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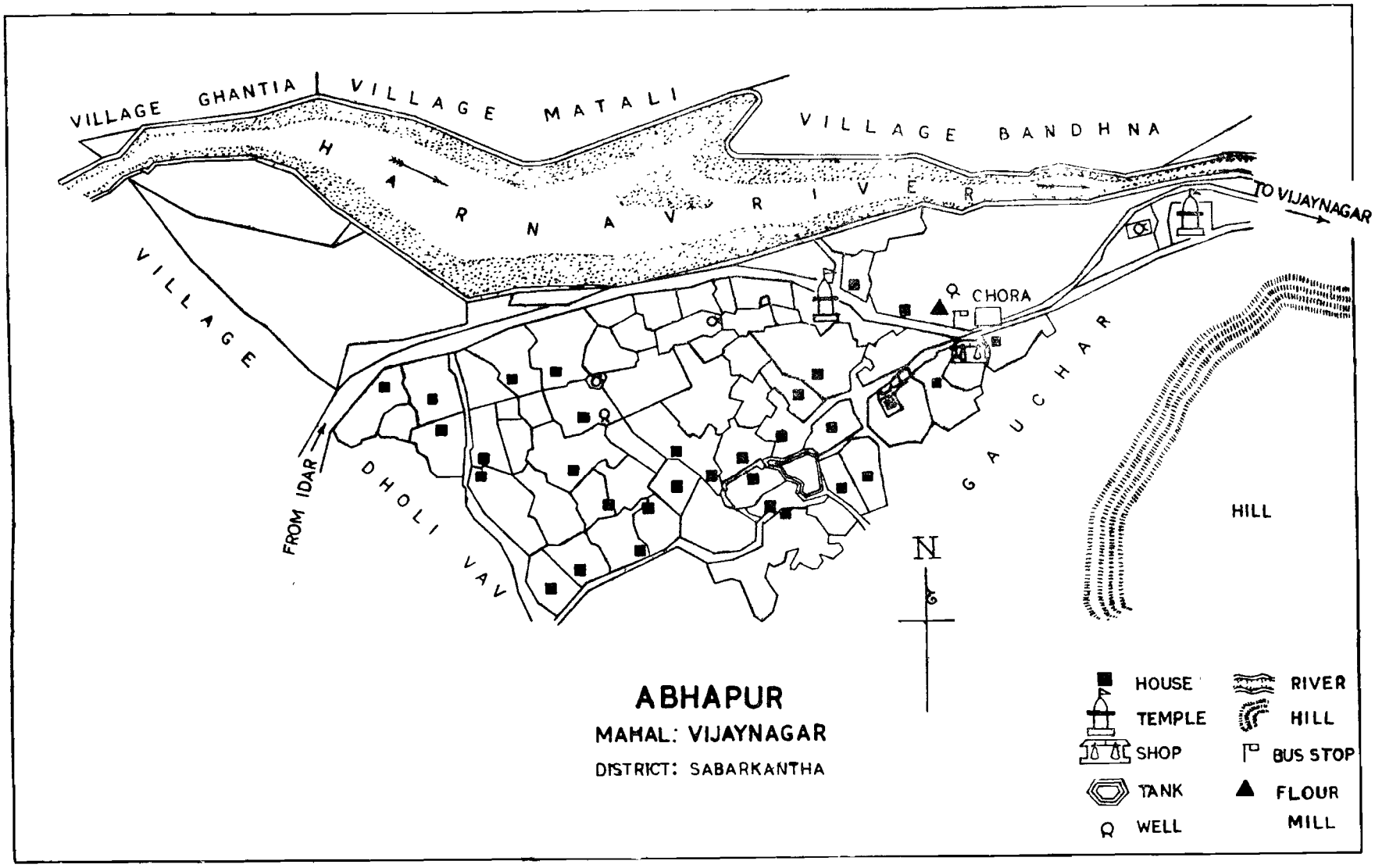
VILLAGE SURVEY MONOGRAPH

14. ABHAPUR

DISTRICT : SABARKANTHA MAHAL : VIJAYNAGAR

R. K. TRIVEDI
Superintendent of Census Operations, Gujarat

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Village site map

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FIELD INVESTIGATION	1. M. S. SHAH *Statistical Assistant,* *Block Development Office,* *Vijaynagar*, SABARKANTHA
	2. P. A. PARIKH *Statistical Assistant,* *Block Development Office,* *Bhiloda*, SABARKANTHA
SUPERVISION OF SURVEY	J. V. DESAI *District Statistical Officer,* AHMEDABAD
PHOTOGRAPHS	K. D. VAISHNAV *Photographer*
MAPS AND CHARTS	I. F. DAVE *Draftsman*
LAY OUT AND PRINTING	M. P. JACOB *Head Proof-reader*
TABULATION	KUM. P. C. GANDHI *Computor*
FIRST DRAFT	K. P. YAJNIK *Deputy Superintendent of Census Operations* (SPECIAL STUDIES SECTION)
EDITOR	R. K. TRIVEDI *Superintendent of Census Operations,* *Gujarat*, AHMEDABAD

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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 decentralization 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 conclusion', 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

The Village Survey Monograph on Abhapur is the fourteenth in the series of Socio-economic Survey of selected villages.

Abhapur is a small village of only 42 households in Vijaynagar mahal of Sabarkantha district. It studies the Socio-economic condition of Bhils, a Scheduled Tribe inhabiting the forest region of Sabarkantha.

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 Household Schedules which were canvassed respectively for the village as a whole and for each individual household along with the special questionnaire canvassed for the forest area have been printed in the Village Survey Monograph on Pachhatardi, district Jamnagar, the first in this series.

The services of those who have participated in the various stages of this survey have been duly acknowledged at the commencement of this monograph. Before I conclude, I must also express my thanks to Dr. Roy Burman, Officer on Special Duty, in charge of Special Studies Section in the Office of the Registrar General, India, for going through this monogragh before sending it to the press.

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

AHMEDABAD,
May 9, 1969.

CHAPTER I

THE VILLAGE

I.1 Introduction and Basis of Selection

The land boundary of Gujarat on the eastern side describes a semi-circular arch touching Rajasthan in the north, Madhya Pradesh in the middle and Maharashtra in the south. The regions flanking this line are studded with hill ranges and forests, which presenting a strong contrast to the alluvial plains on its west, have formed the natural frontiers of Gujarat for ages past.

As with the land, so with the people. In contrast with the plains, the inhabitants of these border regions are mostly aboriginals or tribal people, classified as Scheduled Tribes, chief among whom are Bhils. Stretching from Aravalli hills in the north, through the wild border regions of Sabarkantha, Panchmahals, Baroda and down to Surat district and the Dangs, they lead a primitive life. There have been many Bhil kingdoms in the past, and the Bhils have played an important though not a very publicised part in the history of Gujarat. Simple and ignorant as the Bhils have always been, their physical might and dexterity with the bow and arrow made the hordes of Bhils a force to be reckoned with in ancient and medieval Gujarat.

The area in which Abhapur is situated is, as can be expected, without a direct rail link, and has only about 15 per cent of the land under cultivation. Abhapur has, therefore, been selected for the study of the tribal economy in the forest region of Sabarkantha. This report embodies the results of the Socio-economic Survey carried out between 7th November, 1960 and 28th December, 1960, and further investigations carried out repeatedly till 1963.

I.2 Location

Ensconced in the northern sector of the border region, Abhapur is situated next-door to Rajasthan, with the inter-State boundary only a mile and a half away from the main settlement. Situated on the river Harnav, it is eight miles away from Vijaynagar, the mahal headquarters. It is bounded by the jungle on the east and south, while Dholivav village adjoins it in the west and Bandhna and Matali in the north. The border of village Ghantia of Rajasthan touches its boundary in the north-west.

I.3 History

The origin of Abhapur seems to have been lost in antiquity and no one is able to state how or when the village was originally settled. However, it appears that these border regions had important settlements in the hoary past. Ruins of ancient buildings and temples, with beautiful architecture and sculpture have been discovered near Abhapur and it is believed that a prosperous town was once located on this site. Similar ruins of a Buddhist *stupa* and *vihara* have recently been unearthed at Shamlaji near the Rajasthan border in the adjoining Bhiloda taluka to the south of Vijaynagar mahal. This would suggest that these regions flanking important highways were located on trade routes leading to Rajputana, central and northern India.

In medieval times Abhapur was included in the State of Polo or Pol, later on called the Vijaynagar State. Its rulers were Rathod Rajputs whose forefathers had replaced earlier Bhil chiefs in the region. They had the designation of 'Rao' like those of Idar, and were descendants of Jaychand Rathod of Kannauj. Jaychand's son Shivji established the Rathod dynasty in Marwar. His second son Soningji, who was ruling at Sametri, killed Samalio Sondh, the Bhil chief of Idar, and became the first Rao of Idar in 1257 A.D. After a rule of about 400 years in the dynasty, Idar was wrested from Rao Jagannath by Prince Murad, son of Shah Jahan, and the Rao had to retreat to Polo. His son Punja, however, regained Idar in 1658 A.D., and this time the rule lasted for about sixty years with an interruption for five years. In 1720 A.D., Rao Chandrasinhji, popularly called

Rao Chando, lost Idar, and in turn, won Polo by assassinating at Sarsao the Padhiar Prince who was ruling there. Later on, Hamirsinhji, who acceded to the throne in 1864 A.D. shifted the capital to Ghodasar as Polo was found to be an unhealthy place. Polo is now a deserted village, a couple of miles away from Abhapur. About the renaming of the capital, there is a legend that one of the rulers in the dynasty had no son and it was prophesied that if he conquered Ghodasar he would have a son. The forecast came true and the ruler, who was much pleased, changed the name of the place into Vijaynagar. After the advent of the British, Vijaynagar was included in the Mahikantha Agency as a second class State with 74 villages and a total area of 135 sq. miles. From 1st April, 1933 to 15th December, 1943 it was under the Resident for the States of Western India and thereafter under the Resident for Rajputana who exercised his jurisdiction through the Political Agent in Mewar and the Southern Rajputana States, Udaipur. After Independence, Vijaynagar merged into the Indian Union and was included in the newly formed Sabarkantha district of Bombay State.

I.4 Physical Aspects and Climate

Situated among picturesque surroundings of hills and forests, Abhapur has also the perennial river Harnav running by, and an extensive area covered by forests. The village itself is situated on a plain, which renders possible regular cultivation in its medium black soil.

The hilly region in which Abhapur is situated gets up to 100 cm. (40 inches) of rain annually as seen from Table I in Appendix I. The monsoon starts from mid-June and continues up to mid-September, with sometimes a few showers to carry it into October. However, the rain is not evenly distributed over the period, which makes for uncertainties in agricultural operations. The extremes of temperature registered at Vijaynagar are among the highest and the lowest in the district; December to February are the coldest months when the temperature drops below 10° C. Summer lasts from April to June when mercury rising above 40° C. The details of temperature registered during each month from 1956 to 1960 given in Table II in Appendix I show that the minimum temperature of 4.4° C. was registered in January 1958 and 1960 and in February 1957 and 1960, and the highest temperatures were 47.8° C. in April 1958 and 46.1° C. in May 1960.

Though there have been since 1901, three famines (1911–12, 1948–49 and 1951–52) in some parts of the district and two years of scarcity (1927–28 and 1947–48), Vijaynagar mahal and Abhapur do not seem to have been much troubled by natural calamities. After consideration of the conditions of the past decade, Sabarkantha district is considered to be an area not liable generally to scarcity conditions. The villagers reported that during the last decade they have suffered but once from insufficient rains and once by excess.

I.5 Flora and Fauna

The forests in the area are rich in a number of useful species of trees. Besides inferior types of *sag* or teak (*Tectona grandis*), the chief among the forest trees include :

1 *Khakharo—Erythrina suberosa* or *Butea frondosa,*
2 *Kothi—Feronia elephantum,*
3 *Jambudi—Eugenia jambolana,*
4 *Limbado—Azadirachta indica.*

The Sabarkantha forests also have trees which have medicinal uses like *harda* or *Terminalia chebula, ambala* or *Phyllanthus emblica,* etc. Bamboos and brushwood also abound in the jungles. Other useful trees found mostly in fields and villages are :

1 *Mahuda—Madhuka indica,*
2 *Ambo* or mango—*Mangifera indica,*
3 *Rayan—Manilkana hexandra,*
4 *Vad* or baniyan—*Ficus indica,*
5 *Asopallav—Polyalthia longifolia.*

Mahuda is one of the most important trees for Adivasis. It not only yields their favourite liquor on which they used to get drunk quite often, but also provides flowers eaten as vegetable besides strong timber and oil.

Among the common wild animals the chief are as follows :



A general view of the hilly terrain where Abhapur is situated

1 *Rinchh* (bear)
2 *Dipdo* (panther)
3 *Varu* (wolf)
4 *Dukkar*(wild bear)
5 *Taras* (hyena)
6 *Shial* (jackal)
7 *Lonkdi* (fox)
8 *Sambar* (stag)
9 *Chital* (spotted deer)
10 *Kaliar* (antelope)
11 *Chinkara* (Indian gazelle)
12 *Sahudi*(porcupine)
13 *Chitta* (leopard)
14 *Bhekar* (four-horned antelope)
15 *Panini biladi*, (otter)
16 *Nilgai* (blue bull)
17 *Magar* (alligator)
18 *Vandro* (monkey)
19 *Jangli bilado*, (wild cat)
20 *Saslo* (hare, rabbit)

As a result of ruthless eradication of plant life and wild animals little fauna is now left in the forest. Merciless shooting of wild animals was done in the past by the rulers of former princely States. However, some panthers, rabbits and bears, etc., have withstood the ravages of the past regime and have been saved from extinction due to strict protection afforded lately.

Among domestic animals, there are cows, bullocks and buffaloes. A few people keep goats and horses. Poultry is also reared by many.

I.6 Size and Number of Households

Abhapur is a small village having a population of 221 souls—112 males and 109 females—according to the present survey. It occupies an area of 3,025 acres and 23 gunthas or 4.73 sq. miles, thus registering a density of about 47 persons per sq. mile. This is rather low, even in comparison with the district and mahal averages for rural areas which stand at 315 and 187 respectively, the latter being the lowest among all the talukas and mahals of the district. The situation of the village far into the interior and its settlement pattern are responsible for this result. On comparison with the figures of a decade ago, the density has shown a marked increase since 1951 when the corresponding density figures were 265 for the district, 140 for Vijaynagar mahal and 29 persons per sq. mile for Abhapur village.

The population of Abhapur is distributed among 42 households living in 43 houses. The average household thus consists of 5.26 members, and is lower than the average of 5.48 in 1951.

I.7 Settlement Pattern

Far from being huddled together, houses are scattered all over the area of the village, each house nestling in the field of the master. There is no village site, no street and no locality. Houses are like farmhouses, in confirmity with the common residential pattern in many forest villages of the area. The only road in the village is the one from Idar to Vijaynagar passing through the village from west to east, running parallel to the river Harnav to its north. The nerve-centre of the village is on this road with the bus stand, Talati's office, flour-mill, and retail shop situated on it. On the outskirts of the village the ancient temple of Saraneshwar Mahadev also abuts on this road.

I.8 Communications

Since there are no streets or good roads, the internal means of communications within the village is by foot-tracks. This is troublesome, because even for a small thing one may have to walk a long distance to contact fellow-villagers. However, like forest dwellers anywhere, the villagers employ drums to convey some essential coded messages, e.g., asking all people to assemble at a particular place, informing them about the visit of an outsider, and so on. Every household has its own drum which is also its principal musical instrument used as an accompaniment to folk-dances, songs, etc.

Contacts with the outside world are maintained only by the road joining the village with Vijaynagar on one side and Dholivav on the other. A regular State Transport bus service operates on this road. It replaced a private bus service joining Abhapur with the mahal headquarters four years ago. Starting from Idar, it goes to Vijaynagar, and beyond to Rajasthan. Villagers still remember how they thronged to see and wonder at the first motor-car that passed by the village. There is also another *kutcha* road from Abhapur across the border, but without any regular transport service plying on it. Both these are only fair weather roads, and cannot be used during the monsoon. During that season the only way to make contacts with the outside world is to go on foot. The Adivasis do not find it difficult to do so, as they

are accustomed to cover long distances on foot. They do not even maintain animals like a horse or a mule, the upkeep of which would not be difficult in a terrian abounding in forests, and which would be very useful indeed.

Important highways and railway links are nowhere near Abhapur. A National Highway touches Himatnagar 42 miles away, and the nearer State Highway at Idar is also 24 miles from the village. The nearest railway station is Kadiadra, 20 miles away, on the Ahmedabad–Khed Brahma metre gauge section of the Western Railway. Apparently however, the villagers have no use of the railway, because none has, till the date of the survey, travelled on a train. This is probably because their social contacts are all within the neighbouring forest areas.

The post office serving the village is at Atarsumba, four miles off, from where the postman walks down on his daily round. The nearest telegraph office is again very far, at Idar.

I.9 Public Institutions and Amenities

Abhapur has no *chora* nor does it have a Panchayat *Ghar*, as it is one of the villages included in the Androkha Group Panchayat with its headquarters at Androkha. Abhapur is included in Stage II Block of Vijaynagar which was started on 1st April, 1957 and was converted into Stage II from 1st April, 1962. No public building has, however, been constructed in Abhapur so far. The village is the headquarters of the Talati. There is also a hereditary Police Patel. A caste Panchayat manages the affairs of Dungri Garasias, the major section of the people of Abhapur. It wields fairly effective authority.

The main source of water for the people of Abhapur is the Mamrechi Dam built across river Harnav just near the village during the regime of the former princely State. There are also one well for irrigation, and another a public well for drinking purposes.

Formerly in the jurisdiction of Vijaynagar State, Abhapur was, on the advent of Independence and merger of Indian States, included in the Vijaynagar mahal of the newly constituted Sabarkantha district. The change-over to the new pattern of administration did not involve any large-scale adjustment as far as day-to-day administrative matters likely to affect the villagers were concerned, because Vijaynagar, the capital of the State, eight miles away, now became the mahal headquarters. The higher sanctum of authority, however, moved away to Himatnagar, 42 miles in the south-west, where the subdivisional and district headquarters were established. The mahal revenue office and the police station are located at Vijaynagar. Hospital facilities are available at Idar, the nearest urban centre at a distance of 24 miles. A Primary Health Centre is, however, situated at Vijaynagar and a mobile dispensary van of the Malaria Control Unit visits Abhapur from Vijaynagar every Tuesday. There is a veterinary hospital at Himatnagar. A primary school is within easy approach at the near-by village of Dholivav only two miles off, but the nearest high school for secondary education is eighteen miles away, at Kadiadra. There is no college for higher education within the radius of 60 miles as the nearest one at Talod, 64 miles away, is as yet, well beyond the mental horizon of the denizens of Abhapur.

The nearest market for the main products of the village is at Vijaynagar, but the cattle marketing centre is farther away at a distance of 18 miles at Adivadi in Rajasthan. A cooperative credit society is, however, functioning at a short distance of four miles at Atarsumba.

Abhapur has a couple of shrines currently worshipped and also some ancient temples in ruins which have been recently discovered. Satimatani Deri, or the shrine of Sati Goddess, is on the Idar–Abhapur–Vijaynagar road. There is also a place of worship for the Harijans with an idol probably brought from ancient ruins near-by. The ancient Shiva and Jain temples described below are monuments of great architectural beauty. There is no mosque in the village.

There is no system of weekly bazaar in or around Abhapur. But for the day-to-day needs of the villagers there is one shop of a Vohra merchant employing three persons. He is not only a retailer who sells goods on a credit to the village people, but also a whole-saler purchasing their products and transporting them

for further sale to outside places. There is also a flour-mill in the village. Except a tailor and one Chamar in the village, the services of other traditional artisans like carpenter, blacksmith, etc., can be had at Atarsumba, four miles away. There is no barber at Abhapur, nor do the people want one, because they help one another for their tonsorial dressings. There is no washerman.

I.10 Ancient Monuments

(a) *Saraneshwar Mahadev*

The ancient temple of Saraneshwar Mahadev situated on the outskirts of the village to the north–east is said to have been constructed before 1100 A.D. The site has recently been cleared by the State Archaeological Department which is taking steps to preserve it as a protected monument, and the former District Local Board has constructed a *dharmashala* or a rest-house by its side. Though now in ruins the remains give evidence of the excellent temple architecture developed in Gujarat in or about the 11th century. A stone wall which enclosed the temple and its large compound is now in a completely dilapidated condition. Entering the gateway one sees a square platform just in front of the temple which might have once been an altar. The outer court of the temple, or the *sabhamandap* is completely destroyed. All that remains is the plinth and some pillars. The inner sanctum which is in a better condition, enshrines the *shivalinga*, irregular in shape. In the left wall, there is a hole which must have been used as a passage for water for *abhishek* over the *linga*. This innermost chamber is on a lower level than the temple, and the hole is about 3–4 feet above the outer ground level. The dome over this portion is in a dilapidated condition and in the front a brick wall seems to have been recently put up on the first floor, presumably to provide shelter to the *pujari*. There is a *pradakshina marg* round the inner chamber, and on the outside there are beautiful carvings and sculptures arranged in layers according to the classical style.

According to the *pujari*, the construction of this was started on Ashvin Sud 15, V. S. 1135 and completed on Chaitra Sud 9, V. S. 1140 or 1084 A.D. When Mansingh was ruling over Dhavalgadh near Chitod in Rajasthan, his queen Premabai, returning from her father at Jaisalmer found a big treasure in the forest about nine miles from Udaipur. At that time, Swami Sachchidanand who was returning from a pilgrimage to Haridwar happened to come there and told the queen that the treasure was in fact an offering to the gods and its use for private purposes would bring disaster. The queen, however, said that the appropriation of such a treasure would not harm the king who works for the people. On the 11th day after the queen took away the treasure, king Mansingh suddenly died. Remembering the prophecy of the Swami, the repentent queen traced him out and asked for his advice. He predicted that a holy *shivalinga* would be found at the place where her son Pratapsingh would marry, and the treasure should be utilised in building a fine temple over it. After some time the *swyamvar* of princess Premabai of Polo which was then called Brahmapur was arranged by the ruler Harisinghji Jaysingh. The princess selected Pratapsingh as her husband. At the time of their marriage Swami Sachchidanandji begged that the land round about the *shivalinga* should be donated for a temple and constructed the temple with the treasure found by queen Premabai.

The priest also relates stories of several Rajput princes who took refuge at the temple in times of distress or carried out some repairs there.

In 1156 A.D. the Rao of Idar carried out some work in the temple as recorded in an inscription on the inner shrine of the temple. Once king Viramdev of Idar, attacked and defeated by the Muslim prince of Ahmedabad, stayed here for six months with his queens and cavalry 1,800 strong. When his supplies were exhausted, they had to fast for two days. On the third day Viramdev worshipped Mahadev and was about to offer his head to the *shivalinga* in self-immolation called *kamal puja*. The god, however, stopped him saying that the necessary help would arrive on the next day. Viramdev who received supplies from Udaipur on the following day then went to Bhiloda and killed the prince. This tale is said to have been narrated in *Rasa Mala* by A. K. Forbes.

Rao Bhan of Idar performed some religious ceremonies at this temple in 1554 A.D. as recorded in an inscription on a pillar in the temple. In V. S. 1656 Rao Jagannath of Idar who was defeated by Prince Murad took refuge and died here. In V. S. 1808 Gambhirsinghji who attacked Polo broke the fort of the temple and stayed there for some time.

The temple was first destroyed by Alaf Khan, the brother of Alauddin Khilji in V.S. 1297 at the time of his invasion of Patan. Later on the shrine also suffered damage during the battle between Maharana Pratapsinghji and Akbar. Its deterioration continued further for want of repairs and renovations as there was no one to care for it.

(b) *Lakhena Temples*

About a mile to the north-east of Abhapur and in the interior of the forest across the river Harnav are situated the remains of the ancient shrines of Polo called Lakhena temples.

The main temple is a Digambar Jain Temple, believed to date back to 1500 A.D. according to the Archaeological Department of Gujarat State which has recently cleared the site. It is a large structure, approximately 150 ft. by 70 ft., built of stone which has in many places turned completely black owing to exposure and rain. The first outer *mandap* is approached by a series of steps after entering the main gate. Of the dome, nothing now remains except the arch supporting it, which rests on massive columns. This court is about 30 ft. square and leads to a raised platform on either side of which there is a rectangular room. In one of the doors on each side, stands a carved stone panel resembling a wooden door, which can neither be moved nor opened.

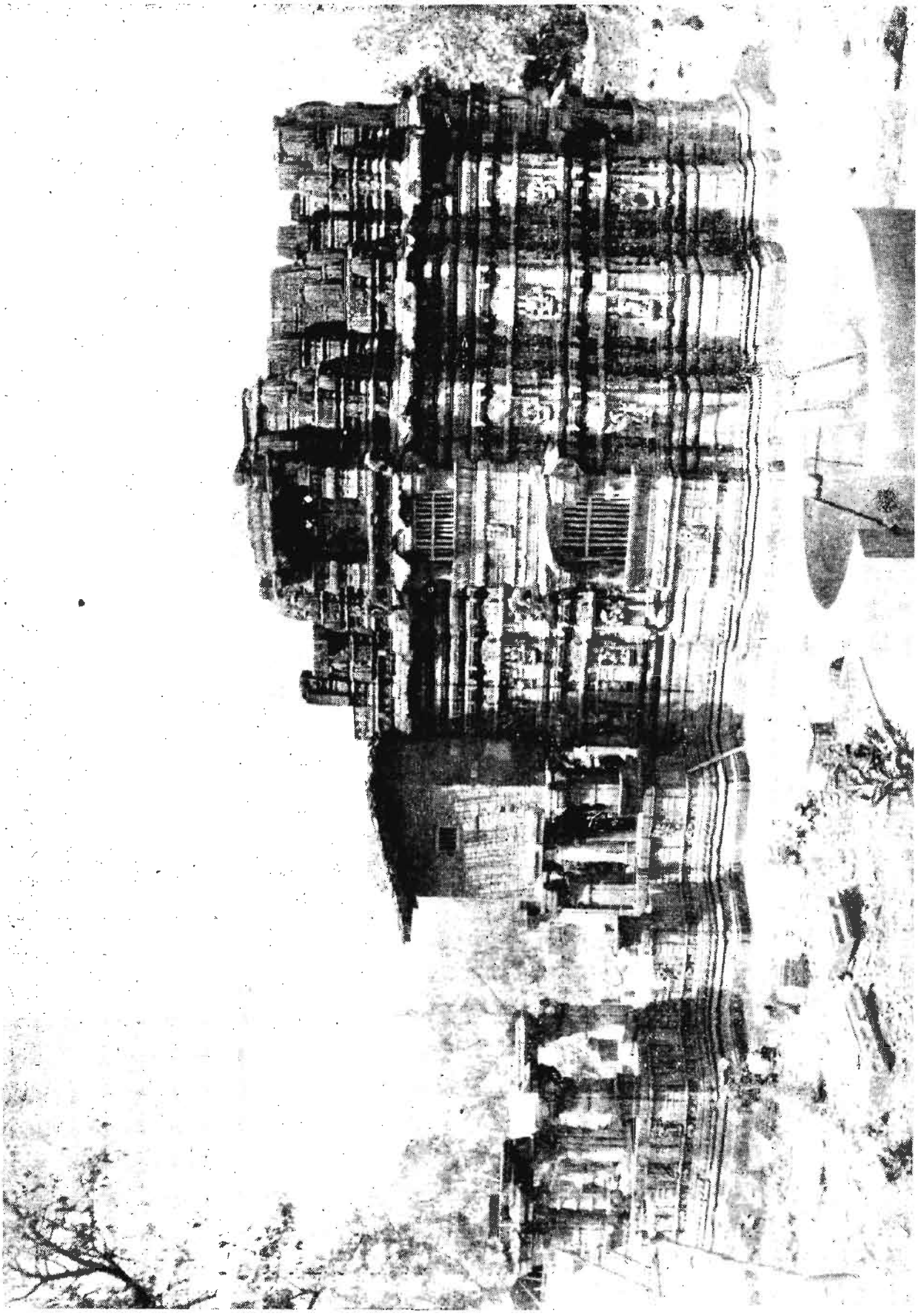
Further across another doorway is the inner *mandap* on either side of which is a balcony with screens right up to the ceiling and raised pedestals on three sides for idols. Beyond the inner court and passing between two tall and slender pillars reaching up to the ceiling, one comes to the door of the innermost vestibule. There is no trace of any idol here save the pedestal almost buried in the debris, which indicates that it must be a huge idol.

The temple is not as rich in sculpture as that of Saraneshwar in Abhapur, which is four centuries older. However, it is larger, and its beautifully executed screens, swan panels, and other carvings render the temple magnificent in its simple splendour. The temple has been uncared for centuries, and a tree has made huge cleavages in the domes and spiral tower.

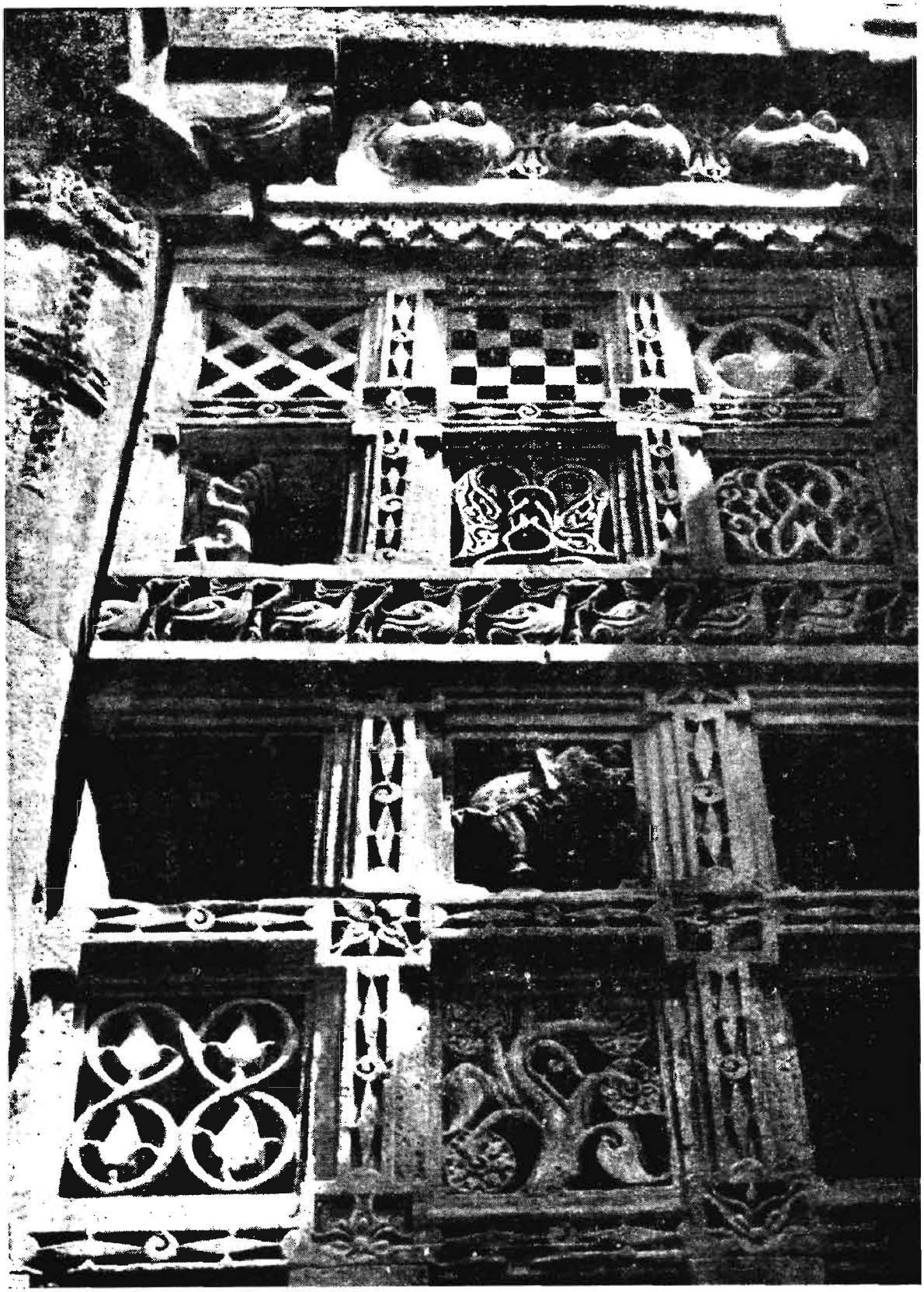
Behind and a little beyond, are the ruins of another small temple, while by the side of the main temple are a couple of underground apartments, lying exposed without a ceiling. According to one version, they may be the approach to a step-well, but there are no signs of a well or depression on the farther end, and these may well be store-rooms as they are plain with no carvings.



