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DAPADA—a village in Dadra and Nagar Haveli

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CONTENTS

		Page
Chapter I :	INTRODUCTION	1—17
	The Village	1
	Reasons for Selection of the Village . . .	1
	Location	1
	Size and Number of Households . . .	3
	Sources of Water	4
	Electricity	4
	Religious Institutions	4
	Funeral Grounds	5
	Schools	5
	Cooperative Societies	5
	Panchayati Raj Institutions	6
	Karbari System *vis-a-vis* Police	6
	Medical and Veterinary Services . . .	7
	Health and Sanitation	7
	Transport and Communication . . .	7
	Trade and Commercial Centres . . .	10
	Festivals	11
	Food	11
	Drinking and Smoking	11
	Dress	11
	Paddy Store	12
	Employment	12
	Land Tenure System	12
	Crops	13
	Village Officials	14
	Crimes	14
	Hamlets and Ethnic Composition and History of Hamlets	15
	House Types	17

PAGE

CHAPTER II : THE PEOPLE AND THEIR MATERIAL EQUIPMENTS 19—52

Settlement Pattern 19

Ethnography 20

House Types 29

Case Studies 31

Dress and Ornaments 33

Household Goods 34

Musical Instruments 34

Food Habits and Smoking 36

Hunting and its Equipment 38

Fishing and its Equipment 39

Beliefs and Practices connected with Birth, Marriage and Death among Varlis, Koknas, Koli Dhors and Chamars 41

Birth, Marriage and Death Practices among Parsis 49

CHAPTER III : ECONOMY 53—158

Economic Resources 53

Factors Influencing Economic Life in the Village 54

Land Utilization 55

Land Holdings 66

Terms of Cultivation 70

Comparison of Areas under Grass with Paddy Crops 78

Land Tenure System 79

Survey and Settlement 82

Safeguards for Adivasis 84

Reforms 84

Land Tenure System in Neighbouring State . 86

Manufacturing and Processing Establishments 86

Improvement in Communication . . 86

Expansion of Marketing Facilities . . 87

		PAGE
	Working Force	88
	Primary and Subsidiary Occupations	95
	Different Occupations and Employment Opportunities	101
	Statement of Essential and Secondary Occupations of the People of Dapada	102
	Working Conditions and other Details of Occupations	109
	Cooperative Societies	118
	Agriculture	126
	Irrigation	132
	Use of Fertilizers and Better Seeds	136
	Paddy Procurement	136
	Livestock and Animal Husbandry	137
	Adhwaras (Weekly Bazars)	140
	Income and Expenditure	154
	Indebtedness	160
CHAPTER IV :	SOCIAL AND CULTURAL LIFE	161—270
	Family Types	161
	Social Legislation	167
	Provision of Amenities in the Village and its Position in the Region	167
	Inheritance of Property	169
	Leisure and Recreation	170
	Religious Beliefs and Institutions	172
	Festivals of the Parsis	177
	Church at Dapada	179
	Main Fairs and Festivals	186
	Panchayats	199
	Medical Facilities, Diseases and Local Medicines	203
	Washerman and Barber Services	205
	Fuel and Light	205
	Post Office	206

Pages

Village Level Officials 207
Population : Age Distribution 213
Registration of Vital Events in the Village . . 215
Marital Status 220
Education 230
Mother Tongue and Subsidiary Languages . . 259
Migration 262

CHAPTER V : SOCIAL AWARENESS AND CONCLUSION 271—289

Level of Awareness 271
Places Visited Outside Dapada by the Villagers . 274
Persons Staying Outside Dapada . . . 278
Remittances and Frequency of Visits . . . 278
Changes Brought about in the Village as a Result of Liberation 279
Conclusion 282

APPENDIX—Exploratory Survey of Social Contour in Village Dapada—Household Schedule. . . . 286

LIST OF TABLES

TABLE NO.		PAGE
1.	Distribution of households by members and religion	3
2.	Type and number of crimes during January 1964 to April 1966	14
3.	Distribution of households by tribes/castes and hamlets	19
4.	Distribution of population by religion and caste/tribe	20
5.	Distribution of land by types, crops & landlords (with percentages)	56—57
6.	Distribution of houses constructed according to the ownership of the land	59
7.	Distribution of Mali plot holders by area	63
8.	Distribution of land holdings by caste and religion	64
9.	Distribution of households by kinds of rent paid	69
10.	Distribution of households paying *Khand* (rent) to landlords according to type of landlords	71
11.	Number of Landlords and tenants by caste/tribe	76
12.	Distribution of working force by religion and age-group	90
13.	Percentage distribution of working force by religion and age-group	91
14.	Distribution of working force by religion, caste/tribe and sex	92
15.	Distribution of non-workers by nature of activity and age-group	93
16.	Distribution of working population by primary occupation, religion, caste/tribe and sex	94
17.	Distribution of households by number of primary occupations returned for various members	95
18.	Distribution of households by number of subsidiary occupation returned for various members.	96
19.	Percentage distribution of households by association of subsidiary occupation associated with primary occupation	98
20.	Distribution of households by association of primary occupation with subsidiary occupation	99
21.	Distribution of *Tad*/*Khajoor* trees by location and ownership	113
22.	Number of cases caught because of illicit distillation of *Daru* by caste/tribe	115

		PAGE
23.	Sale of country liquor at the shop owned by Gev. D. Wadia 1964-65 and 1965-66	116
24.	Distribution of yield by crops during the year 1965-66	135
25.	Distribution of livestock by number and type with various communities in Dapada	139
26.	Distribution of households by annual income and expenditure	148-149
27.	Distribution of households and number of their members by annual income, caste, tribe and religion. . .	152-153
28.	Number of households by caste/tribe/religion and income which are in debt with its extent, purpose, source and terms of debt	156
29.	Nature of composition of households with reference to relation to head of household	163
30.	Distribution of caste/tribe and by nature of business at Lavachha (Holi festival)	195
31.	Distribution of contraceptives by caste/tribe . .	205
32.	Number of letters delivered in the village . . .	206
33.	Number of letters despatched from the village . .	207
34.	Distribution of population by age, sex and marital status	222
35.	Distribution of population by religion, caste/tribe, age and marital status	223
36.	Number of *Khandars* of Dapada by religion, tribe & period	226
37.	Distribution of population by age at marriage and time of marriage	227
38.	Distribution of population by religion, caste/tribe, time of marriage and average age at marriage . .	228
39.	Distribution of households by religion, caste/tribe and marriage payments received during marriage of boy and girl	229
40.	Yearly strength of the Government School by sex . .	233
41.	*Pada*-wise (Hamlet-wise) distribution of students of the Government School	234
42.	Number of students by age and sex (Government School)	235
43.	Number of students by standard, tribe/caste (Government School)	236
44.	Yearly strength of students in the Church School by sex	239
45.	*Pada*-wise (Hamlet-wise) distribution of students of the Church School	240
46.	Number of students living in the boarding house of the Church School	241

		PAGE
47.	Number of students by age and sex (Church School) .	241
48.	Number of students by standard, tribe/caste (Church School)	242
49.	Distribution of students in the male tailoring school by caste/tribe	243
50.	Number of students by caste/tribe and age in *Balwadi* (Nursery)	246
51.	*Pada*-wise (Hamlet-wise) distribution of students of both the Primary Schools	248
52.	Number of students by age and sex in both the Primary Schools	249
53.	Number of students by standard, tribe and caste in both the Primary Schools	250
54.	Particulars of education of children of school-going-age by households	251
55.	Number of persons by religion, caste/tribe, sex and literacy, standard/class upto which studied . . .	252
56.	Distribution of population by age-group, and level of education	254
57.	Distribution of population by religion, tribe/caste and level of education along with percentages . . .	256
58.	Distribution of mother tongues by religion and caste/ tribe	261
59.	Extent of seasonal migration by caste/tribe, places, unit and purpose (year 1965-66)	264
60.	Number of In-migrants of females due to marriage by religion, caste/tribe, period and place	266
61.	Number of In-migrants of *Khandars* by religion, caste/ tribe and place	269
62.	Level of Awareness by religion, caste/tribe, age, sex and educational level	272-273
63.	Number of persons by sex and religion who visited places outside Dapada	275
64.	Number of persons staying outside Dapada by religion, caste/tribe, relationship, age, place and occupation .	278
65.	Type of changes brought about as a result of liberation .	281

ILLUSTRATIONS

Plate No.

1. Front view of a Kokna woman
2. Front view of a Kokna
3. Front view of a Varli
4. Front view of a Varli woman
5. Profile of a Koli Dhor woman
6. Front view of a Koli Dhor
7. Front view of a Chamar
8. Front view of a Chamar woman
9. Front view of a Parsi
10. A group of Kokna women in their day-to-day dress
11. Parsis in their day-to-day dress
12. Chamars in their day-to-day dress
13. Koli Dhors in their day-to-day dress
14. A Kokna girl wearing fancy beaded necklaces and having tattoo marks on the forehead and cheeks
15. A Koli Dhor hut with tiled roof
16. A Kokna hut having tiled roof
17. A Varli hut with thatched roof
18. Front verandah and entrance of a Varli hut
19. Cattle shed attached with a Koli Dhor hut
20. Plastering of the outer wattle wall of a Varli hut
21. Patel Talati's office-*cum*-residence
22. Primary School and Post Office
23. Residential quarters for Village Level Workers and Veterinary Assistant
24. *Sikka* (hanging baskets) for keeping food in a Varli hut
25. Koknas engaged in knitting and mending of fishing nets
26. A Varli woman grinding rice

Plate No.

27. Kokna mother swinging *jholi* (cradle)
28. A Chamar (cobbler) at work
29. Country liquor shop owned by a Parsi landlord
30. Varli women picking up lice in leisure time
31. Varli women weaving mat with leaves of toddy palm
32. Distillation of *daru* (country liquor)
33. Kokna woman at her kitchen
34. Koknas engaged in fishing in Sakaltod rivulet
35. Winding up of a fishing operation
36. Varli boys and girls dancing at the time of Holi festival
37. A class in progress at the Mission School
38. Girls of the Mission boarding house engaged in embroidery
39. Christian Varli girls cooking food for the children of Mission School
40. An employee of the Parsi landlord engaged in toddy tapping
41. A press for packing grass operated by a he-buffalo
42. Loading of the packed grass bundles
43. Flour-mill owned by the church
44. Diesel engine pumping set in the church building used for flour mill and irrigation
45. Outer view of the temple of Rameswar Mahadev at Lavachha
46 A general view of the Holi fair at Lavachha
47. A Kokna woman purchasing bangles in Holi fair at Lavachha
48. Spectators eagerly waiting for lifting of the curtain in an entertainment show in Holi fair at Lavachha
49. An Adivasi examining iron implement at a shop in Lavachha
50. Adivasi women returning home from the fair at Lavachha
51. The shrine of Shiva at the bank of Sakaltod near Kokan pada
52. Shrine of the *gaon dev* (village deity)
53. Monoliths representing *cheerwa* deity
54. Children of the Mission School offering prayers in front of the church
55. Thin pieces of silver, bearing images of different deities at a shop of a silver-smith in Holi fair at Lavachha

Plate No.

56. Household deities in a Kokna house. Pieces of silver arranged over the wooden seat represent their ancestors

57. A Varli with a peacock feather in his wrist tied by the tribal *bhagat* to cure pain in his hand

58. Wooden masks representing deities (L to R) Diwas, Ganpati, Narsingh and Satwai

59. Wooden masks representing deities (L to R) Hidimba, Vag, Dukkar and Bhaishya

60. An Adivasi boy carrying semi-circular wooden board on his head. Projecting human figures on the board represent five Pandavas

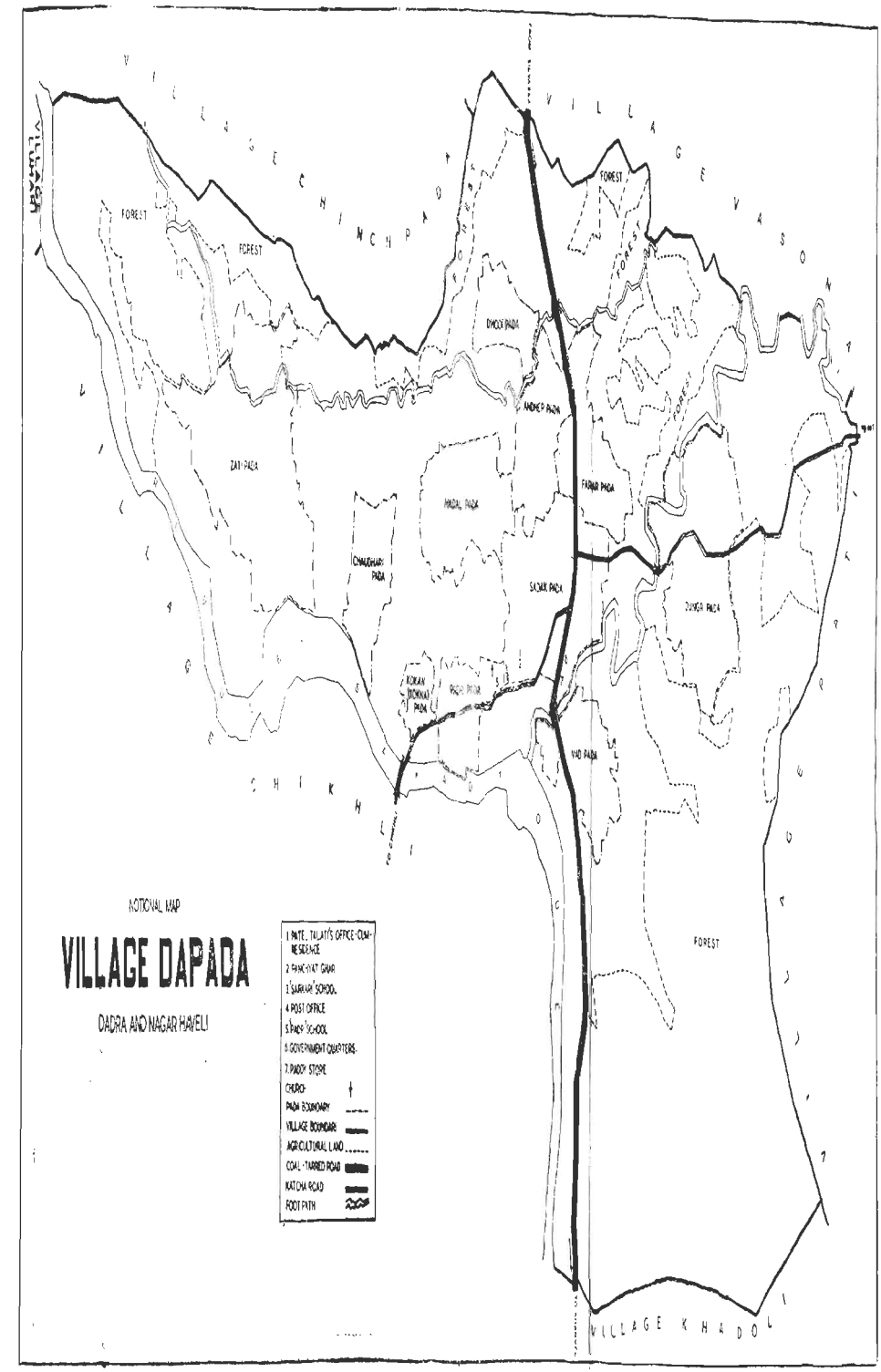
I Wooden structure of a Varli hut

II Ornaments

III Musical instruments

IV Graph for *khand* (rent) paid and total yield

V Agricultural implements


NOTIONAL MAP
VILLAGE DAPADA
DADRA AND NAGAR HAVELI
1 PATEL, TALATI'S OFFICE, CLAIM RESEANCE
2 PANCHYAT GHAR
3 SARKARI SCHOOL
4 POST OFFICE
5 ANGAN SCHOOL
6 GOVERNMENT QUARTERS
7 PADDY STORE
CHURCH
PADA BOUNDARY
VILLAGE BOUNDARY
AGRICULTURAL LAND
COAL - TARRED ROAD
KATCHA ROAD
FOOT PATH
VILLAGE CHINCHPADA
VILLAGE VASONA
VILLAGE KHADOLI
FOREST
DHODI PADA
ANDHER PADA
DAFAR PADA
MADAL PADA
CHAUDHARI PADA
SAWAR PADA
DUNGRI PADA
KORAN DONGRI PADA
VAD PADA
ZAT PADA

DADRA AND NAGAR HAVELI

STATE BOUNDARY

UNION TERRITORY HEADQUARTERS

VILLAGE BOUNDARIES WITH LOCATION CODE NUMBERS

METALLED ROAD

UNMETALLED ROAD

RIVERS AND STREAMS

SYMBOLIC REPRESENTATION OF VILLAGES IN THE FOLLOWING CATEGORIES

POST OFFICES/ TELEGRAPH OFFICES — PO/PT

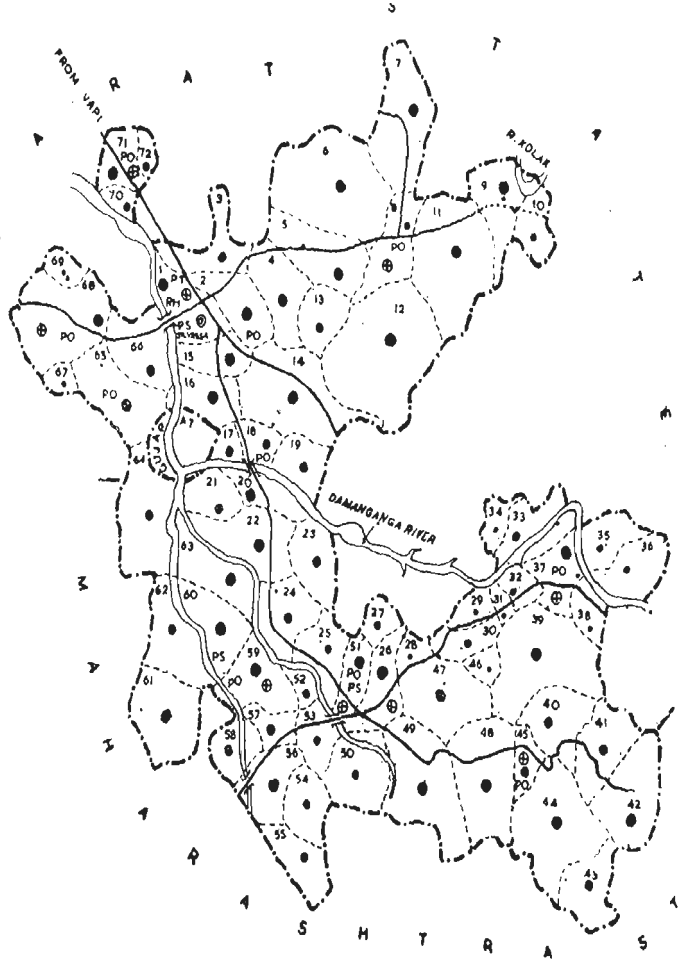
POLICE STATION — PS

REST HOUSE / TRAVELLERS BUNGALOW — RH

HOSPITALS, PRIMARY HEALTH CENTRES, DISPENSARIES CHILD AND MATERNITY WELFARE CENTRES

10 5 0 10 20 30 MILES

10 0 10 20 30 40 KILOMETRES



East of Greenwich

LIST OF VILLAGES

DADRA AND NAGAR HAVELI

Names of Villages with code Nos. as given in the map :

1. Silvassa	25. Tinoda	49. Rudana
2. Amli	26. Khutali	50. Talavali
3. Vaghchipa	27. Umbervarni	51. Khanvel
4. Athola	28. Goratpada	52. Bindrabin
5. Galonda	29. Kothar	53. Chauda
6. Sili	30. Vaghchauda	54. Parzai
7. Morkhal	31. Medha	55. Dolara
8. Kilavani	32. Ambabari	56. Kherdi
9. Mota-Randha	33. Kauncha	57. Kala
10. Nana-Randha	34. Jamalpada	58. Karachgam
11. Bonta	35. Gunsa	59. Amboli
12. Umrkui	36. Bildhari	60. Surangi
13. Falandi	37. Dudhani	61. Velugam
14. Saily	38. Ghodbari	62. Apti
15. Samarvarni	39. Karchond	63. Chikhali
16. Masat	40. Vansda	64. Luhari
17. Kudacha	41. Bensda	65. Kharadpada
18. Rakholi	42. Bedpa	66. Athal
19. Karad	43. Khedpa	67. Kanadi
20. Vasona	44. Sindoni	68. Naroli
21. Chinchpada	45. Mandoni	69. Dhapsa
22. Dapada	46. Kherarbari	70. Tighra
23. Pati	47. Shelti	71. Dadra
24. Khadoli	48. Chinsda	72. Demani

NOTE: There are 72 villages in the Union Territory of Dadra and Nagar Haveli. There is no Urban Area.

CHAPTER 1

INTRODUCTION

The Village

For the first time in the Union Territory of Dadra and Nagar Haveli, a comprehensive socio-economic survey of village Dapada was undertaken by the Office of the Registrar General, India. The survey was conducted during February to April, 1966 and then the village was revisited during June, 1968 to fill up certain gaps.

Reasons for Selection of the Village

The village has been selected because of its multi-ethnic composition, location (almost in the mid of the Union Territory, neither too near and nor very far off from the Headquarters of the Union Territory *viz.*, Silvassa) and the existence of the institutions like schools, church, etc. The village is, therefore, considered to be a representative one for the territory as a whole.

Location

Village Dapada is situated almost in the centre of the Union Territory of Dadra and Nagar Haveli. Exact altitude is not known as the area has not so far been surveyed for this purpose. Vapi Railway Station (Gujarat) which is at a distance of about 30 kilometres from the village, is situated on a slightly descending road from the village and its height is 27 metres above main sea level.

The village is located on the main road (Silvassa-Khanvel coal-tarred road) at a distance of about 12 kilometres towards south of Silvassa, the Headquarters of Dadra and Nagar Haveli Administration. Khanvel, which is one of the important villages of Dadra and Nagar Haveli is situated at a distance of about 10 kilometres towards south-east of Dapada on the same road.

Boundaries.—In its north are Vasona and Chinchpada villages, in the west and south-west are Luhari and Chikhali villages respectively; in the south Khadoli village and in the east

is Pati village. The boundaries of Gujarat, Surat District are quite near although interrupted by the boundaries of Vasona and Pati villages. The inter-state boundary is at a distance of about 9 kms. (foot-path) from the village Dapada.

Flora and Fauna.—The trees found in the vicinity of the village are mainly the species of trees found in Dadra and Nagar Haveli as a whole :

Local Name	Botanical Name
1. *Teak*	Tectona Grandis
2. *Sadad*	Terminalla Tomentosa
3. *Haladu* . . .	Adina Cardifolia
4. *Siras*	Albizzia Lebbek
5. *Bondara* . . .	Kagerstroemia or Pauiflora
6. *Mahada or Mahaura* .	Madhuka Latifolia
7. *Karang* . . .	Pongamia Pinnata
8. *Tiwas*	Ongeinia Dalbergeoides
9. *Amli or Imli* . .	Temerindus Indicus
10. *Amb*	Mangefera Indicus

The dense forests of Dadra and Nagar Haveli which once contained rich fauna have now shrunk to some parts only due to constant denudation during the Portuguese times. Now-a-days tiger is rare and leopards are to be found only in some interior areas. The wild animals and birds to be found in the surrounding jungles are *bhankar* (deer), *boul* (wild cat), *shashla* (rabbit), *khari* (squirrel), *ran murghi* (jungles fowl), *titter* partridge), *lawi* (a small bird), *hola* (dove) and peacocks. A variety of serpents, poisonous as well as non-poisonous, are also found in the region.

Climate.—Minimum temperature is 60° F and maximum 110° F, during the year. The climate is equable. Winters are not very cold and summers are not very hot. During the rainy days the climate is humid. The winters and summers are dry. On the whole it may be stated that there are no remarkable seasonal variations.

Rainfall.—The average rainfall is about 100″ per year. During the year 1966, the rainfall recorded was 72″. The rainfall is mostly during the rainy season; only say about within 80 to 90 days (from 15th June to 15th September).

Soil.—The soil is blackish medium type, not so hard and not so soft. During the non-rainy days the soil is cracked and has got the capacity of absorbing much water during the rainy days. The surface of the earth is uneven.

Size and Number of Households

The following table indicates the size and distribution of households by number of members and their religion.

TABLE I

Distribution of households by members and religion

Size of H.H. (No. of members)	Hindu	%	Christian	%	*Parsi* (Zoroastrian)	Islam (*Khoja*)	Total	%
1	2	3	4	5	6	7	8	9
Single member .	—	—	1	4.7	—	—	1	0.4
2—3 . . .	29	13.7	3	14.4	2	—	34	14.4
4—5 . . .	71	33.5	2	9.5	—	—	73	30.9
6—7 . . .	60	28.2	8	38.0	—	1	69	29.3
8—9 . . .	30	14.2	4	19.0	—	—	34	14.4
10 & above . .	22	10.4	3	14.4	—	—	25	10.6
TOTAL . . .	**212**	**100.0**	**21**	**100.0**	**2**	**1**	**236**	**100.0**

There are 236 households; 89.9 per cent profess Hindu religion, 8.9 per cent Christianity, 0.8 per cent Zoroastrian, and 0.4 per cent are *Khoja*. From the percentages of the size of households as given in the above table it appears that among the Hindus the percentage of 4 to 5 member family is the highest (33.5 per cent) as compared to other sizes of households. In Christians 6-7 member families (31.0 per cent) are more than any other size of family. *Parsis* (Zoroastrians) have only two households and the size of family is quite small, *i.e.*, 2-3 members family. One of the parsi families has lands in

different parts of Dadra and Nagar Haveli, perhaps some property in the rest of India also, hence his family is distributed at different places. Even the wife of the head of the household who is an *adivasi* woman lives sometimes in Dapada and sometimes in Vaghchauda (in Dadra & Nagar Haveli). At the time of survey it was stated that his wife lived in Dapada and his two sons and one unmarried daughter sometimes lived in Vaghchauda and sometimes in Dapada. There is one solitary *Khoja* household and has got a six members family. On the hole it may be seen that 4-5 members and 6-7 members family are much more than others. Their percentage to total is 60.2 per cent. There is one solitary case of single member family of Zati Pada and that is due to the fact that the spouse is not now living with him, the marriage bond has been broken. About the large sized families (e.g. 10 and above) it may be stated that some of the people have common kitchen with separate huts for dwellings e.g., the village *Patel* living in Dongri Pada has a family of 13 members but they have got two houses to live whereas they cook at a joint fire place. The system of joint family is prevalent in the village.

Sources of Water

There were six pucca wells at the time of survey in 1966 but at the time of revisit in the year 1968 there were seven wells and two hand pumps in the village. These are constructed at such places from where the inhabitants of village can reach easily and draw water for drinking purposes. There is no well for irrigation purposes. The agriculture of the area depends upon rains only except for the church area where there is one diesel driven pump which draws water from the nearby Sakaltod rivulet.

Electricity

There is no electricity in the village.

Religious Institutions

Church.—There is one big Catholic Church financed by the Pillar Mission of Goa. They also get financial assistance from other sources (within this country and without). There is one primary school and a boarding house (separate for boys and girls). The church provides them (the boarders) food as well as clothing. There is a small dispensary managed by the church

Temple and Deities.—Adivasis have got their *deities* inside as well as outside their houses. The description of the deities has been given in detail in Chapter II. There is one temple of *Shankar Bhagwan.* The structure of the temple has been washed away by the flood water in the rainy season a few years ago. There was a proposal to reconstruct the building. But at present it is a neglected site, which is situated on the bank of Sakaltod rivulet, near Kokna Pada.

Priests.—Among the *adivasis,* the priest is called *Bhagat,* who officiates in all their ceremonies. The Christians have their own priest—called *Father* of the Church. Although Christians have their own priest in the church but still they respect the *Bhagat* also. *Parsis* and *Khojas* have no priest in the village.

Funeral Grounds

In total about 17 acres of land distributed in five different plots is reserved by the Administration for cremation and burial purposes. The plots are situated 2 to 3 furlongs away from the hamlets—Vad Pada, Dhodi Pada, Hadal Pada, Chowdhry Pada, and Jhati (or Zati) Pada.

Schools

There are 2 primary schools. One is mission school and the other is run by the Administration. Both of them impart free education and provide some facilities like refreshment during lunch interval, etc. probably to attract students and give relief to the poor *adivasis.*

There is one tailoring centre run by the Administration. Students from the neighbouring villages also come. There is an arrangement for their stay also.

One *Balwadi* (Nursery for children) is also run by the Project Implementation Committee, Silvassa in collaboration with the Block Development Office of the Administration.

There is one night school for adult males also.

Cooperative Societies

There are two Societies; one is, Dapada Vibagh Seva Sahkari Mandli Ltd. (Cooperative Store) run by the *Pradhan* who belongs to Chikhli village. Its paid up Capital is Rs. 840/-. The store is supposed to provide the items of general daily

needs to the villagers of the *Patelad* (7 villages including Dapada). But at present it is closed as they are not getting a literate person to work as Secretary or the Manager of the Store.

The other cooperative society (Shri Dapada Vibhag Jungle Kamdar Sahakari Mandli) provides employment to the villagers (shareholders) in the jungles as wood cutters. The society has two offices in whole of Dadra and Nagar Haveli; one at Silvassa and the other at Khanvel. The cooperative society gets contracts from the Administration. Most of the adult male persons of the village, who are in need of employment during the non-agricultural seasons, become members of the society. At present there are 69 members from Dapada belonging to different tribes, but the society is not functioning these days and may go into liquidation.

Panchayati Raj Institutions

The village is covered by the officially recognised *Group Panchayat and Varishtha Panchayat.* The members of the Panchayats, at present, are nominated by the Administration. In future the members will be elected. *Group Panchayat* is composed of seven surrounding villages (*Patelad*) and the *Varishtha Panchayat* of all the villages of Dadra and Nagar Haveli. There are two members of *Group Panchayat* from this village. Both are Varlis; one of them is a Varli woman. The Panchayat looks after cleanliness, provision of drinking water and construction of roads.

Karbari System *vis-a-vis* **Police**

Karbari is the headman of the hamlet and *Patel* is the head of all *karbaris* in the village. Each *Pada* (hamlet) has its own *Karbari.* The duty of the *Karbari* is to settle the dispute among the Pada dwellers. After the dispute is settled both the parties have to pay a sort of penalty and entertain with toddy and liquor. This is called *Kadi Mudi.* The *Karbaris* settle small disputes *e.g.,* disputes over cattle. land, divorse, etc., but the police registers the cases like murder, theft, robbery, etc. Sometimes even the quarrels because of drinks and over-intoxication are also registered. During the Portuguese times, in Dapada there were one Jamadar and three constables

of Police. They used force (beating) to settle the disputes. Now the Police Station is at Sorangi, about 5 kms. from Dapada and the cases are settled by the Court of Law.

In so far statutory Panchayat is concerned, it looks after the welfare of the village and has got nothing to do with disputes. Its main functions, as already stated, are to look after cleanliness, construction and maintenance of katcha/pucca roads, provision of drinking water, etc.

Medical and Veterinary Services

There is one mid-wife for pre and post natal treatment in the village. She is paid by the Project Implementation Committee. She can also render advice on the family planning methods but there was no activity found on this score during the year 1966. For the veterinary services, a qualified stockman from Khanvel visits the village periodically and the stockman living in Dapada also renders such services.

Health and Sanitation

The inhabitants of the village do not look so healthy and robust; women, however, look healthier than men. As the *Padas* (hamlets) and huts are situated at some distance from each other, there is better sanitation. The people also appear to be conscious of the advantages of better sanitation as they keep inside of the huts clean although the animal sheds are inside the huts with a partition.

Hospital and dispensary for this area are at Silvassa and Khanvel respectively.

Common diseases prevalent in the area are round worms, malnutrition, particularly deficiency of vitamin 'A' causing night blindness, malaria, scabies, and other skin diseases due to bad water and imbalanced diet. The drainage system of the village is not so good and during the rainy season, there happens to be dirty spots.

Transport and Communication

Transport.—There is a regular bus service run by the State Transport, Gujarat. The main route of the bus with which Dapada is linked is Vapi-Silvassa-Dapada-Khanvel-Mandoni or Dudhani or Kherdi. The frequency of the bus is not uniform

throughout the day. In the morning it is after half an hour but later on it takes more than 2 hours sometimes to get the bus. As Dapada is in-between the bus route, it becomes difficult to get the accommodation inside the bus. It is almost over-loaded at the starting point. The service is, therefore, inadequate. There is no arrangement for emergency transport. The goods carrying vehicles running on the roads are quite cooperative and give lifts to the needy persons as far as possible. A brief sketch of the bus service is given in the following statement :

I. Statement of routes and scheduled timings of State Transport, Gujarat buses which cover Dapada village directly.

(i) Route : Vapi-Silvassa-Dapada-Khanvel-Kherdi and return.

Station (Bus stop)	Up Departure time		Down Departure Time		
	1st Bus	2nd Bus		1st Bus	2nd Bus
Vapi	9.00	16.25	Kherdi	10.50	18.15
Dadra . . .	9.20	16.45	Khanvel	11.05	18.30
Silvassa . . .	9.45	17.10	Dapada	11.25	18.50
Dapada . . .	10.05	17.30	Silvassa	11.45	19.10
Khanvel . . .	10.30	17.50	Dadra	12.10	19.35
Kherdi . . .	10.40	18.05	Vapi	12.30	19.55

(ii) Route : Vapi-Silvassa-Dapada-Khanvel Mandoni and return

Up			Down	
Vapi . . .	9.30	. . .	Mandoni	12.30
Dadra . . .	9.50	. . .	Khanvel	13.00
Silvassa . . .	10.15	. . .	Dapada	13.20
Dapada . . .	10.35	. . .	Silvassa	13.45
Khanvel . . .	11.00	. . .	Dadra	14.10
Mandoni. . .	11.30	. . .	Vapi	14.30

(iii) Route: Vapi-Silvassa-Dapada-Khanvel-Dudhani and Return

Up			Down		
Vapi	11.45	17.00	Dudhani	5.30	14.00
Dadra	12.05	17.20	Khanvel	6.00	14.30
Silvassa	12.30	17.45	Dapada	6.20	14.50
Dapada	12.50	18.10	Silvassa	6.45	15.15
Khanvel	13.15	18.30	Dadra	7.10	15.30
Dudhani	13.45	19.00	Vapi	7.30	16.00

II. Statement of other routes in Dadra and Nagar Haveli, with which Dapada is indirectly linked (Silvassa is the junction).

(i) Route: Vapi-Silvassa-Naroli and return

	Up Departure Time					Down Departure Time			
Vapi	6.30	10.45	15.15	18.10	Naroli	4.40	8.00	12.10	17.10
Dadra	6.50	11.05	15.35	18.30	Silvassa	5.10	8.30	12.40	17.20
Silvassa	7.15	11.30	16.00	18.55	Dadra	5.30	8.55	13.15	17.45
Naroli	7.45	12.00	16.30	19.10	Vapi	5.55	9.15	13.35	18.00

(ii) Route: Vapi-Silvassa-Kilavani and return

Up			Down		
Vapi	8.30	16.35	Kilavani	9.55	18.20
Dadra	8.50	16.55	Silvassa	10.25	18.30
Silvassa	9.15	17.20	Dadra	10.50	19.15
Kilvani	9.45	18.10	Vapi	11.10	19.35

(iii) Route: Vapi-Silvassa and return

Up				Down		
Vapi	12.45	14.50	20.25	Silvassa	8.30	13.45	15.50
Dadra	13.05	15.10	20.45	Dadra	8.55	14.10	16.15
Silvassa	13.30	15.35	21.10	Vapi	9.15	14.30	16.35

Source : Depot Manager, State Transport, Bulsar (Gujarat).

Post Office.—There is a small post office without telegraph facilities. The post office provides postal stationery, dak facilities, saving bank and money order facilities.

Telephone.—There is one telephone connection between Silvassa, Dapada and Khanvel, but sometimes it is not found in working order. The connection is not an automatic type; it is controlled by the Telephone Exchange at Silvassa through a Telephone operator. At times it serves very useful purpose. The telephone connection has been provided after the liberation of the territory from the Portugese regime.

Trade and Commercial Centres

Shops.—There are three shops *viz.*,

(1) Grocery shop (General provisions for daily needs). The shopkeeper is a Khoja Muslim who belongs to Khanvel. He is also running a Fair Price Shop alongwith his other business of grocery.

(2) Country liquor shop run by a Parsi. In Dadra and Nagar Haveli there is no prohibition but licensing is there to restrict the use.

(3) Toddy shop—Name of licencee is Kadir Jamail of Chikhli village. But the shop is run by his representative, perhaps his sub-contractor.

After the harvesting, the surplus agricultural produce is sold out in the *Adhwaras* (weekly markets) held outside Dapada. The people of the village generally bring their household requirements from the *Adhwaras.*

Fairs and Shopping outside the Village.—The inhabitants of the village go to Lavachha (Gujarat, about 16 kms. from Dapada) on the Holi *mela* for purchase of goods and merrymaking. This year it was celebrated in the first week of March 1966. Sometimes some people go to Mahalaxmi *mela* in Dahanu (Maharashtra) in the month of April. As already stated they go for shopping to the weekly bazars organized in the neighbouring villages especially at Rakholi after every week. The weekly bazars are held on all the days of the week at different places in Dadra and Nagar Haveli.

Festivals

Holi is the main festival which they celebrate with mirth. Koknas especially celebrate it at night and the function is called *Bhanwada*. Others also participate in it. Parsis celebrate *Ghambhar* once a year for which due notice for gathering to all the Parsis in Dadra and Nagar Haveli and outside is given. It is a get-together of Parsis in the territory. They celebrate for about 2 days. Guests (Parsis) from Bombay, etc., are invited. Local non-Parsi guests (of Dadra and Nagar Haveli only) are also invited. It is a sort of party from morning to evening. Lunch, dinner and drinks (alcohol and other intoxicants) are served. Contributions for this occasion are raised before hand and during the celebrations also. The contributions are voluntary but as these are announced in the gathering, the rich Parsis consider it a matter of prestige and contribute more and more and it becomes a sort of competition. They have created a fund also for this get-together, which is carried over to next year, if there is any balance.

Food

The people of the village are non-vegetarian. Beef eating is, however, a taboo except in case of Koli Dhors. It was informed that the Koli Dhors take the flesh of dead animals also; but the Koli Dhors were not willing to confirm or refute the statement. The staple food of the inhabitants is rice of inferior quality. They prepare *Kanji* (gruel) also (as described later on) very often. In case of shortage of food, they take the roots and leaves of certain trees found in the neighbouring jungles.

