Umru and Dethali on the north and south respectively, village Thakarsan to its west and Sidhpur in the east at a distance of 4 miles. It stands on the Sidhpur-Kalana State Transport bus service route. The village site comprising of 16 acres of land has been chosen on a slight elevation with extensive waste land towards the river

Moyani, for future probable development and expansion of the village. Sidhpur taluka is intersected by three rivers and two streams of water, all running from east to west. The village Tavadia stands on the small but turbulent rivulet Moyani and exhibits all the physical features of a large number of villages affected by strong water courses, which carry away the surplus monsoon waters and incidentally create the problems of soil erosion. The land is almost plain with sandy and *goradu* soil. Neem (*Melia azadirachta*), Khijada (*Prosopis spicigera*) and Varkhada (*Salvadora percica*) trees are grown near the village unsystematically.

I.5 Climate and Rainfall

Lack of good grove of trees, absence of any big water resources of reservoirs, mountain ranges and proximity of Rann of Kutch are some of the contributory factors affecting the climatological conditions of the district in general and taluka and village Tavadia in particular. Seasonal rhythm can be broadly classified into three types—cold, hot and rainy. The cold weather commences from November and lasts till the end of February, and the temperature goes down considerably low up to 5.0° C. The hot weather extends from the beginning of March to the end of June with the temperature shooting up to 46° C. Climatic conditions are more oppressive on the north-western side of the district compared to the south-eastern side. The monsoon breaks in from the middle or end of June and continues up to the end of September.

The rainfall in the eastern part of Mehsana district is heavier as compared to the talukas situated on the western zone of the district, getting lesser rains on account of nearness to the Rann of Kutch. As there is no arrangement for recording rainfall figures at the village, the figures as obtained for Sidhpur taluka can give an approximate idea about the rainfall for the village under study. The figures of rainfall for Sidhpur taluka show wide variations ranging from 10.33 centimetres (1951-52) to 125.12 centimetres (1956-57). Agriculture which is the main occupation of this village has, therefore, to depend on the freaks of monsoon.

I.6 Size and Population

82 households with population of 403 persons occupying permanent residence in Tavadia village were covered within the scope of the first survey. Admeasuring an area of 2 square miles, the village at present consists of 141 households with a population of 804 souls. The average size of a household as per first survey is 4.91 as against 5.90 under the second. The density per square mile has increased from 201 in the first survey to 410 in the second. It is a multi-ethnic village which comprised of 11 different castes in the former as against 14 under the present survey. The principal occupation is cultivation.

I.7 Residential Pattern

The lay-out of houses in the village follow the orthodox pattern. They are normally in straight rows with walls common at sides. The distance between the opposite rows is 30 to 35 feet. The linear cluster or assemblage of houses is formed by parallel or at times zigzag rows separated by streets. The houses are thus closely knit together with fields in the midst of cultivated lands lying all around.

The habitation in the village is according to castes. The houses of Patidar and Brahmin are centrally located in the Patelia *waga* or *vas*. Thakardas, Kumbhars and Ravalias likewise have separate locality of their own. As is usual about the settlement pattern in most of the villages, the houses of Chamars, Bhangis and Vagharis are in the north-west corner on the extreme periphery of the village, on account of their unclean profession relating to currying of hide.

I.8 Transport and Communications

At the time of the first survey, the village was not connected by any bus service but "carts, camels and donkeys" were the principal means of transport. The village has kept abreast of the times, as 20 paise and 15 minutes, to-day place the villager in the heart of Sidhpur town which was formerly a pedestrian's exercise or a cart-drive. Within the revenue limits of the village, it has roads in an area of 9 acres, which are all *kutcha* roads, joining the village Tavadia with Sidhpur, Wadhana, Dethali and Thakarsan. The

State Highway of Sidhpur-Patan is at a distance of three miles from Tavadia. The nearest Post and Telegraph Offices are situated also at Sidhpur. The village was bereft of any postal facilities in the past. The villagers are better posted with the outside world and also with news about their kiths and kins, as the village is served to-day by postal delivery.

I.9 Public Places and Institutions

The location of centres of administration, commercial or industrial establishments, marketing centres, availability of the means of transport and communications, cultural institutions in the village or near-by serve as an important index for determining the facilities and amenities available at the village and indicate the extent to which the village is progressive or backward. The village standards measured against the scales of distances and presence or absence of certain felt needs of the village, also reflect the impact of rural development programmes in changing the rural landscape.

Situated as it is at a distance of only four miles from the taluka headquarters of Sidhpur and 24 miles from the district headquarters of Mehsana, the entire economy of village Tavadia is closely interlinked with Sidhpur town. The village has to depend for its normal requirements on the Sidhpur market. The village which was not having any type of school at the time of the first survey is now having a primary school up to fourth standard in the village itself. The villagers have thus realised the need to impart education to their children. The nearest middle and high school is situated at Sidhpur. Patan at a distance of 17 miles from the village, provides facility for collegiate education. The position so far as medical aid is concerned remains unaltered during the span of 32 years, as the villagers have even to-day to run to Sidhpur for any medical aid.

The institutions of village panchayat and cooperative society, though existing at the time of the first survey were dormant. But with the increase in functions, responsibility and resources, these two institutions are to-day gradually revitalising the village economy by undertaking different welfare and amenities programmes. Village Tavadia is one of the villages covered under the pre-extension service community block of Sidhpur. Among the important public places including places of worship, mention must be made of the village *chora*, just near the temple of Vateshwar Mahadev. Besides these two places, the other two temples, namely, shrine of goddess Mahakali and a tin roofed mud wall enclosure of Chacharia Chauhan standing intact as they were 32 years ago, bear testimony to the religious faith and chivalrous traits of the villager.

I.10 Sources of Water Supply

As regards the sources of drinking water available at the village, the position remains static as the one well constructed by a philanthropic Bania from Sidhpur, situated in the northern direction at a distance of 160 yards yielding sweet drinkable water in the past, still serves the village, though the population of the village as revealed by the present survey has increased by 99.50 per cent compared to the previous survey. On the southern side of the village, there is a pond, but it soon dries up after the rainy season is over. There is one well in this pond but the water is saltish and not drinkable. The river Moyani flowing at a distance of 4 furlongs renders adjoining lands useless for cultivation, as it deposits salinity wherever it spreads itself. Alive to the problems of soil erosion and soil depletion, the Panchayat has built a bandhara—a protective wall at the cost of Rs. 1,914 in the year 1958–59.

I.11 Historical Legend

Established 98 years ago, "the village Tavadia seems to have been established by a Brahmin of Umru village named Shankerbhai. It was just the time when the first extensive survey of the land—'Jarif'—was being undertaken in the reign of His Highness The Maharaja Khanderao. The enterprising young Brahmin of Umru, having no sufficient land in his native place, ventured on the outskrits of the adjoining land, and induced the Patidars of Bilia, Unza and even Umta of Kheralu taluka to migrate to

the present village."[1] He got a small habitat for these migrants and laid the foundation of Tavadia village in the Samvat year 1919 (1863 A.D.). As a token of reward for this venturesome task, the then State gave the headmanship of this village to that enterprising young Brahmin, which status is held even to-day, by his descendant, the present Police Patel. Though much time has elapsed after the first establishment of this village, the caste-wise distribution as it stands to-day, lends support to this historical anecdote, as Patidars, Brahmins and Thakardas constitute the main bulwark of its population even in 1960.

1. *Socio-economic Survey Reports*, published by Development Board, Baroda, p. 68, 1933

CHAPTER II

PEOPLE

II.1 Ethnic Composition

The people inhabiting Tavadia at present consists of 14 different castes as against 11 existing at the time of the first survey. The classification of the number of households and population according to caste as detailed in Statement I depicts the ethnic composition and distribution of households and population at the village as disclosed by both the surveys.

STATEMENT I

Distribution of households and population by caste, 1928 and 1960

Caste	Households					Population				
	No. of households		Percentage to total households		Percentage increase (+) or decrease (—)	Population		Percentage to total population		Percentage increase (+) or decrease (—) over 1928
	1928	1960	1928	1960		1928	1960	1928	1960	
1	2	3	4	5	6	7	8	9	10	11
Total . .	**82**	**141**	**100.00**	**100.00**	(+) **71.95**	**403**	**804**	**100.00**	**100.00**	(+) **99.50**
Patidar . .	48	81	58.53	57.45	(+) 68.75	215	491	53.35	61.07	(+) 128.37
Thakarda . .	12	28	14.63	19.85	(+) 133.33	74	155	18.36	19.28	(+) 109.46
Luhar (Blacksmith)	4	2	4.88	1.42	(—) 50.00	14	10	3.47	1.24	(—) 28.57
Kumbhar (Potter)	4	4	4.88	2.84	..	15	23	3.72	2.86	(+) 53.33
Vaghari . .	4	2	4.88	1.42	(—) 50.00	35	7	8.68	0.87	(—) 80.00
Brahmin . .	3	7	3.66	4.96	(+) 133.33	17	34	4.23	4.23	(+) 100.00
Chamar . .	3	6	3.66	4.25	(+) 100.00	15	31	3.72	3.86	(+) 106.66
Bawa	1	1	1.22	0.71	..	2	5	0.50	0.63	(+) 150.00
Darjee (Tailor) .	1	1	1.22	0.71	..	5	10	1.24	1.24	(+) 100.00
Ravalia . .	1	2	1.22	1.42	(+) 100.00	5	7	1.24	0.87	(+) 40.00
Bhangi . . .	1	2	1.22	1.42	(+) 100.00	6	14	1.49	1.74	(+) 133.33
Suthar (Carpenter)	..	3	..	2.13	..	..	12	..	1.49	..
Rabari . .	..	1	..	0.71	..	..	2	..	0.25	..
Soni (Goldsmith) .	..	1	..	0.71	..	..	3	..	0.37	..

The above figures underscore that Patidar and Thakarda constituted the main castes. These two castes jointly account for 73.16 and 77.30 per cent of the total households and 71.71 and 80.35 per cent of the total population of the village in 1928 and 1960 respectively. The intervening period of 32 years has not brought any changes in the pattern of caste composition. The entire population of the village has remained Hindu with a complete absence of Muslims during both the surveys. The village economy has thus remained predominantly agricultural, as agriculture is the mainstay for both these castes.

The population of artisan class consisting of Luhar, Darjee, Kumbhar, Suthar and Soni which constituted 8.43 per cent of the total population at the time of the first survey has declined to 7.20 per cent at the time of second survey. This declining trend is, however, noteworthy as

two new castes of artisans, namely, Suthar and Soni which were not existing at the time of first survey are added in the second survey. The Scheduled Caste population comprising of Chamar and Bhangi has not shown any significant change as it has increased from 5.21 per cent in 1928 to 5.60 per cent in 1960.

The village is served by different professional communities and the caste composition is well-proportioned according to the needs of the main occupation of the village. The smith with his services of plough blades and sickles, the carpenter preparing and repairing wooden ploughs and other implements, the potter by supplying pots and pans, the tailor with his tailoring, the Atit Bawa with his services to the temple, the Chamar with his leather craft, the goldsmith making ornaments, Brahmin officiating at religious services and social functions, and Vaghari, Ravalia and Bhangi supplying seasonal agricultural labour force to the village all these caste groups which are heterogeneous serve the needs and demands of the village.

11 different castes in the village existing at the time of first survey has increased to 14 according to the present survey. Three more castes, of Suthar, Soni and Rabari which were absent at the time of first survey are new additions to the caste complex of the village. Complete absence of any Soni household at the time of former survey when compared to the existence of one Soni household reported at the time of current survey, is indicative of the prosperity of the village people who it seems have now got the means to go in for the services of a goldsmith. Addition of one Suthar household also points out the increasing need of a village carpenter felt by the villagers as on account of increased number of carts, ploughs which are now repaired in the village itself.

II.2 Ethnographic Notes on Caste Groups

Demologically from the times of Manu, the four-fold division of castes into Brahmins, Kshatriyas, Vaishyas and Shudras has been a recognised basis for grouping castes and has also been admitted to be the basis of all subsequent divisions and subdivisions in the framework of caste. The subsequent multiplication of castes may be traced to the development or subdivisions of occupations, changes in the original place of residence, internecine feuds, difficulty of obtaining wives and sectarian feelings. The old four-fold division gradually got expanded into various smaller branches and the result is a caste system fraught with numerous divisions and subdivisions in each of them. Of 14 different castes under study, a brief ethnographic note on some of the important castes residing in this village is given below.

Patidar

The four main sub-castes among Patidar are Leva, Kadwa, Anjana and Uda. The first two sub-castes are concentrated mainly in Central and South Gujarat and the other two mostly in North Gujarat. Patidars are so called from their owning or holding the *pati* or piece of land. Anjana are not as numerous as Leva and Kadwa Kanbis, but are found chiefly in North Gujarat. The Udas are rather dissenters from Leva and are followers of a Bhagat named 'Uda'. They are regarded as inferior to both the Leva and Kadwa Kanbis.

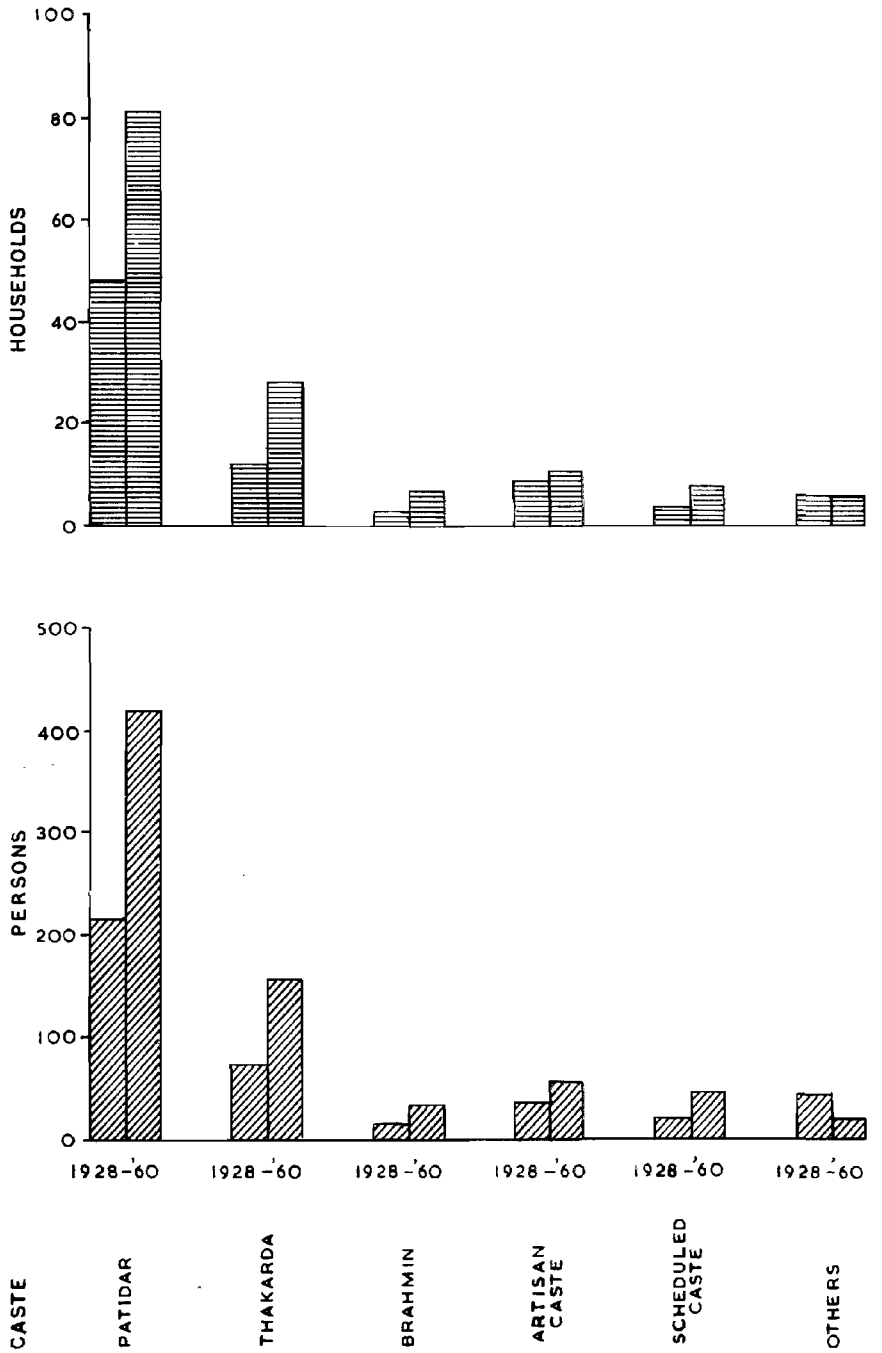
At Tavadia all the 81 households belong to Kadwa sub-caste. They are closely connected with Leva's with whom they dine but do not intermarry. Levas consider themselves higher in social status than Kadwas. Kadwa Patidars are most numerous in Mehsana district which is their original home. According to Dr. Wilson, Kaidwas "derive their designation from the town and district of Kadi."[1] According to one story the Kadwas are descendents or followers of Kush and Lava, the sons of Ram and Sita; according to another legend, Shankar's consort Uma or Parvati, to beguile the tedium of solitude created human beings from the perspiration of her waist, *ked*. Shankar on being pleased allowed these beings to go to earth and at the same time gave them *kan* (grain) and *bi* (seeds) to maintain themselves. They thus came to be designated as Kadwa Kanbis. They are learned in the properties of every soil and form a functional group of husbandmen and cultivators. Kadwa Kanbis regard Uma mata

1. Dr. Wilson, *Suppression of Infanticide in Western India*, p. 424

CHANGE IN NUMBER OF HOUSEHOLDS AND POPULATION 1928 AND 1960

TAVADIA

TALUKA : SIDHPUR DISTRICT : MEHSANA



TO FACE PAGE 6

as their tutelary goddess and at Unza, forty miles north of Ahmedabad a large temple has been raised in Uma's honour in about 1858, of fine grained stone having architecture similar to that found in Jain temples. All the Kadwa Kanbis consider this temple as their chief shrine and resort to it from long distances to pay their respects. Every 11th year Kadwa Kanbis assemble at this place and by drawing lots fix up the year for performing the marriage rites.

There are 52 original 'shakhas' or exogamous sections mostly called after the names of villages. Except in Surat, there are no subdivisions among Kadwa Kanbis. In Surat there are three subdivisions, one calling itself Lalchudavalas from their women wearing red bracelets, the other Kalachudavalas from their women wearing black bracelets and the third Ahmedabadis from Ahmedabad. There are various social grades amongst them and as amongst Leva Kanbis, they have also *kulia* or men of family or higher social status and *akulia* or men of no family or lower status.[1] The Kadwa Kanbis of Patan are considered to be the aristocracy of the caste. *Kulia* eat with *akulia* but do not give them their daughters in marriage.

Thakardas

The word 'Thakarda' has its origin from the word 'Thakardada' by which name the God was designated by lower caste people in the village. The word which was thus originally meant as an address for respect and pride lost its significance and with the progress of time, the last two letters, namely, 'da' went out of use and only the word 'Thakarda' remained, as learnt from folk-songs.

Thakardas or Kolis are divided into four main divisions based on territorial jurisdiction. They are so called from their half Rajput descent and includes the low typed *pagi* of the Northern talukas of Mehsana district as well as Koli aristocracy amongst the Talpadas or Chunvalias. The Chunvalias are so called on account of the Chunval tract near Kadi, which originally contained *chunvalis* or 44 villages. They are mostly found in Mehsana district. The second division is of Khants or borderers, the third one of Patanwadiyas or Anhilpur Kolis, so called as they came from Patan and Talpada derived from the word 'Sthalpada' meaning *local* and are also called Dharalas or swordsmen and in certain parts as Thakardas. These four subdivisions are again parcelled into numerous clans and subdivisions. Of the four divisions, Talpadas have more refined manners and features of Kanbi and Rajputs. At Tavadia, 28 households belong to Thakarda caste of Makwana division. They have twentyone principal subdivisions among whom they intermarry, but not amongst the members of the same subdivision. At one time in the past the Thakardas were the terror of North Gujarat and according to Bombay Gazetteer in 1825, they were "one of the most turbulent and predatory tribes in India."[2] Led by their chiefs, they lived in villages and had regular night attacks; dividing the booty according to recognised rules under which the livestock and coins belonged to the chief and cloth, grain and such articles belonged to the captor. Nowadays they are weaned away from their unruly and criminal habits and are gradually settling as cultivators and labourers, watchmen, trackers and other callings. As husbandmen, they are inferior only to Kanbis. They are tall, well-built, active and generally of sallow complexion. They worship goddesses specially Bahucharaji, Kalkaji, Khodiyar, Meladi and Verai Mata. They are superstitious and believe in spirits and spirit possession. They employ a *Bhuva* to exorcise spirits.

Brahmin

In the vedic period when a person attained to a certain social and moral stature, he was designated as a 'Brahman' (ब्राह्मण), the Supreme Being. In the post-Vedic period, with the complexity of religious rites and rituals, a need to have a special class of persons trained to conduct these ceremonies arose and this function was assigned to Brahmins. The Purusha

1. *Hindu Gazetteer*, Vol. IX, Part I, p. 158
2. KENNEDY, M., *Criminal Classes in the Bombay Presidency*, p. 102

Sukta hymn of the Rig Veda is an account of the general cosmogony of the universe and makes the earliest mention of Brahmin as a class name, representing the "mouth of the Supreme Being". According to Enthoven, Gurjar or Gujarati Brahmins consist of ninety three endogamous divisions.[1] Mirat-i-Ahmedi and Dayaram's poems give 84 divisions of Gujarat Brahmins; but the Gujarat population volume of the Bombay Gazetteer recognises 79 divisions. Whatever number of divisions we may accept, it is certain that each of these divisions have again been formed into different subdivisions due to purity of lineage, assimilation of other classes in the Brahmin status or through migration and settling their habitat in certain territory or region.

Seven households of Brahmin residing at Tavadia belong to Audichya division. The name Audichya or Northern shows that they entered Gujarat from the north (Udicha). As the caste tradition goes,[2] they were invited to Gujarat by Mulraj, king of Anhilwada (961-966 A. D.) from the north, to help him in holding a sacrifice. When the sacrifice was over, the king offered them presents and grants of land to induce them to stay in his country. Some agreed and others at first refused till they were persuaded by the grant of special holiness at the mouth of the river Mahi. Those who first agreed were a thousand strong and, therefore, became known as *sahasra* or thousand Audichyas, (36,754). Those who refused came to be known as Tolakiya Audichyas, (3,928), because they form a 'toli' or band. The Sahasras are superior in social rank to the Tolakiyas. The Sahasra Audichyas are again divided into Sihora and Siddhpura, from the towns of Sihor near Bhavnagar in Saurashtra and Sidhpur near Mehsana in North Gujarat, which Mulraj is said to have bestowed on their ancestors. Colonel Tod[3] also refers to the grant of Sihor and its lands to Brahmins by Mulraj. The fact that 6 out of 7 Brahmins residing at Tavadia possess land, lends support to this historical anecdote. Dr. Wilson[4] speaking of Audichyas remarks, "Unitedly viewed they are most numerous class of Brahmans in Guzerath. They are principally found in north of Guzerath, in Kutch, and on the western coast of the gulf of Cambay. When they first settled in these parts, large endowments in land were conferred upon them. They are said to have among them numerous professions of the four Vedas, particularly of the Sam and Yajur." Other subdivisions of the Audichya Brahmins are known after the castes for whom they officiate or the places where they have settled. They are Darjee-Gor, Mochi-Gor, Koli-Gor, Kanbi-Gor and Marwadi Audichya, Kutchi Audichya and Wagadiya Audichya. The Sidhpura Audichyas are regarded superior to all other Audichyas and giving a daughter in marriage to Siddhpura Audichya is regarded as a point of honour by other Audichyas.

Suthar (Carpenter)

Carpenters are so called from the word *Sutradhar* (Sutra—meaning the thread with which the course of the saw is marked). They belonged to six divisions, Pithvas, Gujjar, Mewada, Pancholi, Marwadi and Vaishyas. The Gujjar, Mewada, Pancholi and Vaishyas claim to be the descendants of Vishwakarma, the divine architect. Pithvas claim to be Rajputs who took to carpentry when Parshuram resolved to destroy the Kshatriyas. None of the six divisions eat together or intermarry. Of the six divisions, the Vaishyas and Mewadas in North Gujarat wear Brahminic thread. Their marriage customs do not differ much from Kanbis. Widow remarriages, polygamy and divorce are not allowed. Caste disputes are settled by the caste Panch or by headman.

Luhar (Blacksmith)

According to one account they are the descendants of one Pithva, who was created by Parvati out of the dust clinging to Shiva's

1. Enthoven, R. E., *The Tribes and Castes of Bombay*, Vol. I, p. 216
2. Forbes, *Rasmala* (New Addition), p. 554
3. Colonel Tod, *Travels in Western India*, p. 93
4. Dr. Wilson, *India Caste*, Vol. II, p. 93

back, to prepare weapons in Shiva's war against the demons Andhkar and Dhundhkar. From some of their surnames like Chohan, Dodia, Sirohia, etc., it seems that some Rajputs also must have taken to this calling.[1] There are 13 main divisions in this caste, who neither eat together nor intermarry. They are Gujjar, Bhavnagri, Panchal, Sirohia, Surati, Chokia, Dali, Khambhati, Lodhagadha, Rupagadha, Pithva and Parajia. The Luhars of Tavadia belong to Panchal division and they claim to be Brahmins who were degraded afterwards owing to their taking to the blacksmith's profession. Divorce and widow remarriage are allowed. Marriage between near relations is avoided. They belong to many religious sects, such as Kabir Panthi, Swaminarayan, Ramanandi, etc. Their priests are known as Luhar-Gor.

Kumbhar (Potter)

The name of this caste is derived from Kumbhkar (*Kumbh*, a water pot and *kar*, a maker), and are also known as Prajapatis (creators) or Ozas. They have such surnames as Chavda, Gohel, Solanki, etc., which show their usual pretensions to Rajput descent. They are divided into nine sub-castes, Gujjar, Lad, Maru, Ajmeri, Banda, Khambhati, Sami, Varia and Vatalia. In Tavadia all the four households of potter belong to Oza subdivision.

Soni (Goldsmith)

There are eight main divisions in this caste, namely, Gujjar, Maru, Mewada, Parajia, Shrimali, Tragad, Kathiawadi and Khandeshi. They are goldsmiths and silversmiths. They eat together but do not intermarry. Socially they hold a high position. Some of them are Shaiva, some Vallabhachari and some Swaminarayan. Their family priests are Audich and Shrimali Brahmins. They practise polygamy and allow widow remarriage.

Ravalia

They appear to be of Rajput origin and are subdivided into Sakhia (clansmen) and Vahalia (carriers). In Tavadia village they belong to Vahalia subdivisions, being so designated on account of their being associated with *vahan* meaning carrying load from one place to another. Both Sakhia and Vahalia eat together and intermarry. Ahmedabad Ravals are subdivided into Baria, Bhaliya, Bhoinia, Makwal and Udlia. Ravalias keep sheep and ass and work as carriers and labourers, few cultivate lands and some beg. Widow remarriage and divorce are allowed in this caste. They have caste councils and headman in large villages.

Chamar

The Chamars are also known as Chamadia and their name is derived from the Sanskrit word *charmkar*, a worker in leather. As stated by Enthoven,[2] regarding the origin of Chambhars, a variety of traditions are current. One tradition represents them as having descended from Harali, a devotee and page of the God Shiva. Another tradition alleges that their original ancestor was the sage Markanda. Their forefathers by their implicit devotion propitiated the God Shiva, who told them to earn their livelihood by making shoes. According to Hindu traditions it is believed that Chamar sprang from a Nishadha father and a Vaideha mother, and according to Parashara, they are the offsprings of a *chandal* or sweeper woman and by a man from the fisherman's caste. They are considered untouchable and notified as Scheduled Caste. The 6 households of Chamar in the village are associated with their functional occupation of leather work and are also engaged in cultivation and as agricultural labour. "They bear Rajput surnames and appear to be the descendents of Rajputs, degraded on account of their following unclean profession."[3] Their principal occupation is tanning and dyeing of leather and preparing articles from leather. In North Gujarat they rank below Dheds. Their priests are Garoda. They have a headman who settles all caste disputes by calling together a *panch*, five of their own body. They follow Ramanand or Raidas sect.

1. MUKERJEA, SATYAVRAT, V., *Census of India*, 1931, Vol. XIX, Baroda, Part I, Report, p. 449
2. ENTHOVEN, R. E., *The Tribes and Castes of Bombay*, Vol. I, pp. 261 to 263
3. *Census Report, Baroda State*, p. 437, 1931

Vaghari

A caste deriving its name from Sanskrit 'Wagurik' or 'Vagura', meaning a tribe of netters. They are associated with fowler and bird catchers. They are superior to Dheds but inferior to Kolis. They are divided into four main sub-castes, Chunars or lime burners who are also cultivators and fowlers; Datanias who sell 'datan' or tooth sticks; Vedu who grow and sell vegetables and Pattani who trade in wood and bamboo and sell chickens. The names of their other subdivisions are Talpada, Chamtha, Kankodia, Marwadi, Saraniya, etc. There are two households of Vaghari caste residing in Tavadia village. They eat and drink together but do not intermarry. They worship goddesses, the chief among whom are Bahucharaji, Kalka, Khodiyar, Meldi, Hadkai and Vihat. Widow remarriage and divorce are allowed in this caste. They have headman and disputes are decided by the council of caste. Their priests are 'Bhuvas' who are spirit—possessed.

Bhangi

Bhangis are said to be the descendants of Brahmin sage who carried away and buried a dog that died in a Brahmin assembly. "They have their surnames as Jethva, Makwana, Vadher, Solanki, etc., which point to a Rajput origin."[1] They are scavengers and are viewed with kindlier feelings on account of their subservient nature. They are worshippers of Meldi, Sikotri, etc. Many Bhangis are followers of the sects of Kabir, Ramanand and Nanak. Polygamy, divorce and widow remarriage are allowed in this caste. Priests of their own castes or Garodas (Dhed Brahmins) officiate at all their ceremonies. Caste disputes are settled by the caste *panch* and the headman of the caste.

II.3 Housing

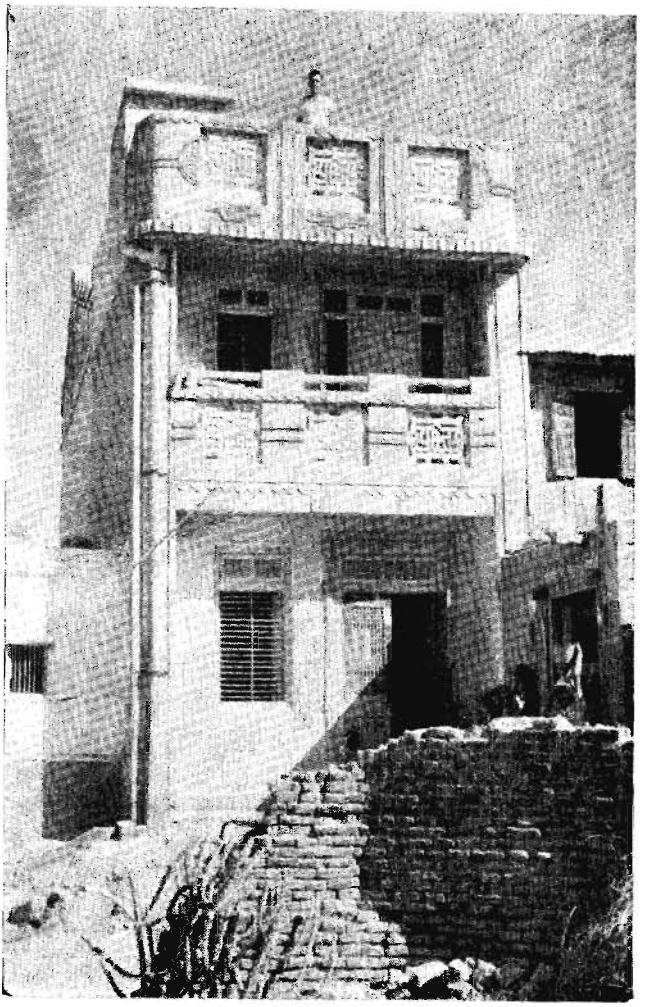
The development of physical and mental potentialities of the villagers is influenced by the environs in which they live. Housing, therefore, is an important indicator of the level of living.

The houses are made by local masons, carpenters and self-labour. The houses are ill-ventilated as they have no windows, low roofed and are without bath, latrine and any drainage system. The livestock is kept tied just in the front of the house and in some cases in the outer verandah or special cattle shed kept apart for the purpose. Some of the well-to-do Patidar cultivators have separate cattle enclosures and barns. The open verandah or *osri*, or open space in front of the house is used for living purposes during day time. Of the 141 households, only 16 households had separate kitchens with ventilators, of which 14 belonged to Patidar and 2 to Thakarda. 5 Patidar and 2 Suthar households had cupboards in their kitchen for preservation of cooked material and other articles required at the time of cooking. In the summer season, males generally sleep outside in front of their house, may be in the open *falia* or closed courtyard. The entrance to most of the dwellings is usually preferred to the east or to the north.

According to tenure status, of 143 houses, 139 are owned and 4 were on rental basis. As against 6 households spending between themselves Rs. 84 per annum on house rent in 1928, there were 4 household paying rent of Rs. 114 in 1960. Of the 4 households living in rented houses, one was a widow from Patidar caste, one Soni, one from Thakarda caste and one Brahmin who has settled at this village from Vadnagar. The practice of fixing rent on annual basis as prevalent in 1928 is also in vogue at present. One of the additional items on which data was collected during the present survey related to expenses incurred on house repairs which came to Rs. 4,340.

A comparison of the number of persons per house and household as brought out by the first and present survey, is given in Statement II on next page.

1. *Census Report, Baroda State*, p. 437, 1931



DISTRICT: MEHSANA

TALUKA: SIDHPUR

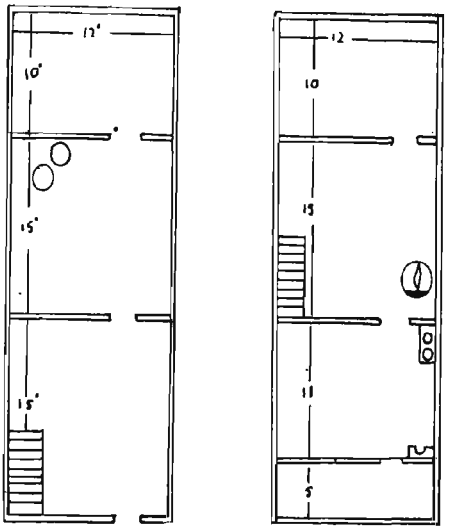
VILLAGE: TAVADIA

LOCATION OF HOUSEHOLD GOD

" " WATER PLACE

" " KITCHEN FIRE

" " GRAIN STORAGE



GROUND FLOOR

1ST FLOOR

A well built house owned by a patidar

TO FACE PAGE 10

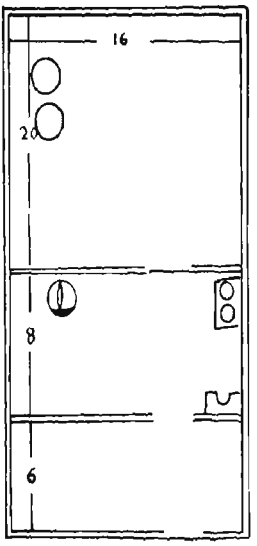


DISTRICT: MEHSANA

TALUKA: SIDHPUR

VILLAGE: TAVADIA

OWNER: SARDARJI YADUJI THAKORE



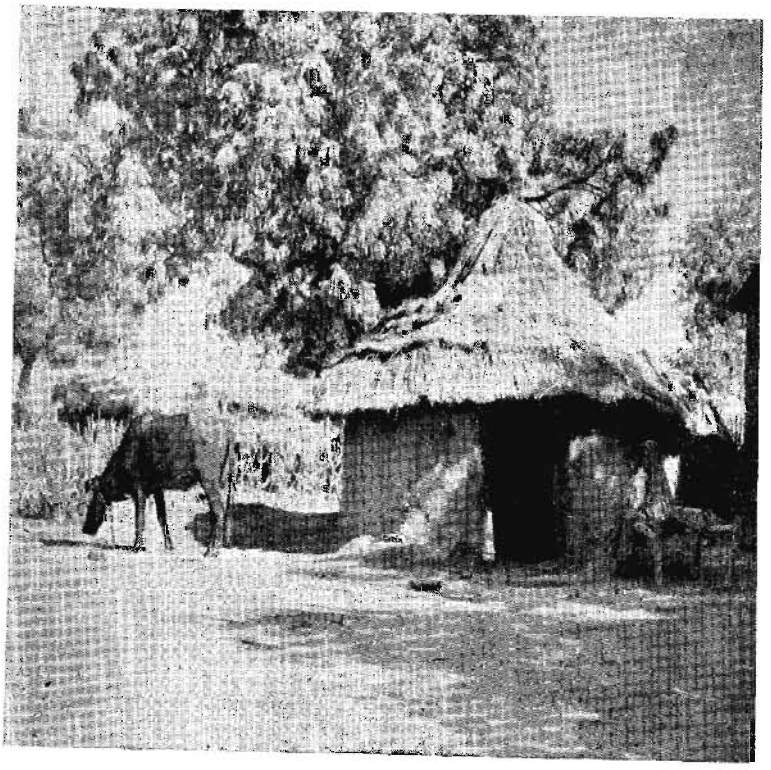
LOCATION OF HOUSEHOLD GOD

OO " " WATER PLACE

" " KITCHEN FIRE

" " GRAIN STORAGE

House of a Thakarda



DISTRICT: MEHSANA

TALUKA : SIDHPUR

VILLAGE : TAVADIA

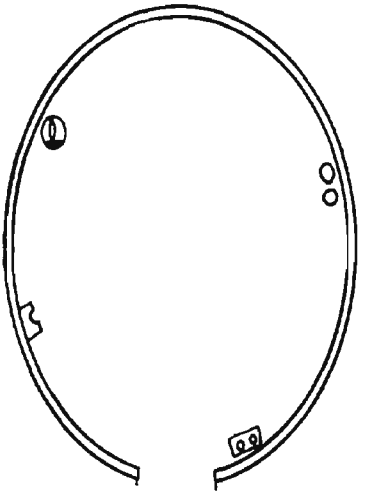
OWNER : JASWAJI JUGAJI THAKARDA

LOCATION OF HOUSEHOLD GOD

" " WATER PLACE

" " KITCHEN FIRE

" " GRAIN STORAGE



Conical hut with mud walls and thatched roof



DISTRICT: MEHSANA

TALUKA: SIDHPUR

VILLAGE: TAVADIA

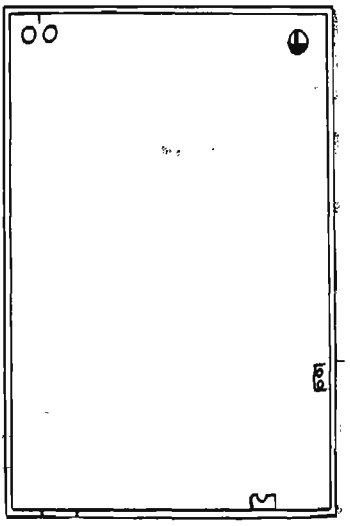
OWNER: JETHABHAI BHIMBHAI

LOCATION OF HOUSEHOLD GOD

" " WATER PLACE

" " KITCHEN FIRE

" " GRAIN STORAGE



The house of a Harijan

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STATEMENT II

Distribution of persons per house and household

Year	No. of house-holds	No. of houses	Popula-tion	No. of persons per house	No. of persons per house-hold
1	2	3	4	5	6
1928	82	106	403	4	5
1951	121	121	655	5	5
1960	141	143	804	6	6

The above figures reveal that the number of persons per house which was 4 in 1928 has gone up to 6 in 1960. Between the first survey (1928) and second survey (1960) on account of increase in population, the number of persons per household has also increased from 5 persons to 6 respectively. Distribution of households according to number of rooms according to present survey revealed that of the total households in 1960, 24 households or 17.02 per cent and 13.68 per cent of the total population of the village lived in one room tenement, 88 households or 62.41 per cent of households and 61.94 per cent of the population lived in two rooms, 28 households or 19.80 per cent of households and 23.63 per cent of the population in three rooms, 1 household or 0.77 per cent and 0.75 per cent of the population had four rooms. There were no households in the village with five rooms and more. According to the number of storey, 102 households or 72.34 per cent had only ground floor and 39 households or 27.66 per cent had one storey. The upper storey is used for the greater part of the year as a lumber room wherein grains, *kotha* or mud receptacles and agricultural implements are stored. With the increase in the population and scarcity of land, the villagers are beginning to build storied houses, as the traditional village site gets used up. A comparative picture can be obtained from the Statement III showing the distribution of number of persons per room as revealed according to houselist, 1961.

STATEMENT III

Sexwise distribution of population according to number of rooms, 1961

No. of rooms	Persons per room	Males per room	Females per room	Average No. of persons per house-hold
1	2	3	4	5
One room	5.45	2.64	2.81	5.45
Two rooms	2.08	1.08	1.00	4.15
Three rooms	2.17	1.00	1.17	6.05
Four rooms	2.25	1.37	0.88	9.00
Five rooms and more	..	..	..	..

The materials used in the construction of roof and wall are important determinant factors for judging the housing conditions. For, the construction of these two main parts of the structure, though dependent on a number of factors like easy availability of raw materials artisans like masons, carpenters, etc., climatic conditions, is mainly determined by the economic condition of the people. Analysis of the different materials used in construction of wall reveals that 91 households or 64.54 per cent of the total households had roofs covered with *deshi* tiles, 16 households or 11.35 per cent had roofs of corrugated iron sheets and 2 or 1.42 per cent had flat cement concrete roof of which one belonged to a Soni and the other to a Brahmin. The distribution of houses according to materials of wall revealed that 127 households or 90 per cent of the total households had their walls made of bricks plastered with mud, 13 or 9 per cent had walls of bricks and cement and 1 or 1 per cent had mud walls smeared with cow-dung.

The general pattern of housing emerging from the analysis of building materials used for the construction of roof and wall reveals that *deshi* tiles which formed a substantial portion of roof material for majority of homesteads at the time of former survey are being gradually replaced by corrugated iron sheets, and cement concrete roofs. These changes are indicative of the changes taking place in the housing conditions at the village. The economically

better placed section of the village comprising of Patidar, Brahmin and Soni castes enjoy comparatively better housing conditions. The conservative outlook of the people to take upto modern standards of ventilation has been very well illustrated in the former survey wherein, it has been stated that even inspite of liberal relief for improvement of sanitation and ventilation offered by the His Highness' Government, people persisted to evade its application. Against their "primitive ideas about the household ventilation", as brought out in the former survey, the present survey has disclosed that 41 households are having windows or ventilators with sizes varying from 3' × 2' to 5' × 2'. The former conservative outlook of people as evidenced in the first report is thus now fast changing. There is thus a distinct and appreciable improvement in housing conditions which when classified into good, moderate and bad types reveal that of the total houses, 9 per cent are covered under each of the categories classified as good and bad and as many as 82 per cent are returned as having moderate living conditions.