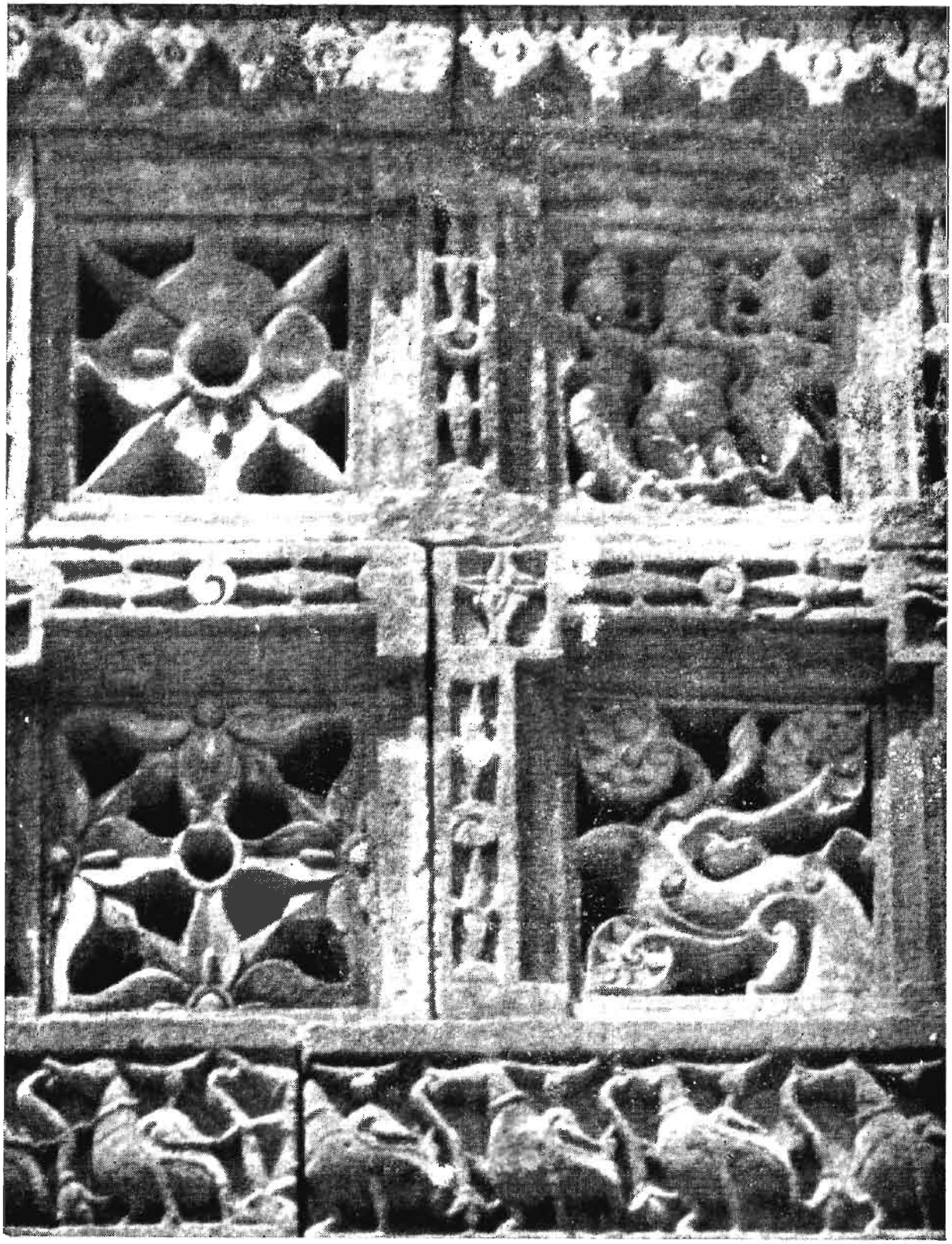
Front view of the temple of Saraneshwar Mahadev



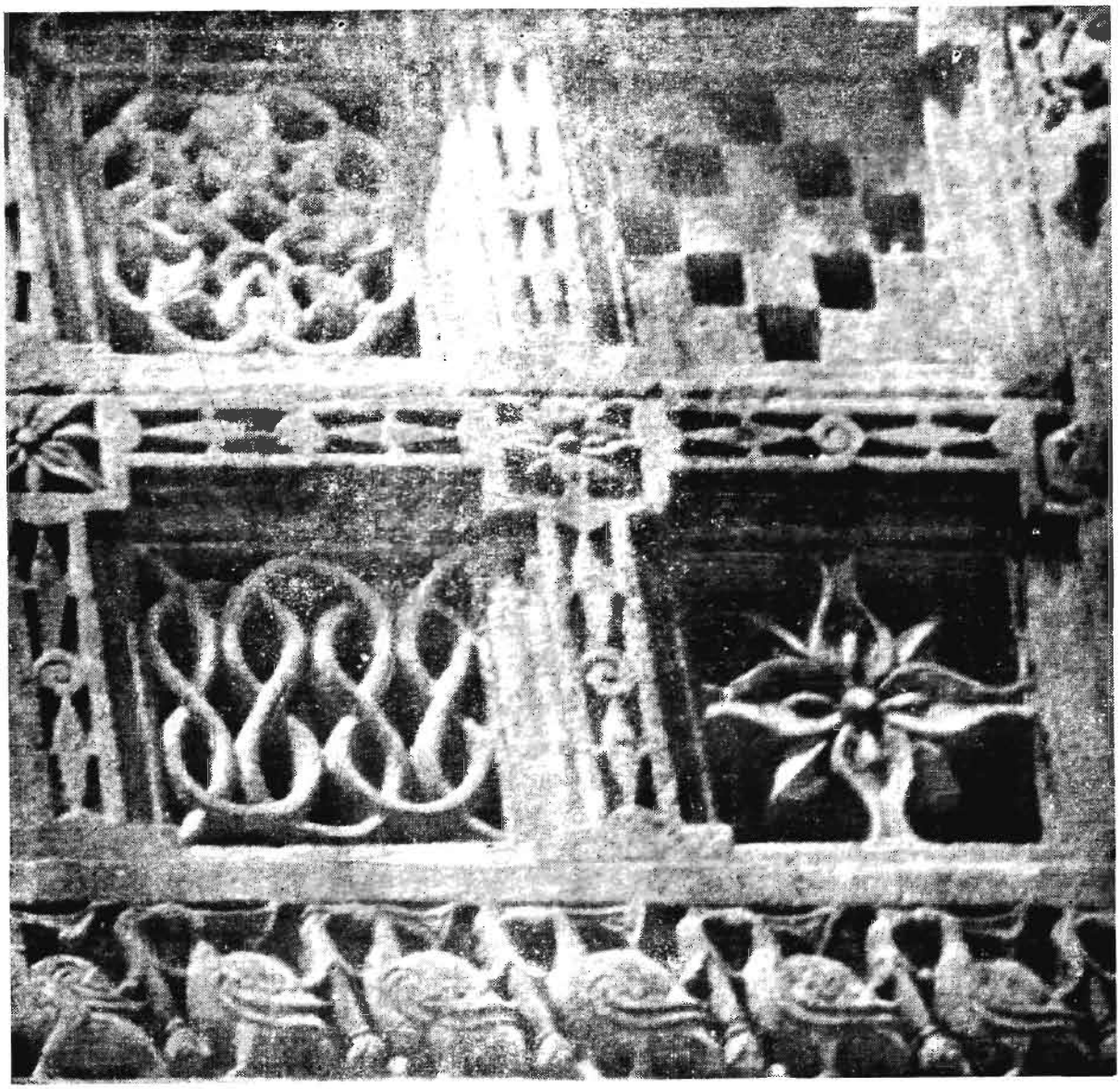
Side view of the Saraneshwar temple

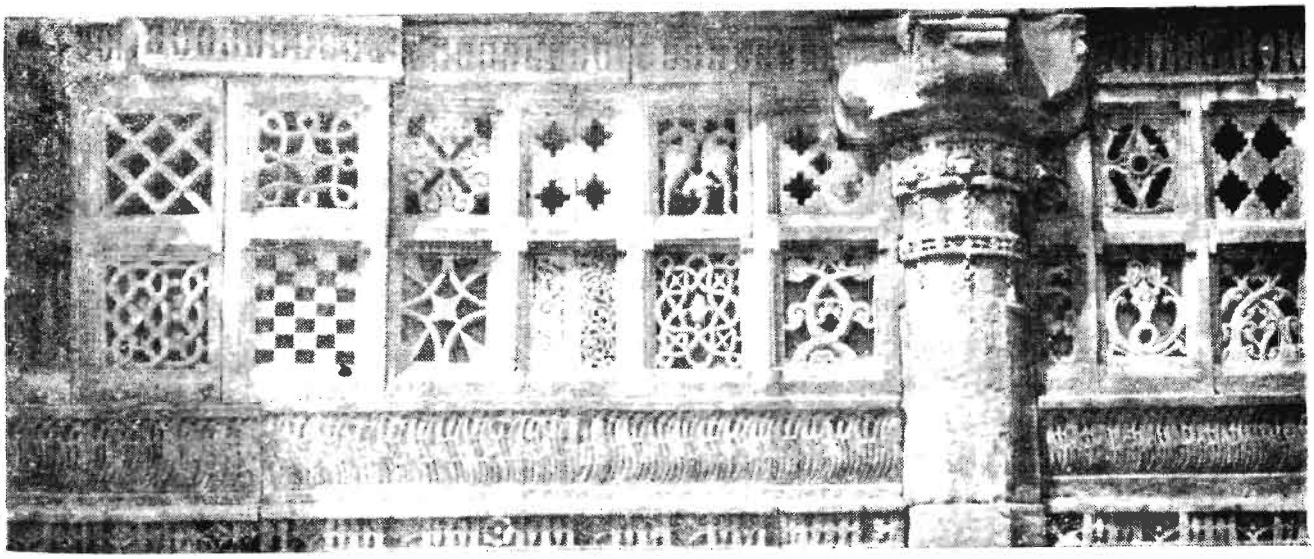


Artistic stone carvings—Geometrical, floral, human figures and birds—are beautifully carved (Polo temples)



Artistic stone carvings in Polo temples





Perforated stone carvings in Polo temples

CHAPTER II

THE PEOPLE

A—Ethnic Composition

II.1 Castes and Tribes

Hinduism and Islam are the two religions followed in Abhapur. Hindus predominate, and among them again, Bhils preponderate. In fact, the other caste found among Hindus is Chamar. Thus there are no caste Hindus in the village, the two groups inhabiting the village belong to the Scheduled Tribe of Bhil and the Scheduled Caste of Chamar. Only one section of Bhils, viz., Dungri Garasia, is found in the village. Among Muslims there is one household each of Vohra, Makrani and Pathan. The following statement shows the distribution of population among different ethnic groups.

STATEMENT I

Religions and ethnic groups

Religion/caste/ sub-caste, etc.	No. of house-holds	Percentage to total house-holds	Population	Percentage to total popula-tion
1	2	3	4	5
Hindu	*39*	*92.86*	*214*	*96.83*
Bhil (Dungri Garasia)	38	90.48	209	94.57
Chamar	1	2.38	5	2.26
Muslim	*3*	*7.14*	*7*	*3.17*
Vohra	1	2.38	3	1.36
Makrani	1	2.38	1	0.45
Pathan	1	2.38	3	1.36
Total	**42**	**100.00**	**221**	**100.00**

Bhils, notified as a Scheduled Tribe, are a martial people living in forest areas, who were once feared and hated by the people of the plains, as Enthoven[1] so aptly points out. But, at the same time, the two have known each other from time immemorial through contacts or conflicts. Even the ancient religious literature has many noble and heroic Bhil characters. Valmiki, the great sage, Shabari, the great devotee, Eklavya, the ideal student, and Guha Raja the companion of Rama on the first lap of his journey on exile are traditionally believed to have been Bhils. It was the garb of Bhils that Shiva chose to impress Arjun and Parvati to tempt Shiva. Bhils are well-known to Sanskrit literature as Kirata, Guha, Nishada, etc. Nearer in time and place, the protectors of Vanraj Chavda of Gujarat and the valiant warriors of Rana Pratap were Bhils.

Rajasthan, Madhya Pradesh, Maharashtra and Gujarat have Bhils in large numbers, and the tribe is one of the biggest and more well-known tribes of India. Various theories are advanced about their origin. Some believe that they are Anaryas or original inhabitants of India, pushed to the jungles by the invading Aryans. Others believe that they were perhaps the first batches of the Aryans pressed out of the plains by succeeding Aryan immigrants. The name Bhil is traced by some to the Dravidian word *billee*, meaning a bow, the characteristic and favourite weapon of Bhils. According to Sanskrit scholars it is derived from the root *bhil* meaning to cut.

Two things are, however, certain. There have been many Bhil kingdoms in the region of their present habitation, and when opportunities came their way, they also made inroads in the neighbouring plains, capturing and holding parts of them. Thus, expanding and receding, they went on till, in the long run, their power dwindled in proportion to the rise of Rajput power and establishment of orderly and stable administrations.

Another important factor is their mixing with peoples of other ethnic groups, mainly Rajputs. Not only was Rajput blood mixed with Bhils to a large extent, but the latter imitated the Rajputs in many respects, the most notable being the adoption of their names and family names. No doubt these types of biological and

1. Enthoven R. E., *The Tribes and Castes of Bombay*, Vol. I, p. 152, 1920

social influences varied in their intensity from area to area, but in many places the combined impact was so powerful that new ethnic groups which emerged refused to be known as Bhils, and took offence if the connection was hinted at. They either called themselves Rajputs or assumed new clan names that resembled Rajput names. This type of assimilation by imitation of another culture, consciously or unconsciously considered superior is, indeed, not uncommon, but it stops short of complete merging of the inferior race into the superior, and the 'advanced'. Bhils still retain the basic pattern of life common to Bhils. The result is that they have lifted themselves above other sections of the tribe whom they eye with an air of superiority, though they have not quite reached the high pedestal which they covet. A new class thus springs up.

The Bhils of Abhapur belong to this class, and go by the name of Dungri Garasias, literally meaning *jagirdars* or *inamdars* of the hilly tracts. In this name again, the word *garasia* establishes an affinity with Rajputs who comprise the bulk of Garasia communities in Gujarat, and the word *dungri*, while seemingly pointing only to their hilly habitate, distinguishes them from Rajputs. Nevertheless they never admit of being Bhils, pure and simple.

A lofty name, however, does not help except in nursing pride about their social superiority, and does not change the environments. As will be seen by and by, their social life, level of living, field of enlightenment, remain as primitive, low and restricted as that of other sections of the Bhils.

Though Dungri Garasias are Bhils in origin they have no social relations with Bhils in other districts, viz., Panchmahals, Broach, etc. Dungri Garasias are found in the neighbouring talukas of Bhiloda and Khed Brahma. A special multi-purpose Block has been functioning in the adjoining taluka of Khed Brahma since 1956 and some socio-economic surveys have been carried out and extension work undertaken in that taluka. It is, however, significant that the Dungri Garasias of Vijaynagar mahal are considered to have advanced more towards a settled agricultural life than other Bhils.

The Dungri Garasias are again subdivided among various *gotras*, i.e., clans or septs, those found in Abhapur being as under :

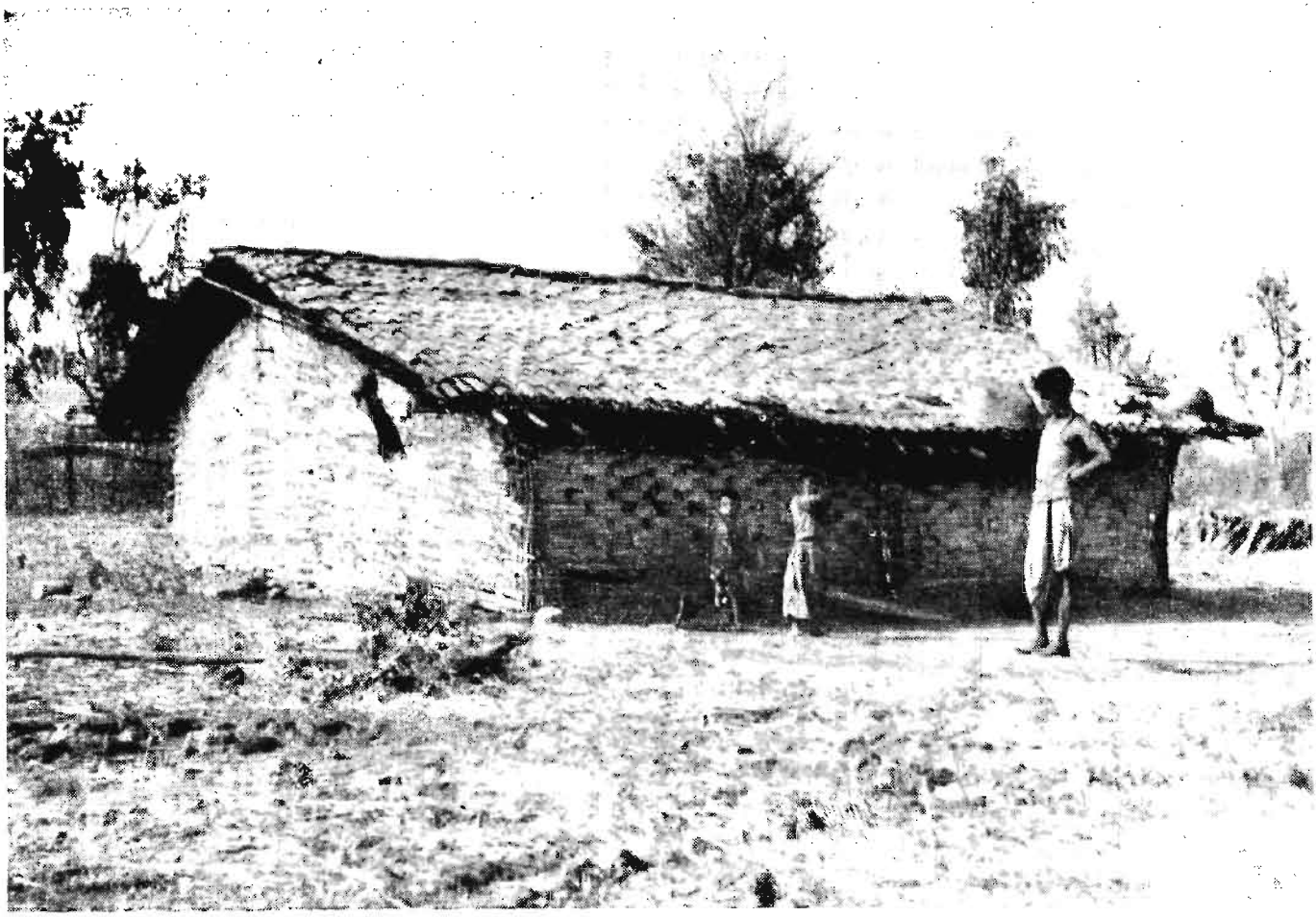
Sl. No.	Surname	No. of households	Sl. No.	Surname	No. of households
1	Babda	3	9	Nanama	7
2	Damor	4	10	Parmar	5
3	Bhagora	4	11	Kotwal	2
4	Padwala	2	12	Asoda	1
5	Tavid	3	13	Asari	1
6	Rot	1	14	Khokharia	1
7	Bara	1	15	Kharadi	2
8	Katara	1		**Total**	**38**

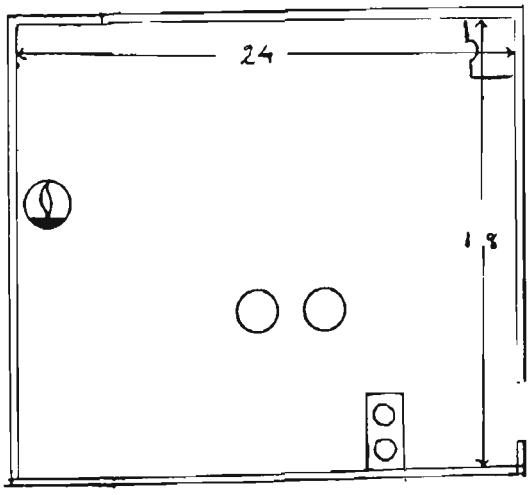
These names are not exclusively theirs. Not only are many of them found among other Bhils, but some, like Parmar, are also found among Rajputs, and have been adopted by many other caste Hindus and untouchables, perhaps as a result of similar imitation as in the case of Bhils.

There is only one Harijan family in the village. Going by the surname of Kharodi, it belongs to Chamar caste, and pursues agriculture, its traditional occupation of leather tanning being relegated to a subsidiary status.

Muslims generally have no caste as such though they are to no small extent by the caste system giving rise to numerous divisions and subdivisions. Their family names found in Abhapur broadly indicate their sects and places of origin. Vohras are Shias, their ancestors being Hindus, sometimes even Brahmins, converted to Islam. By tradition, Vohras are merchants, mostly retailers and petty shopkeepers, but none-the-less prosperous, on account of their inherent business acumen and thrifty habits.

Pathans and Makranis are Sunnis and originate respectively from Peshawar side and Makran in Baluchistan. Pathans mostly work as watchmen in big industrial establishments or estates in big cities. They also peddle medicinal herbs, woollen articles, or other products of their native land. The money-lending business comes easy to them as they can realise the demands by coercion. As they charge oppressive rates of interest, the term *'pathani* interest' has become a common synonym of exhorbitant rates of interest. But when these traditional occupations cannot be pursued, they take up petty services or business. We thus find



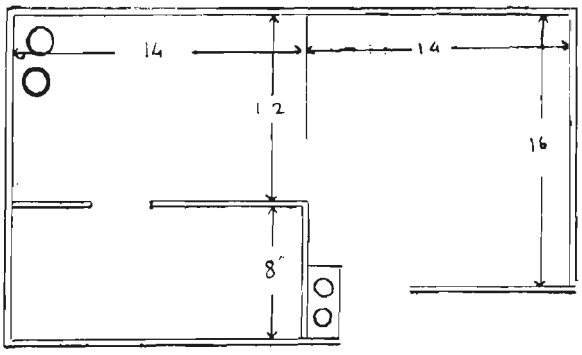


DISTRICT SABARKANTHA
TALUKA VIJAYNAGAR
VILLAGE ABHAPUR
OWNER PURA GAMNABHAI

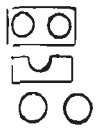
LOCATION OF HOUSEHOLD GOD
WATER PLACE
KITCHEN FIRE
GRAIN STORAGE

An average house of a Dungri Garasia





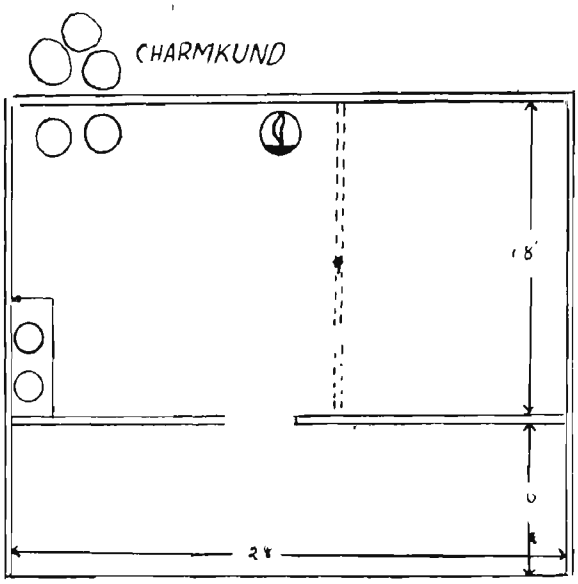
DISTRICT SABARKANTHA
TALUKA VIJAYNAGAR
VILLAGE ABHAPUR



LOCATION OF WATER PLACE
KITCHEN FIRE
GRAIN STORAGE

A medium type house with a porch in front





DISTRICT SABARKANTHA
TALUKA VIJAYNAGAR
VILLAGE ABHAPUR
OWNER PUNJA BHURA HARIJAN

LOCATION OF HOUSEHOLD GOD
WATER PLACE
KITCHEN FIRE
GRAIN STORAGE

The house of a Chamar

that in Abhapur the Makrani household has taken up tailoring and the Pathan runs a flour-mill, both of them at the same time also pursuing agriculture.

B—Material Culture

II.2 Housing

There is no fixed village site. The houses are scattered all over the area of the village. Each family has its house in the middle or a corner of its field. The poverty of the people is reflected in their *kutcha* hutments which are built mostly of bamboo chips, plastered with clay and dung and thatched with *khakhara* or *Butea frondosa* leaves, and covered by country tiles or thatched roof as shown below.

STATEMENT II

Building material

Material	No. of households	Percentage
1	2	3
A—Wall Material .	*42*	*100.00*
1 Mud . .	6	14.29
2 Stones, bricks and mud	3	7.14
3 Wood and mud .	3	7.14
4 Bamboo and mud .	16	38.10
5 Bamboo, wood and mud	10	23.81
6 Bamboo, leaves, grass and wood	4	9.52
B—Roof Material .	*42*	*100.00*
1 Country tiles .	37	88.09
2 Thatch .	5	11.91

Bamboo which is locally available is thus the predominant material used in houses. It is used either singly or in various combinations with other articles by 30 or 71.43 per cent of the households. Mud is used by an equal number in walls. Only 3 households have their dwellings built of stones or bricks and mud. Roofs are mostly covered with flat country tiles which account for an overwhelming percentage (88.09) of the households as against only 11.91 per cent having thatched roofs.

People live mostly in single room tenements as seen from the following data.

STATEMENT III

Households according to number of rooms used

No. of rooms	No. of house-holds	Percent-age	No. of persons	Percent-age
1	2	3	4	5
One room	36	85.72	182	82.35
Two rooms	4	9.52	25	11.31
Three rooms	..	..	..	..
Four rooms	2	4.76	14	6.34
Total	**42**	**100.00**	**221**	**100.00**

All the households except 6 live in single room tenements, comprising a majority of 85.72 per cent of the families and accounting for 82.35 per cent of the population. Out of the remaining six, four families have 2 rooms each and only two households in the village—one of a Garasia and the other of a Vohra—boast of larger houses with four rooms.

Houses are built by the Adivasis themselves with the cooperation of neighbours with materials locally available. The entrance generally faces east or west. There is usually a small covered verandah in front through which one enters the main room which is usually about 12 feet by 8 feet. In a corner of this room is the hearth with a *kabli* or *kablo* of bamboo for storing grain. One half of the room on the other side is often kept for tethering cattle over which there is a loft for keeping grass and sundry household articles. There is not a single house in the village with an upper storey. Though houses are widely scattered, the single room dwelling is dark, dingy, ill-ventilated and low-roofed. Only 6 households enjoy good accessibility of sunlight, while that for 25 households is moderate and for 11 poor. The present condition of the dwellings of only 4 families is good, and that for 10 others is moderate, while the remaining 28 forming a majority of 66.67 per cent have their houses in a poor state. The village headman, the panchayat member and the Vohra shopkeeper whose economic condition is comparatively better possess the better type of houses. Only 6 households—4 Garasia and 1 each of Pathan and Vohra—have a separate room for kitchen. Only 2 Garasia and 1 each of Pathan and Vohra families have a

window for ventilation. Other facilities like a separate room for storage, a cupboard and drainage for the flow of dirty water are enjoyed by only one Vohra family. There are no bath-rooms or latrines. The house generally has a courtyard enclosed by a fence of bamboos and a *chappar* or shed in the front on which hay and other articles are kept. Though cattle are sometimes tethered in the yard, they have to be kept inside the house at night for safety and protection.

On an examination of the tenurial status it is found that only one family lives in a rented house, the annual rent being Rs. 60. The remaining households own their dwellings. The value of the house varies considerably from a bare Rs. 50 for a simple hut to about Rs. 3,000 for a better type of house. A house built with bricks, stones, etc., may cost up to Rs. 5,000.

II.3 Appearance and Dress

Garasias are generally dark complexioned with medium stature, strong and capable of bearing considerable physical strain.

The people dress themselves in coarse and rough mill-made cloth. The dress of the men-folk consists of a *dhoti* and a shirt. The head is either kept bare or a piece of cloth is wrapped around it. They also generally put on indigenous shoes or *chappals*. Women put on a *sadlo* which is about 4½ yards in length, and *choli*, *kabjo* or *kapdu* as blouse. The skirt called *chanio* or *ghaghro* has in most cases circumference extending up to 20 yards. The smaller skirt, only three yards in circumference, is called *fentiyu*. Red is the most favourite colour among women. On festive occasions new clothes of the same type are put on. Girls are attired in frocks and boys in shirts. They have no need of a nether garment. Boys put on either a *dhoti* or shorts and shirt while girls put on a *fentiyu* and a *kabjo* with *odhanu* of 2 yards draped over the head.

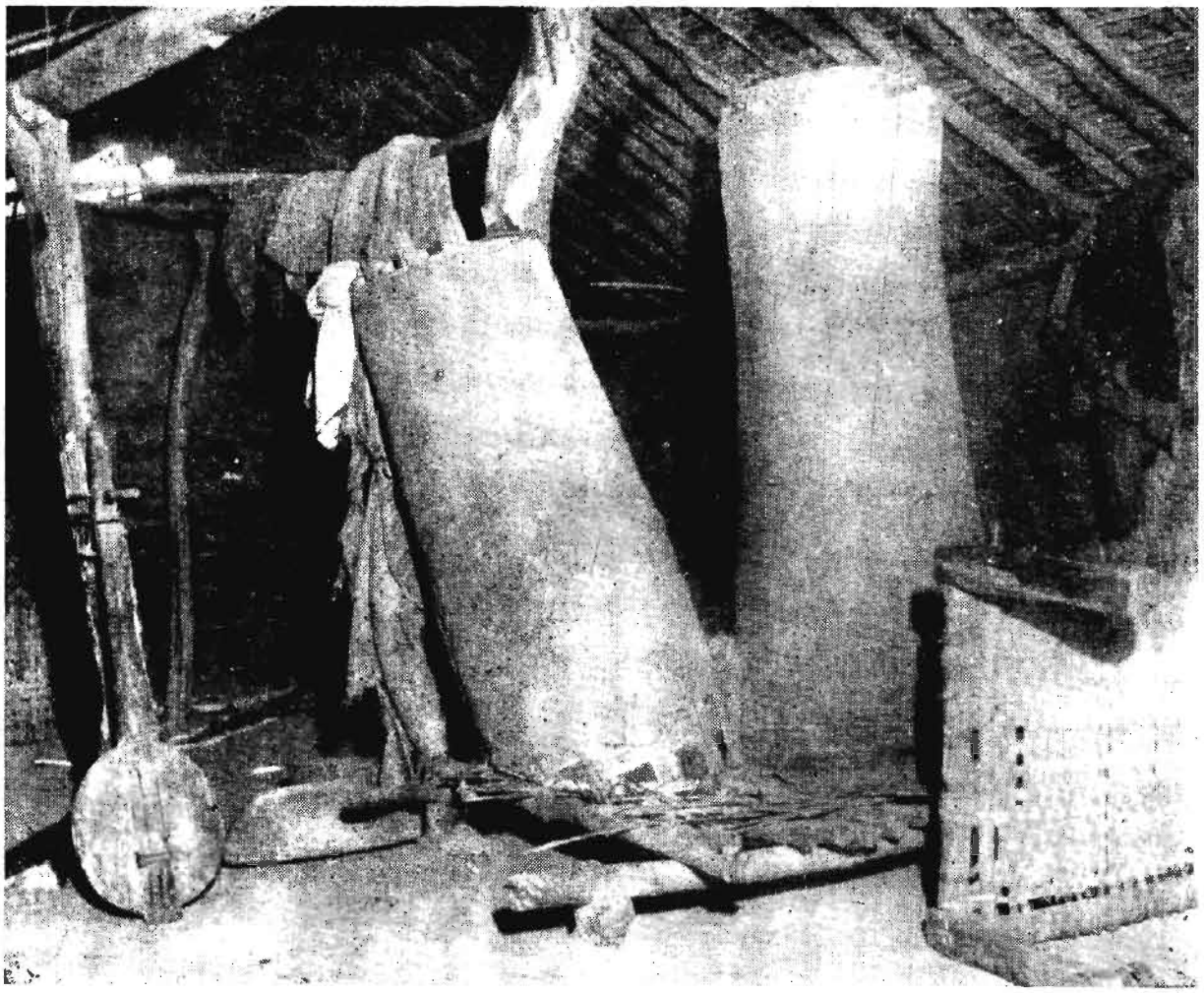
II.4 Ornaments

Adivasi women are very fond of ornaments which are mostly made of silver and sometimes of base metal. The poor people put on ornaments of *kathir* or a cheap alloy, while the well-to-do at times have an ornament or two of gold also. Ornaments made of a special variety of grass are also worn in Sabarkantha district. Women put on *kanful* or eardrops and *vali* or earring in the loab of the ear and *oganiya* on the upper portion of the ear. *Kanto* or nose-pin and *vali* or nose-ring are sometimes made of gold. *Doro* or string, *sankli* or chain and thick *hansadi* or necklace adorn the neck. The *balaiya* or bracelets, put on three to five at a time on each hand, are made of cocoanut shells and plated with silver. Rings and *hathful* are also worn on the hands. Silver *kalla* or *chhada* are ornaments of the legs. Other ornaments include *bor*, *pinjania*, *lavingia*, bangles, *jhanjhar*, *kanthla*, *chudo*, *chandli*, *dandi* and *gajra*. Men do not normally put on ornaments but on ceremonial or festive occasions they wear silver *kada* on the arms and buttons with chains in the shirt besides rings, *vali*, *lavingia* and *latkania*. The young generation does not use any ornaments, but girls are sometimes bedecked with *hansadi*, *doro*, *hathful*, *chhada*, etc. Ornaments have a special value and their use signifies high social status. While only 7 families are reported having no ornaments at all, ornaments for males are possessed only by 7 households. In all 35 households possess ornaments and trinkets valued at Rs. 6,205.

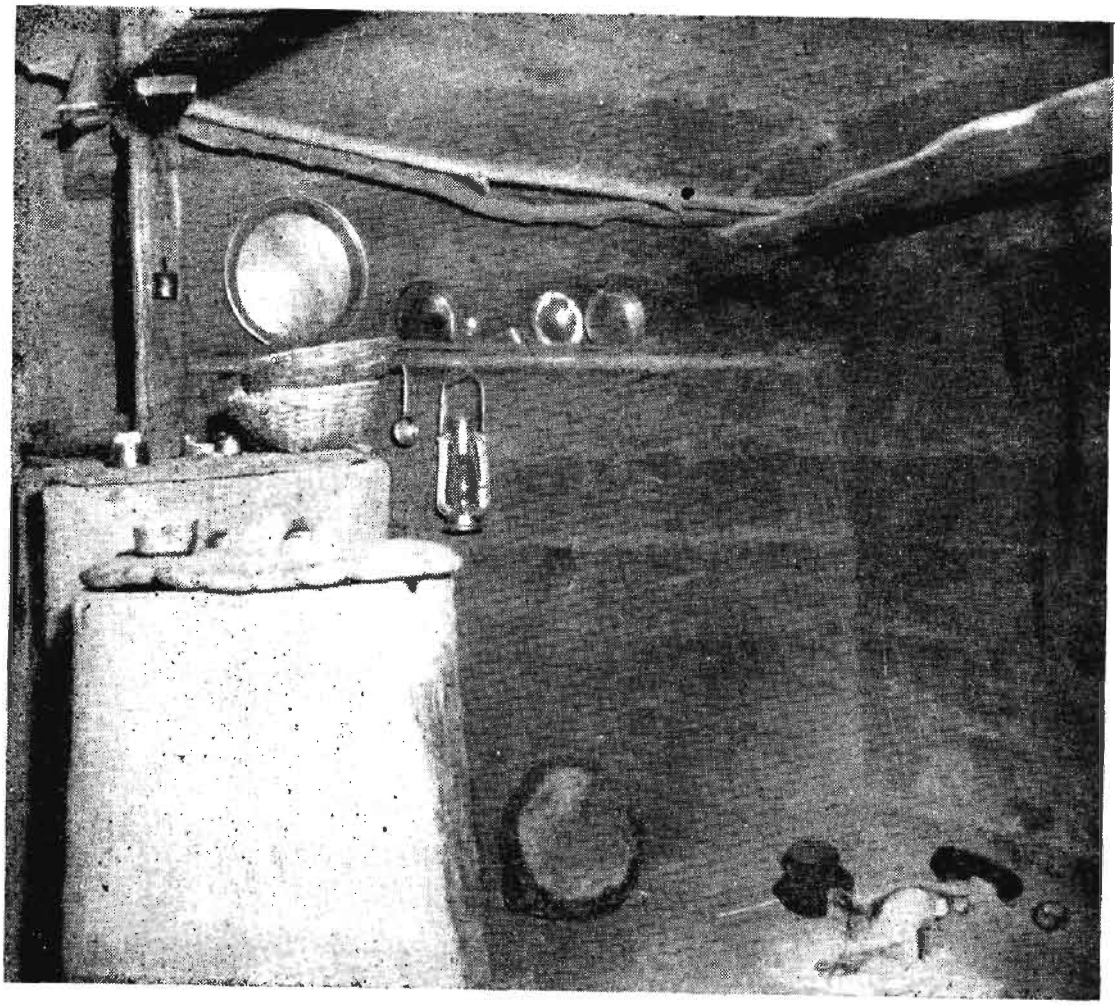
II.5 Household Articles

Houses are mostly unfurnished except for the *charpai* or cot which is in universal use. It generally has matting of bamboo chips instead of *nevar* or *kathi* string. It is a handy piece of furniture useful both for sitting, relaxing and sleeping. As for other articles, 3 households have chairs, 1 has a bench and a stool each, 2 use tables, 12 carpets, 5 shelves and 28 mirrors. Only one household in the village has a wall-clock. These articles have been in use for over five years. Other household goods used by the villagers are *chimnis* or ordinary lamps owned by 26 families, lanterns by 19, torchlights by 6, stove by 1, bicycles by 2 and sewing machines acquired for the first time during the past five years by 2. Not a single household uses mosquito curtains. 37 families use washing soap.