Drinking and Smoking

The people are generally addicted to drinking toddy and *daru*. Women, however, take in lesser quantity but the menfolk are many a time found over-drunk in the evening. Almost every man smokes tobacco (*bidi*) whereas in the case of women it is not so.

Dress

There are some peculiarities of dress in respect of each caste and tribe, especially in the way they wear. Men wear *langhoot*

(loin cloth) only and the women wear *choli* and *dhoti* (blouse and sari). Boys who go to the schools are better dressed in that they put on *banian* (vest) of white colour and half pant mostly of black colour.

Paddy Store

There is a procurement store of paddy managed by the Administration. The store room has been constructed by the Administration at a cost of Rs. 13,000/-. The paddy procured is stored there for redistribution among the people of Dadra and Nagar Haveli during lean season.

Employment

During the non-agricultural seasons the people go out for road construction, building construction in P.W.D. and with contractors; wood cutting in the forest with the cooperative society and the contractors; grass cutting with big landlords in the village or elsewhere in Dadra and Nagar Haveli and sometimes in Gujarat also (in neighbouring areas). Some of the people also get employment from the Parsi landlord in the village for packing of the grass and its loading and unloading. Subsidiary occupations in the village are bullock-cart driving, toddy tapping, hides cleaning and leather work. Last two occupations are practised by Koli Dhors and Chamars respectively. *Chatai* (mat of palm tree leaves) making is also done. Basketery, fishing and preparing nets for fishing are other subsidiary occupations when there is no better work. Sometimes, a few persons go for hunting in the jungles. They also barter some goods in the *Adhawaras* (weekly markets) *e.g.*, they give eggs, *Karanji, chanoti, imli* (tamarind), *arainda,* gum, *mohura seeds* and *pisvi,* and take in return the things of daily need *e.g.*, potatoes, garlic and onion.

Land Tenure System

Mostly the inhabitants of the village are tenants of big landlords (who live outside the village) except one Parsi landlord who lives in the village but not always. The landlords who are *adivasis* live in the village and cultivate the land themselves and the surplus land which they cannot cultivate themselves is given to their near relatives or to their own tribesmen. No landlord is the proprietor of his land. The state has reserved the proprietory rights in itself. The landlords are the *alwara* (Sanad, agreement) holders and can cultivate the stipulated piece of

land themselves or through labour or can get their lands cultivated through tenants. The tenants in return pay to the landlords either in kind or in cash. If the payment is made in kind (paddy) to the landlord by the tenant, the system is called *Khand*. The *Khand* rate in the village varies from ½ to 1/8th of the total yield. When the payment is made in cash, it is called *Rokar Ganat* system and when the cultivation is on share basis, it is *Bhag* system. The rent of the first two systems (*Khand* and *Rokar Ganat*) is fixed irrespective of the yield and is paid annually after harvesting.

Crops

The chief crop is paddy. Mostly there is only one crop during the year *i.e. kharif* crop. Sometimes when the rains are benevolent, there is a second crop also in the year *i.e., rabi* crop. Brief account of the crops is given below :

Kharif crops		*Rabi crops*	
Name	Season	Name	Season
1. *Paddy*	Sowing season: *Jeth* (May-June) and harvesting in the month of *Ashu* (September-October)	1. *Val*	Sowing season: *Ashu* (September-October). Harvesting in the month of *Mah* (January-February) except *Mag* which is ready in the month of Magsar (November-December)
2. *Nagli*		2. *Misal*	
3. *Jowar*		3. *Sonbi*	
4. *Urd*		4. *Mag*	
5. *Varai*		5. *Channa*	
6. *Tuer*		6. *Vatano*	
7. *Kodra* (inferior type of paddy)		7. *Dano*	
		8. *Tuer*	

Except for paddy, the yield of all other items is just nominal say a few kilograms per tenant. The yield of paddy is also just sufficient for the family consumption of the tenants during the year. Rather, in many cases it was found that it fell much short of their requirements except in case of landlords.

Experiments for wheat growing are being made—A small crop was grown in the church area and some of the *adivasis* of Dapada and other surrounding villages saw the crop in different stages. This experiment and demonstration on the land in the church area was made by the Administration for the first time.

Village Officials

There are following permanent village level officials besides teachers of the schools living in the village (in Sadak Pada) in the Government built accommodation.

(1) Gram Sevak.

(2) Veterinary Stockman and his peon.

(3) Patel Talati (Patwari as called in some parts of India).

(4) Sanitary and Malaria Inspectors are not residing in the village but they periodically visit the village to inspect their usual assignments.

Crimes

The people of Dapada are not criminal minded. Whenever they commit any crime, it is generally under the influence of drug (intoxication by toddy or country liquor). Not only this, they themselves confess the crime as soon as the influence of drug subsides. Following are the number and type of crimes:

TABLE 2

Type and Number of crimes in Village Dapada during (January 1964 to April 1966)

	Type of crime	No.	Remarks
(i)	Quarreling due to over-drinking . . .	6	All these quarrels were found among the Varlis
(ii)	Quarreling over a woman (running away of wife from her husband to live with another person)	3	
(iii)	Not returning the money borrowed and then followed by a quarrel	1	
(iv)	Quarrel for land, calf and hen . . .	3	

Besides, there were three cognizable offences. In two cases there were theft and in the third case, it was a suicide by a man belonging to Kokna tribe because of a quarrel with his wife.

Hamlets and Ethnic Composition with History of Hamlets

Dapada is fairly a large village. The Padas (hamlets) are situated at a distance of 1 to 3 furlongs apart from each other. The houses in each Pada are also scattered in groups as the land is uneven and the houses are constructed only at plain surfaces. It is said that the village was previously distributed in ten Padas hence named as *Dapada* (*Da* means ten and *pada* means hamlet). Now the village has expanded and has more Padas, the details of which are given below:

Sl. No.	Name of the hamlet	Inhabited by Caste/ Tribe	No. of house-holds	Brief history of hamlet
1	2	3	4	5
1.	Vad Pada	(i) Koknas (ii) Varlis	6 7	It is the oldest 'pada' and is named after the tree *Vad* (ficus begalensis). About three generation back the inhabitants were living in the interior of the jungles and then they shifted to the place of safety for fear of robbers.
2.	Dongri Pada	(i) Koknas (ii) Varlis	1 26	Came into existence after Vad Pada and is named after the hillock (*dongri.*)
3.	Kokna Pada or Kokan Pada	Kokna	18	Some people call it Mahalla Pada because Mahalla is *kul* of the Koknas living in this *Pada.* It came into existence after Dongi Pada and is named after the tribe-Kokna.
4.	Choudhry Pada	Kokna	17	Came into existence after Kokan Pada. Some people say that Kokan and Choudhry Pada is same thing as Choudhry is one of the *kuls* of the Koknas.

1	2	3	4	5
5.	Hadal Pada	Varlis	23	Came into existence after Choudhry Pada or Kokan Pada and is named after the *Kul*—Hadal of Varli tribe. There are some Christian Varlis also.
6.	Jhati Pada or Zati Pada	Varlis	48	Came into existence after Hadal Pada and is named after the *kul* Jhati, or Zati. There are some Christian Varlis living in this Pada.
7.	Dhodi Pada	Varlis	16	Came into existence after Jhati Pada and is named after the *kul*—Dhodi of Varlis.
8.	Frar Pada	Varlis	20	Came into existence after Dhodi Pada and is named after the *kul* Frar of Varlis.
9.	Andher Pada	Varlis	10	Came into existence after Frar Pada and is named after the *kul* Andher of Varlis.
10.	Padri Pada	(i) Varlis (ii) Koknas	10 3	It is of recent origin and is named after the priest of the church (*Padri* means priest). Mostly these are Varli Christians. The Koknas living in this Pada call themselves to be resident of Kokna Pada as such. The priest of the church calls it Deval Pada. *Deval* means *mandir*, temple or church.
11.	Sadak Pada	(i) Parsis (Bedhin) (ii) Khojas (iii) Koli Dhors (iv) Varlis	2 1 13 11	It is also of recent origin and is named after the road (*Sadak*) on which it is located. Sometimes Chamar Pada, the area in which Chamars only are living is said to be a separate Pada although, this is also situated along the road side.
12.	Chamar Pada	Chamar	4	

The preceding order of origin of the padas may not be strictly true as the information is based only on the opinions of same of the old persons of the village.

House Types

The houses are mostly katcha and may be called as huts. The roofs of the houses are made of thatch and *sag* leaves generally. In some cases round and flat tiles are used in the houses of better off people like *Kabaris, Patel, Khoja, Parsi,* etc. Walls are made of bamboos and *Kavri* (reeds) and plastered with mud and cowdung. In case of houses owned by Khoja and Parsis, the walls are made of bricks. Plinth is little raised from the ground level to the extent of about 1′ and in case of some well-to-do families like Khoja, Parsi, Varli and Kokna *Karbaris,* the height of the plinth varies from 1′ to 3′. The floors are katcha plastered with mud and cowdung. In case of Parsi and Khoja owned houses, cement and bricks were used for flooring. To protect from the heavy rains the roofs are slanting on both sides from the top making an angle of about 90° to each other or in other words the roof is triangular in shape. The cattle sheds are made inside the huts by partitioning with ballies.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Settlement Pattern

Dapada is a multi-caste/community village. Total number of the households is 236. The different castes/communities living in the village are Varli, Kokna and Koli Dhor; these three are Scheduled Tribes, Chamars are a Scheduled Caste; others are Parsi and Khoja. In addition to these there are a few households of Government officials like Gram Sevak, Veterinary Assistant, and Patel Talati, etc.

The following table shows different padas or hamlets and number of households of different castes/communities in the village :

TABLE 3

Distribution of households by Tribe/Caste and hamlets

Sl. No.	Name of the hamlet	Number of household					
		Varli	Kokna	Koli Dhor	Chamar	Parsi	Khoja
1	2	3	4	5	6	7	8
1.	Andher Pada	10	—	—	—	—	—
2.	Chamar Pada	—	—	—	4	—	—
3.	Choudhry Pada	—	17	—	—	—	—
4.	Dhodi Pada	16	—	—	—	—	—
5.	Dongri Pada	26	1	—	—	—	—
6.	Farar Pada	20	—	—	—	—	—
7.	Hadal Pada	19	—	—	—	—	—
		4 (Christian)	—	—	—	—	—
8.	Kokan Pada	—	18	—	—	—	—
9.	Padri Pada	10 (Christian)	3	—	—	—	—
10.	Vad Pada	7	6	—	—	—	—
11.	Sadak Pada	11	—	13	—	2	1
12.	Zati Pada	42	—	—	—	—	—
		6 (Christian)					
TOTAL	236	171	45	13	4	2	1

TABLE 4

Distribution of Population by Religion and Caste/Tribe

Religion	Caste/Tribe	No. of house-holds	Population			Percent-age to total
			Males	Females	Persons	
1	2	3	4	5	6	7
Hindu	(1) Varli (S.T.)	151	458	479	937	65.1
	(2) Kokna (S.T.)	45	146	142	288	20.0
	(3) Koli Dhor (S.T.)	12	30	27	57	3.9
	(4) Chamar (S.C.)	4	6	6	12	0.8
			640	654	1,294	
Christian	(1) Varli (S.T.)	20	60	65	125	8.8
	(2) Koli Dhor (S.T.)	1	5	5	10	0.7
			65	70	135	
Parsi (Zoroastrian)	Bedhin	2	3	2	5	0.3
Islam	Khoja	1	4	2	6	0.4
TOTAL		**236**	**712**	**728**	**1,440**	**100.0**

The above table shows distribution of population in village Dapada according to religion. More than 89 per cent of the total population returned as followers of Hindu religion. Only 9 per cent are Christians. Of these 125 persons are Varlis and 10 persons are Koli Dhors. Both of these are Scheduled Tribes. In addition to these there are 2 households of Parsis *i.e.* followers of Zoroastrianism and 1 household of Khoja which is a sect of Islam.

Ethnography

Brief ethnographic account of each community is given below :

Varli : The Varlis are a numerically dominant tribe in the Union Territory of Dadra and Nagar Haveli. They form 63.39 per cent of the total Scheduled Tribes.

According to 1961 Census data their total number is 32,494 persons; of these 16,482 are males and 16,012 females. The sex ratio is 977.

According to the Gazetteer of Bombay Presidency 1901, the Varlis are probably immigrants from North Konkan. But during the present survey, the Varlis had no idea about their history, however, they believe that their ancestors have come from the neighbouring area of Bharat*, and settled in Nagar Haveli.

According to some earlier records the name Varli is from 'Varal', a small patch of cultivated land and means an uplander; others think that it is from 'Varalat' which is probably name of the sixth of the seven ancient Konkans (Enthoven, R.E., The Tribes and Castes of Bombay, Vol. III, pages 445-454, 1922). During the present survey the Varlis showed their unawareness about the above mentioned versions regarding their tribe name and origin, nor could they tell any other myth and legend connected with it. Enthoven has also mentioned about the four sub-divisions of the Varlis. These are Suddhs or pure Varlis, Murdes, Davars and Nihirs; of these, according to him, Murdes and Davars have commansal and connuvial relations among them, but they have no such relations with the Nihir Varlis. The Varlis of Dapada claim themselves to be *Suddh* Varlis.

The Varlis are divided into a number of exogamous units called *Kul* or *Kud*. Some of these are—Andher, Bhanwar, Bowa, Chambhadia, Dangda, Dhapsa, Dhodia, Dinde, Dodia, Farara, Gangad, Gurat, Jawadia, Janhate, Kuradi, Kankad, Mude, Pardhi, Patakar, Sapte, Wansa, Wartha, Wadwi, Zati.

Pada or hamlet is usually, but not essentially, inhabited by the members of a lineage or *Kutumb* and their ancestors are known as the earliest settlers of that hamlet and name of the hamlet is given after their respective clan. In Dapada thus, Zati Pada, Andher Pada, Farar Pada and Dhodi Pada are named after the clan of the dominant lineage and other were late-comers of same or different clan. Sometimes a hamlet may also be named after the prominent object or land mark, for example Vad Pada is after the *Vad* (ficus bengalensis) tree, inhabited by the Koknas and Varlis. Similarly *Sadak* Pada is named after the main road where the hamlets of different communities are scattered on either side of the Silvassa-Khanvel metalled road.

*It is interesting to note that most of the Adivasis in Dapada village still distinguish Nagar Haveli from Bharat (India), though they are aware of the fact that the Portuguese have gone and now Nagar Haveli is a part of Bharat. But this change is more like of going of one regime and coming of another, rather than the realisation that they are free Indians.

Kokna.—According to the 1961 Census data, the total number of the Koknas is 7,611 persons, which form 14.85 per cent of the total number of the Scheduled Tribes in the Union Territory, of these 3,874 were males and 3,737 females, the sex ratio being 965.

Koknas are numerically the second largest group in the village. There were 45 households of the Koknas. They are mainly concentrated in two hamlets. These are Kokna Pada having 18 households and Choudhary Pada 17 households. These two hamlets were exclusively inhabited by the Koknas. In addition to these, there are 6 households of the Koknas in Vad Pada, 3 in Padri Pada and 1 in Dungri Pada, living jointly with Varlis.

No early history about their name, origin and migration could be traced. They believe that they have migrated to this area from some other distant land? The reason and time is not known. However, they have this much knowledge that originally only few households came and settled there, followed by others during different intervals.

Koknas are divided into a number of clans called *Kud,* which is an exogamous unit. A *Kud* consists of a number of *Kutumb* or lineages. Some of the *Kud* (clans) of the Koknas have been given below:

1. Choudhary
2. Kanuja
3. Thakaria
4. Nikolia
5. Borsa
6. Bhoya
7. Padwi
8. Mahala
9. Gawit
10. Sinda
11. Kurkuta
12. Misad
13. Thakaria

Choudhary and Mahala are the two dominant *Kud* of the Koknas in the village. The former live in Choudhary Pada and the latter in Kokna Pada. All the Choudhary Koknas of Choudhary Pada were reported to be lineage members, similarly Mahala Koknas of Kokna Pada trace their origin from one ancestor.

According to Enthoven, "Their name indicates that they are a tribe from the Konkan, probably so named upon immigration, and the inference is that they are one of the hill tribes from Thana. That they originally belonged to the Konkan is clear from their dialect, which is mixture of Gujarati and Marathi. It is said that they were driven northwards by the pressure of the Great Durga Devi famine (A.D. 1396-1408)" (*op. cit.*, Vol. II, p. 265).

Koli Dhor.—The third Scheduled Tribe in the village are the Koli Dhors. According to 1961 Census, their total number in Dadra and Nagar Haveli is 1,125 persons of which 584 were males and 541 females, the sex ratio being 926. The Koli Dhors form 2.19 per cent of the total number of the Scheduled Tribes in the Union Territory of Dadra and Nagar Haveli.

According to Enthoven, "Dhor Kolis, also called Tokre Kolis, are found chiefly in the North Konkan. The name Dhor comes from *dhor* cattle, because they eat beef. Tokre, form *Thokar* a bamboo, refers to their calling as bamboo cutters" (*op. cit.*, Vol. II, p. 253).

There were 13 households of Koli Dhors in the village. All of these are concentrated along the main road in Sadak Pada. Obviously, they are late settlers in Dapada than the Varlis and the Koknas. They prefer to be called Koli and not Koli Dhor or Korgha or Kolgha.

According to them as well as other tribes of the village, Koli Dhor and Kolgha are the same people. During the 1961 census, Koli Dhors have been grouped together with Kolgha.

A study of the different clans or *Kud* of the Koli Dhors indicates that they have migrated to Dapada from the neighbouring area of Gujarat and Maharashtra States about two generations

back or so. Following are the different *Kud* of Koli Dhors as recorded during the survey:—

1. Pawar
2. Kadavi
3. Gaikwad
4. Gangoda
5. Bhoya

The Koli Dhor *Kud* is an exogamous unit and there is no hierarchy among the different clans. The traditional occupation of Koli Dhors is to take out the hides of the dead cattle. However, during the present survey the Koli Dhors in Dapada stated that they were not practising this occupation. They were working as labourers, three persons were in part-time service; of these one was postman in Dapada Post Office and the other two were Kathia or peon of the Patel Talati in Dapada. Three Koli Dhor women were working in the house of Khoja, and government officials. Their job was to wash utensils and fetch water from the well, however, in the house of Khoja, the Koli Dhor woman some time also prepared meals. Seven households had taken small plots of land, on Rokar ganat or Khand system. No one among them was having his own land.

The Chamars of the village claimed to be higher than the Koli Dhors because the latter take out skin of the dead cattle and sell the hide to Chamars. Though the Koli Dhors of Dapada denied it, however, they admitted that in the neighbouring areas Koli Dhors are still following this occupation. It was also reported by the Koknas and Varlis of the village that the Koli Dhors eat carrion.

Chamar : Chamars are a Scheduled Caste. According to 1961 Census their total number in Dadra and Nagar Haveli was 384 individuals of these 200 were males and 184 females.

There are four households of Chamars in Dapada. They form a separate hamlet of their own called Chamar Pada. They trace their origin from the same ancestor and are related as agnates. It was reported that two generations back one, Bhadla Rohit migrated to Dapada from Silvassa. The exact reason for the migration is not known, however, it is believed by them that as there was no land of their own to cultivate and perhaps

either economic pressure or some family dispute might have compelled this family to seek another place. It was reported that some of their relatives are still living at Silvassa.

They prefer to be called as Rohit and not Chamar. The former one is their *Atak* (gotra) and the latter is *Jat* or *Jati* (caste). They are usually referred to as Chamars by the other villagers. *Atak* is an exogamous unit. Genealogies of these four household indicate that most of their marital alliances are in Dadra, Silvassa and Naroli. All of these villages are in Dadra and Nagar Haveli.

The traditional occupation of Chamars has been reported to be leather work. But in Dapada they are mainly cultivators or labourers.

They also do casually leather work like making or repairing of shoe, etc. It was reported that raw hide is purchased from Koli Dhors and Kathodis from Khanvel and some villages in Dharampur taluka of Gujarat State. This raw hide is treated and coloured by the Chamars themselves in Dapada and sold at the weekly bazars of Dadra, Silvassa and Naroli.

Khoja : There is one households of Khoja in Dapada. Khoja is a sect of Islam. There is a mosque of the Khojas which is located at Khanvel. They observe *namaj* (daily prayers) thrice a day. They believe that Aga Khan is the representative of prophet. Portrait of Aga Khan may be seen in each Khoja house. In front of it they burn, *dhoop* (incense).

There is no fixed day for naming the child. Usually mother and father give name to the new born. Sometimes, it was reported that they write the exact day and time of birth and send it by post to their head priest at Bombay who communicates with Aaga Khan, and the reply is communicated back to the parents.

The Khojas according to 1931 Census, "literally meaning *honourable converts* are the descendants of Luhanas who are converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-Din in the 12th century. Nur Sataguru is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony of the truth of his mission. In addition to adopting the name of Nur Sataguru (teacher of pure light), he practised the Hindu

abstraction or *samadhi,* which shows the process by which the first Islamia preachers succeeded in converting the Hindus. The Luhanas were the first to be converted, and they who were Kshatriyas were called Khavaja (lord) after their conversion. A late element of strength in the Khoja community was the conversion of a race of sun worshippers called *Chak* and other tribes in the Punjab and Kashmir. One of the Nur Satagur's successors Rande, originally a Tuwar Rajput, sowed the seed of Islamia faith in Cutch and Kathiawad. On their first settlement in the towns of Gujarat, the Khojas were parched grain-sellers, fuel sellers and bricklayers. They now enjoy powerful position in all the trades. They are scattered all over Gujarat and are to be found in all important trade centres within and outside of India. Khojas have many observances and customs differing from those of regular Mussalamans." "Originally the Khojas were a single body. But for about twenty years, they have split up into two factions called Panjaibhai and Piraris. The panjaibhai section is the most orthodox body and look upon Aga Khan as the representative of the prophet or the incarnation of God himself. The Pirari, which is a very small division, consider Aga Khan merely a *Pir* or religious head of their community and nothing more. A Khoja has to pay his Imam the *dassanth* or tithe and the *petondh,* a smaller contribution and about sixteen other minor contributions, varying from a few annas to Rs. 1,000. Besides this when pressed for money the Imam sends the *jholi* demanding an extraordinary levy of the *dassanth* and *petondh.* The regular *dasonth,* tenth part of income, is levied on each new moon day, each Khoja dropping in the *jholi,* kept in the *jamatkhana* for the purpose, as much as he is inclined to pay". (Census of India 1931, Baroda, Vol. XIX, Part I, Report, 1932, Bombay, P. 445.)

Parsi (Zoroastrian) : There are two households of the Parsis in village Dapada. According to 1961 Census data, their total number in Dadra and Nagar Haveli was only 23 individuals.

"The name means the people of Pars of Fars, the south-west province of Persia, the capital of which is now Shiraz. The present Parsis of India are the descendants of those who were forced out of their country more than 1,280 years ago by the Arabs, who conquered and well-nigh annihilated them. They landed first at Due, then Cambay and subsequently near Sanjan, a little to the north of modern Daman, where they kindled the

sacred fire called Iranshah which now burns at Udwada, in thanks giving their safe arrival : but the traditional belief is that they brought it inextinguished from Persia. The Hindu King of Sanjan allowed them free liberty to follow their own religion, while they had import certain ceremonies and customs of the Hindus. Very little is known of them for over 800 years after this settlement. But they still follow their own religion in laborious rituals, which have been handed down to the present day. Among the Parsis there is a sort of hierarchy, though not on the rigid method of the Hindus, but there are no castes. The Mobeds are to them what the Brahmans are to the Hindus. The stronghold of Mobeds is the Baroda town of Navsari, because the Parsis migrated to it from Sanjan and Bahrot and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the death be recited and no funeral services can be held except by the Mobeds, when a child is seven years old, the ceremony of investing it with the *Kasti* or sacred thread is performed. The *Kasti* is made by the interwinning of 72 strong threads out of wool and woven in a special way on a sort of loom. It is sufficiently long to go thrice round the waist and to allow of its being knotted up in certain ways, which every child is taught to do. Mobed (priests) and Bedhin (laymen) could not intermarry 50 years before. But the restriction is not much observed.

Parsis are divided into two divisions, called Shehenshahi and Kadami. This division arose in A.D. 1745 from a dispute regarding the reckoning of the year. Shehenshahis are those who kept to the Indian reckoning and the Kadamis, those who adopted the Persian practice. Formerly, inter-marriage was shunned, but it is now common. Conversions from one division into another are rare.

Parsis speak Gujarati language and put on a head-dress peculiar to them. The priests dress wholly in white. Parsis women wind a white piece of muilin round the head.

Fire is the chief object of Parsi veneration and the Fire temple is the public place of Parsi worship. Besides the leading rites and ceremonies called *Jashan, gambhar* and *muktad*. Parsis have many minor practices and observances to which more or less a religious sanction is attached. A Parsi must always keep his head and feet covered, he must never be without the

sacred shirt and cord, must never smoke and must wash his hands if he puts his fingers in his mouth. After shaving his face, a Parsi bathes before touching anything.

Parsis follow many of the practices and beliefs of Hindus and Musalmans. They made offerings to the Hindu *Holi,* offered vows and sacrificed goats and fowls to *Shitala Devi* and some offered oil to *Hanumana.* They offered vows and made presents to *Tabuts* and at the tombs of Musalman *Pirs.* Their women had great faith in amulets which they brought from sorcerers and wore round their neck or in their hair to win the favour of their husbands. Most of these superstitious practices have now died out of the community as a whole on account of the spread of education." (Census of India 1931, Baroda, Vol. XIX, Part I, Report, 1932, Bombay, pp. 453-54).

The Parsis of Dadra and Nagar Haveli claim that they are immigrants from Iran. It is believed that in their native country they were settled agriculturists and worshipped fire. They had to flee from their homeland due to invasion of some Muslim tyrant who forced them to adopt Islam. Some were converted as Muslims but most of them ran away, through sea or land, with their families. In India they took shelter first at Sanjan in Gujarat. There was a Hindu ruler of this area called Zadi Rana. From Sanjan they first came to Nargol (Maharashtra), Saronda and Dewiyer. From there again spread to Bulsar, Udhadi, Surat, Nawsari and Pardi and afterwards spread over India.

It was reported by the Parsis of Dapada village that their community is divided into two broad groups. These are *Dastoor* and *Bedhin* respectively. The *Bedhin* wear black cap while the *Dastoor* put on white cap. The *Dastoor* are the priestly class. However, there is no hierarchy in this division, it was reported that these two groups inter-marry. A girl adopts the group of her husband after her marriage.

The Parsis worship fire. It was reported that the holy fire was carried from Iran to India. But others believe that it was produced by the priest with the power of his *bantar,* (encantation). The biggest fire temple of the Parsis is reported to be at Udhawada in Gujarat. This fire temple is called *Atas-Behram.* The priest who performs the religious ceremonies is called *Mobid.* Only a *Dastoor* can become a priest. In Udhawada, it is said, that training is given to young boys at the age

of 16 for a month or so. After completing the course a certificate is issued. The holy book of the Parsis is called *Jand-Awastha.* Twenty to twentyfive families grouped together come under one priest. These are close relatives. The *Mobid* or the priest of a group is called *Panthaki.* There are two Parsi families in Dapada. The *Panthaki* of one household lives in Saronda village and of the other at Daman. Both the families of Parsis in Dapada are *Bedhin.*

House Types :

Hutments in the village are rectangular in shape. An averega hut may be said of 25 × 18 feet in size. However, the composition of the family group and economic condition also influences the size of a hutment. There were a number of variations with regard to size of a hut in Dapada. The roof is made slanting usually of thatched type, however, roof with tiles are also not uncommon. Hutments of the Koli Dhors were having thatched roofs only. Among the Varlis and the Chamars tiled roofs were also seen, but a good number of Kokna hutments were having tiled roofs. Two types of tiles are used *viz.,* round country tiles and Mangalore tiles. Both types of these roofs are made slanting having four slopes. The material used for the thatched roof is available in the village or nearby area. For preparing thatched roof, a layer of dried leaves of *Sag* tree is spread over the wooden structure of the roof, then it is covered with grass called *Baradi* or *Kasar.* Over it wooden poles are placed as to protect the roof, which is otherwise likely to scatter during the storms or powerful blows of wind. Sometimes in place of these logs, a cord serves the same purpose. In this type a network of cord is spread over the whole roof. In Dapada only on Varli hutment was having this type of roof where the cord was made of *Penda* (dried paddy stalk).

Ceiling.—Ceiling is generally provided in bigger houses and the place thus formed between the roof and the ceiling is also used for storage. It is generally at a height of 7'-6", whereas the roof is it at the height of 14'-5" from the plinth level. Ceiling is made of bamboo. A sort of network is made with bamboo splinters so that it may bear the load.

Levelling : Before constructing of the hut, care is taken to select a levelled place otherwise a crude levelling is done before construction.

Foundation: About 2′ to 3′ deep holes for foundation are dug and wooden pillars are inserted in the holes. No antipest treatment is given to the portion of pillar which is inserted in the earth. Bit by bit the scaffolding is done so that the pillars are kept in position and the angle does not change.

Plinth : Plinth is generally raised by 1½′ from the ground level by putting earth and then plastering by mixed earth and cowdung.

Beams and Pillars : Pillars is called *Mer*. and the beam Ver. Two central pillars are called *Dharan*. The upper beams joining the *Dharans* are called *Patias*. Pillars and beams are generally rectangular or square in shape. The pillars are sometimes round also but no carving was observed on them.

Walls : For preparing the walls a wattle is prepared separately. It is usually made of two types (a) vertical stems called *sata* of *jawar* (millet) or *kadu* (a kind of grass with thick stem) are tied together with horizontal *tokkar* (bamboo) splinters from both the sides & (b) horizontal bamboo splinters and are arranged closely which alternately pasas over and then under the vertical bamboo poles (like basket weavings). The wattle is erected and tide with poles with cord. It is then plastered with a mixure of cowdung and clay. The clay usually used for this purpose is called *cheekar mati* which is found in low-land.

Most of the houses, particularly those with tiled roofs, were having *dar* (doors) with hinges. In the cattle sheds a bamboo screen is erected during the night. Cattle sheds are made separate as well as attached with the house.

An average house is having two rooms, *i.e.*, living room and a store room. The store room, called *ora*, is used for storing paddy and other food-grains. The household deities are also kept in *ora*. Living room is called *wasri*, usually it also serves as the kitchen.

There were only three houses in the village having windows. Two of these were of the Chamars and one of a Kokna in Vad Pada. The upper part of the wattle wall is generally kept unplastered. It allows some light to enter inside the rooms which are otherwise dark. Houses are usually scattered in a hamlet, without any particular orientation.

Cost of Labour and Material: In a medium type of house, having roof made of round or country tiles, it takes about a fortnight for the *Sutar* (carpenter) to complete the job. The main structural work is done by the *Sutar*. In the village there is no other artisan except *Sutar*. There were two persons working as carpenters in village Dapada. One of these is Kokna and the other Varli. *Sutar* gets Rs. 2.00 per day as his remuneration. Relatives and fellow community members of the hamlet also offer mutual help on such occasions. However, when the labour is employed from outside they are paid Rs. 1.50 per day. At the completion of the work, toddy and country liquor is served to all the persons.

Tiles are brought from Silvassa. Where the local *Kumbhars* (potters) were reported to be preparing these tiles. The prevalent rate for the round country tiles was reported to be Rs. 20.00 to Rs. 22.00 for 1,000 tiles. It requires about 8,000 tiles for completing the roof of a medium type house. Transportation is done by bullock-carts and the charges are Rs. 5.00 for 1,000 tiles.

Mangalore or the flat type of tiles are brought from Vapi or other neighbouring towns of Gujarat. A *Manvalore* tile costs 0.50 paise and about 1,500 tiles are required to complete a roof. Two qualities of such tiles are available. These were *Bingsol* Kawala and *Billimore*. Of these the former one was reported to be the superior one.

In all about Rs. 300/- are spent on wood if trees are felled with the permission of the Administration and the same are processed for the construction of the house. Cartage of the wood from jungle to the place of construction is arranged within the relatives and friends in the village and nothing is spent in terms of money. Regarding construction of walls, doors and other bamboo structure on the roof, practically nothing is spent—as these are obtained from the jungles and brought by themselves (the members of the family). Plastering of the walls and raising plinth level is also done by themselves. About Rs. 5.00 are spent on nails, etc.

Case Studies

Case No. 1 : A Sapru (house) was being constructed in Padri Pada by Ali Govin, a Kokna. When it is a small house, it is called *Sapru* and when it is of bigger type, it is called *Bunglu*. The land belongs to Gev. D. Wadia (Parsi) and the

tenant has got the land on *Khand* system. With some difficulty he got the permission of his landlord and then approval from the Administration to construct a new house. Previously he had one hut just nearby but that was too small and was in a bad condition. The new hut is bigger in size, measuring 24×14 feet. The old material, wherever possible, has been used. His wife's brother Shukar has also helped him in providing the material and free manual labour. Shukar is a carpenter and has helped in construction of the wooden structure. In wood only Rs. 100/- has been spent. Old *Naria* (round tiles) have been rearranged in the new roof, and for the walls bamboo splinters and stalks of *Jawar* have been used. A light frame is made and over it a plaster of clay and cowdung has been applied. About 5-10 labourers worked for about 5 days and the *Sutar* worked for 9 days for construction of the wooden structure. Labourers only were paid just "nominally" *i.e.* Re. 1/- each but after the work was over they were served toddy which costed him Rs. 30/-. Wood was arranged within the hamlet and the payment of Rs. 50/- was made in parts. In case the wood is required from the jungle, prior permission of the Forest Department is necessary which is generally granted to Adivasis for their house construction.

Case No. 2: Another house, observed in Dungri Pada during the survey, is that of Kakadia Nanu Dodia, a Varli who is village Patel. This house is not a new construction. Here the family consists of 13 members. It is a joint family as sons of the head of the household are also living with their wives and children.

Plinth of the house is raised to 1½ ft. above the ground level. The area of the house is 30′-6½″×29′-11″. It is almost square in its shape.

In the foundation plan, (Plate No. I) pillar Nos. 1 to 6 are 2″×7″×8′ (and 3″ in the ground). The central pillars (Nos. 7 & 8) are round in shape 8″ dia., 14′-5″ height and 4′ in the ground. These pillars are meant to support the roof structure. Other pillars are 4″×4″×7′ (1½″ in ground) to support the walls. The above are marked as 'D' and these are made of splinters (bamboo pieces). The plinth area is filled with earth and plastered with cowdung to serve as floor. The material used for walls is the same as described in the previous

case. There is no window or ventilator but the purpose is served by the gap of about 1 ft. left between the wall and the slanting roof.

In the roof plan the pillars shown as D, E, F & G are 7″ × 7″ × 9′. These pillars are joined at the top and the *ballis* are placed on those to serve the purpose of additional store room. The central pillars, which take the main load of the roof, pass through this additional store room and support the roof. Slanting *ballis* are placed, as shown in sketch, and over the *ballis* bamboo splinters are spread and nailed to support the *Nadia* tiles used for the roof. The tile is half circular in shape 1′ long, having 4½″ dia. at one side and 3″ dia. on the other. On the sides there are grooves to grip the side tiles. The *ballis* placed on the roof are round 3″ dia. and 22′-6″ long from B to C and reducing in size from B to A as shown in the sketch.

The cattle shed and the room are divided by partition made of bamboo (3½′ height). The cattle shed is called *Goth,* kitchen is called *Jagara,* store room is called *Anwra,* central pillar is called *Dharan* and the other pillars are called *Medh* in the local language. The joints of the wooden structure are simple joints. The doors are 5′ in height and 4′-4½″ in width.

Dress and Ornaments

The female dress consists of sari called *luguda* and a blouse called *dhadako.* Among the Varlis, Koknas and Koli Dhors the female dress is similar *i.e.* a *luguda* which covers up to knee only, one end of it is fastened at the back passing tightly in between the legs. *Dharko* or the blouse is with half sleeves, covering up to high on the waist and fastend in the front with straps. While going out to weekly bazars, etc; women also wear another piece of *luguda* which covers the bosom. The favourite colours for the dress among the Adivasi women are maroon and emerald. The Chamar women wear *luguda* in the similar way like the Gujarati caste Hindus of the region. Among them blue-back colour is more popular. One end of the *luguda* is fixed at the back which passes in between the legs, the other end passes through bosom and also covers the head. Their blouse, with half or full sleeves, is buttoned at the front.

The Adivasi's traditional type of made dress consists of a loin cloth called *longota* and *dagla* (a waist-coat without sleeves), worn on the upper half of the body. Elderly persons wear a headgear called *pagdi.* However, now-a-days

among the younger generation, half pants, usually of black colour, and a *bandi* (vest) worn on the upper part are in vogue.

The ornaments (as shown in plate No. II) usually worn by the Adivasi women are—*Sari* a thick necklace of silver, *sibla* a necklace made of old silver coins, *sankhada* necklace of silver or nickel chain and *ganthi* a thick necklace of small black or coloured beads are worn on the neck. On the ear lobes are word small ear-rings called *mudi* and ear-studs called *fulada.* Sometimes ear-ring is worn on the upper part of the ear called *batwali.* On the upper arm are worn *kopar kado* and *got.* Bracelets of different kinds like *kado, margat kado* and bangles are worn on the wrist. Old Varli women wear anklets called *dorla.* Men wear only a few ornaments. Among the older generation mudi (ear-ring) are worn on the ear-lobe as well as upper part of the ear. However, it is almost absent in the younger generation. Among them wearing of a silver chain called *sankhad* is quite popular. It is worn round the waist like a belt.

Household goods

Household goods to be found in an average house in Dapada may be said some utensils made of brass or zinc, earthen pitchers called *matla* are kept generally outside the hut for storing water. *Ghanti* (handmill) of stone or clay and pestle for husking are to be found in almost all houses. Earthen bowls called *Kachri* are also commonly used for eating. For keeping cooked food small basket called *sika* is used. It is made of toddy-palm leaves. These are hanged at the wall of kitchen, and earthen pot containing food is kept in it. String cot and wooden stool or chair were also seen in a few Adivasi houses.

Musical Instruments (Plate No. III)

Tarpo : A type of flute with seven holes. Lower six holes are called *chadi* and the upper one *bambalio.* It can be divided into three parts (a) *dcudi* (gourd), (b) bamboo pipes containing holes and (c) *konk,* lower part of the instrument made of leaves of toddy tree with a somewhat oval opening. Vertical diameter of this opening is about 3½″ and the total length of the instrument is 2′-1½″. It is common among Varlis and the Koknas.