II.4 Dress, Ornaments and Utensils

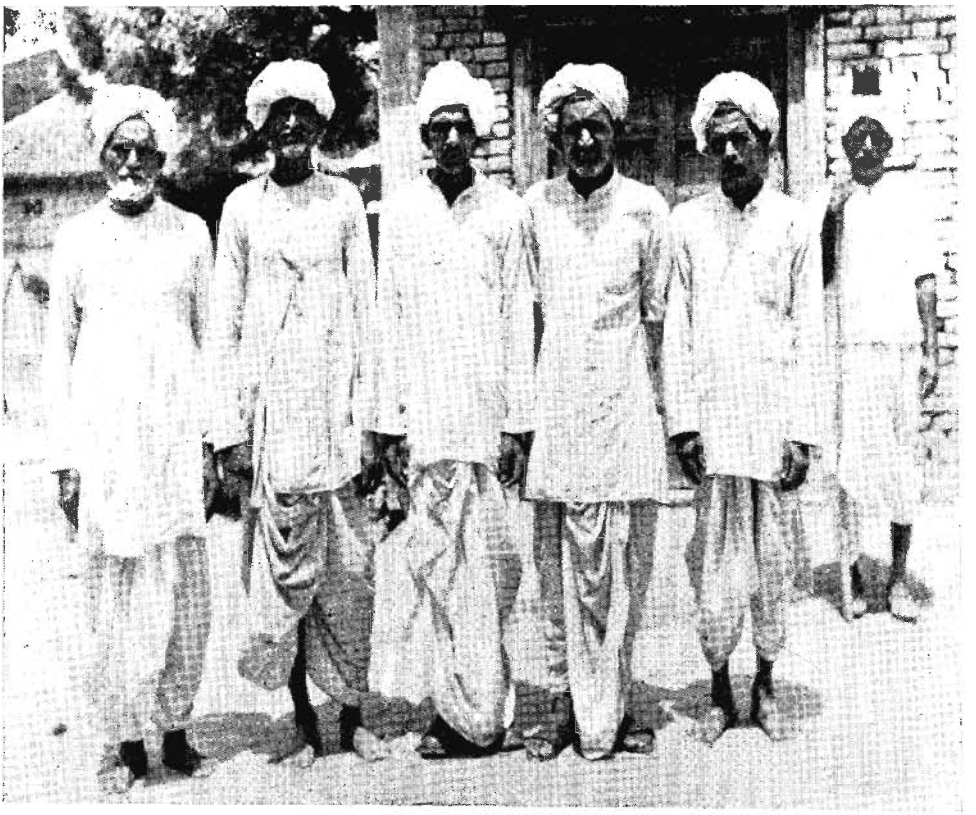
Different forms and fashions exist in the village in case of garments, head-dress, ornaments, utensils, etc. Each ethnic group displays distinct motifs, colour, shapes, etc., and thus maintains separate characteristics which serve as a symbol of recognition and identification.

II.4.1 *Dress*

For males, the dress can be divided into three parts to cover the different parts of the body, namely, lower garment, upper garment and head-dress. *Dhoti* is the universal item of garment worn by all the castes in the village to cover the lower portion of the body. The upper garment consists of *paheran*, shirt, *bandi* (sleeveless vest) half-sleeved *angarkha* or *kafni*. The type of headgear put on for the protection of head is a white piece of cloth called *faliya* also known as *paghdi* or *phainta*. A comparative recent innovation in head-dress is white cap of Khadi which is gradually replacing the *faliya*, especially amongst the younger generations and adults. Male children put on shirt to cover the upper portion and *chaddi* for covering the lower part of the body. The dress though simple, the difference in the apparels indicate the status of wearer. These different types of garments are made from coarse type of cloth and the fine, superfine or mercerised varieties of cloth though known to them, are not suitable on account of the rugged and rough nature of their work with soil.

The different types of dress worn by females can be classified according to age, as the sartorial changes take place along with advancement of age. The girls in their teens either put on frock or *kabja* and *ghaghari* (skirt) to cover the upper and lower parts of the body respectively. At present they are being gradually replaced by frocks. The girls wearing *kabja* and *ghaghari* also put on *odhani* which is smaller in length and width than a *sari*. The adult or married women put on *choli* or blouse, which covers their body over the waist and *chania* or petticoat which covers the lower portion of their body from waist to feet. The females of Thakarda caste specially put on red coloured *ghaghara* prepared out of coarse cloth. Over these garments, they wear cotton *sari* which admeasures 5 yards in length and 45 to 47 inches in width. The clothes put on by females like their male counterparts are of coarse variety though females of higher castes like Patidar, Brahmin, Soni and Darjee put on silken or finer count *sari* on festive occasions which is preserved by them for such occasions. The first survey gives an interesting account of the method of preservation of these spare clothes which were placed neatly in an earthen discarded pot. This practice is to-day not in usage, as iron trunks, cupboards, etc., are used instead.

An average villager of Tavadia who spent half a rupee per month or Rs. 6 per annum on his drapery at the time of the first survey has to spend Rs. 4.25 per month or Rs. 51 per annum to-day which also includes his expenses on footwear. The coarser variety of cloth which was available at 3 annas a yard in 1928, now costs 12 annas or one rupee. The prices of cloth have thus gone up four times or even more between the two surveys. There





Groups of males and females in their usual attire

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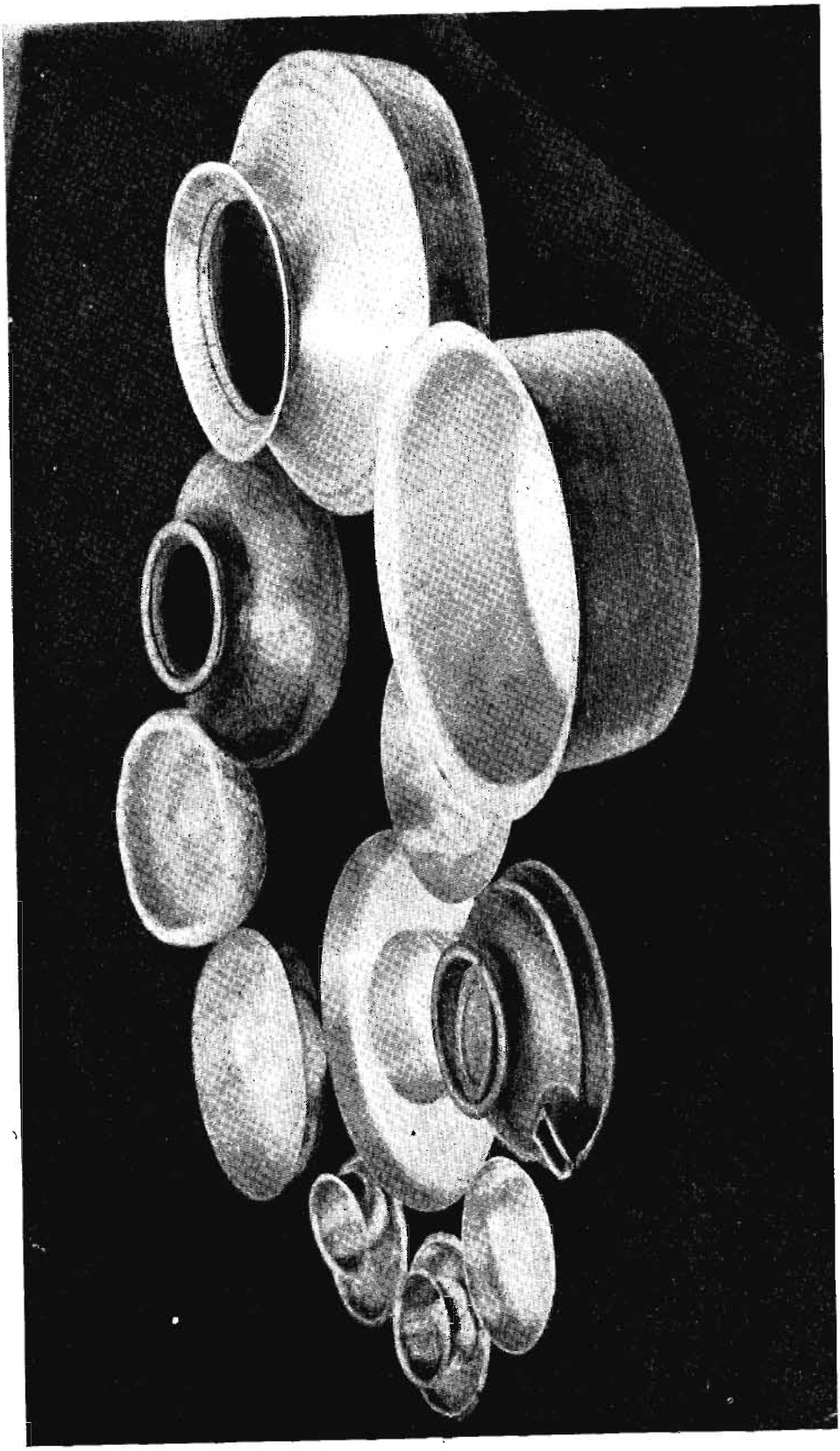


Young women in modern dress



Silver Ornaments

1. Hansadi, 2. Sankala, 3. Baloya, 4. Kombio, 5. Kada, (Bangles) 6. chudo (Bangles), 7. Chudi (Bangles), 8. A bunch of keys, 9. Butti, (Ear Ring) 10. Chuni, (Nose pin), 11. Sankala of anklets, 12. Vedhla



Utensils

TO FACE PAGE 13

is no washerman in the village and the villagers wash their own clothes.

II.4.2 *Ornaments*

Ornaments put on by the village people can be classified into two types, namely, those which are worn daily as a mark of *saubhagya* or eternal married state and those which are put on festive and marriage occasions, for adornment and show. There is a feeling among the villagers that possession of ornaments is an index of economic prosperity and social status of the houschold. They are either made of gold or silver. The ornaments used by females of Patidar caste are *baloya* or bangles of ivory with silver strips, *chuni* or nose-ring, *kalla* or *tandi* of silver on feet, *vali* or *butti* carrings made of gold or silver for the ear, and *har* or *hansadi* made of gold to adorn the neck. Most of these ornaments are common among most of the castes, but the difference is to be seen in the material used which will be gold or silver according to their economic condition. Males do not put on any ornaments but some of them put on *kandoro* of silver around their waist, gold chain, buttons of gold and ring either of gold or silver.

The villager's fondness for ornaments is reflected in both the reports. Against 63 households owning ornaments worth Rs. 8,500 at the time of the first survey, there are as many as 139 households which possessed ornaments worth about Rs. 106,590 during the present survey. The maximum amount invested by a single household in 1928 and 1960 was Rs. 600 and Rs. 2,000 respectively; minimum varying from Rs. 10 to Rs. 40 during the same period. Of 141 households at the time of the second survey, only two households, one from Thakarda caste and another from Bawa caste were not having any ornaments. Of 139 households possessing ornaments, all the 81 households of Patidars, 27 households of Thakarda and 7 households of Brahmin castes owned ornaments valued at Rs. 72,910, Rs. 12,930 and Rs. 4,450 respectively, which together accounted for 84.71 per cent of the total value of ornaments possessed by the village.

II.4.3 *Utensils*

The various utensils used by the village people can be broadly classified into those for baking, boiling, frying, etc., and those for serving cooked foods. The former category comprises of such articles like *tapeli*, *tansali*, *chamcha*, *tavadi*, *kadachhi*, *handali*, *kathrot*, etc., and the latter consists of *thali*, *vatka*, *pavalu* and *lota*. These utensils are made from different metals like brass, aluminium, copper and bronze. The utensils for fetching or preserving water are earthern or made of brass or copper. Backward castes like Bhangi, Vaghari, use earthenware. The utensils owned by Patidars and Brahmins are made of brass and copper with the solitary exception of the migrant Brahmin household owning some utensils of german silver. All these types are also indicative of the level of living and economic prosperity among different strata of society in the village.

II.5 Dietary Habits

A study of the food habits and the dietetics of the village people made during the course of the former survey and the present survey revealed that the frequency of the number of meals per day has remained unchanged. A villager to-day takes two meals a day as in the past with an early breakfast in the morning. The usual timings are twelve in the noon and after seven or eight at night. Al 141 households are in the habit of taking two meals a day.

As regards their diet composition, according to replies received from the households residing in Tavadia, they are all vegetarian. The *roti* or *rotla* prepared either out of *bajri* or *jowar* flour and pulses like *tur*, *mug*, etc., onion, chillies and buttermilk constitute some of the items of their menu. Meat, wine, opium or *ganja* are prohibited. Some of them eat *khichadi* only once a day and some replace vegetable by *kathol* or pulses. The dietary habits of various castes show some changes as the items in meals of Patidar, Brahmin and other higher castes consist of *rotla* made from either wheat or *bajri* or *jowar* flour, liquid *tur dal* and *chino* (inferior

grain) in one of their courses. Use of spices is limited to such items like turmeric, *jira* and *dhaniya*. The medium of cooking is *ghee* and oil. Some of the lower caste households prepare pulses or vegetables simply boiled in water, and bread from coarser type of foodgrains like *bavta* and eat *kodri* more than rice, as these varieties are cheaper than *jowar, bajri*, wheat or rice. Their consumption of vegetables or pulses is less than that by the higher caste people. Foremerly, tea was not in use in any of the families. But to-day it has become a universal drink in the village. Festive and ceremonial diet which is different from the occasional and regular dietary courses consists of sweets like *lapsi, kansar, shira,* sweetballs, *malpooa,* vegetables or pulses and rice and *dal*. Among lower castes, preparations of sweets are not as frequent as among the higher caste people. The dietary composition appears to be on the whole ill-balanced and unsatisfactory due to the preponderance of cereals and a marked absence of any protective foods, which adversely affect the vulnerable groups of population.

All the households but one migrant Brahmin household, observe fast regularly on religious grounds on festive occasions such as Janmashtami, Navratri, Shivratri, Nagpanchmi, Ramnavmi, etc.

A comparative reading about the average food bill of a family at present and at the time of the former survey brings out that nearly four-fold increase on food bill has raised the expenses per household per annum from Rs. 155 to Rs. 646 during the last 32 years.

II.6 Material Culture

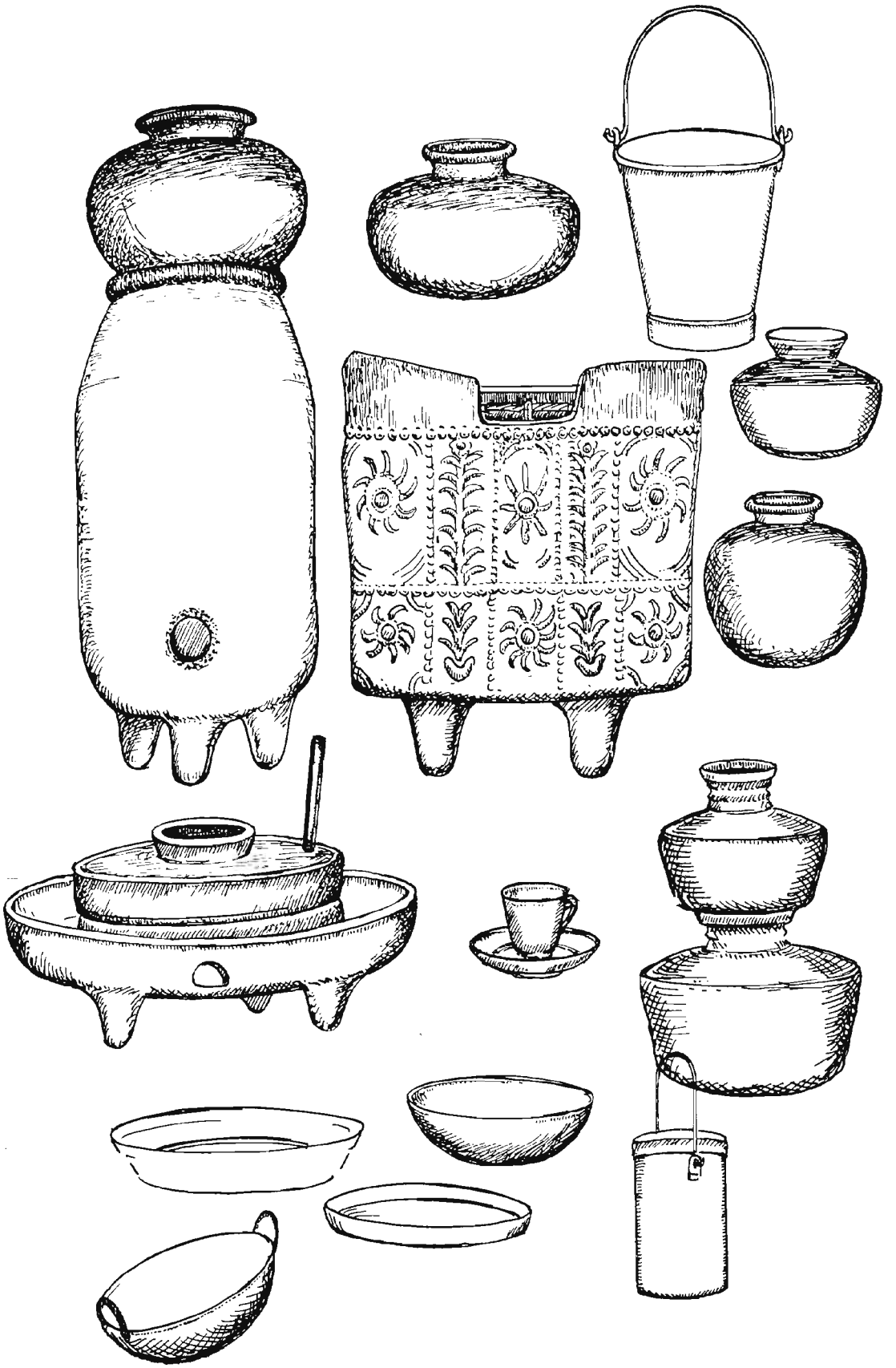
Material culture is important in judging the extent of improvement in the living standards and economic condition of the people. The replacement of castor oil lights in earthen bowls by kerosene lantern or small kerosene tins, the *deshi* tiles by roofs of corrugated iron or cement sheets, *deshi chulah* or hearth by kerosene stove, stringed cots by chairs, mud receptacles by tin containers—all taken together reflect the trend of changes in material culture and economic prosperity of the village people.

Measured by these standards of household equipments and consumer goods, it has been noticed that *khatla* or *charpai* constitutes a universal piece of furniture in the village, as 128 households out of 141 possessed this article. 15 households possessed *palang* or cot of which 14 were from Patidar and 1 from Thakarda caste. 72 households possessed mirror, of which 58 were from Patidar, 5 from Brahmin, 3 from Kumbhar, 2 each from Suthar and Luhar and 1 each from Chamar and Thakarda. *Pats* are possessed only by 5 Patidar and 2 Thakarda households. 2 tables are owned by Patidar and 1 chair by a Darjee. 97 households possessed lantern, of which 79 were by Patidars and 7 by Brahmins, 4 by Kumbhars, 3 by Suthars and 1 each by Bawa, Luhar, Darjee and Thakarda; 68 households had small kerosene tins. 46 households possessed torch, of which 37 were by Patidar, 6 by Brahmins and 1 each by Suthar, Luhar and Soni. Of the 6 households having kerosene stove, 3 households belonged to Patidar, 2 to Brahmin and 1 to Soni caste. None of 141 households used mosquito net.

The above analysis indicates that in the houses of upper castes, namely, Patidar, Brahmins and Soni, there is general evidence of greater affluence in the possession of articles of comfort and luxury than in those of lower castes. There are signs of greater attention to cleanliness and orderly display of things in the former than in the latter class. Poverty of the lower and backward classes is one of the chief reasons for this difference in the possession of articles of comfort and convenience, upkeep and appearance of their houses.

II.7 Language

Gujarati without a single exception is the mother tongue of the people of Tavadia. But according to one of the local proverbs, dialects change after every twelve miles. The speech spoken in this northern part of Gujarat which includes Tavadia is different from that in the central and southern Gujarat. The difference in speech is clearly noticeable in the form of expression, accent and pronunciation of certain



Household articles—old and new

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words like *chyon* (ચ્યોં) instead of *kyan* (ક્યાં where), *chyam* (ચ્યમ્) in place of *kem* (કેમ why), *hun* (હું) instead of *shun* (શું what), *mɛthu* (મેઠું) in place of *mithu* (મીઠું salt), etc. These examples give some indication as to which region of Gujarat the speaker belongs. The Thakardas speak the Gujarati language of the lower order and because of their association with robbery and dacoity, they have their own lingo and code signs known to themselves alone. Some of their slangs with their meaning referred to by Kennedy[1] are given below.

Slang	*Meaning*
ramava javoon	to go on thieving excursion
kalo bhairav, *baladi*, *kutaru*	a policeman
sandh or pado	a police officer
zemi	theft
pankhadi	a sum of money
mario	silver or gold ornaments
dhoor unchi	rich prey
dhoor nichi	poor prey

Some of the current local proverbes in case of Kolis and Thakardas described below are woven round their occupational and social tatus and tribal traits.

Proverb	*Meaning*
1. Aavi Holi Ne Pervarya Koli આવી હોળીને પરવાર્યા કોળી	With the arrival of Holi festival, Kolis are free.
2. Upar Upar Bhabha Ne ander Narya Gabha ઉપર ઉપર ભાભા ને અંદર નર્યા ગાભા	In outward appearance, Thakardas are pompous but inside there are rags.
3. Nam Dhanoji Ne Khavana Udhara નામ ધનોજીને ખાવાના ઉધારા	Though named Dhanoji, i.e., wealthy, has nothing to eat.

The first proverb very well depicts that agriculture which is the main occupation of Kolis does not provide them with sufficient employment throughout the year. As they are poor and backward in cultivation, by the time the Holi festival arrives, they are free from all field work. The second proverb brings out the outward appearance and pompousness of Kolis who are economically down-trodden. The third is a satire on their economic conditions and the habit of incurring debts which bring their economic ruination. These proverbs thus aptly describe the essential characteristics of Thakardas and Kolis.

II.8 Customs and Ceremonies

The 16 different *sanskars* or ceremonies prescribed for various social and religious purposes from *garbhadhan* to *vivaha* cover the various practices and customs connected with birth and marriage. The beliefs and practices with regard to birth, marriage and death, with their trends of changes have, therefore, been reviewed under this section. Those customs and practices which are common among different castes as well as those which significantly differ have been examined below with reference to the two predominant castes of the village, namely, Patidar and Thakarda.

II.8.1 *Birth*

The birth ceremonies and practices can be broadly classified into two stages, namely, pre-natal and post-natal.

In the pre-natal stage, at the time of first conception, a special ceremony known as *kholo bharavo* or *simant* is being performed either in the fifth or seventh month at the husband's place. This ceremony consists of placing rice, coconut, etc., in the lap of *simantini*. The prospective mother has to observe certain restrictions like non-carrying of heavy and weighty articles, non-acceptance of stale or heavy diet, etc. As regards the place of the first delivery, different castes follow different practices. Among Patidars first delivery normally takes place in the household of the parents of the woman, whereas in case of Thakarda families, it normally takes place in the household of her husband, but all the articles required in connection with delivery are supplied by the woman's parents. There is no special arrangement or selection of any particular place for delivery but one of the

1. Kennedy, M., *Criminal Classes in the Bombay Presidency*, pp. 100-101, 1907

interior apartments of the house, having floor besmeared with cow-dung is generally preferred. In the post-natal stage, commencing from the birth pangs, necessary assistance is taken either from a woman of the neighbouring household, relatives or an indigenous *dai* and in case of difficult and protracted delivery, medical aid from Sidhpur is availed of. The Patidars pay Rs. 5 to the indigenous *dai* attending the delivery. The umbilical cord or *nayado* is severed with *nadachhadi* in Thakarda caste. In all the castes, the birth of female child is not as much a matter of rejoicing and joy as that of a male child. If the birth happens to be that of a male child, *gur* or sweets are distributed in the Patidar community. In Thakarda community a male child is considered *hiro* (diamond) and a female child *patharo* (stone). The practice of *chhatthi* is common in all castes. On the sixth day after child's birth, known as *chhatthi*, a lamp is lighted and one blank paper and a holder and red turmeric powder are placed near the bed of the woman under the belief that on this day at midnight the Vidhata or the deity which controls destiny will write the future of the child. The child is rocked in the cradle either on the seventh day or twelfth day when *jowar* or wheat corn boiled and mixed with *gur* is distributed to the relatives and neighbours.

The period of pollution for the mother is generally ten days after which she can touch other members in the family and can also undertake light work. After one and a quarter month, father's sister and other relatives come with some clothes or ornaments for the newborn child and the *namkaran* or naming ceremony which is the main prerogative of father's sister is being performed, in return of which one pair of clothes is given to her by her brother. When the child is first taken to its father's house, the mother, from her parents' side gets certain clothes, ornaments, etc., which is known as *jiyanu*.

The duration of suckling by the child varies from one to one and a half years and is served with food at the age of one year, as by about this time generally the child starts walking and the food taken gets digested. The *babri* or the ceremony of the first cutting of hair before the Goddess Bahucharaji or Ambaji is undertaken either when the male child becomes one year old or in certain cases according to convenience of the household between one and five years of birth. A sacred thread ceremony to a male child or *Upanayan sanskar* is performed only by the Brahmin caste.

The various ceremonies and practices connected with birth are no longer strictly followed as they are changed and adjusted to the economic conditions of the people in which the caste *panch* also acquiesces.

II.8.2 *Marriage*

The child marriage was prevalent among Patidars and Thakardas in the past, which today has completely disappeared. It is said that among Kadwa Kanbi even unborn children were given in marriage, wherein the pregnant women would walk around the *chori* or nuptial altar in the marriage booth, with the understanding that if the children born are a boy and a girl, the couple will marry.

Sagai or betrothal ceremony precedes all ceremonies and takes place between the ages varying from 15 to 18 years. At the time of betrothal, generally the girl's father comes with an offer. In some castes like Thakarda, they keep a *bhanjgadia* or go-between and in other castes, a *gor* or priest known to both the parties carries out the negotiations. Boy's father thereafter enquires privately through relatives and others, about the girl's family, education, age, physical features, father's financial position, etc., whereafter an agreement by both the concerned parties is reached. After about a month or two, there is a ceremony of giving *chundadi* and some ornaments, as a token of *sagai* being settled. The age at which the actual marriage takes place for males and females varies from 17 to 20 years, the difference in age being 3 to 5 years, in certain cases the ages of both the parties may even be equal.

A curious custom of holding marriages 'en-masse' akin to Rabari caste prevalent among Kadwa Kanbis in the past needs to be mentioned. Once in every nine, ten or eleven years, certain Brahmin priests and astrologers with the two headmen of

Unja, go to the temple of Goddess Uma to find out the propitious season for holding marriages. After worship lots are drawn and, according as the lot taken, the year for celebrating marriages which may either be the current year or the one following is determined. When the year is known, the astrologers name a special day. For the sake of those prevented from sickness or other cause, a second day is also chosen about a fortnight later than the first. As soon as these days are fixed, Brahmins start to spread the news on every side. Wherever they go they are received with esteem and rejoicing. The next period of nine, ten or eleven years elapses before regular marriages can again take place. Children about a month old and sometimes even unborn children are married. Usually every family succeeds in providing all its unmarried members with suitable matches. But this is not always possible. For, it sometimes happens that no suitable boy can be found for the girl of a house, who would reach a marriageable age before the next regular marriage season comes off. In such cases some special arrangement is required to be made. To meet this difficulty two practices have been introduced. According to one of these, on the propitious day the girl is married to a bunch of flowers. The flowers are thrown into a well or a river, the parents of the bride bathe, and the girl, now a widow, can at any time be, married according to the simple *natra* or second marriage form. The other practice is to induce some married man for a small sum of money to go through the ceremony of marriage with the girl and then to divorce her as soon as the ceremony is over. The girl can then at any time be married according to the simple *natra* or second marriage. This custom has now almost died out.

As regards the customs regulating marriage, levirate, sororate or consanguineous types of marital unions are not found in the village. In case of Kadwa Patidar, they have got a *gol* means an area of certain number of villages to which alone their marriages are confined. The marriages are preferred by all the 141 households in the same caste. 2 households of Patidar, 5 of Thakarda and 1 of Carpenter have shown their preference for marriage in upper castes, but none desires to have marital tie with the lower caste. All the households in the village prefer to have marriage connections in the near-by village, as it would help eliminate internal quarrel and family dissensions which would be more frequent, if the parties reside in the same village.

The type of marital union found in the village is monogamous and no case of polygamous union is recorded during the course of present survey. In the past, polygamy was prevalent in some of the castes. Mention in this connection must, however, be made of the Sahasra Audichya Brahmins particularly of Siddhpura group among whom the practice was once in vogue as seen from the extract given below.

"The Siddhpora Audichyas are regarded as superior to other Audichyas, hence giving a daughter in marriage to Siddhpora Audichya is regarded as a question of *abroo* by other Audichyas. This custom has given rise to polygamy among the Siddhporas, with whom marriage is frequently a source of income. Whenever a Siddhpora Audichya finds himself in straitened circumstances, he tries to marry, and thus obtains one or two thousand rupees to tide over his difficulties."[1]

None of the households in the village is in favour of performing marriage ceremonies in non-conventional manner. The various marriage ceremonies comprise of multitude of rites and hence some of the functions connected with marriage can be briefly outlined. After fixing a good *muhurt* or auspicious date in consultation with a Brahmin or the community priest, the *lagna kankotri* or marriage invitations are issued to all the relatives and friends. One or two days previous to the marriage day, a *mandap* is specially erected and a *manek sthambh* is posted. A *mandap* or a marriage pandal is erected at the bride's place. Certain other ceremonies like *grah-shanti, ganesh pujan* and bringing of earthen pots, etc., are performed in most of the communities. After the bridal party arrives in the village, ceremony known as *samaiya* or reception takes place wherein the persons

1. *Report on the Census of the Baroda Territories*, 1881, p. 145

from the bride's side come to receive the *janaiyas* or the bridal party, with ladies singing marriage songs. One of the peculiar custom prevalent amongst Thakarda castes needs special reference. Besides the bridal party going to bride's place, another system, viz., *khandu* is also in vogue among Thakardas. In this system, instead of the bridegroom, a sword is sent to the bride's place along with the relatives of the bridegroom. After two or three days, the bridal party returns with the bride, if the marriage is celebrated in another village. The system is at present gradually waning, as many times it leads to internal quarrels.

The *janaiyas* during their one or two days stay in the village are given special accommodation and are served with sweets like *shira* or other sweet dishes. When the procession reaches the bride's place, a special ceremony of welcoming the bridegroom known as *ponkhvun* is performed by the bride's mother. The actual marriage ceremony generally takes place either in the evening or at night. In the pandal there is a *chori*, where the bride and bridegroom go through prescribed religious ceremonies before the sacred fire when the community priest who joins the hands of the bride and bridegroom, known as *hastamelap*. Both the parties sing marriage songs befitting a particular part of the ceremony. Some of the songs are given as an Annexure to this chapter. The marriage ceremony is considered to be concluded after taking three or four rounds (*mangal fera*) around the sacrificial fire and serving of *kansar* in the *chori* by the bride's mother. During the *kanyadan* ceremony the bride is given clothes, cash, ornaments, utensils, etc., by her relatives. At the time of the final departure of the bridal party, the relatives of the bride see them off up to the outskirts of the village with tearful eyes. Among the Patidar and Brahmin castes, a playful and gay atmosphere prevails at the bridegroom's residence when the bride and bridegroom play the game of forecasting odd and even numbers to test the relative intelligence of the married couple. In case of Thakardas this ceremony is known as *vinti ramavi* wherein the ring and coins are placed in a dish full of red vermillion water from which the ring is to be taken out, the purpose of which is also the same as above. Among Brahmins the nuptial garments of bride and bridegroom fastened into a knot at the time of marriage ceremony are untied before the family deity of the husband.

The marriage expenses incurred by the village at the last marriage celebrations by 43 families came to Rs. 43,100. An expenditure of Rs. 17,395 on miscellaneous items inclusive of feasting was the principal item of expenditure followed by Rs. 14,050 on ornaments and Rs. 11,655 on clothes. According to the replies received from different households in the village, no dowry has been paid either for son or daughter.

II.8.3 *Divorce*

If the relations of husband and wife are unhappy, divorce or *fargati* is allowed in lower castes residing at the village. In case of wife not prepared to sever off the relations, the husband has to arrange for her maintenance. But generally before such a contingency arises, the caste *panch* tries to bring about an amicable settlement between the parties. During the present survey, no case of divorce or widow remarriage has been reported by any of the households in the village. The social security for the widow and the disabled is usually provided by giving some share of property, by way of maintenance. None of the households in the village is aware of the changes made in the Hindu Marriage Act in recent years; though 101 households do know about the recent provisions of the Bigamy Act. But most of the Thakarda households are unaware of them.

II.8.4 *Death*

Considering the arrival of death as God's ordain, when it is known that the death is now imminent, a lamp of ghee is lighted and *Ganga jal* and leaves of *tulsi* or Basil plant are put in the mouth of the person on death bed. No such thing is done in Thakarda community. When a person from Thakarda caste goes on a horse, bare-headed for carrying the mortuary articles, the whole village comes to know that some death has occurred in that caste. After death in Patidar caste the dead body is bathed and placed on the

floor, besmeared with earth and cow-dung. Curd is then put in the mouth of the dead body. The people from the village and relatives gather together. *Thathadi* or bier is prepared from bamboo sticks. A male corpse is covered with a white cloth but a female corpse is wrapped in a coloured cloth. Four persons carry the corpse on their shoulders from the four ends of the bier with four coconuts hanging at each end. At the outskirts of the village the coconut is broken and bier is again carried to the burial place. In Patidar and Brahmin castes, only children below twelve months are buried all the rest are cremated. *Agni sanskar* or lighting the pyre is generally performed by the eldest son or brother of the deceased. In case there is no son, one of the near relatives in the paternal line performs this ceremony. On the next day the ashes and bones are immersed in the river Sarasvati at Sidhpur, which is also one of the holy places for performing *matrishraddha*. Among Patidars this is done on the third day of the cremation when an earthen pot full of water is placed on a heap of ash at the place where the dead body was cremated. The Thakardas bury their dead in a pit about 7 feet deep. A significant departure by Thakardas is that unlike other castes like Patidar, Brahmins, they carry their dead body to the crematorium with the beating of drum and throwing *gulal* or red powder all along the way. The head of the dead body while burning or burying is kept towards the north, believing that direction to be heavenward. After the dead body is carried away from the house, women go weeping for some distance behind the corpse. Weeping and breast beating continue at the house till the *daghu* or the mourners return from the crematorium. This custom which is known as *kutavun* is now gradually getting out of vogue. The occasion becomes all the more pathetic when the couplets known as *rajiya* or *marasia* are recited. In Thakarda caste a Mirani woman who is well versed in reciting *rajiyas* is specially called for this purpose.

The period of mourning is observed up to thirteen days from the date of death. During this period, the relatives and acquaintances of the deceased come for mourning and solace. This custom is known as *kan*, when relatives from other places come weeping to the house of the deceased. Women put on black clothes during the period of mourning. The *shraddha* ceremony for propitiating the spirit of the deceased is continued for three days starting from the 11th and ending on the 13th day in Patidar caste. Among Brahmins and Patidars, religious rites include ablutions of water and offerings of rice-balls or *pinda*, etc., to the deceased. On the twelfth day or *barama*, community dinner takes place. As reported earlier, at the time of the first survey, *barama* was an important after-death ceremony, but nowadays such death dinners are declining and given only by well-to-do Patidars. A peculiar custom that prevailed at the *barama* ceremony in the past was giving of Rs. 10 to 15 by relatives by way of *dhal*. Such a voluntary contribution gave much needed financial help to the bereaved family which was enabled to meet with the expenditure incurred on such an occasion. On the thirteenth day or *terma*, a bed is spread wherein clothes, utensils, ornaments, shoes, lamp, etc., placed and offered to the Brahmin priest in the belief that the deceased will get these amenities in heaven. A small ladder made of silver is also offered to make the way to heaven easy for the departing soul. As all these articles are placed on a bedstead, this ceremony is known as *sajja bharvun*. They are given as *dan* or gift to the family priest or Brahmin.

Thakarda and Vaghari castes believe in evil spirits and also have faith in re-birth which is a belief common to all Hindus. A dead person is reborn according to the law of *karma*, that is according to his good deeds or misdeeds. The day on which a person has died is observed every year on the same day in the dark half of Bhadrapad to appease the departed soul.

ANNEXURE

Marriage Songs

१. (वरघोडा वखते गवातुं गीत)

चंचल घोडी चालती, मथुरामांथी आवी
घोडीना पगे घूघरा, नखे मेंदी मेलावे !
पहेरी ओढीने कुंवोर संचर्या, माता जोवाने जाय रे
माताना मनडां मदभर्या, हैये हरख ना माय रे.....चंचल घोडी

पहेरी ओढीने कुंवोर संचर्या, काकी जोवाने जाय रे
काकीना मनडां मदभर्या, हैये हरख ना माय रे.....चंचल घोडी

पहेरी ओढीने कुंवोर संचर्या, भाभी जोवाने जाय रे
भाभीना मनडां मदभर्या, हैये हरख ना माय रे.....चंचल घोडी

1. (*Sung at the time of bridegroom's procession*)

Nimble mare has come prancing from Mathura,
With small bells jingling on its
feet and nails coloured with heena
Nicely attired the bridegroom has started in a procession
Mother has come out to see the bridegroom,
Mother's mind is full of pride
and her heart is filled with boundless joy.....Nimble...

The bridegroom has started in a procession
Aunt has come out to see the bridegroom,
Aunt's mind is full of pride
and her heart is filled with boundless joy.....Nimble...

The bridegroom has started in a procession
Brother's wife has come out to see the bridegroom,
Brother's wife's mind is full of pride
and her heart is filled with boundless joy.....Nimble...

२. (वर कन्याने मायरामां परणावती वखते गवातुं गीत)

उगेडो दशरथभई आंखडीरे, जुओ सासरीयाना लोक
अेक काणोने बीजो कोचरोरे, त्रीजानो तूटेलो होठ
इश्वरदा काणोने माधवदा कोचरोरे,
जोयतनदानो तूटेलो होठ

उगेडो अमथी वहु आंखडीरे, जुओ सासरीयाना लोक
अेक राणोने बीजो राजवी त्रीजो चंपलीयानो छोड
छगनभाई राणोने रामभाई राजवीरे,
अमरतभाई चंपलीयानो छोड.

2. (*Sung at the time of marriage in the marriage pandal*)

Open your eyes Dashrathbhai and look at your in-laws,
One is blind and the other has a body pierced with holes,
and third is hare-lipped
*Ishvarda is one eyed
and *Madhavda, is pierced with holes,
and *Joitanda is hare-lipped.

Look at your in-laws, (open your eyes Amthi wife)
one is a king and another is a chieftain
and third one a plant of Jasmin flower,
*Chhaganbhai is a king, *Ramabhai a chieftain
and *Amratbhai a plant of jasmin flower.

Verses are repeated with names of different relatives from the sides of bridegroom and bride.

३. (मुरतीयानुं मींडळ छोडवा जती वखते गवातुं गीत)

हुं तो थाळ भरुं रे शेजे मोतीनो
हुं तो हरखे वधावा जाउ आज मारे
सोना सरीखो सूरज उगीयो
हो तो भाइ रे दशरथभाई तमोने वेनवुं
तमारा बंदवडा ले जो साथ आज मारे
सोना सरीखो सूरज उगीयो
हुं तो वहु रे शान्ता वहु तमोने वेनवुं
तमारी देशणीयो लेजो साथ आज मारे
सोना सरीखो सूरज उगीयो.

3. (*Sung at the time of untying emetic nut tied to the bridegroom*)

With a dish ful of pearls,
I welcome you, with joy
Gold-like sun has arisen.

I entreat you Dashrathbhai,
Take your brothers with you,
Gold-like sun has arisen.

I request you Shanta wife,
Take your younger brothers' wives with you,
Gold-like sun has arisen.

४. (कन्याने वळावा जती वखते गवातुं गीत)

महेलोमांथी उडण चकली उडी जाशे रे
आवां रुडां दादाजीनां राज मेली
बेनी चाल्यां सासरे रे.....
महेलोमांथी उडण चकली उडी जाशे रे
आवां रुडां सहीयरोनां साथ मेली
बेनी चाल्यां सासरे रे.....

4. (*Sung at the time of departure of the bride*)

The flying hen-sparrow[1] will fly away
from the palace,
Leaving the happy kingdom of Dadaji (grand father),
(Our) Daughter is proceeding to her husband's place.
The flying hen-sparrow will fly away
from her palace,
Leaving the pleasant company of her female friends,
(Our) Daughter is proceeding to her husband's place.

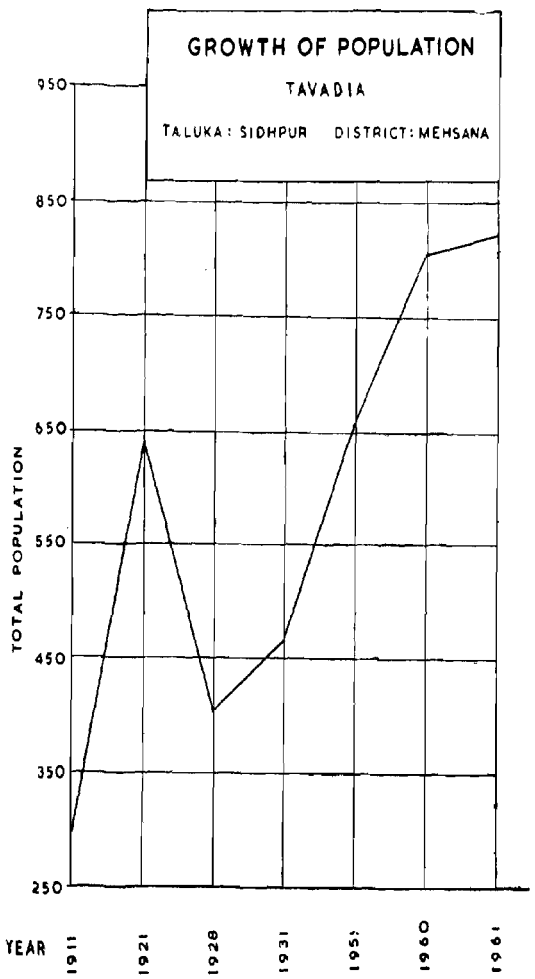
1. Daughter

CHAPTER III

POPULATION

III.1 Growth of Population

A study of the growth of population at Tavadia village as available from census figures from 1911 to 1961 and a comparison of the former survey and present survey in the statement given below reveal the trend of variations over a period of half a century.