Maize and pulses are stored in earthen jars, and wheat and paddy in cylindrical jars prepared by knitting bamboo strips plastered



Receptacles for storing food-grains made of knitted bamboo strips plastered with mud

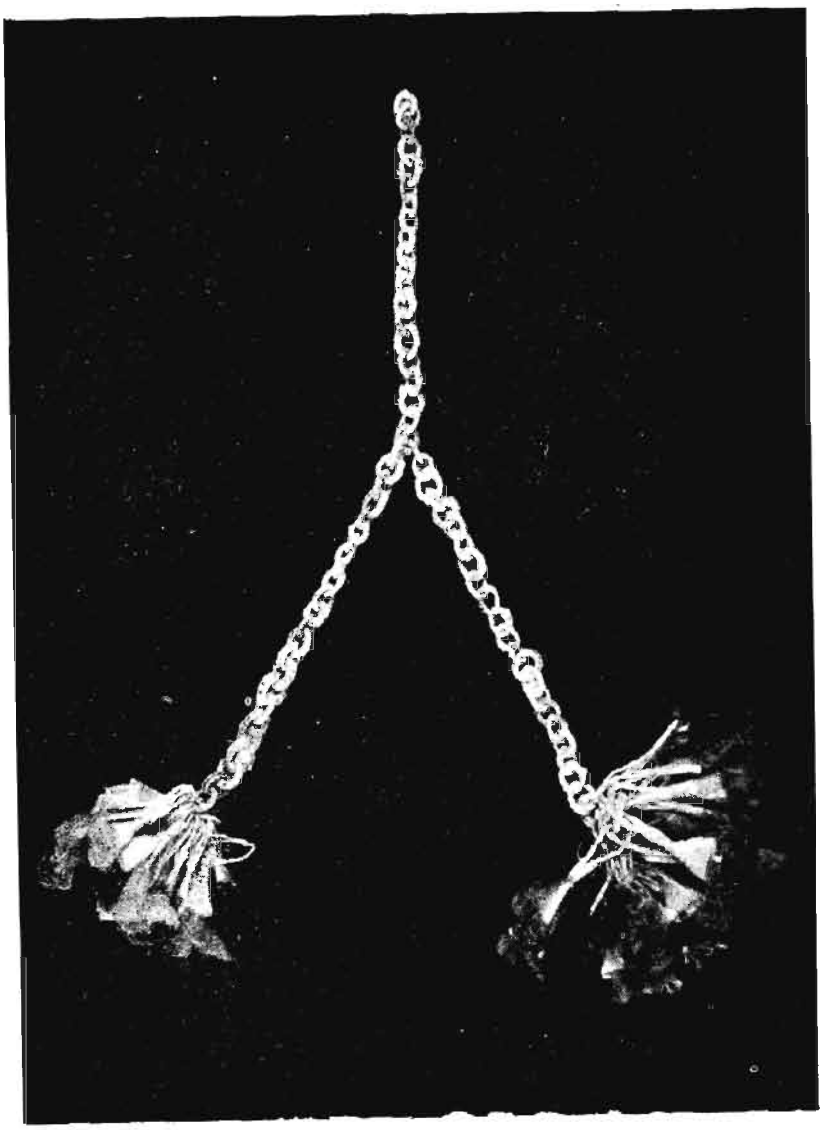


Interior of a Bhil house

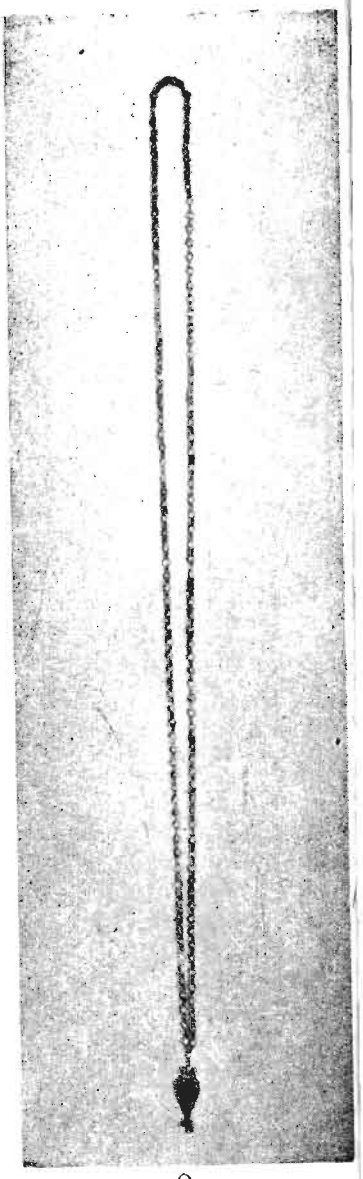


Silver Ornaments
1. Hansadi; 2. Kanthlo and 3. Kandoro

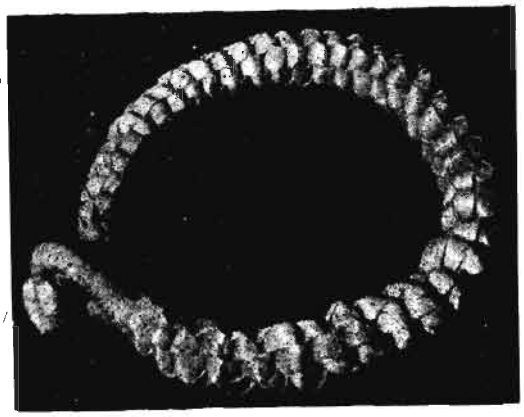
BETWEEN PAGES 10-11



1



2



3

Ornaments made of grass

1. Latkania; 2. Kanthi and 3. Ponchiyun



Bhil belles in their usual attire



Back from the market



Tribal Women

with mud. A mixture of charcoal ashes and cow urine is mixed with grains to preserve them from insects.

II.6 Food

The staple food of the villagers is maize, supplemented by barley, *samo* or *Panicum frumentoceum* and other coarse grains. Rice and wheat are consumed only on festive occasions. Loaves of maize are eaten with *chatni* or chillies. Sometimes *bhadku* or gruel is prepared by boiling maize flour in water which is taken with butter-milk. *Mahuda* or *Madhuka indica* flowers are a favourite item of food. They are cooked into *khichadi* or hotchpotch or eaten uncooked. They are believed to be essential for body-building, health and strength. All the families except two are non-vegetarians who take mutton, fowl and fish when available. They occasionally hunt with bows and arrows for food.

Generally two meals are taken in a day. Only nine out of 42 families take three meals daily. The morning meal is taken at 10 or 11 o'clock. Those taking three meals take maize bread with *chatni*, sometimes with tea, at 7 a.m., followed by the noon meal mainly of bread. The evening meal at 7-30 or 8 p.m. consists of bread and *khichadu* along with butter-milk.

Only 18 families reported that liquor was prohibited in their households, while no drinks were forbidden in the remaining 24 households. The people are aware that drinking is prohibited by law, and yet many of them do not abstain from intoxicants. When they cannot drink in the village, they cross the Rajasthan boundary which is only a mile away and satisfy their thirst as there is no prohibition there.

Eating and smoking of tobacco is very common. *Chalam* or clay pipe finds favour with Adivasis as an important means of social intercourse. It is never smoked alone but in company of four or five persons, each of whom takes a few puffs and passes it on to the next, while gossiping about matters of common interest.

II.7 Daily Routine, Habits, etc.

The struggle for existence in a forest-*cum*-agricultural economy can only imply days packed with hard labour. While the fields are just outside the doorsteps, the inferior soil conditions do demand considerable toil. In the agricultural season the whole day is spent on the field with a break for meal at noon. In other seasons, collection of forest produce necessitates visits to the jungle. Females also work with men in the fields and help them in all the major operations. They also take out the cattle for grazing.

Living in a border region, they have a very close affinity with the people of Rajasthan across the border. Vijaynagar, the mahal headquarters has many social and trade relations with the neighbouring Rajasthan territory. Similarly villagers of Abhapur have close contacts with near-by villages of Rajasthan.

II.8 Crimes

The people are generally law-abiding. The only feuds which are known to them arise from the desertion by or abduction of their women. They are ignorant and have a simple way of life with few wants.

The details of offences registered, cases sent to the Court and convicted during 1958 to 1961 are shown below.

STATEMENT IV

Crimes, 1958 to 1961

Year	Offences registered			Cases sent to the Court			Convicted		
	Minor offences	Serious offences	Prohibition	Minor offences	Serious offences	Prohibition	Minor offences	Serious offences	Prohibition
1	2	3	4	5	6	7	8	9	10
1958	..	..	..	..	..	..	..	..	..
1959	..	..	3	..	..	3	..	..	2
1960	..	..	1	..	..	..	..	..	..
1961	2	..	..	..	..	..	..	..	..

Three offences under the Prohibition Act were registered during 1959. All were sent to the Court, and 2 were convicted. Two persons who were convicted belonged to Scheduled Tribe. One offence under the Prohibition Act was registered in 1960 and 2 minor offences were registered in 1961.

II.9 Language

The Bhil Garasias speak a mixture of languages which draws abundantly from Gujarati as well as Marvadi and Bhili dialects. There is no separate script for their language. Some examples of words used by them are given below.

Gujarati		*Garasia*		*Meaning*
कयांथी	(Kayanthi)	किंवा	(Kinva)	From where
आव्या	(Avya)	आज्या	(Ajya)	Came
केटला	(Ketla)	कतरा	(Katra)	How many
गया	(Gaya)	गिज्या	(Gijya)	Went
बधुं	(Badhun)	हेत्तु	(Hettu)	All
जोईए छे	(Joiae chhe)	जुजे हे	(Juje he)	Is wanted
कयां	(Kayan)	कणे	(Kane)	Where

Sentences :

Gujarati: बहेन कयांथी आवो छो? (Bahen kayanthi avo chho)

Garasia: किंवा आज्या हो बई? (Kinva ajya ho bai)

Meaning: Sister, where do you come from?

C—Social Customs

II.10 Birth Ceremonies

Women do not observe menses at all. No pre-natal ceremonies are performed nor are any inhibitions imposed on the expectant mother. She is also not given any special treatment. The first delivery generally takes place at the parental home, while the subsequent ones at her husband's place. An experienced woman of the village usually from her own caste works as a midwife. At the time of the first delivery she is given ten *seers* of maize besides Re. 1 if a boy is born and 50 paise if it is a girl. For subsequent deliveries she is paid only the amounts mentioned in cash. Elderly women of the family and the neighbourhood assist at the delivery and, if necessary, the help of a doctor is also taken. The birth of a boy and a girl are looked upon with equal joy. No religious ceremony is performed at the time of the birth. Post-natal ceremonies like *chhatthi* are also not performed. On the fifth day after birth, the midwife gives a name to the child, but she is not given any gift on the occasion. After the first delivery, the mother's father gives a silver ornament for the baby and a pair of clothes for the mother.

II.11 Marriage Customs

Child marriages are not customary among these Adivasis. Love marriages are fairly common. Boys and girls coming in contact with each other at fairs or festivals, select their life-partners and plight their troth. If their parents object to the match, they conspire to elope on the next convenient occasion which usually takes place at the time of a fair.

Widow remarriage is freely allowed and the widow is not restricted in the choice of a husband. Levirate is optional. Similarly the maintenance of the children by the first marriage is provided for as may be agreed upon by all the parties concerned. They may go with their mother to her new home, or stay behind, when their other relatives look after them.

Polygamy has been customarily allowed, but the number of wives married at a time is limited to three. Polyandry is prohibited.

Marriage by elopement is not objected to. A man and a woman so desiring may run away by previous arrangement from a fair which provides a convenient meeting place. Even married persons avail of such opportunities if they want to desert their spouse and contract another marriage. If a boy and a girl married

in this fashion are caught later on, the bridegroom has to pay Rs. 80 by way of *dapu* to the caste *panch* to get the marriage regularised. Divorce and separation are also not uncommon. A wife suspected of infidelity is disowned by her husband. Normally in deciding upon a match the view of the boy and girl concerned finally prevails. The parents no doubt make the first tentative choice and decide upon the match. Thereafter the boy visits the girl's house and they are freely allowed to meet each other and give their approval to the match. The formal proposal comes first from the father of the boy and the betrothal is arranged through other relatives. There is generally little difference between the ages of the boy and the girl who are married at the age of about fifteen years. The points for consideration in selecting a match are the status, property and financial condition of the family, material assets like land, cattle and house, and the physique of the person concerned in addition to the appearance of the girl. The *kul* or sept is a strictly exogamous unit for the Garasias who never marry within their own *kul*. Thus a Kharadi will never marry another Kharadi and a Nanama will not marry another Nanama.

Practically all the families in the village prefer marriages within their endogamous castes, while five of them do not object to marriage relations with higher castes. Hindu families do not favour marriage within the same village which is an exogamous unit for them. They, however, prefer such relations with near-by villages and avoid distant places. Not a single family is prepared to depart from the conventional form of marriage and no instance of an unconventional marriage has been reported from the village. Only one Garasia household is aware of changes that have been enacted in the law regarding Hindu marriages and six Garasia and one Chamar families know about the legal ban on bigamy.

II.12 Marriage Area and Miscellaneous Facts

In a survey to determine consanguinity in marriages which was conducted subsequent to the present socio-economic survey, data were obtained on certain aspects of marriage customs in the village. Out of a total of 52 marriages recorded, only one was contracted within the same village, 27 were in other villages of the same taluka, 2 in other taluka but within Sabarkantha district, and 8 outside the State of Gujarat. The particulars for the remaining 14 were not recorded. Only one polygamous marriage was noticed among Garasias, which was contracted more than 21 years ago. One male and one female were divorced more than a decade ago. One widower remarried also during that period. The average age at marriage during the past 30 years ranges from 17 to 20 for boys and 14 to 16 for girls, while prior to that instances of both boys and girls marrying at 12 have been noted. The age at marriage among Chamars was 15 for males and 12 for females. But among Muslims it was considerably higher—23 and 19 respectively. No consanguineous marriage has been reported among households surveyed.

II.13 Marriage Expenses

During the survey, data were collected about expenses incurred on the last marriage celebrated in the family. Out of 16 such marriages reported, 6 were of the head of the household himself, 6 of sons, 3 of daughters and one of a brother. Table VI in Appendix I gives details of expenses which aggregated to Rs. 4,447 giving an average of Rs. 277.94 per marriage. The largest expenditure was incurred after ornaments which accounted for Rs. 1,130 or 25.41 per cent, i.e., more than one-fourth of the total expenses. An amount of Rs. 832 or 18.71 per cent was spent on clothes, and Rs. 689 or 15.49 per cent by way of cash payment. The remaining amount of Rs. 1,796 or 40.39 per cent was spent after miscellaneous items inclusive of caste dinner. It is customary among the Hindus to pay bride's price up to Rs. 100 while Muslims give it in kind according to capacity.

Expenses incurred after the marriage of a daughter come to about Rs. 200, while that for a son is higher, as the bridegroom has to pay Rs. 80 as bride's price and give *kalla* to the bride.

II.14 Marriage Ceremonies

When the girl's side accepts the proposal made by the boy's father, the formal engagement

is announced. At this time the boy's father gives the parents of the girl Rs. 21. *Gur* is distributed among all those present. After engagement, the boy and the girl freely meet each other.

The date of the marriage is fixed about fifteen days in advance by mutual consultation by both the parties without any formalities. A member of the family conveys the invitation to marriage to relatives by visiting their houses. The preparations for the marriage include the purchase of clothes and ornaments and provision of necessary food-grains, flour, etc., for dinner. The house is freshly mud-plastered and whitewashed, if possible. Simple decorative pictures are drawn on the walls and festoons of paper or mango leaves are tied.

About eight to ten days before the marriage, *pithi* or turmeric paste is applied to the bride and the bridegroom at night in the presence of relatives. From this time onwards women relatives of the family assemble and sing marriage songs and perform folk-dances. Their songs contain criticism or abuse of the other party. The marriage party of the bridegroom comprises 70 to 80 persons. The bridegroom is bedecked in expensive clothes such as a long coat of silk and brocade, a safron *safa* or turban, *dhoti*, and shoes. A *mod* or chaplet is placed over the *safa* on which a crest is attached. He wears golden *lavingia* or small eardrops in the ears and ties a cummerbund. He applies *kajal* or lamp-soot to his eyes and carries a sword and a cocoanut in his hands.

At the bride's place on the day previous to the marriage a booth is erected by planting four pillars, one of *gugal* wood or *Balsamodendron mukul* and the rest of *dhaman* or *Grewia asiatica*. It is covered by tying five bamboos at the top, while an arch is made on one side by joining two bamboos. No religious ceremony or worship of any deities is performed.

The bridegroom's party is welcomed by the relatives of the bride including women who carry *kumkum*, a lamp, some rice and curd in a dish. The reception is marked by the beating of drums. The party is then taken to rest in a field near the girl's house, preferably in the shade of a *mahuda* or *Madhuka indica* tree. They are given all the required provisions including *bidis*, tobacco, etc., by the bride's parents.

The marriage ceremony is generally performed in the morning. The bride and bridegroom, who have to observe a fast on the day, are carried to the marriage booth by their mother's brothers. The bridegroom is welcomed by the mother of the bride with a ceremony called *ponkhvun* with *kumkum* and rice. The bride is brought to the marriage booth after the bridegroom is seated therein. She is dressed in silk *chundadi*, *choli*, *mod* or chaplet, and silk or cotton *ghaghro*. The bride and the bridegroom are seated facing each other, when all the relatives of both the sides remain present near the marriage booth. Women who sit near the marriage booth continuously sing marriage songs. The *anvar* or the best man remains with the bridegroom, attending to his needs. The bridegroom observes silence at the time of the marriage and the bride veils her face. No Brahmin is required to officiate at the marriage ceremony which is conducted by a member of the same caste in their own dialect. A white piece of cloth is kept between the boy and the girl whose right hands are joined and wrapped in cloth in the *hastamelap* ceremony. The couple thereafter take the seven ceremonial rounds of the fire in the *chori*, the bride following the groom. At this time, one end of a white cloth is tied to the sword of the bridegroom, the bride holding the other end. No other ceremony is performed, and the marriage is deemed complete at the conclusion of the final round. Thereafter the bride and the bridegroom sit side by side. The parents of the bride give her utensils, cattle, etc., in *kanyadan* while other relatives give her gifts of clothes. A curious playful custom related to the marriage provides considerable mirth. The bridegroom is made to sit on a cot turned upside down. The cot is then lifted up and the bridegroom is tossed high up several times, of course with sufficient care to see that he is not injured. This is called *moriyu ramadavu* or *nachavavu*.

The marriage party of the bridegroom is hosted only for a day and feasted with *shira*, rice and pulse or *udid* or gram or *khichado* and *lapsi*, which costs about Rs. 50. The bridegroom's party returns home the next morning. The bride

has to veil her face before the father, mother, elder brother, uncle and other elderly relatives of the bridegroom.

Many a time, it so happens that the Bhils live together as husband and wife without celebrating the marriage which is actually celebrated later, say, after 30 to 40 years in the presence of their children and grand children.

II.15 Death

The persons who is about to die is laid on the ground which has been freshly mud-plastered. If his financial condition is good, some alms are given at his hands. If he is sufficiently conscious, he may express to his relatives his wish about the devolution of his property. The people of the village are called together after death and the dead body is taken out on a bier. The disposal of the dead body is mostly by cremation, but a few persons who follow Kabir Panth or similar other sects bury the dead. Children below three are also buried, the rule being that a person who takes foodgrains in diet should be cremated.

The dead body is bathed and dressed in new clothes. It is then placed on the bier with which it is tied with a string. The funeral party takes with it the required wood, dung-cakes, a burning dung-cake, *ghee*, and *khichadi*. Women do not join the funeral procession but wait at the house weeping and wailing till the funeral party returns. If the deceased is survived by a widow her bangles are broken.

The relatives of the deceased take seven rounds of the funeral pyre on which the body is laid with the head in the north. After some *ghee* is poured on the body, the son or in his absence the brother or some other near relative first lights the fire, followed by the relatives. For the purpose of interment a pit of 6' x 4' and 6' deep is dug on a hill-side and the dead body is laid into it with the head in the north or in the seated posture in the cross-legged fashion. The clothes in which the body is draped are given away to a Bhangi. The members of the funeral party collect the *ful* or pieces of bones and ashes and keep them in a new earthen pot. Subsequently they consign them to the pool called Nagdhara in the river Meshvo at Shamlaji at the time of the Kartiki Punam fair. Shamlaji is a welknown Vaishnava shrine in the near-by taluka of Bhiloda and Nagdhara in the river is considered particularly sacred for immersion of ashes of the dead. Obsequious ceremony like *shraddha*, *saravavu*, etc., are performed as among other Hindus. For the peace of the departed soul the Brahmin who officiates at these ceremonies is given a dinner and alms. No ceremonies are performed after children. A dinner is usually given on the death of an elderly person to the relatives who might have come for mourning. The dinner following the death of a Bhil does not take place within the first 13 days as is the case with other Hindus. But the usual custom is that the Bhils of a particular clan have a common dinner at some distant date when all the members of the clan who have to give such a dinner on the death of some member of the family contribute their share and join a mass dinner. The house in which a death had taken place is freshly mud-plastered to remove impurity. If there are any suspicions about the spirit of the dead, the house-site is changed.

CHAPTER III

ECONOMY

A—Economic Activity

III.1 General

Agriculture is the main occupation of the village, while livestock rearing, forest labour and agricultural labour are followed as secondary occupations. It is significant to note that the tribals though they live in the midst of forests, have taken up settled agriculture which is more remunerative than forestry, hunting, etc., which have now recorded in the background because of their comparatively poor returns.

III.2 Workers

Classifying the population into two broad economic groups of workers and non-workers, 50.23 per cent of the total population are found to be workers. Male workers number 63 and account for 56.25 per cent as against 48 or 44.04 per cent of females. The sizeable female participation is indicative of appreciable contribution females make to the family income. The proportion of workers in the village population is in excess of that in the district and the mahal but the female participation rate is lower than that of the mahal but much higher than that of the district as a whole.

	Persons	*Males*	*Females*
Village	50.23	56.25	44.04
Mahal	49.98	49.91	50.04
District	46.65	54.54	38.41

The 1961 Census recorded the population of the village at 229 and that of workers at 134 as against the total population of 221 and 111 workers by this survey in 1960. The percentage of workers according to the Census inquiry is 58.52 of the population as against 50.23 per cent as revealed by the present survey. The participation rate of workers of both the sexes as revealed by the former is on par, i.e., 50.75 per cent for males and 49.25 per cent for females as against uneven rates of 56.76 per cent for males and 43.24 per cent of females registered at this socio-economic enquiry. This is because the Census which followed a couple of months after the present survey, examined in greater detail the economic activity of each individual, and, by definition, classified as workers all those persons who had even one hour's regular work in the season in any economic activity. Thus, many females engaged in household work, not classified as workers in the present survey, were considered as such, if they helped in household agriculture.

III.3 Age Distribution

The persons of working ages 15-59 will denote the working force in the village. The difference between those actually enumerated as workers and the total number of persons in the working age group will bring out the extent of idle man-power. A comparative statement showing age structure of population and workers among them is given below.

STATEMENT V

Workers by age groups

Age group	Population			Workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0–14	98	48	50	2	1	1
15–34	72	38	34	64	36	28
35–59	47	25	22	43	25	18
60+	4	1	3	2	1	1
Total	**221**	**112**	**109**	**111**	**63**	**48**

Out of 119 persons in the working age group 15-59, those who are economically active number 107 or 89.92 per cent of the total, indicating the idle man-power to the significant extent of 10 per cent. As against 57.01 per cent of workers among males in this age bracket, the female participation ratio is only 42.99 per cent. As a result, the working population in this age group comprises 57 per cent of males and only

43 per cent of females, a feature which has been commented upon earlier. It is gratifying that all but two of the males falling in these ages are economically active. A further break-up shows that all the males between 35 and 59 are workers and it is only in the lower bracket of 15-34 that there are 2 non-workers in an aggregate of 38 males. There are only two workers in a population of 98 persons below 15 years of age and an equal number in the older age group of 60 years and above which claims only four persons in the village. The only male in the latter group has not given up working.

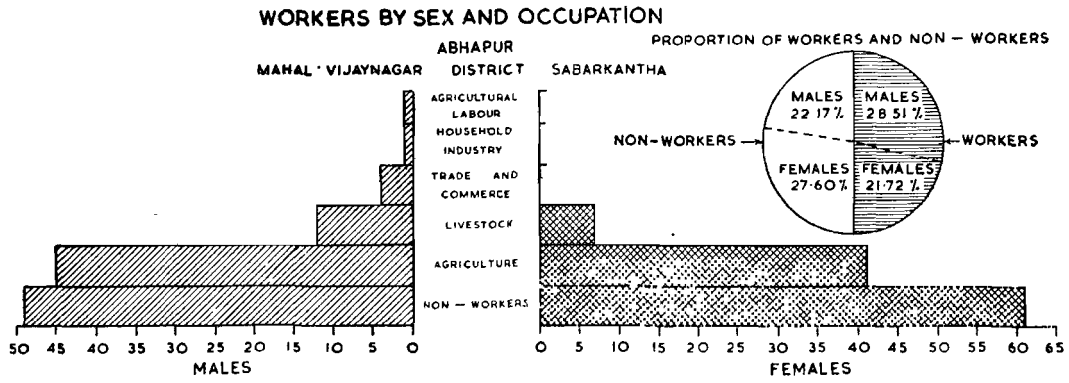
III.4 Industrial Categories

The distribution of workers in broad industrial categories of workers according to the various economic activities pursued by them shows that a large majority of workers is engaged in primary activities like agriculture, livestock, forestry, etc., the contribution of other activities like manufacture, construction, transport, etc., being negligible.

STATEMENT VI

Workers by industrial categories

Categories		Workers			Percentages		
		Persons	Males	Females	Persons	Males	Females
1		2	3	4	5	6	7
I	As cultivators	86	45	41	77.48	71.43	85.42
II	As agricultural labourers	1	1	..	0.90	1.59	..
III	In livestock, forestry, fishing, etc.	19	12	7	17.12	19.04	14.58
IV	At household industry	1	1	..	0.90	1.59	--
V	In manufacturing other than household industry	..	..	..	--	--	--
VI	In construction	..	..	--	--	--	--
VII	In trade and commerce	4	4	..	3.60	6.35	..
VIII	In transport, storage and communications	..	..	..	..	--	--
IX	In other services	..	..	--	--	--	--
	Total	**111**	**63**	**48**	**100.00**	**100.00**	**100.00**



Cultivation predominates the village economy with 86 persons or 77.48 per cent of total workers engaged in it. This industrial activity claims 85.42 per cent of female and 71.43 per cent of male workers. Next in importance are livestock, forestry and fishing which together employ 19.04 per cent of the male and 14.58 per cent of the female workers. It is striking that these are the only two categories employing women, the remaining three, viz., agricultural labourers, household industry and trade and commerce being exclusively practised by menfolk. Trade and commerce accounts for 4 workers, constituting 3.60 per cent of the total and 6.35 per cent of male workers. The only household industry carried on is tailoring.

The foregoing data also reveal that all except one of the agriculturists work on land owned or held by themselves, there being only one agricultural labourer working on land held by others. The minute proportion of labourers having no interest in land they till is a significant feature of the agricultural pattern of the village.

III.5 Non-workers

Economically inactive persons or those not gainfully employed total 110. In other words, 49.77 per cent of the aggregate population are non-workers as against 111 or 50.23 per cent of workers. The village community is thus found to be equally divided into two broad economic groups of workers and non-workers. As is to be expected, female non-workers (61) outnumber males (49). The following statement examines the age distribution of the non-working population.

STATEMENT VII

Non-workers by age groups

Age group	Population			Non-workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0–14	98	48	50	96	47	49
15–34	72	38	34	8	2	6
35–59	47	25	22	4	..	4
60+	4	1	3	2	..	2
Total	**221**	**112**	**109**	**110**	**49**	**61**

Male non-workers are found only in the two age groups 0-14 and 15-34. Eighty per cent of the female non-workers are children and girls below 15 while 20 per cent fall in the remaining higher age groups, in successively smaller numbers for each.

Distribution of non-workers by tribes and communities shows that Muslim households of Pathan, Makrani and Vohra do not have any person returned as non-worker during this survey. Only Garasia and Chamar communities have non-workers, the former numbering 107 mostly in the younger age group 0-14 (94) and the latter having two children and one very old woman in the age group 60+.

III.6 Activities of Non-workers

It is interesting to examine the results of a special enquiry about the various activities of non-workers conducted by the 1961 Census which reported 95 non-workers as against 110 in this survey. The following statement gives age distribution of non-workers by types of activities returned at the 1961 Census.

STATEMENT VIII

Activities of non-workers, 1961 Census

Age group	Total non-workers			Full-time students, etc.			Dependants, infants, children not attending school, etc.		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0–14	88	45	43	11	11	..	77	34	43
15–34	2	1	1	1	1	..	1	..	1
35–59	2	..	2	..	..	..	2	..	2
60+	3	1	2	..	..	..	3	1	2
Total	**95**	**47**	**48**	**12**	**12**	..	**83**	**35**	**48**

Of the 8 types of activities into which the 1961 Census had classified non-workers, only two are found in Abhapur. Students numbering 12 comprise 12.63 per cent of total non-workers and 5.43 per cent of the aggregate population of the village. Their small proportion and the total absence of full-time students among females bring out the backwardness of the village in respect of literacy and education. Not only is the percentage of literacy poor in Abhapur as will be seen later, but the people also are not yet alive to the need of educating their children,

girls in particular. All the remaining non-workers numbering 83 and constituting 87.37 per cent are dependants who fall mainly in the groups of infants and children below 15 and old people beyond 60 years of age. Three females in the working ages 15-59 are also returned in this category. Other six types of non-workers, namely, persons engaged in household duties, retired persons, beggars and vagrants, inmates of penal, mental and charitable institutions, persons seeking employment for the first time and those thrown out of employment are not found in the village. The fact that no person has been reported under household duties shows that women who perform the usual household chores also lend a helping hand in the family occupation of agriculture, livestock rearing, etc., and are, therefore, classified as workers.

B—Occupational Pattern

III.7 Types of Occupations

Of the three broad types of occupations, viz., (1) primary concerning land, (2) secondary relating to processing, manufacturing or transforming basic materials from one state into another and (3) tertiary or services and others not included in the above two categories, those found practised at Abhapur for the most part fall in the first category. For almost all the households, 40 out of 42, are in the primary sector.

STATEMENT IX

Households by types of occupations

Type of occupation	Total No. of households	Percentage to total No. of households	Total No. of persons gainfully employed	Average No. of persons gainfully employed per household
1	2	3	4	5
Primary	40	90.48	107	2.67
Secondary	1	4.76	1	1.00
Tertiary	1	4.76	3	3.00
Total	**42**	**100.00**	**111**	**2.64**

The primary sector has the highest number of gainfully employed persons—107 out of 111. The average of gainfully employed persons per household is, however, the highest in the tertiary occupations wherein 3 persons are gainfully employed on an average per household, as against 2.67 in the primary and only 1 in the secondary sectors.

III.8 Occupational Combination

Agriculture is the mainstay of the people and is generally followed as a principal occupation.

Distributing the households according to the occupation from which they derive the largest income, we find the following occupational pattern.

STATEMENT X

Occupational pattern

Occupation	No. of households	Occupation	No. of households
1	2	1	2
Agriculture	26	Tailoring	1
Livestock	4	Business	1
Coal-making	5	Miscellaneous labour	1
Forest labour	3	**Total**	**42**
Service in forest	1		

Thus a large majority of 26 or 61.90 per cent of the households pursue agriculture as their main occupation. Next in the order of importance is forestry which claims 5 households engaged in coal-making, 3 in forest labour and 1 in service in forestry, aggregating to 9 or 21.43 per cent of the total. One household each pursues tailoring, business and miscellaneous labour.

Agriculture, the principal occupation of a majority of the households, is generally supplemented by some subsidiary activity as can be seen from Table VIII in Appendix I. Only two households follow agriculture as a single occupation, while others combine it with livestock (2), forest labour (8), business (1), etc. Several households combine more than two of these occupations to earn their livelihood as the yield from land is poor owing to the inferior quality of soil in forest areas. For instance, 16 households comprising 109 persons practise livestock raising and forest labour in addition to agriculture.

III.9 Occupational Mobility

The absence of change from traditional occupations brings out the immobility of the occupational pattern. The shift from traditional occupations as revealed from the following

statement is markedly small as only 3 householders were found to have changed their fathers' occupations.