Pawi : Flute of bamboo with six holes, operated with fingers and one blow-hole. Total length of the instrument varies from 1 ft. 2″ to 2½ feet. It was a common site to see Adivasi boys during Holi festival playing on *Pawi.*

Kahadi : A type of flute. It may be divided into three removable parts : (a) the upper mouth piece for blowing, (b) body of the instrument, made of sesame wood with seven holes and (c) the lower horn-type opening made of brass. The diameter of the opening is 3½″ and the total length of the instrument is 13½″. It is a Kokna instrument.

Sur : A type of flute. Made of *sesame* wood. It contains only one hole. Total length of the instrument is 18½″, diameter of the opening is 3″. It is used by the Kokna instrument.

Sagad : A type of drum, with four legs. Used only by the Koknas. It is having four legs, through which a circular thick iron wire is pierced. Hollow body of the instrument is made of wood. It is beaten with two curved sticks called *dandak*. *Sagad* are of two different size. The bigger one with a deep sound is 10-1/2″ high, with 14″ upper diameter, the smaller one is 9″ high with 8-1/2″ diameter.

Madad: A type of drum, beaten from sides. It is about 2 ft. 6 inches long. Similar drum among the Varlis is known as *dhol.*

Tad : Tad (cymbal) is also used by the Varlis and Koknas; (a pair of plates made of brass which are striken together to make a ringing sound).

Gagari: Anklet with jingling small bells, used by the Adivasi *bhagat* on special occasion.

Sarnai: A type of flute, similar to *kahadi* of the Koknas. It is made of wood with a hollow body having seven holes and a horn-type opening.

Toor: A type of drum, of the Varlis. It is hanged on the neck and beaten from the sides. One side is bigger than the other. The diameter of the bigger side is 1 ft. 3″, at the centre a paste of rice called *med* is applied from outer side. Opposite to it i.e. at the narrower side, the diameter is 10½ inches. The length of the instrument is 1 ft. 3 inches.

Dhol: Another type of drum. It is similar to *madad* of the Koknas. About 2 ft. 6″ long, beaten from the sides.

Nadga: A smaller drum with a wooden hollow body, beaten with two sticks. It is about 1ft. high.

Food Habits and Smoking

In the beginning when the cereals are in their house after harvesting the crops, they take boiled rice and some pulse one time and the other time they eat *rotla* (loaves) of *nagli, jowar* or rice and pulse. After sometime when the quantity of cereals in hand reduces, the menu changes accordingly. Then they take *kanji* (gruel) of *jowar, nagli,* or *varai* and *khichri* (boiled rice mixed with some pulse). By eating kanji they consume less of the cereals. During the last days they sometimes have to eat even the leaves, roots and tumours collected from the jungle. It was reported by the Varlis that after eating a sufficient quantity of *kadukan,* a tumour found in the roots of a jungle creeper, they do not feel hunger for three or four days. *Jeri* and *lunda* are other kinds of roots eaten by these people as a substitute to food grains. Now-a-days the Administration has opened a fair-price shop. If a person has some money with him he can buy his quota of ration. Generally, the people cannot buy their full quota because of poverty.

Kanji (gruel) is a special preparation to satisfy the hunger with little quantity of cereals. *Jowar, Varai* and *Nagli* are the items out of which *kanji* is prepared. These items are roughly ground in the hand mill. A lighter hand-mill made of clay is used for this purpose. Then it is boiled with mixing that much of water with which a paste can be made. If the paste is thick it is called *ambil* and if it is slightly loose, it is called *kanji.* By adding suitable quantity of salt in it they eat. Sometimes the people have got some pulse to eat with rice or loaf; and sometimes they also use vegetables like potatoes, brinjals, onion, etc. These are common items purchased by the villagers during the weekly bazars. A vegetable oil is also used for cooking. They eat mutton, fowl, fish and eggs. Milk of cow and goat is sometimes provided for the young ones. The nutritive value of the food consumed by the *Adivasis* is not much, perhaps the toddy is compensating it to a certain extent.

Food consumption 2 men family (Husband and Wife)	Consumption of Food Items by one adult person	
(i) Rice 8 *mds.* for : one year.	Rice-1½ handful, for one man, one diet.	For two times diet 250 grams approx
(ii) Nagli 2 *mds.* for one year.	: Kodra 1½ handfull for one man, one diet. : Nagli 1 handful for one man, one diet.	Other cereals are also mixed with each other if one falls short
	: Jowar 3-4 handful for one man, for one diet (*Kanji*) Varai 1 -do-	
	5-members family (Husband, wife and their minor children)	
(iii) Jowar 1-2 *phara* for one year:	1. Rice 3 *seers* for 2 days and alongwith it 2 seers of *nagli* also consumed, in 2 days. Taken in the morning time. In the evening *rotla* of *nagli* and *urd dal* and sometimes rice and *urd dal.* Rice consumed is about 1 seer per day.	
(iv) Varai 2 *tokri* for one year		
(v) Urd or other *Dal* for one year.	2. 4 seers of jowar (*kanji*) or 16 chaptis *nagli* and jowar for one day or 8 seers of rice per day.	

The villagers smoke *bidi.* They purchase from the village shop or weekly markets. But usually they prepare *bidi* themselves out of the leaves of a plant found or grown in the area. *Gadku or garag,* the bamboo pipe, is used for lighting it. The old people among the Varlis and the Koknas still keep it with them. *Gadku* or *garag* is a piece of bamboo about 3″ to 4″ long with a hole 3/4″ dia. Cotton of *semal* tree is put in it and lit with sparks produced with friction of flint and a piece of iron. *Bidi* is lit with it and smoked in this way. It was reported that a Varli or a Kokna may offer his *garag* to any one, even to low

caste like Chamar or Koli Dhor, but they will not smoke with them. If offered a *garag*, the person of lower community will have to put another cotton in it and lit it, and may uses the *garag*, but Kokna and Varli can use it without any restriction.

The *Adivasis* prepare their own *bidi*. For it a leaf called *Sanghai ka Patta* is used, and in it they fill a little bit of tobacco.

Approximate consumption of tobacco to each man costs Re. 1|- to Rs. 2|- per month. They use *khakri* tobacco. The outer leaves they get from the jungle. Every adult male and even children of the age of 12 years smoke. Children do not smoke so freely. Women do not smoke at all, as far as we could observe.

Jungle produce : Mad (honey) is also collected from the forests. A number of jungle fruits, tumours and roots are also consumed by them. Roots usually eaten are *kalia kan, lunda,* and *wajkar*. *Teeri* is another kind of root used as vegetable. Leaves of *mookha* tree are mixed with pulse and eaten as vegetable.

Hunting and its Equipment

Since the introduction of more and more restrictions on the killing of wild animals and use of jungle produce, the *Adivasis* now casually go for hunting. It was reported by the *Adivasis* that in the past this area was full of jungle and wild animals used to roam about the village even in the broad day light. It would not be improbable to think that the *bagiya* or the Tiger deity of the Varlis and the Koknas is perhaps connected with the hunting habits of these people in the past. Now tiger is rare in this area; only leopards are to be found in some forest areas.

The *Adivasis* go for hunting to the jungle area of Pati, Khadoli and Lohari villages. There is no specific season for *shikar* (hunting).

Usually Varlis and the Koknas go separately in their own groups, but sometimes they also go together.

The fauna found in the area were reported to be—*Shashala* (rabbit), *bhenkar* (deer), *boul* (wild cat), *ran marghi* (jungle fowl), peacocks, *tittar* (partridge), *tawi* (a kind of bird) and *hola* (dove).

Weapons used for hunting are usually nets and sticks. Bows and arrows are also used, but these days only a few people in

the village were having. It was reported to be more common in the old days. Young boys also use *rabad* (catapult) to kill birds and rabbits.

These days some of the *Adivasis* are also having guns. It was reported that 3 Kokna households in Kokna Pada were having guns.

Varlis of Dundri Pada and Koknas of Mahal Pada were having a net called *baghoor* to trap animals like deer and rabbit, etc.

Sticks with sharpened end called *tembu,* are also used for hunting.

During field investigation we could see one *baghoor* or net at Kokna Pada. It was reported that animal killed during *sikar* is usually eaten up there in the jungle itself. One man is sent to village to bring utensils for cooking. Usually 10 to 25 persons go in such a *sikar* party. Animal trapped in it is at once killed with *tembu.*

Fishing and its Equipment

The *Adivasis* go for fishing. Fishing traps may be seen in their houses. Bigger traps are kept out side the house on the ground or hanged on the wall. Smaller traps are kept usually inside the house. Men, women and children all go for fishing. Fishing is a subsidiary occupation of the villagers particularly of the Koknas and the Varlis. But they do not sell outside. The fish they catch is hardly sufficient for their own food. Villagers used to tell their grievances that the fish left in the river was insignificant. The river Damanganga flows at a distance of about 4 miles from Dapada. A rivulet called Sakaltod flows touching the fringes of the village.

Fishing is done by nets and traps. Traps are made of bamboo splits or reeds. The common type of traps found in the village Dapada were *Madaido, Madai, Chap, Sata, Tondia, Sarpalli* and *Sogia.* Sometimes women also catch fish with their *luguda* or the lower garment while they are out to take bath or wash clothes in the river.

Madaido: It is a big trap made of reeds. Its length is 5 ft. and diameter 1 ft. 6 inches. Cylinderical in shape, it is closed at one end, on the other end a removable valve of bamboo

splits bearing a hole at the centre, is fixed in a way that fish can enter inside it with the flow of water but cannot come out. Sometimes a similar valve is also fixed in the middle of the *Madaido.* In such traps the closed end is tied with a string and the fish trapped in the second chamber are taken out from this end by untieing the string. But in the previous variety where there is only one valve, this opposite end is closed and fish is taken out from the upper end only by removing the valve. This type of trap is used for fishing in the running water.

Madai : It is similar to *Madaido* in its function and shape. But it is much smaller in the size. It is made of fine bamboo splits having length of about 1 ft. 2 inches and diameter about 5½ inches. Its removable valve called *choga,* (from where the fish enters) is about 8 inches deep.

Sata : It is still smaller in size. Its length is about 1 foot and diameter about 5 inches. It is also cylindrical in shape and made of fine bamboo splits. The main difference between it and *Madai* is that it has no removable *choga* like *Madai* but it has a half opened fixed lid. In its function to it is different from *Madaido* and *Madai,* while these two were used for fishing in the running water, *Sata* is put vertically under the falling water ; fish falling in it is taken out from the opened lid. It is usually used by children after rainy season when plenty of fish comes afloat over the fields alongwith flooded water.

Chap : It is a different type of trap than those described above. It is some what conial is shape made of bamboo splits. Both the ends are open. Its length is 2 ft. 10 inches and diameter at one end about 6 inches and on the other about 1 ft. 5 inches. It is used for fishing in the shallow waters. The trap is held vertically with both the hands, the narrower opening being at the upper end. Then it is put abruptly in the water, so that the lower end is placed over the bottom soil and the upper narrower end remains above the water level. Fish which is thus caught in it is taken out from the upper narrower end.

Tondia : Similar in shape and manipulated like chap It is smaller in size than *chap.* Its length is about 13 inches and diameter 3 inches and 6 inches respectively.

Sarpalli : It has a circular rim of bamboo with a diameter about 2 ft. A fine net with small holes is attached round the rim. This net gradually becomes narrower and hangs about 2 ft. down

the centre of the rim. It is held horizontally. A pouch of cloth about 2 ft. in length is joined with the net. The breadth of this pouch is about 5 inches. The circular rim of bamboo is held with two hands and dipped and then lifted from the water. Small fish caught inside the rim is thus accumulated in the pouch.

The villagers of Dapada go for fishing in the Sakaltod rivulet or the Damanganga river. Different variety of fish is said to be found in these rivers. These are locally called *Roi, Sekh, Podar, Singhara, Marah, Arath, Made, Vadi, Chicken, Kanji, Poplet, Oglu, Kasab, Handia, Dhaku,* etc. *Kaso* (tortoise) and *kachla* (crab) are also caught by these people.

Nets are also used for fishing, smaller net is called *sogia* and the bigger is known as pata. *Pata* is somewhat round in shape having a diameter about 38 ft. (we actually measured it with steps while it was spread over the ground to dry it when the operation was over; with normal steps it was 25 steps). Long ropes are tied on the outer fringe of the *Pata,* at four places.

Big nets like *Pata* are usually a communal property. In Dapada there is no such big net at present. However, it was reported that a few years back there was one in Kokna Pada. But now it is not in good order. *Pata* cost Rs. 300/- which is collected from the community members. It was informed by the Koknas of Pati village that Rs. 15|- to Rs. 20|- were contributed from each house. These Rs. 300|- were spent in purchasing cotton yarn. It was purchased from Dhanu (Maharashtra). Knitting was done by them. It took one month for 21 men, working four to five hours per day, in completing this *Pata.*

Beliefs and Practices connected with Birth, Marriage and Death among Varlis, Koknas, Koli Dhors and Chamars

Birth : No specific preference is given to a male or female child. The enceinte is assisted by a local midwife called *suyarin.* Each community has their own *suyarin.* A Varli *suyarin* may also assist in case of Kokna and *vice-versa.* The Koli Dhors had their own *suyarin* in the past but now they are also taking services of a Varli *suyarin.* If the *suyarin* is not available then some experienced woman from the neighbourhood is called. These days some villagers have also started taking services of the *dai,* who is a trained midwife and stays in the village. In case of a male child *suyarin* ties thread called *sitodi* (cotton thread) round the loin of the baby. It is believed that it protects against an evil eye. It was reported by the Koknas and the Varlis that *sitodi* is worn by them throughout their

life. During adulthood, however, *sitodi* also serves as a belt which holds the loin cloth. This practice of wearing *sitodi* was not reported by the Koli Dhors. The *suyarin* also prepares the hanging cradle called *jholi* for the new born. She is paid for her services four kilos of rice, some toddy and *daru* (liquor) and 50 paise in cash. In case of a boy the cradle is prepared on the fifth day and in case of a girl it is hung on the fourth day. The sixth day is called *chhatti.* Household deities or the deities of the lineage are worshipped. There is no specific ceremony for naming the new born. It was reported by the Varlis and the Koknas that since the days of *farangas* (Portuguese) it is the usual practice that the father and some other male relatives take the child to the Patel Talati's office in the village and a 'suitable' name is recorded in the register. Usually the father suggests some name ; however, the Patel Talati may also suggest some name. If accepted, the same is recorded in the register Among the Koli Dhors it was reported that the mother herself gives name to the new born on the sixth *i.e. Chhatti* day. Among the Varlis it was reported that the *suyarin* puts impression of hand with *sindur* (red powder) mixed with water, in the room where delivery has taken place. It is also 'safeguards' against an evil eye.

Marriage: Settlement of the marriage is called *sagai* among Varlis, Koknas and Koli Dhors. Settlement is made by the parents accompanied by some neighbourers or relatives. Toddy pots are carried and presented to the girl's father. It was reported that this toddy is worth Rs. 20/- and it is consumed by the relatives of the girl. One elder relative from the boy's side, usually a person of his *kutumb* (lineage), functiones as a witness. He is called *puradko.* Here bride price and the date of *lagan* (marriage) is fixed.

It was reported that marriage can take place in any month except *Fagun i.e.,* February/March. It can be held any day except Sunday. The days usually preferred are Wednesday and Thursday.

For the *lagan* the boy's party goes to the girl's house. The traditional dress of the bridegroom is *Pichoda,* a red cloth put over the head which hangs down covering shoulders and back. Unuer it a shirt and a lion cloth is worn. A marriage Coronet made of paper is worn over the head called *wasing.* The groom rides over the shoulders of a man who is paid for his services. It was reported that he gets 25 paise in addition to toddy. A

place usually under a tree, is provided for them in the girl's village where the party takes rest. This place is called *utara*. Here, the girl's relatives come to greet the party and the boy's father provides toddy to all. It was reported that Chamar and Koli Dhor may also go there, but they drink toddy separately. A *mandav* (marriage booth) is prepared with poles and covered with leaves. Under it an earthen pot called *charwi* is kept and over it a *tambia* (small pitcher of copper) with cocoanut is kept. The earthern pot is filled with water and decorated with mango leaves. The dress of the bride is *luguda* (saree) and *choli* (blouse). Head is also covered with a cloth. A knot is tied between the garments of the bride and the bridegroom. They circumambulate the pot 5 times. The *bhagat* officiates the ceremony. The bridegroom ties a *ganthi* (necklace of small black beads) round the bride's neck. When this ceremony is over brothers of both the bride and the bridegroom lift them up on the shoulders and dance. The bride price which varies from Rs. 40/- to Rs. 150/- is paid at the time of *lagan*. The marriage party usually arrives in the evening at the bride's village and returns back on the next morning. A dance is performed when the party reaches to the bridegroom's house.

Cross cousin marriage is permitted. Though it is not the preferencial type. Bride price is invariably taken. It appears that during present time bride price has increased. It was about Rs. 20/- to Rs. 25/- as reported by the old people of the village, but now it has increased to Rs. 50/- to Rs. 150/-. Among the Varlis particularly, we found in Zati Pada of the village that due to this increased bride price there are instances when marriages are performed without payment of bride price. However, it is paid in due course—five years or so. This system is called *Udhadi*. Again due to the inability of payment of bride price there is a practice of *Khandar* or *Khandariya* quite prevalent among these people. Under this practice the boy goes and serves the girl's father for a stipulated period of 3 to 6 years after which they are married in the traditional way. However, there are a few cases of *Khandar* where a man had served even more than 10 years. But meanwhile if the girl becomes pregnant *i.e.* prior to *lagan*, the children thus born are taken as legal issues. This practice is found among the Varlis as well as the Koknas, but it appears to be more common among the Varlis. After serving the required period of 3 to 6 years, the man called *Khandar* is formally married and he may go back to his village with his wife or may live there in the village of his wife. This *Khandaria* marriage is also termed as *lagan*. In Dapada those cases were more in

number where *Khandaria* decided to live in his wife's village though in a separate house. It appears that *Khandaria* is practised only by those who are unable to pay the bride price. Thus if they have no land of their own then they settle at their wife's village. The expense of this marriage is borne by the girl's father. Daughter's husband is *Jamai* if he lives separately, and if he lives with the family of his wife than he is called *Gharjamai*. In the latter case he has to pay nothing to the bride's father as bride price, because he is a working hand and treated as a member of his wife's family. But the services taken from a *Khandaria* is a sort of compensation for not paying the bride price. *Khandaria* is a term for the man who is serving his would-be father-in-law to seek his daughter. As soon as this period is over he will be married formally and called *jamai* if he takes his wife and lives separately in the same village or in another. *Khandaria,* thus, may also be termed as marriage by service.

Marriage age among the Varlis is 14 to 19 for the girl 18 to 22 for the boy. Pre and extra marital relations do occur often in the village. Running away of women from one to another man are not rare cases and are not taken something of much disgrace, though not openly approved by the community norms. But at the same time no strict action is taken against it. There were cases in the village and in the neighbouring villages in which women ran away from their husbands due to one or another cause, and lived with the paramour. The husband may claim or ask the paramour to pay the amount which he had paid for the woman. The bride-price for the woman once married and separated or divorced is quite less than a virgin. A separate term is used for the second or the successive marriages. It is called *Natra* and differentiated from the *lagan* or first marriage. It is in terms of the girl, *i.e.* if a widower marries a virgin then also it will be termed as *lagan*. The claim of the previous husband over his wife is called *Dawa i.e.* the amount he had paid for his wife as bride-price. If a woman goes to live with her father then the *Dawa* will have to be paid by him. During *Natra* or the second marriage sometimes no cash is paid and only toddy and *daru* is provided to her father. It was reported that if *Dawa* is not paid by the paramour, the previous husband is entitled to take away the cattle which are returned after the amount is paid.

Divorce: Divorce or the legal separation is called *Chhuta Cheda.* Divorce can be given to a woman if she is barren or suffering from some incurable disease, but in such case no

money may be claimed. However, in case she has some illicit relations with some other man, divorce may be given and *Dawa* may be claimed from her father. A woman can also divorce her husband if he is a leper or impotent. In that case the man cannot demand *Dawa*. *Chhuta Cheda* is made in the presence of some elderly men of the village or the hamlet. In case a woman runs away with her paramour, then her husband will demand the *Dawa*. It is paid before the community elders and then the previous husband will break the *Ganthi* (necklace) from his wife's neck. It indicate that there onwards he has no claims over her. It was reported that usually only half of the amount (bride-price) is paid during such cases.

In *Natra* no new Ganthi is tied round the woman's neck. *Ganthi* is tied during the first marriage only. Thus if a woman married by *Natra* runs away, the *Dawa* is just nominal and it is reported that in such cases usually no *Dawa* is paid.

Two brothers may marry two sisters also but during the survey no such case has been recorded.

A case study of Varli marriage: A wedding was held in Dungri Pada of the village. Bride was from village Khadoli, about 8 kms. from Dapada. The bride was about 14 years of age and the bridegroom was of 20 years. The wedding took place at boy's house in Dungri Pada. A separate hut was provided by the boy's parents for the girl's party. Girl's party visited the boy's house. The girl's party consisted of her parents, relatives and musicians. Musicians were—one *Turiya* (the *Tur* beater or the drummer) and one *Thaliwala* (*Thali* or the metal plate beater). Both of them were Varlis from the bride's village and were paid Rs. 12/- for their services for three days. The boy's party had already called their own musicians. Of these 1 man was Dholi (*Dholak beater*), 1 man was *Nagada* beater (both of these are type of drums) and 1 man was having *Sarnai* (a kind of flute). They were also paid the same amount. These 4 musicians were called from Talsari village in Maharashtra. One of these four was Dhodia and the others were Varlies. The girl's party also brought 3 traditional singer women, called *Dhawardi* or *Dhawrelin*. These women were Varli and called from the Chikhali a neighbouring village. They were paid Rs. 8/- for their services. The girl's party was staying in a separate hut adjacent to the groom's house.

The *Patu* ceremony is held in the morning at boy's house. In this ceremony the groom accompanies some close relatives and takes bath at the nearby pond. This group is preceded by the musicians of the girl's party. Among the females the most important relatives for this ceremony are groom's sister called *Karotin*. She carries an earthen pitcher with mango leaves to the pond. *Suwasin* or *Suyarin* the traditional midwife of Varlis is also called during this ceremony. In this particular case the *Suwasin* was called from the Farar Pada in the same village. *Bhagat* or the sorcerer performed the main active role in this ceremony. He was a Varli from Dhodi Pada of the village. After performing the rites at the pond the party went back to the boy's house.

The boy's party proceeds to the girl's house. The groom wearing a *wasing* (marriage coronet) and holding a wooden sword wrapped with a red stripe of cloth, reaches at the threshhold of the bride's house. As the party reaches the bride's house the three *Dhawaradis* begin to sing. After some time the bride, alongwith her close relatives, comes at the door to greet the bridegroom. Before the bridegroom is allowed to enter the room, songs are sung and question-answers are made from the relatives of both the sides. *Dhawaradi* greets the bridegroom and then invites different deities to come to attend the *lagan*. The questions and answers are also ceremonial in which the boy's party gives assurance to the bride's parents that their daughter would be well treated. Then the bridegroom and the party enter the house, and sit near a place prepared for the purpose. No special *mandav* (marriage booth) was prepared. The structure made to store the grass and also tether the cattle, was used as *mandav*. Main ceremony was held inside the house. Some lines of rice flour representing their deity were made on the ground by the *Bhagat* who officiated the ceremony. Then the most important ceremony *i.e.*, tieing of *ganthi* took place in which the bride-groom tied black thread with small beads round the bride's neck. This thread is worn by a woman as a symbol of her being married. Then both bride and the bridegroom were taken out on the shoulders of some relatives and a dance was performed. After the dance was over the relatives (men and women both) applied turmeric paste on the face, hands and feet of the bridal couple and presented them gifts of some cash money. Here the way of greeting was peculiar. After applying the turmeric they held the wrist or the forearm gently and bowed once to right and then to the left side. The bride's party returned next day with bride who was to be called again back after a few days to the husband's house.

It was observed during this wedding that only close relatives were called. No feast was provided by the girl's or the boy's side. There were some Dhodia women also who were invited. They also applied turmeric and presented some money to the couple. On an enquiry it was informed by the father of the bridegroom that the bride price he had to pay was Rs. 59/- and Rs. 40/- for today and Rs. 35/- for liquor and today was provided for the bride's party by the bridegroom's parents.

Marriage ceremonies and rules are similar among the Varlis and the Koknas. The main difference between those reported in Dapada was that while among the Varlis the bridegroom goes to the bride's place, and it is *vice-versa* in case of Koknas. But the observations made during the survey and the case study of a Varli marriage shows that the bride's party visited the bridegroom's house. However, it was reported that only very poor people among the Varlis do it, otherwise the traditional way is that the groom's party visits the bride's house. Among the Koknas while the bride's party is proceeding to the groom's house, first of all her brother carries her on his shoulders and then other relatives do so. The other ceremonies are similar among the Varlis and the Koknas.

When all the ceremonies are over the bride remains in the bridegroom's house and the party comes back. After 5 days she is called by her father to her parental village. During this time her father-in-law and mother-in-law accompany her. Again after 5 days the bridegroom, his father and mother visit the bride's village and bring her back to their village.

The practice of taking bride price is equally common among the Koknas like the Varlis. By our study it appears that it is slightly higher among the Koknas than the Varlis. *Khandar* or marriage by service is also practised among the Koknas, but incidence of such marriage is less than the Varlis.

Among the Koli Dhors marriage rules and regulations are similar to those of Varlis. Divorce is permitted on the similar grounds like the Varlis and Koknas. The difference is that in case of Koli Dhors in presence of the community elders, two knots are tied in a chord by one elder man and the one is opened by the girl and the other by boy. The *ganthi* from wife's neck is broken by the husband and legal separation is declared.

Marriage among Chamars : The Chamars have their own *Bhagat* who officiates during marriage and other ceremonies. The *Bhagat* belongs to their own caste and lives at Silvassa.

Settlement of the marriage is called *Sagai*. Boy's parents and some other relatives approach the girl's village. *Bhagat* is not called on this occasion. Girl's party offers *daru* to the visitors. Bridge price, called *dej*, ranges from Rs. 75/- to Rs. 150/- is paid after the settlement.

On a fixed day boy's party proceeds to the bride's village on bullock cart. Girl's brother and his wife receive the bridegroom. A marriage booth called *Mandav*, is erected at the bride's house. Four decorated earthen pitchers are put under the booth. *Bhagat* officiates the ceremony of *fere*. The bridal couple circumambulates 7 times round the holy fire, lit at the centre of the *mandav*. The *Bhagat* comes with the bridegroom's party and officiates marriage ceremony at the bride's house. The bridegroom and the bride wear a *wasing* and bridegroom's face is covered with screen of garlands called *fulhar*. Cross-cousin marriage is not allowed. Widow remarriage is permitted. A man may marry his elder brother's widow. However, he has got no right or claim over her.

Death : Death rites are similar among the Varlis, Koknas and the Koli Dhors. Burying is the traditional way of disposal of the dead among the *Adivasis*. The corpse is given a ceremonial bath before taking it to the burial ground. Clothes of the dead person are changed and some turmeric paste is applied on its face, hands and feet. The dead body is carried on a bamboo bier. It was reported by the Varlis and the Koknas that they sometimes also cremate their deads, if the wood is available. According to some, cremation of the dead is not popular because it is more expensive to purchase kerosene oil and wood. The dead body is covered with a shroud. Relatives and kinsmen carry the bier. Women also follow the party for some distance and then come back. It was reported that in the old days the corpse was carried on their arms by four persons. However, bamboo bier is common these days. In case of a woman, ornaments worn in the hands and feet are also buried along with corpse. The neck ornament (*sari*) is however, usually removed. After the dead body is buried a stone is kept over the place. When the burial is over they take bath in the nearby rivulet. After coming back to the house of the deceased person, toddy and *daru* is distributed

among the party members. One of the lineage member beats *kans* or plate of bell-metal in the house of deceased, to express mourning. Ceremonial pollution period is observed for one month. During this period marriage cannot take place among the lineage members of the deceased. *Dahado* day is observed to remove the pollution. Close relatives are called and toddy and *daru* (liquor) is distributed among them. The *Bhagat* or the sorcerer of the community performs certain obsequies rities on this day. The Koli Dhors call either Kokna or Varli *Bhagat* on this day, who receives *daru* for his services. Sukar Mabala, the Kokna *Bhagat* informed us that they (Varli and Kokna) do not accept *daru* from a Koli Dhor. However, they take the amount in cash and purchase it from the village shop. The Koknas and the Varlis have separate burial grounds in the outskirts of the village. The burial ground of the Koli Dhors is situated in the nearby forest of the village while those of the Koknas and the Varlis are near to Sakaltod rivulet.

The dead are cremated among the Chamars. Corpse is carried on a bamboo bier, male covered with white and female with red shroud. Prior to it the dead body is given a bath and new clothes are changed. On the fourth day called *uthmada,* close relatives are called and *daru* (country liquor) is consumed. Pollution period is observed for 11 days. On the 12th day called *barwa,* sons and brothers of the deceased shave off their moustache and beard and hair of the head. It was reported that they are not served by the caste barber and this job is done by themselves. Otherwise normally they go to Silvassa for shave and hair-cut. A feast is given to the close relatives on the *barwa* day.

Birth, Marriage and Death Practices among Parsis

Birth : During delivery usually an *Adivasi Dai* is called. The *Dai* or midwife is either from Varli or Koli Dhor tribe The *Dai* is paid Rs. 2/- and some toddy and *daru* and on the fifth day she is given some grains as remuneration. The placenta is put in an earthen pot and buried outside the house It was reported that during the pre-liberation time a qualified nurse was called in the complicated cases, but these days there is a trained midwife employed by the Administration. It was reported that the exact time and date of the child-birth is recorded by them. After few days they contact a *Brahmin* in Bombay, Daman or Bulsar. Ardesar informed us that he goes to a *Joshi Brahmin* at Daman. The Brahmin examines the stars and planets and gives

the name accordingly. It is believed by these people that this practice is an influence of the Hindus. After one month of the child birth there a ceremony called—*Mahina ugadiyo*. Then after one year birth day—*sal-girah* is celebrated and so on every year. On this occasion people (usually family members) takes feast, sometimes *Mobid is also called.*

Navjot Ceremony : The most important ceremony for a Parsi boy is wearing of the sacred threads from the priest. It is called *Navjot* ceremony. It is held at the age of 9 years. During this ceremony the priest gives a *Kasti and Sadra* to the child. *Kasti* is prepared of 72 threads. *Sadra* is a white cotton shirt with half sleeves. *Kasti* is tied over the *Sadra* at the waist. While performing his daily prayers, a Parsi must wear these two items. The younger generation is not much enthusiastic about these things. Smoking, though strictly prohibited by the Parsi religion, the younger generation is not much particular about it. Two priests are called to teach *Vantars* (encantations or prayers) to the child. They are paid for their services. The boy also promises to donate some amount of sandal wood for the holy fire which is fulfilled later. The priest may also do this job on behalf of the boy.

Marriage: The Parsis are an endogamous group. Cousin marriages, cross as well as parallel, are allowed, rather preferred. It was reported that people seek for their spouses out side only if there is no suitable match among the close kins. Marriage age for a boy is considered 24 and for girl it is 19 years. Marriage is settled by the parents. However, the consent of the boy and the girl is necessary. Even if the selection is made by the boy and the girl mutually, the approval is usually sought for from their parents.

Viti Chandla Ceremony: No priest is called on this day. It is a ceremony in which boy and the girl exchange their *Mudis* (rings). Relatives from both the side come and present garlands and bouquet of flowers to the couple and a feast is arranged. On this day they fix the day for marriage. Boy's party may go to the girl's house and *vice-versa;* it depends on the convenience and there is no hard and fast rule about it. White dress of the bride is prepared for the marriage ceremony. The bridegroom wears coat, pant and black cap and the bride wears sari and blouse.

On the marriage ceremony bride and the bridegroom sit on the chairs facing the gathering. Priests of both the parties come there. Parents of both the sides places *tilla* (dot) on

the forehead of the couple with paste of *Kanku* (red powder) over it rice grains are stuck. The practice of applying *tilla* has been adopted from the Hindus and perhaps, it is associated with Zadi Rana, a Hindu king who gave them first shelter in India.

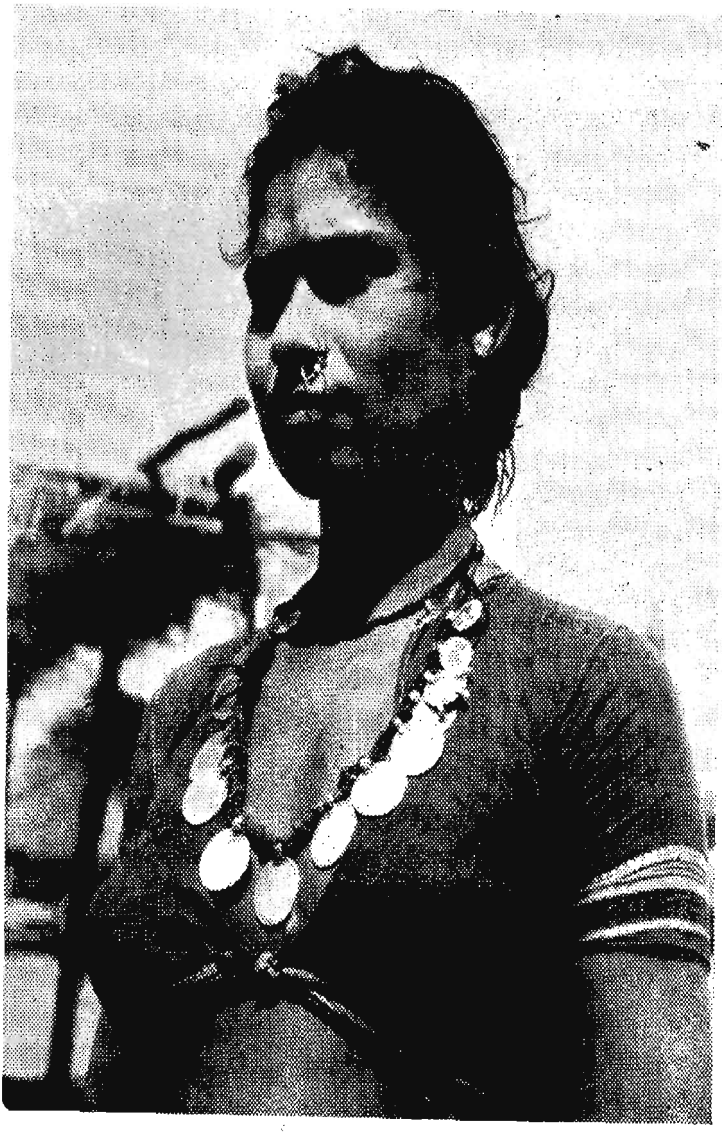
The parents from both the parties exchange garlands, bouquet of flowers and cocoanuts. Then the priests (*Dastoors*) of both the parties come forward with a *Thal* (metal plate) full of rice and sprinkle it over them with enchanting the holy *bantars*. It continues for more than an hour. Then the priests utter "*Pasand Kardam*" and both the partners give their consent by repeating it, meaning "we agree to it". Each party bring one band party with them. The *Dastoors* are paid Rs. 25 to Rs. 150 according to the economic status. Then the *Chandla* ceremony starts. Under it close relatives of both the sides present Rs. 5 to Rs. 200 in an envelop to the boy or the girl which is collected by some relative. The envelop contains the name of the person who is presenting it, written at a corner. The bride's father presents *samba* or dowry which contains clothes, furniture, cot and some cash amount which sometimes is to the extent of Rs. 25,000 for persons having good economic conditions. Then the feast starts which includes meat and liquor. It was reported that the expenses for the feast are divided afterwards between both the parties. The groom returns with bride, or the bride remains at the bridegroom's house, as the case may be.

Widow marriage is allowed. Younger brother may marry his elder brother's widow. It was reported that a widow marriage is also celebrated like the first marriage with all ceremonies.

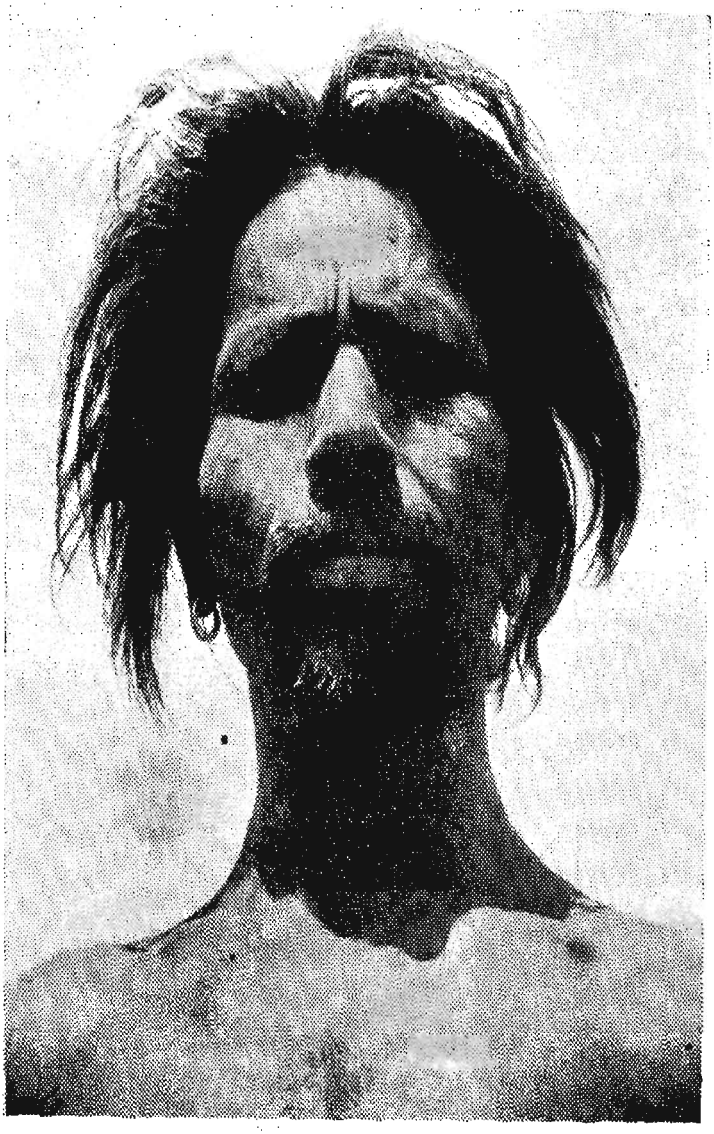
Death : The Parsis' way of disposal of the dead is peculiar of their own. Dead body is kept at a particular place exposed to the sun. Clothes are taken off. The corpse is left to be eaten up by the vultures. In Dapada it was reported that they take their dead to Daman or to Nargol in Maharashtra. The dead body is given a bath with luke warm water. New clothes are worn, and it is then covered with a white shroud. Then the corpse is kept on a cot and taken by bus to Nargol or Daman. Women accompany a little distance. The place where the dead body exposed is called *Dakhma*. It is a dry well with raised edge over which the corpse is kept. Clothes are taken off the body and donated in charity. It is a belief that a healthy body is quickly eaten up by the vultures but if it is a deceased one, it may take longer time.