STATEMENT IV

Growth of population

Year		Population	Absolute variation increase (+) decrease (—)	Percentage variation increase (+) decrease (—)
1		2	3	4
1911		295	..	..
1921		644	+ 349	+ 118.31
1928	*Former survey*	*403*	*— 241*	*— 37.42*
1931		465	+ 62	+ 15.38
1951		655	+ 190	+ 40.86
1960	*Present survey*	*804*	*+ 149*	*+ 22.75*
1961		820	+ 16	+ 1.99
1911-1961		..	+ 525	+ 177.97

The population of the village in 50 years (1911–61) registered a growth of 177.97 per cent, against an increase of 102.59 per cent in Mehsana district and 110.5 per cent in Gujarat State for the corresponding period. The recurrent theme of these figures from 1911 is one of increasing growth. The enquiry further elicited the information that the date of 1921 Census coincide with the date when a large number of people had gathered together on the important death ceremony of the *barama* (twelfth day after death ceremony) of a Patidar, which abnormally inflated the census count. The disparity in population figures between 1921 and 1928, the year of the first socio-economic survey, is on account of the fact that "persons not forming the actual unit of a family have been left out of consideration. Thus casual visitors, strangers, vagrants and relations not permanently embodied in the family are omitted."[1] The figures of 1921 have, therefore, been ignored in making all comparisons. The percentage increase of population between the first (1928) and second survey (1960) is of the order of 99.50 per cent. The percentage variation during the last decennium (1951–61) for the village is 25.1, the corresponding increase for Sidhpur taluka, Mehsana district, Gujarat State and Indian Union being 19.29, 21.27, 26.88 and 21.69 respectively. The growth of population for Tavadia during the intercensal period of 1951–61 represents an annual increase of 2.51 per cent as against 1.93 for Sidhpur taluka, 2.13 for Mehsana district, 2.69 for Gujarat State and 2.17 for India.

III.2 Birth, Fertility and Death

The birth, death and survival rates for ten years from 1951 to 1960 for the village, taluka, district and State are detailed in Table 3A given in Part II.

It will be seen from these figures that births and deaths have not followed any definite trend and are erratic. Examining the vital statistics in Tavadia village it has been noticed that, the highest birth, death and survival rates of 58.01, 22.90 and 35.11 respectively have been recorded in the year 1953 as against the lowest birth, death and survival rates registered at 36.64 in 1959, 10.70 in 1955 and 15.27 respectively in 1959. These figures further confirm the defective state of registration of vital statistics all over the State to which Tavadia is no exception.

Comparing the incidence of different diseases it is found that influenza took a heavy toll in the year 1928. Measles, small-pox and malaria had their seasonal visitations, the intensity and frequency of which are at present reduced or controlled as a result of vaccination and spray of D.D.T. under the National Malaria Eradication Programme. During the last ten years, nine members are reported to have died of serious diseases, 5 due to asthma and 4 due to T.B.

During the course of second survey, data regarding number of births to still married women have also been collected. The number of still married women recorded came to 128 which gave birth to 492 children, thus giving an average of 4 children per still married woman. Of 492 births, 36 births occurred during the last twelve months and 456 before the last twelve months. Of the 36 births during the last twelve months, 22 were male and 14 were female children. Of 492 births, 410 were alive and 82 dead. Per 100 births registered, 83 were alive and 17 dead. Analysing the number of children born according to mother's age, it has been noticed that 283 or 57.52 per cent of the total births have occurred in the age group 20–30. The number of children born to a woman in the child-bearing ages 15–47 ranges

1. *Socio-economic Survey Reports*, published by Development Board, Baroda, p. 69, 1933

from 1 to 5. Analysis of the data according to birth order of children born shows that under the first, second and third birth order, 129, 107 and 88 births were registered which constituted 26.22, 21.74 and 17.89 per cent respectively of the total births to still married women. The highest birth order recorded is tenth, under which only one birth is recorded.

III.3 Density

The crude density of population of the district, taluka and Tavadia village for the years 1928, 1951, 1960 and 1961 is detailed below.

STATEMENT V

Growth of density

District/ Taluka/ Village	Density per square mile			
	1928	1951	1960	1961
1	2	3	4	5
Mehsana	N.A.	357	N.A.	469
Sidhpur	N.A.	606	N.A.	685
Tavadia	201	328	402	410

N.A.=Not available

The above figures reveal that the density of population has increased from 357 in 1951 to 469 in 1961 at the district level the corresponding increase for the taluka being from 606 to 685. In case of Tavadia village, the differential increase between 1928 and 1961 comes to 209. The density of population per square mile of cultivated area in Tavadia has increased from 278 in 1928 to 505 in 1960 which reveals that the pressure of population on land is increasing.

III.4 Sex Distribution

Analysis of population by sex and age composition is an important yardstick to measure the variations of population, as the proportion of women in reproductive ages influence the growth of population.

The sexwise distribution of population of Tavadia village as revealed by the decennial census from 1911 to 1961 has been detailed below.

STATEMENT VI

Sexwise distribution of population

Year	Males		Females		Masculinity per 1,000 females	Femininity per 1,000 males
	Number	Percentage to total	Number	Percentage to total		
1	2	3	4	5	6	7
1911	160	54.24	135	45.76	1,185	844
1951	334	50.99	321	49.01	1,040	961
1960	404	50.25	400	49.75	1,010	990
1961	414	50.49	406	49.51	1,020	981

It can be seen from the above figures that the lowest sex ratio of 844 is returned in 1911. As figures of population by sex have not been given in the first survey (1928), comparison with the present survey (1960) cannot be instituted. The numbur of females per 1,000 males when compared with the last decennium (1951-61) has increased from 961 to 981, but fallen from 990 in 1960 to 981 in 1961. According to 1961 Census figures, there are 940 females per 1,000 males in Gujarat as against 941 in all-India, 970 for Mehsana district and 995 for Sidhpur taluka.

III.5 Age Composition

In the absence of age group composition figures in the past survey (1928), a comparative analysis can be undertaken with 1951 Census figures, present survey (1960) and 1961 Census figures.

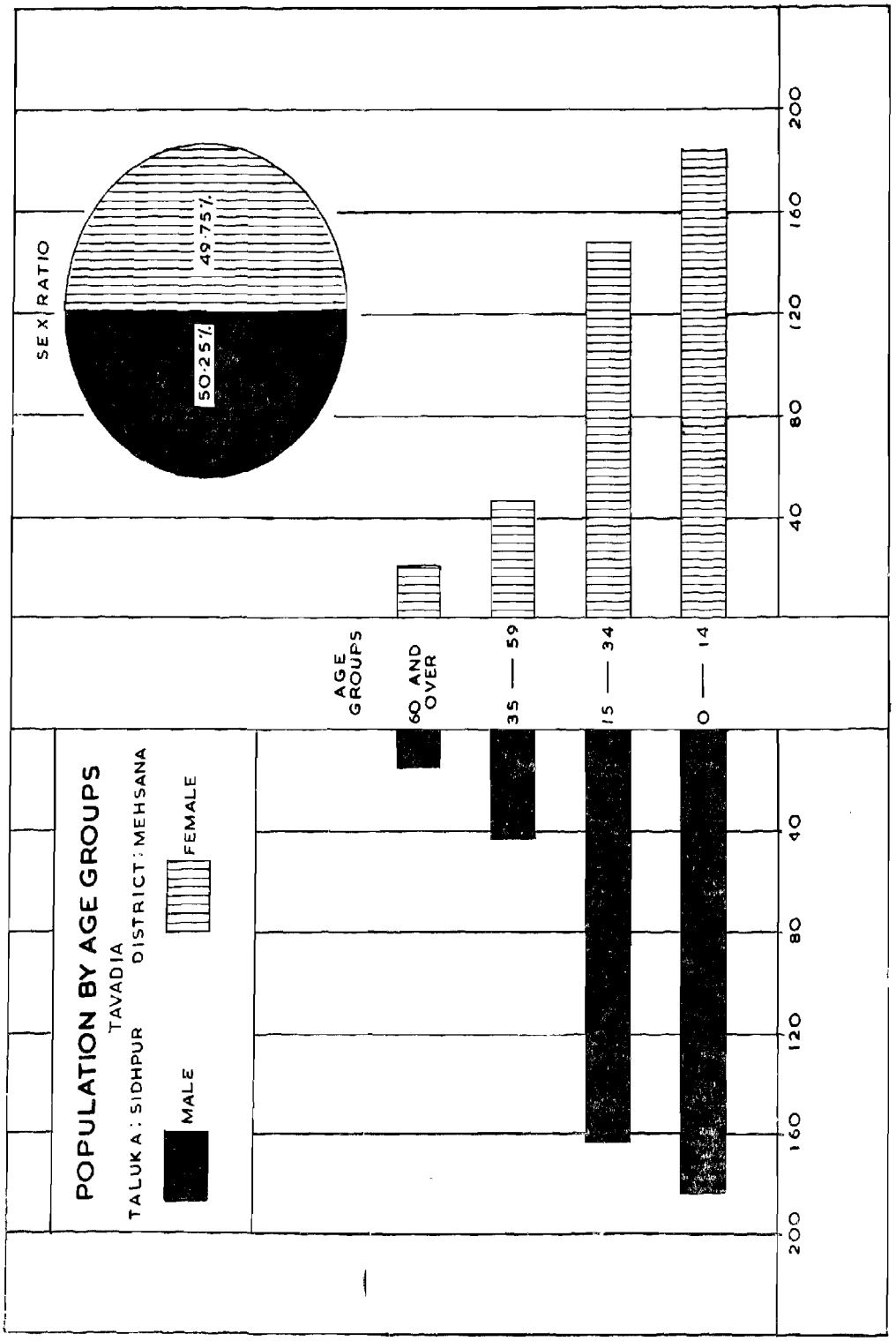
STATEMENT VII

Age composition

Age group	Persons			Percentage to total			Percentage increase (+) or decrease (—)
	1951	1960	1961	1951	1960	1961	1951-61
1	2	3	4	5	6	7	8
0-14	242	369	365	36.9	45.9	44.5	+50.83
15-59	377	400	405	57.6	49.7	49.4	+ 7.14
60 and over	36	35	50	5.5	4.4	6.1	+42.86
Total	**655**	**804**	**820**	**100.0**	**100.0**	**100.0**	**+25.19**

According to Sundbarg[1], the most distinctive and constant feature of an age census is that

1. *Census of India, Paper* No. 1 of 1962, 1961 Census, *Final Population Totals*, p. xviii


POPULATION BY AGE GROUPS
TAVADIA
TALUKA : SIDHPUR DISTRICT : MEHSANA
MALE
FEMALE
AGE GROUPS
60 AND OVER
35 — 59
15 — 34
0 — 14
200
160
120
80
40
SEX RATIO
50·25%
49·75%

the proportion of people between 15 and 50 years is about half the total population and the only changes that occur are usually in the higher and lower age groups. Categorising the returns of age into progressive, stationery and regressive population with the proportion per 1,000 between 0–14 around 400, 330, and 220 respectively, it can be seen that the proportion of 459 persons per 1,000 in Tavadia under this age group as revealed by the present survey, confirms that the increase of 25.19 per cent during the last ten years is not due to immigration but can be attributed to natural increase through higher birth rate. The population of the village is thus progressive and with the 'youthful dependency', higher birth rate and lower death rate, the trend of population growth is in the ascending order.

The distribution of population according to these three broad age groups for India, Gujarat State, Mehsana district, and the village under survey as per 1961 Census as detailed below is quite in consonance with the broad age group pattern.

STATEMENT VIII

Percentage distribution of population by broad age groups, 1961

Age group	India	Gujarat	Mehsana	Tavadia
1	2	3	4	5
0–14	41.0	42.9	42.1	44.5
15–59	53.3	52.2	52.4	49.4
60 and over	5.7	4.9	5.5	6.1

III.6 Size and Composition of Household

The number of households during the last 50 years has increased from 66 in 1911 to 139 in 1961, thus recording an increase of 110.60 per cent. Their number according to the first survey and present survey has increased from 82 to 141, i.e., by 71.95 per cent. The size of an average household at Tavadia according to the Census of 1911, 1951 and 1961, the former survey and present survey is compared below with available figures for the district and taluka.

STATEMENT IX

Size of the household composition

District/ Taluka/ Village	1911 (Census)	1928 (Former survey)	1951 (Census)	1960 (Present survey)	1961 (Census)
1	2	3	4	5	6
Mehsana	..	..	4.7	..	5.1
Sidhpur	..	..	4.8	..	5.1
Tavadia	4.5	4.9	5.4	5.6	5.9

The average size of the household for the village has gone on increasing from 4.5 persons in 1911 to 5.9 in 1961. The size of a household as revealed by the former and present survey is 4.9 and 5.6 persons respectively. This trend of increase in the average size of a household is also evidenced in case of the district and taluka for two census years, 1951 and 1961 for which the data are available. These averages give an impression that the village household confirms to the general pattern of family consisting of a married couple with two or three children. The distribution of households according to number of couples reveals that of 141 households, 17 households were without any couple, 95 with one couple, 25 with two, 3 with three and 1 with four. The household formation with single husband-wife components thus accounts for 67.38 per cent of the total households which can be attributed to the spread of individualism and the gradual disintegration of the joint family.

Distribution of households by number of children has revealed that of the 141 households, 22 or 15.60 per cent of the total were without any child, 25 or 17.73 per cent were with one child, 27 or 19.15 per cent with two children, 19 or 13.48 per cent with three children and 48 or 34.04 per cent were having four children and more. Of 48 households in the last category, 41 were from two castes only, namely, Patidar and Thakarda and the rest from other castes which include Brahmin, Chamar, Kumbhar, Bhangi and Darjee.

Classification of size of households on the basis of cultivating and non-cultivating households reveals that the average size of household for the former is larger (5.95) than the latter (4.76). The following statement depicts the size and composition of household.

STATEMENT X

Size and composition of households

Size of the household	No. of the households	Percentage to total No. of households	Persons	Percentage to total population
1	2	3	4	5
Single member	4	2.84	4	0.50
2-3 members .	19	13.48	50	6.22
4-6 members .	73	51.77	367	45.64
7-9 members .	33	23.40	257	31.97
10 & over .	12	8.51	126	15.67
Total number of households	**141**	**100.00**	**804**	**100.00**

Classifying the households according to large, medium and small sized households, it has been found that there were 4 single member households which constituted 2.84 per cent of the total households and 0.50 per cent of the total population. Out of these four households, three households were having widows and one household belonged to a businessman staying alone at the village and remitting money to his family at Vadnagar. 19 households were in the size group of 2-3 members which comprised 13.48 per cent of the total households and 6.22 per cent of the total population. The largest proportion of households is in the size group of 4-6 members which accounted for 73 households or 51.77 per cent of the total households and 45.64 per cent of the total population of the village. This was followed by 33 households in the size group of 7-9 members which claimed 23.40 per cent of the total households and 31.97 per cent of the total population. There were 12 households in the size group of 10 and over which constituted 8.51 per cent of the total households and 15.67 per cent of the total population. The largest size of household found during the course of survey in the village consisted of 12 members in a Brahmin family.

The distribution of households according to intra-family relationships reveals that of the 141 households in the village, 67 or 47.52 per cent of the total households are simple type of family consisting of husband, wife and unmarried children; 40 or 28.37 per cent are of intermediate type, which comprised of married couple and, unmarried children, unmarried brother, sister and one of the parents; 29 or 20.56 per cent are joint families consisting of married couple with married sons/daughters or with married brothers/sisters and 5 families or 3.55 per cent are such as include one household of two never married brothers and four are single member households.

III.7 Marital Status

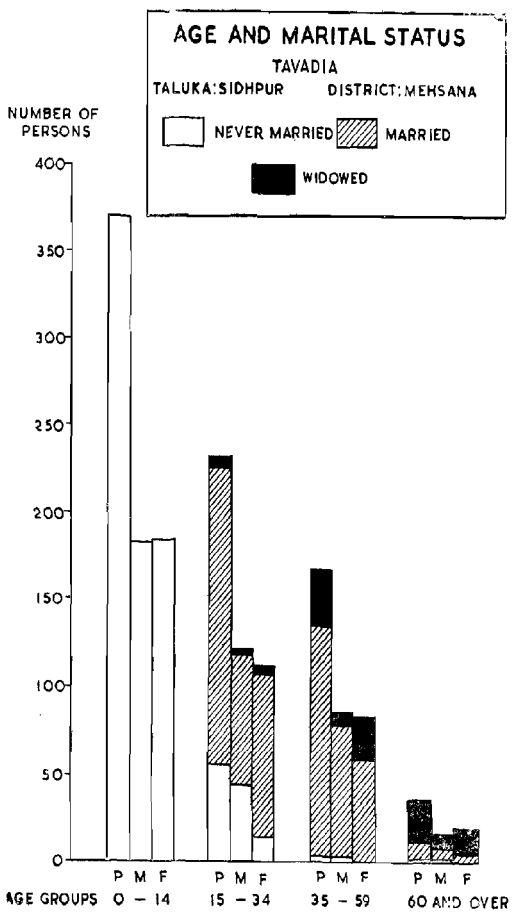
Regarding marital status, it has been noticed that of the total population, 424 or 52.74 per cent are never married, 316 or 39.30 per cent are married and 64 or 7.96 per cent are widowed. In the absence of any data classifying the population according to age and marital status in the first survey (1928), a comparative review with the past cannot be undertaken. The figures disclosed by present survey are given below.

STATEMENT XI

Marital status by sex and age groups

	Total			Never married			Married			Widowed		
Age group	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14	369	184	185	369	184	185	..	..	..	..	..	..
15-34	232	120	112	52	41	11	173	77	96	7	2	5
35-44	80	43	37	1	1	..	70	41	29	9	1	8
45-59	88	42	46	1	1	..	63	34	29	24	7	17
60 and over	35	15	20	1	1	..	10	6	4	24	8	16
All Ages	**804**	**404**	**400**	**424**	**228**	**196**	**316**	**158**	**158**	**64**	**18**	**46**

The salient features as disclosed by the above figures are that there is no married or widowed person in the age group 0-14 which shows that child marriages which were prevalent among Patidars in the past have completely disappeared and the age of marriage has advanced. Even in the age group 15-34 the distribution of population according to marital status showed 22.41 per cent as never married, 74.57 per cent as married and 3.02 per cent as widowed. In the age group 35-44 and 45-59 the corresponding figures are 1:88:11 per cent and 1:72:27 per cent respectively as against 3:28:69 per cent in the age group 60 and above. Two males in the age group 35-59 and one male in the age 60 and over have been returned as unmarried. Of these three unmarried persons in the advanced age groups, two brothers are from one Patidar household and the third belongs to Darjee caste. Enquiring into the reasons for remaining unmarried, it has been found that in Patidar community there is a system known as *satu* under which a bride is to be offered to the opposite party in exchange before solemnizing marriage. As the household is not in a position to give a bride in return they have remained unmarried. Further, whatever amount of money demanded from the bride's side is to be given by the bridegroom's party before settling marriage. The financial condition of the household has thus acted as one of the deterrent factors for getting married. In case of one aged bachelor from Darjee caste the reason advanced is dearth of brides in that particular caste and physical weakness of the person.



Among males 56.44 per cent are never married, 39.11 per cent are married and 4.45 per cent are widowed. Among females, the respective figures are 49.00, 39.50 and 11.50 per cent. These figures reveal a happy balance between the proportion of married men and women. Of the 64 widowed persons, 18 or 28.12 per cent are males and 46 or 71.88 per cent females. There are thus more widows than widowers. Of the 18 widowers, 2 are in the age group 15-34; 8 in 35-59 and 8 in 60 and over. The corresponding distribution of 46 females by age group is 5, 25 and 16. No person is returned at the village under the present survey and census figures as having a divorced or separated status.

III.8 Literacy

A critical assessment about the literacy level can be made with reference to growth of literacy, distribution of literacy according to sex, age, caste, occupation and educational standards.

The growth of literacy as compared with the previous survey and present one and 1961 Census figures is given below.

STATEMENT XII

Growth of literacy

Year	Population	Literates	Percentage of literacy
1	2	3	4
1928 (Former survey)	403	30	7.44
1960 (Present survey)	804	163	20.27
1961 (Census)	820	297	36.22

The percentage of literacy has increased from 7.44 in 1928 to 20.27 in 1960. Excluding the population in the age group 0-4, the effective literacy rate as brought out by the present survey is 24.11 compared to the crude literacy rate of 20.27. According to 1961 Census figures, the percentage of literacy has gone up to 36.22. The existence of primary school in the village itself at the time of the second survey which was absent at the time of the first coupled with the increasing realisation of the importance of literacy seems to be responsible for the upward trend in the growth of literacy in the village.

In the present survey, the literacy figures according to caste, reveal that of the 48 households which are not having a single literate member, 24 belong to Patidar caste, 12 to Thakarda, 4 to Chamar, 2 each to Bhangi and Vaghari and 1 each to Brahmin, Suthar, Bawa and Rabari. Of the 163 literates, the highest number of 109 or 66.87 per cent is returned by Patidar caste. This is followed by 12.27 per cent Thakardas, 6.75 per cent Brahmins, 4.29 per cent Kumbhars, 2.45 per cent Luhars, 1.84 per cent Suthars, 1.84 per cent Chamars, 1.84 per cent Darjees, 1.23 per cent Ravalias and 0.62 per cent Sonis. Persons from Chamar caste are gradually realising the importance of education and they are sending their children to the village school, wherein they are admitted without any distinction of touchables and untouchables. This is indicative of change in the mental attitude of the village people towards untouchability.

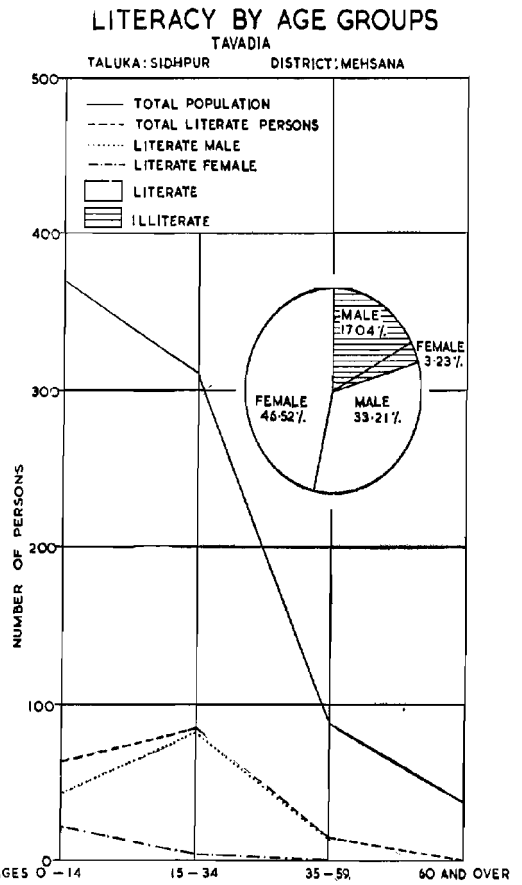
Analysing the literacy figures according to sex, it is found that of 163 literates, 137 or 84 per cent are males and 26 or 16 per cent females. Of the 26 literate females, 20 are among Patidars, 3 among Thakardas, 2 among Brahmins and 1 among Kumbhar caste. This low proportion of literacy among females is indicative of the general belief that the female children need not be educated, as a girl should be trained in the household work so as to fit in the husband's family. Data regarding literacy by age groups as disclosed by the present survey are given in the Statement below.

STATEMENT XIII

Literacy by age groups

	Total population			Literate			Percentage of literate population to total population		
Age group	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0–14	369	184	185	63	41	22	7.84	10.15	5.50
15–34	232	120	112	86	82	4	10.69	20.29	1.00
35–59	168	85	83	14	14	..	1.74	3.47	..
60 and over	35	15	20	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..
Total of All Ages	**804**	**404**	**400**	**163**	**137**	**26**	**20.27**	**33.91**	**6.50**

The fact that of the total population in the age group 0-14, only 63 or 17.1 per cent are literate and 306 or 82.9 per cent are illiterate, reveals that primary education has not yet received the attention it deserves. The above figures also bring out the acute necessity of adult education, as more than 90 per cent are returned as illiterate in the last two adult age groups 35-59 and 60 and over.



A comparative approximation about educational standards according to the former survey and present survey is possible as identical data are available. In 1928, one person studied up to fifth vernacular standard, second best studied up to third vernacular, third up to second vernacular and the remaining eight only knew how to sign. As against this picture, the educational standard in the village has definitely gone up at present, when we examine different levels of education, which reveal that 119 persons are only able to read and write, 34 are studying in primary standard, and 20 in secondary standard at Sidhpur, of which four are in the eleventh standard. On enquiry at the village it has been found that one person in the village has passed eleventh standard and two students from the village are getting education at the college.

III.9 Workers and Non-workers

Classification of the population according to broad bipartite categories of workers and

non-workers as adopted in 1961 Census reveals that of the total population, 285 or 34.76 per cent are workers and 535 or 65.24 non-workers. Distribution of population into nine industrial categories of workers and non-workers is detailed in the Statement below.

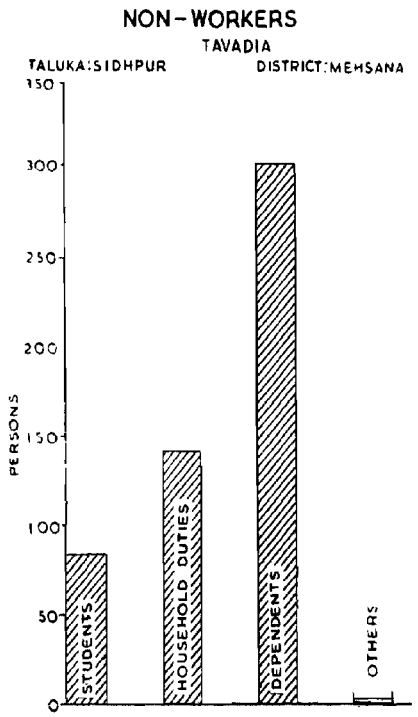
STATEMENT XIV

Workers and non-workers by industrial category, 1961

Industrial category	Workers			Activity of non-workers	Non-workers		
	Persons	Percentage to total workers	Percentage to total population		Persons	Percentage to total non-workers	Percentage to total population
1	2	3	4	5	6	7	8
1 Cultivator	211	74.03	25.73	1 Full-time students or children attending schools	87	16.26	10.61
2 Agricultural labourer	9	3.16	1.10	2 Persons engaged only in household duties	141	26.36	17.20
3 Mining, quarrying, livestock, forestry, fishing, hunting, plantation, orchards and allied activities	..	..	..	3 Dependants, Infants and children not attending school and persons permanently disabled	304	56.82	37.07
4 Household industry	19	6.67	2.32	4 Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or dividend or persons of independent means	1	0.19	0.12
5 Manufacturing other than household industry	16	5.61	1.95	5 Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence	..	..	..
6 Construction	..	..	..	6 Inmates of penal, mental & charitable institutions	..	..	..
7 Trade and Commerce	9	3.16	1.10	7 Persons seeking employment for the first time	2	0.37	0.24
8 Transport, storage and communications	1	0.35	0.12	8 Persons employed before but now out of employment and seeking employment	..	..	..
9 Other services	20	7.02	2.44				
Total	**285**	**100.00**	**34.76**		**535**	**100.00**	**65.24**

On examining the distribution of working force of the village according to nine categories of workers it has been noticed that one-fourth of the total population of the village and 74.03 per cent of total workers are returned as cultivators. Of the total working force 3.16 per cent are working as agricultural labourers. 77.19 per cent of the total workers being thus returned under agriculture bring out the primate position of agricultural industry at the village. 6.67 per cent and 5.61 per cent of total workers returned against household industry and manufacturing other than household industry respectively represent the secondary sector. The

population under the tertiary group claims 10.53 per cent of total workers who include 7.02 per cent of workers engaged in other services, 3.16 per cent in trade and commerce and 0.35 per cent in transport, storage and communications.



37.07 per cent of the total population is comprised of dependents, infants, children not attending school and persons permanently disabled who constitutes more than half of the total non-working population. 17.20 per cent of total population consist of all females engaged only in household duties and 10.61 per cent are full-time students or children attending school, 0.12 per cent depending on agricultural rent and 0.24 per cent are seeking employment for the first time. Of the two persons seeking employment for the first time, one person has passed his matriculation examination. The average number of persons gainfully employed per household was 2.

III.10 Workers/Non-workers by Age Groups

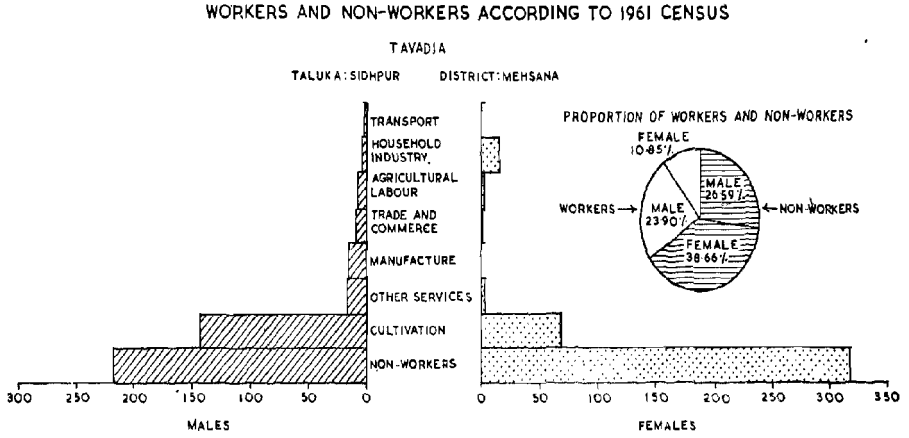
The following statement classifies workers and non-workers according to broad age groups.

The age group of 0-14 covers 44.52 per cent of the total population, 42.93 per cent non-workers and 1.59 per cent workers. The higher proportion in the former category is naturally due to dependents, infants and children attending as well as not attending school who account for 65.79 per cent of the total non-working population. Of 285 workers, 272 persons are above 14 years of age and 13 below 14 years. 52.63 and 36.49 per cent of the total workers are in the age groups 15-34 and 35-59. The comparatively greater proportion among workers in the age group 15-34 is on account of adult male/female working population of the village being covered under this group. The persons engaged in this group thus constitute more than half the total working force in the village. The last age group 60 and over, cover 6.32 per cent of the total working population.

STATEMENT XV

Workers/non-workers by age groups, 1961

Age group	Total population	Workers			Non-workers		
		Total workers	Percentage to total workers	Percentage to total population	Total non-workers	Percentage to total non-workers	Percentage to total population
1	2	3	4	5	6	7	8
0–14 . .	365	13	4.56	1.59	352	65.79	42.93
15–34 . .	242	150	52.63	18.29	92	17.20	11.22
35–59 . .	163	104	36.49	12.68	59	11.03	7.19
60 and over .	50	18	6.32	2.20	32	5.98	3.90
All Ages . .	**820**	**285**	**100.00**	**34.76**	**535**	**100.00**	**65.24**



III.11 Livelihood Classes

As no clear and definite livelihood classification is available in the first report, a comparative analysis of the livelihood classes with reference to 1951 and the present survey (1960), highlighting some of the broad trends of changes are outlined below.

STATEMENT XVI

Livelihood pattern, 1951 and 1960

Livelihood pattern	1951 (Census)		1960 (Household Schedules)		Percentage increase (+) or decrease (—) of total population compared to 1951
	Persons	Percentage to total	Persons	Percentage to total	
1	2	3	4	5	6
A-AGRICULTURE					
1 Owner cultivators . . .	484	73.89	564	70.15	16.53 (+)
2 Tenants	19	2.90	35	4.35	84.21 (+)
3 Agricultural labourers . . .	26	3.97	46	5.72	76.92 (+)
4 Rentiers	39	5.96	32	3.98	17.95 (—)
Total	*568*	*86.72*	*677*	*84.20*	*19.19* (+)
B-NON-AGRICULTURE					
1 Production other than cultivation .	46	7.02	26	3.23	43.18 (—)
2 Commerce	..	..	1	0.13	--
3 Transport	6	0.92	..	..	..
4 Other services	35	5.34	100	12.44	185.71 (+)
Total	*87*	*13.28*	*127*	*15.80*	*45.98* (+)
Total (A + B)	**655**	**100.00**	**804**	**100.00**	**22.75** (+)

Owner cultivators hold a major place in the agrarian economy, as they constituted more than 70 per cent of the total population.

Agriculture labour class constituting 3.97 per cent in 1951 rose to 5.72 per cent in 1960. The proportion in agricultural sector, which was to 86.72 per cent of the total population in 1951 declined to 84.20 per cent of the total population in 1960. This comparative decline in percentages indicates a shift of workers from agricultural sector to non-agricultural particularly in the category of other services which shows a rise from 5.34 per cent of the total population in 1951 to 12.44 per cent in 1960.

The population under production other than cultivation and other services under non-agricultural class which together constituted 12.36 per cent of the total population in 1951 has increased in 1960 to 15.67 per cent. This is on account of addition of certain household industries like tailoring, goldsmithy, etc. The complete absence of any person depending on commerce in 1951 is now replaced by one person engaged in commercial activity. Some households of Ravalia might have been returned as engaged in transport activities in 1951 and hence the persons engaged under this class comprised 5.34 per cent of the total population in 1951. With the increasing transport facilities in recent times by the State Transport buses and private carriers, there is a complete absence under this class depending on transport, as the households engaged in this activity in the past are now dependent on casual labour. The agricultural and non-agricultural population which constituted 86.72 and 13.28 per cent of the total population in 1951 now claims 84.20 and 15.80 per cent respectively. On account of pressure of population on land and availability of employment in non-agricultural sector, the gradual shift from agricultural to non-agricultural occupation and frequent movement of agricultural population to taluka town are noticeable.

III.12 Migration Trends

Analysis of migration trends provides one of the important components of population growth and help in assessing the influence the people either coming from outside or going out of the village, exercise on the local population. One Brahmin has immigrated and settled at this village from Vadnagar on account of lack of suitable business facility there. He was working as a teacher in the primary school at Tavadia. During the course of his service, he came in contact with one person from the village with whom he started *gur* business in partnership at Sidhpur and preferred to settle at Tavadia, having the advantage of being close to the place of their business.

Two households have emigrated from the village during the last 30 years. Both are Patidar by caste. One of them migrated along with his family in the year 1961–62 to Unava, at a distance of about 14 miles from the village. The reason for his migration as stated by the village people is that the sub-caste of Patidar (pon) to which he belonged had greater concentration at Unava than in Tavadia, where his was the solitary household. He, therefore, left it to join his relatives and settled there. The second migrant household which left the village before 30 years and settled at Umta, at a distance of about 18 miles from the village is stated to have done so, because of heavy accumulation of debts. One Rabari household found in the village at the time of the second survey is a temporary settler. He takes the village cattle for grazing in the village common during monsoon and on completion of the rainy season returns to his native village Adla in Patan taluka, at a distance of 15 miles from Tavadia. For attending and taking the village cattle for grazing, he is paid per month 0.37 P. per cattle head. For residing at this village he has been provided with a free house by a Kumbhar family of the village.

III.13 Religion and Caste

As brought out by the former and present survey of the village, it has been noticed that the religious composition of the village has not undergone any change and the entire population of the village is Hindus with complete absence of any other religion. There is no Scheduled

Tribe in the village but two castes, Chamar and Bhangi which were present at the time of the first survey are also found during the course of the second survey. Against 3 and 1 households of Chamar and Bhangi as noticed at the time of the first survey, the number of households has increased to 6 and 2 respectively during the second. The Scheduled Caste population during the intervening period has increased from 21 to 45, thus registering an increase of 114.29 per cent. The Scheduled Caste population which constituted 5.21 per cent of the total population with Chamars having 3.72 and Bhangi 1.49 per cent as brought out by the first survey, now constitutes 5.60 per cent of the total population with 3.86 and 1.74 per cent respectively.

The Chamars generally work in *charma* or leather and are associated with the traditional calling of tanning and skin dressing. Two of the 6 households of Chamar have 11 acres of land, one is engaged in cotton mill at Sidhpur and the remaining three are working as labourers in agricultural and other casual construction works on roadside. Both Bhangi households are without land and eke out their subsistence by working as labourer.

CHAPTER IV

VILLAGE ECONOMY

IV.1 General

A study of structural changes in the village economy bringing out the distribution of economic resources and economic activity with comparative analysis showing trend of changes in these aggregates, helps appreciate whether the village economy is static or dynamic. The basic economic resources and activities and the factors influencing the economic life in the village and the nature of changes brought about during the period of two surveys have, therefore, been examined in this chapter.

IV.2 Land

Land is the basic means of production in the village. Every individual of Tavadia village moves, lives and has his being in the land of 1,330 acres. The second survey has disclosed that of the 141 households distributed in 14 caste groups, 112 households and 8 caste groups are possessing land. Of the remaining 29 households, 8 households from 6 castes are entirely landless and comprise of two households each of Ravalia and Bhangi and one household each of Soni, Darjee, Rabari and Bawa who have got their own traditional avocations to follow. The remaining 21 landless households are from different castes which include 9 households of Thakarda, 4 of Chamar, 3 of Kumbhar, and 1 each of Patidar, Brahmin, Suthar, Luhar and Vaghari. The distribution of land-holdings by caste is not available from the first report but the pattern of land-holding according to size of holdings by caste as unfolded by the second survey is detailed in the Statement XVII.

The largest land-holding group of Patidars owns 79.08 per cent of the total cultivated land, followed by Thakarda with 10.59 and 6.67 per cent by Brahmin. These three castes alone possess 96.34 per cent of the total cultivated area. The remaining 3.66 per cent of the cultivated area is distributed among 2 households each of Suthar and Chamar and one household each of Kumbhar, Luhar and Vaghari.

STATEMENT XVII

Land area owned according to caste, 1961

	Caste	Total number of households	No. of households		Area owned (in acres)	Precentage to total area
			With land	Without land		
	1	2	3	4	5	6
1	Patidar	81	80	1	604-39	79.08
2	Thakarda	28	19	9	81-00	10.59
3	Brahmin	7	6	1	51-10	6.67
4	Chamar	6	2	4	11-00	1.44
5	Kumbhar	4	1	3	3-20	0.52
6	Suthar	3	2	1	4-00	0.52
7	Luhar	2	1	1	2-00	0.26
8	Bhangi	2	..	2	..	..
9	Vaghari	2	1	1	7-00	0.92
10	Ravalia	2	..	2	..	..
11	Darjee	1	..	1	..	..
12	Bawa	1	..	1	..	..
13	Rabari	1	..	1	..	..
14	Soni	1	..	1	..	..
	Total	**141**	**112**	**29**	**764-29**	**100.00**

Comparing the position of land-holders in 1928 and 1960, it has been found that the number of non-resident holders of land in Tavadia has increased from 39 in 1928 to 77 in 1960. The non-resident holders at the village are

from the adjoining villages spread over within a distance of 3 miles from Tavadia. Of these non-resident holders, holders from village Thakarsan who were 16 in 1928 stand to-day at 31, 1 from Wadhana village has gone up to 30, 6 from Umru to 10, and 1 from Gaglasan. All these villages are situated at a distance of $1\frac{1}{2}$ to $2\frac{1}{2}$ miles from Tavadia. 15 holders returned from Sidhpur at the time of first survey have disappeared.

According to the findings of the first survey, the cultivable land actually in possession of the resident holders of Tavadia was 476 acres and the rest was owned by the non-resident holders belonging to the neighbouring villages aforesaid. As against this, of the total cultivated area in 1960, 649 acres are owned by the actual inhabitants of the village and 369 acres by the non-resident holders residing in villages nearby Tavadia. 63.75 per cent of the cultivated land of the village as brought out by both these surveys is owned by the residents of the village. In order to get the real picture, another aspect regarding land in possession of the resident holders of the village outside Tavadia also needs to be comparatively reviewed as the data are available. As per first survey, the resident holders of the village owned 201 acres of land outside the Tavadia limits at villages Dethali (1M-7F) and Kholwada (3M-0F) which according to the present survey has increased to 317 acres, owned by 66 holders from Tavadia. Thus the total land at the actual disposal of resident holders at Tavadia including the land owned outside the village has increased from 796 acres including *santh* land in 1928 to 1,018 acres in 1960. The average land-holding per household which was 10 acres in 1928 has, however, decreased to 7 acres in 1960. This depletion in the size of cultivated land-holding per household as divulged by results of both the surveys is a pointer towards the ever increasing pressure of population on land which is the principal mainstay of the villager, then as now. Even inspite of nearness of the village to one of the important industrial and commercial towns of the district, the village economy has not undergone any substantial change between the interregnum of two surveys and the entire economy has thus continued to be veering essentially round agricultural pursuits.

IV.3 Land-holdings

Of 84 holdings as recorded in the former survey, the land was entered into the names of 45 holders from Tavadia and 39 non-resident holders belonging to the adjacent villages against 112 resident holders and 77 non-resident holders as disclosed by the present survey.

The distribution of land-holdings according to different size group of holdings is detailed below.

STATEMENT XVIII

Land-holdings, 1928 and 1960

Size of land-holdings (in acres)	No. of residents and non-residents holders		Percentage to total		Percentage increase (+) or decrease (—) over 1928
	1928	1960	1928	1960	
1	2	3	4	5	6
1 to 3	15	49	17.86	25.93	226.67 (+)
4 to 14	53	135	63.09	71.43	154.72 (+)
15 and over	16	5	19.05	2.64	68.75 (—)
Total	**84**	**189**	**100.00**	**100.00**	**125.00** (+)

The number of holders in the size group 1-3 acres has increased from 15 in 1928 to 49 in 1960; under the size group of 4 to 14 acres, which constituted 63.09 per cent of the total holders in 1928 has increased to 71.43 per cent in 1960, while in the size group of 15 acres and over, the number of holders has sharply declined from 16 to 5 for the corresponding period. These figures vividly bring out that during the first and second survey, the number of holders in small and medium sized land-holdings has increased and those in the size group of 15 acres and over have declined from 19.05 per cent in 1928 to 2.64 in 1960. The comparative study of both the sets of figures brings out the extent of fragmentation of land-holdings which has occurred at this village during the course of the last 32 years. This fact is further supported by examining the distribution of holdings by number of plots as described in the Statement XIX on page 39

STATEMENT XIX

Distribution of holdings by number of plots, 1928-1960

Number of plots	Holdings 1928	Percentage to total	1960*	Percentage to total	Percentage increase (+) or decrease (—)
1	2	3	4	5	6
One plot	25	29.76	7	6.25	72.00 (—)
Two plots	19	22.62	15	13.39	21.05 (—)
Three plots	12	14.29	19	16.97	58.33 (+)
Four plots	9	10.71	29	25.89	222.22 (+)
Five plots	4	4.76	16	14.29	300.00 (+)
More than five plots	15	17.86	25	22.32	66.67 (+)
Not specified	..	..	1	0.89	..
Total	**84**	**100.00**	**112**	**100.00**	**33.33 (+)**

* The information for 77 non-resident holders is excluded from the purview in 1960.