STATEMENT XI

Change in occupations

No. of households changing father's occupation			Households showing preference for son's occupation		
Father's occupation	Present occupation		Own occupation	Other occupation	Unspecified
1	2		3	4	5
1 Farming	Service	19	Agriculture	11 Service	10
1 Service	Agriculture & tailoring			1 Technical line	
1 Service	Agriculture & flour-mill			1 Business	

One of the three who gave it up was of the opinion that service which was the paternal occupation did not suit him for want of sufficient education. The reasons why the remaining households changed the paternal occupation were not specified. As for the future generation, as many as 19 preferred their sons to take up their own occupations while 13 voted for other occupations. Of the rest, five households had no son, while five did not give any specific reply. Eleven householders who wished their sons to switch over to other occupations favoured service instead of their traditional occupation of farming, while one showed preference for business instead of farming and tailoring and one technical line to his own occupation of business.

C—Agriculture

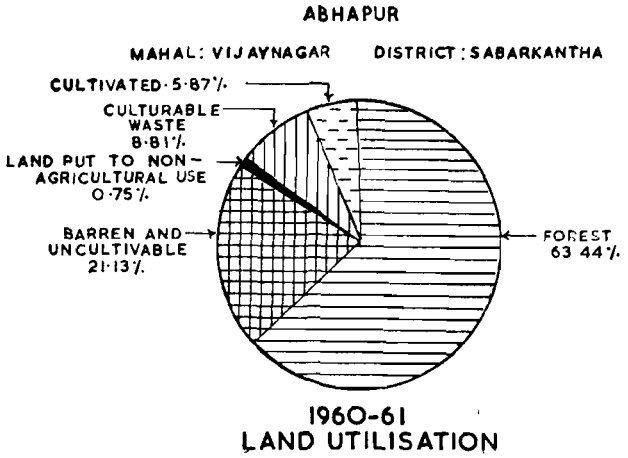
III.10 Land Utilisation

According to the cadastral survey recently carried out, the total area of the village is 3,025 acres and 23 gunthas. The break-up of this area according to the village records, printed in Table IV in Appendix I, gives the details about the use and occupation of lands. Only a small fraction of the total area is available for cultivation, the rest is uncultivable land covered by forests, streams, etc. The following statement summarises the data according to the use of land.

STATEMENT XII

Land utilisation

Items		Area (in A.G.)	Percentage
1		2	3
	Total geographical area	**3,025-23**	**100.00**
1	Forest . .	1,919-19	63.44
2	Barren and uncultivable	639-11	21.13
3	Land put to non-agricultural use . .	22-24	0.75
4	Culturable waste .	266-29	8.81
5	Net area sown .	177-20	5.87



1960-61
LAND UTILISATION

Prior to the revenue survey, the area of the village according to the village records was 991 acres and 17 gunthas of which the area sown was 151 acres and 17 gunthas and the remaining 840 acres were under forests. These figures have now been revised as above. Almost two-thirds of the area is covered by forests which cover 1,919 acres and 19 gunthas or 63.44 per cent of the total area. 21.13 per cent of land are uncultivable and 0.75 per cent put to non-agricultural uses, having 14.66 per cent only of the total area for cultivation. The non-agricultural uses include roads and paths (12 A. 6 G.), temples (2 A. 24 G.) and canals (7 A. 34 G.). Out of 444 acres and 9 gunthas of arable land, only 177 acres and 20 gunthas or 39.86 per cent are actually occupied by cultivators, and 60.14 per cent are unoccupied or culturable waste. Thus only 5.87 per cent of the total area of the land is under the plough.

III.11 Tenure and Assessment

All the land held by occupants is under the ordinary tenure with rights to inheritance and transfer of land by way of sale, mortgage, etc. As there is no land under *inam* or under any of the alienated tenures, the recent enactments for the abolition of alienated tenures has not affected the village. Under the tenancy legislation making the tiller the occupant of the land held by him, 19 acres of land held by the Pathan household have passed on to its tenants who now enjoy occupancy rights. There are thus no middlemen between the occupant and the Government.

The annual land revenue assessment fixed on the arable land is Rs. 264.51 or Re. 0.60 per acre on an average. The occupants hold even less than half the cultivable land and pay Rs. 113.52 as land revenue to the Government, the average incidence of assessment per acre in their case being Re. 0.64. The remaining amount of Rs. 150.99, assessed on the rest of the cultivable land does not actually accrue to Government as the land is unoccupied.

III.12 Revenue Settlement

This village formed part of the former Vijaynagar State prior to its merger. The land revenue then recovered in cash consisted of 'Vaje' and 'Vera' levied on the estimation of standing crops (*kaltar*).

The following extract from the 1961 District Census Handbook of Sabarkantha district, describes the steps taken by the Government for the settlement of areas previously under princely States.

> "In the Merged State Areas, where the land revenue settlement is considered scientific, in order to bring the land revenue assessment on par with those obtaining in the pre-merger talukas of the district, Government framed Land Revenue Rule 19-N for fixing the land revenue assessment in areas which are not settled or not scientifically settled on terms similar to the Bombay Revenue Code, Section 52. According to Land Revenue Rule 19-N, the villages in the various settlement groups were generally compared with those in the pre-merger talukas in respect of permanent and semi-permanent factors of physical configuration, climate and rainfall, markets, communications, and standard of husbandry, and comparable Union Areas, or the areas forming part of the pre-Independence districts of Bombay Province, were fixed for them. The standard rates of the scientifically settled areas were then compared with the standard rates of comparable Union Areas and remission was granted to the extent of the excess of the former over the latter. Under the Land Revenue Rule 19-O groups of the villages of the merged areas were formed on consideration of their homogeneity in respect of permanent and semi-permanent factors mentioned above, and the comparable Union Areas of these villages fixed under Land Revenue Rule 19-N and land revenue assessment in such areas were worked out by application of (1) the recoverable rates worked out under Land Revenue Rule 19-N, or (2) the existing rates prevailing in the merged areas or (3) the rates worked out on the basis of average cash value of 35 percent of one-sixth of the gross produce, whichever was the lowest, to the soil classification values through the medium of the distance from

village site scale and the actual area of the Survey number or its subdivision".

III.13 Size of Holdings

The land held by cultivators of other villages in Abhapur is only 44 acres and 34 gunthas while no household from this village holds land at any other village. The pattern of land-holdings in the village as revealed by the present survey is shown in the following statement which furnishes data only for the land-holders staying in Abhapur.

STATEMENT XIII

Pattern of land-holdings, 1960

Acre groups	No. of households	Area held	Acre groups	No. of households	Area held
1	2	3	1	2	3
0–0.99	5	3–26	5–9.99	4	22–17
1–1.99	12	16–16	10–14.99	..	..
2–2.99	9	20–16	15–24.99	1	24–00
3–3.99	6	20–07	25 and over	..	..
4–4.99	2	9–12	**Total**	**39**	**116–14**

Only one household possesses more than 15 acres of land. The Pathan household having 24 acres of land accounts for 20.63 per cent of the total area held by the villagers. About 50 per cent of land is held by 69.23 per cent of total holders in the size group of 1 to 3.99 acres. The average size of land-holding per household is very small and uneconomic as it works out to 3 acres only. Apart from inheritance, there have not been many losses or gains in land held by households by way of sale, transfer, etc. During the past decade, only one family has purchased 4 acres of land, and 16 households reported having acquired land on *eksali* basis or yearly leases. Besides the one household which lost 19 acres under the tenancy law to its tenants only one family lost 1 acre and 17 gunthas of land.

III.14 Crop Pattern

Only two crops are raised—*kharif* in monsoon and *rabi* in winter. *Kharif* crop includes paddy, maize and inferior cereals like *kuri* and *banti*. *Udid* and black *til* are also sown by some. Wheat, gram, barley and *sarsav* are *rabi* crops. Cash crops like tobacco and oil seeds are conspicuous by their absence. Consequently cultivation is not so much for marketing as for subsistence. Paddy, wheat and gram are generally raised by irrigation. The irrigated area is about one-third of the total. The following statement gives details of each crop raised in the village.

STATEMENT XIV

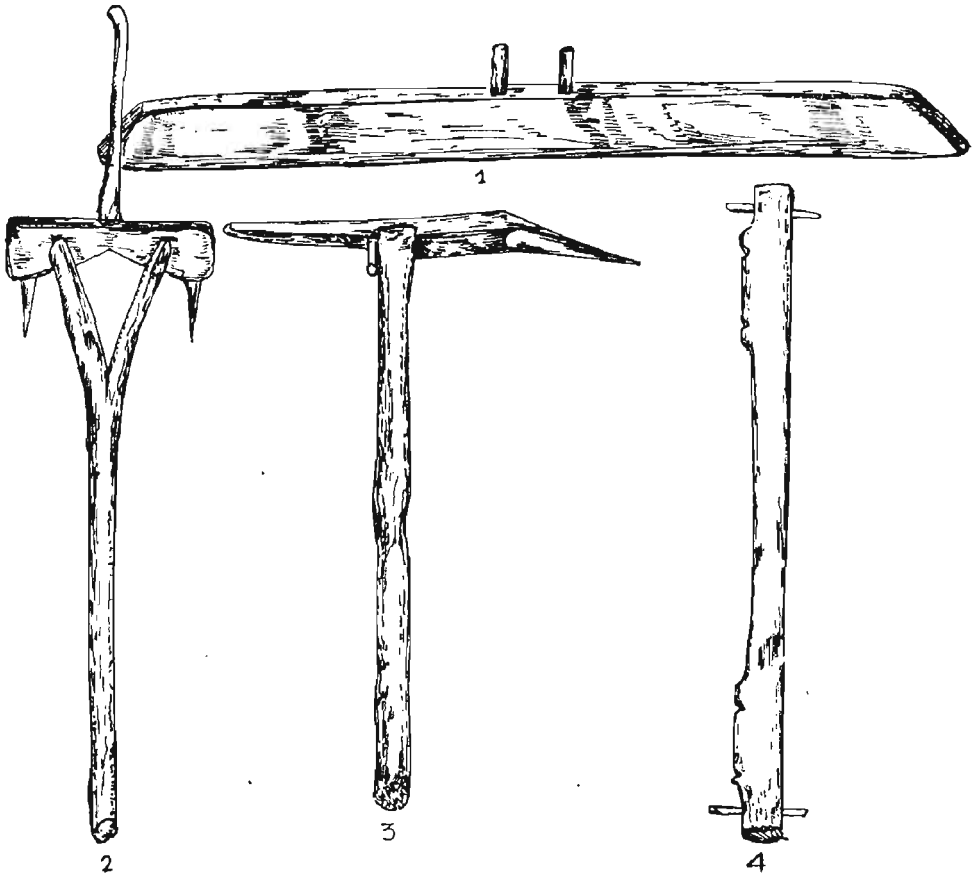
Crop pattern, 1960-61

Name of the crop	Area irrigated (in A. G.)	Area unirrigated (in A. G.)	Total area (in A. G.)	Percentage to total area
1	2	3	4	5
A–Kharif .	..	*86–05*	*86–05*	*48.96*
1 Paddy	..	42–19	42–19	24.17
2 Maize .	..	38–26	38–26	21.92
3 Kuri & Banti (mixed) .	..	5–00	5–00	2.87
B–Rabi . .	*57–04*	*32–06*	*89–10*	*51.04*
1 Wheat .	40–00	8–00	48–00	27.49
2 Gram .	7–04	20–00	27–04	15.49
3 Barley .	10–00	4–06	14–06	8.06
Total cropped area .	**57–04**	**118–11**	**175–15**	**100.00**

Of the total area of 175 acres and 15 gunthas as shown by the village records, more than 50 per cent or 89 acres and 10 gunthas are claimed by *rabi* crops as against 49 per cent by *kharif*, the former being sown both in irrigated as well as unirrigated land. The highest acreage is claimed by wheat which is sown in more than one-fourth of the total cropped area. The next important crop is paddy which occupies 24.17 per cent of cropped area, while maize (21.92 per cent) and gram (15.49 per cent) are other important crops sown. Barley claims only 8 per cent of the area sown while cultivation of inferior cereals like *kuri* and *banti* is insignificant.

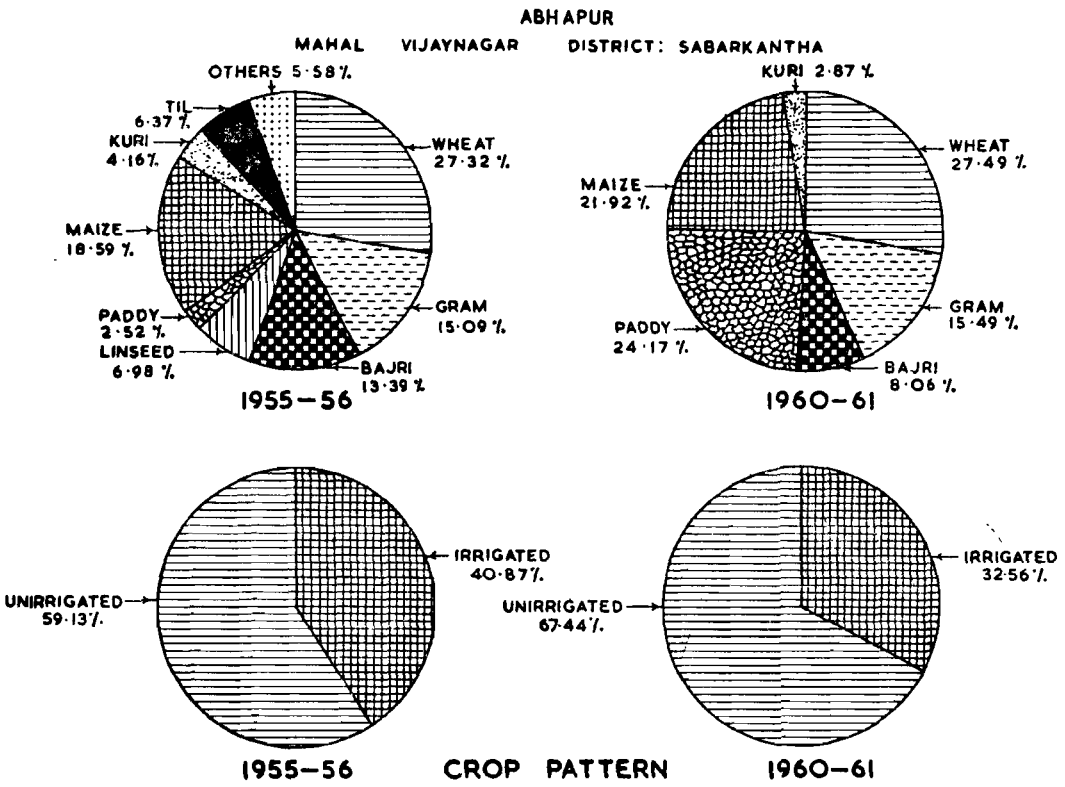


Bullock-cart stacked with hay



Agricultural Implements·

1. Samar; 2. Karab (harrow); 3. Hal (plough) and 4. Dhunsari (yoke)



III.15 Irrigation

As stated earlier, a small dam is built across the river Harnav from which irrigation is carried out by means of a canal. During 1951, an area of 57 acres and 1 guntha of land was irrigated, which formed 37.76 per cent of the gross cropped area. The area irrigated remained more or less steady during the decade, being 57 acres and 4 gunthas in 1959 and 61 acres and 1 guntha in the subsequent year, showing a very small rise. While the river supplied most of the water for irrigation, a small beginning is made by well-irrigation in 4 acres since 1960.

III.16 Agricultural Implements

Ploughs and carts are the major agricultural implements in the village. Carts have traditional wooden wheels. Improved parts like rubber-tyred wheels have not yet found their way to the village. Ploughs are wooden, and no iron or other improved ploughs are used. The following statement gives figures of agricultural implements during the years 1951, 1956 and 1960.

STATEMENT XV

Agricultural implements

Items	1951	1956	1960
1	2	3	4
Ploughs (wooden)	28	32	42
Carts	..	2	1

A few households possess other essential implements like *samar*, *patiyu*, *ranpdi*, *karbadiyu*, *simado* and *karab*. Wooden implements are prepared mostly by the farmers themselves without the help of carpenters. The wooden plough costs Rs. 8. For well-irrigation, only one household has a *kos* or water-bag. There is a persistent rise in the number of ploughs from 28 in 1951 to 32 in 1956 and 42 in 1960. Each of the cultivating households has a plough and a Garasia has two. The average of cultivated area per plough works out to about 2 acres and 30 gunthas. It is relevant to mark here that 35 households in the village own a total of 77 bullocks, or more than a pair on an average. The area cultivated per pair of bullocks thus works out to 3 acres and 1 guntha. In other words, the number of ploughs and bullocks seems

to be more than adequate in relation to the land under the plough.

The reason for the very small number of carts is that the houses are situated in the fields and most of the products are consumed locally and surplus if any, given to the local trader and not carried to the market for sale. As a result, transport of produce over long distances is not required.

III.17 Agricultural Practices

Agriculture is followed on traditional lines and operations like ploughing, weeding, sowing, harvesting, etc., are done by manual labour with the help of bullocks as draft power. *Kharif* crops are sown in July and harvested in October-November, while wheat is sown in October-November and reaped in March. Cotton is sown in July and is ready for harvesting from January to March. Formerly farmers used to broadcast seeds but seed drills are used nowadays. Preparatory ploughing is done after Akhatrij or Vaishakh Sud 3 (May), and sowing is done after the first rain. Details of farming practices of some of the important crops such as paddy, wheat, barley and gram are given below.

Paddy

Three varieties of paddy are grown in this village, (1) *kamod*, (2) *sathi dangar* and (3) *vari* (black rice). Agricultural operations involved in the first variety are that seedlings are first raised by sowing about ten *seers* of seeds per acre of land and after a month transplanted to other plots of land specially reserved for it. Prior to transplanting seedlings, land is prepared by ploughing it five times. This type of paddy is ready for harvesting after 120 days, during which period weeding operations are carried out twice or thrice. Average yield of paddy per acre is 5 to 6 B. mds., while 8 B. mds. would be considered good.

Sathi dangar, another variety of paddy is sown by broadcasting seeds in the field which has been intensively tilled four times after the first rains. About 1 to 1½ B. mds. of seeds are required per acre. The crop ripens after ninety days and has to be weeded twice prior to harvesting. No fertilizer or chemical manure is used to increase the yield, but sometimes cow-dung is used as manure.

Vari or black rice is also sown by broadcasting seeds at the rate of 1 to 1½ B. mds. per acre. No chemical fertilizer is used. The crop is ready after 120 days. Reaping is done by hands with the sickle. Good plants are earmarked for seed which is stored after threshing operations.

Wheat

For getting increased yield the tribals have taken to the use of three improved varieties of seeds, namely, *Kenfad*, *Nefad* and *Pusapat*. Prior to sowing, land is intensively cultivated and the seed is sown at the rate of 1 to 1½ B. mds. per acre. The seed is broadcast keeping a distance of one furrow between two rows. For getting better results sometimes cow-dung is used as a fertilizer. After sowing, the crop requires watering four to five times. This variety ripens after 120 days when plants of good strain are cut and separated for seeds. If sufficient water is available, the yield per acre of land comes to 10 B. mds. Another variety of seeds which is sown without irrigation is called *vajiya* which are also raised in the field cultivated four times and sown at the rate of 1 to 1½ B. mds. per acre.

Barley

The crop requires three ploughings and ample manure of cow-dung which is put at the rate of four cart-loads per acre. The requirement of seed is 1 to 1½ B. mds. per acre. Sowing is done by broadcasting method. Seed is stored from good plants reserved for this purpose.

Gram

Local variety of gram is obtained from the field cultivated twice or thrice and manured with cow-dung. Seed is used at the rate of two to three maunds per acre. They are sown by the broadcast method in alternate furrows.

III.18 Reciprocal Aid and Advice

Since all the cultivating households possess ploughs, occasions for borrowing implements from neighbours are rare. However, at the time of sowing and harvesting operations, they take

help from their fellow villagers, and do not spend on casual labour. The cultivators receive advice from Agricultural Extension Services through Gramsevaks and agricultural officers about the use of better strains of seeds and fertilizers. Referring to statistics, 12 households out of 39 cultivated ones approach Gramsevaks for learning improved method of cultivation and the use of manure and implements. Of them, 9 acted upon the advice given and seven households reported resultant benefit in the form of better crops.

III.19 Agricultural Production

The details of agricultural production, portion utilised for home consumption and that left surplus for sale is given in the following statement.

STATEMENT XVI

Agricultural production

(in B. mds.)

Crops	Annual quantity produced	Received from others	Total quantity consumed by the producing households	Total quantity available for sale
1	2	3	4	5
Wheat	201-00	6-00	181-00	26-00
Jowar	5-00	..	5-00	..
Udid	6-00	..	6-00	..
Kuri	3-00	3-00	3-00	3-00
Maize	251-35	16-00	257-35	10-00
Paddy	107-00	1-00	87-00	21-00
Gram	118-25	..	45-00	73-25
Barley	30-10	..	30-10	..
Cotton	10-20	..	3-20	7-00

In terms of quantity produced maize tops the list with 251-35 B. mds. followed by wheat (201), gram (118-25) and paddy (107). Barley, *kuri* and *udid* are produced in very small quantities. Most of the gram is sold in the market, but *jowar*, *udid* and barley are consumed locally without leaving any surplus for sale. Paddy, wheat, maize and cotton are also sold but in very small proportions as only 19.44 per cent of paddy, 12.56 per cent of wheat and 3.73 per cent of maize find their way to the market. Consumption of maize, wheat and paddy which is 96.27 per cent, 87.44 per cent, 80.56 per cent respectively form the major items of cereals consumed locally. Other foodgrains for home consumption are gram (37.93 per cent) and *kuri* (50 per cent). Cotton being a cash crop is sold in the market to the extent of 70 per cent. But looking to the small quantity produced (10-20 B. mds.) its contribution to the family income is insignificant.

III.20 Agricultural Expenditure

The following statement gives details of agricultural expenditure incurred during the year, 1960.

STATEMENT XVII

Cost of inputs of agriculture

Items of inputs	Expenditure in Cash (in Rs.)	Kind (in Rs.)	Total (in Rs.)	Percentage to total expenditure
1	2	3	4	5
Seeds . .	352	418	770	38.99
Manures .	..	326	326	16.51
Farm implements	64	..	64	3.24
Water charges .	164	..	164	8.30
Chemical fertilizers	25	..	25	1.26
Cost of labour (casual). .	..	..	..	..
Cost of labour (permanent) .	520	..	520	26.33
Land revenue .	91	..	91	4.61
Others .	15	..	15	0.76
Total .	**1,231**	**744**	**1,975**	**100.00**

Total inputs in the fields amounted to Rs. 1,975 out of which an amount of Rs. 1,231 is spent in cash and Rs. 744 in kind. The expenditure spent in kind claims about 38 per cent of the total inputs. Seeds and permanent labour appropriate about 65 per cent as against only 17 per cent on manures. Water charges accounted for only 8 per cent while land revenue constituted only 5 per cent of the total cost. Expenditure on farm implements, chemical fertilizers and other miscellaneous items comes to about 5 per cent. The cost of inputs shows that the expenditure is mainly incurred on three items, namely, seeds, permanent labour and manure.

III.21 Agricultural Credit and Investment

Finance required for carrying on agricultural operations during the year was mostly met from loans advanced by the cooperative society as seen from the following statement.

STATEMENT XVIII

Credit for agriculture and investment

Purpose of borrowing	Agricultural credit				Investment				
					Investment during the previous year	If by borrowed money		If by own resources amount (in Rs.)	Investment during the last 10 years (in Rs.)
	No. of house-holds	Amount borrowed (in Rs.)	Source	Rate of interest (per cent)		Amount (in Rs.)	Source		
1	2	3	4	5	6	7	8	9	10
Purchase of land	..	..	..	..	..	..	..	..	..
Farm house	..	..	..	..	..	..	..	..	3,850
Construction of well	..	..	..	..	..	..	..	..	1,000
Irrigation equipments	..	..	..	..	..	..	..	..	..
Implements	1	60	Cooperative society	7	41	..	..	41	150
Bullocks	1	150	Unspecified	..	530	..	..	530	2,420
Fencing/bunding/levelling/ any other	..	..	..	..	..	..	..	..	..
Seeds	5	216	Cooperative society	7	..	..	..	..	..
Current farm expenses	1	100	Cooperative society	7	..	..	..	..	..
Total	**8**	**526**	..	..	**571**	..	..	**571**	**7,420**

Only 8 households borrowed money to the extent of Rs. 526 which were spent on buying seeds, bullocks, agricultural implements, etc. The credit was available from the cooperative society at 7 per cent interest. Investment in agriculture was made on two items only, namely, bullocks and implements which accounted for Rs. 571 from all sources. Total investment during the last 10 years comes to Rs. 7,420, the largest amount of Rs. 3,850 or 51.89 per cent went after construction of farm houses which are also used as dwellings. The next item which appropriated a considerable sum of money was bullocks and construction of a well which in turn accounted for Rs. 2,420 and Rs. 1,000 respectively. Agricultural implements appropriated only Rs. 150 during this period.

D—Livestock

III.22 Number and Value of Livestock

Livestock in the village comprises domestic animals like bullocks, cows, buffaloes, sheep, goats, horses and ponies, pigs, etc. Details of breeding and working bullocks and cows in milk and dry according to the quinquennial livestock censuses are given in the following statement along with figures of other animals for the decade 1951 to 1961. Poultry and livestock have a close bearing on the economic life of the people as they are raised for the purposes of supplementing their income and for home consumption.

STATEMENT XIX

Livestock

Livestock	1951–52	1955–56	1960–61
1	2	3	4
Total	**282**	**211**	**285**
Bullocks over 3 years breeding	4	1	10
Bullocks over 3 years (others)	40	73	66
Cows over 3 years in milk	26	16	8
Cows over 3 years (others)	34	56	41
Young stock (cows)	31	35	41
He-buffaloes over 3 years	..	..	..
She-buffaloes over 3 years (Milch)	14	10	7
She-buffaloes over 3 years (others)	18	16	21
Young stock (buffaloes)	7	4	12
Sheep	..	..	..
Goats	106	..	78
Horses and ponies	2	..	1
Poultry	163	..	123



At the field

FACING PAGE 26



Feeding the calf

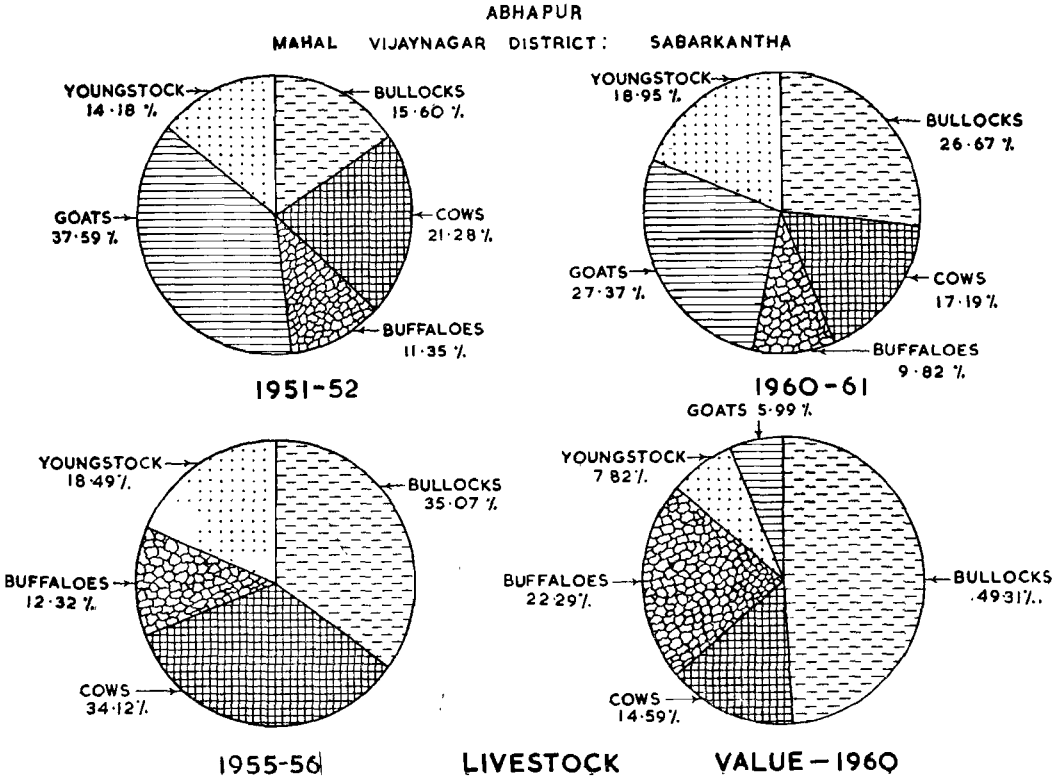
The heads of livestock have slightly increased over the past decade from 282 in 1951 to 285 in 1961. It had, however, declined by 25.18 per cent in the quinquennium 1951–56 and stood at 211. The decline can be attributed to the total absence of goats during that period. Bullocks and young stock have shown a considerable rise. The increase in the number of bullocks for breeding purposes from 4 in 1951 to 10 in 1961 and in the young stock of cows and buffaloes represents the attempts made by the villagers at improvement in their herds. Similarly the larger number of working bullocks now maintained point to some betterment in the condition of agriculturists who own them as the only source of draft power. The decrease in the number of cows from 60 to 49 and buffaloes from 32 to 28 during the past decade shows an unhappy decline in the number of milch cattle. The cattle appear to be of poor breed as a result of their feeding on soft grass. The livestock pattern shows total absence of he-buffaloes over 3 years and sheep in the village. Poultry reared for meat and eggs are also favoured for offering sacrifice to their gods and godlings.

Of the 42 households, 37 or 88.09 per cent have livestock. The following statement based on the present survey gives the value of the livestock which besides land and houses form an important assets of the village.

STATEMENT XX

Livestock and their value, 1960

Livestock	No. of households with livestock	No. of livestock	Value (in Rs.)	Average value per head (in Rs.)
1	2	3	4	5
Total . .	**37**	**244**	**20,190**	..
Bullocks . .	35	77	9,955	129.29
Cows . .	18	46	2,945	64.02
Buffaloes . .	6	14	4,500	321.43
Goats . .	13	71	1,210	17.04
Young stock (cows)	17	25	940	37.60
Young stock (buffaloes)	4	11	640	58.18
Poultry . .	5	10	13	1.30



Thus 35 out of 39 families pursuing agricultures possess 77 bullocks, giving the average of more than a pair per household. The larger number of cows than buffaloes and of the families owning the former shows the relative popularity of the cow for milk. However, the buffalo is valued the most at Rs. 321 or 2½ times the value of a bullock which is Rs. 129. A cow is valued at only Rs. 64 on an average as against the young ones of buffaloes which are valued at Rs. 58 or slightly less than a cow. The total cattle wealth of the village including poultry is assessed at Rs. 20,203, constituting 43.44 per cent of the total assets of the village excluding land. Bullocks account a little less than a half or 49.30 per cent of the total livestock value, buffaloes 22.29 per cent, cows 14.59 per cent and goats 5.99 per cent. The prices of bullocks which are generally imported from Rajasthan have gone up during the past decade as shown below.

Type	*1951* Rs.	*1960* Rs.
Superior	150	250
Medium	100	175
Inferior	70	125

III.23 LIVESTOCK PRODUCTS

Milk and *ghee* are the only livestock products of the village. The number of poultry seems to be largely variable and no poultry products have been reported for the year under survey. It can be, therefore, safely assumed that such products, if any, have no commercial value. Milk yield is generally low. A good cow yields 2 to 3 seers twice daily while a good buffalo about 5 seers. The following statement brings out the value of livestock products produced and sold.

STATEMENT XXI

Livestock products

Products	Quantity produced (in B. mds.)	Value (in Rs.)	Quantity sold (in B. mds.)	Value of quantity sold
1	2	3	4	5
Milk	130-00	2,600	45-20	910
Ghee	00-26	133	0-17	78
Total	**130-26**	**2,733**	**45-37**	**988**

Milk and *ghee* to the extent of 130-26 B. mds. valued at Rs. 2,733 are produced annually. Most of the milk, a little less than two-thirds is utilised for home consumption, as only 45-20 B. mds., are sold in the market for Rs. 910. Produce of *ghee* is insignificant, only 26 seers of which about 65 per cent are sold in the market, the sale proceeds amounting to Rs. 78. This shows that livestock which consists mainly of milch cattle and bullocks is reared mainly for obtaining bullocks and milk for consumption and not for selling its products in the market.

III.24 EXPENDITURE ON LIVESTOCK

The villagers do not incur any expenditure on grass. All the 37 households having livestock bring grass from the jungle and nobody spends anything on cattle feed. Other cattle feed includes concentrates prepared from gram, barley and *gur* which are purchased by only 8 households in cash from the traders incurring an expenditure of Rs. 227 annually. The rest numbering 29 do not spend anything even on concentrates.

The net annual income of the villagers from livestock products after deducting expenditure on it comes to Rs. 2,506 or a mere 10.53 per cent of the total income of the village. Not only does livestock raising contribute very little to the people's earnings, but that the very low yield of milk suggests that sufficient attention is not paid to this aspect of the occupation which holds promise of a valuable supplementary income to agriculture.

E—Forestry

III.25 OCCUPATIONS

Forestry is the main economic pursuit of nine families as seen earlier. But it provides supplementary income to many other households. The occupations available in the forests are coal-making, collection of forest produce and forest labour for felling trees, etc. Out of 27 households engaged in forestry either principally or secondarily, fourteen families labour at charcoal making which contributes Rs. 1,975 or 8.30 per cent of the total annual income of the village. Forest contractors employ labourers for making charcoal. They advance money to labourers during monsoon when there is no work in the

forests, setting off the amount against their wages later on. A labourer gets Rs. 5 per bag of charcoal prepared by him.

As to the collection of forest produce, as many as 26 households collected the following forest products worth Rs. 1,130 during the year.

STATEMENT XXII

Forest produce

Name of forest produce	Season for	
	Collecting	Selling
1	2	3
Kadaya gum	November–December	August–September
Gum other than kadaya	April–June	August–September
Safed musli	October–December	August–September
Timru leaves	April–May	January–February
Mahuda seeds	May–June	February–March
Mahuda flowers	March–April	February–March
Honey	May	..
Puwad	November–December	..
Ambla fruits	December–January	December–January
Timru fruits	April–May	April–May
Rayan fruits	June–July	June–July
Jambu fruits	June–July	June–July
Khatan bor	December–January	December–January

Almost all the households sold their produce to the Vohra trader in the village who is said to be a financier of the villagers. A couple of households sold it directly to the customers or to wholesalers in Vijaynagar. There is no forest cooperative society covering the various forest occupations in the village.