The priest (*Dastoor*) is paid Rs. 10 to Rs. 25 for performing obsequies at the deceased person's house. On the fourth day called *Chauthu* a feast is given. Rs. 4 are given to the priest for his services.

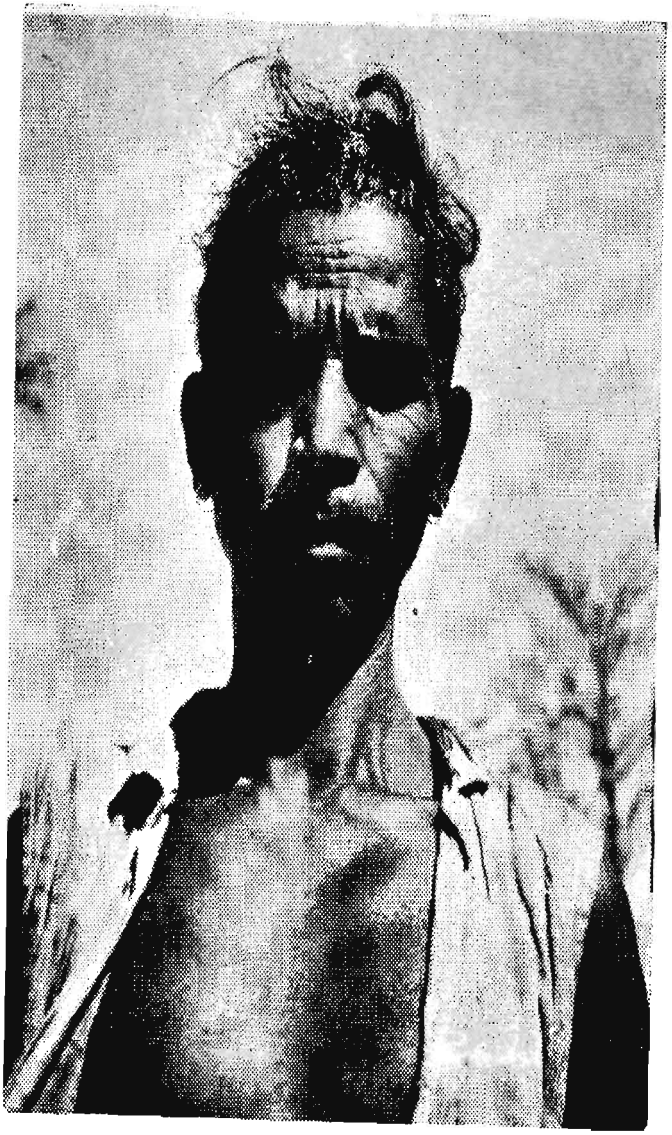
The ceremonial mourning period for the dead is of 18 days. When a death occurs in a house, the Mobid is called. He enchants *Vantar* thrice a day for peace to the departed soul. On the 18th day called *Mukhtad,* a feast containing meat, liquor, fruits, etc. is taken by the family members including the *Mobid.* It was reported that the priest is given Rs. 50 to Rs. 100 for his services on this day.



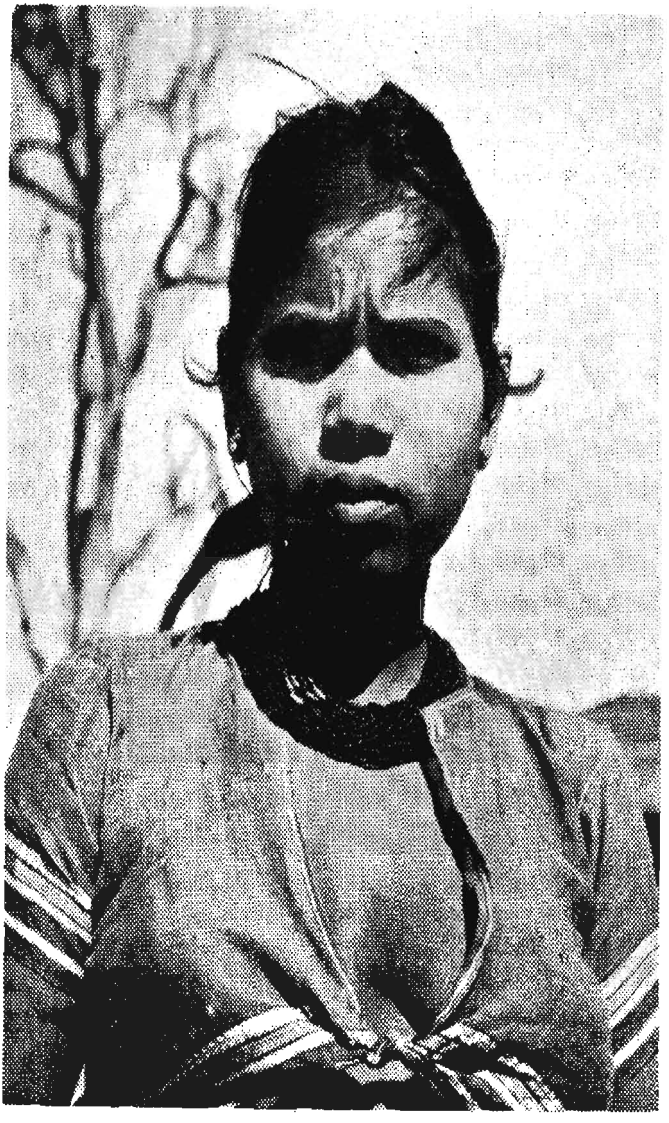
1. Front view of a Kokna woman



2. Front view of a Kokna



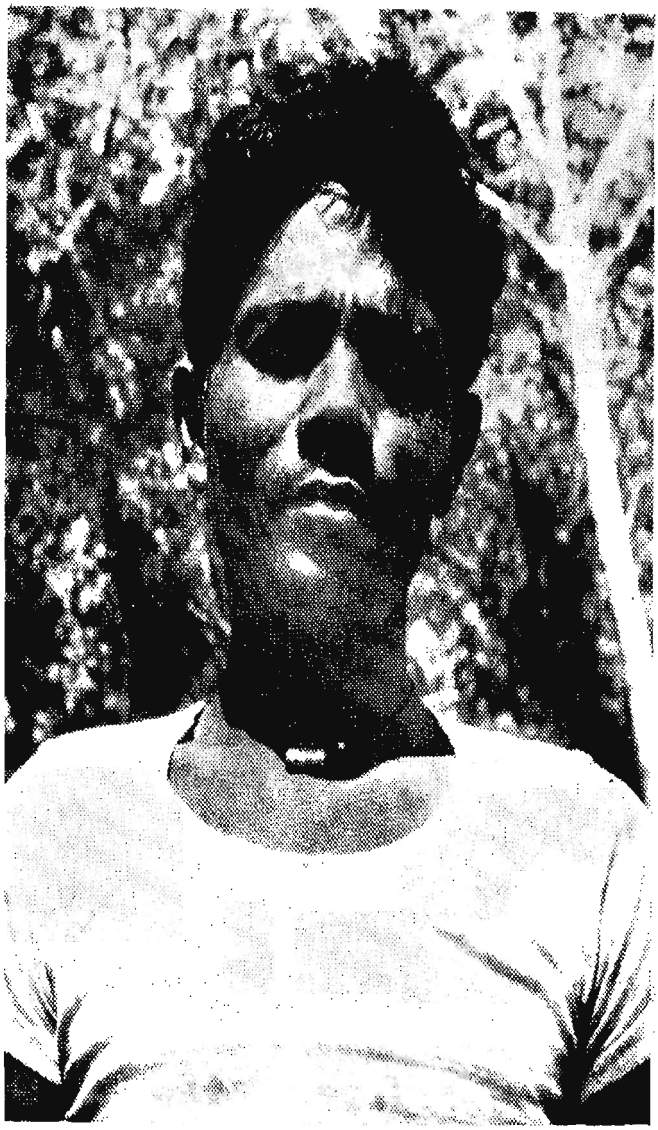
3. Front view of a Varli



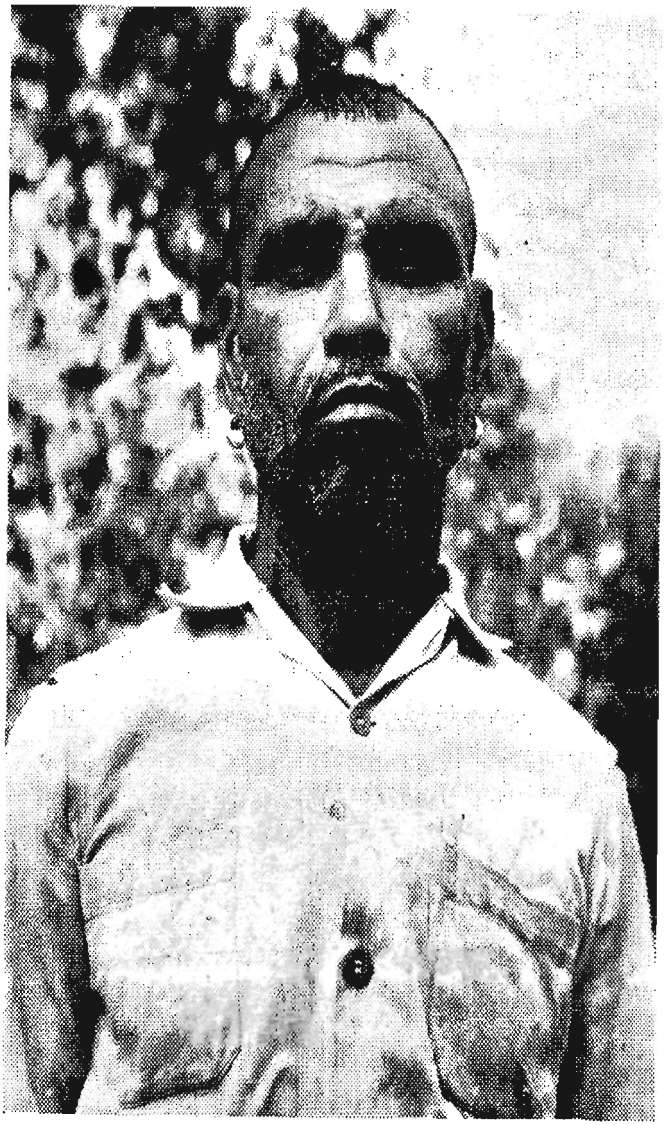
4. Front view of a Varli woman



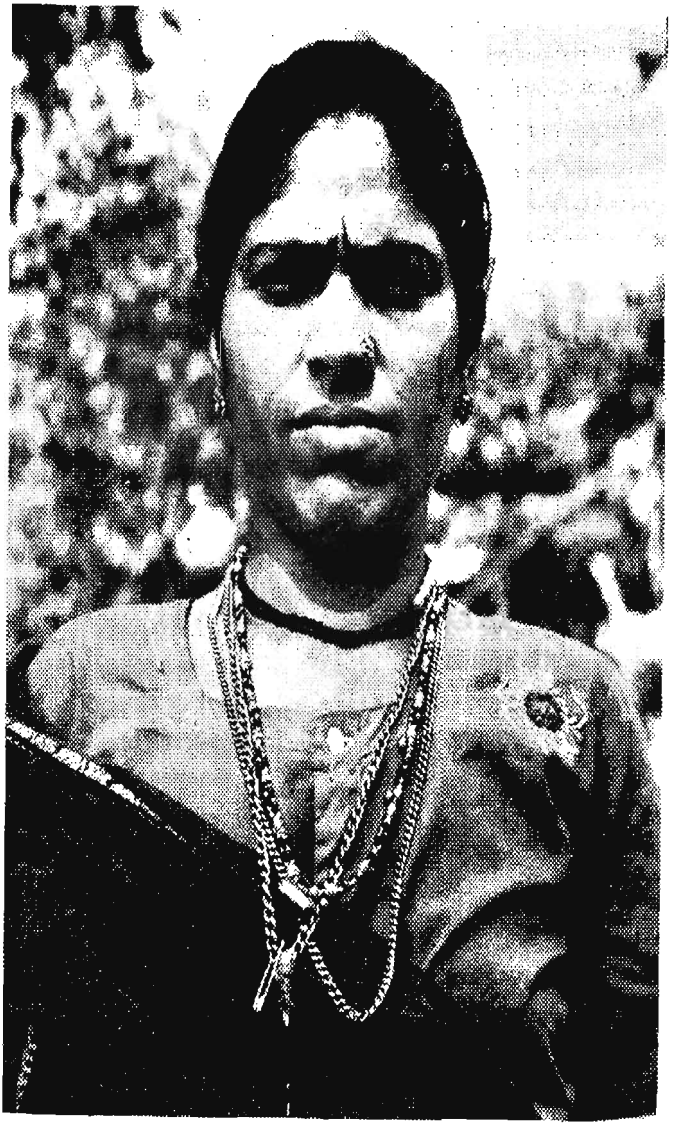
5. Profile of a Koli Dhor woman



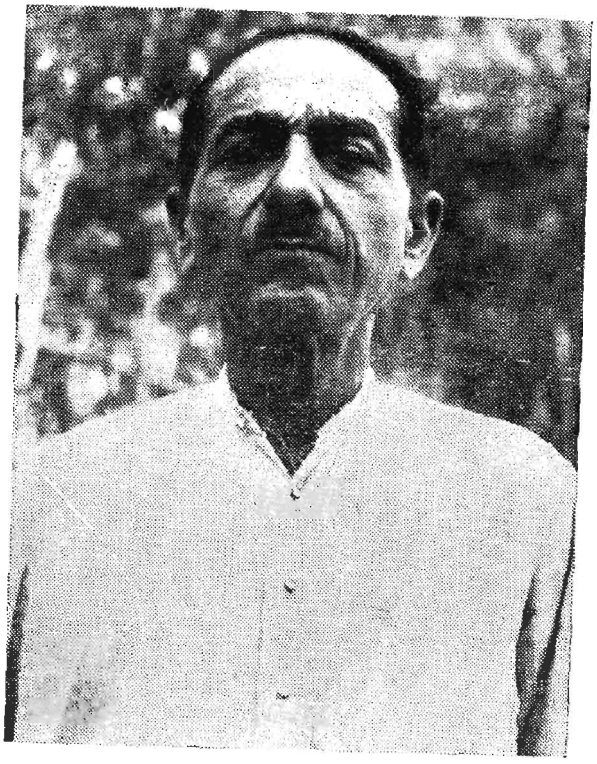
6. Front view of a Koli Dhor



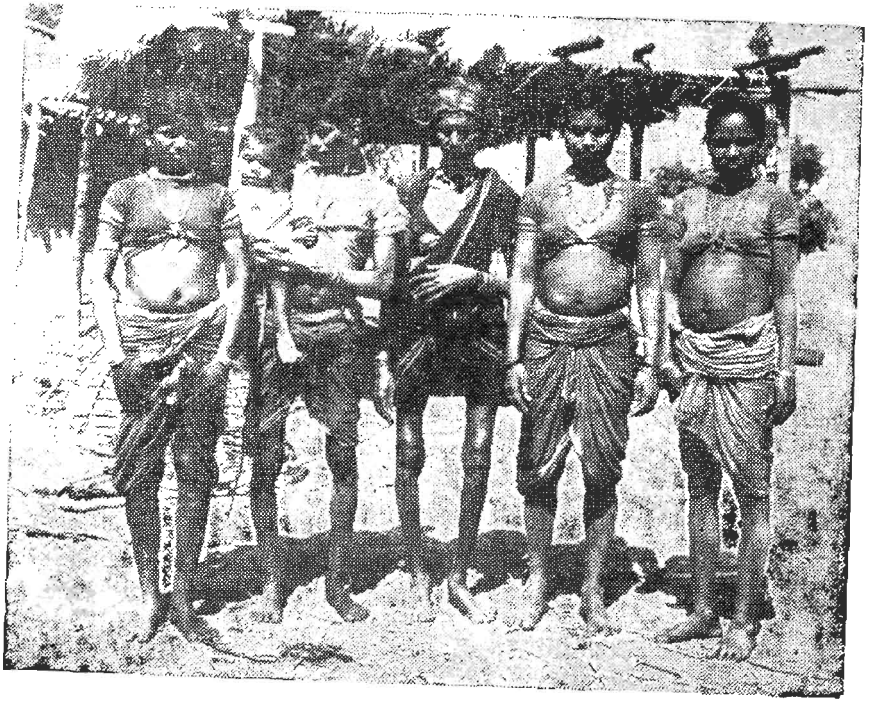
7. Front view of a Chamar



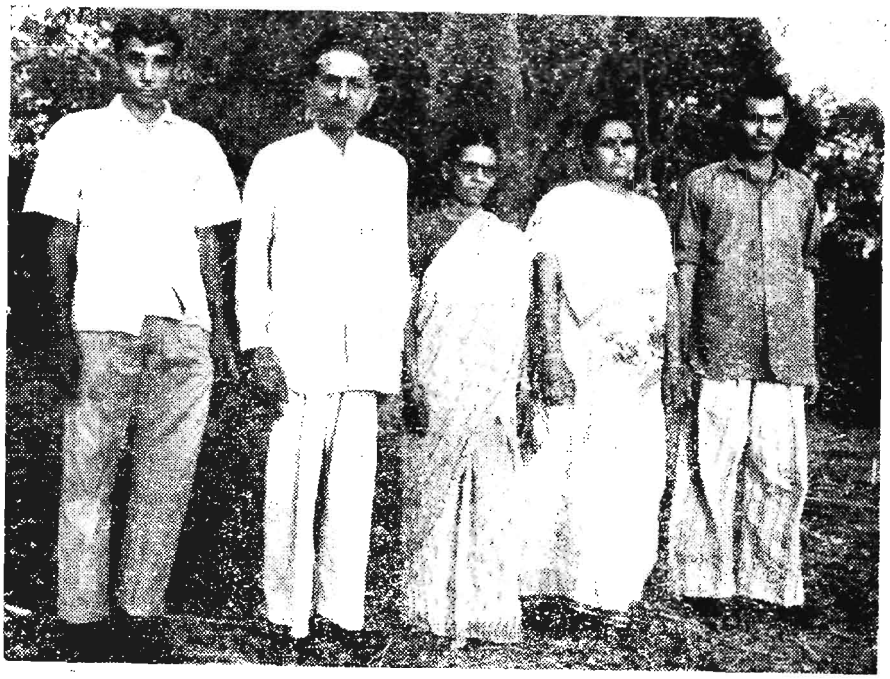
8. Front view of a Chamar woman



9. Front view of a Parsi



10. A group of Kokna women in their day-to-day dress



11. Parsis in their day-to-day dress



12. Chamars in their day-to-day dress



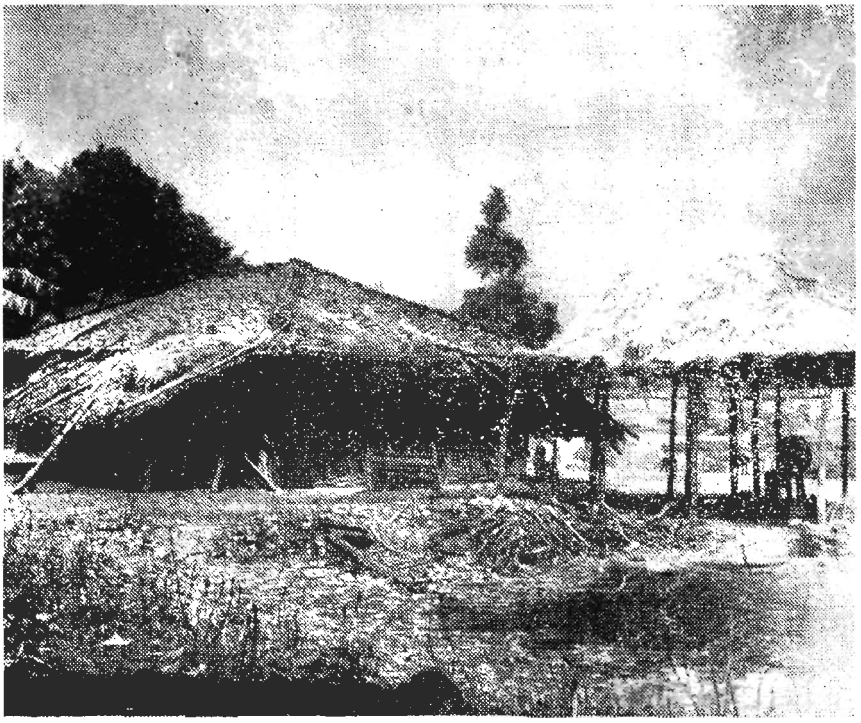
13. Kol Dhors in their day-to-day dress



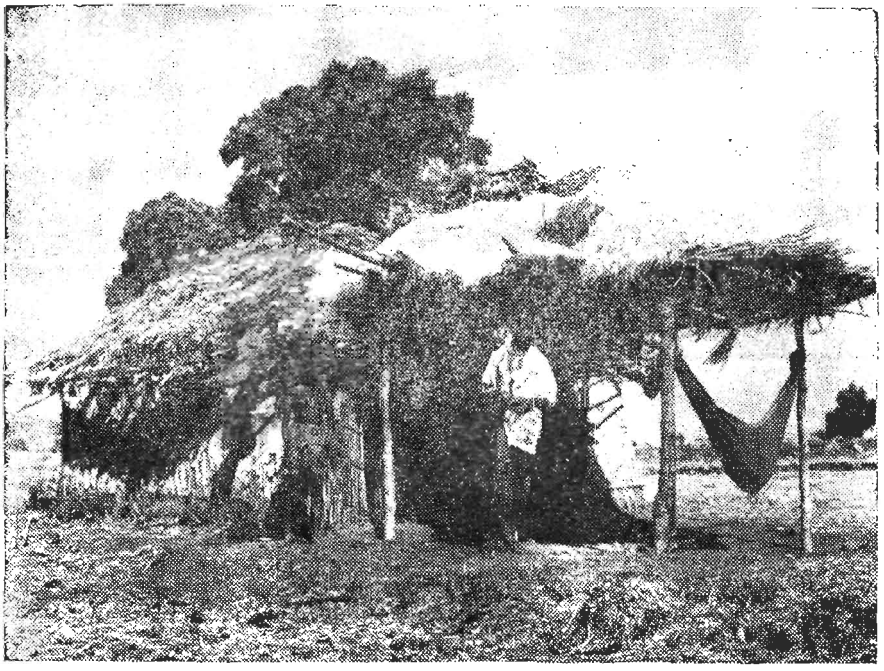
14. A Kolam girl wearing [illegible] necklaces and having tattoo marks on the forehead and cheeks



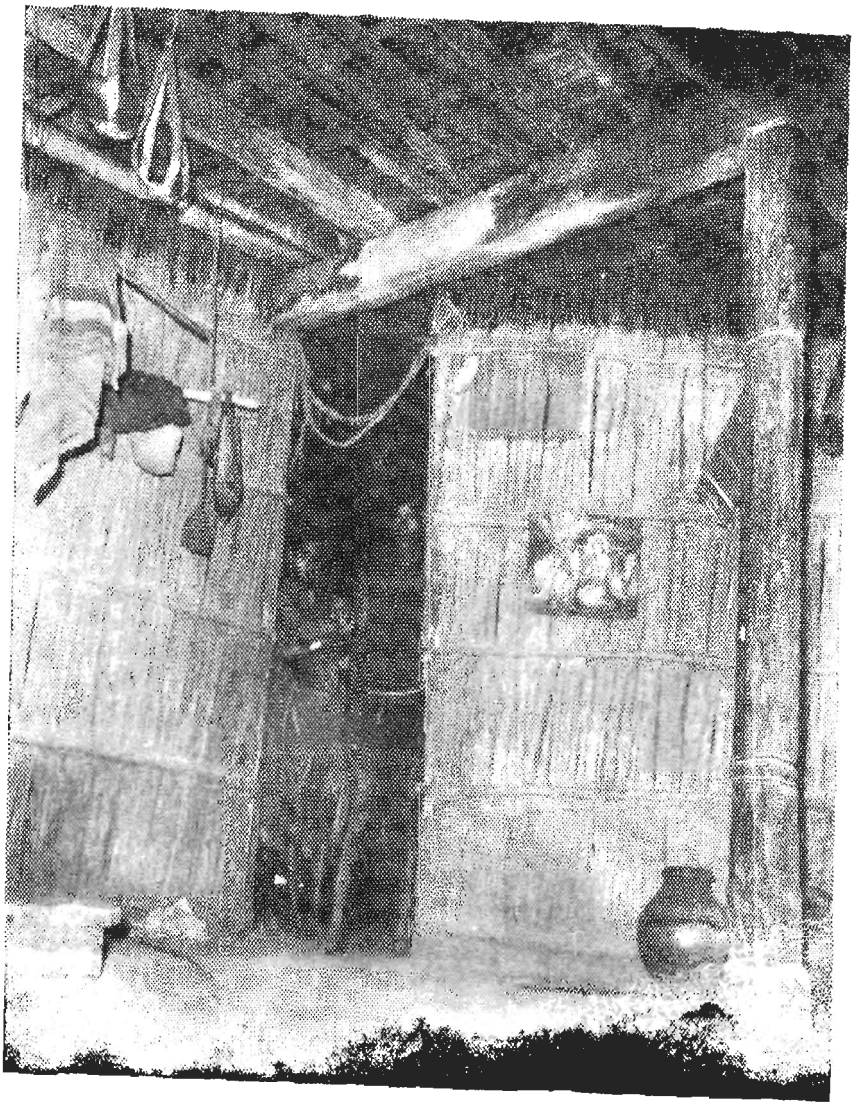
15. A Koli Dhor hut with tiled roof



16. A Kokna hut having tiled roof



17. A Varli hut with thatched roof



18. Front verandah and entrance of a Varli hut



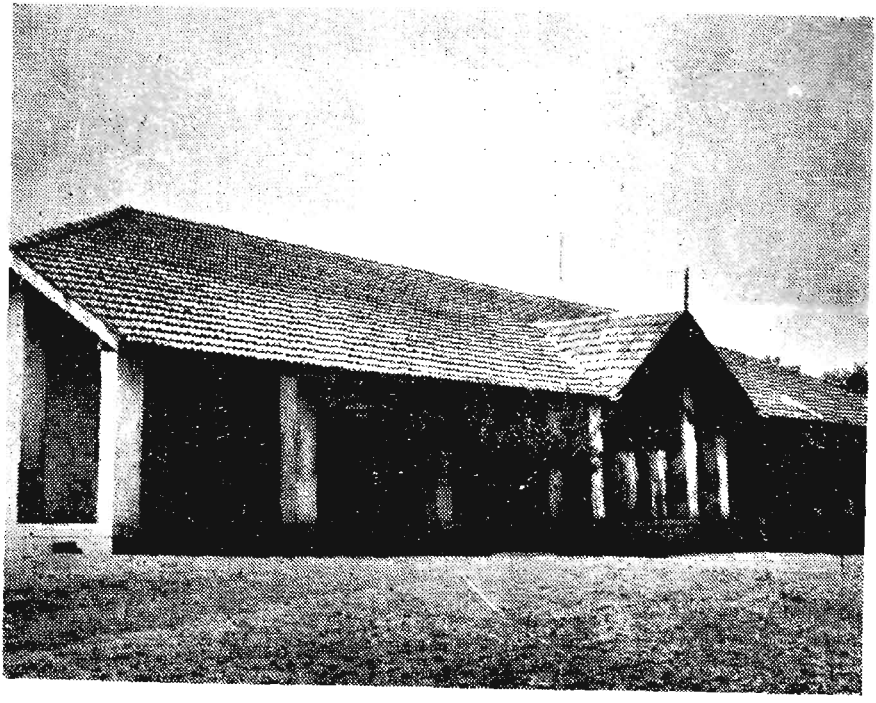
19. Cattleshed attached with a Koli Dhor hut



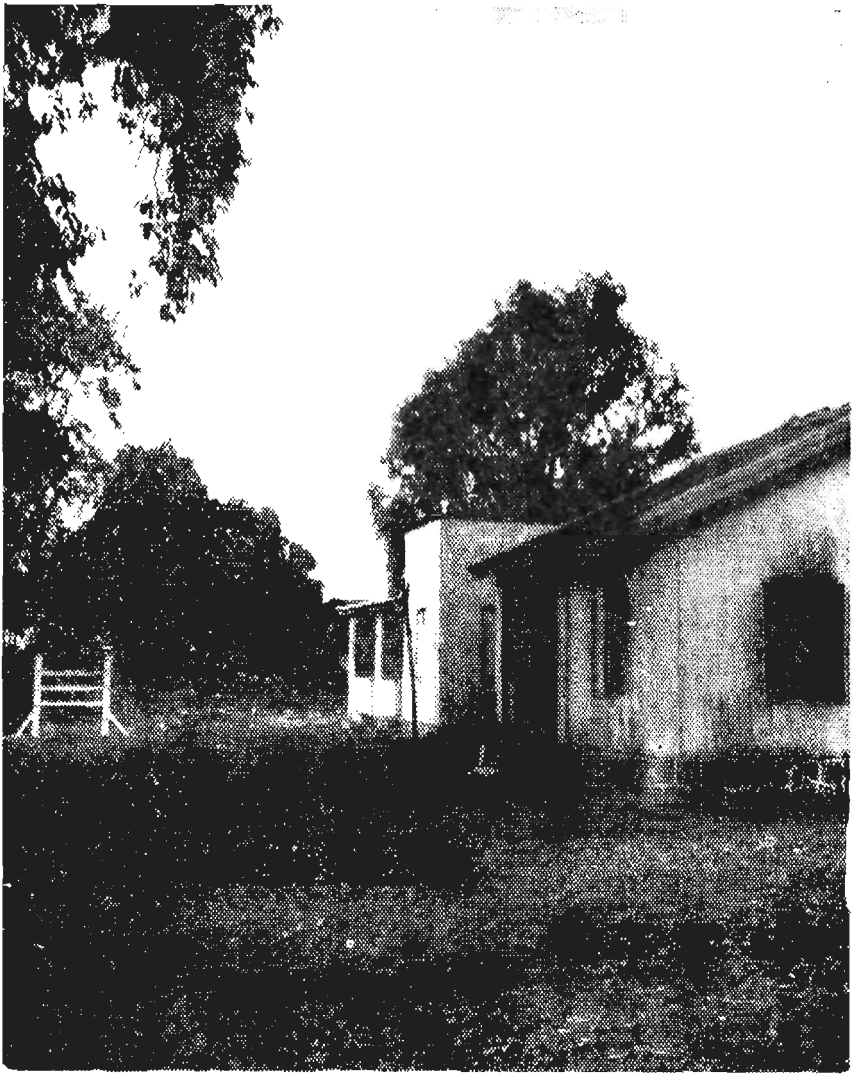
20. Plastering of the outer wattle wall of a Varli hut



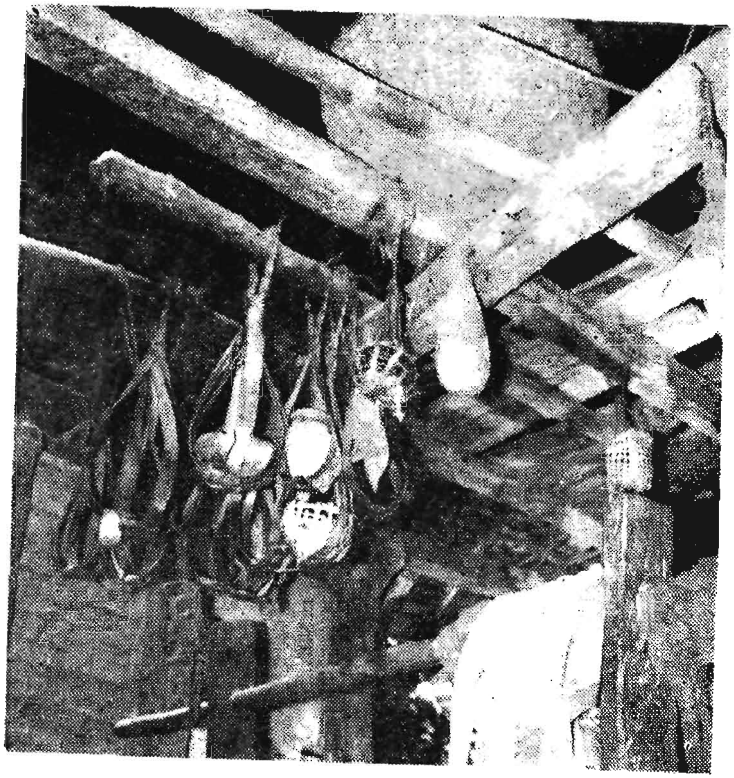
21. Patel Talati's office-*cum*-residence



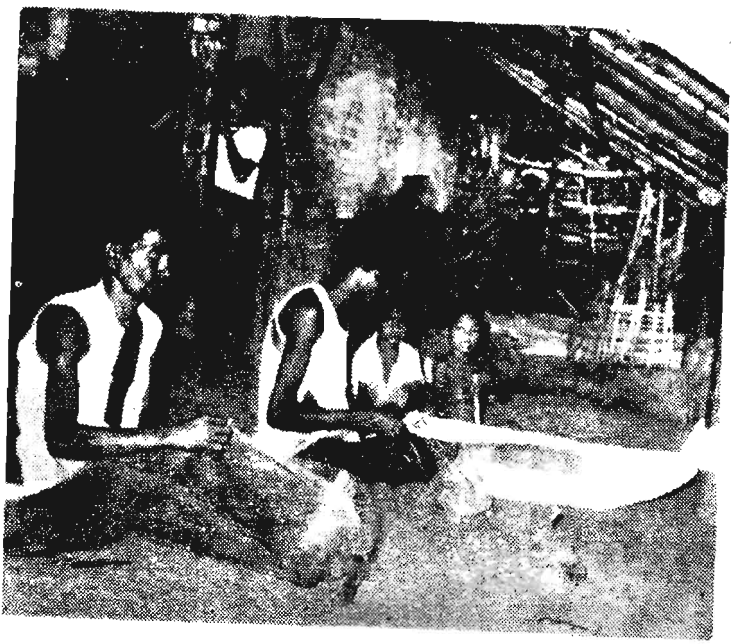
22. Primary School and Post Office



23. Residential quarters for Village Level Workers and Veterinary Assistant



24. *Sikka* (hanging baskets) for keeping food in a Varli hut



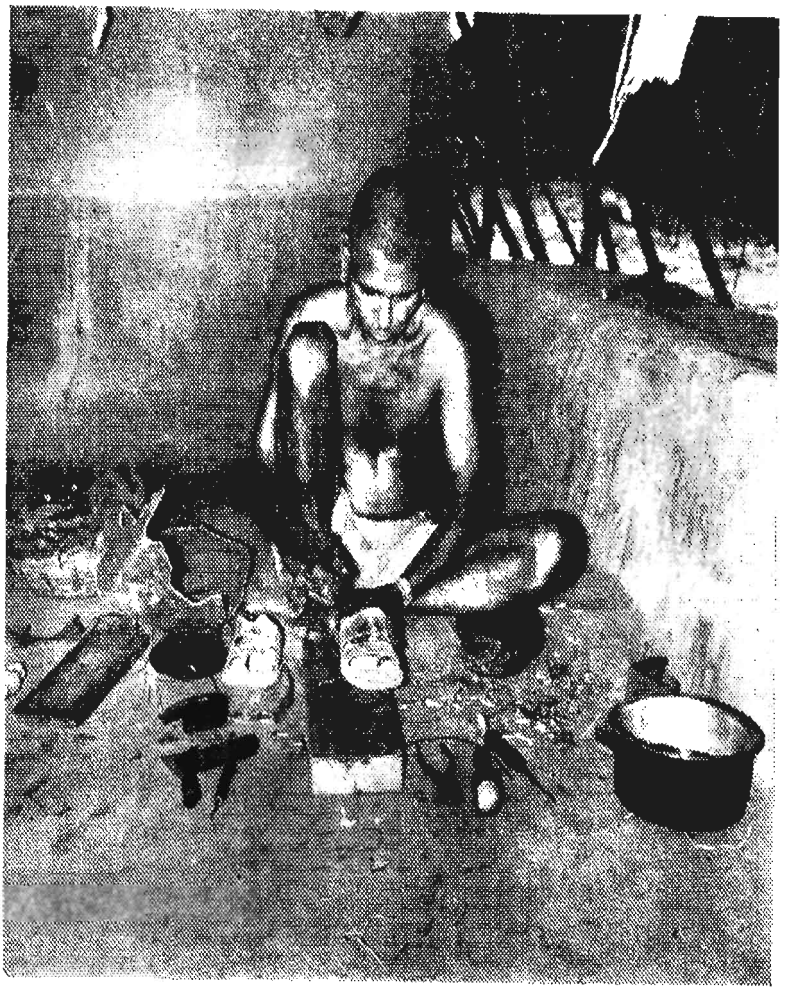
25. Koknas engaged in knitting and mending of fishing nets