The above figures clearly demonstrate that the parcelling of land-holdings into number of plots from three plots and above has shown an increase in 1960 over 1928; whereas in case of holdings with one and two plots which constituted 52.38 per cent of the total holdings in 1928 constituted only 19.64 per cent in 1960. The subdivision and fragmentation of compact holdings is clearly evidenced by these figures.

IV.4 Land Reforms

With a view to ensure social justice, removal of intermediaries and for the maximum utilisation of agricultural resources, various measures of land reforms were undertaken by Government after Independence. The most important of them is the Bombay Tenancy and Agriculture Lands Act 1948 amended by Act No. XIII of 1956. Tavadia village formed part of the former Baroda State where Ryotwari system of land tenure was in vogue. As a result of the implementation of the Tenancy Legislation, all tenants have become occupants of the land held by them on the Tiller's Day, i.e., 1st April, 1957. Though tenancy is abolished at the village, surreptitious cultivation by a few persons who are not occupants on payment of cash or crop share is reported. However, such cases are very few and far between and the implementation of the tenancy law is more or less complete, as will be seen from the fact that as against 84 holders in 1928, there are as many as 189 in 1960. The addition 105 is doubtless accounted for partly by the former tenants now becoming occupants of land leased to them.

In addition to ryotwari some lands were held under different non-ryotwari tenures in the areas of former Baroda State. After Independence all such non-ryotwari tenures except Devasthan Inams have been abolished under various Tenure Abolition Acts. The only non-ryotwari tenure in the village now is Devasthan Inam, under which land admeasuring 3 acres and 20 gunthas is held in the name of Shri Vateshwar Mahadev.

The village has been surveyed in the year 1913-14. On the basis of Survey and Settlement Report, the land revenue has been fixed at Rs. 2.70 per 1.5 acres for the *uttam* or the best type of land, 5 annas per 1.5 acres for *kanishtha* or the lowest type of land, there being no land under the *madhyam* or medium type. The average rate fixed is Rs. 1-9-0 per 1.5 acres. These assessment rates were the same in 1928 also as no resettlement or revision survey has been undertaken after 1913-14. These rates are indicative of the nature and quality of soil of village Tavadia. The local fund cess is collected at the rate of 0.19 P. in a rupee of assessment. The land revenue collected from the village during 1960-61 was Rs. 2,646.52 P.

IV.5 Changes in Occupational Structure

Caste has a close relationship with occupation and is one of the important determinants in studying the structural changes in occupational pattern. The Statement XX on the next page illustrates the distribution of households by caste and occupation and vividly brings out occupational shift in callings other than traditional on the basis of caste.

It emerges from the figures of Statement XX that of 141 households in the village, 10 households or 7.08 per cent of the total households have shown occupational divergence tilted more towards non-agricultural vocations. 50 per cent of changes in occupational structure are thus on account of employment opportunity available in the cotton mill at Sidhpur. One household of Kumbhar and 2 households of Suthar have taken up agriculture but the divergence from the traditional calling is not strict in

these cases, as small holdings given to them for their services in the past, are taken only as a string to their bow along with their traditional services. Except one household of Brahmin business man who has migrated from Vadnagar to this village, the traditional occupation of the rest of the Brahmin households so far as this village is concerned is cultivation.

STATEMENT XX

Changes in traditional occupation, 1960

	Caste	Total households	Traditional occupation	No. of households with: Traditional occupation	No. of households with: Other than traditional callings	Particulars of calling other than traditional
	1	2	3	4	5	6
1	Patidar	81	Cultivation	80	1	Service in cotton mill at Sidhpur
2	Thakarda	28	Cultivation	26	2	Service in cotton mill at Sidhpur
3	Brahmin	7	Cultivation, Sacredotal services	6	1	Business
4	Chamar	6	Leather work	5	1	Service in cotton mill at Sidhpur
5	Kumbhar	4	Pottery	3	1	Agriculture
6	Suthar	3	Carpentry	1	2	Agriculture and livestock
7	Luhar	2	Smithy	1	1	Service in cotton mill at Sidhpur
8	Bhangi	2	Scavenger	2	..	..
9	Vaghari	2	Casual labour	2	..	..
10	Ravalia	2	Casual labour	2	..	..
11	Darjee	1	Sewing of clothes	1	..	..
12	Bawa	1	Serving the temple God	1	..	..
13	Rabari	1	Cattle herding	..	1	Labour outside the village and tending cattle part-time
14	Soni	1	Jewellery and ornaments making	1	..	..
	Total	**141**		**131**	**10**	..

IV.6 Occupational Combinations

On account of underemployment and pressure of population on land, it becomes imperative for rural households in the village, to engage in more than one occupation. The following statement analysis the combination of occupations by household.

STATEMENT XXI

Households by occupational combination, 1960

Households with No. of occupation	No. of households	Percentage to total households
1	2	3
One occupation . . .	13	9.22
Two occupations . .	99	70.21
Three occupations . .	27	19.15
More than three occupations	2	1.42
Total . . .	**141**	**100.00**

Probing further, it has been found that of the 13 households with single occupation, 8 are dependent on agriculture and include 4 households engaged in agricultural labour. The rest of the 5 households depend on non-agricultural pursuits, which include one household each in business, service in mill, temple service, traditional industry of goldsmith and labour other than agriculture. Of 99 households with two occupations, 86 or 86.87 per cent of the total are engaged in cultivation and the ancillary occupation of livestock rearing, 10 or 10.10 per cent depend on agriculture and labour other than agriculture, 2 or 2.02 per cent on agricultural labour and service in mill and 1 household or 1.01 per cent in pottery along with labour other than agriculture. Of 27 households with three occupations, 20 households or 74.08 per cent combine labour in mill or labour other than agricultural; with two other from agriculture, agricultural labour and livestock; 6 households or 22.22 per cent are such as have a combination of one agricultural occupation and

two non-agricultural occupations and one household or 3.70 per cent is engaged in three occupations consisting of agriculture, livestock and agricultural labour. The two households with more than three occupations, have cultivation, agricultural labour and livestock combined with employment in cotton mill in case of one household and labour other than agriculture in the case of another.

The combination of cultivation of land with livestock as a subsidiary means of occupation, is thus the most common type of occupational combination in the village. As the livestock maintained by these households is not an economic proposition or a source of large income, 66.66 per cent of the households in the village depend solely on cultivation. Some of the households depending on agriculture have also to supplement their income by following non-agricultural pursuits either in the form of service in mill or undertaking some labour other than agriculture.

The replies received regarding occupational preference by father for his sons' occupation have revealed that of 141 households, only 35 households are in favour of allowing their sons to follow in their footsteps, while 90 have expressed the view that their sons should follow some other occupation; 15 households who did not have any son have not expressed any opinion; and one household has not formed any definite view on the subject.

IV.7 Trends of Urbanisation

The proximity of the village to the taluka town of Sidhpur, pressure of population on land, uneconomic size of land-holdings, disintegration of joint-family, better means of transport and communications, opportunity of employment in the cotton mill and the marketing facilities centre at Sidhpur—all these 'Push and Pull' factors have resulted in movement of population from the village to Sidhpur town. Sidhpur is a taluka headquarters town, having a municipality and a population of 33,850 persons who constitute 18.22 per cent of the total population of Sidhpur taluka. It stands on the steep northern bank of the Saraswati river and is a centre of pilgrimage. Five persons from the village are employed in the cotton mill at Sidhpur which employs on an average of 1,840 persons, has 27,760 spindles and 406 looms and produces 1,200 bales of cloth. The two cotton mills were running at Sidhpur at the time of the first survey also and as reported therein, "non-Patidar community like Thakardas and Vagharis were going to Sidhpur sometime to get employment". Of these two mills at Sidhpur, at the time of the second survey, the second mill was closed six years ago, but has started functioning of late.

Another potent factor showing the impact of urbanisation is the marketing yard at Sidhpur which is also an important centre of trade with 1,170 shops of general merchandise and commercial establishments. The villagers go to Sidhpur to sell their agricultural produce and in return purchase the articles and commodities of their daily use and necessities. All the marketing and money-lending transactions of the village are thus closely associated with the markets and merchants at Sidhpur and that is one of the main reasons for the absence of any large shop at the village for catering to the needs of the villagers.

One of the agro-industries with avenues for prospective employment for the surrounding rural areas is the establishments of *isabgul* (Psyllium) which commands a good market not only in the country but outside as well. It is a sort of husk which has a high medicinal value and is produced only in Mehsana district, which gives this industry all the benefits of monopolistic marketing. There are 6 establishments of *isabgul* at Sidhpur with capital investment of Rs. 15 lakhs, employing 450 persons and an annual production of 1,500 tons. The question of organising this industry on a co-operative basis at Sidhpur with shares worth Rs. 25,000 paid up, Government aid of Rs. 25,000 and loan of Rs. 4 lakhs, is at present under consideration. This may open up new avenues for employment for the neighbouring areas.

Nearness of the village to Sidhpur town is as much an advantage as a disadvantage,

as the village people are deprived of any medical facilities, institution for secondary education, shop, etc., on spot. 20 students from the village are going to Sidhpur for taking secondary education. At the time of the first survey, there was no college at Sidhpur, but now with a college in the town, the village people can think of imparting higher education also to their sons and daughters. Improved roads and better net work of transport and communication facilities have afforded frequent contacts and linked the village more closely with the town than in the past.

The impact of urban influence on the village life is clearly visible in respect of improved type of materials used in roof and walls and pattern of housing, in dress habits, the head-dress or *faliya* being gradually replaced by a white cap. Chairs and tables are also coming into use, hurricane lanterns being used instead of small kerosene tins. The battery torch is a popular article increasingly used by the villager. The daily, regular and frequent visits by villagers to Sidhpur thus influence the habits, manners and ways of their living in respect of housing, clothing, and use of consumer goods.

IV.8 Agriculture

Agriculture and activities allied to this primary occupation constitute the economic back-bone of the village. Any assessment about the income from agriculture can only be a rough approximation, firstly because the peasants are reluctant to give details of their income and secondly wherever these figures are supplied, they will have to be treated as roughly correct, taking into account the illiteracy of cultivators and complexities of costing in agriculture. The total income from agriculture as estimated at the time of the first survey was Rs. 16,398 against Rs. 129,879 as disclosed by the current survey, with minimum and maximum income from this source standing at Rs. 12/50 and Rs. 515 respectively against Rs. 25 and Rs. 3,576 for the corresponding period. The average income per household was Rs. 200 during the first survey as compared to Rs. 921 returned by the second. These estimates be it noted are based on prices prevalent at these two periods.

IV.9 Land Utilisation

An analysis of utilisation of land of Tavadia in 1928 and 1960 will help in measuring the material condition of the village. In view of conceptual differences in classification of various items of land utilisation as found in both these surveys, a strict comparability item by item is not possible and hence broad comparison regarding the uses to which the land is put as available from both the surveys is attempted in the statement given below.

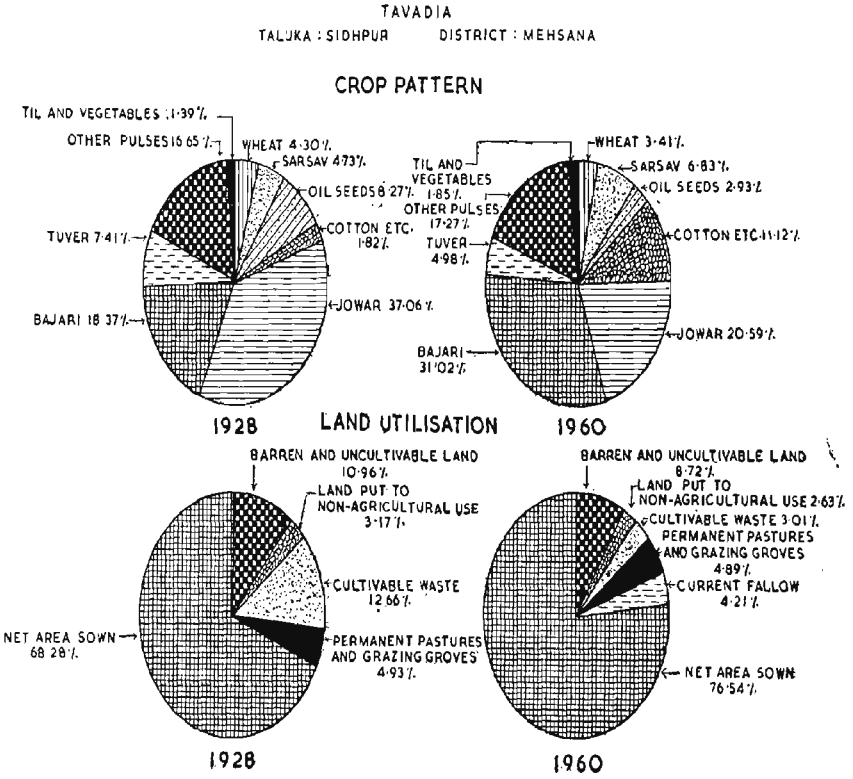
STATEMENT XXII

Land utilisation, 1928 and 1960

Particulars	1928		1960		Percentage increase (+) or decrease (—)
	Area (in acres)	Percentage to total	Area (in acres)	Percentage to total	
1	2	3	4	5	6
Total geographical area	**1,355**	**100.00**	**1,330**	**100.00**	**1.85 (—)**
Area under cultivation .	920	67.90	1,018	76.54	10.65 (+)
Area other than cultivation .	37	2.73	35	2.63	5.41 (—)
Uncultivable, uncultivated cultivable waste .	332	24.50	212	15.94	36.14 (—)
Gauchar .	66	4.87	65	4.89	1.52 (—)

The total geographical area of the village has declined from 1,355 in 1928 to 1,330 in 1960, thus bringing about a decrease of 25 acres or 1.85 per cent. This decline is on account changes in the limits of the village under study during the intervening period of 32 years. The area under cultivation has increased from 920 acres in 1928 to 1,018 in 1960, thus registering an increase of 10.65 per cent. This is indicative of more land being brought under cultivation, as it constituted 67.90 and 76.54 per cent of the total area in 1928 and 1960 respectively. 332 acres of land lying as uncultivable and uncultivated at the time of the first survey has been reduced to 212 acres at the time of second survey, as increasing pressure of population on land has been instrumental in bringing more area under the plough. In case of area other

than cultivation, there is a slight decline from 37 acres in 1928 to 35 acres in 1960. Similarly, though the number of livestock has registered a percentage increase of 6.28 per cent over 1928, the area under *gauchar* has shown a slight fall from 66 acres in 1928 to 65 in 1960.



IV.10 Cropping Pattern

In order to get a fuller idea about the economic use of land and productivity, the utilisation of land should be studied with reference to allocation of land for cultivation of different crops and the cropping pattern followed at the village. The village has two main harvests, namely, *kharif* and *rabi*. The important *kharif* crops of the village are *bajri*, *jowar*, cotton, *math*, *banti*, etc., while wheat, *jiru* (Cumin), *jowar* and tobacco constitute the main *rabi* crops.

The statement below gives the area sown under *kharif* and *rabi* crops in 1928 and 1960.

STATEMENT XXIII

Area under kharif and rabi crops, 1928 and 1960

(*Area in acres*)

Type of crops	Area sown				
	Area		Percentage to total		Percentage increase (+) or decrease (—)
	1928	1960	1928	1960	
1	2	3	4	5	6
Kharif	753	776	80.88	75.71	(+) 3.06
Rabi	178	249	19.12	24.29	(+) 39.89
Total	**931**	**1,025**	**100.00**	**100.00**	(+) **10.08**

The percentage of area under *kharif* crops has declined from 80.88 in 1928 to 75.71 with a corresponding increase under *rabi* crops from

19.12 in 1928 to 24.29 in 1960. While the area under *kharif* crops has increased from 753 acres in 1928 to 776 acres in 1960 or 3.06 per cent, the corresponding increase in *rabi* crops is comparatively greater from 178 acres to 249 acres or 39.89 per cent. Area under *kharif* and *rabi* crops as reported in both the surveys is given in the statement below.

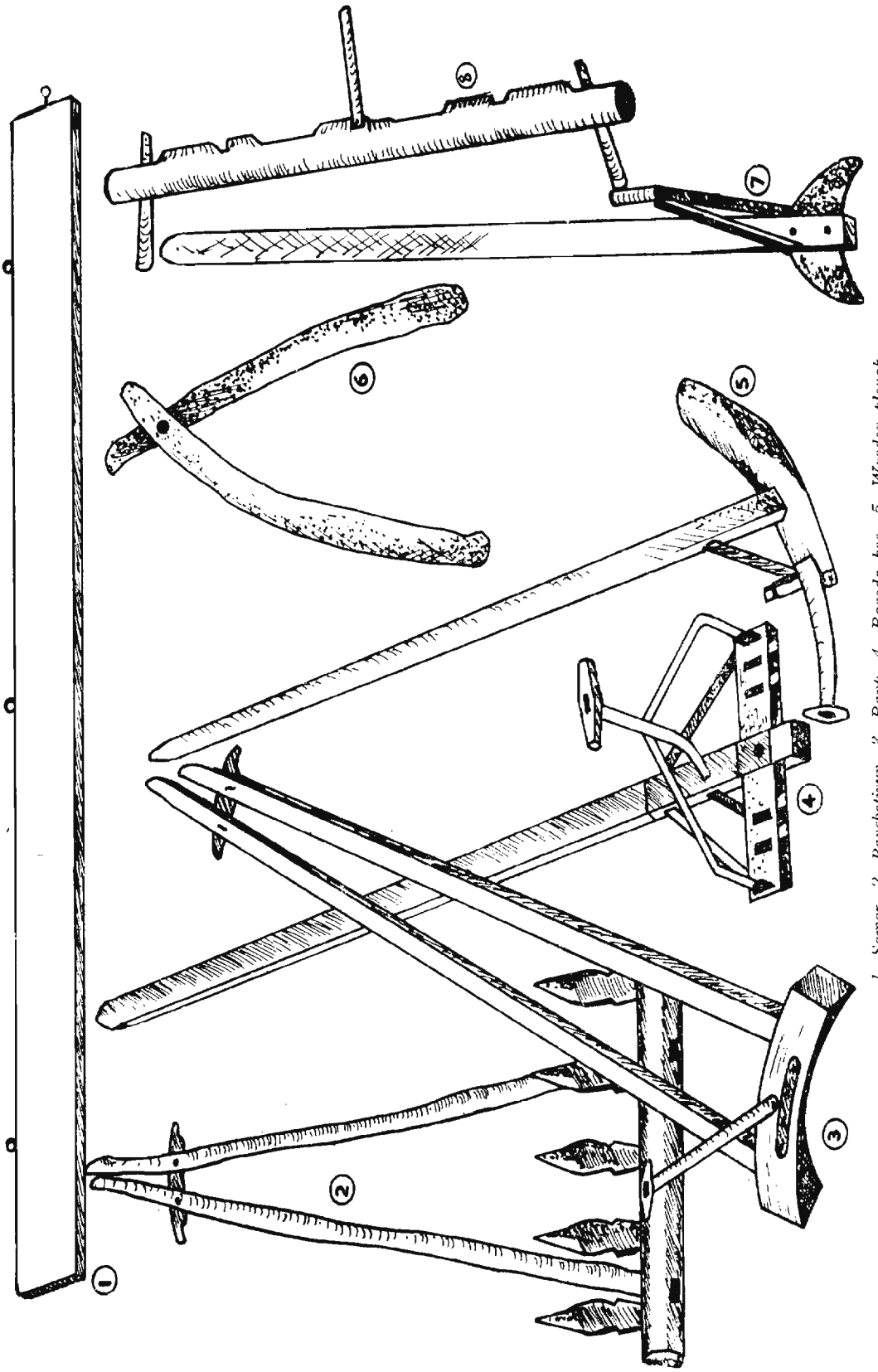
STATEMENT XXIV

Cropping pattern, 1928 and 1960

Name of the crop	1928		1960		Percentage increase (+) or decrease (—)
	Area in acres	Percentage to the total	Area in acres	Percentage to the total	
1	2	3	4	5	6
FOOD CROPS					
Wheat	40	4.30	35	3.41	12.50 (—)
Jowar	345	37.06	211	20.59	38.84 (—)
Bajri	171	18.37	318	31.02	85.96 (+)
Banti	40	4.30	..	..	..
Tuver	69	7.41	51	4.98	26.09 (—)
Other pulses	115	12.35	177	17.27	53.91 (+)
Total	*780*	*83.79*	*792*	*77.27*	*1.54* (+)
NON-FOOD CROPS					
Til	13	1.40	15	1.46	15.38 (+)
Sarsav	44	4.72	70	6.83	59.09 (+)
Other oil seeds	77	8.27	30	2.93	61.04 (—)
Cotton	7	0.75	..	..	..
Cumin	10	1.07	114	11.12	1,040.00 (+)
Vegetables	..	..	4	0.39	..
Total	*151*	*16.21*	*233*	*22.73*	*54.30* (+)
Grand Total	**931**	**100.00**	**1,025**	**100.00**	**10.10** (+)

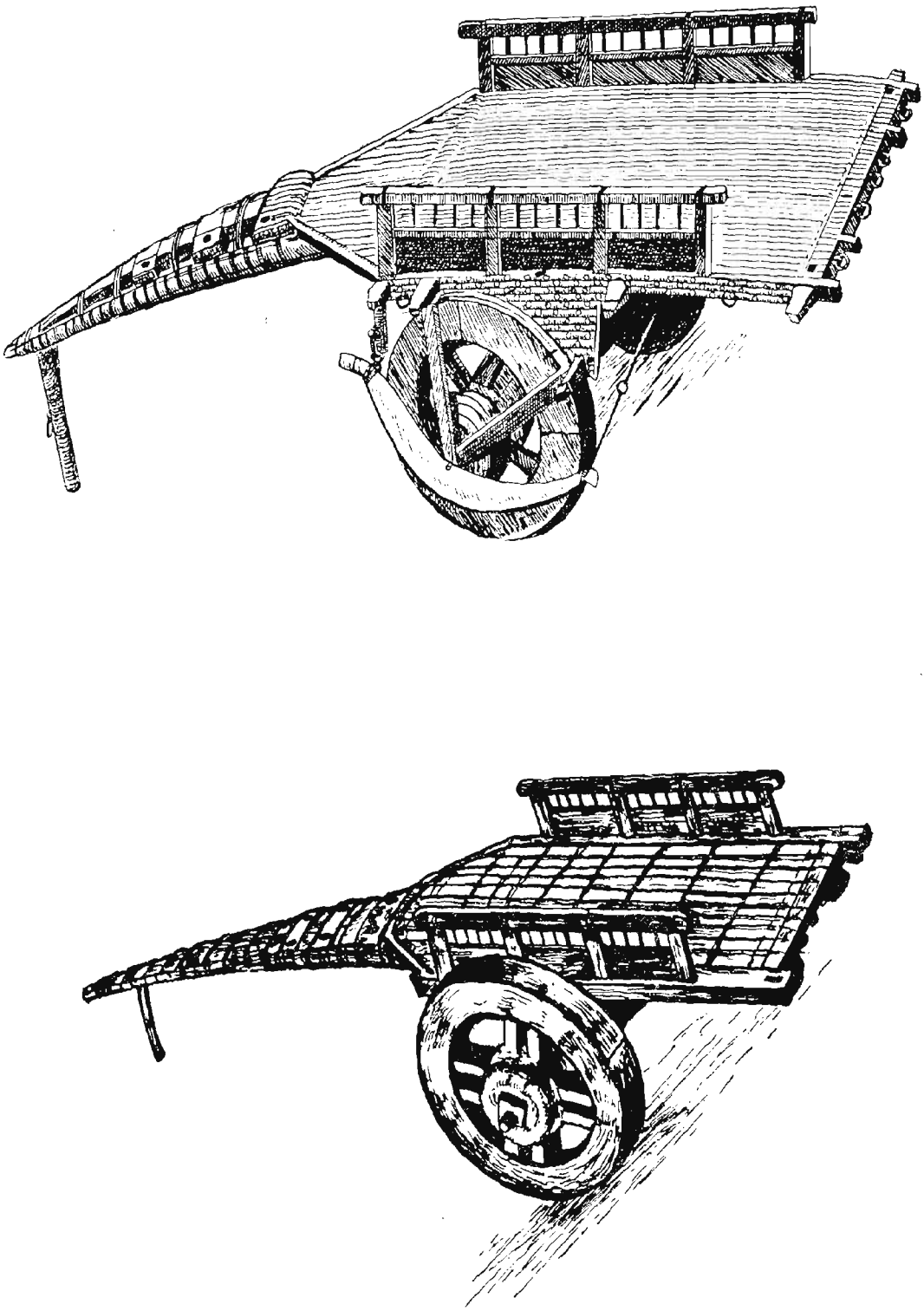
The total area under crops has risen from 931 acres to 1,025 between 1928 and 1960 and registered an increase of 10.10 per cent. The distribution, however, of this increase between food crops and non-food crops shows that the agriculturist has taken more to growing non-food crops, which have risen from 151 acres to 233 than to food crops the increase in the acreage of which is only 12 during the same period. The general trend in favour of raising non-food crops, which bring greater returns in money, is further evident from the fact that during the last 32 years, non-food crops have registered an increase of 54.30 per cent in their acreage, the corresponding figure for food crops comes to 1.54 per cent only. The cultivation of *bajri* and other pulses has increased while that of wheat, *jowar* and *tuver* declined during these two surveys. Non-food crops reveal a remarkable spurt in cumin which constituted only 1.07 of the total area under crops in 1928 as against 11.12 per cent in 1960. *Sarsav* which was sown in 44 acres in 1928, covered 70 acres and registered an increase of 59.09 per cent in 1960. Cumin, fennel seeds and *isabgul* are the important money crops of this region and command a good market in the country and outside. Cotton cultivation which claimed 0.75 per cent of the total area sown in 1928 seems to have proved unprofitable and is completely absent in 1960. It is learnt from cultivators that efforts to cultivate cotton have failed.

The net area under irrigated crops when compared with 1951 reveals that it has increased from 253 acres 16 gunthas in 1951 to 296 acres 15 gunthas in 1960, thus showing an increase of 16.99 per cent over 1951. A comparative analysis according to source of irrigation reveals that well is the only source of irrigation between 1951-60. The only difference



1. Samar, 2. Panchotiyun, 3. Ranj, 4. Bagoda hoe, 5. Wooden plough, 6. Jhahado, 7. Iron plough, 8. Dhunsari

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Bullock-carts

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noticed during this period is in the power employed for lifting water. In 1951 draft power was used as against the use of oil engines in some cases covering 7.10 per cent of the irrigated area in 1960.

IV.11 Time and Season for Various Operations

The agricultural economy of the village being dependent on vagaries and freaks of monsoon, the time and season for various agricultural operations vary according to differences in rainfall and climate, type of soil, different economic practices and the cropping pattern. However, the calendar of the main agricultural operations, namely, sowing and harvesting can be detailed for different harvests. The village has two main harvests, *kharif* and the *rabi*. The *kharif* crops are sown in June with other subsequent operations like weeding followed up to August and harvesting from early September to late December. *Rabi* sowings take place in October to November and harvested from mid-March to mid-May. *Rabi* crops of the village depend on well irrigation, but the brackish water in wells is hardly favourable to raising *rabi* crops. *Rabi* crops are the richest, *kharif* being looked upon as 'maintenance crops'. People do not sink new wells as they run the risk of tapping salt water. The attempts to dig new wells have resulted in failures. As both the crops—*kharif* and *rabi* are grown at the village, the cultivators remain occupied throughout the year.

IV.12 Changes In Farming Practices, Techniques

Steeped completely in ignorance about modern farming practices, the cultivator used to cultivate his land in his own traditional ways in the past. Though the latest technological and scientific methods have not yet reached the man behind the plough, at least the knowledge and growing consciousness of its use and better results have aroused interest in them to change the agricultural economy from "its way of living to a business proposition". Agriculture during the course of 32 years has pre-eminently remained non-mechanised. Three farmers in the village have started using iron ploughs instead of wooden used formerly by them. The Baroda hoe, introduced 10 years before is an improved agricultural implement used by all cultivators at present. Karachi hoe has been brought to Tavadia two to three years ago and two persons using it have found it advantageous in hard soils. In the case of a field brought under the plough for the first time or in case of first ploughing when the soil is hard, Karachi hoe is considered more suitable. When the field is ploughed every year, then Baroda hoe is considered suitable. Cultivators having Karachi hoe have also ordinary wooden ploughs which are used for interculturing. 21 households are using chemical fertilizers whereas cow-dung was the only manure in use in the past. 7 carts of manure were used per acre in 1950. This has now increased to 10. The quantity of manure per acre has thus increased, when compared with the previous decade. 10 households are using better and improved type of seeds (*bajri* and wheat) and most of the households are using the seeds retained by them. The storage facility has remained the same earthen jars and *kotha*. The use of pesticides has increased and sulphur purchased from the market of Sidhpur is now being used by 17 households. In the result the crops which in former times were affected by various pests and diseases have now become free from them. Better irrigation facilities by way of wells has also helped the cultivators, as besides three farmers using oil engines there are 32 wells to-day instead of 15 in 1928.

IV.13 Tools and Implements

It is essential that equipments of the farmer should be adequate and meet the needs of situation and should enable him to effectively complete agricultural operations in time to take full advantage of seasonal conditions. The ploughs, carts and other agricultural implements are thus an index of the farmers' capital resources. In 1928 there were 15 bullock carts and many of them were owned jointly. In 1960, the number of carts has increased to 32 and many of them are owned independently. One of the carts at present is having wheels of rubber

tyres. The carts were valued in the former survey at Rs. 1,740, each costing Rs. 116. The value of carts as estimated according to the present survey comes to Rs. 22,400 each costing about Rs. 700. The bullock carts in use at present at this village are of two types, the bigger one used for transportation of agricultural produce and the smaller or lighter type known as *gadi* plied on hire for carrying passengers. As reported in the first survey carts were not made at the village and the people had to go to another village Sunak of Sidhpur taluka and Bhangrolia in Palanpur for this purpose. The present survey has revealed that the carts are manufactured locally by the village carpenters and the villagers have, therefore, not to go outside the village for procuring this necessity.

In the absence of any data regarding the number of ploughs in the first survey, particulars regarding their number as given in Livestock Censuses of 1951, 1956 and 1961 have been compared. According to 1951 there were 75 wooden ploughs as against 87 and 97 in 1956 and 1961 respectively. The number of ploughs according to the size group of land-holdings and area cultivated per plough as disclosed by the present survey has been given below.

STATEMENT XXV

Number of ploughs according to size of land-holding, 1960

Size of land-holding (in acres)	No. of households with land	Number of ploughs	Total area cultivated (in acres)	Area cultivated per plough (in acres)
1	2	3	4	5
Total	**112**	**98**	**764-29**	**7-32**
0 to 0.99	1	..	0-18	..
1 to 1.99	4	2	4-35	2-17
2 to 2.99	6	4	12-30	3-07
3 to 3.99	4	1	12-20	12-20
4 to 4.99	19	18	80-24	4-19
5 to 9.99	58	54	426-34	7-36
10 to 14.99	18	17	191-28	11-11
15 to 24.99	2	2	35-00	17-20
25 to 49.99	..	..	..	..
50 and over	..	..	..	..

Of the 112 households owning land, 94 each had a plough, 2 had two ploughs. Of the remaining 16 households who were without ploughs, 6 were in the size group of 5 acres and above and 10 were holding land below 5 acres. The land-holders in the small size of holding on account of their poor resources are not possessing even one of the most important and essential equipments of agriculture. Since no cultivation is possible without a plough, this would mean those without it have to depend upon others for this essential equipment. This reflects the system of accepting reciprocal aid in agriculture, a crude form of cooperative of the indigenous sort prevalent among agriculturists. Other implements used are plough, *kos*, *panchotiyun*, *samar* and Baroda hoe. Changes in the prices of these implements during one decade (1951-60) are brought out in the following statement.

STATEMENT XXVI

Price structure of agricultural implements, 1951-60

Type of implements	Prices (in Rs.)		Percentage increase (+)
	1951	1960	
1	2	3	4
1 Plough	9	35	300.00 (+)
2 Kos (leather bucket)	20	50	150.00 (+)
3 Panchotiyun	20	40	100.00 (+)
4 Samar	10	25	150.00 (+)
5 Baroda hoe	Not in use	38	..

IV.14 Organisation of Man-power

Besides the cultivators engaged in supervision and control over cultivation and different agricultural operations, agricultural labour can be broadly divided into two main types, namely, casual and permanent. Casual labourers are employed for casual or seasonal work and are known as *dadiya*, as they are employed on daily wages. They are from Chamar, Vaghari, and Bhangi castes. Women go to the fields for helping in agriculture. They assist in operations like sowing, weeding and harvesting. Permanent labourers are engaged on contractual basis and

are known as *sathi*, as they are permanently attached to the master cultivator. At this village, they are from Thakarda caste. The permanent labourers are to-day paid annually Rs. 250 to 300 with free food and clothing as against Rs. 60 with food and clothing as reported in the first survey. A comparative study of wage rates paid to casual labourer for various agricultural operations as disclosed by the figures of 1928, 1951 and 1960 is presented below.

STATEMENT XXVII

Wages of agricultural labourers, 1928 1951 and 1960

(in Rs.)

Type of operation	1928		1951		1960	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Ploughing	0.15	..	2.50	..	3.25	..
Harrowing	0.50	..	2.00	..	2.50	..
Weeding	0.37	0.19	1.00	1.00	1.50	1.50
Harvesting	0.37	0.19	1.25	1.25	2.00	2.00

During the intervening period of the first and second surveys, the wages have increased by about 4 to 6 times. Against 35 persons employed as field labour in 1928, the number in 1960 has declined to 22. In 1928 the village had no acute problem regarding labour force. But at present besides decrease in the number of field labourers compared to the labour force position prevalent at the time of the first survey and the availability of a number of avenues of employment at Sidhpur and casual construction works programme, the village at present experiences shortage of labour during September to December for weeding and harvesting operations.

IV.15 Nature of Expenses

The question regarding nature of expenses incurred on agriculture depend on multiplicity of factors like cultural practices, fertility of soil, cropping pattern, economic conditions of the cultivators and the knowledge on the part of farmers about modern extension methods. The problem further becomes more complex as the imputed value of items like seeds, manure, etc., utilised by the cultivator are also to be taken into account. In the first report particulars about expenses on agriculture are furnished for limited items only and hence an analysis of comparable items as revealed by both the surveys is examined with limitations explained in the foot note below the statement.

STATEMENT XXVIII

Cost of inputs, 1928 and 1960

Particulars	Cost in Rs.		Percentage increase (+) or decrease (—)
	1928	1960	
1	2	3	4
Government dues	2,330	2,326	0.17 (—)
Purchase of seeds	564	342*	39.36 (—)
Field labour .	570	5,795@	916.67 (+)
Miscellaneous£	1,252	3,016	140.89 (+)
Total§ . .	**4,716**	**11,479**	140.89 (+)

Note :

* Amount of Rs. 175 from own sources is imputed in this amount.

@ Cost of Rs. 1,900 of permanent labourers is not included in this amount.

£ Expenses on manures, fertilizers, implements and rent, etc., are taken in miscellaneous expenses and amount of Rs. 225 for manure from own source is also included in this amount.

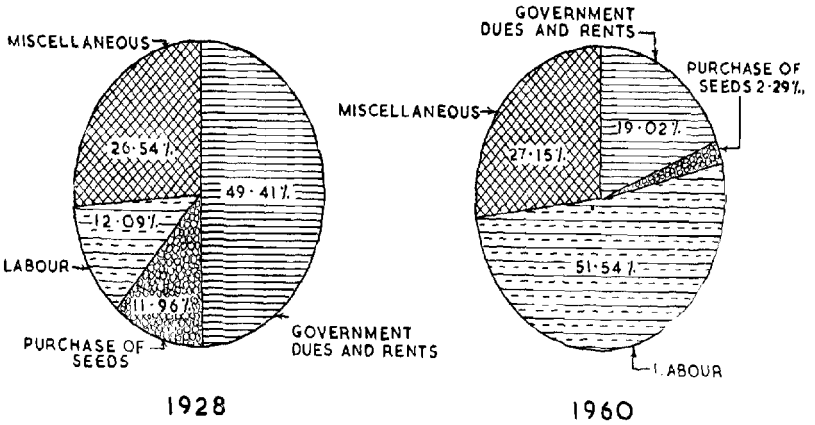
§ Expenditure of Rs. 1,550 on grass bundles for bullocks is excluded from the total expenditure as comparable figures are not given in 1928. Inclusive of all items total cost according to 1960 survey comes to Rs. 14,929.

The total cost has increased from Rs. 4,716 in 1928 to Rs. 11,479 in 1960, registering an increase of 140.89 per cent over 1928. The agricultural expenditure which was Rs. 57 per year per household in 1928 has risen to Rs. 81 in 1960 and the cost per cultivated acre from Rs. 6 to Rs. 11 for the corresponding period.

PERCENTAGE OF INPUTS 1928 AND 1960

TAVADIA

*TALUKA : SIDHPUR DISTRICT : MEHSANA



Of all the items of input, the expenditure on casual field labour has registered the highest increase from Rs. 570 in 1928 to Rs. 5,795 in 1960. The labour charges which constituted 12.09 per cent of the total cost in 1928 constituted 50 per cent of the total cost in 1960. This is to be explained with reference to shortage of labour at present compared with the position in the past and four to six times increase in the wage structure of agricultural labourers. Most of the farmers are keeping the seeds from the crops produced and manure is also available to them locally, as livestock is possessed by mostly all the cultivators. The amount of Rs. 252 on chemical fertilizers as reported under the present survey by 21 households is indicative of the gradual adoption and acceptance of chemical fertilizers by cultivators which was totally unknown to them at the time of former survey. Though no specific items are detailed under the miscellaneous group in the first report, all the remaining amount has been included under this item, so as to tally with the total cost as reported in the first report. On account of expenses incurred on purchase of improved implements like Baroda hoe, Karachi hoe and their repairs, fertilizers, etc., as reported in the second survey being included in the miscellaneous group, the cost has shown an increase from Rs. 1,252 in 1928 to Rs. 3,016 in 1960, which again reflects the change over in farming practices and techniques adopted by cultivators during the intervening period of 32 years.

IV.16 Marketing of the Produce

The marketing of agricultural produce can be broadly divided as relating to production, consumption and sale. Of the total quantity of 5,562 B.mds. of crops produced at the village during 1960, 3,275 B.mds. (58.88 per cent) were consumed by the producing households and 2,287 B.mds. (41.12 per cent) were available for sale. Analysis according to crops has shown that 73.90 and 71.23 per cent of *jowar* and *bajri* crops produced at this village are consumed by the producing households and the remaining 26.10 and 28.77 per cent only are sold. In case of such crops like cumin and fennel, the ratio of consumption and sale is inverted, as 86.87 and 94.24 per cent of the total produce of these cash crops are sold and only 13.13 and 5.76 per cent are retained by the cultivators. The entire quantity of 6,429 B.mds. of fodder is consumed by the cattle of producing households. Of the total food crops produced, 3,184 B.mds. or 67.13 per cent are consumed by the producing

households and 1,559 B.mds. or 32.87 per cent are available for sale. In case of non-food crops, only 91 B.mds. or 11.10 per cent are retained by the cultivators, and 729 B.mds. or 88.90 per cent are sold out.

The 1928 survey recorded, "The Sidhpur station sends out about 300,000 maunds of corn, and of the many villages that feed this market Tavadia is one. It is estimated that about 1,500 maunds of corn valued at about Rs. 3,000 go out of Tavadia."[1] Formerly, the Sahukars of Sidhpur who were mostly grain dealers purchased all the grains and some brisk business of grain export was carried by an organised corn market known as *gunj* with an association of merchant members of Sidhpur. Under this system in the past, the actual producer had to sell his produce at cheaper rates and the real profits were earned by the merchants. At present with the establishment of marketing yard at Sidhpur, the middleman's profit is abolished and the cultivators now get fair and reasonable returns for their produce.

IV.17 Agricultural Credit and Investment

The agricultural credit and finance required by cultivators can be broadly classified into short term credit and long term credit. The village Sahukar or money-lender with all his usurious methods are into the very vitals of agricultural life and continued to be an integral part of village economy in the past, as no substitute agency to meet the credit needs of cultivators was then existing. At the time of the first survey, there were 7 money-lenders and mostly were from Sidhpur. The money-lender advanced credit to the villager and took grains from him in return at the end of the crop season. The creditor mostly had the first choice of crops, and he insisted on taking possession of it at a rate lower by one anna than the prevalent market rates. The whole series of loan transactions thus increased the liability of the debtor by 15 to 19 per cent of the actual loan.

The agriculturists thus suffered very adversely on account of such harsh ways and methods of the creditor.

The present survey has shown that private money-lenders are not the only source of credit available to the villagers as in the past, but other forms of credit agencies like cooperative society, Government, land mortgage banks, relatives, traders, etc., are also advancing loans to the agriculturists to meet their financial needs. One Patidar household has taken a loan of Rs. 2,000 from the Government for purchase of tools and implements. The harsh and usurious methods and practices of the village money-lender as depicted in the former report have now ceased and his transactions and rates are now regulated and controlled by Government legislation. The institution of village money-lender has not yet completely died out, which can be seen from the fact that one money-lender from Sidhpur has advanced a sum of Rs. 1,000 at an interest of $3\frac{1}{2}$ per cent.

The total investment on agriculture during the last ten years is Rs. 96,102. The purchase of bullocks claimed Rs. 53,355 or 55.51 per cent of the total investment. Expenses on irrigation equipments and construction of wells accounted for 27,030 or 28.13 per cent, implements Rs. 14,057 or 14.63 per cent, fencing Rs. 860 or 0.90 per cent and purchase of land by one Patidar accounted for Rs. 800 or 0.83 per cent.