During the off-forest season it is not necessary for the villagers to migrate elsewhere because they have their agriculture to look to. Indeed agriculture is more important to them and forestry takes only a secondary place. Hunting is not practised as an occupation nor are hunting animals kept. In fact, 31 out of 42 families stated that they were troubled by wild animals such as panthers and bears. As a preventive measure they have been found warding off the wild animals by shouting and making loud noises. Vows are also kept since they believe that these animals are incarnations of their godlings and harass them when they are guilty of a breach of their vows. Out of these 31 households, two keep guns and one a *dhariya* for safety.

III.26 Employment and Earnings as Forest Labourers

The low employment potential of the occupations is seen from the following data about the period of employment and the income derived from forestry.

STATEMENT XXIII

Forest labour, employment and earnings

No. of households engaged in forest labour	No. of months in a year that household gets the work			No. of households having monthly income (in Rs.)				
	1–4	5–8	9–12	Below 25	26–50	51–75	76–100	101 and above
1	2	3	4	5	6	7	8	9
27	17	10	..	20	6	..	1	..

Out of 27 households engaged in forestry, 17 have work for a period of only 1 to 4 months in a year as against 10 who manage to get it for a stretch of 5 to 8 months. Seventy per cent of these 27 households have a monthly income below Rs. 25. Only one household gets the maximum income of Rs. 76 to 100 per month as against 6 who could take out an income of Rs. 26 to 50 per month. It is seen from the above statement that returns from forestry are meagre and hardly enough to make both ends meet. The income from forestry amounts to Rs. 4,239 or 17.82 per cent of the total annual income of Abhapur.

F—Other Occupations

III.27 Commerce

There is a grocery shop dealing in articles of daily necessities like cereals, cutlery, toiletry, condiments, spices, cloth, and forest produce which is bought in bulk from the village and sold by the shopkeeper in urban markets. The

nature of transactions is cash, credit and barter. Three persons are employed at the shop. The value of annual transactions is Rs. 15,000 or Rs. 1,250 per month. The trader also pursues agriculture besides the main occupation of commerce.

A flour-mill giving employment to two persons is another commercial establishment in the village. Its owner also pursues agriculture as a subsidiary occupation.

III.28 Household Industry

Tanning, pursued by the solitary Chamar family, and tailoring followed by one household are the only household industries at Abhapur. The former, practised with age-old indigenous techniques contributes only Rs. 100 to the yearly income of the family as a secondary means of livelihood. Similarly, the income from tailoring is Rs. 500. Fishing, followed by a couple of families yields a meagre income of Rs. 60 only.

G—Economic Condition

III.29 Income

The total annual gross income of the village during the year under survey was Rs. 25,253, which works out to Rs. 601.26 per household and Rs. 114.27 *per capita*. After deducting the inputs in agriculture and expenditure on live-stock, the net income is Rs. 23,794, the averages per household and per head being Rs. 566.52 and 107.67 respectively. The following statement distributes the households in different income ranges.

STATEMENT XXIV

Distribution of households according to income ranges

Income range (in Rs.)	No. of house-holds	Percentage to total	Annual income (in Rs.)	Percentage to total income
1	2	3	4	5
Less than 250	7	16.67	1,328	5.58
251 to 360	12	28.57	3,725	15.65
361 to 480	7	16.67	2,995	12.59
481 to 720	9	21.43	5,205	21.88
721 to 960	3	7.14	2,506	10.53
961 to 1,200	1	2.38	978	4.11
1,201 to 1,500	2	4.76	2,955	12.42
1,501 to 2,500	..	..	..	..
2,501 to 3,500	..	..	..	..
3,501 to 5,000	1	2.38	4,102	17.24
Above 5,000	..	..	..	..
Total	**42**	**100.00**	**23,794**	**100.00**

The earnings of 29 households are below the average for the village. The income range Rs. 251 to 360 claims the largest number of families, viz., 12 or 28.57 per cent of the total, followed by the range Rs. 481 to 720 which accounts for 9 or 21.43 per cent. These income ranges account for 15.65 per cent and 21.88 per cent respectively of the total annual income. Barring one Vohra family 92.86 per cent of the households earn less than Rs. 721 per annum and appropriate 70.34 per cent of the total income. The Vohra who is the local trader and also practises agriculture earns the largest annual income of Rs. 4,102 or 17.24 per cent of the village earnings. It outdistances by a wide margin the next group of higher earners which claims two families in the income range Rs. 1,201 to 1,500 and one in the next below range Rs. 961 to 1,200.

III.30 Sources of Income

Income from sources other than land exceeds that derived from land by about 16 per cent, the former accounting for Rs. 13,708 or 57.61 per cent and the latter Rs. 10,086 or 42.39 per cent. The following statement gives details of income derived from land and other sources.

STATEMENT XXV

Income from different sources

Source	No. of house-holds	Income (in Rs.)	Percentage to total
1	2	3	4
A—Income from land	..	*10,086*	*42.39*
1 Owned but leased	..	..	..
2 Owned and cultivated	31	6,516	27.39
3 Taken on rent	15	3,095	13.00
4 Wages earned by work on fields	8	475	2.00
B—Income from sources other than land	..	*13,708*	*57.61*
1 Salary & wages earned inside the village	9	1,880	7.90
2 Salary & wages earned outside the village	28	4,785	20.11
3 From property inside the village	25	6,506	27.34
4 From property outside the village	3	537	2.26
Total	**42**	**23,794**	**100.00**

Taking all the items separately, the highest (27.39) income is derived from owned and cultivated land, an equal percentage from property inside the village, and 20.11 per cent earned outside the village. Cultivation of own land contributes a little more than double the income derived from land taken on lease. Income from agricultural labour is insignificant—only 2 per cent. Income from sources other than land include a major share from property inside the village (27.34 per cent), that from outside being only 2 per cent. The former sources included trades like business and flour-mill. Salaries and wages earned outside the village which included earnings from forest and other labour claimed one-fifth of the total income.

III.31 Income by Types of Occupations

More than three-fourths or 79.25 per cent of the total income is earned from agricultural and other pursuits in the primary sector as against 17.24 per cent or a little more than one-sixth in the tertiary occupations. Income from the secondary sector dealing with occupations in manufacturing industries account for only 3.51 per cent. Details of total income spread over different income ranges and by types of occupations are given in the statement that follows.

STATEMENT XXVI

Annual income by types of occupations

Occupation	Total No. of house-holds	Annual income (in Rs)	Annual income and households in the range of: Less than Rs.250 — No. of house-holds	Income (in Rs.)	Rs. 251 to 360 — No. of house-holds	Income (in Rs.)	Rs. 361 to 480 — No. of house-holds	Income (in Rs.)	Rs. 481 to 720 — No. of house-holds	Income (in Rs.)	Rs. 721 to 960 — No. of house-holds	Income (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	40	18,857	7	1,328	12	3,725	7	2,995	9	5,205	2	1,671
Secondary	1	835	..	..	..	..	..	..	..	..	1	835
Tertiary	1	4,102	..	..	..	..	..	..	..	..	..	..
Total	**42**	**23,794**	**7**	**1,328**	**12**	**3,725**	**7**	**2,995**	**9**	**5,205**	**3**	**2,506**

Occupation	Annual income and households in the range of: Rs. 961 to 1,200 — No. of house-holds	Income (in Rs.)	Rs. 1,201 to 1,500 — No. of house-holds	Income (in Rs.)	Rs. 1,501 to 2,500 — No. of house-holds	Income (in Rs.)	Rs. 2,501 to 3,500 — No. of house-holds	Income (in Rs.)	Rs. 3,501 to 5,000 — No. of house-holds	Income (in Rs.)	Above Rs.5,000 — No. of house-holds	Income (in Rs.)
1	14	15	16	17	18	19	20	21	22	23	24	25
Primary	1	978	2	2,955	..	..	..	..	..	..	..	..
Secondary	..	..	..	..	..	..	..	..	..	..	..	..
Tertiary	..	..	..	..	..	..	..	..	1	4,102	..	..
Total	**1**	**978**	**2**	**2,955**	..	..	..	..	**1**	**4,102**	..	..

III.32 Income from Different Occupations

The various occupations that go to comprise sources of income are agriculture, agricultural labour, livestock, forestry, fishing, household industries like tailoring, tanning, flour-milling, grocery shop, services and miscellaneous labour. The following statement shows that agriculture alone accounts for Rs. 9,373 or 39.39 per cent of the total income derived by 40 out of the families inhabiting Abhapur.

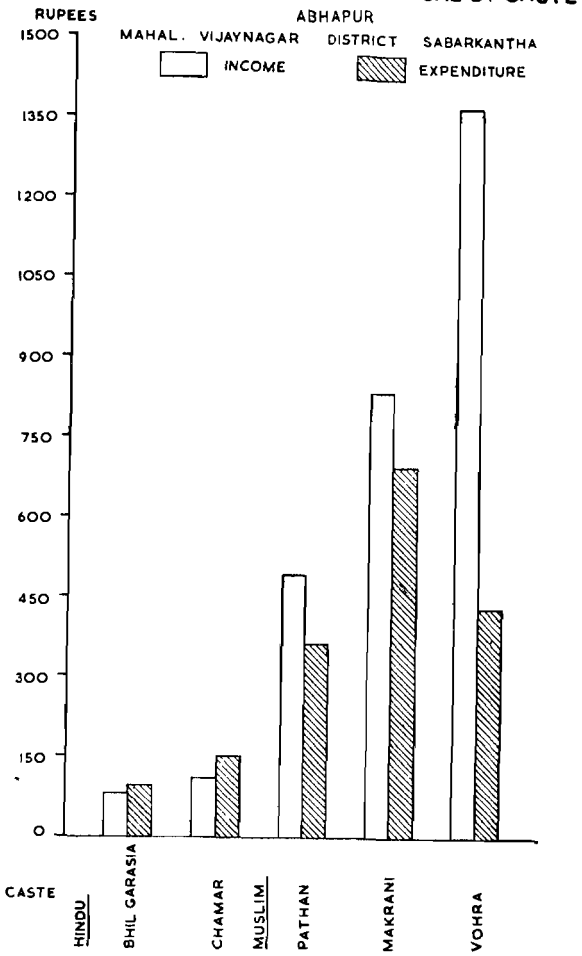
STATEMENT XXVII

Income from different occupations

Source of income	Amount (in Rs.)	Percentage to total amount	Income per household	Income per capita
1	2	3	4	5
I Agriculture	*9,373*	*39.39*	*234*	*43*
II Agriculture labour	*524*	*2.20*	*58*	*9*
III Livestock, Fishing, Forestry, etc.	*6,805*	*28.60*	*184*	*33*
Livestock	2,506	10.53	100	17
Forestry	2,264	9.52	98	16
Fishing	60	0.25	30	7
Coal-making	1,975	8.30	141	24
IV Household Industry	*600*	*2.52*	*300*	*100*
Tailoring	500	2.10	500	500
Tanning	100	0.42	100	20
V Manufacturing	*400*	*1.68*	*400*	*133*
Flour-mill	400	1.68	400	133
VI Construction	..	..	..	..
VII Trade and Commerce	*4,000*	*16.81*	*4,000*	*1,333*
Shop (Grocery)	4,000	16.81	4,000	1,333
VIII Transport, Storage and Communication	..	..	..	..
IX Other Services	*2,092*	*8.80*	*261*	*49*
Service	800	3.37	400	133
Miscellaneous labour	1,285	5.40	257	37
Income from property	7	0.03	7	3
Total	**23,794**	**100.00**	**566**	**108**

Agriculture (39.39 per cent) is followed in a descending order by trade and commerce (16.81 per cent), livestock rearing (10.53 per cent), gathering of forest produce (9.52 per cent), coal-making (8.30 per cent) and miscellaneous labour (5.40 per cent). Considering the importance of an occupation in terms of the average income to a household, it is trade and commerce which is the most lucrative, yielding Rs. 4,000 per household, while in other cases individual averages do not go beyond Rs. 500. Thus tailoring gives Rs. 500 per household followed by Rs. 400 each from flour-mill and service, Rs. 257 from miscellaneous labour and Rs. 234 from agriculture. Agriculture is found to be the least paying among the various occupations. The *per capita* income is the highest, as is to be expected, in trade and commerce (Rs. 1,333). Other paying occupations in the village are tailoring yielding Rs. 500 and service and flour-mill (Rs. 133 each). The rest of the occupations yielded income less than Rs. 50 *per capita.*

PER CAPITA INCOME & EXPENDITURE BY CASTE



III.33 Expenditure

The expenditure pattern emerging from the following statistics brings out the low standard of living of the tribals wherein a majority of the expenditure is taken up by food which appropriates 67.65 per cent.

STATEMENT XXVIII

Expenditure pattern

Item	Amount (in Rs.)	Percentage to total
1	2	3
Food . . .	16,538	67.65
Clothing and footwear .	3,990	16.32
Fuel and lighting . .	382	1.56
Housing . . .	200	0.82
Ceremonies and functions .	1,220	4.99
Services . . .	409	1.67
Miscellaneous . .	1,709	6.99
Total . . .	**24,448**	**100.00**

Table XI in Appendix I gives a detailed break-up of items under each of these heads of expenditure. These statistics show that people spend most on bare necessities and almost nothing on comforts. The primary requirements of food, clothing and shelter jointly appropriate 84.79 per cent of the total annual expenditure. Out of the 67.65 per cent spent on food, 42.98 per cent are claimed by cereals, 3.53 per cent by pulses, 9.12 per cent by milk and milk products, 4.13 per cent by meat and fish and the remaining 7.89 per cent by spices, vegetables, sugar, *gur*, etc. About one-sixth of the expenditure went after clothing and footwear. Out of the small sum of Rs. 200 spent on housing, Rs. 140 were spent on repairs and Rs. 60 on rent. Most of the outlay on fuel was on kerosene as firewood can be freely availed of in the forest region. Ceremonies and functions claimed a fifth share, while very little was spent on services. Among miscellaneous items, *bidi*, tobacco, *pan*, tea, etc., are the most important as claiming 3.35 per cent while smaller amounts are spent on travelling, and medicines. Only half a per cent is spent after education. No expenditure is incurred on litigation.

Table XII in Appendix I gives details of expenditure according to occupation and income.

III.34 Budget

The village as a whole has a deficit budget in view of the excess of expenditure (Rs. 24,448) over income (Rs. 23,794) which works out to 2.75 per cent. Of 42 households in the village, only 11 have a surplus budget, while 30 have a deficit budget. Only one household has a balanced budget, the income just covering the expenses. All the households with deficit and one with a balanced budget are found in the primary sector, which has 9 families with surplus. One household each in the secondary and tertiary sectors earns more than it spends. The primary sector uses the surplus to repay old debts or keeps it as savings. The trader turns some of the surplus to profit by investing it in his business. The deficit in the budget is made good by incurring new debts and in a few cases by selling assets.

III.35 Indebtedness

More than four-fifths of the households, numbering 34 or 80.95 per cent are burdened by debts to the tune of Rs. 6,817 or an average of Rs. 200.50 per indebted household. Most of the debts are incurred on home consumption rather than for productive purposes like meeting current farm expenses, improvement on land, purchase of tools, bullocks, etc., as evident from the following statement.

STATEMENT XXIX

Indebtedness by cause and source

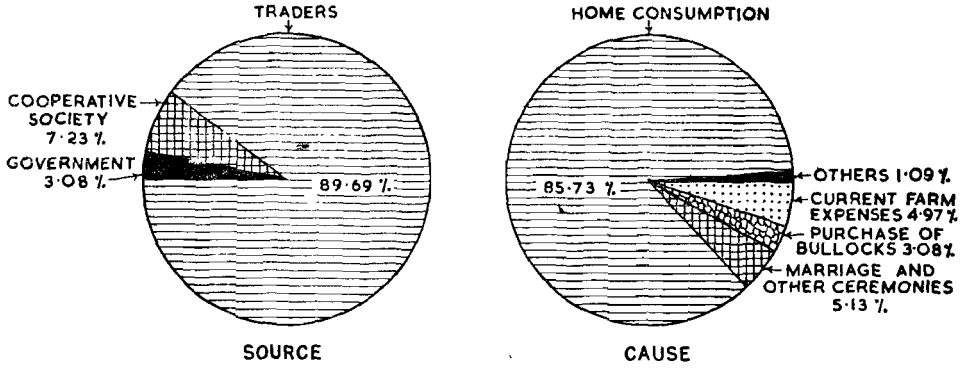
Cause	No. of house-holds in debt	Amount of debt (in Rs.)	Percentage
1	2	3	4
All Causes	**34**	**6,817**	**100.00**
Current farm expenses	7	339	4.97
Improvement of land	1	14	0.21
Purchase of tools and implements	1	60	0.88
Purchase of bullocks	2	210	3.08
Marriage and other ceremonies	2	350	5.13
Medicines	..	..	..
Home consumption	32	5,844	85.73
Others	..	..	..

Source	No. of house-holds in debt	Amount of debt (in Rs.)	Percentage
1	2	3	4
All Sources	**34**	**6,817**	**100.00**
Government	2	210	3.08
Cooperative society	9	493	7.23
Money-lender	..	..	..
Trader	34	6,114	89.69
Relative	..	..	..
Others	..	..	..

INDEBTEDNESS BY SOURCE AND CAUSE

ABHAPUR

MAHAL: VIJAYNAGAR DISTRICT: SABARKANTHA



Looking to the nature of debt incurred, as much as 90.86 per cent of the debt is for unproductive purposes like home consumption (85.73 per cent) and marriages and other ceremonies (5.13 per cent). Only 9.14 per cent or Rs. 623 of debt are incurred for productive purposes like meeting with current farm expenses (4.97 per cent), purchase of bullocks (3.08 per cent), tools (0.88 per cent) and improvement of land (0.21 per cent).

An examination of different sources of finance borrowed discloses that the Vohra trader supplied most of the credit of Rs. 6,114 or 89.69 per cent of the total to all the 34 indebted households. The cooperative society was the next important source which advanced loans to the extent of Rs. 493 or about 7 per cent of the total indebtedness as against only 3.08 per cent from the Government. The cooperative movement has not yet come into its own as the most important source of credit for the village. The dependence of the villagers on the local shopkeeper both for credit and day-to-day supplies gives him a position of power in the village. The total absence of money-lenders in the statement is rather deceptive since the traders and forest contractors are also their money-lenders. Traders say that they do not charge any interest, but they also do not give any annual accounts to their customers. They buy maize and other products from farmers at cheap rates at harvest time and sell them back to them at higher rates in the monsoon.

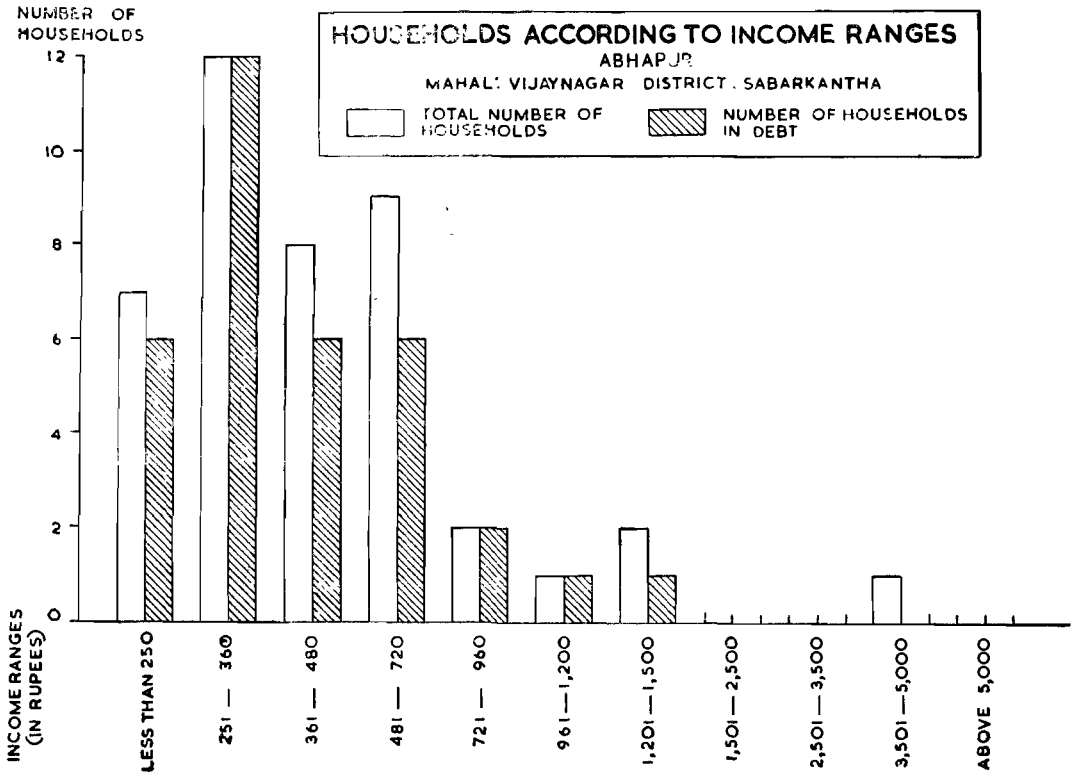
The following statement gives further details of indebted households by income ranges, amount of debt and average indebtedness per household.

STATEMENT XXX

Indebtedness by income groups

Income range (in Rs.)	Total No. of households	No. of house-holds in debt	Amount of debt (in Rs.)	Percentage of indebted households to total households	Percentage of indebted households to total indebted households	Average indebted-ness per household in debt (in Rs.)	Average indebtedness per household (in Rs.)
1	2	3	4	5	6	7	8
Less than 250 . .	7	6	994	85.71	17.65	165.66	142.00
251 to 360 . .	12	12	1,719	100.00	35.29	143.25	143.25
361 to 480 . .	8	6	1,192	75.00	17.65	198.66	149.00
481 to 720 . .	9	6	1,727	66.67	17.65	287.82	191.90
721 to 960 . .	2	2	660	100.00	5.88	330.00	330.00
961 to 1,200 . .	1	1	200	100.00	2.94	200.00	200.00
1,201 to 1,500 . .	2	1	325	50.00	2.94	325.00	162.50
Above 1,500 . .	..	..	..	..	..	..	..
Total . .	**42**	**34**	**6,817**	**80.95**	**100.00**	**200.50**	**162.30**

It can be seen from the statement that 34 or 80.95 per cent of the total households are in debt. Examination of indebtedness according to income ranges reveals that all the households in the income ranges of Rs. 251–360, 721–960 and 961–1,200 are in debt, while in the rest of the income ranges, the incidence of indebtedness varies from 50 per cent to 85.71 per cent. The maximum indebtedness per indebted household over a year is Rs. 330 and 325 for those having a monthly income of Rs. 60–80 and Rs. 100–125 respectively. The indebtedness in other income brackets is less than Rs. 201 excepting those in the range of Rs. 481–720.



III.36 FINANCIAL ASSETS

Financial assets of the village excluding land and livestock consist of valuables like gold, silver, and jewellery, houses and investment in cooperative societies, etc. Total financial assets of the village exclusive of land and livestock are valued at Rs. 26,306. The following statement gives details of various types of assests.

STATEMENT XXXI

Financial assets

Total No. of households having different types of assets	Number of households according to value and types of assets															Total value (in Rs.)
	Loans in money		Grain loans		Valuables (Gold, silver, jewellery)		No. of house-holds owning houses	No. and value of houses owned		Investment in cooperative societies		Bank deposits		Other investments		
	No. of house-holds	Value (in Rs.)	No. of house-holds	Value (in Rs.)	No. of house-holds	Value (in Rs.)		No. of houses	Value (in Rs.)	No. of house-holds	Value (in Rs.)	No. of house-holds	Value (in Rs.)	No. of house-holds	Value (in Rs.)	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
41	..	..	..	..	35	6,205	41	45	20,050	4	51	..	..	..	..	26,306

Houses and ornaments are the only assets worth the name. Dispersion of household over various types of assets shows that 32 families have ornaments and owned houses, while 5 have only owned houses, 3 have houses, ornaments and investment in cooperative society and 1 has a house and investment in cooperative society. Among all the types, value of owned houses amounted to Rs. 20,050 or 76.22 per cent of the total followed by valuables which accounted for Rs. 6,205 or 23.59 per cent. The investment in shares of cooperative societies was quite insignificant as it is only Rs. 51 or 0.19 per cent.

III.37 Summary

The economic condition of the village as a whole can be gauged by all the four economic indicators considered together in the following statement.

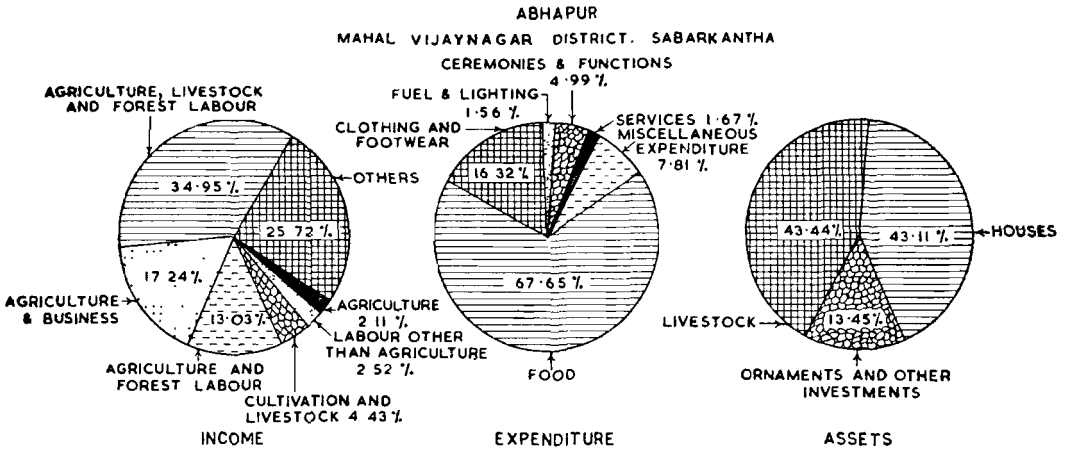
STATEMENT XXXII

Average income, expenditure, indebtedness and assets

(in Rs.)

	Income	Expenditure	Indebtedness	Assets
1	2	3	4	5
Per household	555.81	582.10	200.50	641.61
Per capita	105.62	110.62	35.32	119.57

As remarked earlier, there is a slight excess of expenditure over income which itself is very low. The extent of indebtedness is not alarming as the debts amount to less than the yearly income and less than one-third of the total assets. The small non-tribal section of the village is better off than the tribal population, which is backward in all respects.



CHAPTER IV

SOCIAL AND CULTURAL LIFE

A—Demographic Data

IV.1 Population

According to the present survey, the total population of the village is 222 persons of whom 112 are males and 109 females. The variation in population according to the Census is noted below since 1881.

STATEMENT XXXIII

Variation in population

Year	Houses	House-holds	Persons	Males	Females	Percentage variation
1	2	3	4	5	6	7
1881	..	..	408	330	78	..
1891	..	..	137	112	25	—66.42
1901	13	..	54	32	22	—60.58
1911	14	..	84	53	31	—35.71
1951	24	25	137	75	62	+63.10
1960	42	42	221	112	109	+61.91
1961	42	42	229	115	114	+ 3.62

The foregoing statement shows a sudden drop in population after 1881 which is as low as 54 in 1901, the year which witnessed the most ruthless of famines of the *Chhapana* famine. It, however, regains its 1891 position in 1951 whereafter the increase is significant.

The overall increase in population during the decade 1951–61 is 67.15 per cent. Great disparity is noticed between the increase in the male population (53.33 per cent) and the female population (83.87 per cent). The rate of increase in population of Vijaynagar mahal is 14.09 per cent and that of rural areas of the district is 33.78 per cent. Both these rates are much lower than the rate of increase of Abhapur village. This very high increase may be reasonably attributed to the migration of outsiders as no less than 8 families have come to this village during the present generation.

IV.2 Age Structure

The statement given below distributes the population among various age groups for 1951, 1960 and 1961.

STATEMENT XXXIV

Population by age groups, 1951–61

Age group	1951 Census			1960 Present Survey			1961 Census		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0– 4 . . .	18	9	9	37	16	21	40	16	24
5– 9 . . .	36	21	15	33	18	15	27	16	11
10–14 . . .	17	12	5	28	14	14	28	16	12
15–44 . . .	55	28	27	104	54	50	106	52	54
45–59 . . .	11	5	6	15	9	6	25	14	11
60+ . . .	..	..	..	4	1	3	3	1	2
All Ages . .	**137**	**75**	**62**	**221**	**112**	**109**	**229**	**115**	**114**

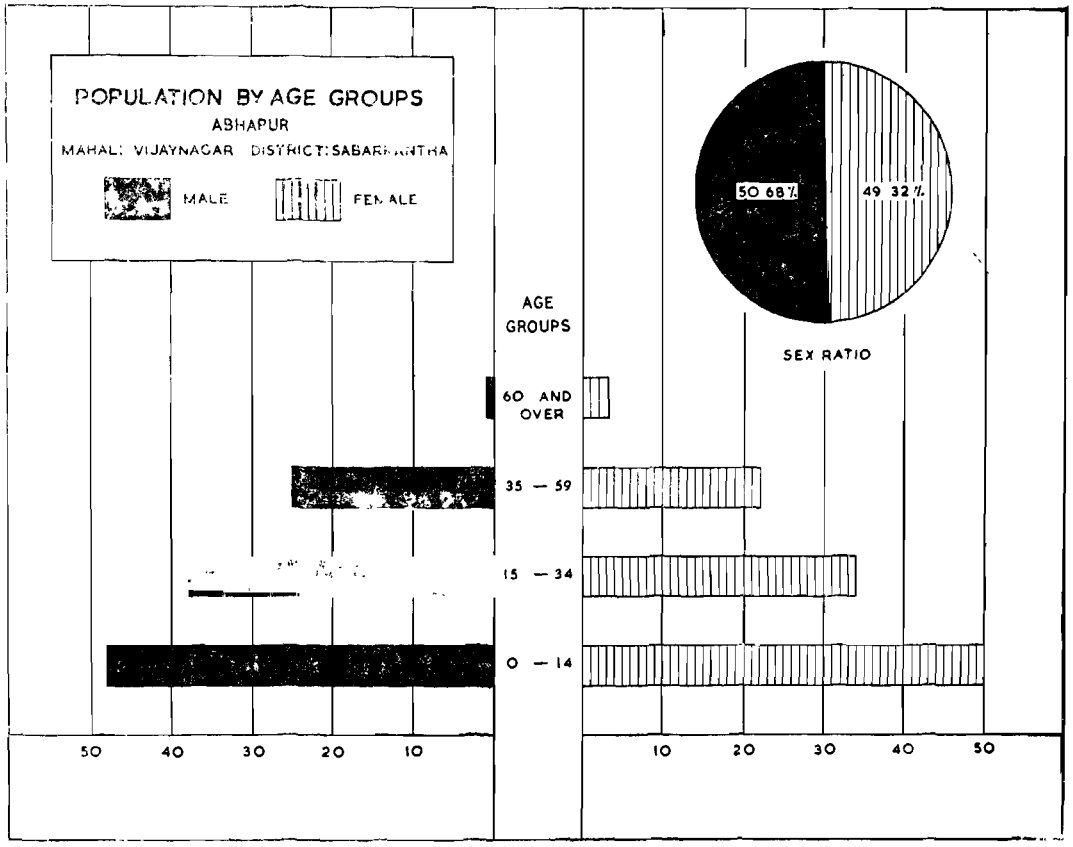
There is an appreciable increase in population in all age groups except in age group 5-9 between the two censuses. The intercensal increase in working age group 15-59 is 98.48 per cent, while the increase in youthful population below fifteen years of age is 38.03 per cent.

Percentage distribution of the population by age and sex according to the Socio-economic Survey is examined below.

STATEMENT XXXV

Population by age and sex, 1960

Age group	Persons		Males		Females	
	No.	Percentage	No.	Percentage	No.	Percentage
1	2	3	4	5	6	7
0–14	98	44.34	48	42.86	50	45.87
15–34	72	32.58	38	33.93	34	31.19
35–59	47	21.27	25	22.32	22	20.19
60+	4	1.81	1	0.89	3	2.75
All Ages	**221**	**100.00**	**112**	**100.00**	**109**	**100.00**



Statement XXXV reveals that the distribution of males and females in all the age groups is more or less even. The youthful population in the group 0-14 claims a sizable portion of 44.34 per cent of the population. The working age groups 15-59 contain more than half or 53.85 per cent, while a very small proportion of 1.81 per cent are aged 60 or more.

IV.3 Sex Ratio

The average sex ratio defined as the number of females per 1,000 males comes to 973 according to the present survey. The village generally agrees with the pattern of rural areas of Sabarkantha district (960) where it is a little lower and rural areas of the State (950) which is still lower, but differs from the average for Vijaynagar mahal (1,035). From the foregoing statistics it can be seen that females exceed males in the age groups 0-14, and 60 and over revealing greater female vitality.

IV.4 Marital Status

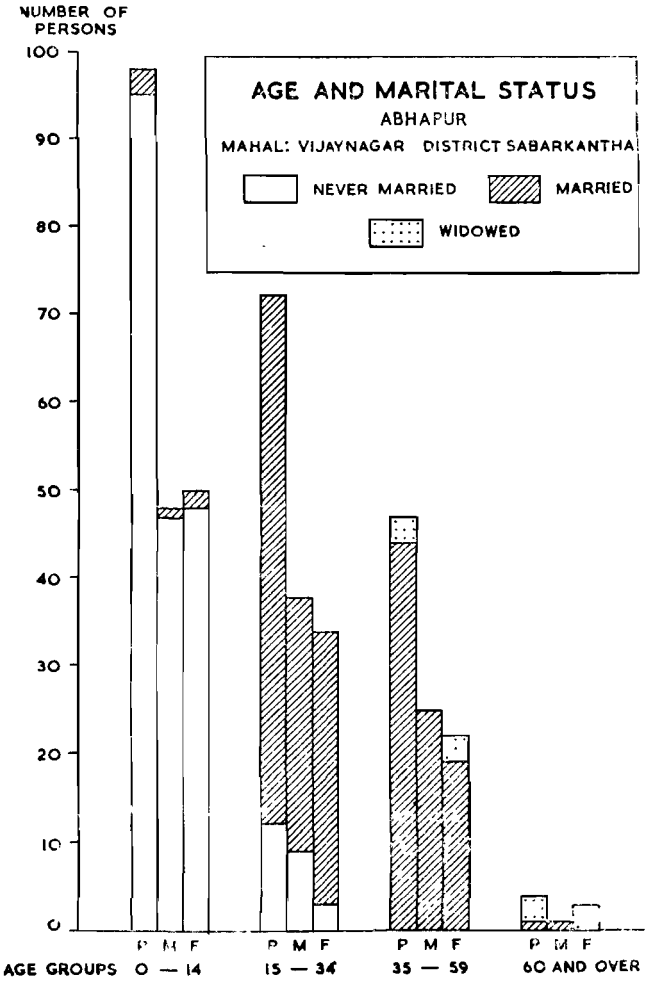
The civil condition of the population is examined in the subjoined statement.