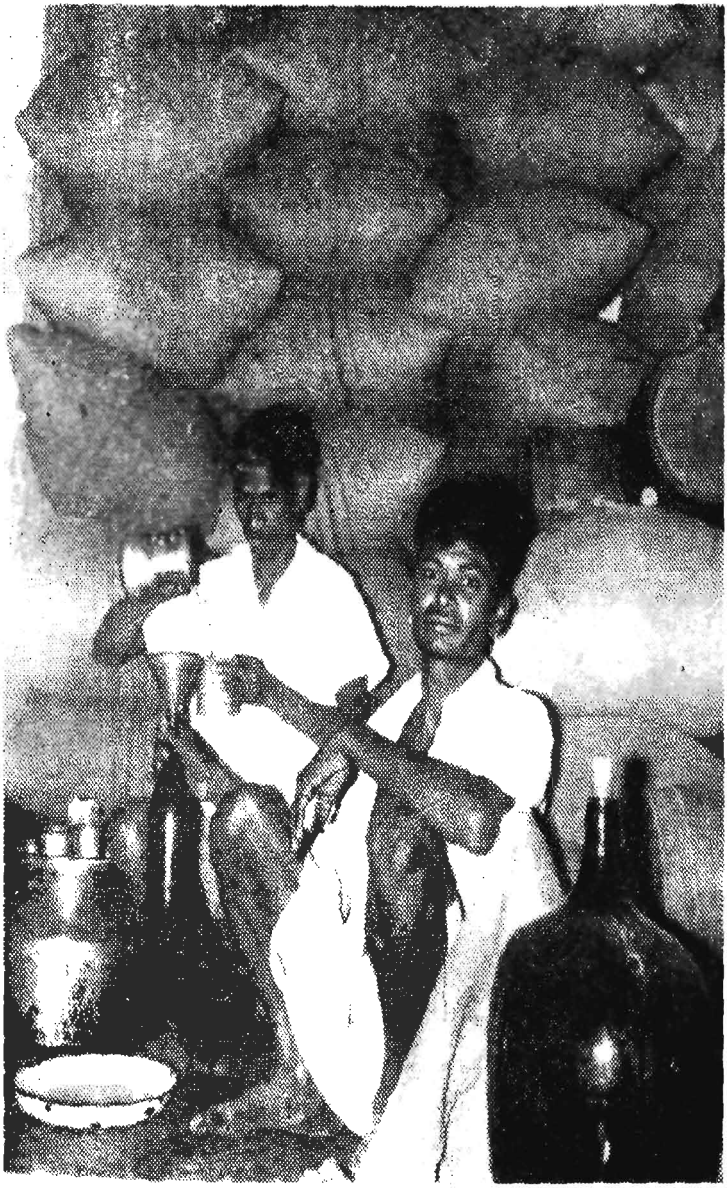
26. A Varli woman grinding rice



27. Kokna mother swinging *iholi* (cradle)



28. A Chamar (cobbler) at work



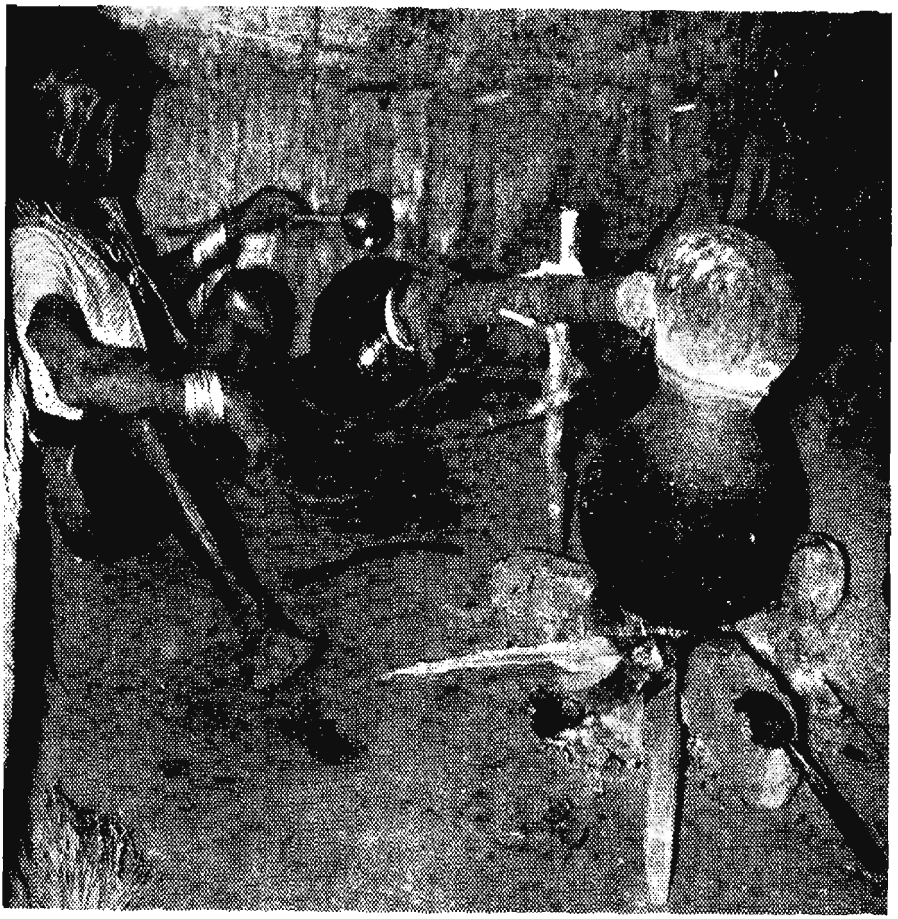
29. Country liquor shop owned by a Parsi landlord



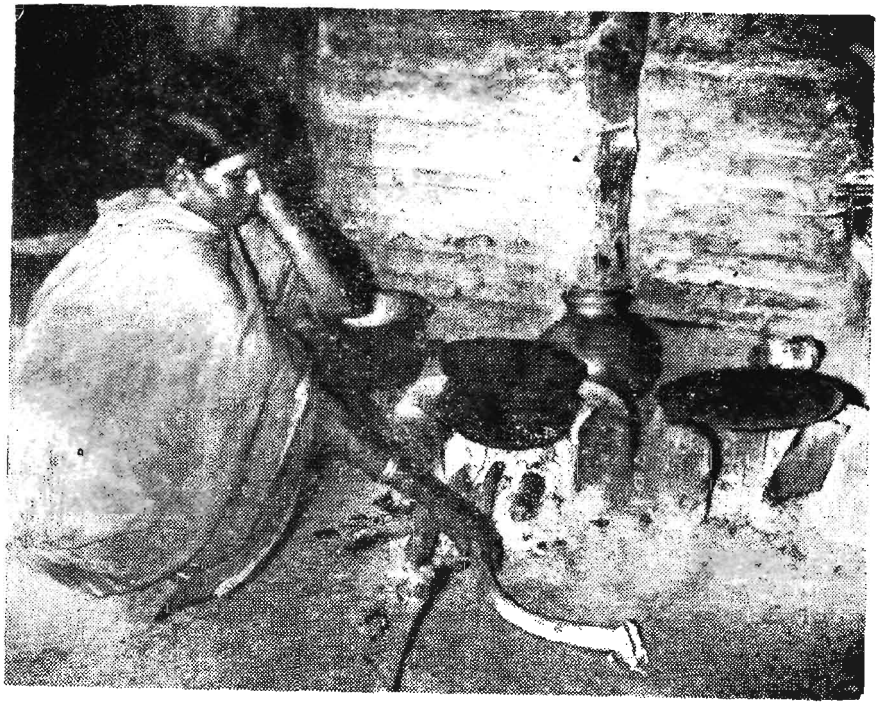
30. Varli women picking up lice in leisure time



31. Varli women weaving mat with leaves of toddy palm



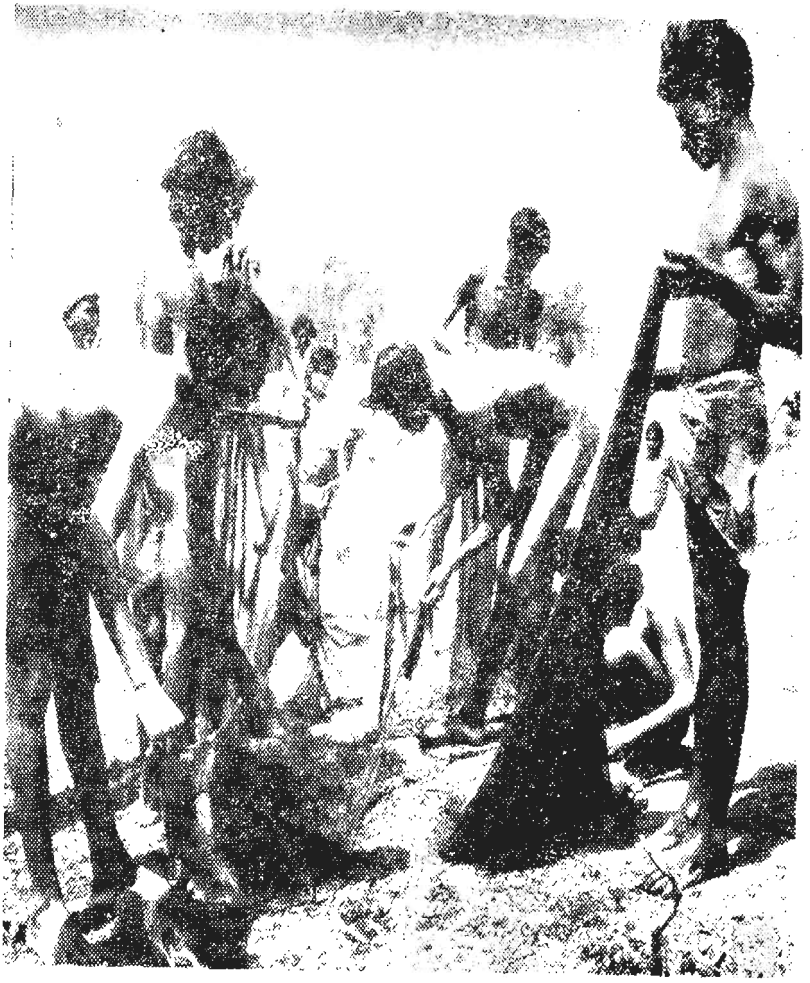
32. Distillation of *daru* (country liquor)



33. Kokna woman at her kitchen



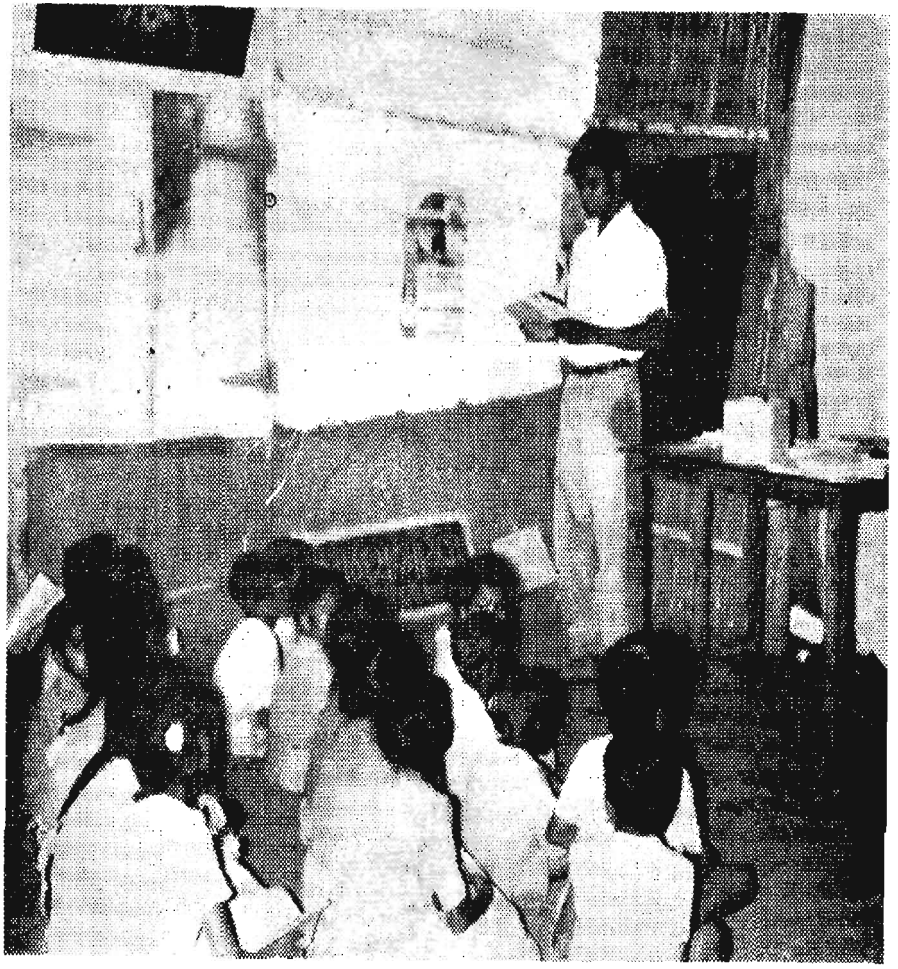
34. Koknas engaged in fishing in Sakaltod rivulet



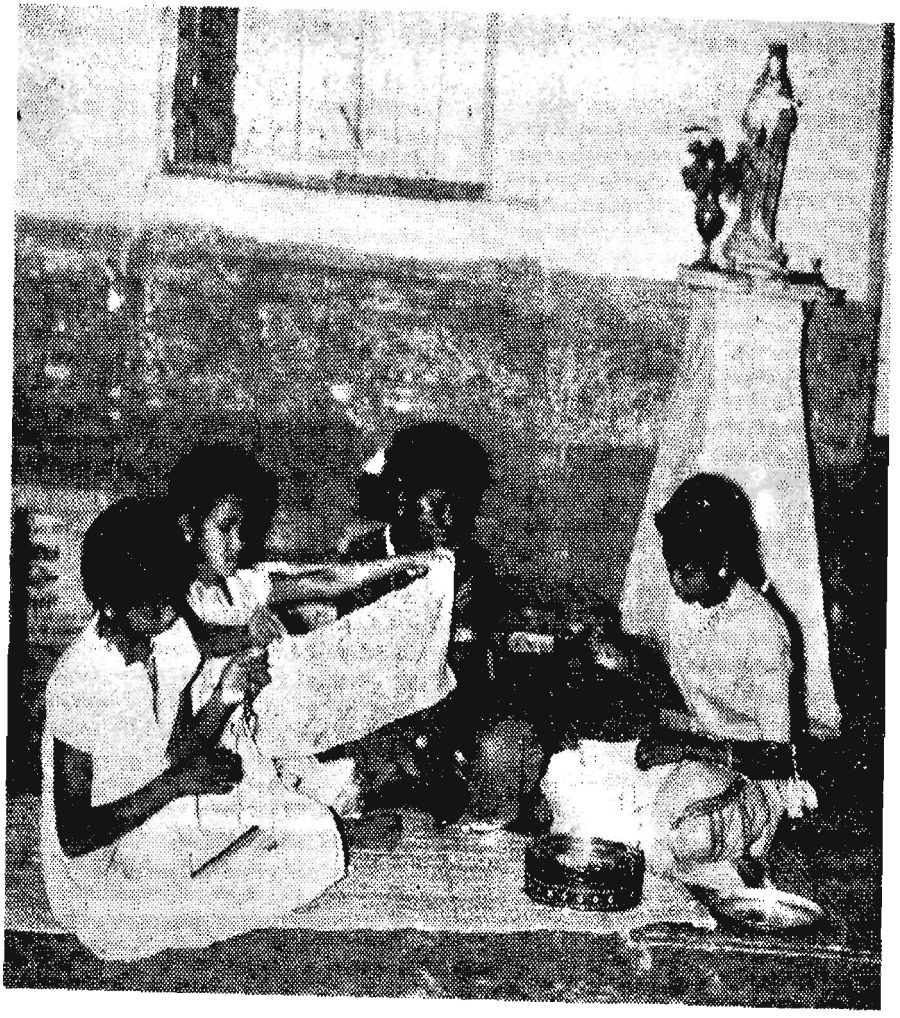
35. Winding up of a fishing operation



36. Varli boys and girls dancing at the time of Holi festival



37. A class in progress at the Mission School



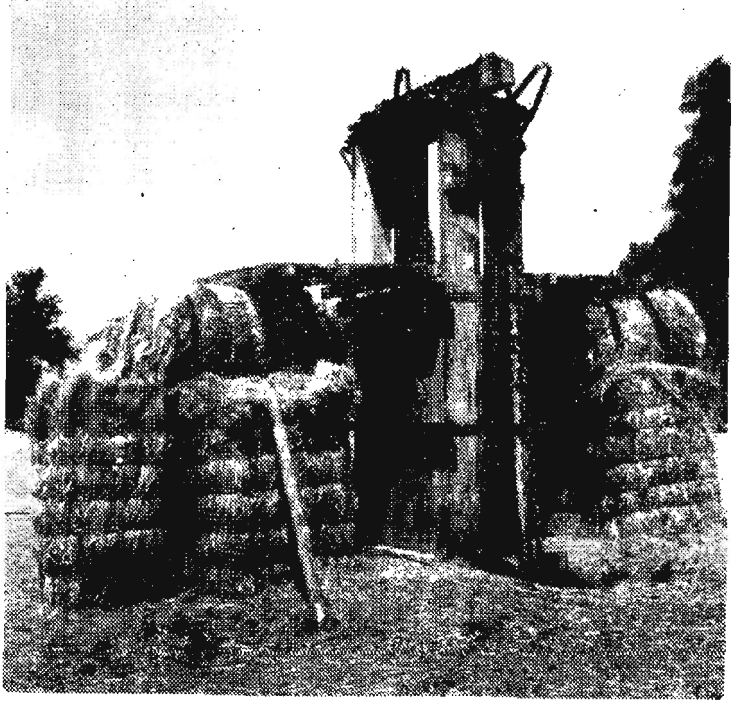
38. Girls of the Mission boarding house engaged in embroidery



39. Christian Varli girls cooking food for the children of Mission School



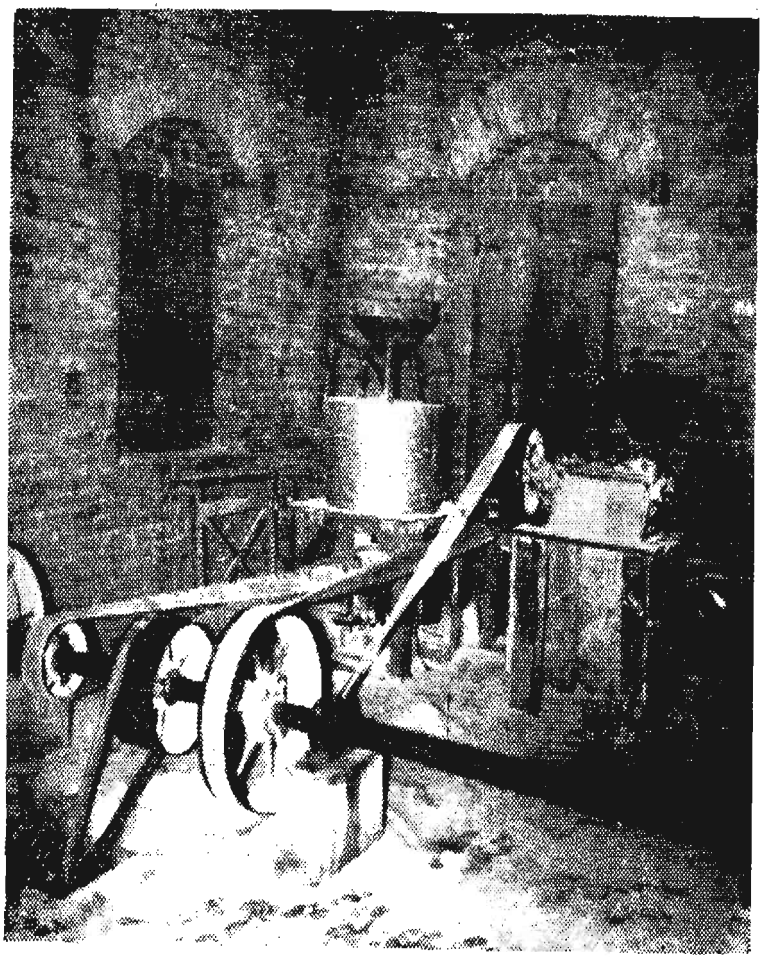
40. An employee of the Parsi landlord engaged in toddy tapping



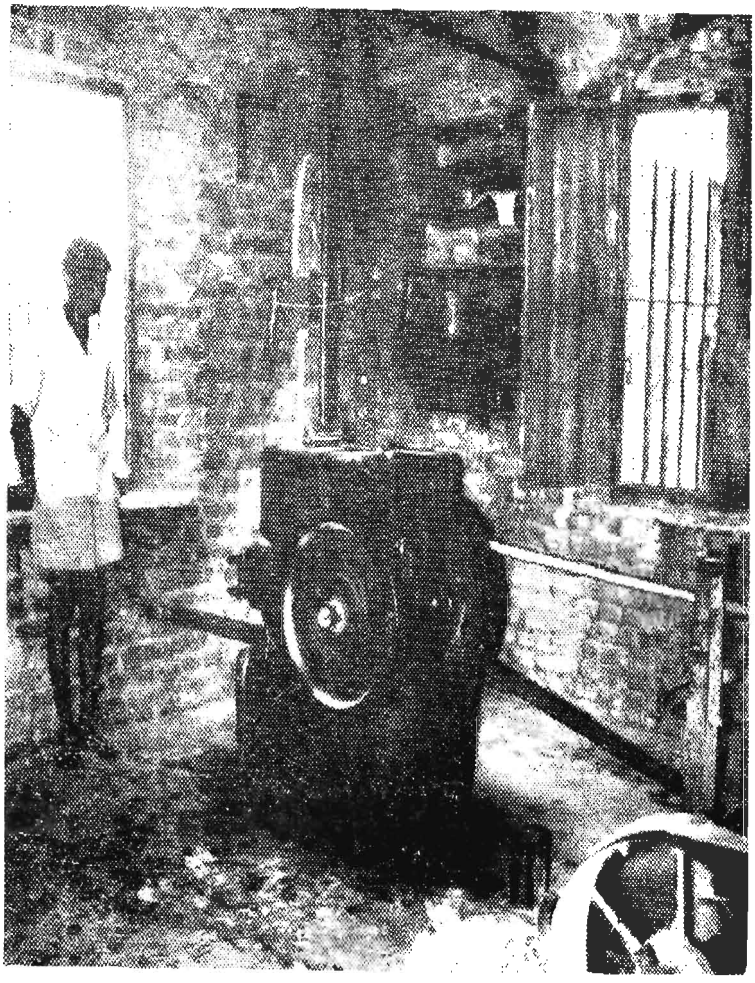
41. A press for packing grass operated by a he-buffalo



42. Loading of the packed grass bundles



43. Flour mill owned by the Church



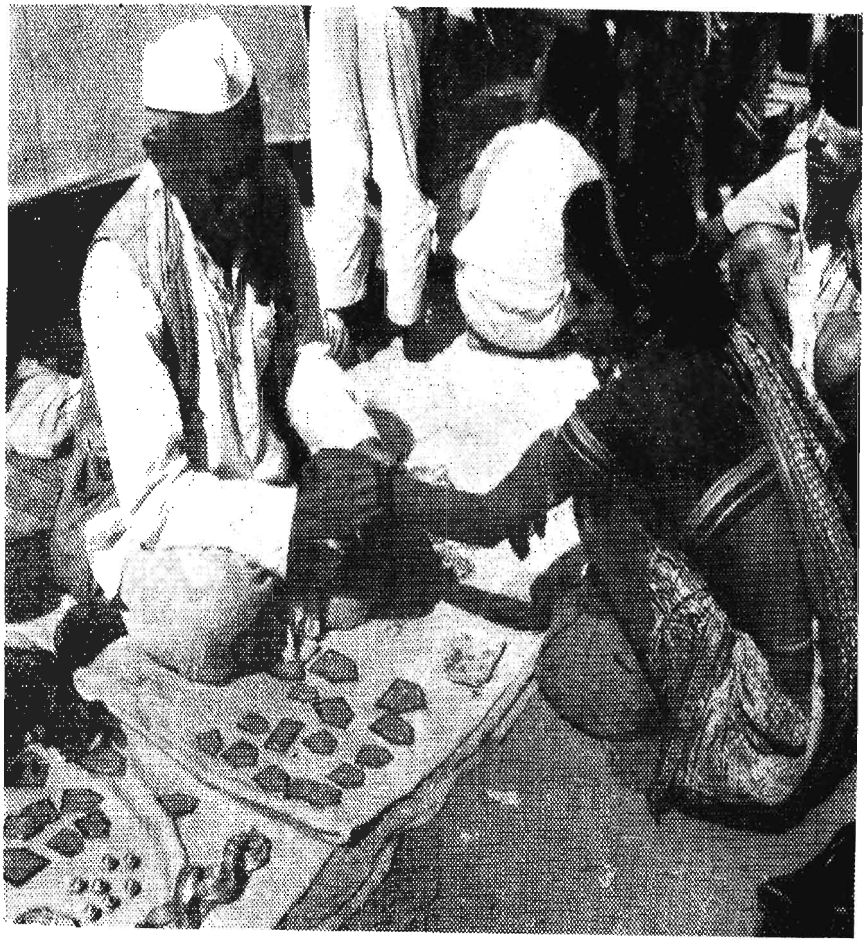
44. Diesel engine pumping set in the church building used for flour mill and irrigation



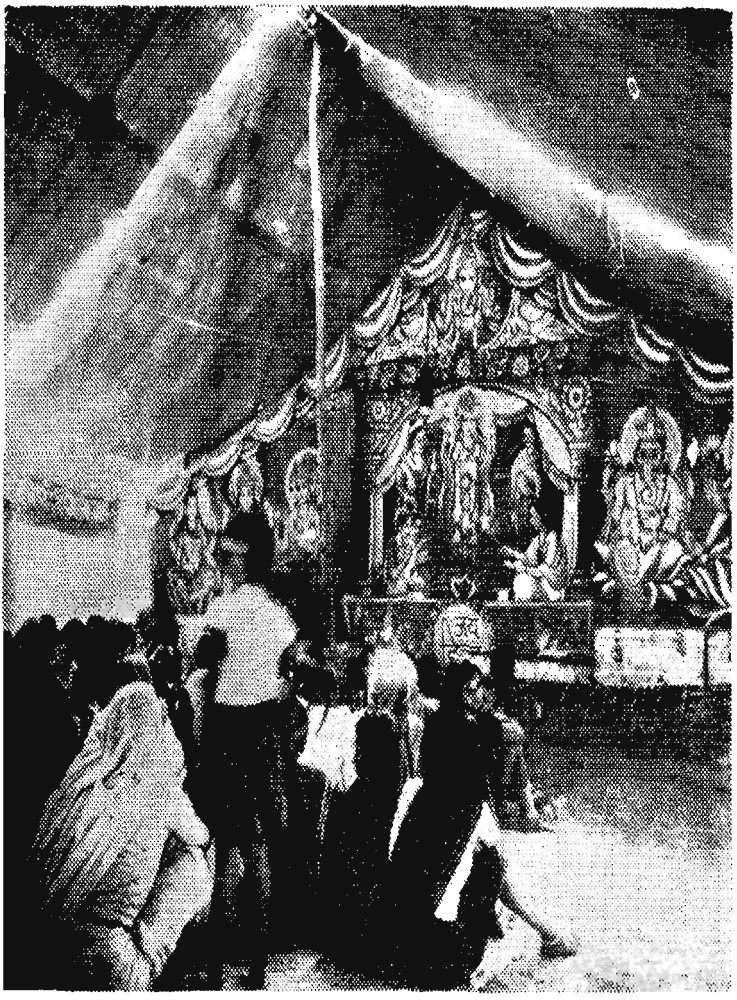
45. Outer view of the temple of Rameswar Mahadev at Lavachha



46. A general view of the Holi fair at Lavachha



47. A Kokna woman purchasing bangles in Holi fair at Lavachha



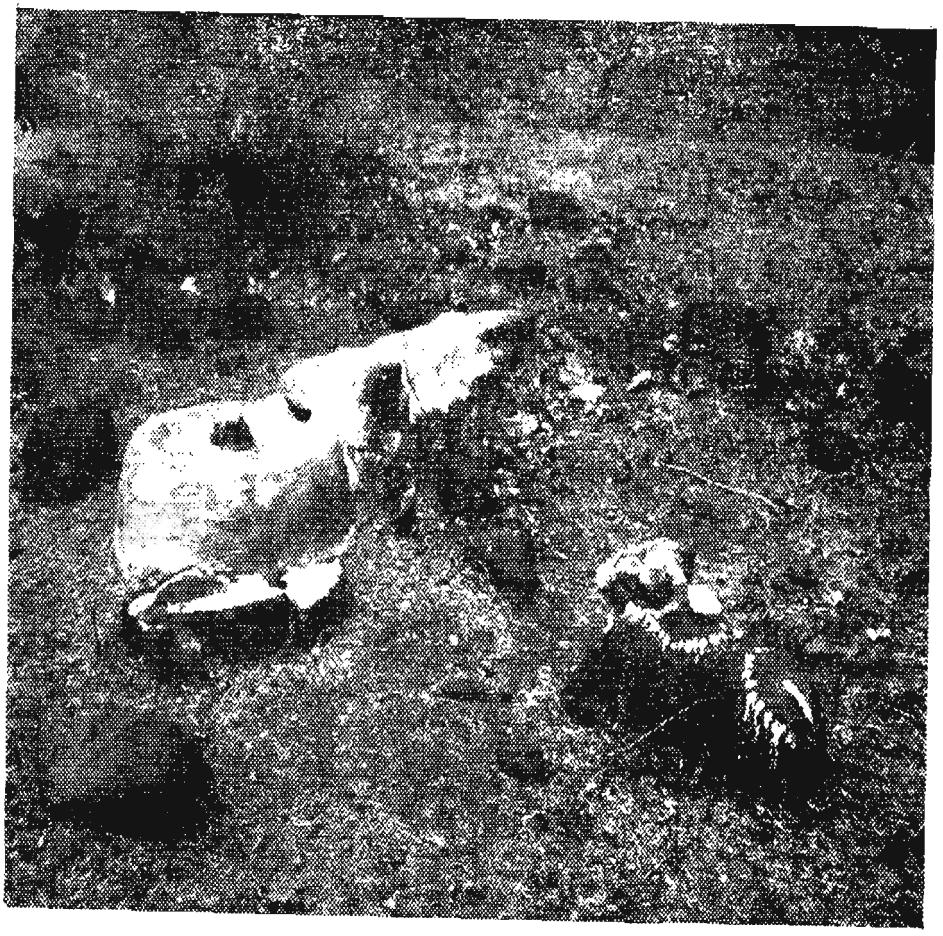
48. Spectators eagerly waiting for lifting of the curtain in an entertainment show in Holi fair at Lavachha



49. An Adivasi examining iron implement at a shop in Lavachha



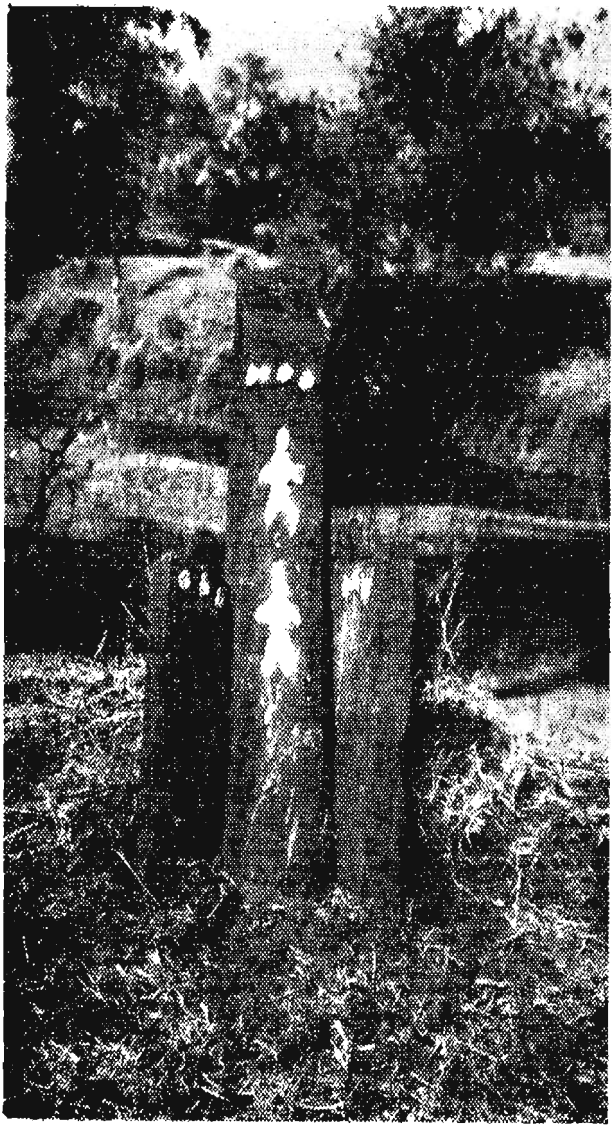
50. Adivasi women returning home from the fair at Lavachha



51. The shrine of Shiva at the bank of Sakaltod near Kokan pada



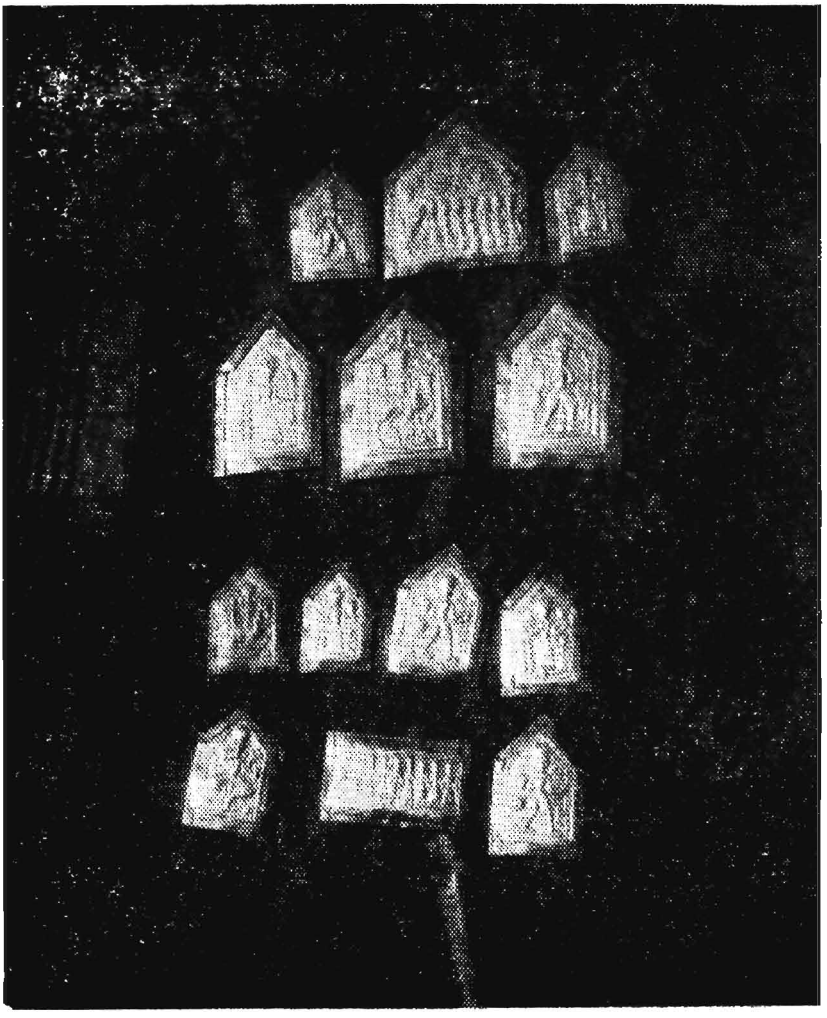
52. Shrine of the *gaon dev* (village deity)



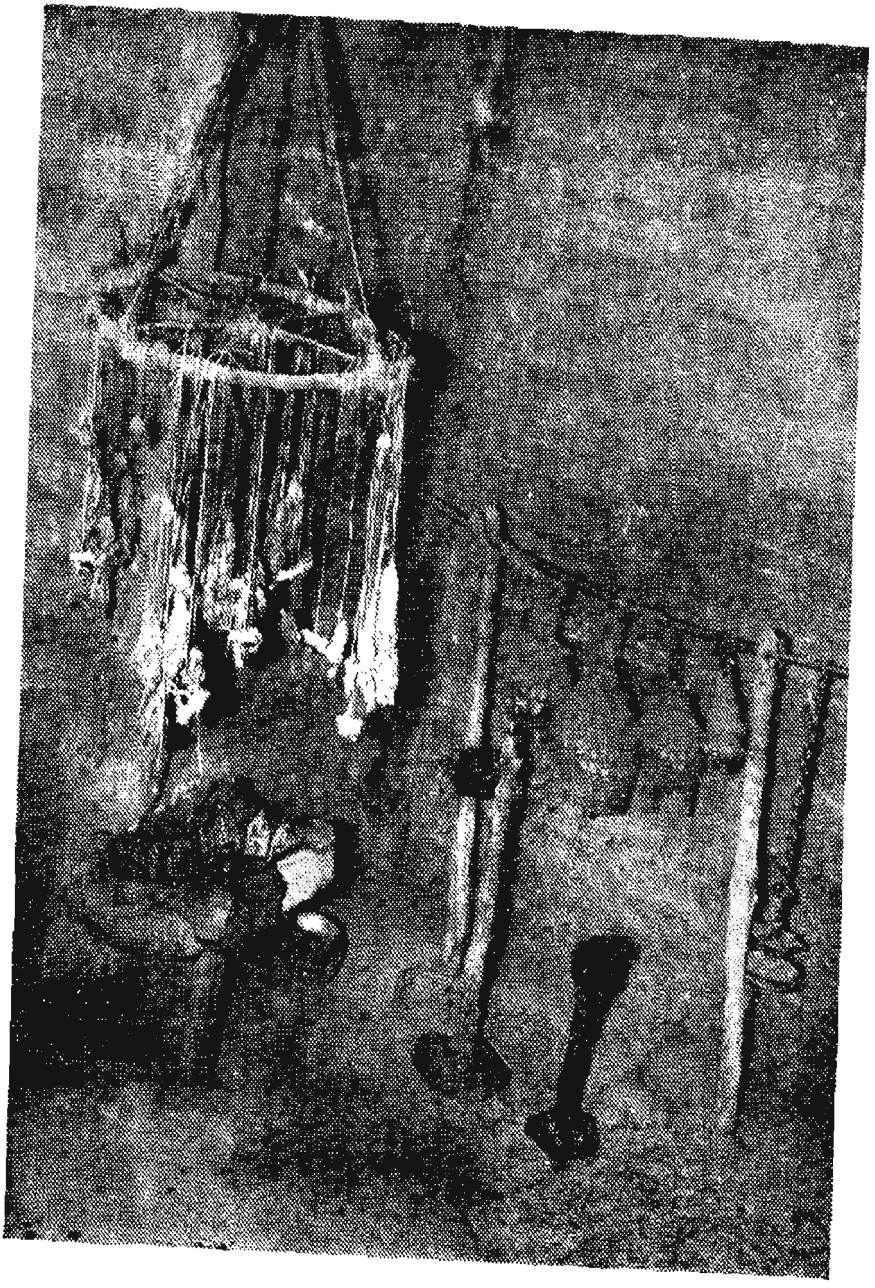
53. Monoliths representing *cheerwa* deity