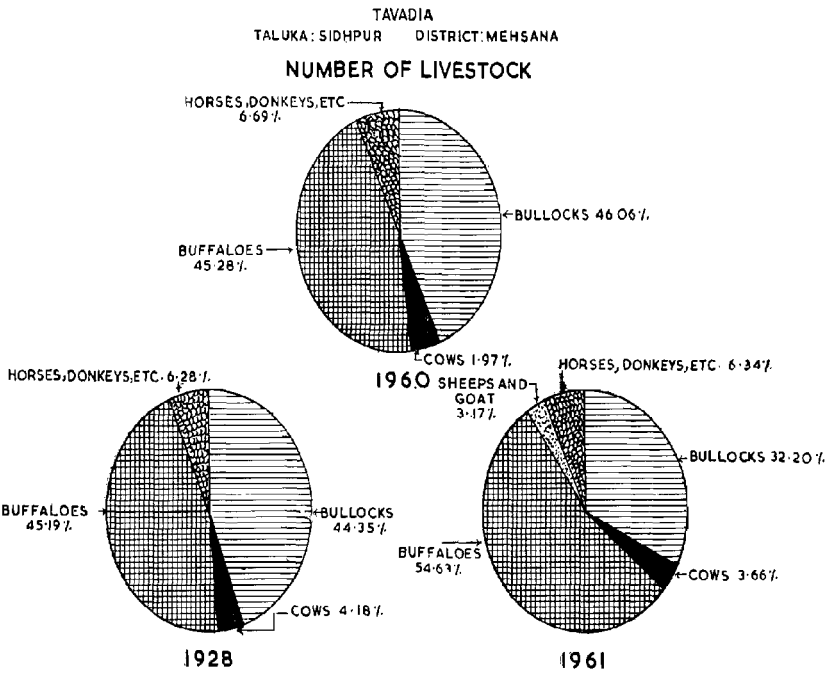
IV.18 Livestock

Livestock constitutes one of the important village resources, mainly on account of its triple purposes, namely, as draught power, as a source of milk supply and means of transportation. The cattle are, therefore, distributed amongst different occupational groups or different households according to their purpose.

Until 1920, no regular livestock census was taken in Baroda State. The condition disclosed by this census was found to be generally satisfactory and it was decided to have such a census every five year. But the decision was not put into action. It was only in 1930 that along with census of population, forms for livestock census were tacked on to the house-list and thus a complete and accurate census of livestock was carried out. However, as separate figures for livestock of Tavadia village are furnished in the former report, an attempt has been made to assess the significance of changes in the livestock

1. *Socio-economic Survey Reports*, published by Development Board, Baroda, para 78, p. 81, 1933

resources of the village at two different points of time. The trend of livestock population at the village is studied with reference to variation in livestock population, availability of draught and milch cattle, its increase or decrease in number in relation to cultivated land, etc.



The figures of livestock as revealed according to the former survey, and quinquennial livestock Census 1961 are detailed below.

STATEMENT XXIX

Livestock, 1928 and 1961 (Livestock census)

Type of livestock	1928		1961		
	Number	Percentage to total	Number	Percentage to total	Percentage increase (+) or decrease (—) over 1928
1	2	3	4	5	6
Bullocks	106	44.35	132	32.20	(+) 24.53
Cows	10	4.18	15	3.66	(+) 50.00
Buffaloes	108	45.19	224	54.63	(+)107.41
Sheep and Goats	..	..	13	3.17	..
Horses and Ponies	..	..	1	0.24	..
Donkeys	15	6.28	25	6.10	(+) 66.67
Total	**239**	**100.00**	**410**	**100.00**	(+) **71.55**

The above figures reveal that the total livestock in the village has increased from 239 in 1928 to 410 in 1961, thus recording a percentage increase of 71.55 over 1928. Bullocks and buffaloes because of their respective utility as draught power and milch cattle, constituted 89.54 per cent of the total livestock in 1928 and 86.83 per cent in 1961. The number of cows in village has increased from 10 in 1928 to 15 in 1961 thus recording an increase of 50 per cent during the same period. At the time of the first survey there was no Rabari in the village but at the time of the present survey, there is one Rabari household in the village who is not possessing any livestock but engaged in tending village cattle. There were no sheep and goats in 1928, but according to livestock Census of 1961, there were 13 sheep and goats. Similarly there was no horse or pony in 1928, but 1 hors

has been shown in 1961 Census. On account of the sandy track and for transportation of grain and other materials to and fro from Tavadia to Sidhpur, donkeys were used and they constituted 6.28 and 6.10 per cent of the total livestock in 1928 and 1961 respectively. 15 donkeys were owned by Ravalias in 1928 but their number has increased to 25 in 1961. The density of bovine and ovine livestock according to quinquennial livestock Censuses of 1951, 1956 and 1961 for the district, taluka and village is compared below.

STATEMENT XXX

Density of bovine and ovine livestock

District/ Taluka/ Village	Density of bovine population per sq. mile			Density of ovine population per sq. mile		
	1951	1956	1961	1951	1956	1961
1	2	3	4	5	6	7
Mehsana	179	192	181	66	63	34
Sidhpur	261	..	270	65	..	45
Tavadia	187	141	141	5	3	6

IV.19 DRAUGHT POWER

There were 106 bullocks at the time of the first survey, while during the second survey, the number has increased to 117 or 10.38 per cent. Formerly, the average number of acres per pair of bullocks was 17.5 but now it comes to 18.4.

The bullocks of the village were of local breed and the carelessness and apathy of agriculturists in the selection of the animal and improvement of the breed of cattle as described in the previous report remains the same. Their general attitude can be aptly reiterated as 'a mere drift' even to-day. When animals suffer from any disease, they take them to veterinary dispensary at Sidhpur which has got on its record 31 cases of animals treated from Tavadia village during the last ten years from 1950-51 to 1960-61. The price of bullocks formerly varied from Rs. 60 to 70. But to-day it ranges from Rs. 300 to 350. The increase in price during this intervening period has thus shot up five times.

The average number of bullocks per Khatedar in the village under survey at the time of first survey was 2.72. According to the present survey, the average number has come down to 1.48. Of the 112 households having land in Tavadia, 25 households had no bullocks at all, 57 had one bullock and 30 had a pair of bullocks. Of the 30 households in the last category, 29 were from Patidar caste and one belonged to Brahmin caste. It has been noticed that the system of hiring bullocks at the peak period of seasonal operations is prevalent in the village. Large number of Khatedars have thus to be without enough plough cattle for cultivation. This may also be on account of greater proportion of small holdings which render the possession and maintenance of bullocks an uneconomic proposition. The pattern of distribution of draught cattle with the size of cultivated holding is detailed in the following statement.

STATEMENT XXXI

Distribution of draught cattle according to size of land-holding, 1960

Size of land-holding (in acres)	No. of households	Total draught cattle	Total area cultivated (in acres)	Average land per pair of bullocks (in acres)
1	2	3	4	5
0 to 0.99	1	..	0-18	..
1 to 1.99	4	..	4-35	..
2 to 2.99	6	..	12-30	..
3 to 3.99	4	1	12-20*	12-20*
4 to 4.99	19	17	80-24	9-19
5 to 9.99	58	63	426-34	13-22
10 to 14.99	18	32	191-28	11-39
15 to 24.99	2	4	35-00	17-20
25 to 49.99	..	..	..	..
50 and over	..	..	..	..
No land	29	..	..	..
Total	**141**	**117**	**764-29**	**13-03**

* Actual number of households and area cultivated by one bullock is given.

It can be seen from the above statement that all the eleven households having holdings below 3 acres have no bullocks. The average area of land cultivated by a pair of bullocks varies in different size groups between 9-19 to 17-20 acres and the average land

cultivated per pair of bullocks for the village as a whole comes to 13–03 acres.

IV.20 Milch Cattle

Buffaloes and cows are important livestock from the view point of milk yielding capacity. What is important in relation to cattle population is not their quantitative growth or decline, but their qualitative condition. The ratio of milch to dry cattle, proportion of draught animals to total and the livestock which is of economic use, are, therefore, some of the factors which can be studied to assess the problem in right perspective.

The number of milch and dry cattle in the district, taluka and village as revealed according to quinquennial livestock Censuses of 1951, 1956 and 1961 are given below.

STATEMENT XXXII

Number of milch and dry cattle

District/ Taluka/ Village	In milk						Dry and not calved					
	Cows			Buffaloes			Cows			Buffaloes		
	1951	1956	1961	1951	1956	1961	1951	1956	1961	1951	1956	1961
1	2	3	4	5	6	7	8	9	10	11	12	13
Mehsana	53,777	52,622	98,074	131,747	135,870	227,453	61,725	67,730	..	87,427	78,998	..
Sidhpur	3,761	..	7,494	11,790	..	24,773	4,495	..	..	9,360	..	..
Tavadia	14	9	10	103	142	82	..	..	5	..	..	94

Cows in milk form 67 per cent, whereas buffaloes in milk form 47 per cent, the respective proportions for dry cows and buffaloes are 33 and 53 per cent. The value of 10 cows in 1928 was Rs. 260 as against 5 cows in 1960 valued at Rs. 625. The cost per cow during 32 years has thus increased more than six times from Rs. 26 to Rs. 165. 108 buffaloes in 1928 were valued at Rs. 5,735 as against 115 buffaloes in 1960 valued at Rs. 36,635. Cost per buffaloe in 1928 and 1960 thus came to Rs. 56 and Rs. 319 respectively, which also is more than five times.

The figures about the annual production and sale of livestock products, the chief of which consist of milk and *ghee* reveal that livestock is one of the important sources of income for the village. In 1928, the dairy products, *ghee*, milk, etc., enabled the village to earn Rs. 4,335. In 1960, of the total quantity of 468 and 83 B.mds. of milk and *ghee* produced in the village, 123 and 41 B.mds. were sold, thus fetching Rs. 2,450 and Rs. 9,840 respectively. The income from dairy products has thus increased from Rs. 4,335 in 1928 to Rs. 12,290 in 1960. However, this fact is to be studied with reference to about 3 to 5 times increase in the prices of milk and ghee and increase in the cost of maintenance of cattle and also the cost of living of the cultivators. The prices of milk has gone up from Rs. 15 per B.mds. in 1951 to Rs. 20 in 1960. Similarly *ghee* prices have also registered an upward trend from Rs. 213 to Rs. 256 per B.md.

IV.21 Village Industries

Location and distribution of village industries depend upon the existence of a number of factors in a village like nature of village economy, occupational distribution, caste composition, customary traditions and the habits of the village people. Agriculture being the basic industry of the village, the village industries depend on the different cultural practices and techniques followed by the agriculturists. The universality of carpenter, blacksmith, tanner, etc., in most of the villages is thus on account of the close association of these crafts with the agricultural economy. Most of the crafts are followed as a traditional calling and handed over from father to son and survive at a place so long as they help the craftsman earn their bread. The existence, however, of crafts like pottery, goldsmithy, tailoring, etc., depends upon

the changes in the living, cooking and wearing habits and fashions of the people living in a village.

The artisan class of village Tavadia is comprised of carpenters (2), blacksmiths (2), potters (4), a tailor and goldsmith. The carpenters and smiths prepare and repair the wooden and iron agricultural tools and implements, the potter supplies pots and bricks, the goldsmith and tailor respectively make ornaments and dress. The marketing of their products is confined mainly within the village and their main patrons and clients are, therefore, the agriculturists and local inhabitants and some persons from the neighbouring villages, if that particular artisan, class does not exist there. The tools and implements of manufacture used by the artisans are simple and indigenous and call for an investment varying from Rs. 10 to Rs. 150. Agricultural activities in which the great majority of villagers are engaged, regulate the period of work. And hence the busy and slack season is mainly dependent on agricultural operations and the good, bad or lean year. The system of payment in vogue at the village is payment in cash as well as in kind. The payments are given to them annually at the harvest time which vary from 5 B.seers to 1½ B.mds. depending also upon the services rendered by the artisan to the *jajmans*. The rates prevalent in the village under the *jajmani* system for different artisans vary according to the nature of work and services to be rendered. As the payment is made annually it is known as *varshasan* from the word *varsha* meaning a year. Carpenters or blacksmiths are given 1¼ B.mds. of *bajri* or *jowar* per plough. Similarly the potter for supplying earthen pots and small earthen lamps on Divali days, get 3 to 5 B. seers of corn. The four barbers who come from Sidhpur every Tuesday to this village, get 10 B.seers of corn for adults and 5 B.seers for youngsters. Chamars get 1¼ B.mds. to 1½ B.mds. of corn thresholdwise and this also includes the quantity given to them at the time of *khala* or harvest time. The Bhangi also gets *khala* and the quantity of corn given varies from 20 to 30 B.seers hearthwise.

The trend of changes as regards number of artisan households and population, as revealed by the former survey and the present can be read from the following figures.

STATEMENT XXXIII

Households and population of artisans, 1928 and 1960

Caste	No. of households		No. of persons		Percentage increase (+) or decrease (—) over 1928	
	1928	1960	1928	1960	House holds-	Persons
1	2	3	4	5	6	7
Kumbhar (Potter)	4	4	15	23	..	(+) 53.33
Luhar (Blacksmith)	4	2	14	10	(—)50.00	(—) 28.57
Suthar (Carpenter)	..	3	..	12	..	..
Darjee (Tailor)	1	1	5	10	..	(+) 100.00
Soni (Goldsmith)	..	1	..	3	..	..
Total	**9**	**11**	**34**	**58**	(+)**22.22**	(+) **15.88**

During the intervening period of two surveys there has been an increase of 22.22 per cent in households and 15.88 per cent in population. The number of households of potter and tailor has remained the same during both the surveys, but their population has increased by 53.33 and 100.00 per cent when compared with the first survey. The number of households belonging to smiths and carpenters taken together in the first survey, as some of the smiths were working as carpenters, indicates an addition of one household. One household of goldsmith which was non-existent at the time of the first survey is a new addition to village industries. These figures reveal little change in the occupational pattern of village artisans as well as its character. The distribution of their households and population reveals that in 1928 the number of households which constituted 10.98 per cent of the total households in the village declined to 7.80 per cent in 1960. Similarly, the corresponding figures for population also show a decrease from 8.43 to 7.21 per cent of the total population. 9 out of 11 households of artisans also work as labourers either on field or elsewhere to supplement the income from traditional craft. The goldsmith is the only artisan dependent solely on his traditional occupation. One household of blacksmith has left

his traditional occupation of smithy and has been serving in the cotton mill at Sidhpur. It is quite possible that the land held by these village artisans might have been given by the State in the past for rendering services to the village community, as land is one of the potent forces that keep them attached to the village.

Further analysis of the income of these artisans reveals that the total income earned by this class of workers is Rs. 9,476 of which Rs. 5,501 or 58.05 per cent is earned from the village and Rs. 3,975 or 41.95 per cent is earned from outside the village. As the village artisans are not able to get their earnings entirely from Tavadia village, they have either to follow other vocations or go outside the village for earning their bread. Of the 11 households belonging to them, 7 households are without any land while the remaining 4 have land varying from 1 to 3.20 acres. Three households possess livestock also. The village industries by themselves are thus not able to stand on their own legs and need to be supplemented by other subsidiary occupations. The monetisation of economy, advent of machine-made goods, change in practices of cultivation and the influx of cheap and better varieties of products have deprived the village artisans of much of their former utility and compelled them to take recourse to some subsidiary means of livelihood. The old caste stratification depending on the equilibrium of village occupations, the cult of village self-sufficiency and functional interdependence which was one of the basic characteristics of village economy in the past is thus gradually breaking down.

IV.22 Commerce

Trading and commercial activities pursued in the village should be examined keeping in view the pattern of village economy, type and quantity of agricultural produce, the proximity of the marketing centre and the nature of means of transport and communications available to the village people. The village economy of Tavadia being predominantly agricultural and the village being quite in the vicinity of the taluka headquarters linked by a motorable road, the channels of trade and commerce of the village are closely linked with Sidhpur. The agricultural produce of the village is sold outside the village and mostly carried to Sidhpur through carts. These dealings of purchase and sale between the cultivators of the village and merchants at the marketing centre, ultimately developing into that of a creditor and debtor. The nature of transaction is thus either in cash, credit or part payment, ultimately depending on the bonds of relationship between the buyer and the seller.

The position when compared with the former survey reveals that in the past also 'Sidhpur drained away all the agricultural products' of the village and there was an organised corn market known as *gunj* with an association of merchant members exporting grains outside Tavadia at places like Ahmedabad, Rajasthan and Northern India. Against, 1,500 Mds. of corn valued at Rs. 3,000 going out of Tavadia in 1928 after retaining the crops required for household consumption, 2,287 B.mds. of produce, valued at Rs. 73,580 were available for sale in 1960. As the village has the crop cycle of *kharif* and *rabi*, the harvesting of both these crops before Divali and Holi is the peak season for trade and commercial transactions carried by the villagers.

A small retail shop at the village caters to the daily needs and necessities of *bidi*, pan, sugar, tea, kerosene, oil and other miscellaneous items. No such reference about any shop is noticed at the first survey. The articles are purchased by the shopkeeper from Sidhpur market and sold at retail price in the village. The village people also when they go to Sidhpur mostly purchase their requirements from Sidhpur market, but when the articles are immediately required, the village shop fulfils an important need of the village. Commodities in which the shopkeeper deals are generally those required by the villagers for their immediate domestic consumption. The frequency of purchase of articles, therefore, varies according to the nature of urgency of articles. The trends of purchase and sale transactions thus denote the progressive or retrogressive nature of the village economy and helps us understand its dynamics over a period of time. Any Baniya, Lohana or Vohra community which

is a traditional caste engaged in trade and commercial activities in the taluka is completely absent. But one Brahmin who has come to this village since last six years from Vadnagar, where no other profitable source of avocation is available, is trading in *gur* at Sidhpur on partnership basis with one of the village residents and resides at Tavadia being close to the place of their business. The annual income earned by this household from this business is Rs. 600.

IV.23 Income

The distribution of households according to income range on the basis of occupation, caste and similar analysis about the expenditure incurred on different items with surplus or deficit economy and indebtedness are some of the important indicators of changes in the village economy. The income estimation on account of the complexity of productive resources of land and livestock, which are the principal sources of income for the village, though likely to be overestimated or underestimated on account of illiteracy and certain preconceived notions of some advantage or disadvantage attached to such surveys, can only be one of the best yardsticks to measure the distribution of income in the village along with the sources from which the income is generated. The income analysis has, therefore, been reviewed according to income range, source, caste groups and occupational pattern.

The total gross and net income from various economic activities in 1960 was Rs. 198,866 and Rs. 167,185 respectively. In the absence of any classification of income according to gross and net at the time of first survey, the entire amount of Rs. 25,702 as given in 1928 has been treated as net income. The distribution of income according to different sources at the time of first and second survey has been detailed in the statement below.

STATEMENT XXXIV

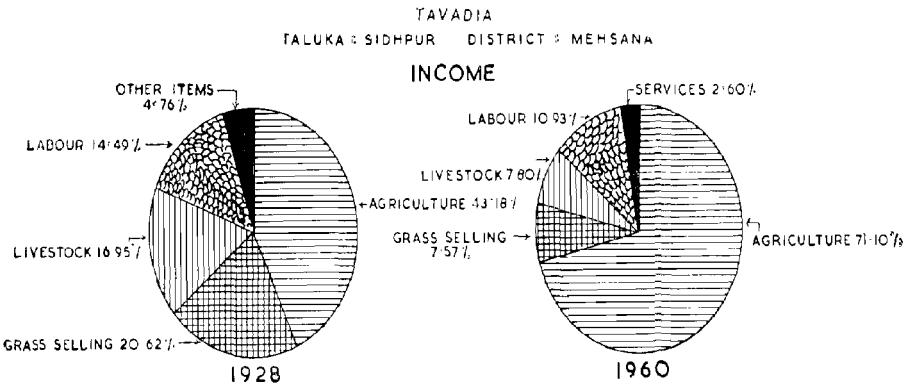
Income from different sources, 1928 and 1960

(in Rs.)

Source of income	Net income		Percentage to total income		Income per household		Percentage increase (+) or decrease (—) over 1928
	1928	1960	1928	1960	1928	1960	
1	2	3	4	5	6	7	8
Agriculture	16,398	129,879	63.81	77.69	200	921	(+) 692.04
Livestock	4,355	13,041	16.94	7.80	53	92	(+) 199.45
Labour	3,725	16,180*	14.49	9.67	45	115	(+) 334.36
Services	..	8,085	..	4.84	..	57	...
Other minor items	1,224	..	4.76	..	15	...	..
Total	**25,702**	**167,185**	**100.00**	**100.00**	**313**	**1,186**	(+) **550.47**

* Includes Rs. 5,880 from agricultural labour as separate figures for agricultural labour are not available in 1928 Report

Between the first and the second survey, the overall income of the village has gone up five times. But the average annual income per household which was Rs. 313 in 1928 stood at Rs. 1,186 in 1960, showing an increase of more than three times, and the annual *per capita* income rose from Rs. 63 in 1928 to Rs. 208 in 1960.



Agriculture is the principal source of income accounting for 63.81 per cent and 77.69 per cent of the total income in 1928 and 1960 respectively. The income from agriculture per household for 1928 and 1960 was Rs. 200 and Rs. 921 respectively. These figures establish the predominance of agriculture as the main source of income. Income from agriculture per acre which ranged from Rs. 14 to Rs. 20 in 1928 comes to Rs. 177 in 1960. It has been found that in 1960 Rs. 148,800 or 89.01 per cent of the total income is earned by way of agriculture, livestock and agricultural labour, and Rs. 18,385 or 10.99 per cent is earned through labour other than agriculture and service. Of the amount earned from outside the village, 25 per cent is earned by service in cotton mill at Sidhpur which provides employment to underemployed and unemployed. These figures also support the view that the villagers mostly obtain their income from within the village. Agriculture is one of the main sources of income, but when this income is insufficient and requires to be supplemented they go out of the village to earn their livelihood if suitable source of income cannot be had in the village itself.

The rise in income between the two surveys does not seem to be real as price index is the only criterion to assess real increase in material prosperity. As price indices for the first survey are not available the trend of prices between these surveys cannot be compared. The increase in income may for the most part, be attributed to the inflationary trend in price movement between these two surveys and partly due to real increase.

Classifying income according to three main occupational groups, namely, primary, secondary and tertiary, it has been noticed that of the 141 households, 118 or 83.69 per cent get their income from primary source, 4 or 2.84 per cent from secondary and 19 or 13.47 per cent from tertiary services. Of the total income, Rs. 151,108 or 90.38 per cent is from primary source, Rs. 4,490 or 2.69 per cent from secondary and Rs. 11,587 or 6.93 per cent from tertiary.

The Statement XXXV on page 57 brings out the income distribution by caste and source.

STATEMENT XXXV

Income by source and caste

(in Rs.)

Caste	Total net income	Percentage to total income	Income from different sources: Agriculture and agricultural labour — Income	Agriculture and agricultural labour — Percentage to total	Livestock — Income	Livestock — Percentage to total	Labour other than agriculture — Income	Labour other than agriculture — Percentage to total	Service — Income	Service — Percentage to total
1	2	3	4	5	6	7	8	9	10	11
1 Patidar .	122,604	73.34	110,901	81.69	10,203	78.24	300	2.91	1,200	14.84
2 Thakarda .	18,803	11.25	11,223	8.27	1,125	8.63	5,205	50.53	1,250	15.46
3 Brahmin .	8,843	5.29	7,978	5.88	265	2.03	..	..	600	7.42
4 Chamar .	3,595	2.15	2,420	1.78	..	..	575	5.58	600	7.42
5 Kumbhar .	3,595	2.15	545	0.40	..	..	1,900	18.45	1,150	14.23
6 Suthar .	2,020	1.21	515	0.38	570	4.37	650	6.31	285	3.53
7 Luhar .	2,376	1.42	203	0.15	523	4.01	..	..	1,650	20.41
8 Bhangi .	1,125	0.67	680	0.50	..	..	445	4.32	..	..
9 Vaghari .	1,144	0.69	924	0.68	..	..	220	2.14	..	..
10 Ravalia .	700	0.42	345	0.25	—75	—0.58	430	4.18	..	..
11 Darjee .	885	0.52	..	..	430	3.30	125	1.21	330	4.08
12 Bawa .	570	0.34	..	..	..	..	150	1.46	420	5.19
13 Rabari .	325	0.19	25	0.02	..	..	300	2.91	..	..
14 Soni .	600	0.36	..	..	..	..	..	..	600	7.42
Total	**167,185**	**100.00**	**135,759**	**100.00**	**13,041**	**100.00**	**10,300***	**100.00**	**8,085**	**100.00**

* Rs. 5,880 from agricultural labour are excluded from this amount.

The above figures reveal that 90 per cent of the income is earned only by the persons of three castes, namely, Patidar, Thakarda and Brahmin; and the 10 per cent of the remaining income is distributed amongst 11 different castes of the village. These three castes forming the main agricultural class of the village have their main source of income from agriculture, supplemented by income from livestock and agricultural labour. Two households of Thakardas and 1 household each of Patidar, Land uhar Chamar earn major part of their income by serving in the textile mill at Sidhpur.

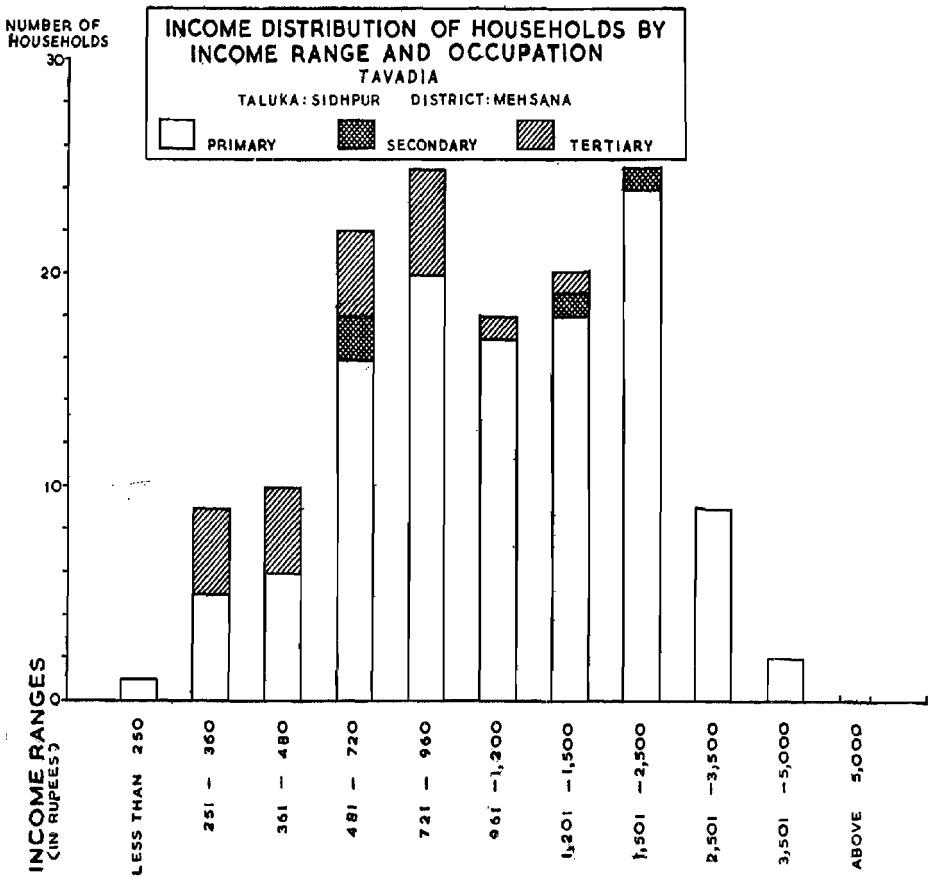
The households are classified according to ranges of income in the Statement XXXVI. Lack of similar data available from the first survey distract any comparable study.

STATEMENT XXXVI

Households by income range, 1960

Income range	No. of households	Percentage to total households	Income (in Rs.)	Income — Percentage to total income
1	2	3	4	5
Less than 250	1	0.71	50	0.03
251–720	41	29.08	20,174	12.07
721–1,200	43	30.50	39,604	23.69
1,201–1,800	28	19.86	39,835	23.82
1,801–2,400	16	11.35	33,029	19.75
2,401–3,000	8	5.67	20,997	12.55
3,001–3,600	3	2.12	9,882	5.92
Above 3,601	1	0.71	3,614	2.17
Total	**141**	**100.00**	**167,185**	**100.00**

The salient points deducible from the above statement are—there is a wide disparity in income range, the minimum being Rs. 50 and maximum being Rs. 3,614. The unequal distribution of income is thus apparent.



The number of households starting from low income groups to higher income brackets go on falling down. Only 4 households or 2.83 per cent of total households are in the higher income group which fall within a monthly income above Rs. 250 to Rs. 300. Obviously the rising crescendo of prices during this intervening period has contributed to this higher income. 84 households or 59.58 per cent of the total households fall within two income ranges of Rs. 241 to Rs. 720 and Rs. 721 to Rs. 1,200. The amount of income of these two groups constitute a little more than one-third of the total income of the village. Nearly 60 per cent of the total households fall within the monthly income brackets ranging from Rs. 60 and above to Rs. 100. 44 households or 31.21 per cent of the total households cover the two ranges of Rs. 1,201–1,800 and Rs. 1,801–2,400 and constitute 43.57 per cent of the total income of the village. The next two income ranges of Rs. 2,401–3,000 and Rs. 3,001–3,600 have 11 or 7.79 per cent of the total households with 18.47 per cent of total income.

IV.24 Expenditure

The amount of expenditure incurred by the villagers can be broadly divided into two parts, namely, expenses incurred for agricultural and non-agricultural purposes. The main components of the expenses on agriculture are agricultural labour, seeds, Government dues, rent and other miscellaneous items like repairs of tools and implements, etc., whereas the expenses on non-agricultural sector comprise food, clothing, house, fuel, lighting, social functions, luxuries and other

miscellaneous items like education, travelling, litigation, etc. The expenditure on both these items for 1928 and 1960 is given in the following statement.

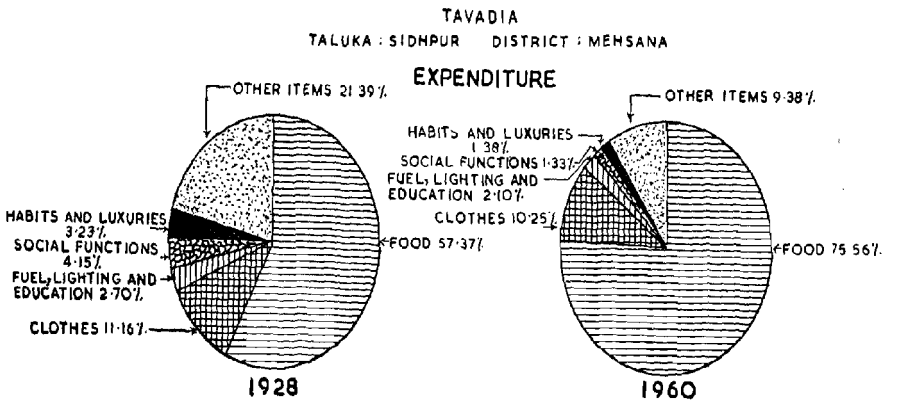
STATEMENT XXXVII

Agricultural and non-agricultural expenses, 1928 and 1960

(in Rs.)

Type of expenditure	Amount		Percentage to total expense		Percentage increase (+) or decrease (—) over 1928
	1928	1960	1928	1960	
1	2	3	4	5	6
Agricultural	4,716	14,929	17.55	11.02	(+) 216.56
Non-agricultural	22,155	120,503	82.45	88.98	(+) 443.91
Total	**26,871**	**135,432**	**100.00**	**100.00**	(+) **404.00**

The total expenditure on agricultural and non-agricultural items has increased by 404.00 per cent when compared with 1928 figures. The comparative percentage increase for agricultural and non-agricultural sectors is 216.56 and 443.91 respectively. The expenditure per household on agriculture has increased from Rs. 57 in 1928 to Rs. 106 in 1960 and on the non-agricultural side the corresponding figures are Rs. 270 and Rs. 848. The itemwise analysis of expenditure on agriculture revealed by both the surveys has been given in the section on agriculture.



Fortunately the 1928 data also permit the break-up of non-agricultural expenditure pattern and hence a comparative statement of non-agricultural expenses according to former and present surveys is given below.

STATEMENT XXXVIII

Non-agricultural expenses, 1928 and 1960

(in Rs.)

Items	Expenses		Expenditure per household		Percentage to total		Percentage increase (+) or decrease (—) over 1928
	1928	1960	1928	1960	1928	1960	
1	2	3	4	5	6	7	8
Food	12,710	91,048	155	646	57.37	75.56	(+) 616.35
Clothes	2,472	12,349	30	88	11.16	10.25	(+) 407.65
House rent	84	114	1	1	0.38	0.09	(+) 35.71
Fuel, lighting and education	599	2,527	7	18	2.70	2.10	(+) 321.85
Social functions	919	1,600	11	11	4.15	1.33	(+) 74.10
Habits and luxuries	715	1,662	9	12	3.23	1.38	(+) 132.45
Other miscellaneous items	4,656	11,203	57	73	21.01	9.29	(+) 140.61
Total	**22,155**	**120,503**	**270**	**848**	**100.00**	**100.00**	(+) **443.91**

The non-agricultural expenses during the intervening period of two surveys have recorded a percentage increase of 443.91 over 1928. Here too the spiral of rising prices making the household pay more for an article in 1960 than in 1928 must be taken into account. Food, clothing and houses are the three essential items in a family budget. 85.90 per cent of total expenses are accounted for by these three items in 1960 as against 68.91 per cent in 1928. The expenditure on food group which constituted 57.37 per cent at the time of first survey constitutes 75.56 per cent of the total expenses at the time of second survey. The average food bill of a household comes to Rs. 646 or Rs. 54 per month in 1960 against Rs. 155 or Rs. 13 per month in 1928. The expenditure on clothing has increased from Rs. 2,472 in 1928 to Rs. 12,349 thus recording a percentage increase of 407.65 over 1928. The average bill on drapery by a household which worked out at Rs. 30 per household per annum in 1928 has gone up to Rs. 88 per annum as revealed by the present survey. As most of the houses are owned in the village, very little amount is to be spent on rent. An amount of Rs. 84 by way of house rent was incurred by 6 households in 1928 against Rs. 114 by 6 households in 1960. The data regarding expenditure on house repairs and maintenance has also been collected at the time of the second survey and this amount came to Rs. 4,340. On account of non-availability of data on these items in the first survey, no comparison can be made.

The rest of the items include fuel, lighting, social functions, habits and luxuries and other miscellaneous items. The inclusion or exclusion of some items in these groups though rules out strict comparison between the first and second surveys, broad generalisations can, however, be made. The fuel and lighting group in 1928 also included expenses on education which has been taken under miscellaneous items in 1960. Most of the fuel and lighting is made available from the village then and now also and hence little change is noticed in expenses on these items, as these items constituted 2.70 per cent and 2.10 per cent of the total expenses in 1928 and 1960 respectively. The expenses on social functions which constituted 4.15 per cent of the total expenses in 1928 now constituted 1.33 per cent. The addiction of households to social formalities in the past and the gradual relaxation of households from these social courtesies and customs at present is thus noticeable here too. Against an amount of Rs. 715 spent in 1928 on habitual luxuries like chewing and smoking of tobacco and *ganja* by an ascetic and an occasional luxury of tea, an amount of Rs. 1,662 was spent in 1960, an increase of 132.45 per cent. Other miscellaneous items include in 1928 interest on debt and does not give any information about travelling, medicines, etc., covered under the present survey. Any comparison with the past will have little meaning.

On the basis of the present survey, the distribution of non-agricultural expenditure by broad occupational pattern as given in the statement below reveals that Rs. 107,708 or 90.02 per cent, Rs. 3,918 or 3.28 per cent and Rs. 8,021 or 6.70 per cent are spent by households engaged in primary, secondary and tertiary occupations respectively. In these three groups expenditure on food to total expenditure constitutes 76.32, 59.80 and 81.01 per cent respectively and that on miscellaneous items 5.43, 7.66 and 4.73 per cent respectively.

STATEMENT XXXIX

Expenditure pattern of households

Occupation	Total annual expenditure (in Rs.)	Percentage to total expenditure	Percentage of expenditure on food to total expenditure	Percentage of expenditure on miscellaneous items to total expenditure
1	2	3	4	5
Primary	107,708	90.02	76.32	5.43
Secondary	3,918	3.28	59.80	7.66
Tertiary	8,021	6.70	81.01	4.73
Total	**119,647**	**100.00**	**76.10**	**5.46**

IV.25 Indebtedness

The problem of indebtedness in the village can be best studied in relation to size and volume of debt, agency and purpose of debt. Debt being a question of social prestige, it is

likely that the respondents might not have revealed the entirely correct position about their liabilities. Whatever the data available by the two surveys are compared below.

STATEMENT XL

Indebtedness, 1928 and 1960

(in Rs.)

Year	Total No. of house-holds	No. of indebted house-holds	Percent-age of indebted house-holds to total house-holds	Amount of debt	Average debt per house-hold	Average debt per indeb-ted house-hold
1	2	3	4	5	6	7
1928	82	72	87.80	66,915	816	929
1960	141	26	18.44	14,270	101	549

The indebtedness of the village in 1960 when compared with the results of the first survey shows that the dimension of the problem has been reduced both in size as well as in volume; only 18.44 per cent of the total households are found to be indebted in 1960 as against 87.80 per cent in 1928. The volume of debt also shows a decline from Rs. 66,915 at the time of the first survey to Rs. 14,270 by 78.67 per cent. The average debt per household in 1960 has steeped down by a little more than 8 times as compared to 1928. The maximum amount of debt recorded at the time of the first and second survey was Rs. 4,400 and Rs. 2,000 respectively, the corresponding minimum being Rs. 25 and Rs. 70. From the replies recorded in the schedules it has been found that unless social or economic exigencies so demand, most of the households try to live within their income and do not prefer to be bound in the shackles of indebtedness. Maybe they have learnt a lesson from their past experience and are anxious not to fall prey to the usurious practices of the money-lender to which they were subjected, when other means of credit did not exist.

A further probe into the purpose of the debt offers interesting insight into the scale of preference for incurring debt by the villagers either for vocational purpose or social customs or household expenses. The Statement XLI analysis the distribution of the amount of debt according to different purposes for the first survey and second survey.

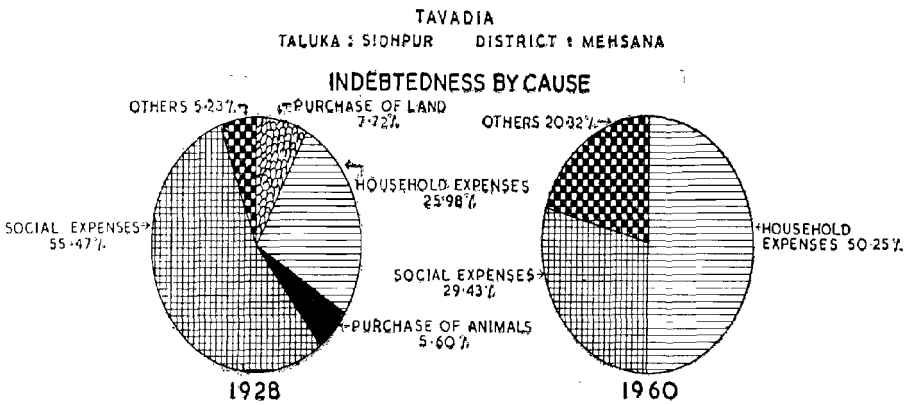
STATEMENT XLI

Indebtedness by cause of borrowing, 1928 and 1960

(in Rs.)

Cause of indebtedness	1928		1960	
	Amount of debt	Percent-age to total debt	Amount of debt	Percent-age to total debt
1	2	3	4	5
Purchase of land	5,165	7.72	..	..
Government dues	400	0.60	..	..
Household expenses	17,385	25.98	7,170	50.25
Purchase of animals	3,745	5.60	..	..
Social expenses	37,120	55.47	4,200	29.43
Miscellaneous	3,100	4.63	2,900	20.32
Total	**66,915**	**100.00**	**14,270**	**100.00**

The debt on account of social customs claimed Rs. 37,120 or 55.47 per cent of the total volume in the past against Rs. 4,200 or 29.43 per cent at present. Wedded to the framework of certain orthodox beliefs and 'must' in social ceremonies in the past, such amount for this purpose is credible. With the gradual spread of literacy among them and by coming into contact with the outside world through the media of publicity and social reform agencies and above all the economic stress exercised by rise in the level of prices the volume of debt on this account has dwindled down considerably at the present survey. Against 58 or 70.73 per cent of the total households showing indebtedness for social purposes at the time of first survey, the corresponding figure for the second survey comes to 6 or 4.26 per cent only. Analysis of these 6 households according to caste reveals that 5 belong to Patidar and 1 to Thakarda caste. These figures corroborate the fact brought out at the time of the first survey that it is amongst the high caste Hindus that custom riddenness is prevalent, though the bondage of these traditions is gradually loosening its hold. Followed close to this purpose are the ordinary household expenses which accounted for Rs. 17,385 or 25.98 per cent in the past as against Rs. 7,170 or 50.25 per cent at the present survey. The maximum and minimum



amounts of debt per household according to the first survey come to Rs. 3,800 and Rs. 50 and to Rs. 1,000 and Rs. 70 respectively at the current survey. Against 39 households or 47.56 per cent of the total households having debt on this account at the time of first survey, there are 23 households or 16.31 per cent now. Indebtedness has thus tilted from the social to household expenses which have risen in recent times as the income of the people has not increased *pari pasu* with the cost of living while expenditure on social occasions are variable and can be curtailed the household expenses are essential and must be incurred. The debt incurred on account of purchase of land and Government dues which amounted to Rs. 5,565 or 8.32 per cent at the time of the first survey is absent at the time of second survey as unrestricted sale of land which was permitted in the past is prohibited by law after the implementation of the tenancy legislation. 1/7th of the debt has an agricultural bias which is completely absent now. Similarly the debt on account of purchase of animals accounting for Rs. 3,745 or 5.60 per cent of the total at the time of first survey is not found in the second. Though the amount of debt according to present survey under miscellaneous items has declined from Rs. 3,100 to Rs. 2,900 the ratios of debt under this head come to 4.63 and 20.32 per cent. It has also been found that of the 26 households indebted in 1960, 20 have incurred debt for a single purpose 17 for household consumption, 2 for marriage and 1 for purchase of tools and implements. Of remaining 6, 4 households have borrowed for home consumption and marriage and 2 for home consumption and medicine. These figures reveal that all the indebted households except three have to resort to debts to meet their daily domestic needs.

As regards the various agencies supplying credit to the villagers in the past, the 7 Shahukars from Sidhpur were the main financiers forming an integral part of the village economy. With 'all the hideousness of a Pluto' and adopting the means of "Kabuli money-lender, they coerced the borrowers to pay ¼th more than the amount advanced and as a parasite eat into the very vitals of the agricultural life". Though the cooperative society with a membership of 15 persons was functioning at the time in village the high rate of interest and the insufficient amount of advances offered by the society could not enable the agriculturists to do away with the traditional source of obtaining rural credit. The following extract from the report on 1928 survey shows the role the village Shahukar played thirty years ago.