STATEMENT XXXVI

Marital status

Age group	Population			Never married			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14 . .	98	48	50	95	47	48	3	1	2	..	..	..
15-34 . .	72	38	34	12	9	3	60	29	31	..	..	..
35-59 . .	47	25	22	..	..	..	44	25	19	3	..	3
60+ . .	4	1	3	..	..	..	1	1	..	3	..	3
Total	**221**	**112**	**109**	**107**	**56**	**51**	**108**	**56**	**52**	**6**	..	**6**

Out of 221 persons living in Abhapur, 107 or 48.42 per cent are never married, an almost equal number of 108 or 48.87 per cent are married and 6 or 2.71 per cent are widowed. Though divorce is freely allowed in this community, not a single person is divorced or separated. Only 3 persons are returned as married before attaining 15 years of age out of a total of 98 in the age group 0-14. In the next higher group of 15-34 years, 12 persons out of 72 are still unmarried. These figures show that child marriages are not common in the village. No person has remained unmarried after the age of 35 years. It is also noteworthy that all the 6 widowed persons are females, who are aged 35 years or more.



B—Vital Statistics and Health

IV.5 Births and Deaths

In all 60 births and 15 deaths were registered at the village during the decade 1951-60 as detailed below.

STATEMENT XXXVII

Births and deaths

Year	Births	Deaths	Survivals
1	2	3	4
1951	10	1	9
1952	5	..	5
1953	10	5	5
1954	6	1	5
1955	9	2	7
1956	2	..	2
1957	2	..	2
1958	8	4	4
1959	3	..	3
1960	5	2	3
Total	**60**	**15**	**45**

The number of survivals, totalling 45, does not fully explain the intercensal increase of 92, some of whom must be in-migrants. The birth and death-rates calculated on the basis of mean population of the censuses are 32.79 and 8.20 respectively. These compare favourably with the rates for the rural areas for the district (21.11 and 9.77) and the State (27.54 and 12.13). These figures are, however, to be read with caution because large variations in births and deaths from year to year indicate defects in the registration of vital events which cannot be ruled out.

IV.6 Fertility

Total births to all the still married women in the village are given below.

STATEMENT XXXVIII

Births to still married women

No. of still married women		Births during the last 12 months					Births before the last 12 months			
Not having child	Having child	Males	Females	Total	Alive	Dead	Alive	Dead	Total	Grand total
1	2	3	4	5	6	7	8	9	10	11
9	43	5	3	8	8	..	114	26	140	148

All the 8 children—5 males and 3 females—born during the last twelve months are alive. Total children born to still married women prior to the last 12 months numbered 140 of whom only 26 or 18.57 per cent were dead and 114 or 81.43 per cent were still alive at the time of the survey.

Out of 52 still married women, 9 are childless. The total number of children born to the remaining 43 was 148. The average number of children born per still married woman thus comes to 2.85 or nearly 3. The percentage of childless women is 17.30.

The age distribution of mothers at the time of births is examined in Statement XXXIX.

Out of 148 total births only 4 or 2.70 per cent covered by the first and second orders were born to mothers below 18 years, which shows the absence of early marriages and advancement in age at marriage. The maximum number of 39 births or 26.35 per cent is claimed by the age group 31-35. The maximum number of children born is eleven to a woman in the age group 31–35. The first three birth orders account for a large majority of 65.53 per cent of the total births.

IV.7 Health

Living a hard life involving considerable manual labour in the open, people enjoy fairly good health though they are not particularly conscious about personal hygiene. Only 12 out of 42 families take bath regularly. Of the remaining households, 21 could not specify any reason for their irregularity in this respect, while in the case of 7 households it was attributed to ignorance. One household each reported that it did not have time for a regular bath as it was preoccupied with labour at charcoal making and that it was afraid of catching cold by bathing daily. Only two families use soap regularly for their bath, 33 using it once or twice a week and the remaining 7 rarely or never.

STATEMENT XXXIX

Number of children according to mother's age at birth

Age group	Birth order											Total	Percentage to total births
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	10th+		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
10–14	..	..	..	..	..	..	..	..	..	..	..	..	..
15–17	3	1	..	..	..	..	..	..	..	..	..	4	2.70
18–20	4	3	3	..	..	..	..	..	..	..	..	10	6.76
21–24	5	3	1	1	..	..	..	..	..	..	..	10	6.76
25–27	5	4	4	3	2	1	1	..	..	..	..	20	13.51
28–30	3	2	2	2	1	1	1	..	..	..	..	12	8.12
31–35	8	7	7	4	3	3	2	2	1	1	1(11)	39	26.35
36–40	5	4	4	4	2	2	1	..	..	..	..	22	14.86
41–45	8	3	2	2	1	1	1	1	..	..	..	19	12.84
46–50	1	1	1	1	1	1	..	..	..	..	..	6	4.05
51+	1	1	1	1	1	1	..	..	..	..	..	6	4.05
All Ages	**43**	**29**	**25**	**18**	**11**	**10**	**6**	**3**	**1**	**1**	**1**	**148**	**100.00**

In case of illness all the households reported that they have no objection to resort to allopathic treatment. The hold of orthodoxy is, however, seen from the fact that 39 out of 42 families believe in religious or superstitious cures. Moreover, 25 families also utilise indigenous medicines prepared from herbs, roots, leaves, etc., procured from the forest. These are boiled, powdered or pounded and given with water. Common illnesses like diarrhoea, fever, pneumonia, etc., are treated in this manner. If affliction by evil spirits is suspected, a *bhuva* is called. No epidemics have visited the village in the past ten years. One case of asthma was reported in 1957.

People are quite conscious about vaccination. 33 families have all their children and 2 have some of them vaccinated. The remaining families either had no children or were waiting for the vaccinator to visit the village.

IV.8 Family Planning

Not unexpectedly, modern ideas about family planning are slow to reach this village situated far away from urban centres. Only two households of the Vohra trader and a forest guard are aware of devices for preventing conception by deliberate means, which they favour because a limited family helps maintain the health of the mother and ensures proper nourishment and upkeep of the children.

C—Literacy and Education

IV.9 Literacy

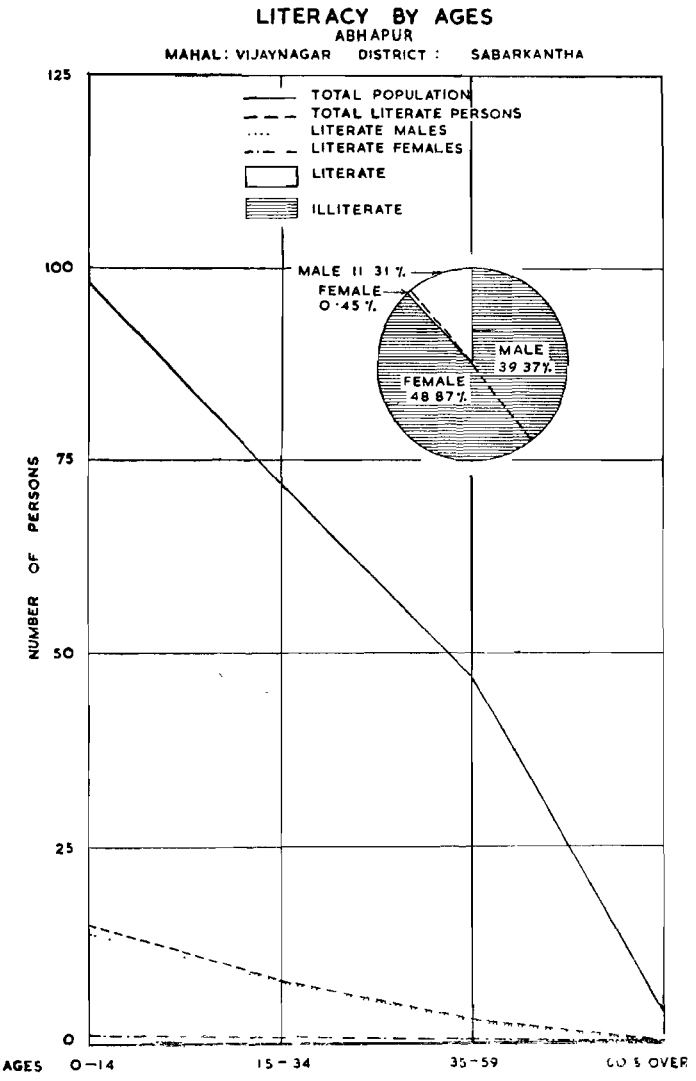
The rate of literacy in the village is very poor. Out of its 221 inhabitants only 26 or 11.76 per cent are literate. Abhapur thus not only falls far short of the State and district rural literacy rates of 24.09 per cent and 22.32 per cent respectively but also fails to come up to the mahal average of 18.88 per cent. An improvement is, however, noticed in this respect over the past decade. At the 1951 Census only 3 persons—all males—out of the total population of 137 were returned as literate.

The subjoined statement distributes literates by sex and age.

STATEMENT XL

Literates by sex and age

Age group	Total population			Literates			Percentage of literates to total		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0-14 . .	98	48	50	15	14	1	15.31	29.17	2.00
15-34 . .	72	38	34	8	8	..	11.11	21.05	..
35-59 . .	47	25	22	3	3	..	6.38	12.00	..
60+ . .	4	1	3	..	..	..	..	..	..
All Ages	**221**	**112**	**109**	**26**	**25**	**1**	**11.76**	**22.32**	**0.92**



Among males, those who can read and write number 25 and comprise 22.32 per cent of the total male population. Among females, however, only one of their total number of 109 is literate. The highest percentage (15.31) of literates is found in the school-going ages 0-14 to which also the solitary literate female belongs. The percentage of literacy progressively declines in the subsequent age groups to 11.11 in 15–34 and 6.38 in 35–59. None of the four persons beyond 60 can read and write.

No literate has gone beyond the primary level. Out of the 34 literates returned at the 1961 Census, only 3 persons had taken primary education, while the rest had not obtained any educational qualification beyond learning how to read and write.

Abhapur has no school of its own. The nearest primary school is at Dholivav at a distance of two miles. Established only during the present decade, it is a single teacher school which had 29 students in 1955–56 and 49 in 1960-61. However, owing to their ignorance or backwardness and poverty people are not particular about the schooling of their children who are useful to them in agriculture, labour, and other household work. This is borne out by the fact that only 11 out of 88 non-workers in the age group 0–14 are full-time students as seen earlier. Those among them who appreciate the need of education in the changed circumstances send their children to school of their own accord at the age of six while a few others are compelled to do so because of the law regarding compulsory primary education.

The Block Development Officer organised adult literacy classes at Dholivav jointly for the villages Dholivav and Abhapur from 1957 to 1959. The first standard, working from 1st December, 1957 to 25th December, 1958 was attended by 21 persons of whom 18 passed the examination at the end. The second standard which followed from the 1st January to 6th May, 1959, had 18 persons on the roll, of whom 9 were declared successful. The classes have failed to make any sizeable impact on Abhapur.

D—Settlement of Households and Family Structure

IV.10 Settlement History of Households

The details regarding the settlement history of households inhabiting the village are given below.

STATEMENT XLI

Settlement history of households

Caste/ community	Total house-holds	No. of households settled: Before 5 gene-rations	Between 4-5 gene-rations	Between 2-3 gene-rations	Before one gene-ration	During present gene-ration
1	2	3	4	5	6	7
Dungri Garasia	38	9	4	18	1	6
Chamar	1	..	..	..	..	1
Muslim	3	1	..	..	1	1
All Castes	**42**	**10**	**4**	**18**	**2**	**8**

Out of 42 families residing in the village, eight have settled in Abhapur during the present generation. Of the latter, six belong to Dungri Garasia caste. Eighteen households all belonging to the same caste have settled there two to three generations ago, and the rest have settled even earlier. It is interesting to note that only one Muslim family is among the original settlers who came to the village before five generations while the only Harijan family residing in the village has settled there only during the present generation.

Of the ten families that have settled in Abhapur before one generation or during the present generation, six came from Rajasthan, 1 from Vijaynagar, 2 from Bhiloda and 1 from Himatnagar. Two of them migrated for business, and one for Government service, while one family left its native place as it did not have sufficient land there. One head of the household together with father, mother and brother has emigrated from this village to settle in Rajasthan.

IV.11 Size of Households

The average size of the family in the village is 5.26. The composition of the households is examined in detail in the statement given below.

STATEMENT XLII

Size of households

Size	No. of house-holds	Percentage to total No. of house-holds	Total popu-lation	Percent-age to total popu-lation
1	2	3	4	5
Single member	2	4.76	2	0.90
2–3 members	11	26.19	27	12.22
4–6 members	17	40.48	85	38.46
7–9 members	9	21.43	71	32.13
10 and over	3	7.14	36	16 29
Total	**42**	**100.00**	**221**	**100.00**

Out of 42 families, 2 are single member households. Eleven or 26.19 per cent are smaller sized families having 2–3 members as against 9 or 21.43 per cent having large families of 7–9 members. The largest section of 17 or 40.48 per cent consists of 4–6 members on an average and 3 or 7.14 per cent have the largest families of ten and more. The population included in each of the groups is, however, more significant. Here also, while the biggest proportion, viz., 38.46 per cent is found in the medium range, 48.42 per cent of the population is huddled together in large and very large families, as against only 13.12 per cent living in small families.

IV.12 Family Structure

The following statement gives the distribution of families by caste into three main classes, namely, simple, intermediate and joint. A simple family consists of husband and wife and unmarried children, an intermediate family consists of a married couple, unmarried brothers and sisters and one of the parents, while a joint family consists of a married couple with married sons or daughters or with married brothers and sisters.

STATEMENT XLIII

Castewise distribution of households according to nature of family

Caste	Total No. of households	Types of families staying in the household			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Dungri Garasia	38	22	3	10	3
Chamar . .	1	..	1	..	..
Pathan (Muslim)	1	..	1	..	..
Makrani (Muslim)	1	..	..	..	1
Vohra (Muslim)	1	..	..	..	1
Total	**42**	**22**	**5**	**10**	**5**

The above statement shows that out of 42 households more than half numbering 22 or 52.38 per cent are simple families, 10 or 23.82 per cent are joint and 5 or 11.90 per cent are intermediate. Out of 38 families of Dungri Garasia 22 or 57.89 per cent are simple. All the ten families classified as joint belong to this caste. But, the proportion of simple families to the total is comparatively much higher than joint or intermediate. The elder sons generally separate out from the families as they marry.

IV.13 Inheritance of Property

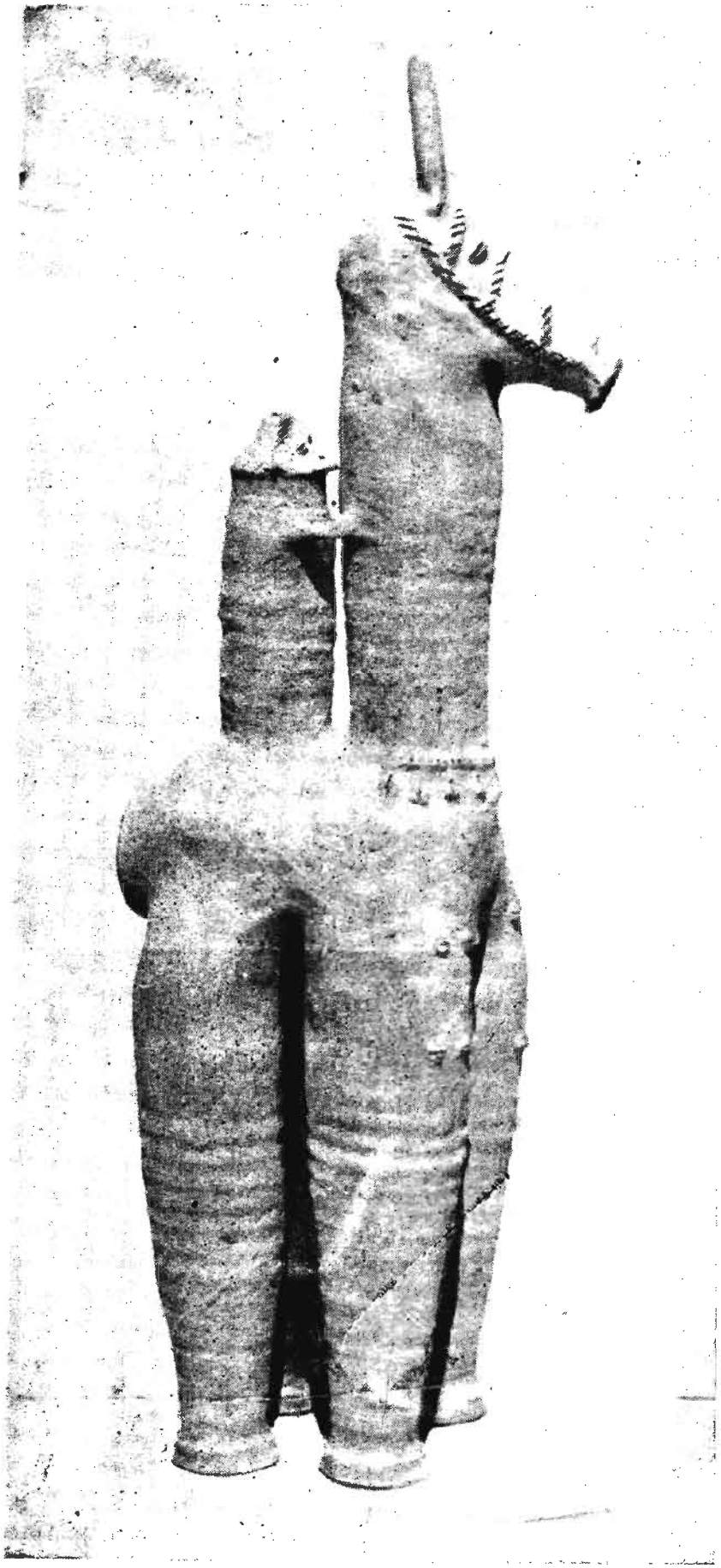
The age-old system of inheritance of property is still followed in the village. The custom of dividing the property equally between the male heirs is mostly favoured. All the 42 households divided their property among sons but 3 households also favoured inheritance of property equally by sons and daughters, and 3 by sons and the widows of the deceased members of the family. Of the three householders favouring equal shares to sons and daughters, one fell in the age group 31–40 and two were below 21.

E—Religion and Festivals

IV.14 Religious Beliefs

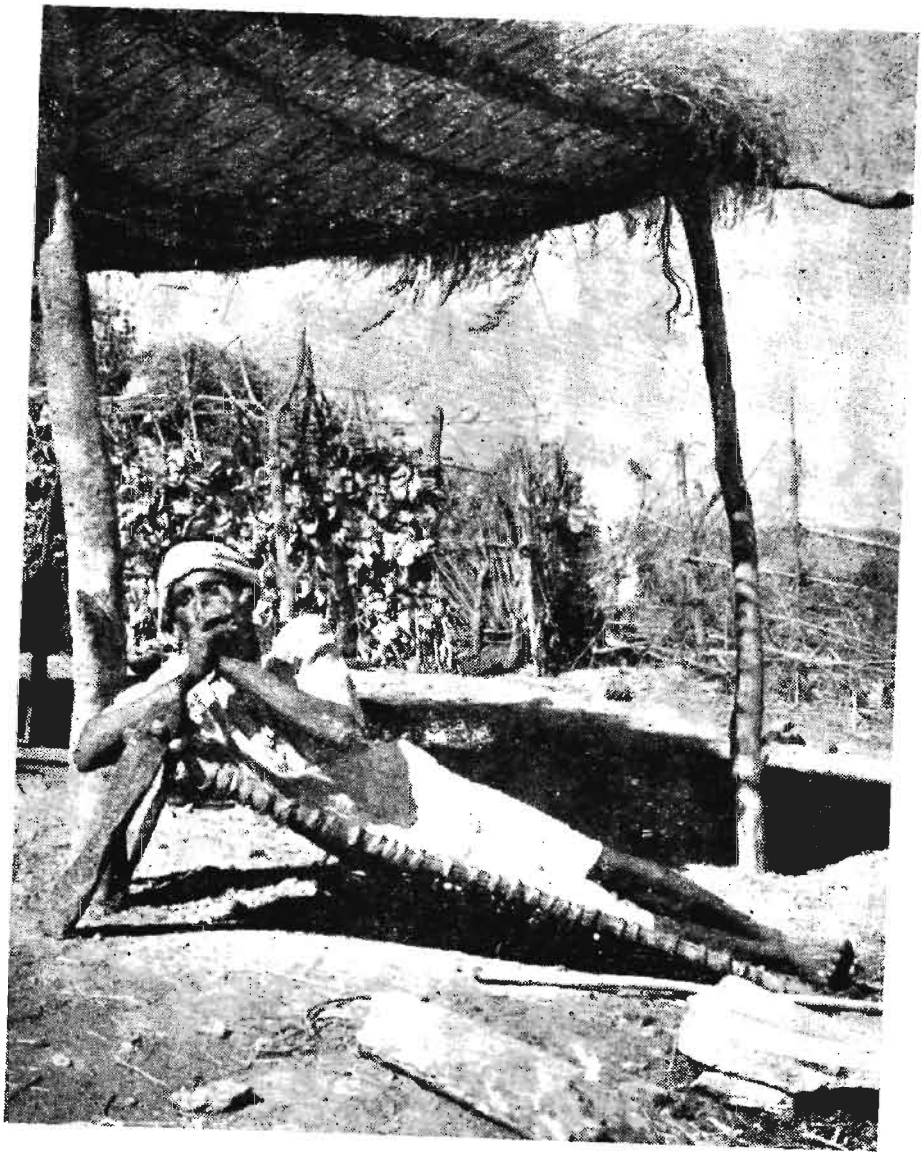
Barring three Muslim households, all the population is Hindu. The Scheduled Tribe people who inhabit the village generally do not keep household deities nor do they regularly visit temples. There are a couple of shrines in the village where they fulfil their vows. Only five families have household deities like Ganpati, Vishnu, Kalika Mata, Amba Mata and Narsinh. Some people follow Ramanand and Kabir sects. The main places of pilgrimage for the people are Shamlaji situated about 50 miles away in the neighbouring taluka of Bhiloda, and Kesariaji in Rajasthan. The former is a well-known Vaishnav shrine of north Gujarat. The god is affectionately called Kalio Bavji or the Dark Divinity meaning Shri Krishna. Kesaria Bapji, as they refer to Kesariaji, is a famous Jain shrine about 48 miles away from Abhapur. Devotees offer coconuts to these deities and also make cash offerings as might have been avowed.

People also believe in Mataji or Mother Goddess to whom a goat is occasionally offered for health and happiness. They also offer her beautiful terra-cotta horses. The typical Sabarkantha terra-cotta horse has its components—legs, body, neck and head—prepared on the potter's wheel which are joined later on. A rider is also kept on its back. These are not made locally, but potters of Chorivad and Chhotasan villages in Idar taluka prepare and supply them



Terra-cotta horse with a rider

FACING PAGE 44



Relaxation
The pleasure of smoking pipe

according to order. A coconut is broken at the time of offering the horse.

They also sacrifice goats to other gods and goddesses including Dharti Mata or Mother Earth to save them from epidemics and ensure peace and happiness to men as well as animals. However, the custom of offering animal sacrifices is stated to be slowly on the wane.

Adivasis have a deep faith in *manatas* or vows. In the case of illness they resort to charmed strings and talismans prepared by *bhuvas*. *Manata* is generally kept in the name of Kesariaji or Dharti Mata. When the wish is fulfilled, worship is offered to the deity as avowed with a coconut and its *prasad* is distributed in the village.

Adivasis have their own *bhuvas* who perform their occult cures by invoking evil spirits while violently shaking their bodies which is known as *dhunvu*. Though the people do not give much thought to the condition of the soul after death, they believe in witchcraft and evil spirits turning women into witches.

Besides *manatas* or vows kept in the name of Mataji and Kesaria Bapji, a peculiar vow of *dungar navravvo* meaning 'washing of the hill' was quite common till recently. The vow was kept to obtain offspring. On fulfilment, one of the hills in the area was set afire causing great damage to the forest wealth. The custom has now lost some of its early hold and the people have come to consider it a harmful practice. Some of them wisely point out that the sin of lighting such a fire cannot result in an auspicious boon of having a child.

The intensely religious men among Adivasis become what are called *bhagats* by accepting at the hands of their preceptors or *gurus* a sacred thread to be worn on the neck. They cannot take their meals without taking bath and have to abstain from meat and liquor. They also cannot accept food at the hands of persons who take non-vegetarian food or wine. They make their women-folk strictly observe menses by refraining from cooking for four days.

As many as 30 families observe some fasts on religious grounds. One of them also thought that the practice is good for health. Fasts are observed during the Navratri festival by 16 households, on full-moon days by 13, Saturdays by 11, Sundays by 3, Mondays by 1 and month of Shravan by 1. Three Muslim families observe fast during the holy month of Ramzan.

IV.15 Festivals

The festivals commonly observed are Divali (Ashvin Vad 30), Uttarayan (January 14), Holi (Phalgun Sud 15), Akhatrij (Vaishakh Sud 3), Balev (Shravan Sud 15), Janmashtami (Shravan Vad 8), Navratri (Ashvin Sud 1 to 9), etc. Muslims celebrate festivals like Ramzan Id, Moharram, Bakri Id and Id-e-Milad.

Some of the typical festivals celebrated by Adivasis of this area are described below.

(*a*) *Divali*

From 11 o'clock in the night, boys as well as men move in a procession with torches called *meraya* made of bamboo sticks. They move from house to house and are given some *ghee* or *gur* or eatable by every householder, whose family members join the procession thereafter. While halting at each house they sing folk-songs relating to the coming of 'Gurjar' tribes to this area or to heroic deeds in defending their villages. This goes on till noon the next day which is called the *jhavni* day. In the evening on that day they meet together at the house of the *mukhi* or the village headman or some other leading person. Here they embrace each other and sing folk-songs. This is repeated for the next four days at the place of other persons who may invite them.

Every householder paints the horns of his cattle with *ramji* or red ochre. Pieces of yellow string, given by their *bhuvas* are also tied to the horns for good omen. If any animal does not allow the string to be tied, the *meraya* processionists on request subdue it by their physical might and are given a seer of *ghee* in return. On the morning of *jhavni* day cows of the village are collected in a herd and made to run by frightening them.

The bridegroom married during the preceding year is invited by his father-in-law on the day prior to Divali. He is feasted and given a *meraya* along with the gift of a dress and sometimes even an ornament.

(*b*) *Uttarayan*

Unlike others, Adivasis do not celebrate Uttarayan or Makar Sankranti on January 14

but on the first Friday of the Hindu month of Pausha. Predictions are made on this day about the success of the coming monsoon. In the morning of this day men accompanied by young boys proceed to the outskirts of the village and catch three or four *dev-chakli* birds. By 10 o'clock they return to the village and go to one of the village leaders accompanied by drummers. Here the birds are fed *til* mixed with *ghee* and then released. It is believed that if the bird flies north or east or sits on a green tree, there would be satisfactory rains, if it settles on the ground, the season would be a moderate one, and if on a dried up tree, then there would be a famine. It is considered particularly meritorious to give alms to religious men like *bhuvas*, priests and *gurus* on that day.

In the evening men play *gedidada*. The *dada* or ball is made of rags covered by leather and weighs about 5 seers. At night men and women perform folk-dances and share with one another the eatables brought with them.

Playing upon drums—a necessary concomitant of the Holi festival—starts from this day and continues uninterrupted up to Rang Panchami or the fifth day after Holi, i.e., for over two months.

(*c*) *Amali Agiarash*

Phalgun Sud 11, called Amali Agiarash is a day of fasting for boys and girls. In the evening they carry ears of new corn like wheat to the place where Holi is generally lighted. After going round seven times in *pradakshina* around the mound of the ashes of the previous year's Holi, they have *darshan* of Mataji and return home to a feast. This day is a popular occasion for holding fairs in Adivasi areas. People also abstain from work on this day. Dates are eaten for the first time in the season on this day.

(*d*) *Holi*

Holi, celebrated on Phalgun Sud 15 is the most important festival of Adivasis, the celebration of which spreads over a fortnight. A few days prior to Holi, youths of the village start collecting dung-cakes from the manure dumps under cover of the night. Adivasis burn only dung-cakes in the Holi fire and not wood. At about 12 midnight on the full-moon day people start collecting and at about 4 o'clock the *mukhi* fires a gun, and, lighting the bonfire, offers a coconut in it. In the folk-dances that follow, men play *dandia-ras* around the fire, while women dance in a row in an inner circle.

For the next five days leading persons of the village invite others who assemble at their house and play folk-dances with *dandia* and drums. The host distributes dates and coconuts among them.

Many Adivasi fairs are held on the occasion of Holi, where the people do their marketing and make merry. An opportunity is also taken to settle marriages, many times by the boy and girl themselves. Sometimes the boy may be required by the parents of the girl to show his prowess by different physical feats.

Immediately after Holi every newly married man with his bride visits his father-in-law with eleven or twelve coconuts. He bows to his father and mother-in-law offering Rs. $1\frac{1}{4}$ and similarly offers 3 Annas to other elders. He also gives them a coconut each. The coconut kernal is distributed in the family.

Many people dress in their best and go to Vijaynagar in village-wise groups from far and near. Besides making purchases and enjoying themselves, they go to the houses of their acquaintances and collect *goth* or contribution of a coconut or the price of one. *Gur* and dates are also collected. They also ask for *goth* from citizens and passers-by who, if they refuse to part with the gift, are not allowed to proceed further but drenched with colours, mud, dust, etc.

(*e*) *Balev*

Balev, Shravan Sud 15, is not observed by all. But Adivasis who have turned *bhagats* go to their *guru's* place and put on sacred threads in their necks like the *janoi* of Brahmins, which is called *banu nakhvu*. After first putting on this thread, the *bhagat* has to observe strict restrictions about his food, conduct, etc.

(*f*) *Randhan Chhath and Shitla Satam*

Food is cooked in the night of Randhan Chhath on Shravan Vad 6, to be eaten cold on the next day called Shitla Satam after a purifying bath and applying *kumkum* marks on the forehead. Those who have taken a vow

against small-pox eat food obtained by begging on this day.

(*g*) *Navratri*

Navratri or the festival of the Nine Nights from Ashvin Sud 1 to 9 sacred to the Mother Goddess is not celebrated elaborately by Adivasis. But those having faith in *Tantra-vidya* fast for all the nine days. At night, people assemble at their place and sing songs and perform folk-dances. People also worship Dharti Mata or Mother Earth during this festival.

IV.16 Fairs

The villagers generally attend the Kartik Purnima fair at Shamlaji and the Janmashtami fair at Vijaynagar. Shamlaji, about 50 miles away from Abhapur, is an important Vaishnavite shrine of north Gujarat. It is over 600 years old. The two storeyed temple with a tall spiral tower or *shikhar* is a monument of archaeological interest with beautiful sculpture all round. Built in classical Hindu style, it has carvings of episodes from *Ramayana* and *Mahabharata* besides beautiful friezes of elephants, horses, human beings, etc. According to some, it was built in the 11th century and belongs to the Solanki period. The river Meshwo which passes by has a deep pool called Nagdharo near the temple. A bath in it is believed to cure evil spirits. Ashes of the dead are also consigned to the holy waters here. There are several other old shrines in the area and a Buddhist *stupa* of the 2nd century A.D. was found nearly a couple of years ago at. *Devni Mori*.

The Kartik Purnima fair at Shamlaji, lasting for about three weeks from Kartik Sud 11 (November), is visited by about 150,000 persons who include large numbers of Adivasis as well as people of all castes from north and central Gujarat. Tribals from the neighbouring talukas and even from Rajasthan walk 20 to 30 miles in village-wise groups or forming into *bhajan mandalis* led by *bhagats* singing devotional songs.

The Shamlaji fair used to have considerable commercial importance in the past, when business worth Rs. 8.80 lakhs was transacted for each year during 1873 to 1876. Though it does not enjoy the same importance today, over 400 shops, hawkers and pedlars still offer for sale a variety of merchandise like eatables, cloth and garments, metal and earthenwares, silver and metal ornaments and trinkets, bangles, cutlery, toys and other sundry articles. A Khadi Gramodyog exhibition is also organised by the local Sarvoday Ashram School. A big cattle bazaar was formerly held at the fair but has been discontinued since 1951. For recreation there are merry-go-rounds, giant wheels, circus, cinema shows, dramas, magic shows, etc. Social and cultural activities include agriculture and cattle shows, documentary film shows, etc., by the Community Development Block and other Government agencies. The fair is organised by the District Panchayat, successor to the District Local Board, which provides street lighting, disinfects drinking water wells, makes sanitary arrangements, and opens a small dispensary and first-aid centre for the duration of the fair. Thus the fair, over a century old, continues to attract, among others, vast numbers of the tribal population of the surrounding areas and offers withal a useful venue for trade and merriment, influenced by the modern ideas of social service and welfare which are gradually introduced.

The fair at Vijaynagar is held on Janmashtami or Shravan Vad 8 (August) celebrated as the birthday of Lord Krishna. It is attended by about 3,000 persons including Adivasis from surrounding villages. The activities at the fair include singing of *bhajans* and an exhibition regarding development activities by the Block Development Officer. About 30 to 40 stalls of sweets, eatables, ornaments from Udaipur in Rajasthan, and miscellaneous articles are set up. The main religious function is the celebration of the birth of Shri Krishna at Ramji Mandir at 12 midnight. The villagers visit the fair mainly for recreation rather than for religious purposes. Dressed in new clothes, they go to the fair on foot and enjoy items of entertainment like merry-go-rounds and a variety of eatables in repast.