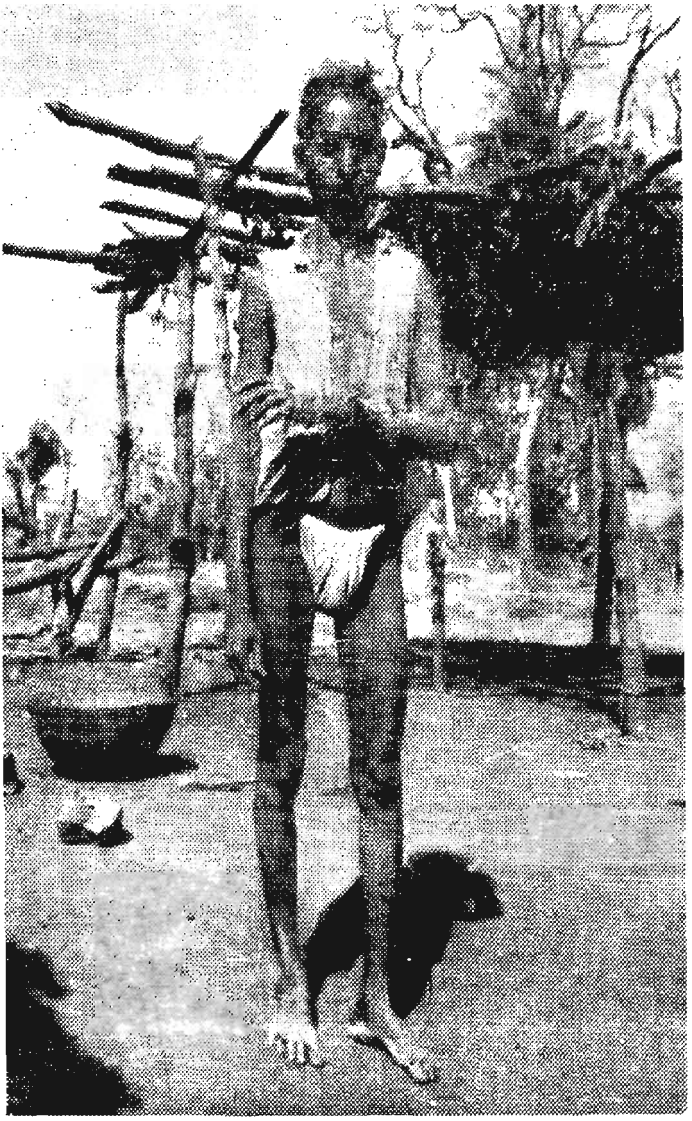
54. Children of the Mission school offering prayers in front of the Church



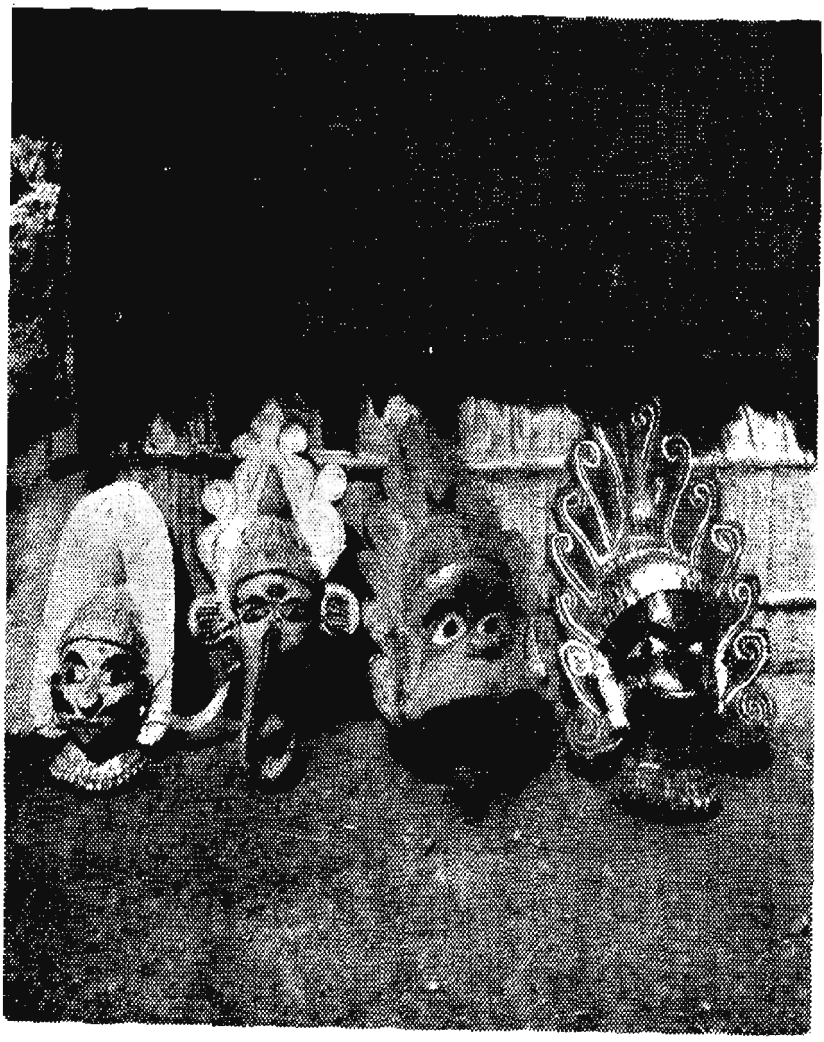
55. Thin pieces of silver, bearing images of different deities at a shop of a silver-smith in Holi fair at Lavachha



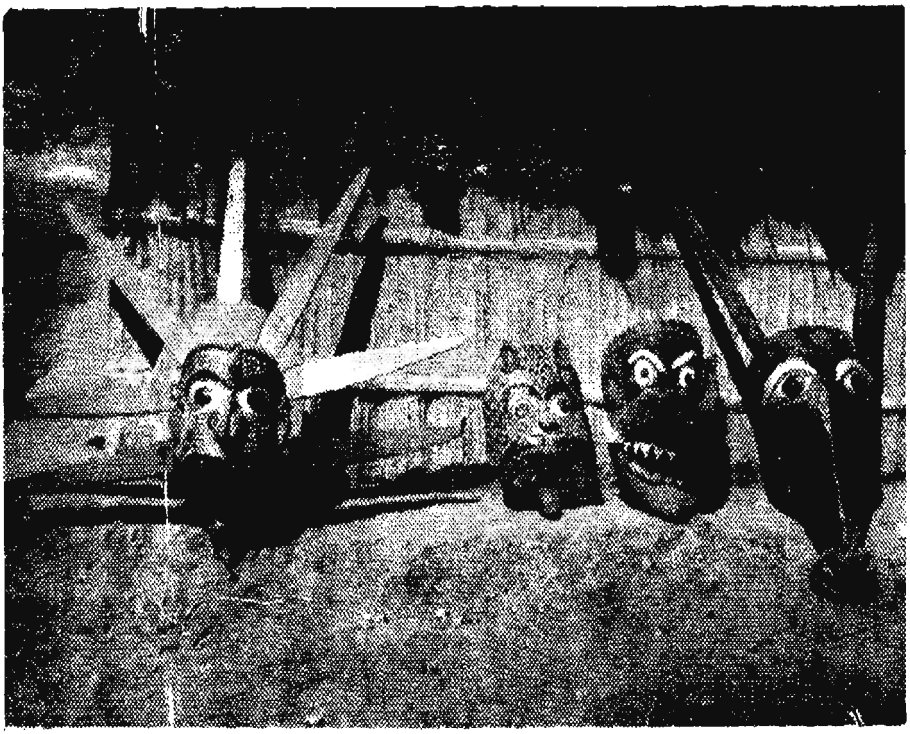
56. Household deities in a Kokna house. Pieces of silver arranged over the wooden seat represent their ancestors



57. A Varli with a peacock feather in his wrist tied by the tribal *bhagat* to cure pain in his hand



58. Wooden masks representing deities
(L to R) Diwas, Ganpati, Narsingh and Satwai



59. Wooden masks representing deities
(L to R) Hidimba, Vag, Dukkar and Bhaishya

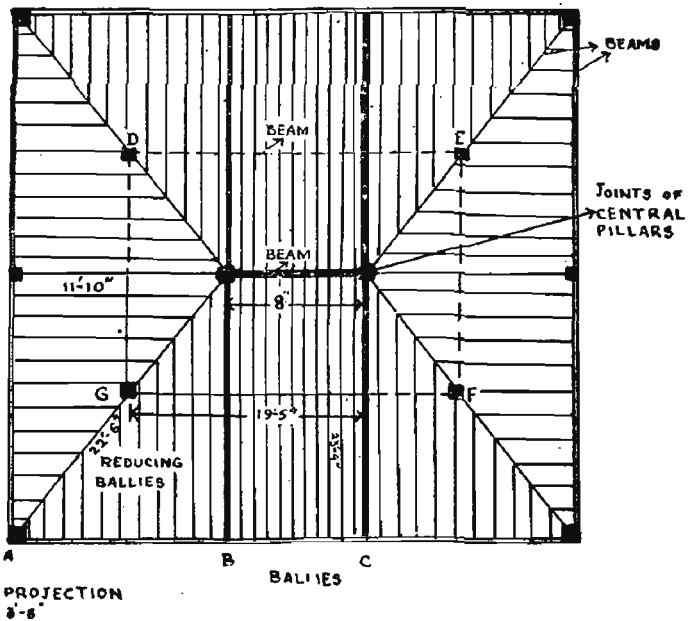


60. An Adivasi boy carrying semi-circular wooden board on his head. Projecting human figures on the board represent five Pandavas

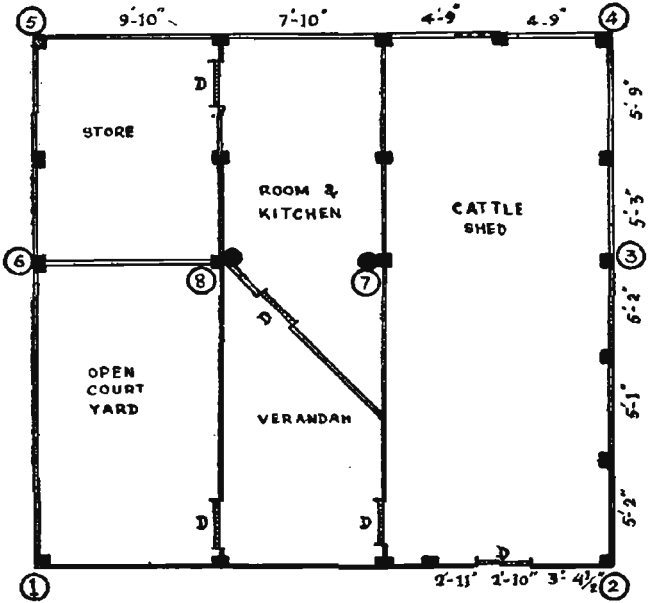
4RGI/73—16.

WOODEN STRUCTURE OF A VARLI HUT

PLATE No.1



ROOF PLAN
(WOODEN STRUCTURE)

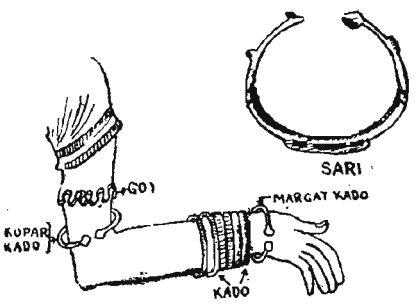


FOUDATION PLAN

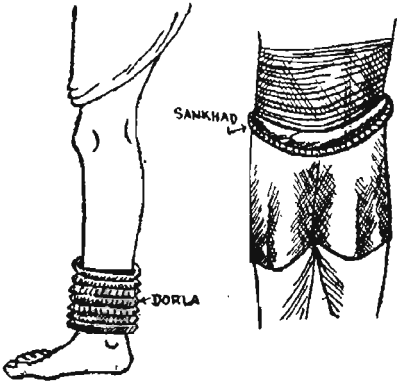
D=DOOR
●=CENTRAL PILLAR
■=OTHER PILLARS OR BALLIES

ORNAMENTS

PLATE No. II



SARI





SIBLA



GANKHAD



GANTHI



MUDI



PATWALI

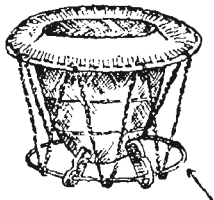
FULADA



MUDI

MUSICAL INSTRUMENTS

PLATE No III

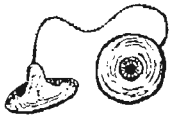


SAGAD





DANDAK



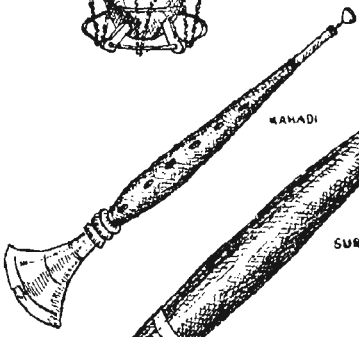
TUR



NAGADA

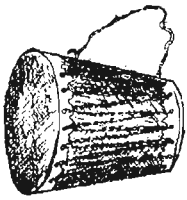


DHOL OR MADAD



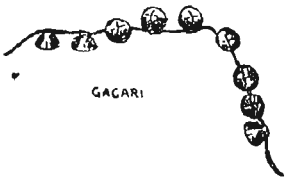
NAHADI

SUR

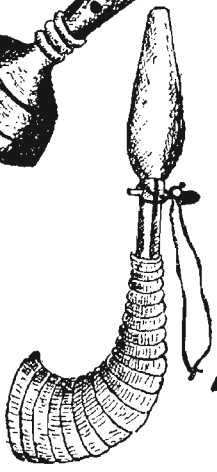


TOOL

SARNAI



GAGARI



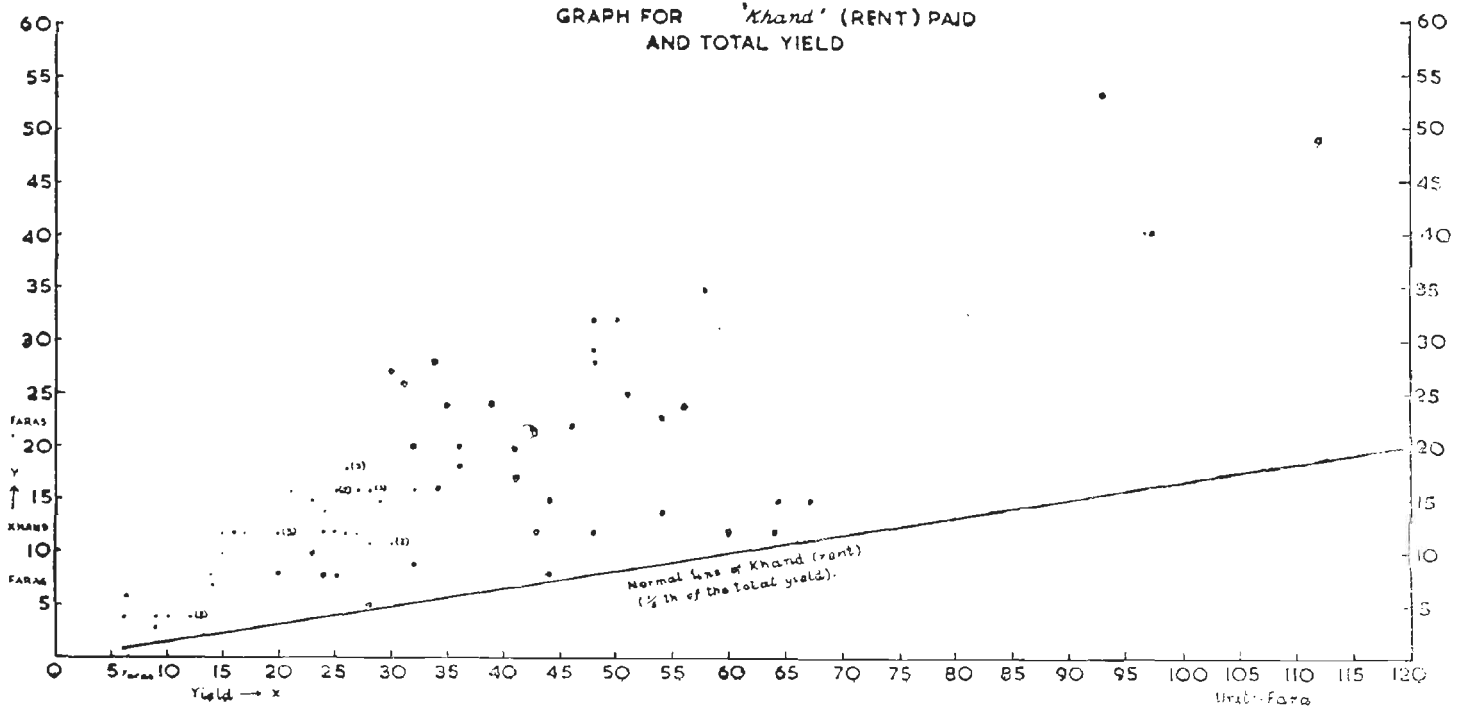
TARPO



PAWI

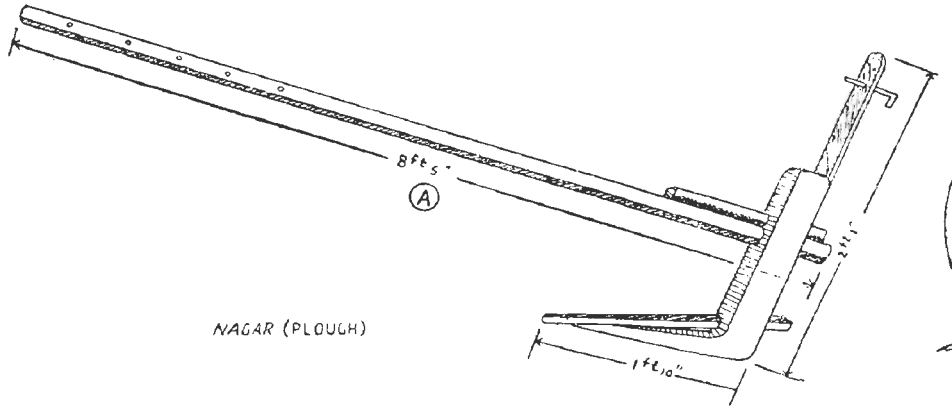
PLATE No. IV

TOTAL CASES OF 'KHAND'	-	4	6	4	10	14	10	4	6	5	4	1	3	1	-	-	-	-	1	1	-	-	1	-	75 GRAND TOTAL

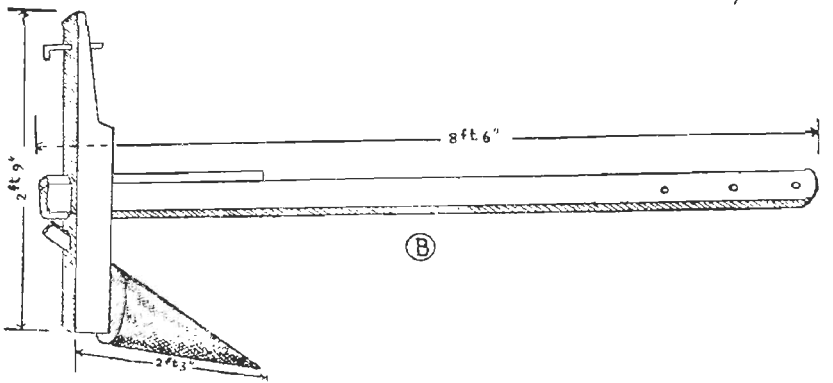


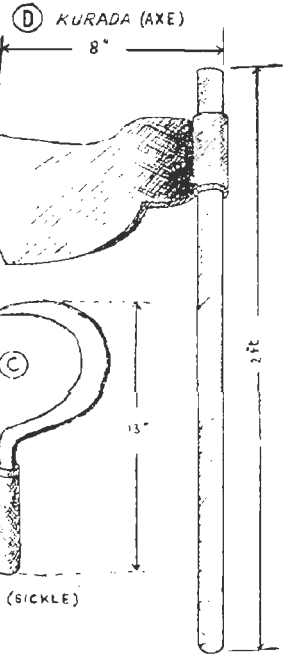
AGRICULTURAL IMPLEMENTS

PLATE No. V



NAGAR (PLOUGH)





KOITI (SICKLE)

CHAPTER III

ECONOMY

Economic Resources

The economy of the village is depressed being solely dependent on rains and mainly one crop in a year. The primary source of income of the villagers is agriculture although the traditional occupations as noted below against the relevant caste/tribe/religion are also practised by them :

Caste/Tribe/Religion	No. of house-holds	Traditional Occupation & Remarks
1	2	3
1. Chamar (S.C.) (Hindus)	4	Tanning
2. Koli Dhor (S.T.) (Hindus & Christians)	13	Skinning of dead animals
3. Bedhin (Zoroastrians-Parsis)	2	Shopkeeping and business in grass packing and other miscellaneous works *e.g.*, taking contracts in wood cutting, transporting & money lending, etc.
4. Khoja (Islam)	1	Business (shopkeeper in the village)
5. Varlis (Hindu & Christians)	171	The Varlis and Koknas are traditionally agriculturists but like Chamars and Koli Dhors, they do indulge in other subsidiary occupations as per
6. Kokna (Hindu)	45	

1	2	3
		details, given in Table Nos. 19 and 20 when their yield from food crops is in-sufficient for their needs. The people of the village have got mobility. They go out of the village in search of jobs and they don't mind to change over from one type of work to another but the main work they do is labour in any field as they are generally not skilled. All these aspects concerning economic resources have been discussed later on in this chapter in greater detail.

Factors Influencing Economic Life in the Village

At present the following are the factors influencing the economic life of the people of the village:

(1) *Amount of rent (Khand) paid to landlords*: The land tenure system and the reforms thereto have been dealt with hereafter in detail. It may, however, be stated that difference between the actual rent paid and the rent that should have been paid according to the rules is too wide. Efforts are needed to implement the rules and regulations not only in words but in spirit, so that the poor may get relief in reality.

(2) *Improvements in Land*: Although supply of better seeds and fertilisers besides demonstration of wheat crop have been started but all these improvements are not on the requisite scale and touch only the fringe of the problem. In absence of irrigational

facilities all these fringe improvements are not likely to alliviate their poverty. The waters of the Sakaltod rivulet flowing by the side of the village can be utilized by installing a pumping set. Besides, ordinary wells for irrigation in the fields may also be constructed.

(3) *Subsidiary Occupations* : The existing subsidiary occupations (described later on in detail) are not enough to give them adequate return to supplement their meagre income from agriculture. The majority of the people feel themselves in a vicious circle of poverty. To start any household industry they need money and technical guidance besides marketing facilities. The Administration might help them in this direction. The village being situated on the main road connecting Silvassa and Khanvel—the important centres of the Territory, the possibility of providing electricity should also be explored.

Land Utilisation

The land of the village is put to different uses. The different crops sown and the total area under cultivation (with percentages to total area of the village) are given in Table No. 5. It will be observed that the cultivable area is mainly utilized for food crops except in case of big landlords who do not cultivate their lands for food crops through tenants, because of organisational and other difficulties. They keep their lands just idle and the grass grows there automatically. The grass is cut, packed and transported to the neighbouring States of Gujarat and Maharashtra for sale. Keeping in view the vast area under grass, unemployment among the people and the all round scarcity, the Administration of Dadra and Nagar Haveli is taking steps to reduce the area under grass, especially cultivable area. Some people are of the view that the area under grass is more profitable than the area under food crops and such sort of people try to keep the area under grass as constant. A brief comparison of economy in growing grass *vis-a-vis* crops is, given later on in this chapter.

TABLE

Distribution of land by Types, Crops and

Type of landlords	Total area (in acres) (Total Percent)	Cultivable land (in acres)	Waste land (in acres)	Area under cultivation (in acres)			
				Paddy	Nagli	Jawar	Urd
1	2	3	4	5	6	7	8
Tribals	533.37 (100.00)	530.28	3.09 (0.58)	309.84 (58.09)	28.51 (5.34)	30.94 (5.80)	37.01 (6.94)
Non-tribals (Non-residents of Dapada)	371.57 (100.00)	369.54	2.03 (0.55)	143.34 (38.58)	14.56 (3.93)	11.64 (3.13)	14.16 (3.81)
Parsi	164.15 (100.00)	163.13	1.01 (0.61)	74.50 (45.38)	2.62 (1.60)	5.04 (3.07)	4.00 (2.44)
Church	51.68 (100.00)	50.85	0.84 (1.62)	27.21 (52.65)	3.93 (7.60)	2.52 (4.88)	0.25 (0.48)
Total	1120.77 (100.00)	1113.80	6.97 (0.62)	554.89 (49.51)	49.67 (4.43)	50.14 (4.47)	55.42 (4.95)
Govt. land	1032.94 (100.00)	277.67	755.26 (73.12)	81.91 (7.93)	2.35 (0.23)	6.60 (0.63)	5.39 (0.52)
Grand Total	2153.71 (100.00)	1391.47	762.23 (35.39)	636.80 (29.56)	51.97 (2.41)	56.74 (2.63)	60.81 (2.82)

NOTE : Percentage of columns 4—16 to column 2 are given in brackets.
Source : Calculated from the Record of Rights, 1965-66, maintained by the is maintained in Hectares.

Measurement:

1 Hectare=2.471 acres.

5

landlords (with percentages)

names of crops for which utilised						Cultivable land but not cultivated	Homestead land
Varai	Tuer	Kodra	Gram	Kharsani	Charan		
9	10	11	12	13	14	15	16
8.43	13.07	7.12	22.54	6.03	46.68	16.90	3.21
(1.59)	(2.46)	(1.33)	(4.22)	(1.13)	(8.75)	(3.17)	(0.60)
3.31	9.29	8.20	115.42	0.62	17.72	28.22	3.06
(0.89)	(2.50)	(2.20)	(31.06)	(0.17)	(4.77)	(7.59)	(0.82
0.49	4.79	2.67	41.49	0.52	1.29	25.38	0.35
(0.30)	(2.92)	(1.63)	(25.27)	(0.32)	(0.79)	(15.46)	(0.21)
1.56	2.10	0.32	5.68	0.22	1.40	4.17	1.48
(3.02)	(4.06)	(0.62)	(10.99)	(0.43)	(2.72)	(8.07)	(2.86)
13.79	29.25	18.31	185.13	7.39	67.09	74.67	8.10
(1.23)	(2.61)	(1.63)	(16.52)	(0.66)	(5.99)	(6.66)	(0.72)
0.52	6.57	1.78	17.77	—	12.16	142.56	0.07
(0.05)	(0.64)	(0.17)	(1.72)	—	(1.18)	(13.80)	(0.01)
14.31	35.82	20.09	20.29	7.39	79.25	217.23	8.17
(0.66)	(1.66)	(0.93)	(9.42)	(0.34)	(3.68)	(10.09)	(0.38)

Mamlatdar, Office of the Dadra & Nagar Haveli Administration. The record

Land on which the houses are constructed: Generally the houses are constructed on their own land. (If a person has no land of his own, then on *Khand* land—the land of the landlord for which the *Khand* (rent) is paid by the tenant). In case the same is also not available, then on somebody's else land, preferably own tribesman or another landlord for which no rent is paid by the person who constructs his house. A formal permission is, however, necessary from the landlord and then from the Administration to construct the house. If land from the above sources is not available the house may be constructed on Govt's land for which the permission is taken from the Administration and a nominal rent ranging from 60 paise to Re. 1.75 p. a. is paid. Table No. 6 gives the distribution of houses constructed according to *ownership* of the land. *Ownership* here means the legal *possession* of the land as the *Alwara* holders have not got any ownership rights but have got only the right as *possessors* (for cultivation and renting out, etc.). This table has been prepared on the basis of the statement given by the head of households.

TABLE 6

Distribution of houses constructed according to the ownership of the land

Pada (Hamlet)	Religion	Caste/ Tribe	No. of Hhs.	House constructed on						Remarks
				(A) Own land	His own landlord's land		Not his own landlord's land		Govt.'s land	Names of the landlords returned by the tenants in the *Padas* (hamlets)	
					Tribal	Non-tribal	Tribal landlord	Non-tribal landlord			
1	2	3	4	5	6	7	8	9	10	11	12
Vad Pada	Hindu	Varli	7	—	2(C)	4	—	1(B)	—	Shukar Lahnu Mahalla and his relatives (Kokna) Gevji (Parsi) and Diu of Dongri Pada.	(A) Own land means the land, for which the 'Alwara' (Land possession Agreement with Govt.) is in the name of head of the household or his near relative of the same 'Kul'. In brief such persons are not tenants. (B) He is tilling the land of a Kokna landlord but his
		Kokna	6	6	—	—	—	—	—		
Dongri Pada	"	Varli	26	14	1	10	—	1	—	Daji Barkia Dodia, Mahadu Nausa Dapsa, Lita Latu Dhodia, Chaitu Barkia Dhodia, Kakadia Nanu Dhodia and his relatives, Gevji, Chuni Lal of Daman (Not - resident (NR) of the Village), Rama Nausa Mahalla and Bani Mori	
		Kokna	1	1	—	—	—	—	—		

TABLE 6-*Contd.*

Distribution of houses constructed according to the ownership of the land

1	2	3	4	5	6	7	8	9	10	11	12
Kokna Pada	Hindu	Kokna	18	7	—	1	—	—	10	Ramji Dhaku Mahalla (Kokna) and his relatives; Gevji (Parsi), Babu Jafar (N.R.) *Padri* (*Father* of the Church), Umed Singh, Mohan Singh & Ram Singh of Naroli.	house is constructed on the land of non-tribal landlord of whom he was previously a tenant.
Choudhry Pada	,,	,,	17	17	—	—	—	—	—	All the households have their own land except Laksi Jeevla Borsa who has reported that he was the tenant of Babu Jafar (N.R.), Gevji (Parsi) and 'Padri'. Besides their own land which is insufficient, some of them are also tenants of these landlords.	(C) The landlords are Koknas but the tenants are Varlis. Generally the tenants of tribal land lords are the men of their own tribe. Hence not mentioned in other cases.
Hadal Pada	,,	Varli	19	7	4	4	4	—	—	Badia Lakma Dodia (Christian Varli) and his relatives, Ladka, Kakadia, Ramu Patel (N.R.),	(D) It is understood that some of the houses are constructed on Govt. land.
,,	Christian	,,	4	2	—	1	1	—	—	Gevji (Parsi) Ram Singh. Parmar (N.R.), Mohan Singh (N.R.), Ramu Seth of Silvassa and Sindoor of Bombay.	

Zati Pada	Hindu	Varli	42	10	15	13	—	2	2	Dadan Malji Zatia and his relatives, 'Padri', Ram Singh Mohan Singh (N.R.) Umed Singh Vanath, Aabay Singh Parthan Singh, Keswaska of Naroli (all N.R.) Devia Mudra Dadarkar & his relatives.
	Christian	,,	6	—	—	6	—	—	—	
Dhodi Pada	Hindu	,,	16	3	6	7	—	—	—	Devji Nausa Dhodia and his relatives, Nausa Kakadia, Gevji (Parsi) and Babu Jafar (N.R.).
Frar Pada	Hindu	Varli	20	5	2	7	1	—	5	Bhiklu Harka Frara and his relatives.
Andher Pada	,,	,,	10	—	—	10	—	—	—	Gevji (Parsi) Padri and Babu Jafar (N.R.).
Padri Pada	,,	Kokna	3	—	—	3	—	—	—	'Padri' Gevji, Umed Singh and Badia.
	Christian	Varli	10	—	—	10	—	—	—	

TABLE 6—*Concld.*

Distribution of houses constructed according to the ownership of the land

1	2	3	4	5	6	7	8	9	10	11	12
Sadak Pada	Parsi (Zoro-astrian)	Bedhin	2	2	(D)	—	—	—	—		
	Islam	Khoja	1	1	(D)	—	—	—	—		
	Hindu	Varli	11	—	—	4	—	3	4		
	,,	Koli Dhor	13	—	—	8	—	4	1		
	Chris-tian	,,	1	—	—	—	—	—	1		
Chamar Pada	Hindu	Chamar	4	—	—	4	—	—	—	Gevji (Parsi).	

NOTE : N.R. means not resident of the village, and they are either landlords or representatives of the landlords whom the *adivasis* pay rent for their lands cultivated by them.

Government Land in Forests (Mali land): The total No. of *Mali* plots* given in Dapada village are 27, assessment of which comes to Rs. 108.77. All the plots are given to *adivasis* of Dapada village and they grow crops—Nagli, Paddy, etc., depending upon the type of land. All plots are not given in one stretch but are distributed in the forset area wherever land is fit for cultivation. These plots are leased out for cultivation since the Purtuguese times on short term but are being renewed periodically.

The distribution of the plots by area is given below:

TABLE 7

Distribution of Mali plot holders by area during the year 1965-66

Area of 'Mali' plot (in Are**)	No. of persons (Plot holders)
0—50	12
51—100	13
101—150	2
TOTAL	27

Minimum area of the plot-holder was found to be 2 Are and the maximum 1.5 Hectares. Some of the adivasis have *mali* plots besides other plots of their own or on rent.

Source:—Forest Department, Office of the Dadra & Nagar Haveli Administration.

**Mali* plot means the government land in forests given to a person for a short term for cultivation (for *one season* or so). The *term* of period is generally extended from time to time.

**10 Are = 1 Dekares

10 Dekares = 1 Hectar

TABLE 8

Distribution of land holdings by Tribe/Caste and Religion

Religion	Tribe/Caste	Number of households holding land to the extent of (in hectares)									
		0 to 0.25	0.26 to 0.50	0.51 to 0.75	0.76 to 1.00	1.01 to 1.25	1.26 to 1.50	1.51 to 1.75	1.76 to 2.00	2.01 to 2.25	2.26 to 2.50
1	2	3	4	5	6	7	8	9	10	11	12
Hindu . .	Varli	2	12	20	29	10	21	20	14	1	3
Christian . .	Varli	—	1	6	2	1	5	3	—	1	—
Hindu . .	Kokna	—	2	—	6	6	5	7	4	3	2
Hindu . .	Koli Dhor	1	3	2	—	—	—	1	—	—	—
Christian . .	Koli Dhor	—	1	—	—	—	—	—	—	—	—
Hindu . .	Chamar	—	2	1	1	—	—	—	—	—	—
Zoroasrtrain (Parsi) . .	Bedhin	—	—	—	—	—	—	—	1	—	—
	TOTAL	3	21	29	38	17	31	31	19	5	5

Number of households holding land to the extent of (in hectares)

2.51 to 2.75	2.76 to 3.00	3.01 to 3.25	3.26 to 3.50	3.51 to 3.75	3.76 to 4.00	4.01 to 4.25	4.26 to 4.50	4.51 to 4.75	4.76 to 5.00	Above (actual)	Total
13	14	15	16	17	18	19	20	21	22	23	24
2	1	4	1	1	1	—	—	—	2 (4.88/4.82)	1 (8.03)	145
—	—	—	—	—	—	—	—	—	—	—	19
1	1	3	—	1	—	—	2	—	1 (5.88)	—	44
—	—	—	—	—	—	—	—	—	—	—	7
—	—	—	—	—	—	—	—		—	—	1
—	—	—	—	—	—	—	—	—	—	—	4
—	—	—	—	—	—	—	—	—	—	—	2
										1 (27.93)	
3	2	7	1	2	1	—	2	—	3	2	222

Land Holdings

From Table No. 8 dealing with distribution of land holdings by caste & religion, the following observations are made :

(1) *Varlis (Hindus)*: The land holdings are not of big size. The Varlis are the largest in number and the modal range of land holding size (the most common range of land holding) among them is 0.76-1.00 hectare—there are 29 out of 145 households which fall in this range of land holding. This tells us the depth to which they are sunk in poverty. The next sizes of land holdings which have considerable number of households are as follows:

No. of households	Size range of land holding (in hectares)
21	1.26 — 1.50
20	0 51 — 0.75
20	1.51 — 1.75
14	1.76 — 2.00
12	0.26 — 0.50

The smallest land holding is that of the Varli household measuring 0.13 hectares.

There are 3 households among the Varlis having considerable land, *i.e.*, to the extent of 4.82, 4.89 and 8.03 hectares.

Six households among the Varlis have no land. They work mainly as agricultural labourers.

(2) *Varlis (Christians)*: As regards the Christian Varlis, they are also in the same condition, if not worse in so far as land holdings are concerned. The modal range of land holding among them is 0.15-0.75 hectares—the number of households in this range is six. The next range of land holding is 1.26-1.50 hectares; the number of households in this range being five out of total of nineteen households.

One Christian Varli household has got no land to cultivate and works as a labourer or household servant depending upon the availability of work.

(3) *Koknas (Hindus)*: In so far as the distribution of land holdings among Koknas is concerned they are in a better position as compared to other native communities in the village (Varlis, Koli Dhors and Chamars). The number of households (44) is almost 1/3rd of the Varlis but a cursory look on the table shows that their distribution is more even with regard to the size of holdings of land as compared to any other community in the village. Their modal value of range of land holding size is 1.51-1.75 hectares, the number of households in this range being 7 out of 44 Kokna households. The next ranges of considerable number are as follows:

No. of households	Size range of land holding (in hectares)	
6	0.76—	1.00
6	1.01—	1.25
5	1.26—	1.50
4	1.76—	2.00
3	2.01—	2.25
3	3.01—	3.25

The number of households in the following ranges of land holdings is not significant:

No. of households	Size range of land holding (in hectares)	
2	0.26—	0.50
2	2.26—	2.50
1	2.51—	2.75
1	2.76—	3.00
1	3.51—	3.75

It is significant to mention that one Kokna household has got land holding to the extent of 5.88 hectares.

One Kokna household is sharing land with two other Kokna households who have got 0.90 and 1.70 hectares of land respectively.

(4) *Koli Dhors (Hindus)*: The Koli Dhors are also in a bad condition. The modal range of land holding size in their case is 0.26-0.50 hectares, the number of households in this range being 3 out of 7 in all. The next range of land holding size is 0.51-0.75 hectares (2 households).

Five Koli Dhor households have no land to cultivate. They also mainly depend upon the labour work in agriculture and households.

(5) *Koli Dhors (Christians)* : The Single Christian Koli Dhor household has got small land holding and falls in the range of 0.26-0.50 hectares.

(6) *Chamars (Hindus)*: All the four Chamar households in the village have got land in the range of 0.26-1.00 hectares.

(7) *Bedhin (Zoroastrian or Parsi)*: Out of the two Parsi households one has got a lion's share of land in the village, *i.e.* as much as 27.93 hectares. The other Parsi household has a small piece of land in the range of 1.76-2.00 hectares of land holdings.