> "Remove the Shahukar with a stroke of pen and what do we find? The backbone of village economy is gone without leaving any material for a new formation of the backbone. Here is a real problem. The Shahukar frankly confesses that he is out for none of the humanitarian shibboleths. He is avowedly a professional money-lender with all the selfish motives of a man of the world. But he is hardly more selfish than most of our medical

and legal men who profess to emphasise the high humanitarian goal they pursue without feeling the least tremor of pity when their professional fees are discussed. Without entering further into comparisons we must at once confess that the Shahukar has woven himself so thoroughly and completely into the web of Indian village life that it is as yet impossible to do without him. He lends money to villagers at considerable risk, supplies the villager's needs, and supports and maintains them in times of urgency, offers them a sure market for their products; and though his tendency is to keep them under his clutches, he observes sufficient care to see that his proteges are not completely ruined and wiped out. If any rival economic system has to be made effective it has first to perform all the functions of the Shahukari system and do something more so as to render the Shahukars superflous. Will any movement of economic amelioration say cooperation, agricultural banks or land mortgage banks do all this? It will succeed if it will[1].

This position has changed to-day. The various legislative enactments like Bombay Money Lenders' Act, Bombay Agricultural Debtors' Relief Act, Taccavi advances by Government and loans and credit through cooperative society and Land Mortgage Bank have shaken the unrivalled position enjoyed by the private money-lender, who still retains his place in the field of rural finance through surreptitious dealings and by clever subterfuges. The agency of a trader from whom households have borrowed their day to day requirements is but another garb of a private money-lender or Shahukar.

Examining the sources of debt it is found that one household has taken a loan of Rs.2,000 from Government and Rs. 1,000 from money-lender and 19 households have borrowed from their relatives. Indebtedness according to broad income groups reveals close relationship between the two. Of the 26 indebted households, 20 or 76.92 per cent are in the range of monthly income group Rs. 20 to Rs. 150 and 6 or 23.08 per cent are in the range Rs. 151 to Rs. 300 per month. The distribution of the amount of total indebtedness between these two pockets of income significantly brings out of the total indebtedness of Rs. 14,270, Rs. 6,670 or 46.74 per cent are distributed in the former group between 20 households and Rs. 7,600 or 53.26 per cent in the latter group comprising 6 households. Because of their superior status the upper class agriculturists falling within the higher income range enjoy comparatively better credit facilities than others as most of the agencies which supply finance are charitably inclined to them. In the result they are comparatively more heavily indebted than those in the lower income groups.

The overall comparative position of income, expenditure and indebtedness is tabulated below.

STATEMENT XLII

Income, expenditure and indebtedness, 1928 and 1960

(in Rs.)

Items	1928	1960
Average income per household	313	1,186
Average expenditure per household	328	954
Average debt per household	816	101
Surplus or deficit (amount)	—15	+232

Of the 141 households living in Tavadia village, 124 households have surplus budget and 17 have deficit budget, the amount of surplus and deficit being Rs. 50,579 and 5,037 respectively. In none of the households income and expenditure balances.

IV.26 Financial Assets

The assets owned by the village or a group of family constitute the most effective measure of its economic status, because assets are the results of economic activity of the village people. Assets have a balancing influence on income and expenditure. For, if income is more than expenditure, the surplus will be utilised to some extent in building up assets, but when expenditure lags behind income, the assets will dwindle. The estimates of financial assets held by the villagers as revealed by the two surveys are given in the Statement XLIII on page 64. As the value of assets has been taken as stated by the respondents without much ado, these values be it noted are rough approximations reflecting the general position of assets held by the villagers.

1. *Socio-economic Survey Report*, published by Development Board, Baroda, p. 78, 1933

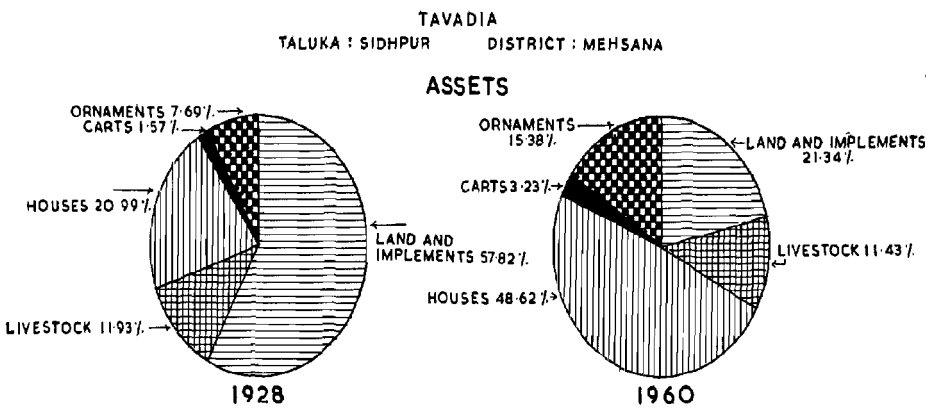
STATEMENT XLIII

Financial assets, 1928 and 1960

(in Rs.)

Items	1928			1960			Percentage increase (+) or decrease (—) in value over 1928
	Number	Value	Percentage to total value	Number	Value	Percentage to total value	
1	2	3	4	5	6	7	8
Land and implements	928 (acres)	63,925	57.82	1,018 (acres)	147,880	21.34	(+) 131.33
Livestock	224	13,185	11.93	237	79,165	11.43	(+) 500.41
Houses	106	23,205	20.99	143	336,800	48.61	(+) 1,351.41
Carts	15	1,740	1.57	32	22,400	3.23	(+) 1,197.36
Ornaments	63 (Households)	8,500	7.69	139 (Households)	106,590	15.39	(+) 1,154.00
Total		**110,555**	**100.00**		**692,835**	**100.00**	(+) **526.69**

Financial assets of the village comprise land and implements, livestock, houses, carts and ornaments valued at Rs. 110,555 in 1928 as compared to Rs. 692,835 in 1960. Land and implements in 1928 contributed 57.82 per cent of the total assets against only 21.34 per cent in 1960. Houses which accounted for 20.99 per cent of the assets in the first survey claimed 48.61 per cent in the present. The contribution of livestock has more or less remained unchanged. But the proportion ornaments bear to the total assets has more than doubled since 1928, though in terms of money value the increase from Rs. 8,500 in 1928 to Rs. 106,590 in 1960 is extraordinary. Though the overall increase in assets which is more than six times what it was three decades ago is for the most part accounted for by a corresponding increase in prices and wages, an appreciable portion of it can be claimed by real advance in the economic condition and material prosperity of the village in recent time.



IV.27 Price Trends

Prices of commodities and services are an expression in monetary form of their individual and relative values. The price trends of different commodities and services, therefore, not only secure an allocation of the available resources in different productive activities, but also exert an important influence on the levels of living. The price structure with its rising or declining

trends during any given period, therefore, is one of the important factors for measuring the comparative prosperity of the population.

Data from 1928 Report do not permit any comparison with the prices prevalent in the year of the first survey. The two types of wholesale and retail prices collected during the course of the second survey for some of the important commodities in the village schedule for years 1951 and 1960 have, therefore, been presented in the statement below.

STATEMENT XLIV
Wholesale and retail prices, 1951 and 1960

(in Rs. and B.mds.)

Name of the commodity	Wholesale price (B.md.)		Percentage increase (+)	Retail price (B.md.)		Percentage increase (+)
	1951	1960		1951	1960	
1	2	3	4	5	6	7
1 Wheat	15.00	19.00	(+) 26.67	16.00	20.00	(+) 26.00
2 Rice(kolam variety)	26.00	30.00	(+) 15.38	28.00	32.00	(+) 14.29
3 Jowar	11.00	15.00	(+) 36.36	12.00	16.00	(+) 33.33
4 Bajri	12.00	15.50	(+) 29.17	13.00	16.00	(+) 23.08
5 Banti	8.50	11.50	(+) 35.29	9.00	12.00	(+) 33.33
6 Tur Dal	20.00	27.00	(+) 35.00	21.00	28.00	(+) 30.23
7 Moong	18.00	22.50	(+) 25.00	20.00	24.00	(+) 20.00

Analysis of prices ruling the market between 1951-60 clearly shows an all-round increase in prices of all the commodities. These figures do help a general understanding of the working of the price mechanism between 1928 and 1960, whatever the increase in *per capita* income, expenditure, indebtedness or the value of assets as revealed by the comparative figures of 1928 and 1960 is all due to the increase in the level of prices. This can be illustrated by certain examples for which comparable data are available for 1928. *Jowar* or *bajri* which was selling at Rs. 2-8-0 per B.md. in 1928, now costs Rs. 12 to 13 per B.md. Similarly cloth which was sold at annas 3 at a yard in 1928 now costs annas 12 to a rupee per yard. The purchasing power of a rupee has thus gone down by about 4 to 5 times. Viewed in the perspective of depreciation of money value and the inflationary spiral, whatever the prosperity noticed in the general level of living and improvement in the village economy are more apparent than real. For their true extent cannot be gauged with reference to absolute figures but in relation to price indices which are not available.

CHAPTER V

RELIGIOUS, CULTURAL AND SOCIAL LIFE

V.1 Religious Institutions

History of the growth of the religious institutions, information about the nature of participation by different sectors of the population and analysis of socio-economic and personal background of the individuals controlling or supervising these institutions throw important light on different aspects of the social dynamics of the village. The complex of such religious and institutional variables in a village reveals the unity existing between different castes and also brings out the separateness and parochialness existing in each caste within the village. The background behind the religious institutions in a village is thus caste, community and its traditional beliefs in gods and goddesses, in rituals and ceremonies, in theological doctrines and dogmas.

Village Tavadia is inhabited entirely by Hindu population both in 1928 and 1960. The village is, therefore, naturally permeated with Hindu beliefs and customs, rites and rituals. However, the majority of Hindus are not adherents of any particular religious sect or creed, but respect the different sects without any feeling of divisiveness or separatism. Hindu religion is a diversified complex of religious beliefs and rituals with pantheons of gods and goddesses of various religious sects. Thus, the Patidars, Brahmins and Soni all believe in and pay respect to Brahma, Vishnu and Mahesh alongwith their consorts–Savitri, Lakshmi and Parvati. Besides other gods and goddesses such as Ganpati, Sarswati, Ambaji, Kalkaji, Bahucharaji and also the incarnations such as Ram and Krishna are also worshipped. Of the 141 households, 72 households had a deity or object of worship in the form of a picture of Shri Krishna or Shankar or Ram or some goddesses like Ambaji, Bahucharaji, etc., hanging either near *paniyara* or on walls of one of the rooms. These are found in the households of Brahmins, Patidars, Suthar, Soni, and Kumbhar. Two Patidar households in the village belong to Swaminarayan sect. Crude forms of religion, comprising magic, polytheism, ghosts, spirits and witch craft exercise some sway on households belonging to Thakarda, Vaghari and Ravalia castes.

Religious institutions or places of public worship correspond to preachings and beliefs practised by different sects. Some of these are confined to local beliefs and belong only to certain castes and communities. The temples of Umia goddess at Unza and Chachrat at the village itself have special significance for Kadwa Patidar and Thakarda community respectively.

In 1928, there were three temples, one of which was a small finely built shrine of Vateshwar Mahadev on one side of the village, just near the village *chora*. Second one was the toy shrine of goddess Mahakali and the third one was the tin roofed mud wall enclosure of Chachariya Chauhan, the patron warrior deity of Kakosia clan of Thakarda. A small plot of Barkhali land of about 3 acres 20 gunthas was attached to Shri Vateshwar Mahadev temple for defraying the expenses connected with its worship, maintenance, upkeep and repairs. The land revenue assessment fixed for these Devsthan lands is Rs. 8.94 P. All these three temples have withstood the vicissitudes of times and stand in the village even to-day. Tin roofed mud wall enclosure of Chachariya Chauhan existing in 1928 is now a *pucca* built temple with a round dome, brass framed doors and interior decorated with wall paintings. The idol in the central place is unrecognisable on account of its being besmeared with *sindur*. The people from the village and also from near-by villages visit this temple to fulfil their *badha-manta*. On this occasion they bring

small horses made of cloth rags and put them before deity. No legend is associated with the temple of goddess Mahakali but the village people believing in the principle of 'No village no God', have built this temple when the village was first established. This temple also has brass plated doors and is covered by a small dome. In Navratri days, *havan* is performed in the precincts of the temple opposite to goddess Mahakali. The temple is nicely enclosed by thorny hedges. Besides these three temples in existence at the time of the previous report, a number of small temples have come up in the village to fulfil the village people's need of worshipping gods or goddesses of their choice on special festive occasions. Among these may be included the small temple of Shitala Mata which one finds on the left hand side after alighting from the bus. On Shitala Satam day, ladies come there for worship. Since last two years, a fine marble idol of goddess Shitala is installed by the village people. Just proceeding ahead, near the village *chora* is a small temple of Ghungrimal Guru Maharaj. It has a raised platform of cement and is without anything inside it. The *otta* of this temple is utilised more for gossiping by the village people than for any religious purpose. On enquiry from the village people, it is learnt that it was erected to commemorate the Guru Maharaj and has been built at the time when the first *toran* of the village was tied. In Thakardavas, there is a toy shrine of Vir in whom the Thakardas believe. No record past or present about this small temple is available from the village people. On the bank of the village pond, there is a small temple of Gog or Nagdev (serpent god), who is believed by the village people to protect the village. On Nagpanchmi day, the village people worship and perform *puja*. In the backside of the village *chora*, a small temple of Hanuman has also been built since last four or five years. In the backside of Vateshwar Mahadev's temple a small temple is erected as a *samadhi* of the *pujari*. In all these temples of the village, one Bawa or *pujari*, daily kindles in the evening a small *ghee* lamp, the *ghee* for which is collected by him from the village people. The coming up of such a good number of temples in the village is indicative of the beliefs and customs practised by the people and reflects as well the deep religiosity with which the entire village is permeated.

These temples are the centre of many village activities and the sphere of their influence is localised in the village. It is here that the village children assemble and play; it is here that villagers assemble in the evening for recreation and talk; it is in the temple precincts that the religious preachings are delivered on the days of religious festivals. Temples thus play an important part in the life of a village community.

There is one *pujari* in the village, who does the *puja* in these temples. On festive occasions like Mahashivratri, Divali, Gokul Ashtami and other ceremonial days special illuminations are arranged and people visit them in good number. Normally only a few visit them on ordinary days. The *pujari* gets his payment for services to the temple in kind and the amount of grains is fixed for each household living in the village. He gets annually grains about 30 B.mds. and half a seer of *ghee* from each household. Besides this income, he goes for a round daily for collecting flour and at that time collects *ghee* from some households, for daily lighting the lamps in all the temples of the village in the evening.

Predisposed to the occurrence of events as per ultimate order destined by Almighty and on account of their basic means of livelihood being controlled by natural forces like rain and weather conditions, there is a greater degree of religiosity embedded among village people. The inculcation of this religious faith in the villagers is evidenced from the fact that nearly all the households in the village are observing fast on religious grounds. Religious sentiments thus largely dominate their general, social, economic, recreational, caste and family life.

V.2 Fairs and Festivals

The temple of Chacharet Mata is located in the school compound. On full-moon day of Jyestha, a festival is held by the devotees. This temple has local influence for Kakosi tract of

Thakardas only and confined to Sidhpur taluka. As the story goes, formerly the Rajputs stopped cows going to a slaughter house and there was a fight between *kasai* (butchers) and Rajputs and those warriors who were killed in this battle are worshipped. In memory of their sacrifice, a fair is held on Kartik Sud Bij when a new flag is hoisted on Chacharet temple. About 1,000 to 1,500 people, mainly Hindu Rajputs and Thakardas from the village and surrounding areas participate in this festival.

Another festival celebrated by Kadwa Patidars is held at Unza 14 miles from the village where a procession of Umiya Mata—consort of Shiva—is taken out on Vaishakh Sud Punam. Umiya Mata is the Kuldevi of Kadwa Patidar. The shrine dates back to Solanki regime. There is a trust of Umiya Mata Kadwa Patidar Sansthan Committee which looks after and supervises the festival. About 2,000 people from different parts of the district participate in this festival.

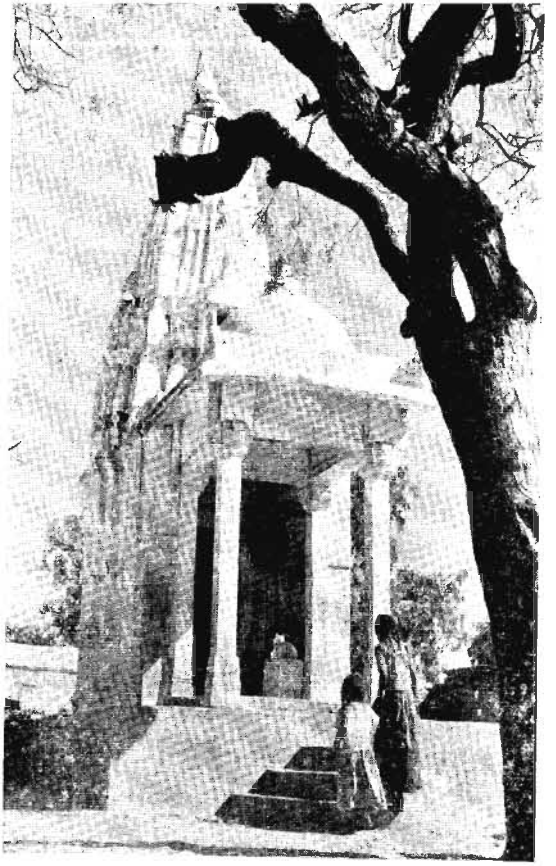
On Kartik Sud Punam, a fair is held at Sidhpur where majority of the people from Tavadia participate. The fair is organised by Sidhpur Municipality on the bank of the river Sarswati. It is believed that on the night of Kartiki Punam, the confluence of three rivers, namely, Ganga, Yamuna and Sarswati takes place and it is believed that by taking a dip or bath in the river on this occasion, one gets his sins washed off. The town of Sidhpur owes its sanctity to the river Sarswati, the virgin river. The estimated congregation ranges between 75,000 to 100,000 persons. The Municipality collects a tax of 0.13 P. per head, and received an income of Rs. 12,934 during 1960-61. 500 to 700 shops and booths are erected and special arrangements are made for sanitation, transport, etc., by the Sidhpur Municipality.

The most common festivals celebrated by the people are Divali, Janmashtami, Shivratri, Navratri, Holi, Nag Panchmi and Vasant Panchmi. During Holi festival amidst the heap of cow-dung cakes and logs of wood piled for kindling the fire, a wooden pole with a flag is fixed. The year's forecast is based by the village people after knowing the side on which the pole falls. If it falls towards the east, the year is likely to be good, if towards the west, it will be bad and if towards the village it is believed that some worst calamity will be fall the village. In Navratri days, a *garba*, a small earthen pot with holes is carried on the head by a woman after her first pregnancy and carried to the temple of Dharadevi at a distance of one and half furlong from the village. In cases of fulfilment of any cherished objective, *garbas* are also placed in the Chachret temple located in the village.

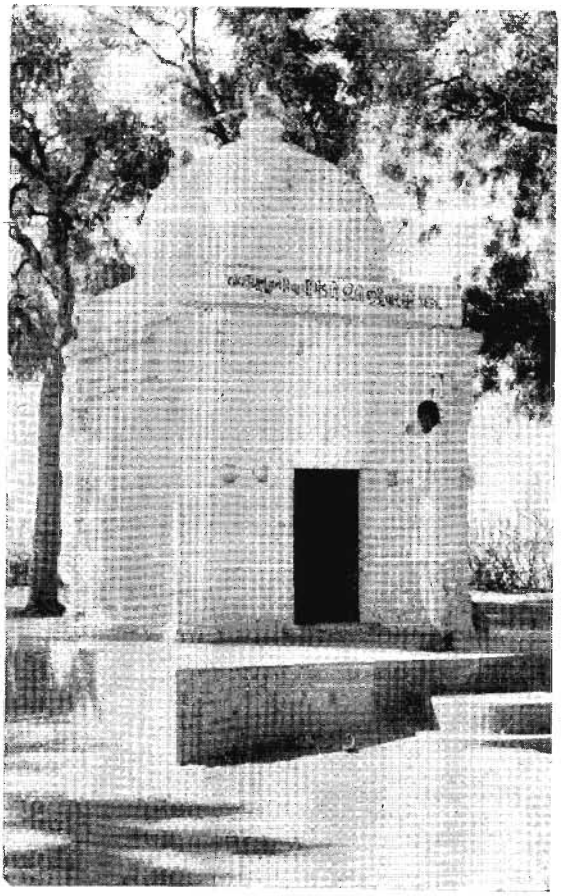
V.3 Leisure and Recreation

From dawn to dusk, the villagers are busy with their own occupation. In the morning people go to their fields and return in the evening. As both *kharif* and *rabi* crops are taken at this village, they remain practically fully occupied throughout the year in the various agricultural operations. During their leisure time, they keep themselves busy either with repairs to their house, well, etc., or attend the marriage or other social functions of their relatives. Whatever leisure remains is passed by the villagers in gossiping at the village *chora* or temple precincts. A visit to the bus-stand is also one of the pastimes for some of the villagers. Festive days provide a good recreation to the village people from their daily humdrum of life, as on these days they go out for fairs, clad in new clothes and enjoy sweet dishes. During Holi, Navratri, etc., male members of Thakarda caste play with *dandiya* and female members of Patidar, Thakarda and Brahmin caste take *garba*. The aged and old people of the village listen to the discourses and legends from epics like Ramayana and Mahabharat. Children play games with their mates in the streets.

A programme of singing *bhajan* accompanied by some musical instruments like *tabla*, etc., is organised by village people on festive occasions. The songs composed by poets like Narsinh and Mira, full of devotion and dedication are being sung. There is a *bhajan mandali* in the village with 25 to 27 members and is equipped with *nargha*, harmonium, *rangilla* and *dandiya*.

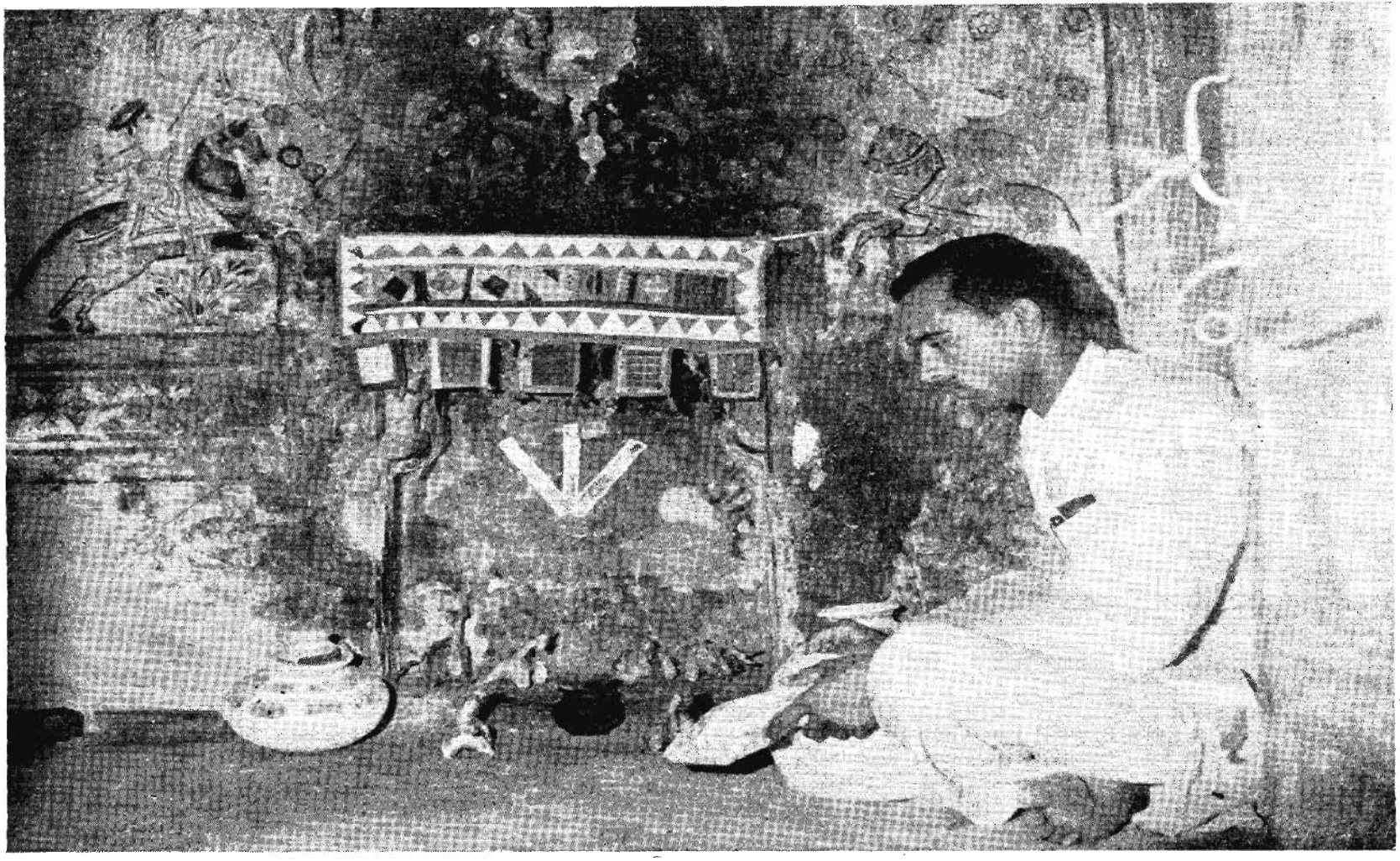


Vateshwar Mahadev

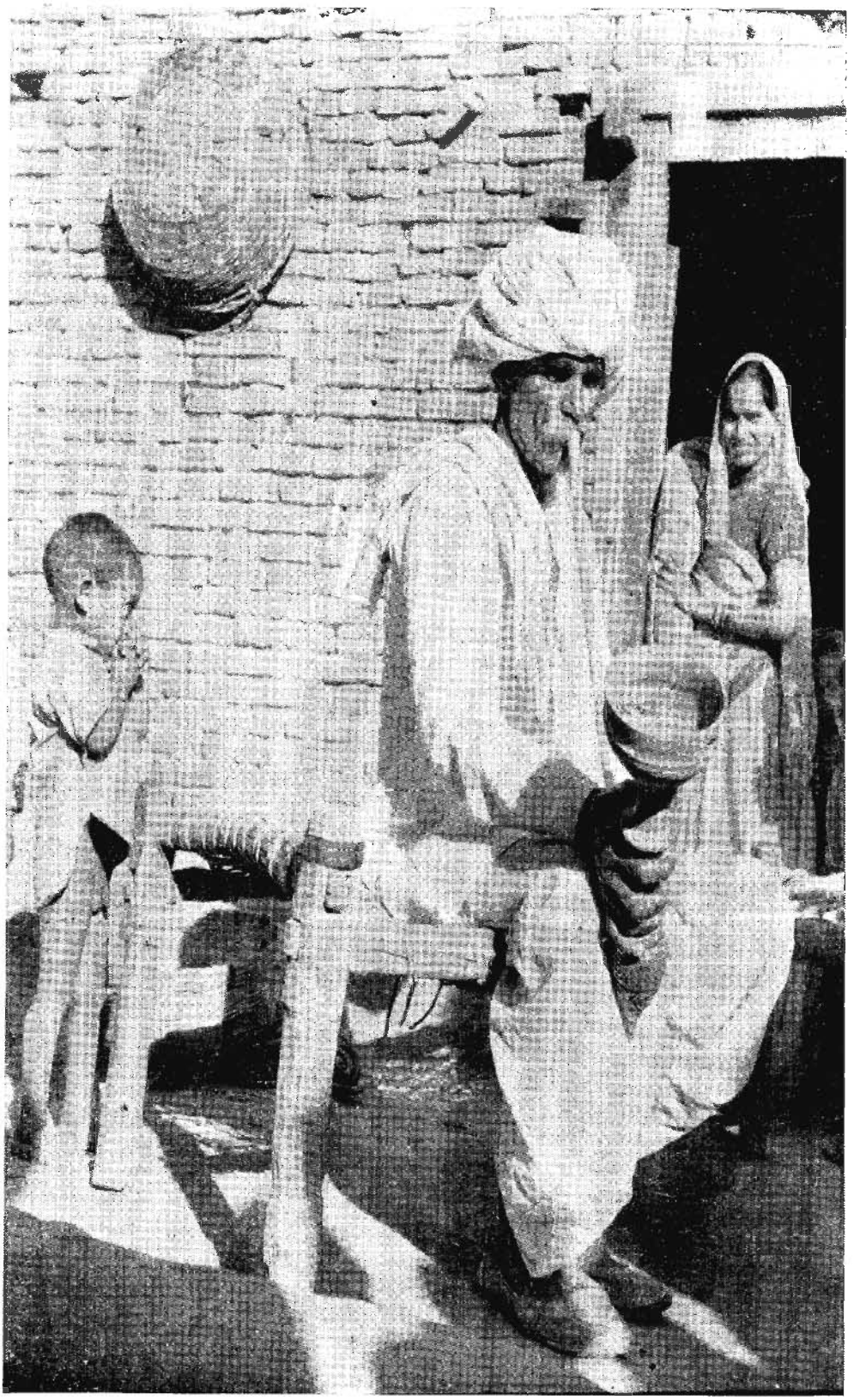


Temple of Chacharet Mata

TO FACE PAGE 68



There is no idol, but a trident symbolising Chacharet Mata to which votive offerings of horses (from cotton rags) are made



The pleasure of hukkah

V.4 Village Organisation and Institutions

For administrative purposes, Tavadia is in Sidhpur taluka of Mehsana district in Gujarat State. The head of the district administration is the Collector assisted by Deputy Collector and Mamlatdars. Mamlatdar is in charge of a taluka. Sidhpur taluka comprises of 83 villages with two towns Sidhpur and Unza and comes under Mehsana subdivision. The important personnel manning the village administration are Sarpanch, Police Patel, Talati, Panchayat members, village school teachers, Chokiyat and Gram Sevak.

Sarpanch and other Panchayat members run the village Panchayat. The work of collecting land revenues and other Government dues, maintenance of village records and preservation of law and order are looked after by Talati, Police Patel and Chokiyat. The Police Patel in the former Baroda State was a Vatandar and given some land or salary. Now, the Police Patel is remunerated on the basis of land revenue collections. The Police Patel holds an important status in the village. A Chokiyat or Kotwal, in the former times, was given some land and a nominal salary. The land is now held by the Chokiyat on payment of full assessment. He is no longer a part-time village servant but a full fledged Government servant drawing a monthly salary of Rs. 27 from 1962. The appointment of the Chokiyat is made by the Mamlatdar. The development works and extension activities are attended to by the village level worker.

The Panchayat is functioning in this village since last 12 years. At the time of the survey in 1960, the Panchayat was governed by the Bombay Village Panchayat Act.[1] Seven members constituting the Panchayat were elected by the adult voters of the village. Two out of them are women, one from Chamar caste and four others. The members elect from themselves a chairman who is called Sarpanch. Sarpanch of the Panchayat is Patidar by caste whose occupation is cultivation. He has studied up to fourth vernacular standard. His economic status and social standing in the village is good. No disputes have been referred to village Panchayat. 18 meetings were held in the year 1955-56 and 11 in the year 1960-61.

From the references in the previous report, it can be inferred that village Panchayat existed at the village in the year 1928. The Panchayat hardly stirred to do anything except occasionally issuing permits for building houses. The local self-government represented by Gram Panchayat meant very little to the villager except a semi-official agency to be shunned.

The functions of the Panchayat include sweeping the village roads and lanes, street lighting, collection of taxes, etc. The main source of income for the village Panchayat is Government grants. The other source of income is house tax, levied at the rate of $6\frac{1}{4}$ per cent on the rental value.

The house tax which was Rs. 124.87 for the three years from 1951-52 to 1953-54 has increased to Rs. 183.62 for the subsequent three years ending 1956-57, and risen to Rs. 220.25 from 1957-58 onwards. The income and expenditure figures of the Panchayat for the years 1955-56 to 1960-61 are detailed below.

1. After the completion of the present survey in 1960, the Gujarat Panchayat Act was brought into force in all the districts (except Kutch and Dangs) from 1st April, 1963, whereby the recommendations of Balwantray Mehta Committee on Democratic Decentralisation were implemented. This enactment is a step towards broad basing democracy by entrusting responsibility and powers within the framework of National and State plan and policy, between the Government and the village Panchayats constituted for well defined units having popular representation, financial resources, responsibility and freedom. As a result, the three tiers of Panchayats, viz., gram/nagar, taluka and district with delegation of wide powers at various levels and provision of adequate financial resources took over the entire general administration and development of the district, other than such functions as law and order, administration of justice, and certain functions pertaining to the revenue administration.

STATEMENT XLV

Income and expenditure of village panchayat

(in Rs.)

	Sources of income			Items of expenditure					
Year	Government grants	House tax	Total income	Drinking facilities	Lights	Sanitary arrange-ments	Salary	Other items	Total expen-diture
1	2	3	4	5	6	7	8	9	10
1955-56	1,167.30	183.62	1,350.92	..	..	60.0	30.0	18.50	108.50
1956-57	985.37	183.62	1,168.99	..	..	60.0	..	49.18	109.18
1957-58	918.00	220.25	1,138.25	..	..	60.0	120.0	53.12	233.12
1958-59	941.20	220.25	1,161.45	..	..	60.0	120.0	1,933.87	2,113.87
1959-60	611.10	220.25	831.35	..	..	60.0	..	352.48	412.48
1960-61	1,049.68	220.25	1,269.93	..	..	60.0	..	119.57	179.57

The Panchayat has repaired the village *chora* which is also used as Panchayat office by incurring an expenditure of Rs. 2,800. It has also constructed two *bandharas* for inlet and outlet of water under the District Local Board clearance of water supply scheme. Amount spent towards salary of staff includes Rs. 60 paid to the sweeper and Rs. 85 towards the salary of Panchayat Secretary, who also looks after land revenue matters. He is in charge of three other villages also and collects the land revenue and village Panchayat taxes and maintains village records.

It has been found during the course of the present survey that the Thakardas, Chamars, Bhangis and Vagharis have got their caste *panch*. The caste *panch* of Thakardas has 14 villages distributed within an area of 8 miles from Tavadia. The main function of the *panch* is to bring about an amicable settlement of social and domestic problems of Thakarda caste belonging to these villages. The *panch* has neither any written constitution nor any funds or office but as and when such problems at any one of the 14 villages crop up, one or two elderly persons from each of these 14 villages assemble at that particular village and settle the dispute by pursuading both the dissenting parties. No written record about the decisions arrived at is maintained but all the discussion and understanding are oral and generally respected.

The caste *panch* of Chamars covers 38 villages within an area of 12 to 13 miles from the village under study. The *panch* has no written constitution of its own but functions as per social customs, past practices and traditions. Problems like internal quarrels among family members and cases of divorce or separation are discussed and resolved by the *panch*. The *panch* is not meeting at any regular intervals but one or two leading caste members from 38 villages assemble at the village where such problems arise and settle their disputes peacefully. No written record is being maintained but the decision of the *panch* is considered abiding. The *panch* thus functions on the principles of mutual trust and confidence.

In case of Bhangi caste, the *panch* covers 17 villages falling within an ambit of 8 miles from Tavadia. The *panch* has no written constitution but is tradition-bound. The main function of the *panch* is settlement of social disputes and domestic problems among Bhangi castes of 17 villages. The expenses incurred by one or two leading persons belonging to Bhangi caste from these villages in connection with gathering at one place for the settlement of disputes are borne by both the disputing parties. No regular meetings of the *panch* are organised but the members assemble as and when such problems arise in their caste.

Vaghari *panch* is known as Phentiya Vaghari belonging to Pattani caste. The *panch* has no definite number of villages but they have got their caste organisation at one principal place. The caste *panch* of Vagharis belonging to Tavadia is included in Vaghari *panch* at

Sidhpur and hence the committee of leading members belonging to this caste at Sidhpur settle the social disputes belonging to their caste members. The *panch* has neither any constitution nor any office. The *panch* meets whenever disputable problems come up before them.

The services of caste *panch* are availed of in settling social disputes relating to a caste and the village Panchayat which deals with general problems of the village does not interfere in caste disputes or family quarrels. Of the 141 households interviewed about the period of existence of Gram Panchayat in the village, 138 households could tell this correctly, those that could not do so numbered 3—2 Patidar and 1 Thakarda households. There was unanimous opinion among all households that after the establishment of statutory Panchayat, there has been improvement in the village.

V.5 Village School

There is a primary school in the village imparting education up to fifth vernacular standard, which in the previous year was up to sixth standard which was closed for want of students. For five classes, there are two rooms and three teachers and hence the classes are combined; and one class is sitting underneath the *neem* tree. About 20 students are going to Sidhpur for education after the Vth standard. 4 students from Patidar caste are studying in XIth standard. The school has started functioning from the 1st February, 1949. Prior to this, the school was run as a *gamthi shala* by the village people at their own expenses. It has on its muster roll 141 students, of which 75 are boys and 66 are girls. The distribution of pupils by caste and standard is tabulated below.

STATEMENT XLVI

Caste and classwise distribution of students, 1962

Caste	Ist		IInd		IIIrd		IVth		Vth	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9	10	11
1 Patidar	8	16	8	14	10	6	8	7	6	3
2 Thakarda	12	6	2	..	2	..	1	..	2	..
3 Brahmin	..	1	..	1	1	1	1	..	2	1
4 Chamar	2	2	..	..	1	..	..	..	1	..
5 Kumbhar (Potter)	..	..	..	1	1	..	..	..	..	..
6 Bawa	..	1	..	..	..	..	..	..	..	..
7 Luhar (Blacksmith)	..	1	..	..	..	1	..	..	2	..
8 Bhangi	..	2	1	..	..	2	..	..	..	..
9 Vaghari	1	..	1	..	..	..	..	..	..	..
10 Darjee (Tailor)	1	..	..	..	..	..	1	..	..	..
Total	**24**	**29**	**12**	**16**	**15**	**10**	**11**	**7**	**13**	**4**

The daily average attendance is 110 and one of the main reasons advanced for non-attendance is farm work. The school is at present run by the Mehsana District School Board. There are three teachers in the school of which the head master is from a nearby village, another is coming from village Thakarsan, and the third is a local inhabitant. The head master has passed 2 years basic training course and the other two have passed the seventh vernacular standard. Their economic status and social gathering can be said to be fairly medium. The total emoluments of the head master are Rs. 105 and those of a teacher Rs. 85. The school has a library containing 250 books and subscribes to children's periodicals and magazines. The school building has an area of 40 ft. in length and 14 ft. in breadth and two rooms roofed with cement and iron sheets, a small garden, gymnasium, all enclosed by cactus

hedges. On the outer walls, there are painting of God Shiva, and Sarswati, goddess of learning. Inside the rooms maps, charts, calendars, etc., are hung on walls which bear such quotations as 'Children are the real wealth of nation', 'Truth ultimately prevails', 'Learning is adorned by courtesy and discipline,' etc. To accommodate the increasing number of students, it is proposed to construct two more rooms, for which public contribution of Rs. 1,768 has already been collected. Percentage of success in examination for the year 1961-62 varies from 61 to 77. No fee is charged. The equipments of the school consist of 10 maps, 4 charts, 5 blackboards, 3 photos of national leaders, one clock, a mirror and a comb, 2 balls and 2 rings for games. As there is no facility for drinking water in the school, children go to their home when thirsty. The above picture of the village school as compared to the position existing in 1928 reflects a heartening trend and growing consciousness on the part of the village people towards education.

V.6 Cooperative Society

A cooperative society with 15 members was functioning in the village Tavadia at the time of the first survey. But it was completely dormant as no dealings had taken place on account of the high rate of interest and insufficient advances of money. The cooperative efforts had thus hardly touched the economic life of the village. At the time of present survey no cooperative society was functioning at the village. There was instead a joint cooperative functions at village Nedra. A multi-purpose Tavadia Seva Sahkari Mandali Ltd. has been registered with No. 1268 SA on 31st March, 1961 with its headquarters at Tavadia. The society has 63 members and all are from the village. The society is advancing short-term credit to farmers. In the year 1960-61, it advanced Rs. 1,550 and in the next year, the credit advanced was Rs. 20,750. The audit class of society is 'C'. In 1961-62 it had a share capital of Rs. 4,760 and working capital of Rs. 23,475. The managing committee's meeting is not regularly held every month and the composition of the Board of Management consists of seven members. The society incurred a loss of Rs. 182.31 P. during 1961-62. Eight meetings of the Board of Management were held during 1961-62 and all the 7 members attended them.

V.7 Block Development Programme

The village Tavadia is covered under the pre-extension service block of Sidhpur which has started functioning from 2nd October, 1960.

One village level worker with his headquarters at Dethali at a distance of one and a half miles away from the village looks after the block programme in the village. He visits the village once a week. He has passed XIth standard and has received the village level workers' training at Baroda. The progress achieved on account of block programme at Tavadia village for different items is as follows.

STATEMENT XLVII

Main achievements under block programme at Tavadia

	Items	Unit	1960-61	1961-62
	1	2	3	4
1	Compost pits dug .	Number	3	14
2	Fertilizer distribution .	B.mds.	4	10
3	Improved seeds . .	B.mds.	5	12.20
4	Cattle inoculations and vaccinations . .	Number	..	5
5	Additional area brought under irrigation . .	Acres	8	12
6	Soakage pits constructed	Number	2	7
7	No. of members of large sized cooperative society	-do.-	..	63
8	Farmer's Union started	-do.-	..	1
9	Youth club started	-do.-	..	1

The nature of benefits received on account of development programme during the last ten years include better irrigation facilities availed of by 75 households, improved type of seeds which include cumin No. 404, wheat NP 710, *bajri* Nadiad No. 207 and *jowar* Malwan introduced by 10 households, better manure facilities availed by 3, better storage facilities by 1 and pest control measures adopted by 17 households. 10 households participated in the crop competition at the village level and one household at taluka level. Under the National Savings Scheme, the village is declared as 'Bachat Gram' the total contribution by the village people being

Rs. 3,100. Recently a sum of Rs. 365 has also been paid in the Chief Minister's Defence Fund.

V.8 Opinions on Social Legislation

With a view to ascertain the opinions of the villagers on Government policy in the field of cooperative farming, development projects, functioning of democratic decentralisation, health and family planning programme, marriage system, inheritance and succession and untouchability, replies were elicited from the head of the household along with other details collected for the survey, so as to measure the level of political, social and economic awareness of villagers brought about by various programmes and policies.

As regards democratic decentralisation, of 141 households, 138 households could tell the period of existence of village Panchayat correctly and were also aware of the main functions of village Panchayat. All the 141 households were of the view that after the establishment of statutory Panchayat there has been improvement in the village and some of the public works like construction of *bandhara*, repairs to Gram *chora*, etc., have made their convictions firm in the working of this institution. 112 land holding households when questioned about pooling of land for cooperative farming, 45 houscholds favoured pooling and 67 expressed themselves against cooperative farming.