Among other fairs attended by people from Abhapur is the Vireshwer fair, held at Vireshwer Mahadev, about 11 miles from the village, on Vaishakh Sud 15 (May) and visited by 1,500 to 2,000 persons. The temple is situated at a beautiful spot in the forest. Adivasis perform folk-dances. About 50 stalls of sweets, eatables, etc., are set

up. The fair is organised by the management of the temple, and attended by people from neighbouring villages and from Idar taluka.

Nearer home, a small fair is held at Androkha about four miles away on Margashirsh Sud 15 (December) on the occasion of the foundation day of Astik Ashram, a welfare institution run by Bhil Seva Mandal. It is visited by about 500 persons from surrounding villages. An exhibition is organised by the Block Development Officer. About 15 stalls of sweets, eatables, silver ornaments, etc., are put up. The fair is organised by the Astik Ashram.

IV.17 Folk-dances

While Adivasis do prepare baskets and other articles of bamboo, they have not specialised in any other form of handicraft. But in the field of folk-music and folk-dance, Adivasis have a special place. They have a special significance for them at the time of fairs, festivals and social occasions like marriage. Folk-dance is a necessary concomitant of the celebration of all such occasions. They are the principal means of recreation as organised entertainment like dramas and other programmes is rare in such communities. Adivasis are very fond of their dances which involve simple but vigorous rythmic steps. They call dancing *ghumavu*. Accompanied by musical instruments like *dhol* or drum, *kundi* and *pavo* or flute, they dance in groups. Men forming a large circle going round and round while playing upon the instruments. Women form a smaller inner circle within going round in a similar fashion. Dancing is sometimes accompanied by folk-songs, which, though sung loudly, are drowned in the fierce beating of the drum. Such dances go on for hours on end, with fresh persons taking the place of tired dancers. They are altogether colourful and spectacular. Adivasi folk-songs laud departed heroes of the community and denounce evil deeds. They also have religious themes and songs of famous saints like Kabir and Mira are fairly popular.

F—Village Organisation

IV.18 Caste Panchayat

Dungri Garasias who predominate in the village population have a caste *panch* of their own which is fairly effective in dealing with social disputes. This body consists of caste leaders representing different villages who are called *patels* or *panchas*. Social disputes pertaining to marriage, divorce, adultery, elopement, etc., are referred to it for settlement. Complaints of theft, robbery, hurt or even murder are many times brought before it when both the aggrieved party and the accused are Garasias. The *panch* inflicts fines as punishment which are sometimes awarded as compensation to the aggrieved person. For example, if a man runs away with a married woman, he is fined from Rs. 50 to 200 depending on whether he returns her to her husband or not. The fine is paid to the husband. In the case of a murder, if the dispute is not settled before the *panch* by a suitable award, the family feud between the parties may continue and even take a serious turn. Seduction of an unmarried girl is also severely punished unless the boy is an eligible Garasia in which case a marriage is insisted upon.

The caste *panch* thus wields effective authority in regulating caste affairs. Since obedience to the customs of the caste is ensured, disputes are settled and reforms can be introduced by the caste *panch*. The people recognise its utility to the community.

Tribal people have no *barots* or *vahivanchas* for maintaining family records. Their relations with neighbouring villages are intimate.

IV.19 Panchayat

Abhapur, having no separate panchayat, is included in the group panchayat of Androkha which covers seven villages, the other five being Jor, Vadri, Modhri, Joravarnagar and Jaswantpur. The panchayat was established on 20th March, 1958 and has seven members including one lady.

The panchayat taxes work out to 62 paise per head of population while the total income amounts to Rs. 2.27 per head. Table III in Appendix I shows the details of the income and expenditure of the panchayat during the year 1961-62. Out of a total income of Rs. 2,733.42, taxes accounted for Rs. 1,700.32 or 62.20 per cent of the total. House tax alone accounts for Rs. 1,645.57 which works out to be 60.23 per cent. The balance of Rs. 1,033.10 or 37.80 per cent was contributed

by way of grants by Government of which Rs. 500 received as grant from Block Development Office. On the expenditure side, the largest expenditure on a single item was Rs. 335.70 or 42.66 per cent of the total spent after providing water facilities. Rs. 100 were spent under each of the heads of educational and cultural activities and health. The main functions of the panchayat include lighting and repairs to roads and wells.

An Adivasi member represents Abhapur on the panchayat committee. However, the panchayat has made no visible impact on the village. Only four households in the village could state the period of existence of the panchayat correctly. Only five families vaguely stated that there had been some improvements after the establishment of the panchayat, but failed to point out specifically a single instance of improvement.

IV.20 Cooperative Society

The village is served by a cooperative society established at Atarsumba which serves ten villages, namely, (1) Atarsumba, (2) Androkha, (3) Bhambhudi, (4) Bandhna, (5) Jaswantpur, (6) Royanmala, (7) Virpur, (8) Dholivav, (9) Abhapur and (10) Vajepur. The society was registered on the 20th February, 1958. The office of the society is situated at Atarsumba at a distance of 4 miles from the village. The society has a membership of 133 persons, of which 12 members are from the village Abhapur. All these 12 members are illiterate and belong to the Scheduled Tribe of Adivasi Dungri Garasia. The principal occupation of all of them is cultivation. All the members from the village had taken loans from the society during the year 1960-61 and the total amount of loan advanced to them was Rs. 786 ranging from Rs. 30 to 150. A summary of the accounts of the year ending 30th June, 1961 is given in Appendix IV. From the balance-sheet of the society it can be seen that the society had a share capital of Rs. 1,892 on 30th June, 1961. Till the date of the survey the society had not declared any dividend.

Only eight of the 42 households of Abhapur are members of this society. The rest have not shown any reason for not enrolling themselves. The members have benefited by obtaining seeds and loans from the society. Villagers generally cooperate with their neighbours for agricultural operations like harvesting, ploughing, sowing and weeding, so that work may be completed satisfactorily and in time. However, only 5 families are in favour of pooling land for cooperative farming, 3 of them because they have little land and 1 because it is poor. The remaining householder opined that he liked to work together with others! Those who did not contribute to the idea feared that quarrels would impede cooperative farming as some of the members may not work properly with the result that such a practice would not be profitable.

IV.21 Community Development

The development block of Vijaynagar was started in April, 1957 and was a Stage I Block at the time of the present survey. It has not carried out any works in Abhapur, nor has it made any visible impact on the village. In fact 30 households were aware of the existence of the block, eleven Garasia and one Chamar families having no knowledge about it. Thirty households stated that they have benefited by the development block, twelve of them by getting loans for bullocks and implements, advice in agriculture, and education in adult literacy classes; while the remaining families reported that they had all collectively benefited by the block, but that they had not taken any advantage of it individually.

As regards development activities during the past decade, some households reported that they had acquired better irrigation facilities, but these had not resulted in any appreciable increase in the area irrigated as seen earlier. One household had acquired better implements, two had better manure facilities, one better storage facilities, while ten had received advice for improved agricultural practices.

IV.22 General Awareness

The level of general awareness about items of primary interest is very low. Seven persons of five families read daily newspapers and occasionally listen to radio broadcasts. While 31 householders know about the panchayat in which the village is included, 25 know the thana and 21 the taluka. Still fewer persons know about the District Local Board and heads

of only four families could specify the name of the district. Twenty-four householders could name one of the principal rivers flowing through the district.

IV.23 Untouchability

Garasias consider themselves higher than Scheduled Castes. In all 21 households have reported that they have no objection to visit temples visited by all including untouchables, while 16 families would not go to temples visited by them. In actual practice, however, people hardly visit any temples. But only two families are aware that untouchability in any form is prohibited by law. As there is only one Scheduled Caste household in the village there is scarcely a question of Harijans visiting families of other castes. There is a separate shrine for the Scheduled Castes in the village. People avoid the touch of Harijans and do not serve them water but do not mind giving them food. Thus, the evil of untouchability still persists in the village.

CHAPTER V

CONCLUSION

THE FOREGOING REVIEW of life in the village Abhapur brings out in relief the extent of backwardness of the tribal people living in that area and points to the directions in which efforts can be made with advantage to improve their condition. Situated far into the interior of that forest and away from centres of communication and industrially developed towns and cities, this tribal village lives a comparatively isolated life. The ruins of ancient temples of great architectural beauty scattered around bespeak of a glorious past, of which no other signs now remain to be seen.

The economic life is marked by a low income, which is not sufficient in many cases to meet the expenditure on essential items, and betrays a low standard of living. Agriculture is not sufficiently lucrative, and naturally as the land in forest areas is infertile and the yield is poor. There is no scope of irrigation beyond that provided by the old dam. A small beginning has, however, been made in the case of well irrigation. But the difficulty is that the Adivasis cannot sink new wells without substantial financial aid. They keenly feel the need of increased irrigation but cannot bring it about themselves. Forestry, which yields some supplementary income, cannot place them above want. The contribution livestock and poultry make to the village economy is poor. Their development is highly essential. Suitable household industries which are conspicuous by their absence should also be started to supplement meagre income from agriculture. For such pursuits, if systematically followed, will make for considerable improvement in their material prosperity.

Forests are a potential source of income. While timber-felling and charcoal making denude the forests unless scientific systems are followed, a possibility of development is seen in the richness of the Sabarkantha jungles in medicinal herbs valuable to Ayurveda. If the collection and sale of forest produce is channelised through a properly organised cooperative movement instead of through private traders, it will have a stimulating effect on the economy.

Not only are most of the debts incurred for uneconomic purposes, but the villagers have invariable to depend upon the trader for credit. He does not openly pursue usury, but he is the buyer of their agricultural and forest produce and the seller of their daily necessities. Besides the ignorance and illiteracy of the tribals who cannot read their accounts, if any are supplied, their dependence on the local trader for their daily needs and other requirements place them under his financial control and render them easily liable to exploitation. Easy credit facilities will not completely break this vicious circle. What is really needed is an overall improvement in their economic condition.

Living close to nature, these simple and sturdy people are greatly handicapped by a very low rate of literacy. In this respect the village is backward in comparison even with the mahal average. No doubt an improvement is seen over the past decade, when an Ashram school has been started in the near-by village of Atarsumba and a primary school opened in the neighbouring village Dholivav where adult literacy classes were held. But these efforts have not gone beyond bringing the rate of literacy above 11.76 per cent. Adivasis still do not readily send their children to school.

In the social sphere, they have a fairly effective social organisation which is mostly of a regulatory nature. Their culture is seen in their colourful festivals and celebrations. But, in the absence of education and outside contacts, their life is heavily circumscribed in age-old ruts. The group panchayat and community development block have not yet made any sizeable impact either in the social or economic field. Only with intensive efforts by extension and welfare agencies can an appreciable measure of progress be achieved in this direction.

APPENDICES

APPENDIX I

TABLE I

Rainfall at Vijaynagar

(in cms.)

Year	No. of rainy days	Rainfall	Year	No. of rainy days	Rainfall
1	2	3	1	2	3
1956 . . .	70	94.59	1959 . . .	N.A.	N.A.
1957 . . .	44	59.49	1960 . . .	49	60.65
1958 . . .	56	101.60		N.A.=Not available	

Source :

1. District Statistical Abstracts, Sabarkantha district, 1957–58, 1958–59, 1960–61
2. Bureau of Economics and Statistics, Government of Gujarat, Ahmedabad

TABLE II

Maximum and minimum temperature at Vijaynagar

(in Centigrade)

	January		February		March		April		May		June	
Year	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum
1	2	3	4	5	6	7	8	9	10	11	12	13
1956	28.9	7.8	33.9	N.A.	37.8	12.8	42.8	16.7	43.9	25.6	36.1	23.9
1957	30.6	5.6	31.1	4.4	35.6	11.1	39.4	18.9	40.6	22.8	41.1	23.9
1958	30.8	4.4	30.8	5.5	39.0	18.1	47.8	20.9	42.0	24.7	44.0	25.2
1959	27.5	6.6	33.0	5.5	38.5	12.1	44.0	17.6	42.9	24.2	38.5	25.3
1960	27.8	4.4	26.6	4.4	32.2	8.8	36.6	12.2	46.1	14.4	41.1	16.6

	July		August		September		October		November		December	
Year	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum
1	14	15	16	17	18	19	20	21	22	23	24	25
1956	33.3	23.3	34.4	33.3	35.6	32.2	35.0	16.7	37.2	32.2	27.8	8.3
1957	37.2	23.3	36.7	23.9	34.4	20.0	37.2	14.4	36.7	13.3	32.2	10.0
1958	35.2	23.1	34.7	23.6	33.0	11.4	31.7	14.3	31.9	16.5	31.9	7.7
1959	33.0	23.1	31.9	20.9	30.8	20.9	30.8	22.0	36.0	16.5	29.7	5.5
1960	41.1	16.6	27.6	15.5	41.1	22.2	40.0	14.5	29.8	18.9	25.5	15.5

Source :

1. District Statistical Abstracts, Sabarkantha district, 1957–58, 1958–59, 1960–61
2. Bureau of Economics and Statistics, Government of Gujarat, Ahmedabad

TABLE III

Income and expenditure of group panchayat, 1961–62

INCOME

Item	Amount (in Rs.)
1	2
House tax	1,645.57
Hotel and shop tax	6.00
Tax on non-agricultural occupations	25.00
Taxes on fairs and festivals and recreational activities	23.75
Government grant	533.10
Grant from Block Development Office	500.00
Total	**2,733.42**

EXPENDITURE

Item	Amount (in Rs.)
1	2
Road maintenance	4.50
Health and sanitation	100.00
Water facilities	335.70
Educational and cultural activities	100.00
Servant	25.00
Record maintenance	111.25
Travelling allowance	31.25
Celebration	14.89
Others	64.28
Total	**786.87**

TABLE IV

Land utilisation

Class of land	Area (A. G.)	Assessment (in Rs.)
1	2	3
A. LAND AVAILABLE FOR CULTIVATION		
I. Assessed		
(a) Occupied Khalsa		
(i) Ordinary tenure	177–20	113.52
(ii) Restricted tenure	..	..
(b) Unoccupied Khalsa	266–29	150.99
(c) Land free or reduced by special agreement	..	..
(d) Inam (Alienated)	..	..
II. Unassessed	..	..
Total for A	*444–09*	*264.51*
B. LAND NOT AVAILABLE FOR CULTIVATION		
I. Uncultivable		
(a) Pot Kharaba	3–38	..
(b) Rivers and nullahs	635–13	..
Sub-total	*639–11*	..
II. Assigned for public and special uses		
(a) Hills and forest	1,919–19	..
(b) Roads and paths	12–06	..
(c) Temples	2–24	..
(d) Canals	7–34	..
Sub-total	*1,942–03*	..
III. Leased out or granted for non-agricultural use	..	..
Total for B	*2,581–14*	..
Grand total (A+B)	**3,025–23**	**264.51**

TABLE V

Distribution of Scheduled Castes and Scheduled Tribes

Scheduled Caste							Scheduled Tribe						
Name of Scheduled Caste	No. of households of Scheduled Caste	Percentage of Scheduled Caste households to total	Population P	M	F	Percentage of Scheduled Caste population to total population	Name of Scheduled Tribe	No. of households of Scheduled Tribe	Percentage of Scheduled Tribe households to total	Population P	M	F	Percentage of Scheduled Tribe population to total population
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Chamar	1	2.38	5	2	3	2.26	Dungri Garasia	38	90.48	209	104	105	94.57
Total	**1**	**2.38**	**5**	**2**	**3**	**2.26**		**38**	**90.48**	**209**	**104**	**105**	**94.57**

TABLE VI

Expenses incurred at the last marriage

No. of households having no marriage	No. of households having marriage of				Expenses incurred on different items (in Rs.)								
	Self	Son	Daughter	Others	Cash payment	Percentage to total	Ornaments	Percentage to total	Clothes	Percentage to total	Miscellaneous	Percentage to total	Total (Cols. 6+8+10+12)
1	2	3	4	5	6	7	8	9	10	11	12	13	14
27	6	6	3	1 (Brother)	689	15.49	1,130	25.41	832	18.71	1,796	40.39	4,447

TABLE VII

Number and nature of establishments engaged in commercial activities

Type of business or commercial establishments	No. of shops	Persons employed	Extent of business		Nature of transaction (cash, advance, barter, etc.)	Side business if any (money-lending, contract, etc.)	General notes on the business including profiteerism if any, trends of change in the quantity and method of transaction, etc.
			Names of main commodities	Approximate annual transaction			
1	2	3	4	5	6	7	8
Wholesale dealers	..	..	..	..	..	..	..
Retail shops	1	3	Grocery, kirana, household requirements, cloth, hardware, forest products	15,000	Cash, advance and barter	Agriculture	Barter system is prevailing in the village. He also works as whole-saler, purchases forest products and sales away in the city.
Other commercial establishments	1 Flour mill	2	Grinding the grain	N.A.	Cash and credit	Agriculture	..

N.A.=Not available

TABLE VIII

Gross and net income from various economic activities

(in Rs.)

Occupation	No. of households	No. of persons	Gross income	Gross income		Net income	Net income	
				Per household	Per capita		Per household	Per capita
1	2	3	4	5	6	7	8	9
1 Agriculture . . .	2	8	509	254.50	63.60	503	251.50	62.80
2 Labour other than agriculture . . .	1	1	600	600.00	600.00	600	600.00	600.00
3 Cultivation and livestock	2	8	1,066	533.00	133.20	1,053	526.50	131.62
4 Agriculture and forest labour	8	44	3,214	491.70	73.04	3,100	387.50	70.45
5 Agriculture, livestock and household industries .	2	6	1,394	697.00	232.33	1,378	689.00	229.66
6 Agriculture and business	1	3	4,363	4,363.00	1,454.33	4,102	4,102.00	1,367.33
7 Agriculture, livestock and forest labour . . .	16	109	8,715	544.68	79.90	8,316	519.68	76.28
8 Others	10	42	5,392	539.20	128.38	4,743	474.30	112.93
Total	**42**	**221**	**25,253**	**601.26**	**114.27**	**23,794**	**566.52**	**107.66**

TABLE IX

Households by occupation, income and number of members

Occupation	No. of households	Number of households in the income range of (in Rs.) Less than 250	251 to 360	361 to 480	481 to 720	721 to 960	961 to 1,200	1,201 to 1,500	1,501 to 2,500	2,501 to 3,500	3,501 to 5,000	Above 5,000
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	40	7	12	7	9	2	1	2	..	..	..	..
Secondary	1	..	..	..	..	1	..	..	..	..	..	..
Tertiary	1	..	..	..	..	..	..	..	..	..	1	..
Total	**42**	**7**	**12**	**7**	**9**	**3**	**1**	**2**	..	..	**1**	..

Occupation	No. of persons: Males above 12 years	Females above 12 years	Males below 12 years	Females below 12 years	No. of equivalent adult males per household	No. of gainfully employed persons per household
1	14	15	16	17	18	19
Primary	66	66	42	43	1.65	2.67
Secondary	1	..	..	..	1.00	1.00
Tertiary	3	..	..	..	3.00	3.00
Total	**70**	**66**	**42**	**43**	**1.68**	**2.64**

TABLE X

Expenditure pattern

Occupation	No. of households	Total No. of members in the household	Expenditure on (in Rs.): Food: Expenditure	Food: Expenditure per household	Clothing and footwear: Expenditure	Clothing and footwear: Expenditure per household	Fuel and lighting: Expenditure	Fuel and lighting: Expenditure per household	Housing: Expenditure	Housing: Expenditure per household	Ceremonies and functions: Expenditure	Ceremonies and functions: Expenditure per household	Services: Expenditure	Services: Expenditure per household
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Primary	40	217	15,251	381	3,850	96	310	8	100	3	1,145	29	354	9
Secondary	1	1	503	503	40	40	27	27	..	..	25	25	15	15
Tertiary	1	3	784	784	100	100	45	45	100	100	50	50	40	40
Total	**42**	**221**	**16,538**	**394**	**3,990**	**95**	**382**	**9**	**200**	**5**	**1,220**	**29**	**409**	**10**

Occupation	Miscellaneous annual expenditure: Expenditure (in Rs.)	Miscellaneous annual expenditure: Expenditure per household	Total annual expenditure (in Rs.)	Percentage of expenditure on food to total expenditure	Percentage of expenditure on miscellaneous items to total expenditure (Col. 16)	Total annual income (in Rs.)	No. of households: With surplus budget	No. of households: With deficit budget	If deficit, ways to meet deficit: New debts	Remittance	Sale of assets	Other ways
1	16	17	18	19	20	21	22	23	24	25	26	27
Primary	1,419	35	22,429	68.00	6.33	18,857	9	30	3,144	..	200	1,231
Secondary	80	80	690	72.90	11.59	835	1	..	300	..	..	..
Tertiary	210	210	1,329	58.99	15.80	4,102	1	..	..	..	..	..
Total	**1,709**	**41**	**24,448**	**67.62**	**6.99**	**23,794**	**11**	**30**	**3,444**	..	**200**	**1,231**

TABLE XI

Expenditure pattern according to items of expenditure

Items	Amount (in Rs.)	Percentage to the total
1	2	3
1 EXPENDITURE ON FOOD		
(a) Cereals	10,506.50	42.98
(b) Pulses	863	3.53
(c) Spices and salt	741	3.03
(d) Vegetables	465	1.90
(e) Milk and milk products	2,229	9.12
(f) Sugar, gur, etc.	723.50	2.96
(g) Meat, fish, etc.	1,010	4.13
Total expenditure on food	*16,538*	*67.65*
2 EXPENDITURE ON CLOTHING AND FOOTWEAR		
Total expenditure on clothing and footwear	*3,990*	*16.32*
3 EXPENDITURE on FUEL AND LIGHTING		
(a) Fuel	71	0.29
(b) Kerosene	311	1.27
(c) Electricity	..	..
Total expenditure on fuel and lighting	*382*	*1.56*
4 EXPENDITURE ON HOUSING		
(a) House rent	60	0.25
(b) House repairing	140	0.57
Total expenditure on housing	*200*	*0.82*
5 EXPENDITURE ON CEREMONIES AND FUNCTIONS		
Total expenditure on ceremonies and functions	*1,220*	*4.99*
6 EXPENDITURE ON SERVICES		
(a) Washerman	154	0.63
(b) Barber	139	0.57
(c) Brahmin	116	0.47
(d) Others	..	..
Total expenditure on services	*409*	*1.67*
7 MISCELLANEOUS ANNUAL EXPENDITURE		
(a) Travelling	428	1.75
(b) Tobacco, pan, drinks, etc.	820	3.35
(c) Medicines	323	1.32
(d) Education	123	0.50
(e) Litigation	..	..
(f) Others	15	0.07
Total miscellaneous expenditure	*1,709*	*6.99*
Total annual expenditure	**24,448**	**100.00**

TABLE XII

Annual expenditure by occupation and income range

Occupation	Items of expenditure	Income range: Less than Rs. 250 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 251 to 360 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 361 to 480 — No. of households	Total annual expenditure	Average expenditure per household
1	2	3	4	5	6	7	8	9	10	11
Primary	Food	7	1,438	201.10	12	3,603	300.20	7	2,533	361.86
	Clothing and footwear	7	360	51.40	12	1,070	89.10	7	750	107.14
	Fuel and lighting	6	42	7.00	11	60	5.40	6	37	6.17
	Housing	..	..	..		15	5.00	..	..	..
	Ceremonies and functions	4	45	11.20	7	75	10.70	5	770	154.00
	Services	5	18	3.60	12	112	9.30	7	39	5.57
	Miscellaneous	7	131	18.70	12	372	31.00	7	291	41.57
	Total	**7**	**2,034**	**290.50**	**12**	**5,247**	**437.20**	**7**	**4,420**	**631.43**
Secondary		..	..	..	..	Nil	..	..	..	..
Tertiary		..	..	..	..	Nil	..	..	..	..

TABLE XII-*contd.*

Annual expenditure by occupation and income range-*contd.*

Occupation	Items of expenditure	Income range: Rs. 481 to 720 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 721 to 960 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 961 to 1,200 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 1,201 to 1,500 — No. of households	Total annual expenditure	Average expenditure per household
1	2	12	13	14	15	16	17	18	19	20	21	22	23
Primary	Food	9	3,865	429.44	2	1,192	596.00	1	726	726.00	2	1,894	947.00
	Clothing and footwear	9	935	103.88	2	245	122.50	1	150	150.00	2	400	200.00
	Fuel and lighting	9	70	7.77	2	18	9.00	1	5	5.00	2	78	39.00
	Housing	3	70	23.33	..	...	..	..	..	..	1	15	7.50
	Ceremonies and functions	6	110	68.33	2	35	17.50	1	10	10.00	2	100	50.00
	Services	9	99	11.00	2	51	25.50	1	24	24.00	1	11	11.00
	Miscellaneous	9	396	44.00	2	94	47.00	1	25	25.00	2	110	55.00
	Total	**9**	**5,545**	**616.11**	**2**	**1,635**	**817.50**	**1**	**440**	**940.00**	**2**	**2,608**	**1,304.00**
Secondary	Food	..	..	..	1	503	503.00	..	..	..	..	..	..
	Clothing and footwear	...	..	..	1	40	40.00	..	..	..	..	..	...
	Fuel and lighting	..	..	..	1	27	27.00	..	..	..	..	..	..
	Housing	—	—	..	1	...	..	..	..	..	..	...	—
	Ceremonies and functions	..	..	..	1	25	25.00	..	..	..	..	..	..
	Services	...	...	...	1	15	15.00	..	..	..	..	..	...
	Miscellaneous	..	..	..	1	80	80.00	..	..	..	..	..	..
	Total	..	..	..	**1**	**690**	**690.00**	..	..	..	..	..	..
Tertiary		..	..	..	..	..	Nil	..	..	..	..	..	..

Occupation	Items of expenditure	Income range: Rs. 1,501 to 2,500 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 2,501 to 3,500 — No. of households	Total annual expenditure	Average expenditure per household	Rs. 3,501 to 5,000 — No. of households	Total annual expenditure	Average expenditure per household
1	2	24	25	26	27	28	29	30	31	32
Primary		..	..	..	—	Nil	—	—	—	..
Secondary		..	..	..	..	Nil	..	..	—	—
Tertiary	Food	..	..	..	..	..	..	1	784	784.00
	Clothing and footwear	..	..	..	..	..	..	1	100	100.00
	Fuel and lighting	..	..	..	..	..	..	1	45	45.00
	Housing	—	..	—	..	..	..	1	100	100.00
	Ceremonies and functions	..	..	—	..	..	..	1	50	50.00
	Services	..	..	..	..	..	..	1	40	40.00
	Miscellaneous	..	..	..	..	—	—	1	210	210.00
	Total	..	..	—	..	..	..	**1**	**1,329**	**1,329.00**

TABLE XIII

Fairs and festivals commonly visited by the villagers

	Name of the fair	Distance from the village (in miles)	When held	Main attraction	Size of gathering	Commodities transacted
	1	2	3	4	5	6
1	Kartik Purnima Fair, Shamlaji	50	Kartik Sud 11 to Margashirsh Sud 2 (November–December)	Temple of Shamlaji	150,000	Eatables, cloth, garments, metal and earthenware, silver ornaments, cutlery, toys, etc.
2	Janmashtami Fair, Vijaynagar	8	Shravan Vad 8 (August)	Ramji temple	3,000	Eatables, miscellaneous articles
3	Vireshwer Fair, Vireshwer	11	Vaishakh Sud 15 (May)	Temple of Vireshwer Mahadev	1,500–2,000	Eatables, etc.
4	Androkha Fair, Androkha	4	Margashirsh Sud 15 (December)	Astik Ashram	500	Sweets, eatables, silver ornaments

	Name of the fair	Recreational activities	Religious activities	Cultural and social activities	General note
	1	7	8	9	10
1	Kartik Purnima Fair, Shamlaji	Marry-go-rounds, giant wheels, circus, cinema, dramas, magic shows, puppetry	Darshan at Shamlaji temple, bath in Nagdharo in Meshwo river, bhajans	Khadi Gramodyog exhibition, documentary films, prohibition propaganda	A well-known and old fair with a trade of about Rs. 1 lakh. Organised by District Panchayat. Attended by people from north and central Gujarat and Rajasthan
2	Janmashtami Fair, Vijaynagar	Marry-go-rounds	Darshan at Ramji Mandir at 12 midnight, bhajans	Exhibition regarding development activities by Block Development-Officer	Attended by people from surrounding villages
3	Vireshwer Fair, Vireshwer	Adivasi folk-dances	Darshan of Vireshwer Mahadev	..	Organised by manager of the temple. Attended by people from surrounding villages
4	Androkha Fair, Androkha	..	..	Exhibition by Block Development Officer	Foundation day of Astik Ashram, a welfare institution run by Bhil Seva Mandal. Organised by the Ashram. Attended by people from surrounding villages

TABLE XIV

Particulars about the cooperative societies serving the village

Type of society	Name	Area of operation	Date of registration	General meeting held after registration: Date	General meeting held after registration: No. of members attending	Members: Total	Members: From the village	Qualification of membership	Nature of operation
1	2	3	4	5	6	7	8	9	10
Service Cooperative Society Ltd.	The Atarsumba Group Multipurpose Cooperative Society Ltd.	1 Atarsumba 2 Androkha 3 Virapur 4 Jaswantpur 5 Abhapur 6 Bandhna 7 Dholivav 8 Vajepur 9 Bhambhudi 10 Royanmala	28-2-58	30-8-58	25	42	12	A person aged 18 years and above can be a member after purchasing of a share of the society	Advance of loans and recovery of loans. Distribution of fertilizers and seeds. Runs a fair price shop.

Aid from Government	Extent of business according to last audit report	Loss or profit according to last audit report	Dividend if any given	General note on its role including whether all sections of the population are attracted, what are its problems, etc.	Composition of board of management: Officials	Non-Officials: Scheduled Tribes	Non-Officials: Scheduled Castes	Non-Officials: Others	Meeting of the board of management held during last year: Date	Meeting of the board of management held during last year: No. of members attending
11	12	13	14	15	16	17	18	19	20	21
Reserve funds of Rs. 2,000	..	Loss of Rs. 809.88	..	N.A.	7	5	..	2	12-3-66	4

N.A.=Not available

TABLE XV

Size of household according to caste, 1960

Caste	No. of households	Small size 1–3				Medium 4–6			
		Households		Persons		Households		Persons	
		No.	Percentage to total	No.	Percentage to total	No.	Percentage to total	No.	Percentage to total
1	2	3	4	5	6	7	8	9	10
Garasia	38	10	76.93	22	75.87	16	94.12	80	94.12
Chamar	1	..	..	..	..	1	5.88	5	5.88
Pathan	1	1	7.69	3	10.34	..	..	..	..
Makrani	1	1	7.69	1	3.45	..	..	..	..
Vohra	1	1	7.69	3	10.34	..	..	..	..
Total	**42**	**13**	**100.00**	**29**	**100.00**	**17**	**100.00**	**85**	**100.00**

Caste	Large 7–9				Very large 10 and over			
	Households		Persons		Households		Persons	
	No.	Percentage to total	No.	Percentage to total	No.	Percentage to total	No.	Percentage to total
1	11	12	13	14	15	16	17	18
Garasia	9	100.00	71	100.00	3	100.00	36	100.00
Chamar	..	..	..	..	..	..	..	..
Pathan	..	..	..	..	..	..	..	..
Makrani	..	..	..	..	..	..	..	..
Vohra	..	..	..	..	..	..	..	..
Total	**9**	**100.00**	**71**	**100.00**	**3**	**100.00**	**36**	**100.00**

TABLE XVI

Nature of interest in land and size of land-holdings

Nature of interest in land	No. of households	Percentage to total households	Percentage to households with land	Area by size group (in acres)									
				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
1 Land owned	30	71.43	76.92	3-16	14-20	19-15	13-02	4-00	12-11	..	..	..	..
2 Land taken on lease	16	38.10	41.03	1-18	6-22	13-00	..	..	5-00	..	24-00	..	..
3 Land given on lease	1	2.38	2.56	0-10	..	..	..	..	..	..	..	..	..
4 Other type of land	..	..	..	..	..	..	..	..	..	..	..	..	..
5 No land	3	7.14	..	..	..	..	..	..	..	..	..	..	..
Total	**42**	**100.00**	..	..	..	..	..	..	..	..	..	..	..

TABLE XVII

Land-holdings by caste

Caste	No. of households without land	Households with land					
		No. of households	Persons	Area in (A. G.)	Percentage to total area	Area per household	Area per capita
1	2	3	4	5	6	7	8
Garasia	3	35	202	81–24	70.69	2.13	0.16
Chamar	..	1	5	3–20	2.59	3.20	0.28
Pathan	..	1	3	24–00	20.69	24.00	8.00
Makrani	..	1	1	5–00	4.31	5.00	5.00
Vohra	..	1	3	2–10	1.72	2.10	0.30
Total	**3**	**39**	**214**	**116–14**	**100.00**	**2.39**	**0.22**

TABLE XVIII

Changes in occupational pattern

Caste	No. of households	No. of households who changed father's occupation	Father's occupation	Present occupation	Reasons for changing father's occupation
1	2	3	4	5	6
Garasia . . .	38	1	Farming	Service	Land is inadequate
Chamar . . .	1	..	..	..	..
Pathan . . .	1	1	Service	Flour-mill and Agriculture	Not educated and does not like service
Makrani	1	1	Service	Tailoring and Agriculture	Not specified
Vohra . . .	1	..	..	..	..
Total . . .	**42**	**3**	..	..	..