(8) *Khoja (Muslim)*: The Khoja (Muslim) household is a migrant to this village and is working as a Shopkeeper catering for the day-to-day household needs of the villagers.

From the above analysis it may be seen that the size of land holdings are not enough to meet with the requirements of majority of the people for whole the year. Therefore, they have to look for the work as labourers in other fields described in the table for subsidiary occupations in the village.

TABLE 9

Distribution of Households by kinds of rents paid for land under cultivation

Religion	Caste/ Tribe	No. of households: Actual (A)	No. of households: Total of cols. 5 to 12 (A)	Khand	Self (own land)	Rokar Ganat	Bhag	By labour	Without rent	Own-land out side the village	without any land labourers	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13
												(A)
Hindu .	Varli	151	172	70	57	30	4	—	5	—	6	The number of households given in column 13 is more than column 3 as some of the households are cultivating the land under more than one kind of rent
Christian	"	20	21	14	4	2	—	—	—	—	1	
Hindu .	Kokna	45	55	23	32	—	—	—	—	—	—	
Hindu .	Koli Dhor	12	12	2	—	5	—	—	—	—	5	
Christian	Koli Dhor	1	1	—	—	1	—	—	—	—	—	
Hindu .	Chamar	4	4	4	—	—	—	—	—	—	—	
Zoroastrian	Bedhin	2	3	—	1	—	—	—	—	2	—	
Islam	Khoja	1	1	—	—	—	—	—	—	1	—	
	TOTAL	236	269	113	94	38	4	—	5	3	12	

Terms of Cultivation

(1) *Land Cultivated under Khand System*: Out of 236 households, 113 households (47.67%) are cultivating land under the *Khand* system *i.e.* they pay rent in kind—paddy, in all the cases except in one case where the *khand* has been paid in another form of cereal *i.e., Nagli.*

From Table Nos. 9 and 10 it may be observed that the Varlis out-number the other castes and tribes in so far as this system of payment of rent (*Khand*) is concerned. If the percentages are calculated it will absolutely give another picture as among Chamars 100% pay the rent in the form of *Khand* whereas among Koli Dhors only 2 households out of 12 pay the rent in the form of *Khand.* The percentage calculation will not give us the correct picture of form of payment of rents. Many Varlis are paying rent in the form of *Khand* combined with other forms of rent as reported by them. Eight Varli households reported that they are paying *Khand* as well as they have got their own land also, 4 Varli households are paying *Khand* as well as *Rokar Ganat* (rent in cash), 3 Varli households are paying *Khand* and *Bhag* (sharing the yield), 1 Varli household is paying *Khand, Rokar Ganat* and has got own land also, one Varli household is paying *Khand* and has got forest-land, 4 Varli households are paying *Rokar Ganat* and have got their own lands also. 9 Varli households reported that they have got only 'forest' land to cultivate and pay a nominal rent to the Government. Among Kokna households, 10 households reported that they are paying *Khand* as well as they have got their own land, which is reported to be insufficient and similar is the condition of insufficiency in case of Varlis, who have got their own land and the land on *Khand.*

In so far as the payment of more than one form of rent is concerned, it is due to the fact that the tenants have acquired the land from more than one landlord and with every landlord they have settled different terms of payment of rent.

TABLE 10

Distribution of households paying Khand (rent) to land lords according to the type of the landlords

Religion	Caste/ Tribe	No. of house-holds paying *Khand*	No. of households paying *Khand* to Landlords who are			Remarks
			Tribals (all residents of the Village)	Non-tribals		
				Resi-dents of the Village	Non-resi-dents	
1	2	3	4	5	6	7
Hindu	Varli	70	3	34	48	The total number of Hhs. given in cols. 4 to 6 is more than col. 3. as some of the Hhs. have got land on 'Khand' from more than one landlord who belong to different categories
Christian	Varli	14	1	12	2	
Hindu	Kokna	23	4	17	15	
Hindu	Koli Dhor	2	—	—	2	
Hindu	Chamar	4	—	4	—	
TOTAL		113	8	67	67	

It is interesting to note that only 8 households are the tenants of the landlords who are tribals and live in the village. The remaining households are tenants of non-tribals who mostly live outside the village. This is the extent of the absentee landlordism.

All the households given in col. 5 pay *Khand* to 2 landlords *viz.*, (1) Gev. D. Wadia or *Parsi seth* as generally called and (2) Clergyman or *Father* of the *Church* as generally called by the people and both live in the village. Majority of the Christian Varlis are the tenants of the *Father* of the Church.

The *Parsi* landlord holds land in many other villages in Dadra and Nagar Haveli. With regard to the land owned by the Church, it may be stated that there are some persons, probably Christians, by religion who live outside and have authorised the *Father* of the Church. On enquiry from the tenants it was, however, stated by them that they don't know any other person except, the *Father* of the Church who is considered to be their landlord. In many cases it was observed in the village that the tenants did not know the names of their landlords recorded in the Administration's record (the *Sat Bar* of the village). They knew only the persons whom they actually paid the rent and they regarded them as their masters.

The tenants could not tell the period since when they are cultivating the land but they said ; "This land is with us since our father's time". The right of possession (*Alwara*) was given to the landlords during April-May 1926, and probably since then or little later they became the tenants of the *Alwara* holders. The right of tenancy passes to the son on the death of the father.

According to the new rules of the Administration, the *Khand* should not exceed 1/6th of the total yield. On enquiry it was found that it was fixed and the tenants had to pay the same amount of *Khand* to the landlord irrespective of the yield. If, the tenant cannot pay the *Khand* in the same year, it is, however, postponed for the following year. It was reported that during the year 1966 (the period under survey) the crops were not good because of the failure of rains, hence the rent in most of the cases was not paid in full, the remaining amount was due to be paid in the year 1967. In majority of the cases the amount of *Khand* exceeds the prescribed limit of 1/6th of the yield. A graph has been prepared to make the position clear. On 'X' axis, the yield has been shown and on 'Y' axis the *Khand* has been shown. Normal line of 1|6th *Khand* is given. The points above the normal line are those cases which pay more than 1/6th and the points below the normal curve are those which pay less than 1/6th of the total yield. It may be argued that the yield of a 'bad' year has been taken. But this is more true and near to the reality as their yield depends upon rains only

Timely and adequate rains are only after 3-4 years as reported by the villagers, and then they have to pay the arrears of the rent also. It is the landlord who is benefited the most in every case, although tenant also gains during a 'good' year, ('good' year means here when rains are adequate and in time). When the rains are adequate the yield was reported to be 2 to 10 times more than the 'bad' year, depending upon the degree of benevolance of rains and its timings.

(2) *Land Cultivated by the Landlord himself* : In the second category is that land which is cultivated by the possessor himself. Col. 6 of table 9 gives us the number of such cases caste/tribe-wise. There are some households, whose own lands are not sufficient for their needs and they have obtained lands of the other landlords on *Khand*, etc. Those cases are given under the land cultivated on *Khand* system. The households that reported that they have got Government land in the forest without *Alwara* are treated as cultivating land 'by self'. The landlords do get the help of other people in the village for cultivation and other agricultural processes. This help is in the form of labour which is compensated by the landlords in kind or in cash. *Adivasi* landlords who cannot cultivate all the land themselves engage their tribesmen and pay them back in kind whereas non-*Adivasi* landlords (*i.e. Parsi Seth*) compensates them in cash as well as in kind. This compensation is nothing but wages as that of a labourer.

(3) *Land Cultivated on Rokar Ganat* : Then comes the category of land which is cultivated by the tenants on cash rent (*Rokar Ganat*) which is fixed irrespective of the yield like *Khand*. Such cases are given in column 7 of the table 9. The *Rokar Ganat* is also more than 1/6th of the yield if evaluated in terms of money, but the number of cases are comparatively less than *Khand*.

There is no fixed rule to determine the kind of rent to be paid by the tenant. It depends upon the whim of the landlord and his desire is generally respected by the tenant. The kind and the amount of rent once fixed is generally maintained for the following years. In a few cases it was, however, reported by the tenants that their landlords partly remitted the rent in a particular year because of extremely low yield or due to sickness of the tenant. There were some cases to the contrary also. In

one case, in Vad Pada, it was reported that the non-*Adivasi* landlord evicted his tenant a few years ago as the tenant could not pay the *Khand* because of his low yield. He then worked with the landlord as his labourer outside the village and wanted to get his wages adjusted towards *Khand* but the landlord did not agree to restore him the land.

(4) *Land Cultivated under Bhag System* : Under this system the crop yield is shared with predetermined ratio between the landlord and the tenant. According to the law of the territory the landlord can get his share to the extent of 1/6th of the yield but out of the four households that reported the *Bhag* system of rent, two households were paying 1/3rd of the yield to the non-tribal-*cum*-non-resident landlords. Since the *adivasis* are now aware of the new limits of rent the situation may improve in due course in their favour. One tenant out of these two cases reported that he has not paid the rent during this year on the plea that the crop was not good.

(5) *Land Cultivated by engaging Labour* : This is again self-possessed land which the possessor gets it cultivated by engaging labourers. None in the village has reported as such. On intensive enquiry it came to light that non-tribals do engage labour for the purpose as mentioned above but the *adivasi* landlords, not all of them, get help from their tribesmen and compensate them by giving them some share of yield which although is not pre-determined, but was reported to be satisfactory and there was no dispute about that.

(6) *Land Cultivated without paying any Rent* : Then there is a category of insignificant number of households given in col. 10 of table 9 whose heads of the households are engaged by the non-*adivasi* landlords as labourers almost throughout the year. As a reward for their services the landlord sometime gives them a piece of land free of rent which gives low yield. It is hardly 6 *Faras* (about 96 kilograms) of paddy on an average per household during a year. Such persons who cultivate the land do not acquire any interest of ploughing again the same land during the next year and cannot claim so from the Administration, as such favours by the landlords are generally off the records.

(7) *Land possessed outside by the residents of the village*: In this category there are only 3 households; two are *Parsis* and one is *Khoja*. With regard to the Khoja landlord the land is in the name of his father and the yield and extent of land is not known. The *Parsi* landlord, the biggest one in the village, has got land outside as per detail given below:

Name of the Village *	Land under own possession	Land given to tenants
	Hectare—Are	Hectare—Are
1	2	3
Vaghchaudha	22 — 31	41 — 71
Kothar	35 — 98	31 — 67
Medha	9 — 48	34 — 63
Kauncha	6 — 12	25 — 04
Ambabari	— — —	— — 50
TOTAL	73 — 89	133 — 55

(8) *Landless Households* : There are 12 households as mentioned in column 12 of table 9 which are landless. They work as labourers or household servants of local *Parsi,* and *Khoja* households and elsewhere. Sometimes they also get land for cultivation as a prize of their services from the *Parsi* landlord.

(9) *Cultivation of Forest Lands* : It was reported by some of the households during group discussions that there are some more person also who do cultivation in nearby forests but the households concerned have not reported as such for fear of payment of rent to the Administration. Some of them pay a nominal cash rent to the Administration but some do not pay anything.

Extent of Landlordism : From the record of rights maintained by the Mamlatdar, Office of the Dadra & Nagar Haveli Administration, the following table showing the number of landlords and tenants by caste/tribe has been prepared.

*All these villages are in Dadra & Nagar Haveli.

Source : The yield from land has not been furnished by the landlord and the amount of land as given above has been furnished by the Administrator's office.

TABLE 11

Number of Landlords and Tenants by Caste/Tribe

Landlords		Cultivation by self as shown in the Records No.	Tenants				Remarks
Caste/Tribe, etc.	No.		Varli No.	Kokna No.	Koli Dhor No.	Chamar No.	
Tribals							
Varlis	80 5*	80 5*	27	1	1	—	*They are Christians.
Koknas	30	28	6	6	1	—	
Non-tribals							
Parsis	3**	3**	43 1*	7	5 1*	3	**They are known to be members of one family.
Church	2@	1	11 12*	4	—	—	@Out of 2 cases one
Non-residents	12	9	77 1*	13	—	—	person has given the land to the management of the Church to look after.
TOTAL	132	126	178	31	8	3	

Although the number of non-tribal landlords is insignificant in the village (one *Parsi* household and one Church) yet the amount of land with them as shown in Table 5 (dealing with distribution of land by type, crops and landlords) is much more than the tribal landlords. In other words the native inhabitants of the whole village on one side and the outsiders on the other side, if measured insofar as ownership of the land is concerned, the outsiders have got more land in their names. The State owns the land to the extent of 47.96 per cent of the total land of the village, the tribals have got land to the extent

of 24.76 per cent and the non-tribal landlords are having land to the extent of 27.28 per cent of the total land of the village—the break up of the percentage possession of the land of non-tribals is as under :

(i) Non-Tribal land (Non residents of Dapada)	17.26%	Total 27.28%
(ii) Parsis (one household)	5.62%	
(iii) Church	2.40%	

Proportion of Khand (rent) to total yield: A graph for the *Khand* (rent) paid and the total yield in each case has been prepared and given in plate No. IV. The yield in each case (in *Faras;* 16 kg. = 1 *Fara*) has been plotted on 'X' axis and the *Khand* (rent; in *Faras*) has been plotted on 'Y' axis. Only those cases of *Khand* have been taken that pay the rent exclusively in this form (*i.e. Khand*). There are some households engaged in joint cultivation and pay the *Khand* jointly but such cases have been recorded once for the purpose of plotting the yield and the rent on the graph.

According to the latest Notification of the Administration the *Khand* should not exceed 1/6th of the total yield. On this basis a Normal Line of *Khand* has been drawn. All the cases of *Khand* (plotted in points on the graph) fall above this Normal Line and some points are abnormally high over the Normal Line. Not even in a single case the rent paid is 1/6th of the total yield as required under the rules; it is always higher.

Further analysis of the individual cases of *Khand* and the proportion of *Khand* to total yield can be worked out from the graph supplemented by the following information :

Total yield ('X' axis)	Total No. of cases paying Khand (intersection point)
1	2
0—4 Faras	—
5—9 ,,	4
10—14 ,,	6
15—19 ,,	4
20—24 ,,	10

1	2
25—29 Faras	14
30—34 ,,	10
35—39 ,,	4
40—44 ,,	6
45—49 ,,	5
50—54 ,,	4
55—59 ,,	1
60—64 ,,	3
65—69 ,,	1
70—74 ,,	—
75—79 ,,	—
80—84 ,,	—
85—89 ,,	—
90—94 ,,	(1)
95—99 ,,	(1)
100—104 ,,	—
105—109 ,,	—
110—114 ,,	1
115—Over ,,	—
TOTAL	75

Measurements :

4 Kilo approx = 1 Tokri

4 Tokri = 1 Fara

Comparison of areas under grass with Paddy Crops.

In an area of 1 hectare an $1\frac{1}{2}$ Acre, 1 bale of grass is grown. It fetches a price of Rs. 60 to 80 in good season otherwise Rs. 20 to 40. In the same land 22 kilo paddy can be grown which would fetch a price of Rs. 18 to 20. For grass uneven or undulated land would do but for paddy good land is required. Grass grows without human labour whereas for paddy all usual efforts and expenses are required. (Source: *Father* of the local Church).

However, according to another source the amount of grass fetched per hectare seems to be much higher.

In one acre (1 Hectare = 2.47 acres) of land, 2500 lbs. to 3000 lbs. of grass is grown. One bale of grass consists of about 250 lbs. The grass fetches the price of Rs. 70 for 1000 lbs.

The same area of land yields paddy, in good rainy season, to the extent of 800-1000 kg. (price approx. Rs. 500/-) and when the rains are scanty the paddy yield is about 400 kg. *i.e.* price Rs. 250.

Growing of grass is said to be preferred by the landlords to avoid tenancy troubles. (Source: Survey & Settlement Officer of the Administration).

From the above discussions, it is revealed that during bad season perhaps grass growers will be more benefited than the paddy growers, as the former will not incur any cultivating expenses.

Secondly, as there is no ceiling of land holdings as yet, the landlords do not care to give the land to the tenants for cultivation of cereals or pulses, *etc.* and thus there is less production of cereals. This process causes unemployment and underemployment of labour force, not only in this village but this phenomenon may be seen in whole of the Union Territory of Dadra & Nagar Haveli.

Price of land : In Silvassa the market price of land is Rs. 1000/- for one acre. There has been no sale of land in Dapada.

Land Compensation and Land Prices

According to the terms of the *Alwara,* the State can resume the land for public purposes without any compensation except for the improvements made by the landlord.

In Dapada, in the year 1964, 6 Are of land was resumed by the State for construction of a godown and residential quarters for the village level Government officials. Although no compensation was necessary, but on humanitarian grounds 7 Are of land was given to the landlord on *terum* (annual lease) near Silvassa. Out of the 7 Are of land, 2 Are of land may be resumed again by the State for widening of the road. The landlord is *non-Adivasi* and is now residing in Bombay.

Land Tenure System

Before the year 1898, the land was given on annual lease and the revenue was collected in kind from the leasees. The first survey was carried out in 1898 to 1904 and village maps

were prepared on the lines followed in the adjoining areas of Gujarat State, then a part of the old Bombay Presidency. The records were kept in Gujarati with a standard of measure as *bigha* and *acre*. The system followed in survey of land has been fully narrated in the publication entitled 'Survey and Settlement Manual Vol. I & II (Bombay)'. It may, however, be stated that though the survey was done on these lines, settlement operation was not done on the lines suggested in the above mentioned publication. Instead, land was divided into four categories and acre-rate for each category was fixed. A revision survey was carried out between 1924 to 1930. This time also the settlement was not done but the assessment of land was done and the assessment was fixed according to the fertility of the land and the division was made into five categories (as given at the end of this topic).

In 1912, the law called *Organizacao Agraria* (Agrarian Organisation) was enacted by the Portuguese regime. It was considered to be a reform over the old enactment. In 1919 the law was amended. The land was measured in Hectares. The record was kept in the Portuguese language. The *Alwaras* (*Sanad* or Agreement between the Government and the person to whom the land was given) were issued. These *Alwaras* were issued only to those persons who expressed loyalty to the Portuguese Government and no price of land was charged from such persons.

The proprietory right over the land vested with the State. Prior to 1919 land was given on annual leases only and after that the system of leasing land for one year was discontinued and instead the Alwaras, as stated above, were issued on a payment of fixed assessment every year. This is a heritable system. Some lands not given on *Alwara* basis were leased on one to nine years short-term leases. In such cases the land did not exceed 5 hectares. This system of leasing of land on short-term was called *Terum*. The *Alwaras* can be resumed by Government if there was a breach in regulating the terms of grant of *Alwara*. The *Alwara* holders either cultivate themselves or give such land to tenants who pay rent to the *alwara* holders as fixed by them but now the ceiling has been fixed by the

Administration. In practice, however, the tenants in Dapada still pay the same rents as during the Portuguese regime. The forms of paying rent have already been discussed but again a brief mention may be made here.

Rokar Ganat System: When the landlord gets rent in cash from the tenant it is called *Rokar Ganat* System.

Bhag System : Under the *Bhag* system the yield of paddy is divided with a predetermined ratio between the *alwara* holder and the tenant. All sorts of expenditure in agricultural operations are borne by the tiller. He has to inform the landlord a week earlier before cutting and thrashing to avoid any dispute later on about the extent of share.

Khand System : When the tenant pays the rent in kind (generally in paddy) it is called *Khand* System. Mostly, the *Khand* system is prevalent.

In all cases of *non-adivasi* landlors where the land is shown to be under cultivation 'by self' is actually done by employing labour. The details of those labourers were not given by them for fear of eviction.

Prior to 1936, the holders of land under *alwara* were permitted to transfer or mortgage their occupancy rights. But this right was withdrawn in 1936 in so far as illiterate *adivasis* were concerned. In such cases prior permission of the Administration is necessary to avoid any fraud with the guileless *adivasis*. The old *alwara* still continue but no fresh *alwara* has been issued after the end of the Portuguese rule.

The State can, as already stated, resume the land given under *alwara* for public purposes. In such cases the *alwara* holder is entitled to get compensation in respect of any improvement made by him in the land.

The assessment was calculated *alwara*-wise and not by individual survey number. Due to this method lands under *alwara* when divided on spot for passing on to the hands of different occupiers, according to the need of the *alwara* holders, did not show separate assessment for different occupiers. The assessment had to be paid to the Government in the name of the original *alwara* holder by mutual arrangement.

There was no system of permanent settlement in the Bombay Presidency. There was only Royatwari system, wherein occupancy rights in land were permanently granted but rates of assessment were changeable at every settlement which used to take place at an interval of about 30 years.

Survey and Settlement

As the records during pre-liberation period were not properly maintained and most of the records, maps, etc., were not available, the Administration experienced difficulties in day-to-day working. The Administration, therefore, decided to have a fresh survey and settlement.

The survey work in this Territory was started in the year 1961 after obtaining the experienced personnel of Land Records Department from the Government of Gujarat. The survey of the whole area has been carried out on the Gujarat pattern and village areas divided into survey Nos. of reasonable size (on principle followed in the Gujarat system of survey). The main principle of the revenue survey is the regulation of the customary land tax to secure an adequate revenue to the Government and to maintain the progressive development of the agricultural resources and preservation of all proprietory and other rights connected with the soil. The survey work was completed in 1964. This survey having been termed as a fresh survey, measurements have been done in accordance with the actual possession of occupiers of the land.

Copies of survey maps, village form No. I, VI, VII, XII, as per Bombay Revenue Accounts Manual have been handed over to the village officials after the completion of the records, for maintenance of Records of Right up-to-date. The work of soil classification was undertaken in 1964 and completed in 1965. This was done to determine the amount of land revenue from the agricultural land. The post of settlement officer was

created during October 1966 in order to process the work of settlement on the pattern of Gujarat State for the purpose of assessment. This work will be finished as soon as the Bombay Land Revenue Code is extended to this Territory. The work of extending this Act is in progress and is expected to come into operation soon. Till then the old Portuguese Act is in force and the assessment according to *alwara* pattern is being recorded.

After integration of the Territory with the Indian Union the overall classification of the land was made as follows :

(i) Agricultural land	Used for agricultural purpose.
(ii) Forest land	Where there are forests or intended for that.
(iii) Municipal or Gamthan Land	For living purpose, bazar, cremation, grazing or other public uses.
(iv) Reverted land	Some land was reverted to the State by *alwara* holders for breach of the terms of *alwara*. This land is leased out by the Administration on short term leases.

In so far as land revenue is concerned, it has been assessed since the Portuguese times (Year 1930) on the following rates :

Class of land	Rate of assessment per Hectare	Description of Land
1	2	3
I	Rs. 12.50	Low level land growing superior kind of paddy, wheat and tobacco.
II	Rs. 9.00	Land growing inferior kind of paddy and sugarcane.
III	Rs. 6.00	Land adjoining the land of the above two categories, but situated on higher plane though the difference in altitude is small.
IV	Rs. 3.00	Land situated on higher planes producing *udid mug, tur, chola, vol, til, jawar, nagli kodra,* etc.
V	Re. 0.62	Land used as pastures and which grows forest and shrubs or any other vegitation which may be utilised for the fertilization of land.

These rates still continue. The question of resettlement of land in view of the changed circumstances is under consideration of the Administration and the Government of India as already stated.

Safeguards for Adivasis

A special feature of the Law—(*Organizacao Agraria* and the *Decree* of 1936) is that an illiterate *adivasi alwara* holder cannot transfer his interests in land without prior permission of the Administration in writing. In other words he cannot sell his land to another person without prior permission. This is specially meant to safeguard the interests of the poor and illiterate *adivasis*. Two interesting cases were brought to notice. In one case, an illiterate *adivasi* named Chima Samal Raut of Morkhol was taught by a *Saukar* to write his name on slate and then copy out on a paper with which the transfer of land was done. The Administrator was asked to investigate the case before the court could give any decision. A few extracts from the report are given below:

"It was the purchaser Ira Chand Govinji who taught him to paint his name; that he had also lent him a slate to keep in memory".

"The fact that the vendor does know how to read, write and count render contract null and void for all purposes in proviso 2 of No. 1 of *Portaria* 1055"..... "that the poor Varlis and Concanas shall be easily forced to leave hands off the *Alwara* lands receiving in exchange an insignificant amount in the first *and most petty need*",....."*the present contract is all the* more null and void under the circumstances forseen and under others mentioned in the statements of the vendor which, if true, shall prove the disastrous influence of *saucarism* in this land of *pragana*".

In the second case, thumb impression of one person (Kokna) was obtained by one *saukar* in Dapada village in consideration of some loan, etc. given to him and the land was taken away from him. Now the poor *adivasi,* after liberation, faught the case in the court and land has been restored to him on the plea that the said *adivasi* is an illiterate person and the transaction was made by fraud.

Reforms

Security of Tenure for the Tenants : The tenants were previously at the will of the *alwara* holders (landlords). Any time the landlord could dismiss the tenants and take possession of land for his personal cultivation or give on rent to some

one else. The landlord used to recover rent to the extent of half the crop share in the areas of Dadra & Nagar Haveli. After liberation of this territory in August 1954, with a view to ensure fixity of tenure of the lands held on tenancy basis and to give protection to the tenants from the exhorbitant rent charged by the *alwara* holders, various notifications were issued which were ultimately consolidated by the Administration in Ordinance No. 2 of 1961. The salient points of the Ordinance are given below :

(i) No landlord can ask for the return of his land for personal cultivation without prior permission of the Administrator. The breach of the order is punishable upto a fine of Rs. 1,000.

(ii) Appearance of a pleader (from landlord side) without prior permission of the Mamlatdar or Administrator is also prohibited.

(iii) The tenancy cannot be terminated by the landlord simply on the reason of expiry of the date of tenancy agreement. In case of unlawful dispossession of land by the landlord from the tenant, the land can be restored to him.

(iv) The Administrator can also manage the land not fully and efficiently and/or remained uncultivated for two consecutive years through the default of the holder.

Reduction in Rent : The rent has been gradually reduced from 1/2 to 1/4th in the year 1961-62 and then to 1/6th in the year 1966-67 and now in 1967-68 to 1/8th of the produce or Rs. 35 per hectare whichever is less.

With a view to make over-all changes in the present land tenure system and to bring it at par with the prevailing conditions in the adjoining States, a Land Reforms Commission was appointed under the chairmanship of Shri L. R. Dalal, I.C.S. The recommendations of the Commission is at present under consideration of the Government of India.

Land Tenure System in Neighbouring State

During the British regime the tillers held land on crop-share basis. They were sharing to the extent of half the produce with landlords.

Those, who were actually tilling the land in 1947, were treated as tenants and their names were entered in the Government records as such. Till 1954 they were sharing 1/3rd of the produce and in the year 1954-55, they shared the produce at the rate of 1/6th of the produce or gave price five times of the assessment. After 1957, they became owners of the land by paying 80 times the assessment as fixed by the Government. The ownership price was to be paid in instalments depending upon the total price to be paid.

Source : Talati-*cum*-Mantri, Lavachha, Pardi Taluka, Surat District, Gujarat.

Manufacturing and Processing Establishments

There is no industry worth its name in the village although some cottage industries, on a very small scale exist. There are *Sadri* (*Chatai* or mat) and basket making, tanning of hides and skins, preparing *chappals* (shoes), and carpentry, etc. (carpenters do not prepare any item for sale but only work for house construction mostly in the village and sometimes outside). Table 20 shows the number of households engaged in such occupations as stated above. As a matter of fact there is no water-tight division among these occupations except tanning of hides and skins and preparing *chappals* which the Chamar families do. The skinning of dead animals is done by the Koli Dhors. Since carpentry and toddy tapping are also skilled works, only particular skilled persons are engaged in it. The rest of the occupations are done by all the persons in spare time according to their need.

The people of the village are mostly illiterate. They lack knowledge about the cottage industries and their organisation on scientific lines. They need education in this regard. Besides, they also need financial and other help like raw material, technical guidance and adequate marketing facilities.

Improvements in Communication

During the Portuguese regime the roads were not properly maintained and only those roads were constructed which were absolutely necessary from the administrative and strategic point

of view. The bus system for the conveyance of passengers was almost absent; sometimes private buses, however, used to ply on certain occasions of festivals. The people used to depend mainly upon their bullock-carts and sometimes goods-carrier automobiles (which mainly used to transport wood from the forests to Vapi, Daman or other nearby places in Gujarat and Maharashtra). The bus system for the public has been started from the year 1954, by the State Transport, Gujarat (Balsad) There is only one coal tarred road, Silvassa-Khanvel Road, on which Dapada is located. The bus routes showing how village Dapada is linked with other places in Dadra and Nagar Haveli are given in Chapter I.

As described in the first Chapter on the village, there is a telephone connection and post office also. The details of post office are given separately in Chapter IV.

Expansion of Marketing Facilities

The Portuguese regime was a veritable reign of terror. The people when used to pass from the Police Station at that time, the Policemen, it has been reported, used to snatch away the eggs, etc., which the *adivasis* carried in their bags for barter in the weekly bazars. Because of this fear, the *adivasis* used to avoid that path which passed near the Police Station but now it has been reported there is no such fear. It has been realized by the *adivasis* that the present Police is meant for their security and safety. Without any exaggeration, it may be stated that the *adivasis* regard the Police and the village level officials as their friends and a sort of mutual trust is now growing in them. Previously there was no local shop but now encouraged by the security, a Muslim Khoja has opened a shop catering for the daily needs of the people of the village. His rates are quite reasonable and comparable with the weekly markets (organized in the neighbouring villages) of which the description has been made later on. As the agricultural produce is generally insufficient for the needs of the people of the village, they seldom go to the weekly markets for the disposal of such items except in cases of dire needs or to dispose of little surplus which is in the hands of a few people.

Sources of Finance

The people generally depend on their own financial sources, however, meagre they are. Loans arranged within the community are free of interest and are with understanding of reciprocal help. Such loans are although very small (upto Rs. 10 or 15), but quite helpful to meet with their needs at the time of necessity. The

Parsi Seth also provides some financial help to the *adivasis.* They go to the *Seth* (money lender), when there is no source left for the poor *adivasis* to tap. The *Seth* generally accommodates them, either in kind or in cash. When they get the help in kind they return 1½ to 2 times of the loan taken out of the yield after harvesting. If they get in cash they generally repay the amount by working with him in grass cutting/packing season at a reduced rate (0.25 paise less per day than the actual rate) till the loan is adjusted.

Working Force

Table 12 shows the distribution of working force by religion and age-group. From the table it may be observed that in 0-9 age-group, there is no worker as they are children, in the following age-groups (up to 20-24), there is a steady rise in the number of workers ; in the age-group 35-34 there is a little decline and beyond that the number declines at once as may be seen from column 7.

Table 13 shows the percentage distribution of working force by religion and age-group. This has been prepared to give comparative picture. 60 per cent of Parsis, 42.96 per cent of Christians and 40.03 per cent of Hindus are workers.

Table 14 shows the distribution of working force by religion, caste and sex. Males form the working force in the age-group of 0-14 to the extent of 1.38 per cent whereas females in this age-group are 0.86 per cent. Males in the age-group 15-59 are workers to the extent of 60.80 per cent of the total working force whereas females in this group are only 37.35% and then in the last age-group of 60 and above, males constitute the labour force to the extent of 2.93 per cent whereas females are only 0.68 per cent. Males participation in working force is more than the females.

Table 15 shows the distribution of non-workers by nature of activity and age-group. 11.64 per cent of the non-workers are students, 23.51 per cent are doing household duty, 35.85 per cent are infants, 1.41 per cent help in agriculture and 27.95 per cent are those in respect of whom the activity has not been clearly given. Mostly such persons—97.04 per cent are children in the age-group of 0-14 doing household work and/or sometimes help in agriculture or some of them are irregular students.

Dependency Ratio : The dependency ratio has been calculated as :

$$\frac{\text{(Population in age 0-14 which in 654)} + \text{(Population aged 60 + which is 47)}}{\text{(Population aged 15-60, which is 739)}} \times 100$$

This comes to 94.86. This is not considered high as there is less than one dependent on one person of the working force of the village.

Worker-Non-worker Ratio : The worker-non worker ratio has been calculated as:—

$$\frac{\text{Workers} = 58}{\text{Non-workers} = 859} \times 100$$

This comes to 67.64.

Sex Ratio : The Sex Ratio according to the definition of the Census comes to 1022.

TABLE 12

Distribution of working force by religion and age-group

Age-group	All religions	Population				No. of workers					No. of non-workers				
		Hindu	Christian	Zoroastrian (Parsi)	Islam (Khoja)	Total No. of workers	Hindu	Christian	Parsi	Koja	Total No. of non-workers	Hindu	Christian	Parsi	Khoja
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—9	495	437	54	—	4	—	—	—	—	—	495	437	54	—	4
10—14	159	141	18	—	—	13	9	4	—	—	146	132	14	—	—
15—19	127	118	8	1	—	59	52	7	—	—	68	66	1	1	—
20—34	320	288	30	—	2	254	224	28	—	2	66	64	2	—	—
35—54	236	213	20	3	—	200	180	18	2	—	36	33	2	1	—
55—59	56	52	3	1	—	34	32	1	1	—	22	20	2	—	—
60 & above	47	45	2	—	—	21	21	—	—	—	26	24	2	—	—
TOTAL	1,440	1,294	135	5	6	581	518	58	3	2	859	776	77	2	4

TABLE 13

Percentage distribution of working force by religion and age-group

Age-group	All religions	Percentage of population				Percentage of workers					Percentage of non-workers				
		Hindu	Christian	Zoroastrian (Parsi)	Islam (Khoja)	%of total workers	Hindu	Christian	Parsi	Khoja	% of total non-workers	Hindu	Christian	Parsi	Khoja
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0— 9	34.37	33.77	40.00	—	66.66	—	—	—	—	—	57.62	56.32	70.13	—	100.00
10—14	11.04	10.90	13.34	—	—	2.24	1.73	6.89	—	—	17.00	17.01	18.18	—	—
15—19	8.82	9.12	5.92	20.00	—	10.15	10.05	12.97	—	—	7.92	8.51	1.29	100.00	—
20—34	22.22	22.25	22.23	—	33.34	43.72	43.24	48.38	—	100.00	7.68	8.24	2.60	—	—
35—54	16.39	16.46	14.81	60.00	—	34.42	34.75	31.03	66.67	—	4.19	4.25	2.60	—	—
55—59	3.89	4.02	2.22	20.00	—	5.85	6.18	1.73	33.33	—	2.56	2.58	2.60	—	—
60 & above	3.27	1.48	1.48	—	—	3.62	4.05	—	—	—	3.03	3.09	2.60	—	—
TOTAL	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
Percentage to total	100.00	100.00	100.00	100.00	100.00	40.35	40.03	42.96	60.00	33.33	59.65	59.97	57.04	40.03	66.67

TABLE 14

Distribution of working force by religion, caste tribe and sex

Religion	Caste	Males			Females		
		No. of workers in the age-group of			No. of workers in the age-group of		
		0—14	15—59	60 & above	0—14	15—59	60 & above
1	2	3	4	5	6	7	8
Hindu . . .	(1) Varli . . .	1	184	12	1	132	4
	(2) Kokna . . .	4	94	5	3	48	—
	(3) Koli Dhor . .	—	15	—	—	7	—
	(4) Chamar . . .	—	4	—	—	4	—
Christian . .	(1) Varli . . .	3	28	—	1	22	—
	(2) Koli Dhor . .	—	2	—	—	2	—
Zoroastrian (Parsi) .	Bedhin	—	2	—	—	1	—
Islam .	Khoja	—	1	—	—	1	—
TOTAL . . .	581	8	330	17	5	217	4
Percentage to total .	100.00	1.38	66.80	2.93	0.86	37.35	0.68

TABLE 15

Distribution of non-workers by nature of activity and age-group

Age-group	No. of non-workers	Nature of activities				
		Student	House hold duty	Infant	Help in Agricul-ture	Not given
1	2	3	4	5	6	7
0—14	641	93	4	308	6	230
15—24	63	7	54	—	1	1
25—59	129	—	122	—	3	4
6o & above	26	—	22	—	2	2
TOTAL	859	100	202	308	12	237
Percentage to total	100.00	11.64	23.51	35.85	1.41	27.59

TABLE 16

Distribution of working population by primary occupation, religion, caste, tribe and sex.

Primary occupation	Number of persons who are								Number of males who are			
	Hindu				Christian		Zoroastrian	Islam	Hindu			
	Chamar	Varli	Kokna	Koli Dhor	Varli	Koli Dhor	Bedhin	Khoja	Chamar	Varli	Kokna	Koli Dhor
1	2	3	4	5	6	7	8	9	10	11	12	13
Agriculture	8	298	152	11	45	4	3	—	4	174	101	6
Labourer	—	36	2	8	8	—	—	—	—	23	2	6
Service	—	—	—	3	1	—	—	—	—	—	—	3
Business	—	—	—	—	1	—	—	2	—	—	—	—
All occupations	8	334	154	22	54	4	3	2	4	197	103	15

TABLE 16—*Concld.*

Number of males who are				Number of Females who are							
Christian		Parsi	Islam	Hindu				Christian		Zoroastrian (Parsi)	Islam
Varli	Koli Dhor	Bedhin	Khoja	Chamar	Varli	Kokna	Koli Dhor	Varli	Koli Dhor	Bedhin	Khoja
14	15	16	17	18	19	20	21	22	23	24	25
27	2	2	—	4	124	51	5	18	2	1	—
3	—	—	—	—	13	—	2	5	—	—	—
1	—	—	—	—	—	—	—	—	—	—	—
—	—	—	1	—	—	—	—	—	—	—	1
31	2	2	1	4	137	51	7	22	2	1	1

Primary and Subsidiary Occupations

In the village, the heads of the household were asked about the occupations in which they were mainly or primarily employed during the year.

Table No. 16 showing the distribution of working population by primary occupation, religion, caste/tribe and sex has been prepared. The total working population is 581. Out of this 89.67 per cent are engaged in the primary occupation of *agriculture* which is quite dominating, 9.30 per cent are *labourers*, 0.69 per cent are in *service*, 0.34 per cent are in *business*. In *agriculture*, there are 1.54 per cent Chamars (Hindu), 57.19 per cent Varlis (Hindu), 29.17 per cent Koknas (Hindu), 2.11 per cent Koli Dhors (Hindu), 8.64 per cent Varlis (Christian), 0.77 per cent Koli Dhors (Christian) and 0.58 per cent Bedhins (Zoroastrian-*Parsi*). In *labour*, as a primary occupation, there are 66.70 per cent Varli (Hindu), 3.70 per cent Kokna (Hindu), 14.80 per cent Koli Dhor (Hindu), 14.80 per cent Varli (Christian). In so far as other primary occupations namely *Service* and *business* are concerned, there is an insignificant percentage of persons engaged therein. In *service* there are three persons who are Koli Dhors (Hindu) one is Varli (Christian). In *business* there are two persons who are Bedhins *Parsis* (Zoroastrian) and one is *Khoja* (Islam). As regards the sex distribution among these primary occupations the figures are given in table No. 16. Although the women participation is less than men in every occupation but it is not insignificant except in case of *service*. In all primary occupations, out of 581 persons there are 225 women *i.e.*, 38.55 per cent.