Only 10 households in the village are aware of the prohibition by law of untouchability in any form. There are 6 households of Chamar and 2 households of Bhangi in the village. Harmony prevailed in the village among the Chamars and cultivators. Only 73 households are allowing the Chamars to visit their houses either every fourth day for taking buttermilk or employ them as agricultural labour. The touch-me-not feeling towards Chamars is prevalent among some households, who have frankly opined that they sprinkle water on their body, if they touch them or turn away to avoid touching them. One significant fact brought out during the survey is that though the untouchables are allowed to have an access to shops, hotels, temples or other places of public resort, they themselves are so much obsessed with inferiority complex that they avoid visiting these places.

Opinion on inheritance of property revealed that all the households are in favour of normally dividing their property amongst their sons. The consensus of opinion of most of the households is that the division of the property equally amongst sons and daughters, will lead to internecine quarrels amongst brothers and sisters and the brother will not stand by the side of his sister on social occasions.

V.9 Social and Cultural Felt Needs

As regards the range of information it has been noticed that of the 141 households, 110 know the name of District Local Board, 139 are aware about the name of taluka and district in which the village is situated and the names of the principal rivers flowing through the district. No newspaper is received in the village. A radio has been installed by the village Panchayat, but at the time of survey, it was not in working order.

Among the felt needs of the village are encountered:

(a) One more well for drinking water, as the existing one is at some distance from the village.

(b) The village pond is small. It requires to be deepened, so that the monsoon water can be stored and the difficulty of drinking water for the cattle of the village can be solved.

(c) A dispensary at the village, is considered essential as none exists to-day in the village.

(d) There are no social and cultural organisations, like *yuvak mandal*, *mahila mandal*, etc. By organising such associations, the village people can be enthused to develop social and cultural activities. One *bhajan mandli* existing at the village, needs to be systematically organised so as to stand on its own resources.

(e) The school has no building of its own as it is at present accommodated in the rooms belonging to the Chachret temple. A separate school building is, therefore, very essential.

CHAPTER VI

CONCLUSION

VI.1 COMPARISONS are interesting, much more illustrating and instructive when provided with adequate statistical tools to empirical 'feel' for measuring 'the qualitative chance through statistical quantities'. A comparative study of the socio-economic conditions of village Tavadia made at two different points of time thus helps to discover the various forces responsible for the processes of growth, stagnation or decay in the village economy and is indicative of the prospects of channelising the latent resources of the village on the right lines with an integrated, well-planned and coordinated approach to all the problems of the village. The trends of change of various socio-economic problems of Tavadia thus provide a guide line for the formulation of various programmes of rural development.

The study standing astride a period of 32 years with a comparative review of socio-economic trends as brought out during this intervening period reveals that the pace of progress either in economic or in social sphere is hastening but slowly and whatever the transformation seen, is brought about by interaction and influence of many modern forces. The old type of rural society is imperceptibly breaking up, bringing about changes in various walks of life. The efforts which are at present made for the regeneration and reconstruction of the rural areas through a variety of ameliorative measures appear to have been rather slow in doing away with the incubus from which the countryside has suffered for centuries. With more intensive efforts and greater sincerity of purpose, the results achieved could have been far more revealing than what they have been hithertofore, in replacing the existing fabric by one which is socially healthy, economically progressive and culturally advanced.

VI.2 Despite its proximity to Sidhpur town, the village after a lapse of more than three decades has pre-eminently remained agricultural, with all the attendant evils of increasing population, pressure of population on land, disintegration of joint family, fragmentation of holdings, and disguised unemployment or under-employment. Livestock and animal husbandry still continue to provide supplementary means of livelihood for the agriculturists. This area of North Gujarat, which is rich in cattle wealth, can be made to develop this ancillary occupation by adopting a number of measures so very essential for the improvement of livestock and making it more profitable by improving the breed and increasing the yield of milk and milk products. Greater attention, therefore, requires to be devoted to this aspect of the rural economy, which has better chances of success by promoting a traditional occupation besides agriculture which can make the farmer economically self-sufficient. Further, the trends in agricultural pattern clearly indicate that while it is beyond the capacity of the agriculturist to remove the basic deficiencies of soil, handicap of brackish water in agricultural wells, and the problem of soil erosion through deep and rugged ravines caused by the rivulet Moyani, the subsistence oriented farming is tending towards commercial crop pattern, which fetches them greater returns. The rise in prices of agricultural products has doubtless resulted in augmenting the money income of the village people, without a corresponding rise in the standards of living. For higher prices and expenses to be incurred by the agriculturist has kept his position more or less static. Much of the increasing returns is, therefore, illusory rather than real, and the little that accrues from improvements introduced in recent times is eaten away by the growth of numbers.

VI.3 Non-agricultural avocations are limited to traditional village crafts such as those plied by carpenters, blacksmiths, potters, cobblers, tailors and goldsmiths. These crafts are finding it increasingly difficult to retain their hold on the village economy, as they have to face competition

from machine-made goods easily available at the near-by taluka headquarters. Most of the village artisans have, therefore, to supplement their income from small plots of agricultural land and by resorting to agricultural and other labour. Both the principal avocations in the village, namely, rural crafts and agriculture, are thus found to be uneconomic and inadequte to make both ends meet. This is a general problem facing the countryside all over the State and one is at a loss to devise effective means whereby the village artisans can be made to retain their utility and importance without impairing their economic condition.

VI.4 If the knowledge of the past can be any guide in understanding the present and in forecasting the future, the study clearly brings out existing trends of rural-urban migration, their future course and impact of urbanisation and industrialisation on the village life which was hitherto placid. Better means of transport and communications and increasing avenues of employment in the textile industry at Sidhpur as compared to the position obtaining thirty years ago, attract the village people towards town and influence their mode of living in a number of ways. Limited scope for further exploitation of agricultural land due to fragmentation, salinity and absence of any rural industries is likely to accelerate the pace of this outflow in future. On account of vicinity of the village under study to one of the thriving taluka towns, the real impact of urbanisation can best be studied by a further survey after a decade or two

VI.5 The village economy as a whole with sectorial distribution of income and expenditure, balanced budgets and contraction of debts for social purposes when compared with deficit budgets and the heavy amount of debt incurred for social functions in the past presents a heartening picture on the economic side. On the economic front there has been material progress as revealed by the current survey, but it is difficult to assess the nature and extent of material prosperity that has accrued to the village since 1928, in view of a wide difference between the levels of prices of commodities and services prevalent at these two periods of time. One can only say that there has undoubtedly been some material prosperity and progress in the wake of aggrarian reforms and implementation of various schemes aiming at the development of agriculture and improving the condition of peasantry.

VI.6 In the social hierarchy, with Brahmins at one end and Harijans at the other, a polarisation of classes exists. In case of households in the lower income groups, there is no substantial or perceptible change brought about in their living after a period of 32 years. They live at the same low level of subsistence. The remarks about "the services to be rendered to the poor ignorant masses being allowed to lapse merely in rhetorical vapourings" made then are equally true to-day as regards the fulfilment of their basic needs, namely, the food they consume, the clothes they put on and the houses they dwell in.

VI.7 In matters social and religious, the former bonds of custom are gradually loosening, despite the fact that the village is still permeated with religiousity which unites the village people and bounds them together in a homogeneous entity. The spread of literacy, closer and frequent contacts with the outside world and the stress of modern economic condition have made them realise the necessity of doing away with wasteful expenditure on social ceremonies and functions. This adjustment in the social outlook of the village people is a very welcome change indeed.

VI.8 There is a genuine awakening among the village people who have shown a strong desire to undertake some of the local works on a contributory basis, viz., the construction of a school building and a further promise of Rs. 4,000 for the same cause. The village people are thus willing not passively to accept but actively to support and participate in any ameliorative or progressive measure for the public good. Whereas there is a great fund of enthusiasm among the village people, the question is one of mobilising and harnessing these dormant potentialities through sustained and planned efforts.

VI.9 With the initial advantage of some pioneering work done by the Development Department of the former Baroda State which initiated measures

aiming at making the village people development-minded, the present-day activities of the Block Development Programme have a better background for their successful implementation. Thought at present the Sidhpur Block is in a PES Stage, it is at this stage that each village of the block should have a comprehensive and well-planned programme properly coordinated and integrated at various levels to ensure maximum utilisation of the man-power and material resources of the village community.

VI.10 Village Panchayat and cooperative society did exist at Tavadia in the past but they were in a moribund state. They hardly served any useful purpose and meant very little 'except a semi-official agency to be shunned'. Experience has shown that these are the two important institutions which besides providing village leadership, serve as an effective agency for the economic progress of the village by revitalising the entire village economy. In the wake of democratic decentralisation, the lessons brought out by both these surveys as regards the passive as well as active role of these institutions are searching. Both these basic institutions, namely, Gram Panchayat and cooperatives, can do much to further the cause of rural reconstruction by channelising popular efforts for the common good. Paucity of funds, absence of opportunities and lack of initiative which are some of the various handicaps from which they suffered in the past and came in the way of their successful working no longer exist now. The era of Panchayat administration ushered at various levels has opened up new avenues for people's participation by making available ample opportunities, adequate funds and technical know-how for the implementation of various schemes designed to promote the welfare of the village community.

VI.11 Both the survey and resurvey of village Tavadia bring out the attitudes of the people and the nature and extent of problems that face the countryside to-day and the handicaps under which it suffers. The problems of Tavadia are not the problems of one isolated village but of the entire countryside in Gujarat where greater production from land, diversification of economic pursuits, fuller employment, higher income, better standards of living and responsive institutional complex to suit the changing tempers of socio-economic behaviour are the needs of the hour.

PART II
TABLES

TABLES

TABLE I

Area, houses and population, 1960

Sl. No.	Particulars		
1	Area in	(i) Acres	1,330
		(ii) Square miles	2.0
2	Population	(i) Persons	804
		(ii) Males	404
		(iii) Females	400
3	Total Scheduled Caste population		45
4	Total Scheduled Tribe population		..
5	Percentage of Scheduled Caste population to total population		5.60
6	Percentage of Scheduled Tribe population to total population		..
7	Density of population per square mile		402
8	Average size of household		6

Source:
Village Schedule and Household Schedules

TABLE II

Population by sex and age groups, 1951 and 1960

Age group	1951						1960						Percentage increase(+) or decrease(—) with 1951
	Persons		Males		Females		Persons		Males		Females		
	Persons	Percentage to total population	Males	Percentage to total population within the group	Females	Percentage to total population within the group	Persons	Percentage to total population	Males	Percentage to total population within the group	Females	Percentage to total population within the group	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All Ages	**655**	**100.00**	**334**	**50.99**	**321**	**49.01**	**804**	**100.00**	**404**	**50.25**	**400**	**49.75**	(+) **22.56**
0- 4	92	14.02	45	48.91	47	51.09	128	15.92	62	48.44	66	51.56	(+) 39.13
5- 9	84	12.81	41	48.81	43	51.19	147	18.28	74	50.34	73	49.66	(+) 75.00
10-14	66	10.06	38	57.58	28	42.42	94	11.69	48	51.06	46	48.94	(+) 42.42
15-44	316	48.17	156	49.37	160	50.63	312	38.80	163	52.24	149	47.76	(—) 1.26
45-59	62	9.45	34	54.84	28	45.16	88	10.95	42	47.73	46	52.27	(+) 41.93
60-64	15	2.29	6	40.00	9	60.00	11	1.37	4	36.36	7	63.64	(—) 26.66
65 and over	20	3.20	14	70.00	6	30.00	24	2.99	11	45.83	13	54.17	(+) 14.29

Source :
Village Schedule and Household Schedules

TABLE III

Growth of population 1951-1961

State/District/Taluka/Village	Population 1951	Population 1961	Increase (+) or decrease (—) over a decade (1951-61)	Decennial rate of increase (1951-61)	Rate of increase per annum
1	2	3	4	5	6
Gujarat	**16,262,657**	**20,633,350**	**+4,370,693**	**+26.88**	**2.69**
Mehsana	*1,393,584*	*1,689,963*	*+296,379*	*+21.27*	*2.13*
Sidhpur	155,731	185,765	+30,034	+19.29	1.93
Tavadia	655	820	+165	+25.19	2.52

Source :

District Census Handbook, 1961 (Mehsana)

TABLE III-A

Birth, death and survival rates, 1951-60

Year	Brith rate				Death rate				Survival rate			
	Gujarat	Mehsana	Sidhpur	Tavadia	Gujarat	Mehsana	Sidhpur	Tavadia	Gujarat	Mehsana	Sidhpur	Tavadia
1	2	3	4	5	6	7	8	9	10	11	12	13
1951	29.50	33.52	25.84	47.32	12.59	14.97	8.23	12.21	16.91	18.55	17.61	35.11
1952	28.55	33.84	27.11	38.17	15.53	20.63	10.08	18.32	13.02	13.21	17.03	19.85
1953	29.11	34.74	24.28	58.01	14.16	15.77	6.56	22.90	14.95	18.97	17.72	35.11
1954	31.60	35.02	27.42	47.32	13.25	15.50	9.16	16.80	18.35	19.52	18.26	30.52
1955	35.44	39.29	28.41	39.70	13.43	14.99	10.14	10.70	22.01	24.30	18.27	29.00
1956	34.60	37.93	23.59	39.70	13.88	14.85	7.04	12.21	20.72	23.08	16.55	27.49
1957	33.54	36.42	26.27	45.80	15.23	17.20	7.01	13.74	18.31	19.22	19.26	32.06
1958	31.49	35.97	25.25	47.32	16.25	17.25	8.61	16.80	15.24	18.72	16.64	30.52
1959	38.83	40.84	27.45	36.64	14.73	15.08	7.96	21.37	24.10	25.76	19.49	15.27
1960	33.40	31.06	36.00	48.85	13.96	14.00	17.84	16.80	19.44	17.06	18.16	32.05

Source :

Public Health Department, Gujarat

TABLE IV

Marital status by age group, 1960

Age group	Total No. of persons	Never Married			Married			Widowed			Separated			Divorced		
		Persons	Percentage to total	Percentage within the age group	Persons	Percentage to total	Percentage within the age group	Persons	Percentage to total	Percentage within the age group	Persons	Percentage to total	Percentage within the age group	Persons	Percentage to total	Percentage within the age group
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0-14	369	369	86.21	100.00	..	..	..	..	..	..	..	..	..	..	..	..
15-34	232	56	13.08	24.14	169	54.17	72.84	7	10.94	3.02	..	..	..	..	..	..
35-59	168	2	0.47	1.19	133	42.63	79.17	33	51.56	19.64	..	..	..	..	..	..
60 and over	35	1	0.24	2.86	10	3.20	28.57	24	37.50	68.57	..	..	..	..	..	..
Total	**804**	**428**	**100.00**	**53.23**	**312**	**100.00**	**38.81**	**64**	**100.00**	**7.96**	..	..	..	..	..	..

Source :

Household Schedules

TABLE V

Size and composition of households, 1960

Size of the household	Households		Total population			
	Number of the households	Percentage to total number of households	Persons	Males	Females	Percentage to total population
1	2	3	4	5	6	7
Single member . .	4	2.84	4	1	3	0.50
2–3 members . .	19	13.48	50	27	23	6.22
4–6 members . .	73	51.77	367	180	187	45.64
7–9 members . .	33	23.40	257	125	132	31.97
10 and over . . .	12	8.51	126	71	55	15.67
Total . . .	**141**	**100.00**	**804**	**404**	**400**	**100.00**

Source :

Household Schedules

TABLE VI

Size of households according to caste and cultivating and non-cultivating households, 1928 and 1960

Caste	Average size of the household		Average size of	
	1928	1960	Cultivating household	Non-cultivating household
1	2	3	4	5
1 Patidar	4.5	6.1	6.1	1.0
2 Thakarda	6.2	5.5	5.7	5.1
3 Brahmin	5.7	4.9	5.5	1.0
4 Chamar (Harijan)	5.0	5.2	6.0	4.8
5 Kumbhar	3.8	5.8	7.0	5.3
6 Suthar	..	4.0	3.5	5.0
7 Luhar	3.5	5.0	5.0	5.0
8 Bhangi	6.0	7.0	..	7.0
9 Vaghari	8.8	3.5	3.0	4.0
10 Ravalia	5.0	3.5	..	3.5
11 Darjee	5.0	10.0	..	10.0
12 Bawa	2.0	5.0	..	5.0
13 Rabari	..	2.0	..	2.0
14 Soni	..	3.0	..	3.0
Total	**4.9**	**5.7**	**6.0**	**4.8**

NOTE :

Figures in columns 4 and 5 relate to 1960 only, as similar data for 1928 are not available.

Source :

Household Schedules and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE VII

Households with number of couples and type of families, 1960

Caste	Total No. of households	No. of households with: No couple	One couple	Two couples	Three couples	Four couples	Type of families living in the household: Simple	Intermediate	Joint	Others
1	2	3	4	5	6	7	8	9	10	11
1 Patidar	81	9	54	14	3	1	31	29	18	3
2 Thakarda	28	4	22	2	..	..	21	5	2	..
3 Brahmin	7	2	4	1	..	..	3	2	1	1
4 Chamar (Harijan)	6	..	4	2	..	..	4	..	2	..
5 Kumbhar	4	..	1	3	..	..	..	1	3	..
6 Suthar	3	1	1	1	..	..	..	1	1	1
7 Luhar	2	..	2	..	..	..	2	..	..	..
8 Bhangi	2	..	1	1	..	..	1	..	1	..
9 Vaghari	2	..	1	1	..	..	1	..	1	..
10 Ravalia	2	..	2	..	..	..	2	..	..	..
11 Darjee	1	..	1	..	..	..	..	1	..	..
12 Bawa	1	..	1	..	..	..	..	1	..	..
13 Rabari	1	1	..	..	..	..	1	..	..	..
14 Soni	1	..	1	..	..	..	1	..	..	..
Total	**141**	**17**	**95**	**25**	**3**	**1**	**67**	**40**	**29**	**5**

NOTE:

1. Simple family consists of husband, wife and unmarried children.
2. Intermediate family consists of married couple and unmarried brother, sister and one of the parents.
3. Joint family consists of married couple with married sons/daughters or with married brothers/sisters.

Source :
Household Schedules

TABLE VIII

Households by number of children, 1960

No. of children	No. of households	Percentage to total households	Name of the caste with number of households: Patidar	Thakarda	Brahmin	Chamar (Harijan)	Kumbhar	Suthar	Luhar	Bhangi	Vaghari	Ravalia	Darjee	Bawa	Rabari	Soni
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Childless	22	15.60	12	3	2	1	1	1	..	..	1	..	..	1	..	..
One child	25	17.73	12	3	1	2	1	2	..	..	1	1	..	..	1	1
Two children	27	19.15	15	8	1	..	..	..	2	..	..	1	..	..	..	..
Three children	19	13.48	14	1	1	2	1	..	..	..	..	..	..	..	..	..
Four children	21	14.89	10	6	2	1	1	..	..	1	..	..	..	..	..	..
Five children	12	8.51	7	4	..	..	..	..	..	1	..	..	..	..	..	..
Six children	8	5.67	7	1	..	..	..	..	..	..	..	..	..	..	..	..
Seven children	3	2.13	1	1	..	..	..	..	..	..	..	..	1	..	..	..
Eight children	4	2.84	3	1	..	..	..	..	..	..	..	..	..	..	..	..
Total	**141**	**100.00**	**81**	**28**	**7**	**6**	**4**	**3**	**2**	**2**	**2**	**2**	**1**	**1**	**1**	**1**

Source :
Household Schedules

TABLE IX

Number of children according to mother's age at birth, 1960

Birth order	Age distribution									Total births
	15 to 17	18 to 20	21 to 24	25 to 27	28 to 30	31 to 35	36 to 40	41 to 45	46 and over	
1	2	3	4	5	6	7	8	9	10	11
First child	..	19	75	17	7	8	2	1	..	129
Second child	..	1	43	33	10	12	7	..	1	107
Third child	..	..	6	31	24	16	8	2	1	88
Fourth child	..	..	..	6	25	22	10	1	..	64
Fifth child	..	..	..	1	4	23	13	3	..	44
Sixth child	..	..	..	..	1	9	15	3	1	29
Seventh child	..	..	..	..	..	3	9	6	..	18
Eighth child	..	..	..	..	..	1	4	5	..	10
Ninth child	..	..	..	..	..	..	..	1	1	2
Tenth child	..	..	..	..	..	..	..	1	..	1
Eleventh child	..	..	..	..	..	..	..	..	..	..
Total	..	**20**	**124**	**88**	**71**	**94**	**68**	**23**	**4**	**492**

Source :
Household Schedules

TABLE X

Literacy by caste, 1960

Caste	Total No.of house-holds	No. of house-holds with literate	Percent-age of house-holds with literate in each caste	No. of house-holds without literate	Percent-age of house-holds without literate in each caste	Literate population				Literate without educa-tional standard	Educational standard	
						Below 12 years		Above 12 years			Pri-mary	Secon-dary
						Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11	12	13
1 Patidar	81	57	70.38	24	29.62	15	13	74	7	75	27	7
2 Thakarda	28	16	57.14	12	42.86	5	2	12	1	18	..	2
3 Brahmin	7	6	85.71	1	14.29	1	..	8	2	4	6	1
4 Chamar (Harijan)	6	2	33.33	4	66.67	..	..	3	..	3	..	..
5 Kumbhar	4	4	100.00	..	..	1	1	5	..	7	..	..
6 Suthar	3	2	66.67	1	33.33	1	..	2	..	3	..	..
7 Luhar	2	2	100.00	..	..	2	..	2	..	4	..	..
8 Bhangi	2	..	..	2	100.00	..	..	..	..	..	..	..
9 Vaghari	2	..	..	2	100.00	..	..	..	..	..	..	..
10 Ravalia	2	2	100.00	..	..	..	..	2	..	2	..	..
11 Darjee	1	1	100.00	..	..	1	..	2	..	3	..	..
12 Bawa	1	..	..	1	100.00	..	..	..	..	..	..	..
13 Rabari	1	..	..	1	100.00	..	..	..	..	..	..	..
14 Soni	1	1	100.00	..	..	..	..	1	..	..	1	..
Total	**141**	**93**	**65.96**	**48**	**34.04**	**26**	**16**	**111**	**10**	**119**	**34**	**10**

Source:
Household Schedules

TABLE XI

Literacy by age groups, 1960

Age group	Total population			Percentage to total population	Literate population			Percentage to total literate population	Percentage to total population	Illiterate population			Percentage to total illiterate population	Percentage to total population
	Persons	Males	Females		Persons	Males	Females			Persons	Males	Females		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0–14	369	184	185	45.90	63	41	22	38.65	7.84	306	143	163	47.74	38.06
15–34	232	120	112	28.85	86	82	4	52.76	10.69	146	38	108	22.78	18.16
35–59	168	85	83	20.90	14	14	..	8.59	1.74	154	71	83	24.02	19.16
60 and over	35	15	20	4.35	..	..	..	..	..	35	15	20	5.46	4.35
Total	**804**	**404**	**400**	**100.00**	**163**	**137**	**26**	**100.00**	**20.27**	**641**	**267**	**374**	**100.00**	**79.73**

Source :
Household Schedules

TABLE XII

Settlement history of households

Caste	Total No. of households	Number of households settled					Households who have not stated the period
		Before 5 generations	Between 4–5 generations	Between 2–3 generations	1 generation	Present generation	
1	2	3	4	5	6	7	8
1 Patidar . . .	81	68	11	..	..	..	2
2 Thakarda . . .	28	23	..	..	..	..	5
3 Brahmin . . .	7	6	..	..	..	1	..
4 Chamar (Harijan) . .	6	..	..	..	..	..	6
5 Kumbhar . . .	4	4	..	..	..	..	..
6 Suthar . . .	3	1	..	..	..	..	2
7 Luhar . . .	2	2	..	..	..	..	..
8 Bhangi . . .	2	1	..	..	..	..	1
9 Vaghari . . .	2	1	..	..	..	..	1
10 Ravalia . . .	2	..	..	..	..	..	2
11 Darjee . . .	1	1	..	..	..	..	..
12 Bawa . . .	1	1	..	..	..	..	..
13 Rabari . . .	1	1	..	..	..	..	..
14 Soni . . .	1	1	..	..	..	..	..
Total . . .	**141**	**110**	**11**	..	..	**1**	**19**

NOTE :
25 years taken as one generation

Source :
Household Schedules

TABLE XIII

Households classified by religion, caste and sub-caste, 1960

Religion	Caste	Sub-caste	No. of households	Percentage to total households	Total population		
					Persons	Males	Females
1	2	3	4	5	6	7	8
Hindu	Patidar . . .	Kadwa . . .	81	57.45	491	237	254
,,	Thakarda . . .	Makwana . . .	28	19.85	155	87	68
,,	Brahmin . . .	Sahastra Audichya .	7	4.96	34	18	16
,,	Chamar (Harijan) .	Chamadia . . .	6	4.25	31	15	16
,,	Kumbhar . . .	Oza	4	2.84	23	11	12
,,	Suthar . . .	Pancholi . . .	3	2.13	12	5	7
,,	Luhar . . .	Panchal . . .	2	1.42	10	6	4
,,	Bhangi (Scheduled Caste)	Makwana . . .	2	1.42	14	6	8
,,	Vaghari . . .	Pattani . . .	2	1.42	7	3	4
,,	Ravalia . . .	Vahaliya . . .	2	1.42	7	3	4
,,	Darjee . . .	Prepavanshi . .	1	0.71	10	8	2
,,	Bawa . . .	Atit	1	0.71	5	2	3
,,	Rabari . . .	..	1	0.71	2	2	..
,,	Soni . . .	Gujjar . . .	1	0.71	3	1	2
	Total . . .	. . . . .	**141**	**100.00**	**804**	**404**	**400**

Source :
Household Schedules

TABLE XIV

Households by wall and roof materials, 1960

Total number of households	Distribution of households according to material of wall					Distribution of households according to material of roof					
	Stone and mud	Bricks and mud	Bricks and cement concrete	Mud and cow-dung	Combination of more than two building materials	Thatched and deshi tiles	Iron sheet	Deshi tiles	Iron sheet and deshi tiles	Flat cement concrete roof	Others (specify)
1	2	3	4	5	6	7	8	9	10	11	12
141	..	127	13	1	..	62	32	29	16	2	..

Source :
Household Schedules

TABLE XV

Household equipments by caste, 1960

Caste	Khatla		Mirror		Carpet		Shelf		Table		Palang		Pat	
	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1 Patidar	68	53.13	58	80.55	40	76.92	29	42.03	2	100.00	14	93.33	5	71.43
2 Thakarda	28	21.88	1	1.39	..	..	20	28.99	..	..	1	6.67	2	28.57
3 Brahmin	7	5.46	5	6.94	4	7.69	1	1.45	..	..	..	..	..	..
4 Chamar (Harijan)	6	4.69	1	1.39	..	..	4	5.80	..	..	..	..	..	..
5 Kumbhar	4	3.13	3	4.17	2	3.85	4	5.80	..	..	..	..	..	..
6 Suthar	3	2.35	2	2.78	3	5.77	3	4.35	..	..	..	..	..	..
7 Luhar	2	1.56	2	2.78	2	3.85	2	2.89	..	..	..	..	..	..
8 Bhangi	2	1.56	..	..	..	..	..	..	..	..	..	..	..	..
9 Vaghari	2	1.56	..	..	..	..	..	..	..	..	..	..	..	..
10 Ravalia	2	1.56	..	..	..	..	2	2.89	..	..	..	..	..	..
11 Darjee	1	0.78	..	..	..	..	1	1.45	..	..	..	..	..	..
12 Bawa	1	0.78	..	..	..	..	1	1.45	..	..	..	..	..	..
13 Rabari	1	0.78	..	..	..	..	1	1.45	..	..	..	..	..	..
14 Soni	1	0.78	..	..	1	1.92	1	1.45	..	..	..	..	..	..
Total	**128**	**100.00**	**72**	**100.00**	**52**	**100.00**	**69**	**100.00**	**2**	**100.00**	**15**	**100.00**	**7**	**100.00**

Caste	Chair		Stool		Hurricane lantern		Small kerosene lamp		Battery or torchlight		Kerosene stove	
	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total
1	16	17	18	19	20	21	22	23	24	25	26	27
1 Patidar	..	..	..	..	79	81.44	18	26.47	37	80.44	3	50.00
2 Thakarda	..	..	..	..	1	1.03	27	39.71	..	..	..	..
3 Brahmin	..	..	..	..	7	7.22	1	1.47	6	13.05	2	33.33
4 Chamar(Harijan)	..	..	..	..	..	..	6	8.82	..	..	..	..
5 Kumbhar	..	..	..	..	4	4.13	3	4.42	..	..	..	..
6 Suthar	..	..	..	..	3	3.09	2	2.94	1	2.17	..	..
7 Luhar	..	..	..	..	1	1.03	2	2.94	1	2.17	..	..
8 Bhangi	..	..	..	..	..	..	2	2.94	..	..	..	..
9 Vaghari	..	..	..	..	..	..	2	2.94	..	..	..	..
10 Ravalia	..	..	..	..	..	..	2	2.94	..	..	..	..
11 Darjee	1	100.00	..	..	1	1.03	..	..	..	..	..	..
12 Bawa	..	..	..	..	1	1.03	1	1.47	..	..	..	..
13 Rabari	..	..	..	..	..	..	1	1.47	..	..	..	..
14 Soni	..	..	1	100.00	..	..	1	1.47	1	2.17	1	16.67
Total	**1**	**100.00**	**1**	**100.00**	**97**	**100.00**	**68**	**100.00**	**46**	**100.00**	**6**	**100.00**

Source : Household Schedules

TABLE XVI

Household equipments by income range, 1960

Income range (in Rs.)	Khatla		Mirror		Carpet		Shelf		Table		Palang		Pat	
	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Less than 250	1	0.78	..	..	..	..	..	..	..	..	1	6.67	1	14.29
251- 360	9	7.03	1	1.39	1	1.92	5	7.25	..	..	..	..	..	..
361- 480	10	7.81	1	1.39	1	1.92	4	5.80	..	..	..	..	..	..
481- 720	21	16.41	10	13.89	4	7.70	10	14.49	..	..	2	13.33	2	28.56
721- 960	22	17.19	12	16.66	5	9.62	13	18.84	..	..	3	20.00	..	..
961-1,200	16	12.50	12	16.66	7	13.46	9	13.04	..	..	4	26.67	2	28.57
1,201-1,500	18	14.06	11	15.28	9	17.31	11	15.94	1	50.00	2	13.33	1	14.29
1,501-2,500	21	16.41	18	25.00	17	32.69	10	14.49	1	50.00	3	20.00	1	14.29
2,501-3,500	9	7.03	5	6.95	7	13.46	6	8.70	..	..	..	..	..	..
3,501-5,000	1	0.78	2	2.78	1	1.92	1	1.45	..	..	..	..	..	..
Above 5,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**128**	**100.00**	**72**	**100.00**	**52**	**100.00**	**69**	**100.00**	**2**	**100.00**	**15**	**100.00**	**7**	**100.00**

Income range (in Rs.)	Chair		Stool		Huricane lantern		Small kerosene lamp		Battery or torchlight		Kerosene stove	
	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total	No. of house-holds	Percent-age to total
1	16	17	18	19	20	21	22	23	24	25	26	27
Less than 250	..	..	..	..	..	..	1	1.47	..	..	..	..
251- 360	..	..	..	..	2	2.06	8	11.76	1	2.17	1	16.67
361- 480	..	..	..	..	3	3.09	8	11.76	..	..	1	16.67
481- 720	..	..	1	100.00	10	10.31	12	17.65	7	15.21	2	33.32
721- 960	1	100.00	..	..	14	14.43	14	20.59	2	4.35	..	..
961-1,200	..	..	..	..	15	15.47	8	11.76	6	13.04	..	..
1,201-1,500	..	..	..	..	19	19.59	5	7.36	10	21.75	1	16.67
1,501-2,500	..	..	..	..	24	24.74	9	13.24	13	28.26	..	..
2,501-3,500	..	..	..	..	8	8.25	3	4.41	5	10.87	1	16.67
3,501-5,000	..	..	..	..	2	2.06	..	..	2	4.35	..	..
Above 5,000	..	..	..	..	..	..	..	..	..	..	..	..
Total	**1**	**100.00**	**1**	**100.00**	**97**	**100.00**	**68**	**100.00**	**46**	**100.00**	**6**	**100.00**

Source :
Household Schedules

TABLE XVII

Health and family planning

Total No. of households	No. of households having			Reasons for not being vaccinated	No. of members affected by serious disease in last 10 years		No. of households taking bath regularly
	All children vaccinated	Some children vaccinated	None vaccinated		Name of the disease	No. of members affected by disease	
1	2	3	4	5	6	7	8
141	82	47	12	1. They did not get time. 2. Vaccinator has not come. 3. No child	T.B. Asthama	4 5	17

No. of households not taking bath regularly		No. of households regularly using soap for bath	No. of households who are aware of preventing conception by deliberate means	No. of households in favour of preventing conception by deliberate means	No. of members in the households who prefer family planning by deliberate means	No. of households knowing existence of the family planning centre in the area
Number	Reasons	11	12	13	14	15
9	10					
124	They have no such habit.	1 (Brahmin)	1 [Caste Brahmin, age-27, Literate (P), never married]	..	..	..

Source :
Household Schedules

TABLE XVIII

Occupational preference and shift from father to son

Sl. No.	Occupation	Total number of households	Number of households who have followed father's occupation	No. of households who have not followed father's occupation	Number of households showing the occupation of the head of households	Preference for son (Households)		
						Self occupation	Other occupation	No son
1	2	3	4	5	6	7	8	9
1	Agriculture	89	87	2	91	23	58	10
2	Agriculture labour	4	4	..	5	2	2	1
3	Agriculture and agriculture labour	5	5	..	5	1	4	..
4	Labour other than agriculture	16	16	..	16	4	10	2
5	Agriculture and labour other than agriculture	11	11	..	11	1	9	1
6	Traditional industry	9	9	..	9	1	7	1
7	Agriculture and service	..	..	..	1	1	..	..
8	Service	5	1	4	1	1	..	..
9	Pujari	1	1	..	1	1	..	..
10	Business	..	..	..	1	..	..	1
11	Not specified	1	..	1	..	..	..	..
	Total	**141**	**134**	**7**	**141**	**35**	**90**	**16**

Source :
Household Schedules

TABLE XIX

Households and population by occupation, 1960

Occupation	No. of households	Percentage to total households	Total population			
			Persons	Males	Females	Percentage to total population
1	2	3	4	5	6	7
Primary	118	83.69	690	339	351	85.82
Secondary	4	2.84	25	14	11	3.11
Tertiary	19	13.47	89	51	38	11.07
Total	**141**	**100.00**	**804**	**404**	**400**	**100.00**

Source :
Household Schedules

TABLE XX

Working force population by occupation, 1961

Occupation	Total No. of workers	Number of persons							
		Males above 12 years	Females above 12 years	Males below 12 years	Females below 12 years	No. of equivalent adult males	No. of equivalent adult males per household	No. of gainfully employed persons	No. of gainfully employed persons per household
1	2	3	4	5	6	7	8	9	10
Primary . .	288	196	202	143	149	196	2	288	2
Secondary . .	9	8	4	6	7	8	2	9	2
Tertiary . .	45	32	21	19	17	32	2	45	2
Total . .	**342**	**236**	**227**	**168**	**173**	**236**	**2**	**342**	**2**

Source :
Household Schedules

TABLE XXI

Categorywise distribution of workers and non-workers, 1961

Categry	Workers						
	Persons	Percentage to total workers	Males	Percentage to total male workers	Females	Percentage to total female workers	Percentage to total population
1	2	3	4	5	6	7	8
1 Cultivator	211	74.03	143	72.96	68	76.41	25.73
2 Agricultural labourer	9	3.16	7	3.57	2	2.25	1.10
3 Mining, quarrying, livestock, forestry, fishing, hunting, plantation, orchards and allied activities	..	..	..	..	..	..	..
4 Household industry	19	6.67	4	2.04	15	16.85	2.32
5 Manufacturing other than household industry	16	5.61	16	8.16	..	..	1.95
6 Construction	..	..	..	..	..	..	..
7 Trade and commerce	9	3.16	8	4.08	1	1.12	1.10
8 Transport, storage and communications	1	0.35	1	0.51	..	..	0.12
9 Other services	20	7.02	17	8.68	3	3.37	2.44
Total	**285**	**100.00**	**196**	**100.00**	**89**	**100.00**	**34.76**

Activities of non-workers	Non-workers						
	Persons	Percentage to total non-workers	Males	Percentage to total male non-workers	Females	Percentage to total female non-workers	Percentage to total population
9	10	11	12	13	14	15	16
1 Full-time students or children attending schools	87	16.26	87	39.91	..	..	10.61
2 Persons engaged only in household duties	141	26.36	..	..	141	44.48	17.20
3 Dependents, infants and children not attending school and persons permanently disabled	304	56.82	129	59.17	175	55.20	37.07
4 Retired persons not employed again, renticrs, persons living on agricultural or non-agricultural royalty, rent or dividend or persons of independent means	1	0.19	..	..	1	0.32	0.12
5 Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence	..	..	..	..	..	..	..
6 Inmates of penal, mental and charitable institutions	..	..	..	..	..	..	..
7 Persons seeking employment for the first time	2	0.37	2	0.92	..	..	0.24
8 Persons employed before but now out of employment and seeking employment	..	..	..	..	..	..	..
Total	**535**	**100.00**	**218**	**100.00**	**317**	**100.00**	**65.24**

Source :

Census Records and District Census Handbook, 1961 (Mehsana)

TABLE XXII

Livelihood pattern, 1951 and 1960

Livelihood pattern	1951 Persons	Percentage to total persons	Males	Percentage to total males	Females	Percentage to total females
1	2	3	4	5	6	7
A—AGRICULTURE						
1 Owner cultivators	484	73.89	238	71.26	246	76.64
2 Tenant	19	2.90	13	3.89	6	1.87
3 Agricultural labourers	26	3.97	20	5.99	6	1.87
4 Rentiers	39	5.96	16	4.79	23	7.16
Total	*568*	*86.72*	*287*	*85.93*	*281*	*87.54*
B—NON-AGRICULTURE						
1 Production other than cultivation	46	7.02	26	7.78	20	6.23
2 Commerce	..	..	..	..	..	..
3 Transport	6	0.92	3	0.90	3	0.93
4 Other services	35	5.34	18	5.39	17	5.30
Total	*87*	*13.28*	*47*	*14.07*	*40*	*12.46*
Total (A+B)	**655**	**100.00**	**334**	**100.00**	**321**	**100.00**

Livelihood pattern	1960 Persons	Percentage to total persons	Males	Percentage to total males	Females	Percentage to total females	Percentage increase (+) or decrease(—) of total population compared to 1951
1	8	9	10	11	12	13	14
A—AGRICULTURE							
1 Owner cultivators	564	70.15	277	68.56	287	71.75	16.63 (+)
2 Tenant	35	4.35	18	4.46	17	4.25	84.21 (+)
3 Agricultural labourers	46	5.72	26	6.44	20	5.00	76.92 (+)
4 Rentiers	32	3.98	12	2.97	20	5.00	17.95 (—)
Total	*677*	*84.20*	*333*	*82.43*	*344*	*86.00*	*19.19* (+)
B—NON-AGRICULTURE							
1 Production other than cultivation	26	3.23	15	3.71	11	2.75	43.48 (—)
2 Commerce	1	0.13	1	0.25	..	..	..
3 Transport	..	..	..	..	..	..	..
4 Other services	100	12.44	55	13.61	45	11.25	185.71 (+)
Total	*127*	*15.80*	*71*	*17.57*	*56*	*14.00*	*45.98* (+)
Total (A+B)	**804**	**100.00**	**404**	**100.00**	**400**	**100.00**	**22.75** (+)

NOTE :

Figures for 1951 according to 1951 Census Reports and 1960 figures are based on the current Household Survey.

Source :

Household Schedules and Village Schedule

TABLE XXIII

Number and area held by khatedars with bullocks per khatedar, 1928, 1951 and 1960

Year	No. of khatedars	Total area in acres	Area per khatedar (acres)	No. of bullocks	No. of bullocks per khatedar
1	2	3	4	5	6
1928	84	893	11	106	1.26
1951	104	905	9	137	1.32
1960	168	862	5	117	0.69

Source :
Village Schedule and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XXIV

Land-holding according to caste, 1960

(in acres)

Caste	No. of households: Total No. of house-holds	No. of households: With land	No. of households: Without land	Total land	Percentage to total land	Size of land-holding: 0 to 0.99	1 to 1.99	2 to 2.99	3 to 3.99	4 to 4.99	5 to 9.99	10 to 14.99	15 to 24.99	25 to 49.99	50 and over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1 Patidar	81	80	1	604-39	79.08	0-18	1-35	6-00	6-00	33-24	351-24	170-18	35-00	..	..
2 Thakarda	28	19	9	81-00	10.59	..	2-00	4-30	..	43-00	31-10	..	..	..	..
3 Brahmin	7	6	1	51-10	6.67	..	..	..	..	..	30-00	21-10	..	..	..
4 Chamar (Harijan)	6	2	4	11-00	1.44	..	..	..	..	4-00	7-00	..	..	..	..
5 Kumbhar	4	1	3	3-20	0.52	..	..	..	3-20	..	..	..	..	..	..
6 Suthar	3	2	1	4-00	0.52	..	1-00	..	3-00	..	..	..	..	..	..
7 Luhar	2	1	1	2-00	0.26	..	..	2-00	..	..	..	..	..	..	..
8 Bhangi	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..
9 Vaghari	2	1	1	7-00	0.92	..	..	..	..	..	7-00	..	..	..	..
10 Ravalia	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..
11 Darjee	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
12 Bawa	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
13 Rabari	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
14 Soni	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Total	**141**	**112**	**29**	**764-29**	**100.00**	**0-18**	**4-35**	**12-30**	**12-20**	**80-24**	**426-34**	**191-28**	**35-00**	..	..