TABLE XIX

Households showing preference for their sons' occupation

Caste	Total No. of households	No. of households showing preference for		
		Father's occupation	Other occupations	
			No. of households	Name of the occupation
1	2	3	4	5
Garasia . .	38	19	19	Service
Chamar . .	1	..	1	Not specified
Pathan . .	1	..	1	Not specified
Makrani . .	1	..	1	Business
Vohra . .	1	..	1	Technical line
Total . .	**42**	**19**	**23**	

TABLE XX

Draught cattle and ploughs according to the caste, 1960

Caste	Area cultivated (A.G.)	No. of households with: One plough	Two ploughs	Percentage to total	No. of households with: One bullock	Two bullocks	Three bullocks	Four bullocks	Percentage to total	Area cultivated per plough	Area cultivated per pair of bullocks
1	2	3	4	5	6	7	8	9	10	11	12
Garasia	81-24	36	1	90.24	4	22	1	4	88.56	2.16	2.48
Chamar	3-20	1	..	2.44	..	1	..	..	2.86	3.20	3.20
Pathan	24-00	1	..	2.44	..	..	..	1	2.86	24.00	12.00
Makrani	5-00	1	..	2.44	..	1	..	..	2.86	5.00	5.00
Vohra	2-10	1	..	2.44	..	1	..	..	2.86	2.10	2.10
Total	**116-14**	**40**	**1**	**100.00**	**4**	**25**	**1**	**5**	**100.00**	**2.76**	**3.05**

TABLE XXI

Indebtedness by caste

Caste	No. of indebted households	Percentage to total households	No. of members	Amount (in Rs.)	Percentage to total	Indebtedness per household (in Rs.)	Indebtedness per capita (in Rs.)
1	2	3	4	5	6	7	8
Garasia . .	32	94.12	187	6,317	92.67	197.41	33.78
Chamar . .	1	2.94	5	200	2.93	200.00	40.00
Pathan . .	..	..	..	..	..	..	..
Makrani . .	1	2.94	1	300	4.40	300.00	300.00
Vohra . .	..	..	..	..	..	..	..
Total . .	**34**	**100.00**	**193**	**6,817**	**100.00**	**200.50**	**35.32**

TABLE XXII

Indebtedness by occupation

Occupation	No. of indebted households	Percentage to total households	No. of members	Amount (in Rs.)	Percentage to total	Indebtedness per household (in Rs.)	Indebtedness per capita (in Rs.)
1	2	3	4	5	6	7	8
Primary . .	33	97.06	192	6,517.00	95.60	197	33
Secondary . .	1	2.94	1	300.00	4.40	300	300
Tertiary . .	..	..	..	..	..	—	..
Total . .	**34**	**100.00**	**193**	**6,817.00**	**100.00**	**201**	**35**

TABLE XXIII

Assets

Caste	No. of households	Types of assets: Livestock — No. of households	Livestock — Value (in Rs.)	Houses — No. of households	Houses — Value (in Rs.)	Valuables — No. of households	Valuables — Value (in Rs.)	Investment in cooperative society — No. of households	Investment in cooperative society — Value (in Rs.)
1	2	3	4	5	6	7	8	9	10
Garasia	38	33	18,093	37	13,150	33	5,505	4	51
Chamar	1	1	370	1	500	1	400	..	..
Pathan	1	1	800	1	900	1	300	..	..
Makrani	1	1	440	1	500	..	..	..	..
Vohra	1	1	500	1	5,000	..	..	..	..
Total	**42**	**37**	**20,203**	**41**	**20,050**	**35**	**6,205**	**4**	**51**

TABLE XXIV

Types of assets per household and per capita

Types of assets	No. of households owning the assets	No. of persons	Value of the assets (in Rs.)	Average value per household (in Rs.)	Average value per capita (in Rs.)
1	2	3	4	5	6
Land (in acres)	39	214	N.A.	N.A.	N.A.
Livestock	37	206	20,203	546.03	98.07
Houses	41	220	20,050	489.02	91.14
Valuables	35	195	6,205	177.29	31.83
Investment in cooperative society	4	29	51	12.75	1.76
Total	**41**	**220**	**46,509**	**1,134.37**	**211.40**

N.A.=Not available

TABLE XXV

Expenditure pattern of households by caste

Caste	Food — No. of households	Food — No. of members	Food — Expenditure (in Rs.)	Clothing and footwear — No. of households	Clothing and footwear — No. of members	Clothing and footwear — Expenditure (in Rs.)	Fuel and lighting — No. of households	Fuel and lighting — No. of members	Fuel and lighting — Expenditure (in Rs.)	Housing — No. of households	Housing — No. of members	Housing — Expenditure (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12	13
Garasia	38	209	14,063	38	209	3,500	35	200	232	5	20	80
			(68.34)			(17.01)			(1.13)			(0.39)
Chamar	1	5	484	1	5	150	1	5	8	1	5	5
			(63.10)			(19.56)			(1.04)			(0.65)
Pathan	1	3	704	1	3	200	1	3	70	1	3	15
			(64.89)			(18.43)			(6.45)			(1.38)
Makrani	1	1	503	1	1	40	1	1	27	..	..	..
			(72.90)			(5.80)			(3.91)			
Vohra	1	3	784	1	3	100	1	3	45	1	3	100
			(58.99)			(7.52)			(3.40)			(7.52)
Total	**42**	**221**	**16,538**	**42**	**221**	**3,990**	**39**	**212**	**382**	**8**	**31**	**200**
			(67.65)			**(16.32)**			**(1.56)**			**(0.82)**

TABLE XXV–*contd.*

Expenditure pattern of households by caste–*contd.*

Caste	Ceremonies and functions			Services			Miscellaneous			Total annual expenditure		
	No. of house-holds	No. of mem-bers	Expen-diture (in Rs.)	No. of house-holds	No. of mem-bers	Expen-diture (in Rs.)	No. of house-holds	No. of mem-bers	Expen-diture (in Rs.)	No. of house-holds	No. of mem-bers	Expen-diture (in Rs.)
1	14	15	16	17	18	19	20	21	22	23	24	25
Garasia . .	26	152	1,070	34	182	325	38	209	1,307	38	209	20,577
			(5.20)			(1.58)			(6.35)			(100.00)
Chamar . .	1	5	25	1	5	18	1	5	77	1	5	767
			(3.26)			(2.35)			(10.04)			(100.00)
Pathan . .	1	3	50	1	3	11	1	3	35	1	3	1,085
			(4.61)			(1.01)			(3.23)			(100.00)
Makrani . .	1	1	25	1	1	15	1	1	80	1	1	690
			(3.62)			(2.17)			(11.60)			(100.00)
Vohra . .	1	3	50	1	3	40	1	3	210	1	3	1,329
			(3.76)			(3.01)			(15.80)			(100.00)
Total . .	**30**	**164**	**1,220**	**38**	**194**	**409**	**42**	**221**	**1,709**	**42**	**221**	**24,448**
			(4.99)			**(1.67)**			**(6.99)**			**(100.00)**

Figures in brackets indicate percentages to the total.

TABLE XXVI

Expenditure per household and per capita by caste

Caste	Expenditure on food		Expen-diture on clothing and footwear		Expenditure on fuel and lighting		Expenditure on housing		Expen-diture on ceremonies and functions		Expen-diture on services		Miscel-laneous expenditure		Total annual expenditure	
	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita	Per house-hold	Per capita
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Garasia	370.08	67.29	92.11	16.75	6.63	0.86	16.00	4.00	41.15	7.04	9.56	1.79	34.39	6.25	541.50	98.45
Chamar	484.00	96.80	150.00	30.00	8.00	1.60	5.00	1.00	25.00	5.00	18.00	3.60	77.00	15.40	767.00	153.40
Pathan	704.00	234.67	200.00	66.67	70.00	23.33	15.00	5.00	50.00	16.67	11.00	3.67	35.00	11.67	1,085.00	361.67
Makrani	503.00	503.00	40.00	40.00	27.00	27.00	..	..	25.00	25.00	15.00	15.00	80.00	80.00	690.00	230.00
Vohra	784.00	261.33	100.00	33.33	45.00	15.00	100.00	33.33	50.00	16.67	40.00	13.33	210.00	70.00	1,329.00	443.00
Total	**393.75**	**74.83**	**95.00**	**18.05**	**9.79**	**1.80**	**25.00**	**64.52**	**40.67**	**7.44**	**10.76**	**2.11**	**40.69**	**7.73**	**582.10**	**110.62**

TABLE XXVII

Budget position by caste

Caste	No. of households with surplus budget	Percentage to total	Amount of surplus (in Rs.)	No. of house-holds with deficit budget	Percentage to total	Amount of deficit (in Rs.)
1	2	3	4	5	6	7
Garasia	8	72.73	355	29	96.67	4,401
Chamar	..	..	..	1	3.33	224
Pathan	1	9.09	398	..	..	..
Makrani	1	9.09	145	..	..	300
Vohra	1	9.09	2,773	..	..	..
Total	**11**	**100.00**	**3,671**	**30**	**100.00**	**4,825**

TABLE XXVIII

Debts and assets by caste

Caste	No. of households	Total assets (in Rs.) 1959–60	Total debt (in Rs.) 1959–60	Debt as percentage of assets	Caste	No. of households	Total assets (in Rs.) 1959–60	Total debt (in Rs.) 1959–60	Debt as percentage of assets
1	2	3	4	5	1	2	3	4	5
Garasia . .	38	18,706	6,317	33.77	Makrani . .	1	500	300	60.00
Chamar . .	1	900	200	22.22	Vohra . .	1	5,000	..	..
Pathan . .	1	1,200	..	..	**Total** . .	**42**	**26,306**	**6,817**	**25.91**

TABLE XXIX

Debts and assets by occupation

Occupation	No. of households	Total assets (in Rs.) 1959–60	Total debts (in Rs.) 1959–60	Debt as percentage of assets	Occupation	No. of households	Total assets (in Rs.) 1959–60	Total debts (in Rs.) 1959–60	Debt as percentage of assets
1	2	3	4	5	1	2	3	4	5
Primary	40	20,806	6,517	31.32	Tertiary	1	5,000	..	..
Secondary	1	500	300	60.00	**Total**	**42**	**26,306**	**6,817**	**25.13**

TABLE XXX

Income, expenditure, indebtedness and assets

	Income			Expenditure			Indebtedness			Assets		
Occupation	No. of households	No. of members	Income (in Rs.)	No. of households	No. of members	Expenditure (in Rs.)	No. of households	No. of members	Debt (in Rs.)	No. of households	No. of members	Assets (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	40	217	18,857	40	217	22,429	33	192	6,517	39	216	20,806
			(79.25)			(91.74)			(95.60)			(79.09)
Secondary	1	1	835	1	1	690	1	1	300	1	1	500
			(3.51)			(2.82)			(4.40)			(1.90)
Tertiary	1	3	4,102	1	3	1,329	..	..	..	1	3	5,000
			(17.24)			(5.44)						(19.01)
Total	**42**	**221**	**23,794**	**42**	**221**	**24,448**	**34**	**193**	**6,817**	**41**	**220**	**26,306**
			(100.00)			**(100.00)**			**(100.00)**			**(100.00)**

TABLE XXXI

Income, expenditure, indebtedness and assets per household and per capita

(in Rs.)

Occupation	Income		Expenditure		Indebtedness		Assets	
	Per household	Per capita	Per household	Per capita	Per household	Per capita	Per household	Per capita
1	2	3	4	5	6	7	8	9
Primary	471	87	561	103	197	34	533	96
Secondary	835	835	690	690	300	300	500	500
Tertiary	4,102	1,367	1,329	443	..	..	5,000	1,667
Total	**567**	**108**	**582**	**111**	**201**	**35**	**642**	**120**

TABLE XXXII

Income, expenditure, indebtedness and assets by caste

Caste	Income			Expenditure			Indebtedness			Assets		
	No. of households	No. of members	Income (in Rs.)	No. of households	No. of members	Expenditure (in Rs.)	No. of households	No. of members	Debt (in Rs.)	No. of households	No. of members	Assets without livestock and land (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12	13
Garasia . .	38	209	16,831	38	209	20,577	32	187	6,317	37	208	18,706
			(70.74)			(84.16)			(92.67)			(71.11)
Chamar	1	5	543	1	5	767	1	5	200	1	5	900
			(2.28)			(3.14)			(2.93)			(3.42)
Pathan . .	1	3	1,483	1	3	1,085	..	..	..	1	3	1,200
			(6.23)			(4.44)						(4.56)
Makrani . .	1	1	835	1	1	690	1	1	300	1	1	500
			(3.51)			(2.82)			(4.40)			(1.90)
Vohra . .	1	3	4,102	1	3	1,329	..	..	..	1	3	5,000
			(17.24)			(5.44)						(19.01)
Total . .	**42**	**221**	**23,794**	**42**	**221**	**24,448**	**34**	**193**	**6,817**	**41**	**220**	**26,306**
			(100.00)			**(100.00)**			**(100.00)**			**(100.00)**

TABLE XXXIII

Income, expenditure, indebtedness and assets per household and per capita by caste

Caste	Income		Expenditure		Indebtedness		Assets	
	Per household	Per capita	Per household	Per capita	Per household	Per capita	Per household	Per capita
1	2	3	4	5	6	7	8	9
Garasia	442.92	80.53	541.50	98.45	197.41	34.33	505.57	89.93
Chamar	543.00	108.60	767.00	153.40	200.00	40.00	900.00	180.00
Pathan	1,483.00	494.33	1,085.00	361.67	..	..	1,200.00	400.00
Makrani	835.00	835.00	690.00	690.00	300.00	300.00	500.00	500.00
Vohra	4,102.00	1,367.33	1,329.00	433.00	..	..	5,000.00	1,666.67
Total	**566.52**	**107.67**	**582.10**	**110.62**	**200.50**	**35.32**	**641.61**	**119.57**

TABLE XXXIV

Literacy by caste

Caste	Total population			Literate		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Garasia	209	104	105	22	21	1
Chamar	5	2	3	..	..	..
Pathan	3	2	1	2	2	..
Makrani	1	1	..	1	1	..
Vohra	3	3	..	1	1	..
Total	**221**	**112**	**109**	**26**	**25**	**1**

APPENDIX II

Flora[1]

I—Abhapur Village and Surrounding Areas

Abhapur village is situated in Dholwani Range of forests in Vijaynagar mahal in Sabarkantha district. The village proper lies on the southern side of the mountainous ridges of Aravalli. On the northern side the village touches the boundary of Rajasthan State. It is situated between the hilly teak forest of Vijaynagar Range on the northern side and the mixed forest of Dholwani Range which adjoins it on the southern side. The whole terrain is hilly and the river Harnav flows near the village. Old historical places such as the temples of Lakhena and Saraneshwar Mahadev are situated in the forest near Abhapur village.

The flora roundabout Abhapur village and surrounding area is not so rich as in neighbouring forest area. The village site, *kotar* and the occupied land possess the following species.

Sag—Tectona grandis
Neem—Azadirachta indica
Mahuda—Madhuka indica
Palas—Butea frondosa
Karanj—Pongamia glabra
Jambu—Eugenia jambolana
White Sajad—Terminalia tomentosa
Amli—Tamarindus indica

These trees occupy the top canopy in the village land. The tree-growth is sparse and contains mostly *palas* trees. *Mahuda* trees are also found in occupied land, but other species found in the village are few.

The under-growth is absent, but grass species such as *lampdi* and *dabh—Andropogon nardoides* are generally found. The climbers are found absent.

The flora of the surrounding forest areas is of a varied nature and represents the transitional stage from non-teak forest of Dholwani Range to pure teak forest of Vijaynagar in north and north-east. The following species occur in the forest in the top canopy.

Sag—Tectona grandis
Sajad—Terminalia tomentosa
Sisam—Dalbergia sissoo
Kher—Acacia catechu
Haldarvo—Adina cordifolia
Kalam—Mitragyna parviflora
Kadaya—Sterculia urens
Mahuda—Madhuka indica
Dhavdo—Anogeissus latifolia
Umbh—Miliosa tomentosa
Kalo Sarsado—Albizzia lebbeck
Dudhi—Lagenaria vulgaris
Kudi—Wrightia tinctoria
Gojal—Lenia grandis
Simbal—Salmalia malabarica
Aledi—Morinda exerta
Timbru—Diospyros melanoxylon
Palas—Butea frondosa
Rayan—Manilkana hexandra
Bili—Aegle marmelos
Ambala—Phyllanthus emblica
Savan—Gmelina arborea
Bahedan—Terminalia belerica
White Sajad—Terminalia tomentosa
Jambu—Eugenia jambolana
Karanj—Pongamia glabra
Garmalo—Cassia fistula
Bio—Pterocarpus marsupium
Gatbor—Zizyphus jujuba

The under story consists of the following species.

Karanj—Pongamia glabra
Dhavdo—Anogeissus latifolia
Bili—Aegle marmelos
Rayan—Manilkana hexandra
Palas—Butea frondosa
Dudhi—Lagenaria vulgaris
Gatbor—Zizyphus jujuba
Vans—Dendrocalamus strictus

The under-growth is generally absent on the plain but on hills it generally comprises the following.

1. Divisional Forest Officer, Sabarkantha, Himatnagar

Sathi—Nyctanthus arbortristis
Mardasing—Helicteres isora
Nagor—Vitex nigundo

The climbers are rare but the following are met with.

Vitis repanda; Cocculus villesus; Caesalpinia sepiaria

II—The Forest Region of Sabarkantha District

The forest in this region consists of teak forest and non-teak forest.

In the teak forest the general flora consist of the following.

Top Canopy

Sag—Tectona grandis
Sajad—Terminalia tomentosa
Sisam—Dalbergia sissoo
Tunaj—Ougeinia dalbergioides
Bio—Pterocarpus marsupium
Kalam—Mitragyna parviflora
Simbal—Salmalia Malabarica
Timbru—Diospyros melanoxylon
Umbh—Miliosa tomentosa
Savan—Gmelina arborea
Kalo Sarsado—Albizzia lebbeck
Kadaya—Sterculia urens
Mahuda—Madhuka indica
Dhavdo—Anogeissus latifolia

Under Story

Karanj—Pongamia glabra
Dhavdo—Anogeissus latifolia
Ambala—Phyllanthus emblica
Bili—Aegle marmelos
Rayan—Manilkana hexandra
Palas—Butea frondosa
Aledi—Morinda exerta
Dudhi—Lagenaria vulgaris
Mindhal—Randia dumetorum
Gatbor—Zizyphus jujuba
Vans—Dendrocalamus strictus

The under-growth is generally absent on the plains but on hills it generally comprises the following besides coarse thatch grasses.

Sathi—Nyctanthus arbortristis
Mardasing—Helicteres isora
Tarvad—Cassia auricula

Climbers are rare, but the following are met with.

Vitis repanda; Cocculus villesus; Caesalpinia sepiaria.

APPENDIX III

Folk-songs

(१)

(घरथी जान जती वखते गवातुं गीत)

तारे कोण वांहे रेयु, रायवर पाछो फर
तारे बापो वांहे रेया, रायवर पाछो फर
तारा बापानो मानीतो रायवर पाछो फर
तारे माता रेयां घेर, रायवर पाछो फर
तारे मातानो मानीतो रायवर पाछो फर
तारे भाई रेया वांहे, रायवर पाछो फर
तारा भाईयांनो मानीतो रायवर पाछो फर
तारा काकानो मानीतो कुंवेर पाछो फर
तारा फैयांनो मानीतो कुंवेर पाछो फर
तारी हाहु मेणां बोलहे, कुंवेर पाछो फर
तारी माता मेणां भांगहे, कुंवेर पाछो फर
तारे हाहरो मेणां बोलहे, कुंवेर पाछो फर
तारे बापो मेणां पांजहे, कुंवेर पाछो फर.

(1)

(Song sung when the jan (the party) starts from the bridegroom's house)

Who (of your relatives) has remained behind ?
O bridegroom ! turn back.

Your father has remained behind,
O bridegroom ! turn back.

You who are the favourite of your father,
O bridegroom ! turn back.

Your mother has remained behind,
O bridegroom ! turn back.

You who are the favourite of your mother,
O bridegroom ! turn back.

Your brother has remained behind,
O bridegroom ! turn back.

You who are the favourite of your brother,
O bridegroom ! turn back.

You who are the favourite of your uncle,
O prince ! turn back.

You who are the favourite of your aunt,
O prince ! turn back.

Your mother-in-law will utter taunts,
O prince ! turn back.

Your mother will answer the taunts,
O prince ! turn back.

Your father-in-law will utter taunts,
O prince ! turn back.

Your father will ward off the taunts,
O prince ! turn back.

(२)

(परणती वखते गवातुं गीत)

एने नानेसां बाळसो परणेला, रंगमें रंग ताळी !

एनें पहेरवानां लगनाउ[१] लावो रे, रंगमें रंग ताळी !

एने गुमगुमता[२] मोडिया लावो रे, रंगमें रंग ताळी !

एने पहेरवा कडलां लावो रे, रंगमें रंग ताळी !

एने पहेरवाने सडला[३] लावो रे, रंगमें रंग ताळी !

एने पहेरवाने टोकियो[४] लावो रे, रंगमें रंग ताळी !

एने गुमगुमता पहेरवाने लावो रे, रंगमें रंग ताळी !

एने पहेरवा सांकळी लावो रे, रंगमें रंग ताळी !

एने गुमगुमता चंपळ[५] लावो रे, रंगमें रंग ताळी !

एने पहेरवाने चुनी लावो रे, रंगमें रंग ताळी !

एनें गुमगुमता सुडीओ[६] लावो रे, रंगमें रंग ताळी !

एनें पहेरवाने कापे[७] लावो रे, रंगमें रंग ताळी !

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१. लग्न वखते पहेरवानां कपडां, २. चमकता, ३. साल्ला, ४. टुंपीओ, ५. चंपल, ६. चूडीओ, ७. काप.

(2)

(Song sung at the time of wedding)

These young children are getting married,
a joyous clap in merriment !

Bring the wedding dress to be worn,
a joyous clap in merriment !

Bring a chaplet liked (by the bride),
a joyous clap in merriment !

Bring anklets to be worn by her,
a joyous clap in merriment !

Bring a *sari* to be worn by her,
a joyous clap in merriment !

Bring *tokio* (neck ornament) to be worn by her,
a joyous clap in merriment !

Bring wearing apparel liked (by her),
a joyous clap in merriment !

Bring a chain to be worn by her,
a joyous clap in merriment !

Bring *champal* liked by her,
a joyous clap in merriment !

Bring a nose-pin to be worn by her,
a joyous clap in merriment !

Bring bangles liked by her,
a joyous clap in merriment !

Bring earrings to be worn by her,
a joyous clap in merriment !

(३)

(परणती वखते गवातुं गीत)

परणे परणे सीताने शरी रामे रे
वरजीभाईना मांडवडा रोपावो रे
लाडीबाईना मांडवडा रोपावो रे
वरजीभाईने थाळकडी[१] वधावो रे
लाडीबाईने थाळकडी वधावो रे
धीमे धीमे दीवलीओ सतावो रे
वरजीभाईने दीवलीए वधावो रे
लाडीबाईने दीवलीए वधावो रे
धीमे धीमे आरतीए वधावो रे
सीताजीने मंगळियां वरतावो रे
आलो आलो कन्या केरां दाने रे
आलो आलो वरजो केरां दाने रे
सीताजोना बापो आपे दाने रे
आले आले गावलडीनां दाने रे
वरजीभाईना बापो आले दाने रे
आले आले भेंहलडीनां दाने रे.

१. वरवधूने जमवानी कंसारनी थाळी

(3)

(Song sung at the time of wedding)

Sita and Shri Rama are getting married
Erect the pandal for the bridegroom
Erect the pandal for the bride
Welcome the bridegroom with a dish
Welcome the bride with a dish
Slowly light the lamp
Welcome the bridegroom with a lamp
Welcome the bride with a lamp
Slowly welcome (them) with *arti* (by waving the lamp before them)
Sitaji takes the *mangalfera* (auspicious rounds)
Give ! Give away the bride
Give ! Give away the bridegroom
The father of Sitaji gives her away
He donates cows (in *kanyadan*)
The father of the bridegroom gives alms
He donates a buffalo in alms.

APPENDIX IV

A—An abstract of income and expenditure of the Atarsumba Group Multipurpose Cooperative Society from 1-7-1960 to 30-6-1961

Income	Amount in Rs.	Expenditure	Amount in Rs.
Opening balance	78.83	Entrance fee	19.00
Share capital	307.00	Joint accounts	25.00
Entrance fee	19.00	Bank current accounts	12,692.25
Reserve fund	315.00	Bank loan accounts	4,669.64
Bank current accounts	12,790.00	Deposits towards share contribution	165.00
Bank loan accounts	12,799.64	Loan debts	8,544.00
Deposits towards share contribution	886.00	Shares in District Cooperative Bank	1,950.00
Loan recovered	3,923.33	Interest	239.64
Interest	302.33	Stationery	28.02
Grants	40.00	Travelling allowances	47.97
Dividend	2.25	Miscellanebus expenditure	4.73
		Postage	1.94
		Audit fee	47.52
		Supervision fee	13.42
		Government loans	200.00
		Closing balance	2,525.25
		Reserve expenditure	290.00
Total	**31,463.38**	**Total**	**31,463.38**

B—The balance-sheet of the Atarsumba Group Multipurpose Cooperative Society on 30-6-1961

Assets	Amount in Rs.	Liabilities	Amount in Rs.
Share capital	1,892.00	District Cooperative Bank current account	2,015.05
Reserve fund	132.00	District Cooperative Bank share	50.00
District Cooperative Bank loan	9,650.00	Bank shares	2,150.00
Deposits towards share contribution	833.00	Vijaynagar Mahal Sangh shares	250.00
Government grant	1,800.00	Deadstock	8.00
Savings Bank deposit	37.00	Loans and advance	7,363.94
Reserve	6.00	Cash on hand	2,525.25
Current profit	12.24		
Total	**14,362.24**	**Total**	**14,362.24**

C—The profit and loss account of the Atarsumba Group Multipurpose Cooperative Society from 1-7-60 to 30-6-1961

Income	Amount in Rs.	Expenditure	Amount in Rs.
Interest	302.33	Interest	239.64
Grant	40.00	Stationery	28.02
Dividend	2.25	Travelling allowances	47.97
Current loss	63.66	Miscellaneous expenditure	4.73
		Postage	1.94
		Audit fee	47.52
		Supervision fee	13.42
		Other accounts	25.00
Total	**408.24**	**Total**	**408.24**

GLOSSARY

A

Abhishek . . Worship according to a particular rite
Ambala . . *Phyllanthus emblica*
Anwar . . . Best man
Asopallav . . *Polyalthia longifolia*

B

Balaiya . . Ornaments wear on the hand made of coconut shells and plated with silver
Banti . . . One kind of *kharif* crop
Banu nakhvu . Sacred thread given to an Adivasi *Bhagat* by his *guru*
Bhadku . . Gruel prepared by boiling maize flour in water
Bhagat . . Devotee
Bhajan . . Devotional song
Bhajan mandali . A group of votaries singing *bhajans*
Bhekar . Four-horned antelope
Bhil . . . To cut
Bhuva . . . Head priest
Bidi . . . Country cigarette
Billee . . . A bow

C

Chalam . . Clay pipe
Chanio or *Ghaghro* A petticoat
Chappar . . A shed on which hay and other articles are kept
Charpai . . Wooden cot
Chatni . . . Sauce
Chhada . . Anklets
Chhatthi . . Ceremony performed on the 6th day of the birth of a child
Chimnis . . Kerosene lamps
Chinkara . . Indian gazelle
Chital . . . A spotted deer
Chitta . . . A leopard
Choli . . . A blouse
Chora . . . A meeting place of the village or an office of a *talati*, a *chavdi* or a rest-house
Chori . . . Earthen, brass or copper pots stacked at each corner of the marriage pandal
Chundadi . . An upper loose garment for the bride

D

Dada . . . A ball
Dandia ras . . Folk-dance performed with a pair of sticks in the hands of dancers

D-*contd.*

Dapu . . . Fees
Darshan . . Glimpse
Dev-chakli . . Name of bird like sparrow
Dhaman . . *Grewia asiatics* tree
Dhariya . . A curved lance-like weapon
Dharmashala . A rest-house
Dhol . . . Drum
Dhoti . . . A nether garment worn by males
Dhunvu . . Trembling due to the entering of some spirits in the body
Dipdo . . . A panther
Doro . . . Ornament chain worn around the neck
Dukkar . . Wild bear
Dungar navravvo . Washing of hill by setting fire to the grass

E

Eksali . . . Yearly lease

F

Fentiyu . . Smaller skirt
Ful . . . The bones of a dead body preserved for immersion in a holy river

G

Gedi dada . . A traditional hockey game played with the ball made of stones and rags and a stick made from the branch of a tree
Ghee . . . Clarified butter
Ghumavu . . Dancing
Goth . . . Present given to *gheraiya* during the festival of Holi
Gotras . . . Clans or septs
Gugal . . . A kind of wood
Gur . . . Jaggery
Guru . . . Preceptor

H

Hansadi . . Kind of ornament wear round the neck
Hastamelap . . Ceremony of joining the hands of bride and bridegroom at the time of marriage
Hathful . . Kind of ornament wear on the hands

I

Inam . . . Land granted by Government free of revenue or at a concession rate
Inamdar . . Holder of *inam* land

J

Jagirdar . . An estate holder, a land-holder, one who holds a *jagir*
Jambu . . . Black plum; *Eugenia jambolana*
Jambudi . . *Eugenia jambolana* tree
Janoi . . . Sacred thread
Jhayni-day . . The day following the *meraya* during Divali festival days
Jowar . . . *Sorghum vulgara*
Jungli bilado . Wild cat

K

Kabjo . . . A blouse
Kabli or *kablo* . Receptacle made of bamboo for storing grain
Kada . . . Bracelets
Kajal . . . Lamp-soot, applied to eyes; colyrium
Kaliar . . . Antelope
Kalla . . . Anklets
Kaltar . . . An eye estimate of standing crops
Kamal puja . . Worship of Lord Shiva with lotuses or self-immolation by the devotee by offering his head instead
Kamod . . Paddy
Kanful . . Ear-drops
Kanto . . . Nose-pin
Kanyadan . . Giving away of the bride in marriage
Kapdu . . A buttonless blouse
Karab . . An agricultural implement
Karbadiyu . . An agricultural implement
Kathi . . . Coir string
Kathir . . . A cheap alloy
Khakharo . . *Butea frondosa*
Kharif . . The monsoon crop
Khatan bor . . One kind of fruit of jujube tree; *Zizyphus jujuba*
Khichadi . . Mixture of rice and pulse; hotchpotch
Khichadu . . Mixture of different grains; hotchpotch
Kos . . . Water-bag or leather bucket
Kothi . . . *Feronia elephantum* tree
Kul . . . Sept
Kumkum . . Vermilion, red turmeric powder used for a mark on the forehead
Kundi . . . A type of musical instrument
Kuri . . . The kind of *kharif* crop
Kutcha . . Not durable

L

Lapsi . . . A sweet preparation of wheat flour and sugar or molasses

L-*contd.*

Latkania . . Earring
Lavingia . . Small ear-drops
Limado . . *Azadirachta indica*
Lings . . Emblem of Lord Shiva
Lonkdi . . . A fox

M

Magar . . Alligator
Mahuda . . *Madhuka indica*
Manata . . A vow
Mandap . . Marriage pandal
Meraya . . A torch prepared by fixing a dry *kopra* or earthen bowl on a stick of sugarcane or wood
Mod . . . A kind of chaplet worn by females on an auspicious occasion
Moriyu ramadvu or *nachavavu* . . A marriage custom in which the bridegroom seated on a wooden cot with upside down is tossed to and fro or up and down by lifting the cot with him
Mukhi . . . Village headman

N

Nevar . . . Cotton lace used as strings for wooden cots
Nilgai . . . Blue bull

O

Odhanu . . A piece of cloth worn as an upper garment by women
Oganiya . . Ornament to be wear on the upper portion of the ear

P

Pan . . . Betel leaf
Panch . . . Headman of a caste or community
Panini biladi . Otter
Pathani . . To charge oppressive rate of interest
Patiyu . . . Wooden agricultural implement
Pavo . . . Flute
Pithi . . . Turmeric paste
Ponkhvu . . To receive bride or the groom or both by waving hands around in an auspicious ceremony
Pradakshina . The act of moving around
Pradakshina marg . The space or path for moving around an idol or temple
Prasad . . Offering to deity, later distributed among the worshippers
Pujari . . . A temple priest

R

Rabi . . . The winter crop
Ramji . . . Red ochre
Rampdi . . Small hoe used to root out weeds and wild plants
Rayan . . . *Manilkana hexandra*
Rinchh . . A bear

S

Sabhamandap . Outer court of the temple
Sadlo . . . A *sari*
Safa . . . A turban
Sag . . . *Tectona grandis*
Sahudi . . . A porcupine
Samar . . . A levelling board
Sambar or *Sabar* . A stag; *Rusa aristotelis*
Samo . . . An inferior variety of cereal
Sankli . . . Chain wear round the neck
Saravavu . . To offer funeral oblations to the manes of the deceased
Sarsav . . . Rapeseed; *Brassica compestris*
Saslo . . . Hare
Sathi dangar . . A variety of paddy
Shial . . . Jackal (*Canis aurens*)
Shikhar . . Spiral tower of a temple, spire, peak
Shira . . . A sweet preparation of wheat flour, sugar or gur and *ghee*
Shivalinga . . Phalic symbol of Lord Shiva

S-*contd.*

Shraddha . . Oblations offered for the peace of the departed soul
Simado . . A kind of agricultural implement
Stupa . . . A Buddhist shrine wherein some bodily remain of the Buddh is buried
Swayamvar . . Marriage by choice

T

Tantra Vidya . Black magic
Taras . . . A hyena
Til . . . Sesamum seed; *Sesamum indicum*
Timru . . . Kind of leaves; *Diospyros melanoxylon*

U

Udid . . . A kind of pulse

V

Vad . . . *Ficus indica*
Vagh . . . Tiger
Vahivanch or *Barot* . Family bard
Vajiya . . . A variety of wheat
Vali . . . An earring
Vandro . . . Monkey
Vari . . . Black rice
Varu . . . A wolf
Vihar . . . Buddhist monastery

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

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

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

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

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

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

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

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

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

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

PATHANKOT—
- The Krishna Book Depot, Main Bazar (R)

List of Agents-*contd.*

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

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

PITHORAGARH—
Maniram Punetha & Sons (R)

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

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

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

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

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

REWA—
Superintendent, Government State Emporium V. P.

ROURKELA—
The Rourkela Review (R)

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

SECUNDERABAD—
Hindustan Diary Publishers, Market Street

SILCHAR—
Shri Nishitto Sen, Nazirpatti (R)

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

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

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

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

SONEPAT—
United Book Agency

SRINAGAR—
The Kashmir Bookshop, Residency Road

SURAT—
Shri Gajanan Pustakalaya, Tower Road

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

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

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

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

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

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

VELLORE—
A. Venkatasubhan, Law Booksellers

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

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

VIZIANAGRAM—
Sarda & Co. (R)

WARDHA—
Swarajeya Bhandar, Bhorji Market

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

List of Agents-*concld.*

Railway Book-stall holders

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

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

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

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

Foreign

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

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

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

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

The Proprietor, Book Centre, Lakshmi 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, Jhabua

Dy. Director Incharge, S.I.S.I., C/o Chief Civil Admn. Goa, Panjim

The Registrar of Trade Unions, Kanpur

The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia

The Officer I/C., State Information Centre, Hyderabad

The Registrar of Companies, Pondicherry

The Asstt. Director of Publicity and Information, Vidhana Saubha (P. B. 271) Bangalore