Source :
Household Schedules

TABLE XXV

Number of resident and non-resident land-holders, 1928 and 1960

The non-resident holders of land in Tavadia with the name of village	1928		1960		Land in possession of resident holders outside Tavadia village	1928		1960	
	No. of holders	Area (in acres)	No. of holders	Area (in acres)		No. of holders	Area (in acres)	No. of holders	Area (in acres)
1	2	3	4	5	6	7	8	9	10
1 Thakarsan . .	16	N.A.	31	137-18	1- Dethali	N.A.	N.A.	34	183-30
2 Sidhpur . .	15	N.A.	..	..	2- Kholwad	N.A.	N.A.	32	132-38
3 Umru . .	6	N.A.	10	80-17	..	..	..	..	..
4 Wadhana . .	1	N.A.	30	122-33	..	..	..	..	..
5 Gaglasan . .	1	N.A.	6	27-34	..	..	..	..	..
Total . .	**39**	**414-24**	**77**	**368-22**	**Total**	**..**	**201-0**	**66**	**316-28**

N.A.—*Not available*

Source :

Socio-economic Survey Reports, Development Board, Baroda, 1933 and Revenue Records

TABLE XXVI

Households by size of holdings and interest in land

Nature of interest in land	Total No. of households	Households in size of land-holding										
		No land	0 to 0.99	1 to 1.99	2 to 2.99	3 to 3.99	4 to 4.99	5 to 9.99	10 to 14.99	15 to 24.99	25 to 49.99	50 and over
1	2	3	4	5	6	7	8	9	10	11	12	13
1 Land owned . .	107	..	1	4	6	4	21	54	15	2	..	..
2 Land taken on lease	5	..	..	..	..	..	1	4	..	..	..	..
3 Land given on lease	..	..	..	..	..	..	..	..	..	..	..	..
4 Other type of land .	..	..	..	..	..	..	..	..	..	..	..	..
5 No land . .	29	29	..	..	..	..	..	..	..	..	..	..
Total . .	**141**	**29**	**1**	**4**	**6**	**4**	**22**	**58**	**15**	**2**	**..**	**..**

Source :

Household Schedules

TABLE XXVII

Households engaged in cultivation, industry or business, 1960

Occupation	Households		Persons	
	No. of households	Percentage to total households	No. of persons	Percentage to total persons
1	2	3	4	5
Household engaged in cultivation only .	11	7.80	43	5.35
Cultivation and livestock	84	59.57	525	65.30
Industry	5	3.55	29	3.61
Business	1	0.71	1	0.12
Agriculture and labour other than agriculture	25	17.73	120	14.93
Service	2	1.42	10	1.24
Others	13	9.22	76	9.45
Total	**141**	**100.00**	**804**	**100.00**

Source :

Household Schedules

TABLE XXVIII

Reciprocal aid in agricultural practices

Caste	Number of households practising agriculture	No. of households that borrow agricultural implements from others at the time of cultivation	No. of households that take help of neighbourers at the time of sowing or harvesting		No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
			Households	Type of help	
1	2	3	4		5
1 Patidar	80	4	42	Ploughing and sowing 2-Harvesting	..
2 Thakarda	19	2	11	Ploughing and sowing	13
3 Brahmin	6	2	3	Ploughing and sowing	..
4 Chamar (Harijan)	2	2	..	..	..
5 Kumbhar	1	1	..	..	..
6 Suthar	2	2	..	..	1
7 Luhar	1	..	..	..	..
8 Bhangi	..	..	..	..	..
9 Vaghari	1	1	..	..	..
10 Ravalia	..	..	..	..	..
11 Darjee	..	..	..	..	..
12 Bawa	..	..	..	..	..
13 Rabari	..	..	..	..	..
14 Soni	..	..	..	..	..
Total	112	14	56	Ploughing and sowing 2-Harvesting	14

Source :
Household Schedules

TABLE XXIX

Density per sq. mile of cultivated area, 1928, 1951 and 1960

Year	Cultivated area (in sq. miles)	No. of persons	Density per sq. mile of cultivated area
1	2	3	4
1928	1.45	403	278
1951	1.48	655	444
1960	1.59	804	505

Source :
Village Schedule and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XXX

Participation of households under agriculture extension schemes

Caste	No. of households using two ploughs	No. of households using better irrigation facilities (well)	No. of households using pest control (sulphur)	Remarks
1	2	3	4	5
1 Patidar	3	70	16	Manure facilities
2 Thakarda	..	2	..	1 household
3 Brahmin	..	3	1	Storage facility
4 Chamar (Harijan)	..	..	..	1 household
5 Kumbhar	..	..	..	..
6 Suthar	..	..	..	..
7 Luhar	..	..	..	..
8 Vaghari	..	..	..	..
Total	3	75	17	..

Source :
Household Schedules

TABLE XXXI

Number of wells and area irrigated by caste

Caste	No. of households having wells	Area irrigated (1960) Acres and Gunthas
1	2	3
1 Patidar	70	156-15
2 Thakarda	2	2-00
3 Brahmin	3	8-30
4 Chamar (Harijan)	..	..
5 Kumbhar	..	..
6 Suthar	..	..
7 Luhar	..	..
8 Vaghari	..	..
Total	**75**	**167-05**

Source :
Household Schedules

TABLE XXXII

Cropping pattern, 1928 and 1960

(Area in acres)

	Kharif						Rabi				
	1928		1960				1928		1960		
Name of the crop	Area	Percentage to total	Area	Percentage to total	Percentage increase (+) or decrease (—)	Name of the crop	Area	Percentage to total	Area	Percentage to total	Percentage increase (+) or decrease (—)
1	2	3	4	5	6	7	8	9	10	11	12
All Crops	**753**	**100.00**	**776**	**100.00**	**2.52 (+)**	**All Crops**	**178**	**100.00**	**249**	**100.00**	**39.89 (+)**
FOOD CROPS						FOOD CROPS					
Jowar	345	45.82	211	27.19	38.84 (—)	Wheat	40	22.47	35	14.06	12.50 (—)
Bajri	171	22.71	318	40.98	85.96 (+)	..	..	..	..	..	..
Tuver	69	9.16	51	6.57	26.09 (—)	..	..	..	..	..	..
Other pulses	155	20.58	177	22.81	14.19 (+)	..	..	..	..	..	..
Sub-total	*740*	*98.27*	*757*	*97.55*	*2.30 (+)*	*Sub-total*	*40*	*22.47*	*35*	*14.06*	*12.50 (—)*
NON-FOOD CROPS						NON-FOOD CROPS					
Til and Vegetables	13	1.73	19	2.45	46.15 (+)	Sarsav	44	24.72	70	28.11	59.09 (+)
..	..	..	..	..	..	Oil seeds	77	43.26	30	12.05	61.04 (—)
..	..	..	..	..	..	Cotton	7	3.93	..	..	..
..	..	..	..	..	..	Jiru	10	5.62	114	45.78	1,040.00 (+)
Sub-total	*13*	*1.73*	*19*	*2.45*	*46.15 (+)*	*Sub-total*	*138*	*77.53*	*214*	*85.94*	*55.07 (+)*

Source :
Village Schedule and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XXXIII

Food crops and non-food crops, 1928 and 1960

Type of crop	Area		Percentage increase (+) or decrease (—)
	1928	1960	
1	2	3	4
Food crops	780	807	3.46 (+)
Non-food crops . . .	151	218	14.37 (+)
Total	**931**	**1,025**	**10.08** (+)

Source :
Village Schedule and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XXXIV

Agricultural produce of cultivation run by the households and their disposal, 1960

(in B.mds.)

Name of the products	Annual quantity produced	Total annual quantity consumed by the producing households	Total annual quantity available for the sale
1	2	3	4
Jowar	1,792-35	1,324-35	468-00
Bajri	1,623-00	1,155-20	467-20
Wheat	909-00	417-00	492-00
Pulses	150-30	91-20	59-10
Math	74-10	49-10	25-00
Banti	76-10	58-10	18-00
Chana	5-00	5-00	..
Banti, Chana, Math	109-00	80-00	29-00
Udid	2-20	2-20	..
Jiru	570-20	74-20	496-00
Ghoda Jiru	35-00	0-20	34-20
Fannel	34-20	1-20	33-00
Sarsav	26-00	11-00	15-00
Til	1-20	1-20	..
Raydo	79-00	2-00	77-00
Tobacco	24-20	..	24-20
Isabgul	1-20	..	1-20
Total	**5,515-05**	**3,274-35**	**2,240-10**
Cotton	47-00	..	47-00
Fodder	6,429-00	6,429-00	..

Source :
Household Schedules

TABLE XXXV

Cost of inputs, 1928 and 1960

(in Rs.)

Items of expenditure	Expenditure incurred				
	1928		1960		
	Amount	Percentage to total expenditure	Amount	Percentage to total expenditure	Percentage increase (+) or decrease (—) over 1928
1	2	3	4	5	6
Expenditure on Government dues and rents	2,330	49.41	2,840	19.02	(+)21.89
Purchase of seeds	564	11.96	342	2.29	(—)39.36
Labour	570	12.09	7,695	51.54	(+)1,250.00
Miscellaneous	1,252	26.54	4,052	27.15	(+)223.64
Total	**4,716**	**100.00**	**14,929**	**100.00**	**(+)216.56**

Source:

Household Schedules and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XXXVI

Wages of agricultural labourers, 1951 and 1960

(in Rs.)

Type of operations	Wages per day 1951						Wages per day 1960						Time and reasons for shortage of agricultural labour
	In cash		In kind		Total		In cash		In kind		Total		
	M	F	M	F	M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Ploughing	1.50	..	1.00	..	2.50	..	2.00	..	1.25	..	3.25	..	Due to proximity of cloth mill at Sidhpur, the labourers are employed there and there is shortage of labour in the village especially during September to December for weeding and harvesting operations.
Harrowing	2.00	..	..	..	2.00	..	2.50	..	..	..	2.50	..	
Weeding	1.00	1.00	..	..	1.00	1.00	1.50	1.50	..	..	1.50	1.50	
Harvesting	1.25	1.25	..	..	1.25	1.25	2.00	2.00	..	..	2.00	2.00	

Source :

Village Schedule

TABLE XXXVII

Distribution of households by number of bullocks, 1960

Caste	No. of households possessing land	No. of households with land but without bullocks	No. of households with one bullock	No. of households with a pair of bullocks	No. of households with more than two bullocks
1	2	3	4	5	6
1 Patidar	80	9	42	29	—
2 Thakarda	19	7	12	...	...
3 Brahmin	6	2	3	1	—
4 Chamar (Harijan)	2	2	..	...	—
5 Kumbhar	1	1	—	—	—
6 Suthar	2	2	—	—	—
7 Luhar	1	1	—	—	—
8 Vaghari	1	1	...	—	—
Total	**112**	**25**	**57**	**30**	—

Source :

Household Schedules

TABLE XXXVIII

Gross and net income from various economic activities, 1960

(in Rs.)

Occupation	No. of households	No. of persons	Gross income: Total gross income	Gross income: Per household	Gross income: *Per capita*	Net income: Total net income	Net income: Per household	Net income: *Per capita*
1	2	3	4	5	6	7	8	9
1 Agriculture . .	11	43	6,581	598	153	5,856	532	136
2 Livestock only .	..	..	..	..	..	..	..	..
3 Cultivation and livestock	84	525	156,247	1,860	298	128,578	1,531	244
4 Industry and craft .	5	29	4,185	837	144	4,135	827	143
5 Commerce, trade and business . .	1	1	600	600	600	600	600	600
6 Agriculture and labour other than agriculture	25	120	16,263	650	136	14,405	576	120
7 Service . .	2	10	1,870	935	187	1,870	935	187
8 Others . .	13	76	13,120	1,009	173	11,741	903	154
Total . .	**141**	**804**	**198,866**	**1,410**	**247**	**167,185**	**1,186**	**208**

Source :
Household Schedules

TABLE XXXIX

Households by occupation and annual income range, 1960

(in Rs.)

Occupation	Total income: Amount	Total income: Percentage to total income	Annual income of households in the range of: Less than 250	251 to 360	361 to 480	481 to 720	721 to 960	961 to 1,200	1,201 to 1,500	1,501 to 2,500	2,501 to 3,500	3,501 to 5,000	Above 5,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Primary .	151,108	90.38	50	1,640	2,393	9,759	16,825	17,754	24,292	46,358	24,887	7,150	..
Secondary .	4,490	2.69	..	..	..	1,120	..	..	1,216	2,154	..	..	..
Tertiary .	11,587	6.93	..	1,385	1,600	2,277	3,995	1,030	1,300	..	..	..	..
Total .	**167,185**	**100.00**	**50**	**3,025**	**3,993**	**13,156**	**20,820**	**18,784**	**26,808**	**48,512**	**24,887**	**7,150**	**..**

Source :
Household Schedules

TABLE XL

Income distribution by sources, 1928 and 1960

(in Rs.)

Source	Annual income: 1928	Percentage to total	1960	Percentage to total
1	2	3	4	5
Agriculture . . .	16,398	63.81	129,879	77.69
Livestock . . .	4,355	16.94	13,041	7.80
Others . . .	4,949	19.25	24,265*	14.51
Total . . .	**25,702**	**100.00**	**167,185**	**100.00**

*Amount of Rs. 5,880 of agricultural labour is included as no separate figures for agricultural labour are available in 1928 Report

Source:
Household Schedules and Socio-economic Survey Reports, Development Board, Baroda, 1933

TABLE XLI

Income distribution by caste and income range, 1960

	Caste	Income range (in Rs.)							
		Less than 240		241-720		721-1,200		1,201-1,800	
		Households	Income	Households	Income	Households	Income	Households	Income
	1	2	3	4	5	6	7	8	9
1	Patidar	1	50	9	4,965	20	19,273	25	35,901
2	Thakarda	..	..	17	8,860	10	8,727	1	1,216
3	Brahmin	..	..	3	1,339	1	979	1	1,418
4	Chamar (Harijan)	..	..	3	1,100	3	2,495	..	..
5	Kumbhar	..	..	..	..	4	3,595	..	..
6	Suthar	..	..	2	930	1	1,090	..	..
7	Luhar	..	..	..	..	1	1,076	1	1,300
8	Bhangi	..	..	1	395	1	730	..	..
9	Vaghari	..	..	1	390	1	754	..	..
10	Ravalia	..	..	2	700	..	..	..	..
11	Darjee	..	..	..	..	1	885	..	..
12	Bawa	..	..	1	570	..	..	..	..
13	Rabari	..	..	1	325	..	..	..	..
14	Soni	..	..	1	600	..	..	..	..
	Total	**1**	**50**	**41**	**20,174**	**43**	**39,604**	**28**	**39,835**

	Caste	Income range (in Rs.)-*contd.*							
		1,801-2,400		2,401-3,000		3,001-3,600		Above 3,601	
		Households	Income	Households	Income	Households	Income	Households	Income
	1	10	11	12	13	14	15	16	17
1	Patidar	15	30,720	7	18,199	3	9,882	1	3,614
2	Thakarda	..	..	..	..	..	..	..	..
3	Brahmin	1	2,309	1	2,798	..	..	..	..
4	Chamar (Harijan)	..	..	..	..	..	..	..	..
5	Kumbhar	..	..	..	..	..	..	..	..
6	Suthar	..	..	..	..	..	..	..	..
7	Luhar	..	..	..	..	..	..	..	..
8	Bhangi	..	..	..	..	..	..	..	..
9	Vaghari	..	..	..	..	..	..	..	..
10	Ravalia	..	..	..	..	..	..	..	..
11	Darjee	..	..	..	..	..	..	..	..
12	Bawa	..	..	..	..	..	..	..	..
13	Rabari	..	..	..	..	..	..	..	..
14	Soni	..	..	..	..	..	..	..	..
	Total	**16**	**33,029**	**8**	**20,997**	**3**	**9,882**	**1**	**3,614**

Source :
Household Schedules

TABLE XLII

Income from within and outside the village, 1960

(in Rs.)

Type and source of income	Annual net income	Percentage to total net income
1	2	3
(a) Total income from within the village	**151,935**	**90.88**
1 Agriculture	129,879	77.69
2 Agricultural labourers	5,880	3.52
3 Salary and wages earned in the village	3,135	1.87
4 From property inside the village (livestock)	13,041	7.80
(b) Total income from outside the village	**15,250**	**9.12**
1 Service in mill	4,950	2.96
2 Labour other than agriculture	10,300	6.16
Total net income	**167,185**	**100.00**

Source :
Household Schedules

TABLE XLIII

Expenditure pattern of households, 1960

(in Rs.)

Sl. No.	Items of expenditure	Particulars	Occupation			Total expenditure
			Primary	Secondary	Tertiary	
1	2	3	4	5	6	7
1	Food	Amount	82,207	2,343	6,498	91,048
		Expenditure per household	697	586	342	646
		Percentage to total expenditure	68.71	1.96	5.43	76.10
2	Clothing and footwear	Amount	11,045	382	922	12,349
		Expenditure per household	94	96	49	88
		Percentage to total expenditure	9.23	0.32	0.77	10.32
3	Fuel and lighting	Amount	1,470	57	117	1,644
		Expenditure per household	12	14	6	12
		Percentage to total expenditure	1.23	0.04	0.10	1.37
4	Housing	Amount	4,338	92	24	4,454
		Expenditure per household	37	23	1	32
		Percentage to total expenditure	3.63	0.07	0.02	3.72
5	Ceremonies and functions	Amount	900	700	..	1,600
		Expenditure per household	8	175	..	11
		Percentage to total expenditure	0.76	0.58	..	1.34
6	Services	Amount	1,902	44	81	2,027
		Expenditure per household	16	11	4	14
		Percentage to total expenditure	1.58	0.03	0.08	1.69
7	Miscellaneous	Amount	5,846	300	379	6,525
		Expenditure per household	50	75	20	46
		Percentage to total expenditure	4.89	0.25	0.32	5.46
		Total expenditure	**107,708**	**3,918**	**8,021**	**119,647**
			(90.02)	**(3.28)**	**(6.70)**	**(100.00)**

Source :
Household Schedules

TABLE XLIV

Expenditure pattern by income range, 1960

Income range in Rs.	No. of house-holds	Total expenditure on: Food — Amount in Rs.	Food — Percentage to total	Clothing and footwear — Amount in Rs.	Clothing and footwear — Percentage to total	Fuel and lighting — Amount in Rs.	Fuel and lighting — Percentage to total	Housing — Amount in Rs.	Housing — Percentage to total
1	2	3	4	5	6	7	8	9	10
Less than 250	1	76	0.08	20	0.16	2	0.12	6	0.13
251- 360	9	2,287	2.51	280	2.27	47	2.86	25	0.56
361- 480	10	2,784	3.06	357	2.89	54	3.28	125	2.81
481- 720	22	9,436	10.36	1,540	12.47	202	12.29	262	5.88
721- 960	25	13,370	14.68	1,402	11.35	230	13.99	268	6.02
961- 1,200	18	12,702	13.95	1,650	13.36	271	16.48	170	3.82
1,201- 1,500	20	14,665	16.11	2,450	19.84	320	19.47	1,580	35.47
1,501- 2,500	25	22,221	24.41	2,940	23.81	370	22.51	1,283	28.81
2,501- 3,500	9	10,821	11.89	1,360	11.01	98	5.96	675	15.15
3,501- 5,000	2	2,686	2.95	350	2.84	50	3.04	60	1.35
Above 5,000	..	..	..	..	..	..	..	..	..
Total	**141**	**91,048**	**100.00**	**12,349**	**100.00**	**1,644**	**100.00**	**4,454**	**100.00**

Income range in Rs.	Total expenditure on-*contd.*: Ceremonies and functions — Amount in Rs.	Ceremonies and functions — Percentage to total	Services — Amount in Rs.	Services — Percentage to total	Miscellaneous — Amount in Rs.	Miscellaneous — Percentage to total	Total annual expenditure in Rs.	Percentage to total expenditure
1	11	12	13	14	15	16	17	18
Less than 250	..	..	..	..	5	0.08	109	0.09
251- 360	..	..	39	1.92	220	3.37	2,898	2.42
361- 480	..	..	43	2.12	166	2.54	3,529	2.95
481- 720	..	..	230	11.35	876	13.42	12,546	10.49
721- 960	..	..	286	14.11	769	11.79	16,325	13.64
961- 1,200	..	..	247	12.18	880	13.49	15,920	13.31
1,201- 1,500	..	..	394	19.44	1,287	19.72	20,696	17.30
1,501- 2,500	700	43.75	599	29.55	1,601	24.54	29,714	24.83
2,501- 3,500	900	56.25	154	7.60	474	7.26	14,482	12.10
3,501- 5,000	..	..	35	1.73	247	3.79	3,428	2.87
Above 5,000	..	..	..	..	..	..	..	..
Total	**1,600**	**100.00**	**2,027**	**100.00**	**6,525**	**100.00**	**119,647**	**100.00**

Source :

Household Schedules

TABLE XLV

Income and expenditure with surplus and deficit budgets by occupation, 1960

(in Rs.)

Occupation	Total No. of households	No. of households: With surplus budget	No. of households: With deficit budget	Total annual: Income	Total annual: Expenditure	Amount of: Surplus	Amount of: Deficit
1	2	3	4	5	6	7	8
Primary	118	102	16	151,108	107,708	46,339	4,935
Secondary	4	4	..	4,490	3,918	572	..
Tertiary	19	18	1	11,587	8,021	3,668	102
Total	**141**	**124**	**17**	**167,185**	**119,647**	**50,579**	**5,037**

Source :

Household Schedules

TABLE XLVI

Indebtedness by income range, 1960

(in Rs.)

Income range	Total No. of households	No. of households in debt	Amount of debt	Percentage of indebted households to total households	Percentage of indebted households to total indebted households	Average indebtedness per household in debt	Average indebtedness per household
1	2	3	4	5	6	7	8
Less than 240	1	1	70	0.71	3.85	70	70
241 to 720	41	8	3,350	5.68	30.77	419	82
721 to 1,200	43	5	1,250	3.55	19.23	250	29
1,201 to 1,800	28	6	2,000	4.26	23.07	333	71
1,801 to 2,400	16	4	4,600	2.84	15.38	1,150	288
2,401 to 3,000	8	1	2,000	0.71	3.85	2,000	250
3,001 to 3,600	3	1	1,000	0.71	3.85	1,000	333
3,601 and above	1	..	..	..	..	..	..
Total	**141**	**26**	**14,270**	**18.46**	**100.00**	**549**	**101**

Source :

Household Schedules

TABLE XLVII

Views on certain activities of cooperative society, 1960

Total No. of households	No. of households who undertake any farming activity cooperatively with the neighbours	Type of help	No. of families involved in such cooperation	Benefits received from such cooperative activities (Describe)	No. of families: In favour of pooling land for cooperative farming (with reasons)	No. of families: Not in favour of pooling land for cooperative farming (with reasons)	Members of milk producing society	Members: Benefits received	Members of multi-purpose society	Members: Benefits received
1	2	3	4	5	6	7	8	9	10	11
141	56	Ploughing and sowing	58	(1) work becomes easy	45	67	..	..	..	..
					Reasons	**Reasons**				
	2	Harvesting		(2) They can cultivate with one bullock	(1) By cooperation they can do more work (2) More labour more production	(1) By cooperative farming they cannot improve their land according to their own choice				

Source :

Household Schedules

TABLE XLVIII

Number of households reading newspapers and listening to broadcasts

Caste	Number of households		
	Reading daily newspaper	Listening to broadcasts	Reading newspaper and listening to broadcasts
1	2	3	4
1 Patidar . .	9	..	..
2 Brahmin . .	3	..	..
3 Thakarda . .	2	..	..
4 Darjee . .	1	..	..
5 Soni . .	1	..	..
Total . .	**16**	..	..

Source :
Household Schedules

TABLE XLIX

Range of information, 1960

Caste	Total No. of households	No. of heads of the households knowing the name of					
		Local-Board	Panchayat	Thana	Taluka	District in which his village is situated	The principal rivers flowing through the district
1	2	3	4	5	6	7	8
1 Patidar . .	81	79	81	81	81	81	81
2 Thakarda . .	28	8	28	26	26	26	26
3 Brahmin . .	7	6	7	7	7	7	7
4 Chamar (Harijan) .	6	5	6	6	6	6	6
5 Kumbhar . .	4	4	4	4	4	4	4
6 Suthar . .	3	2	3	3	3	3	3
7 Luhar . .	2	2	2	2	2	2	2
8 Bhangi . .	2	..	2	2	2	2	2
9 Vaghari . .	2	..	2	2	2	2	2
10 Ravalia . .	2	2	2	2	2	2	2
11 Darjee . .	1	..	1	1	1	1	1
12 Bawa . .	1	..	1	1	1	1	1
13 Rabari . .	1	1	1	1	1	1	1
14 Soni . .	1	1	1	1	1	1	1
Total . .	**141**	**110**	**141**	**139**	**139**	**139**	**139**

Source:
Household Schedules

GLOSSARY OF LOCAL TERMS

A

Abroo . . . Reputation, prestige
Agni Sanskar . Cremation of a corpse
Akulia . . Men of no family or lower status
Angarkha . . A type of upper garment worn like a coat

B

Babri . . Loose flowing and short hair on the head of a male child
Badha-manta . Pledge by a person to make certain offering to the deity on the fulfilment of a desire
Bajri . . . Millet
Baloya . . Bangles of ivory
Bandhara . An embankment or a protective wall
Bandi . . Sleeveless vest
Banti . . . A type of inferior cereals
Barama . . The rites performed on the twelfth day after a person's death
Bavta . . . A coarser type of foodgrain
Bhajan . . A devotional song
Bhajanmandli . A group of votaries singing *bhajans*
Bhanjgadia . . Go-between; Mediator
Bhuvo . . A worshipper in the temple of a goddess, who becomes possessed by spirit
Bi . . . Seed
Bidi . . . Indigenous cigarettes
Butti . . . Ear-ring

C

Chaddi . . Half pant
Chamcha . . Spoon
Chania . . Petticoat
Charma . . Leather
Charmakar . . A worker in leather
Charpai . . Bedstead
Chhatthi . . A ceremony performed on the night of sixth day after a child's birth
Chino . . . Inferior grain
Choli . . Blouse
Chora . . . Village *chavdi* or building used as Talati's office as well as rest-house and place of public gathering
Chori . . Nuptial altar in the marriage booth
or
Square enclosure bedecked with pillars of earthen pots on four sides where the wedding couple takes ceremonial rounds of the holy fire
Chulah . . Hearth

C-*contd.*

Chundadi . . A *sari* given to a girl by the side of the boy at the time of engagement
Chuni . . Nose-ring
Chyam . . Why
Chyon . . Where

D

Dadiya . . Agricultural labourers employed on daily wages
Daghu . . One who carries a dead body or follows a funeral procession to the crematorium or burial ground
Dai . . . Indigenous or local midwife
Dal . . . Pulse
Dan . . . Gift
Dandiya . . A pair of sticks used at the time of circular folk-dances
Deshi . . Local
Dhal . . . A custom of giving money by relatives at the time of after-death dinners
Dhaniya . . *Coriandrum sativum*; Coriander seeds
Dhoti . . Nether garment worn by males

F

Faliya . . A loose head-dress
Fargati . . A deed of divorce or separation

G

Gadi . . . A bullock cart
Gamthi shala . A village school
Ganesh Pujan . Worship of God Ganesh, the elephant God with which all ceremonies begin
Gangajal . . Water of the holy Ganges
Ganja . . Hemp flowers
Garba . . A circular folk-dance
Garbhadhan . . Conception
Gauchar . . Pasture or grazing area reserved for the cattle of a village
Ghaghara . . Petticoat worn by a woman
Ghaghari . . Petticoat worn by a girl
Ghee . . . Clarified butter
Gol . . . A group or circle
Gor . . . A religious priest
Grah-shanti . A religious ceremony performed in the beginning of an auspicious ceremony to remove the evil influence of planets
Gulal . . Red powder
Gunj . . . A market
Gur . . . Molasses

GLOSSARY OF LOCAL TERMS-*contd.*

H

Handali . . A small earthen vessel
Hansadi . . A neck ornament
Har . . . Necklace
Hastamelap . . Joining the hands of the bride and bridegroom in marriage
Havan . . Sacrificial fire
Hiro . . . Diamond
Hun . . . What

I

Isabgul . . Spogel seed; *Psyllium*

J

Jajman . . Host or a patron of a priest
Jajmani . . Customary relationship either as the receiver or performer of services
Janaiya . . Party accompanying the bridegroom
Jira or jiru . Cumin
Jiyanu . . A custom of giving clothes and ornaments to a daughter returning to her husband's house after the birth of her first child
Jowar . . *Sorghum Valgara*

K

Kabja . . Blouse
Kadachhi . . A ladle
Kafni . . A long shirt or robe
Kalla . . A silver anklet
Kan . . . A condolence visit
Kana . . Particle of grain
Kandoro . . A silver chain worn on the waist
Kanishtha (*Type of land*) . Inferior land
Kansar . . A preparation of wheat flour with which *ghee* and sugar are served
Kanyadan . . Giving away a daughter in marriage; presents given by relatives to the bride
Karma . . Deed
Kasai . . A butcher
Kathol . . Pulses
Kathrot . . A large and flat circular vessel
Ked . . . Waist
Kem . . . Why
Khala . . A threshing floor
Khandu . A sword; a form of marriage where bridegroom is absent and is represented by his sword
Kharif . . The monsoon crop; crops sown in the rainy season and reaped in autumn
Khatedar . . Holder of land
Khatla . . Bedstead

K-*contd.*

Khichadi . . Hotchpotch, mixture of rice and pulse cooked together
Kholo or simant . Ceremony performed in the fifth or seventh month of the first pregnancy
Kodra . . A coarser type of foodgrain
Kos . . . A leather bucket
Kotha . . . A large receptacle for storing grain
Kulia . . Man of higher family status
Kumbh . . A water pot
Kutavun . . To beat the breasts in mourning
Kutcha . . Raw, built of mud
Kyan . . . Where

L

Lagna Kankotri . Marriage invitation card
Lapsi . . A sweet preparation of broken wheat mixed with *ghee* and *gur* or sugar
Lota . . A water jug

M

Madiyam (*Type of land*) . Medium type
Malpooa . . A kind of pan cake
Mandap . . Marriage pandal
Manek Sthambh Ceremony of planting a small pillaret of bamboo symbolically called *Manikya Stambha* (Pillar carved from rubby) which heralds the commencement of marriage celebrations
Mangal fera . Ceremonial rounds by the bride and groom around the sacred fire
Marasia . . Dirges
Math . . . A monastery
Matrigaya . . A religious place as holy as Gaya where oblations for deceased mother are performed
Matri shraddha . A ceremony performed for the salvation of the deceased mother
Mithu or Mithu . Salt
Moong . . Green gram; *Phaseolus mungo*
Muhurt . . Auspicious date and time

N

Nadachhadi . . A cotton string dyed in red colour used on auspicious occasions
Namkaran . . Naming ceremony
Nargha . . A drum like musical instrument
Natru . . The remarriage of a widow
Nayado . . Umbilical cord
Neem . . *Azadirachta indica* tree

GLOSSARY OF LOCAL TERMS-*concld.*

O

Odhani . . Upper garment
Osri . . . Verandah
Otta . . . A raised platform

P

Paghdi . . Turban
Pagi . . A watchman
Paheran . . A type of underware for males
Palang . . Cot
Pan . . . Betel leaf
Panch . . Executive body of the village or caste Panchayat
Panchotiyun . An agricultural implement
Paniyara . . Water closet
Patharo . . Stone
Pati . . . Piece of land
Pavalu . . Cup
Phainta . . Head-dress
Pinda . . A ball of cooked rice given as an oblation to the dead
Ponkhvun . . Ceremony of receiving or welcoming the bridegroom
Pucca . . Solidly built; durable
Pujari . . A temple priest

R

Rabi . . . The winter crop
Rangilla . . Cymbals (મંજીરા)
Rajiya . . Dirges
Roti or Rotla . Loaf

S

Sagai . . Betrothal
Sahasra . . Thousand
Sajja Bharvun . Bedding, coach, etc., given to a Brahmin priest on the 13th day after death
Samadhi . . Yogic trance; a place where a saint or Sadhu is buried or cremated generally with a memorial built over it
Samaiya . . Reception of bridegroom's party on arrival at bride's place
Samar . . An agricultural implement for levelling land
Santh . . . Rent of land used for cultivation
Sanskars . . Religious ceremonies correlated to different phases of life
Saravavun . . To offer funeral oblations to the manes of the deceased
Sari . . . Hindu woman's chief garment draped round the body

S-*contd.*

Sarsav . . Rape-seed
Sathi . . A servant employed to work on land on a permanent basis
Satu . . . Exchange
Saubhagya . . Mark of eternal married bless
Shakhas . . Clan
Shira . . A sweet dish made of wheat flour with sugar or molasses
Shraddha . . Oblations offered for the pease of the departed soul
Shun . . What
Simantini . . An expectant woman whose *simant* ceremony is being celebrated at the time of first pregnancy
Sindur . . Vermillion
Sthalpada . . Local
Sthapana . . Installation (of an idol)
Sutra . . Thread

T

Tabla . . Twin drums
Tandi . . Silver ornament worn on feet by women
Tansali . . A small bronze or copper bowl
Tapeli . . A utensil for cooking
Tavadi . . A pan
Terma . . Ceremony performed on the 13th day after death
Thali . . A round shallow copper dish
Thathadi . . Bier
Toran . . Festoons
Tulsi . . Basil plant; *Ocimum sanctum*
Tur or Tuver . Pigeon pea; *Calanus indicus*

U

Upanayan . . Sacred thread ceremony
Uttam (*Type of land*) Best type

V

Vahan . . A carrier
Vali . . Nose-ring
Varghoda . . A marriage procession
Varshasan . . An annuity
Vas . . Habitation
Vatka . . Bowls
Vidhata . . Creator
Vinti Ramavi . A game of odds and evens played by the bride and the groom after marriage
Vivaha . . Wedlock

W

Waga . . Habitation

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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
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New Order Book Co., Ellis Bridge
Mahajan Bros., Opp., Khadia Police Gate (R)
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AJMER—

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ALIGARH—

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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)

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S. Gupta, Agent, Govt. Publications, Near P. O. Majith Mandi
Amar Nath & Sons, Near P. O. Majith Mandi

ANAND—

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ASANSOL—

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The Standard Book Depot, Avenue Road
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BEAWAR—

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BHAGALPUR—

Paper Stationery Stores, D. N. Singh Road

BHOPAL—

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Delite Books, Opp., Bhopal Talkies (R)

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Dass Gupta & Co., Ltd., 54/3, College Street
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D. P. Sur & Sons, Mangalabag (R)
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National News Agency, Paltan Bazar
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Youngman & Co., Nai Sarak,
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- The Swaraj Book Depot, Lakdikapul
- Book Lovers Private Ltd. (R)
- Labour Law Publications, 873, Sultan Bazar (R)

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- 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, 196/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, PycroftRo ad, Triplicanes
- P. Vardhachary & Co., 8, Linghi Chetty Street
- Palani Parchuram, 3, Pycrofts Road, Triplicane
- NCBH Private Ltd., 199, Mount Road (R)
- V. Sadanand, The personal Bookshop, 10, Congress Buildings, 111, Mount Road (R)

MADURAI—
- Oriental Book House, 258, West Masi Street
- Vivekananda Press, 48, West Masi Street

MANDYA SUGAR TOWN—
- K. N. Narimhe Gowda & Sons (R)

MANGALORE—
- U. R. Shenoye Sons, Car Street, P. Box 128

MANJESHWAR—
- Mukenda Krishna Nayak (R)

MATHURA—
- Rath & Co., Tilohi Building, Bengali Ghat (R)

MEERUT—
- Prakash Educational Stores, Subhas Bazar
- Hind Chitra Press, West Kutchery Road
- Loyal Book Depot, Chhipi Tank
- Bharat Educational Stores, Chhippi Tank (R)
- Universal Book Depot, Booksellers & News Agents (R)

MONGHYR—
- Anusandhan, Minerva Press Buildings (R)

MUSSOORIE—
- Cambridge Book Depot, The Mall (R)
- Hind Traders (R)

MUZAFFARNAGAR—
- Mittal & Co., 85-C, New Mandi (R)
- B. S. Jain & Co., 71, Abupura (R)

MUZAFFARPUR—
- Scientific & Educational Supply Syndicate
- Legal Corner, Tikmanio House, Amgola Road (R)
- Tirhut Book Depot (R)

MYSORE—
- H. Venkataramiah & Sons, New Statue Circle
- Peoples Book House, Opp., Jagan Mohan Palace
- Geeta Book House, Booksellers & Publishers Krishnamurthipuram (R)
- News Paper House, Lansdowne Building (R)
- Indian Mercantile Corporation, Toy Palace Ramvilas (R)

NADIAD—
- R. S. Desay Station Road (R)

NAGPUR—
- Superintendent, Government Press & Book Depot
- Western Book Depot, Residency Road
- The Asstt. Secretary, Mineral Industry Association, Mineral House (R)

NAINITAL—
- Coural Book Depot, Bara Bazar (R)

NANDED—
- Book Centre, College Law General Books, Station Road (R)
- Hindustan General Stores, Paper & Stationery Merchants, P. B. No. 51 (R)
- Sanjoy Book Agency, Vazirabad (R)

NEW DELHI—
- Amrit Book Co., Connaught Circus
- Bhawani & Sons, 8-F, Connaught Place
- Central News Agency, 23/90, Connaught Circus
- Empire Book Depot, 278 Aliganj
- English Book Stores, 7-L, Connaught Circus P.O.B. 328
- Faqir Chand & Sons, 15-A, Khan Market
- Jain Book Agency, C-9, Prem House, Connaught Place
- Oxford Book & Stationery Co., Scindia House
- Ram Krishna & Sons (of Lahore) 16/B, Connaught Place
- Sikh Publishing House, 7-C, Connaught Place
- Suneja Book Centre, 24/90, Connaught Circus
- United Book Agency, 31, Municipal Market, Connaught Circus
- Jayana Book Depot, Chhaparwala Kuan, Karol Bagh
- Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar
- Saraswati Book Depot, 15, Lady Harding Road
- The Secretary, Indian Met. Society, Lodi Road
- New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place
- Mehra Brothers, 50-G, Kalkaji
- Luxmi Book Stores, 42, Janpath (R)
- Hindi Book House, 82, Janpath (R)
- People Publishing House (P) Ltd., Rani Jhansi Road
- R. K. Publishers, 23, Beadon Pura, Karol Bagh (R)
- Sharma Bros., 17, New Market, Moti Nagar
- Aapki Dukan, 5/5777, Dev Nagar (R)
- Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (R)
- H. Chandson, P. B. No. 3034 (R)
- The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road (R)
- Standard Booksellers & Stationers, Palam Enclave (R)
- Lakshmi Book Depot, 57, Regarpura (R)
- Sant Ram Booksellers, 16, New Municipal Market Lody Colony (R)

PANJIM—
- Singhals Book House P.O.B. 70 Near the Church (R)
- Sagoon Gaydev Dhoud, Booksellers, 5-7 Rua, 3 Idc Jamcria (R)

PATHANKOT—
- TheKrishna Book Depot. Main Bazar (R)

List of Agents-*contd.*

PATIALA—
Superintendent, Bhupendra State Press
Jain & Co., 17, Shah Nashin Bazar

PATNA—
Superintendent, Government Printing (Bihar)
J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan
Luxmi Trading Co., Padri-Ki-Haveli
Moti Lal Banarsi Dass, Bankipore
Bengal Law House, Chowhatta (R)

PITHORAGARH—
Maniram Punetha & Sons (R)

PONDICHERRY—
M/s. Honesty Book House, 9 Rue Duplix (R)

POONA—
Deccan Book Stall, Deccan Gymkhana
Imperial Book Depot, 266, M. G. Road
International Book Service, Deccan Gymkhana
Raka Book Agency, Opp., Natu's Chawl, Near Appa Balwant Chowk
Utility Book Depot, 1339, Shivaji Nagar (R)

PUDUKOTTAI—
Shri P. N. Swaminathan Sivam & Co., East Main Road (R)

RAJKOT—
Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents

RANCHI—
Crown Book Depot, Upper Bazar
Pustak Mahal, Upper Bazar (R)

REWA—
Superintendent, Government State Emporium V. P.

ROURKELA—
The Rourkela Review (R)

SAHARANPUR—
Chandra Bharata Pustak Bhandar, Court Road (R)

SECUNDERABAD—
Hindustan Diary Publishers, Market Street

SILCHAR—
Shri Nishitto Sen, Nazirpatti (R)

SIMLA—
Superintendent, Himachal Pradesh Government
Minerva Book Shop, The Mall
The New Book Depot 79, The Mall

SINNAR—
Shri N. N. Jakhadi, Agent, Times of India, Sinnar (Nasik) (R)

Government of India Kitab Mahal, Janpath, Opp., India Coffee House, New Delhi
Government of India Book Depot, 8 Hastings Street, Calcutta
} For local sales

SHILLONG—
The Officer-in-Charge, Assam Government, B. D. Chapla Bookstall, P. B. No. 1 (R)

SONEPAT—
United Book Agency

SRINAGAR—
The Kashmir Bookshop, Residency Road

SURAT—
Shri Gajanan Pustakalaya, Tower Road

TIRUCHIRPALLI—
Kalpana Publishers, Wosiur
S. Krishnaswami & Co., 35, Subhash Chander Bose Road
Palamiappa Bros. (R)

TRIVANDRUM—
International Book Depot, Main Road
Reddear Press & Book Depot, P. B. No. 4 (R)

TUTICORIN—
Shri K. Thiagarajan, 10-C, French Chapal Road (R)

UDAIPUR—
Jagdish & Co., Inside Surajapole (R)
Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. (R)

UJJAIN—
Manek Chand Book Depot, Sati Gate (R)

VARANASI—
Students Friends & Co., Lanka (R)
Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8
Glob Book Centre (R)
Kohinoor Stores, University Road, Lanka
B.H.U. Book Depot (R)

VELLORE—
A. Venkatasubhan, Law Booksellers

VIJAYAWADA—
The Book & Review Centre, Eluru Road, Governpet (R)

VISAKHAPATNAM—
Gupta Brothers, Vizia Building
Book Centre, 11/97, Main Road
The Secy. Andhra University, General Co-op. Stores Ltd. (R)

VIZIANAGRAM—
Sarda & Co. (R)

WARDHA—
Swarajeya Bhandar, Bhorji Market

High Commissioner for India in London, India House, London, W. C. 2

List of Agents-*concld.*

Railway Book-stall holders

S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad

Gahlot Bros., K. E. M. Road, Bikaner

Higginbothams & Co., Ltd., Mount Road, Madras

M. Gulab Singh & Sons, Private Ltd., Mathura Road, New Delhi

Foreign

S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)

S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2 Box 1656, Stockholm-16, (Sweden)

Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West)

Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 N W Y

The Proprictor, Book Centre, Lakshmi Mansions, 49, The Mall, Lahore (Pakistan)

(On S & R Basis)

The Head Clerk, Govt. Book Depot, Ahmedabad

The Asstt. Director, Extension Centre, Kapileshwar Road, Belgaum

The Employment Officer, Employment Exchange, Dhar

The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur

The Officer I/C., Extension Centre, Club Road, Muzaffarpur

The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur

The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)

The Head Clerk, Photozincographic Press, 5, Finance Road, Poona

Government Printing & Stationery, Rajkot

The Officer I/C., Extension Centre, Industrial Estate, Kokar, Ranchi

The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat

The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1

The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam

The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad

Registrar of Companies, Assam, Manipur and Tripura, Shillong

Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi

The Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City

Registrar of Companies, Bihar, Jammal Road, Patna-1

Registrar of Companies, Raj, & Ajmer; Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur

The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street, P. B. 1530, Madras

The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur

The Registrar of Companies, Everest 100, Marine Drive, Bombay

The Registrar of Companies, 162, Brigade Road, Bangalore

The Registrar of Companies, Gwalior

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad

Registrar of Companies, Orissa, Cuttack 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, Jhahua

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