In so far as distribution of households by number of primary occupation returned for their members are concerned, the same is given in the following table :

TABLE 17

Distribution of households by number of primary occupations returned for various members

Number of primary occupations returned	Number of households			
	Hindu	Christian	Zoroastrian	Islam
1	2	3	4	5
1	196	20	2	1
2	15	1	—	—
3	1	—	—	—
More than 3	—	—	—	—

From the preceding table it appears that in the households under study, overwhelming majority of the households engage themselves in one primary occupation. But with regard to *subsidiary occupations,* they do indulge in more than one subsidiary occupation to make their both ends meet. The distribution of households by number of subsidiary occupations returned for various members is given in table No. 18.

TABLE 18

Distribution of households by number of subsidiary occupation returned for various members

Number of subsidiary occupation	Number of households			
	Hindu	Christian	Zoroastrian	Islam
1	2	3	4	5
Nil	14	2	—	1
1	73	11	2	—
2	71	6	—	—
3	29	2	—	—
More than 3	25	—	—	—

The detailed account of percentage distribution of households by association of subsidiary occupation associated with primary occupation is given in Table No. 19. From this table it may be observed that out of 205 households engaged in primary occupation of *agriculture,* 53.17 per cent are also having the subsidiary occupation of *fishing.* Fishing is just a time-killing occupation as they do not derive any monetary income from the same and moreover the catch of fish from the river Damanganga and the rivulet Sakaltod is also negligible—sometimes not even sufficient for one day meals. They have to indulge in this subsidiary occupation as the employment opportunities in other lucrative occupations like road construction or wood cutting are not always available. Because of the poverty they cannot start any industry of their own. Moreover they lack initiative in organising the economic and financial resources of the village.

In the table the percentages of households returning the subsidiary occupation of fishing, labour, basket and *chatai* making, grass cutting, road construction, cart driving, toddy-tapping, fire-wood and leaves collecting, shoe making (*chappal*), well-digging, building construction, hides and skin processing, wood cutting, carpentry (*sutar*), hunting and service have been calculated with reference to total number of households engaged in the primary occupation of agricultural labour, service and business, as shown against each.

In table No. 20 the distribution of households by association of primary occupations with subsidiary occupations has been shown. From this table, it is observed that out of total number, 336 households having primary occupation of *agriculture* (205 households), *labour* (25 households), *service* (4 households) and *business* (2 households), 34.22 per cent are having the subsidiary occupation of fishing, 33.93 per cent labour, 12.50 per cent basket or *chatai* making (mat making), 16.96 per cent grass cutting, 4.76 per cent road construction, 3.87 per cent cart driving, 1.78 per cent toddy tapping, 3.87 per cent fire wood and leaves collecting, 0.29 per cent shoe making (*chappals*), 0.29 per cent well digging, 0.29 per cent building construction, 0.59 per cent hide and skin processing, 1.78 per cent wood cutting, 0.98 per cent carpentry (*Sutar*), 3.27 per cent agriculture, 0.89 per cent stone breaking, 1.19 per cent hunting, 1.48 per cent are having the subsidiary occupation of *service* and 3.87 per cent are having no subsidiary occupation at the time of survey. These subsidiary occupations are not water-tight compartments. The table shows the present position only otherwise they depend on the employment opportunities elsewhere also in any other sphere—except the traditional occupations practised by Chamars and Koli Dhors (leather work and skining of dead animals respectively). If there is more lucrative subsidiary occupation, like labour on road making or they cutting etc. they prefer that and in the absence of that they bank upon less remunerative subsidiary occupation like *chatai* making and fishing, etc.

TABLE 19

Percentage distribution of households by association of subsidiary occupation associated with primary occupation

Primary Occupation	Number of households	Percentage of households returning the subsidiary occupation						
		Fishing	Labour	Basket and chatai making	Grass cutting	Road making	Cart driving	Toddy tapping
1	2	3	4	5	6	7	8	9
Agriculture	205	53.17	54.15	18.05	22.93	6.83	6.43	2.93
Labour .	25	24.00	—	20.00	32.00	8.00	—	—
Service .	4	—	75.00	—	50.00	—	—	—
Business	2	—	—	—	—	—	—	—

TABLE 19—*Concld*

Primary Occupation	Percentage of households returning the subsidiary Occupation											
	Fire wood and leaves collecting	Shoe making (Chappals)	Well digging	Building Construction	Hides & skins processing	Wood cutting	Carpentery (Sutar)	Agricultural labour	Stone breaking	Hunting	Service	Nil
10	11	12	13	14	15	16	17	18	19	20	21	
Agriculture	5.37	0.49	0.49	0.49	0.98	2.93	1.46	—	1.46	1.46	0.49	1.95
Labour .	8.00	—	—	—	—	—	—	28.00	—	4.00	16.00	32.00
Service .	—	—	—	—	—	—	—	75.00	—	—	—	—
Business	—	—	—	—	—	—	—	50.00	—	—	—	50.00

TABLE 20

Distribution of households by association of primary occupation with subsidiary occupation

Subsidiary Occupation	No. of house-holds engaged	No. of households returning as Primary Occupation			
		Agricul-ture (205)	Labour (25)	Service (4)	Business (2)
1	2	3	4	5	6
1. Fishing	115	109	6	Nil	Nil
2. Labour	114	111	Nil	3	Nil
3. Basket or chatai making (mat making)	42	37	5	Nil	Nil
4. Grass cutting	57	55	8	21	Nil
5. Road making	16	14	2	Nil	Nil
6. Cart driving	13	13	Nil	Nil	Nil
7. Toddy Tapping	6	6	Nil	Nil	Nil
8. Fire wood and leaves collecting	13	11	2	Nil	Nil
9. Shoe making	1	1	Nil	Nil	Nil
10. Well digging	1	1	Nil	Nil	Nil
11. Building construction	1	1	Nil	Nil	Nil

TABLE 20 —*concld.*

1	2	3	4	5	6
12. Hides & skins processing	2	2	Nil	Nil	Nil
13. Wood cutting	6	6	Nil	Nil	Nil
14. Carpentery	3	3	Nil	Nil	Nil
15. Agriculture	11	Nil	7	3	1
16. Stone breaking	3	3	Nil	Nil	Nil
17. Hunting	4	3	1	Nil	Nil
18. Services	5	1	4	Nil	Nil
19. Nil	13	4	8	Nil	1

NOTE : Figures in brackets, (in column headings) indicate the number of the household engaged in Primary Occupation.

Changes from Traditional Occupation : The traditional occupations of the castes/tribes in the village are given in the beginning of this Chapter.

In so far as change is concerned the Koli Dhors and Chamars have now taken to agriculture besides their traditional occupations.

During lean days (when there are no agricultural operations or failure of rains) the Koknas, Varlis, Koli Dhors and Chamars do not hesitate to turn to other occupations like labourers in road construction or wood cutting in the forests. Their attitude towards the change is quick although the opportunities for employment in such alternative works as mentioned above are scanty in relation to demand for them.

The *Parisi* are landlords and the Khoja is a shopkeeper. In spare time they do other business also.

The description of the different occupations in the village vis-a-vis employment opportunities are described below :

Different Occupations and Employment Opportunities

If the rains are timely and adequate for *Kharif* and *Rabi* crops, the people depend less upon the subsidiary occupations like working as labourers on road and building construction and *vice-versa*. But as the majority of land is owned by the landlords, the people have to work as labourers in agriculture, like cutting of grass and wood and other food crops even in good season but to a lesser degree as compared to a season when the rains are not adequate. So to work as labourers is sometimes a subsidiary occupation and sometimes a primary occupation depending upon the rains. The occupations have therefore been divided here in two categories as per following statement. First category is of Essential Occupations which means all those occupations from which some tangible income is derived and done in preference to the second category of occupations but not in preference to cultivation of 'own land' or land on *Khand* whatever a small quantity of yield there may be. Cultivation of own land or land on *Khand,* etc., has not therefore been included here. In the second category only those occupations have been included which are just to spend the time gainfully, as far as possible and are done when there is no 'essential occupation'.

Statement of Essential and Secondary Occupations of the People of Dapada*

Name of Occupation	Name of place of work	Wages	Agency through which they get employment	Remarks
1	2	3	4	5
I. *Essential Occupations* . .				
1. Grass cutting	Dadra, Naroli, and other neighbouring villages of Dapada and Dapada itself. They also go to Bhilad, Vapi, etc., in Gujarat for grass cutting.	Rs. 1.50 to 2.00 per day (male worker) Rs. 1.25 to 1.50 per day (female worker) Rs. 0.50 for child per day. or on piece wage—for cutting 500 '*Pudas*' (small bundles) equal to 1 *Ganji* (80 kg.) one gets Rs. 3.00; one man can cut maximum of 1 *Ganji* in a day (about 10 hours) work, if he works very hard. Rs. 1.50 to 2.00 paid to workers who work in grass godown for packing the grass.	Big landlords employ them, through agents who bring the labourers & get 0.25 paise each labourer from the landlord. *Kathia* (peon with Patel Talati) also does this job sometimes. Sometimes the landlords give loans of Rs. 10.00 or so at the occasion of Holi and then get the promise from the person to work during grass cutting season (Nov. to Feb.) & then they are paid 25 p. less per day than others who had not taken loan from the landlords.	There is no employment exchange in Dadra & Nagar Haveli as yet. There is no labour welfare officer, trade union, etc. Hence the wages & other facilities are determined by the forces of demand & supply of labour. Contractors and landlords employ even child labour & pay according to their whims.

				Only those persons go for grass-cutting who have small pieces of land on *Khand*, etc., from the landlords & can't make their both ends meet.
2. Labour in food crops (e.g. Paddy etc.)	Dapada and sometimes neighbouring areas of Dapada or where Gev. D. Wadia. (Parsi landlord) has got the land.	**Re 1**/- or paddy of the same amount and 2 'Rotlas' (loaves) Generally those persons work who have not land on 'Khand' etc.	Directly. Big landlords. Same persons are employed generally every year. If in addition any other person is employed, he is chosen by the landlord either on the recommendation of his old labourer or at his own discretion.	Contractors, as usual, try to exploit the labour as much as possible. From dawn to dusk the labourers have to work. The labour is not yet aware of the working hours as prevalent in other parts of the country.
3. Wood cutting .	Velugam, Tinoda Amboli, Chinchpada, Dapada & other places in Dadra & Nagar Haveli or neighbouring areas of Gujarat, where the work is available.	Rs. 1.75 to Rs. 2.00 (generally men are employed; sometimes adoloscents are also employed but are paid less.)	Directly by contractors or by the Forest co-operative Society. (Season of wood cutting is Feb. to April or when it is not a rainy season)	

1	2	3	4	5
4. Building and road construction	Kherdii Khanvel, Mandoni, Naroli, Dudhani, Silvassa & other places in the neighbourhood (in Dadra & Nagar Haveli.	**P.W.D.** Labourer : Skilled Unskilled : Labourer Rs. 1.75 per day : Rs. 3.00 per day. for white washing. Rs. 4.00 per day carpenter and mason (regular temporary employee). Rs. 5.00 carpenter & mason (casual employee). The wage list as provided by PWD is also given here separately (Page 107) Contractors Rs.1.50 per day for male labourer. Rs.1.25 for : Rs. 5.00 for carpenter & mason. They are	Directly employed by the P.W.D. & contractors.	Working hours 0800—1200 hrs. 1400—1800 hrs. Generally casual labour is employed. There is no special concession to any class for the purpose of employment and there is no welfare activity taken up by any deptt. etc. for the labour.

		female labourer Rs.0.75 for child.	paid more also, if the output is more.	
4. Building and road construction—*concld.*			Sometimes the masons are given the work on piece wage system also.	
5. Bullock cart driving	Dapada and in the neighbouring villages. Generally the wood cut in the jungle is transported from the jungle to the road side or to Vapi, especially when the load is less than the truck-load.	For one round from Dapada to Vapi, they generally charge Rs. 18.00 to 22.00 depending upon the load.	Contractors and jungle cooperative society.	Only those persons engage themselves in this occupation who have got their own bullock carts. Bullock carts are also used for transporting harvested crops if the quantity is more than head-loads.
6. Toddy Tapping	Dapada	Rs. 45/- per month and about 2 bottles of toddy daily.	Sub-contractor who takes the contract of tapping certain trees from the main contractor.	The tappers in the padas (hamlets) have got their own tools and implements and are employed every year during the season (about 4 months.

Statement of Essential and Secondary Occupations of the People of Dapada—(Contd.)

1	2	3	4	5
7. Household servants & part-time Govt. servants.	Dapada & other places nearby e.g. at Khanvel church one Koli Dhor is employed at present for cooking.	Rs: 10/- to 20/- per month and food (Sometimes used clothes are also given to the servants).	1. Parsi 2. Khoja 3. Church 4. Govt. officials stationed at Dapada.	Generally the Household servant, Postmen and Kathia (Peon) are Koli Dhors & work part-time. Some of the Varlis also serve in the church as servants and a Kokna person serves as Postman during rainy season.
8. Hides cleaning .	Dapada and other neighbouring places in Dadra & Nagar Haveli and Gujarat.	Depends upon the availability of dead animals. Koli Dhors skin off dead animals and Chamars clean the hides.	Direct.	
II. *Secondary Occupations*.				
1. Fishing & making of fishing nets. .	Damanganga river about 5 kms. away from Dapada and Sakaltod rivulet in Dapada.	They do not sell the fish. Fishing is done for their own consumption. Even children & women also do fishing as hobby but without any significant results as not much fish is available except during rainy	Direct. People get together & go out for fishing. The yield is distributed equally.	Men catch the fish by nets; children & women by small *tokri* especially designed for the purpose. Sometimes women try to catch fish by spreading their luguda (*dhoti*) This is more a source of amusement rather

		season.		than occupation. Some people are also engaged in making fishing nets.
2. Collection of items for *Adhwara* (weekly bazar)	Local	Almost in every household 2 hens are kept. With eggs and some other items collected by them in the jungles they get the items of daily need from the weekly bazars.	N. A.	
3. Collection of Sag leaves & firewood	In the surrounding forests	Women & children generally collect these leaves for their own use. The leaves are spread on their roofs. Women and men collect fire-wood also for their domestic use.	N.A.	
4. *Chatai* making and basketry	Local	Women especially make *chatais* from khajoor leaves and dispose of in *Adhwaras*. The income is negligible as after a fortnight or so one household produces hardly one *chatai* (mat 5'x2½'). Men generally make baskets from bamboo for their domestic use.	N. A.	

*As defined on page 100.

Daily wage rates paid by P.W.D. to difierent categories of workers

Category of worker	Class	Daily wage rates during 1963-64	64–65 & 65–66	66–67	Remarks
		Rs.	Rs.	Rs.	
1. Bhisti with his musk	II	4.50	4.50		Some of the people of the village have worked on these rates too with PWD
	III	4.25	4.25		
	IV	4.00	4.00	4.00	
2. Blacksmith with his tools	II	5.00	5.00		
	III	4.50	4.50		
	IV	4.00	4.00	4.00	
3. Carpenter with his tools	II	6.00	6.00		
	III	5.50	5.00		
	IV	5.00	5.00	6.00	
4. Labourer (male)	II	2.50	2.50		
	III	2.25	2.25		
	IV	1.75	1.75	2.00	
5. Labourer (female) adult	II	2.25	2.25		
	III	1.75	1.75		
	IV	1.50	1.50	1.75	
6. Labourer boy or girl	II	1.00	1.00		
	III	0.87	0.87		
	IV	0.75	0.75	1.00	
7. Fitter with his ordinary tools	II	5.00	5.00		
	III	4.50	4.50		
	IV	4.00	4.00	5.00	
8. Senior Fitter with his tools	III	4.50	4.50		
	IV	3.00	3.00	3.50	
9. Mason with his tools	II	6.00	6.00		
	III	5.50	5.50		
	IV	4.75	4.75	6.00	
10. Mason ordinary	II	4.50	4.50		
	III	4.00	4.00		
	IV	3.00	3.00	4.00	
11. Painter with his tools	II	4.00	4.00		
	III	3.50	3.50		
	IV	3.00	3.00	4.00	
12. Plumber	II	5.50	5.50		
	III	5.00	5.00		
	IV	4.00	4.00	5.00	
13. Sawyer (Pair)	II	10.00	10.00		
	III	9.00	9.00		
	IV	7.00	7.00	7.00	

Working Conditions and other Details of Occupations

WOOD CUTTING

Wood cutting is the subsidiary occupation in which the people are engaged. A labourer is paid Rs. 2.00 per day by the contractor. It is quite a hard work to do. Only men of good physique can do it. Generally there are two colleagues in one operation (either cutting or sawing) and the payment is also made @ Rs. 4.00 per day jointly. The tools are supplied by the contractor.

Tools and Implements:

(1) Axe (for felling the trees).

(2) Hand saw (for cutting into pieces).

(3) Pick axe (for digging earth around the tree when required)

(4) Wedge (for cutting and separating the portions being cut)

Contractors : The Forest Department of the Dadra and Nagar Haveli Administration auctions the coupes or calls for the tenders for cutting/clearing a particular portion of jungle by strictly demarcating the area (jungle coupes) and the type of trees to be felled within a specified time. The contractors who are either Parsi, Khoja or persons from neighbouring areas of Gujarat generally, give their bids. The jungle cooperative society is also asked to submit their tender/bid. Some facilities are given to the coop. society by the Administration. The suitable bidder is given the contract to cut the wood. The terms and conditions for employment of labour are also given in the contract. But practically, as it was reported, the workers work for about 9 to 10 hours and most of the time continuously if the master (contractor or his representative) is present otherwise they work intermitently (with intervals of rest). There is no labour welfare officer or any welfare scheme or facility provided for the labourers. Not even sufficient drinking water is provided at the site of the work. The contractors, it is alleged, try to get the work from the wood cutters in a mechanical way; they like those workers who continue the sound of their axe (produced by striking on the tree) without any interruption.

Rates : Now-a-days the rates are rising because of the scarce supply of wood and timber and its increasing demand inside and outside Dadra & Nagar Haveli. Major portion of the produce is sent to the neighbouring States of Gujarat & Maharashtra. The

rail head is Vapi and therefore there is a good market and big godowns of wood and timber. The following rates are as prevalent at Vapi. Timber is generally sold @ Rs. 15.00 per square foot but the rates vary with quality. Wood is sold @ Rs. 16.00 for 500 Kilograms. In so far as transportation is concerned one truck load from Dapada to Vapi costs Rs. 60. Sometimes it is transported in bullock carts also when the load is less. Each bullock cart load to transport costs about Rs. 22 from Dapada to Vapi.

Trees generally felled : The area of trees to be felled is generally demarcated and it generally contains *Jambu,* Mango, *Sadara, Rjalu* and *Imli* trees. The *imli* tree is not cut, if giving fruit.

Trees not allowed to be felled: At present *Sheesham,* Sag and Kher are not allowed to be felled. For specific purposes these can be felled but with prior permission of the Administration. During the Portuguese times, it is understood that indiscriminate felling of trees was done; at a time the jungles surrounding 5 to 10 villages were auctioned.

Permission for cutting trees : The permission for cutting the trees is to be obtained from the Forest Deptt. of the Administration even if the trees are situated in 'own' land. Permission for cutting fruit-bearing trees is generally not granted. The cutting fee is charged by the Forest Deptt. according to the thickness of the trunk.

Opening ceremony : When the season for wood cutting starts, some respectable official of the Administration is requested to perform the opening ceremony. This time the opening ceremoney was done by Shri H. K. Khan, I.A.S., Collector of the Dadra & Nagar Haveli Administration. They sacrifice cock and he-goat, and worship with cocoanut and *Agarbati* before starting the actual operation of wood cutting. The priest or the *Bhagat* at this occasion was Mangal Manu Dodia (of Dongri Pada).

TODDY TAPPING

There are two types of trees from which todday is tapped; they are : *Tad and Khajoor.* The female species of these two trees are called *Tadi* and *Khajoori* and they yield more toddy than the male species as per table being given on next page but the intoxication effect of the male *tad* is said to be stronger than the female *tadi.*

Name of the Tree	Average yield per tree per day
1. *Vanjdi* (male tad)	6 bottles
2. *Tadi or Tadu* (female tad)	7 ,,
3. *Khajoor*	4 ,,
4. *Khajoori*	5 ,,

METHOD OF TAPPING

Khajoor tree : Just below the point where the green branch of the tree starts a space almost rectangular (8″×6″), in shape is scratched with sharp edged instrument (scrapper) and then two deep holes are made at the upper portion of the rectangle. In the holes two leaves of the tree are fixed in such a manner to meet below at the edge of the earthen pot which is hung by rope on the tree. The juice of the tree oozes out and is collected in the pot, which is cleared in the morning as well as in the evening. The fresh *Toddy*, in the morning as it not sour, is called *Nira*.

For one week the *Khajoor* tree is tapped and for another week it is not done so, so that it may regain the power to yield *toddy*. Similarly for one year (season—Jan. to April or May) it is tapped but for the next year it is given rest.

Tad Tree : First, the branch of the tree at the starting point is beaten by some soft wooden (light) hammer & then a hole is made at the bottom of the branch. There an earthen pot is tied up. In case of *Tad* Tree the method of tapping is continuous. No rest to the tree is given; rather 3 to 5 pots are hung on the same *tad* tree under each branch unlike *Khajoor* tree where only one earthen pot is hung for tapping. Its season of yielding toddy is from Sept. to March or April.

Selling Rate : Each bottle is sold @ Re. 0.20 paise, locally called per seer, or @ Rs. 1.20 per gallon. The price of the bottle varies from Re. 0.12 paise to Re. 0.20 paise, depending upon the size of the bottle.

Age of the tree : At about twelfth year of age (height about 6 ft.) the tree starts yielding toddy and lasts upto 25-30 years, and sometimes more if proper care is taken by the tapper while scrapping.

TOOLS AND IMPLEMENTS USED

1. *Pato* (belt).
2. *Dawan or Dord* (rope of leather and *munj for tying*).
3. *Vinan* or *Vindhnu* (scrapper).
4. *Pahatio* (scrapper sharpner).
5. *Tumda* (vessel).
6. Earthen pots and rope.

1. *Pato* : *Pato* (Belt) is tied round the waiste of the tapper and in the front there is an arrangement to hang the *vinan* (scrapper) and *Pahatio* (sharpner) and on the back there is a hook with which the *tumda* (vessel) is hung. Its price is Rs. 1.50.

2. *Dawan (rope for climing)*: It is made of munj about 3/4″ thick, 7′-6″ long & over it leather covering is made (1/4″ wide strip is wrapped round the rope). On one end there is a round ball about 3½″ in dia. and on the other end there is a hole about 3-3/4″ in dia. to accommodate the ball. At the time of climbing the tree the *Dawan* is placed by the tapper around his waiste and the tree and the ball of the rope is fixed in the hole of rope. The climber (Tapper) climbs the tree bit by bit and moves the *dawan* (rope) above according to his requirement. The price of the *dawan* is about Rs. 8/-.

3. *Vinan or Vindhnu with its cover (scrapper)* : The edge of the *vinan* is about ½″ in width and is very sharp. This is fixed with a wooden handle on the other end. Its length is 1′-3″ and is placed in the cover made of bamboo. In the cover very soft clay (found in the river bed) is placed, to protect the edge of the *vinan* and the clay is also used for sharpening as described below.

4. *Pahatio (Sharpner)* : This piece of wood- about 2½″×3″ is meant to sharpen the *Vinan*. A little bit of clay

is taken out from the cover of the *Vinan* and put on the *Pahatio*. The *Vinan* is rubbed thereon. It is made by the tapper himself and does not cost him anything.

Tumda: *Tumda* is a dried up cover of pumpkin and is very light and unbreakable. It is kept behind and hung on the hook of the belt. The tapper takes toddy from the earthen pot hung on the tree to his *tumda*. This *tumda* does not cost the tapper anything as they get free in the agricultural fields.

Way of Drinking : They sit in a semi-circle and the toddy is kept in one earthen pot. The filter is made by putting some grass at the mouth of the pot. Sometimes the toddy is heated for giving stronger intoxication effect. The persons who drink hold the two ends of green leaf in both the hands and stretch in such a way to make a deeper place in the leaf. One person pours toddy in that leaf. Before drinking he says *Ram Ram* to everybody who are joining him in the drink. All others respond in a similar way and then they start drinking. Women and children also drink toddy but not liquor so often as men-folk. Men drink heavily whereas, women do not drink to that extent.

Ownership of Tad/Khajoor tree : In the village the following is the distribution of *Tad/Khajoor* trees by *Padas* (hamlets) and ownership:—

TABLE 21

Distribution of Tad/Khajoor Trees by location and ownership

No. of trees		Name of pada	Particulars of owner	
Tad	Khajoor		Religion	Tribe
1	2	3	4	5
18	150	Hadal pada	Christian	Varli
15	50	Dhodi Pada	Hindu	Varli
18	10	Dungri Pada	Hindu	Varli
—	50	Zati Pada	Hindu	Varli
5	—	Kokan Pada	Hindu	Kokna
56	260	TOTAL		

(*Source* : Office of Dadra & Nagar Haveli Administration.)

Varli being the oldest tribe in the village possesses almost all the *Tad/Khajoor* trees except one Kokna who is the owner of only 5 *Tad* trees.

Wages : A tapper earns Rs. 45 p.m. plus 2 bottles of toddy daily as reported in Hadal Pada or on fifty-fifty basis (total toddy tapped is divided in two equal parts between the contractor and the tapper as reported in Sadak Pada). The tapper has to pay Rs. 10 per *tad* tree annually to the owner of the tree besides what is settled with the contractor—generally he has to pay to the contractor Rs. 20 annually per *tad* tree.

Excise Duty : The Administration of Dadra and Nagar Haveli charges Rs. 8 on one *tad* tree and Rs. 6 on one *palm* tree per year as an excise duty from the contractor, the licencee as he is generally called. The licencee has to pay the licence fee. During the year 1964-65, the licencee was Kadir Ismail (Muslim; of a neighbouring village-Chikhali) and he paid a licence fee of Rs. 701.

Liquor (Daru) making (Illicit Distillation) : Cases of illicit distillation were also noticed while conducting the survey although no body confessed this openly. Some of the *adivasis* were taken into confidence and then the process of distillation could be observed, as described below:

They bring old *Gur* (Jaggery of an inferior quality weighing about 500 grams, put it in earthern pot, mix Nausadar, about 15 gms. and about 1 kg. of water in it. They stir these items daily for 2-3 minutes for 8 days, after which this mixture is boiled and the *daru* is distilled by keeping a bamboo channel between the two earthern pots—one consisting of the mixture and the other one is empty for receiving the distilled *daru*.

Mohra Daru : *Adivasis* have been given the concession to collect *Mohra* flowers from the jungles and sell the same to the Administration at the rates fixed by the Administration from time to time. The prevailing rate was Rs. 7 for 15 Kg. of the dried-up *mohra* flowers or one *Tokri* of *Mohra* flower is sold for Re. 1 to Rs. 1.50. As the collection of the *mohra* flowers is very small, the *adivasis* don't feel tempted to sell the same; rather they go in for distillation themselves. Sometimes they are caught by the excise authorities also. Therefore, they do all the process of distillation cautiously. With a lot of

difficulty and persuation an opportunity was afforded to witness the whole process. They first dry up the *mohra* flower by keeping them daily in the sun. In 1 to 1½ Kg. of *mohra* flower they put water of the same quantity in the earthen pot and then keep the same stirring for 2-3 times daily for 8 days. *Nausadar* is not put into the *mohra daru.* The distillation process of *mohra daru* is same as in case of *Gur Daru.*

Mohra daru is said to be better in flavour as well as for intoxication. The first bottle distilled from *mohra* or *gur* has got the stronger effect of intoxication than the subsequent ones in order of distillation.

Number of illicit distillation cases

The number of illicit distillation cases caught during the past four years by caste/tribe are given in the following Table :

TABLE 22

Number of cases caught because of Illicit Distillation of Daru by caste/tribe

Year	Total No. of cases caught	Caste/Tribe			
		Varli	Kokna	Koli Dhor	Chamar
1	2	3	4	5	6
1963	3	3	—	—	—
1964	7	6	1	—	—
1965	10	5	1	2	2
1966	6	2	4	—	—

(*Source* : Office of Dadra & Nagar Haveli Administration.)

Habit of drinking : Everybody in the village seems addicted to this habit of taking *daru.* In each family the consumption of *toddy* and *daru* is about Rs. 3.00 per month.

Sale of Daru : The *daru* distilled by the illicit way is not generally sold but consumed in the family or among the friends. Sometimes they give it on loan to their friends also.

Liquor shop and Licencee : There is a licenced liquor shop in the village. It sells liquor on the following rates :

Beora (30 underproof) Rs. 3.04, per bottle (of 2 seers each).

Rasi (62 underproof) Rs. 1.52 per bottle (of 2 Srs. each).

The shopkeeper is Gev. D. Wadia (Parsi of the village) and pays Rs. 359 p.a. as licence fee to the Administration.

The working hours of the shop are 9 A.M. to 9 P.M.

Toddi and daru are prohibited for sale to persons who are below 21 years of age. But strict adherence to this rule was not found.

Table showing sale accounts of the country liquor shop (owned by Gev. D. Wadia) is given below:

TABLE 23

Sale of country liquor at the shop owned by Gev. D. Wadia 1964-65 *and* 1965-66

Period		Rs.
From	To	
7-4-64	25-7-64	1,069.26
31-7-64	10-11-64	1,448.54
12-11-64	30-1-65	2,259.20
1-2-65	31-3-65	1,535.08
5-4-65	1-10-65	1,008.89
7-10-65	10-1-66	1,173.38
13-1-66	26-3-66	1,017.63
TOTAL		9,511.98

Rules regarding prohibition/restrictions during the Portuguese times : No official information is available with regard to rules pertaining to prohibition/restriction during the Portuguese times. But on enquiry from the people of the village, it came to light that there was no prohibition/restriction for the use of *daru* or toddy or distillation of *daru*. Present policy is to restrict the use of intoxicating drugs and with that end in view the Administration is taking steps to implement the policy.

CLEANING OF HIDES/SKINS

The processing of hides is done by the Chamars in the village, whereas the skinning of hides of the dead animals is done by the Koli Dhors. The Chamars bring raw hides from the following surrounding areas :

Name of the village	Approximate distance from the village (Dapada)
1. Surangi (Dadra & Nagar Haveli)	3 miles
2. Karach gam ,,	5 ,,
3. Khanvel ,,	6 ,,
4. Talavli ,,	7½ ,,
5. Bedpa ,,	12 ,,
6. Khedpa ,,	16 ,,
7. Shelti ,,	13 ,,
8. Vangan Pada (Dharampur, Gujarat)	8 ,,
9. Raimal Nagar (Dharampur, Gujarat)	7 ,,
10. Naroli (Dadra & Nagar Haveli)	5 ,,
11. Kairi	20 ,,
12. Daberi	25 ,,
13. Parsun	20 ,,
14. Patri (Nearby villages in Gujarat and Maharashtra)	25 ,,
15. Ghori	25 ,,
16. Ojar	25 ,,

Price : They purchase and sell the hides at the following rates :

Type of hide	Purchase at	Sell at	Remarks
Goat	Re. 1/-	Rs. 5/-	(1) Prices vary with size. These are retail prices.
Bullock	Rs. 10-15/-	Rs. 15-22/-	
Cow	Rs. 5-8/-	Rs. 10-12/-	(2) When they get minimum profit of Rs. 3/- they dispose it of. If there is some good hide they sell at higher prices, and in that case they get a minimum profit of Rs. 5 to 10/- according to the size of the hide.

METHOD OF CLEANING HIDES

1. In slacked lime, the hide is dipped for 5 days (in about ½ Kg. of lime for one hide of bullock costing 0.50 paise) so that the smell etc. may be removed. The pot is kept about 15 ft. away from the house to avoid foul smell.

2. Then the skin is shaved to remove hair.

3. For 8 days the hide is dipped in water containing tamarind-leaves powder. Again the water is replaced with the same type of liquid. The powder of the leaves is made with a long hammer (*Musal*) and a stone beneath. At one time about 1 kg. of power is used. In total about 2 to 2½ kg. of *Pali* (powder) is used to clean a hide.

4. Then the hide is beaten with a wooden hammer called *mogir* to give a proper stretching to the hide.

5. After that the edges are stitched with a leather thread and in it the small pieces (roughly powdered) of *Babul* trees (acacia) bark are put after mixing it with water. For 8 days this bag of hide is hung in the hut and underneath a *Kundi* is placed so that the filtered water may pour in the same. The bag is just reversed for another 8 days and the process is repeated. For this whole process about 6 kg. of *Babul* (acacia) tree's back is required. This process is done to give brownish colour to the hide. The leather is used for soles in shoes.

They have not to spend anything for tamarind leaves and *Babul* (acacia) bark as the same are locally available; simply they (Chamars) have to collect the same from the jungle.

Cooperative Societies

There are two cooperative societies; one is Dapada Vibagh Seva Sahkari Mandli Ltd. (Cooperative Store) run by the *Pradhan* (President of the Society) who belongs to Chikhali—a neighbouring village. Its paid up capital is Rs. 840/-. The store is supposed to provide the items of general daily need to the villagers of the Patelad (7 surrounding villages including Dapada). But at present it is closed as the Society is not getting an educated person to work as a secretary or manager of

the store. There are no chances of its functioning again in the near future. The other cooperative society (Shri Dapada Vibhag Jungle Kamdar Sahkari Mandli) provides employment to the villagers (shareholders are given preference) in the jungles as wood-cutters. The cooperative society gets contracts from the Administration. Most of the adult male persons of the village, who are in need of employment become members of the society. At present there are 69 members from Dapada belonging to different households and tribes. But the society is not functioning these days due to lack of leadership and may go into liquidation, which will be unfortunate for the people of Dapada. However, the details were obtained on the following lines from the Administration and the same are furnished below:

Name of Cooperative Society:— Dapada Vibhag Jungle Kamdar Sahkari Mandli Ltd.,

Sl. No.	Item	Details
1	2	3
1.	Salient features of the scheme with particular reference to :	
(a)	Role of sponsoring agency	No such agency exists.
(b)	Admission of business members, trading agent etc.	Not allowed as regular members but allowed as nominal member.
(c)	Proportion of tribal and non-tribal members	Only tribal members admitted except sympathisers upto 20.
(d)	Proportion of Govt. employees, representative of sponsoring agency, tribal member and other in the Board of Directors	7 Labourers 1 Sympathiser 1 Govt. nominee from Forest department 1 Administration 1 Cooperative Deptt.
(e)	Procedure of sanctioning scheme including concessions if any from Government	With approval of Administration for allotment of coupes through Chief Forest Officer, the Coupes are allotted to societies without payment of upset price or deposit, on partnership basis (80% share of Government).
(f)	Fixation of wage rate	Wage Board of the cooperative society fixes the rates.

1	2	3
(g) Utilisation of profit		25% Reserve Fund 20% Dividend 30% Bonus to Staff 10% Price Fluctuation Fund 5% Welfare Fund 5% Coop. Propaganda Fund
2. *Particulars of the Cooperative* Society :		
(i) Liability		Limited
(ii) When established		11-9-61
(iii) Sponsoring agency		Nil
(iv) Registered Headquarters		Dapada
(v) Area of operation		Villages of Dapada Patelad
(vi) Particulars of members	Tribal	Non-Tribal
Total	156	Nil
Village Dapada	69	Nil
(vii) Value of each share		Rs. 5/-
(viii) Maximum number of shares permissible		100
(ix) Paid up share value		Rs. 785/-
(x) Working Capital		Rs. 26,200/-
(xi) Loan-grant-in-aid from		
Government		*Nil*
Central Bank		Nil
Other sources		Nil
(xii) Amount paid as royalty to Government		Nil
(xiii) Loss or profit year 1961-62		Profit Rs. 1,38,728 including Government's share
(xiv) Area where coupe was taken		Chinchpada

1	2	3

(xv) Particulars of labour.

Number of labourers who are		Rate of payment	Remarks including terms and conditions of employment and preference if any for members or any category of population
Members	Non-members		
156	144	Rs. 2-00 per day	Members preferred Tribal (a) Total 156 (b) Belonging to Dapada 69 Non-Tribal (a) Total 144 (b) Belonging to Dapada Nil

(xvi) Details of supervisory and managing staff : Society is not working at present. :

(xvii) Details of trading agent : —do—

(xviii) Management cost :

Item	Amount Rs.
Stationery	369.97
Bank Commission	95.71
Travelling	272.25
Postage	10.66
Pay of staff	5,811.00
Loan on interest	182.60
Depreciation	69.00
Miscellaneous	294.80

1	2	3
3. Particulars of coupes allotted:		Coupes are not allotted to the society since 1962-63. The Society worked only for one year i.e., 1961-62.
4.(i) Procedure of allotting coupes		The coupes earmarked for allotment to the societies are not declared for auction sale. The coupes are worked by the societies on partnership basis. After allowing the working expenses on 33 items as given below from the total realisation the net profit is arrived at which is shared in 80% to Government and 20% to the society.

1	2	3
4 (*i*)—*contd.*		Statement indicating the items of expenditure : 1. Clearing of Bush 2. Felling of trees and trimming 3. Finishing and polishing 4. Removal of bark and knots etc. 5. Extraction of firewood and stocking of same 6. Dragging of timber and firewood 7. Manufacture of charcoal 8. Pay of Mukadam 9. Filling of *rab* (nursery) 10. Fire tracing 11. Construction of *Mandava* (raised platform) 12. Pay of agent 13. Loading and unloading 14. Transport of timber and firewood 15. Construction of *Katcha* tracks 16. Cost of transit pass books 17. Octroi and ferry charges 18. Rent for land 19 Office rent 20. Sale depot expenditure (a) stacking of timber (b) stacking of firewood 21. Pay of watchman 22. Measuring of material 23. Weighing of material 24. Loading of material in trucks/ wagons, etc. 25. Pay of staff 26. Stationery 27. Postage

1	2	3
4(i)— *contd.*		28. Travelling 29. Taxes 30. Interest on loan 31. Commission and *dalali* 32. Depreciation on dead stock 33. Welfare activities such as water supply, medical aid and construction of hutments for the labourers
	(ii) Details of functioning of the society	The society is exploiting the coupe alloted to it and transport the material to the sales depot and arrange for auction—sale of material At present the Society is not functioning & the liquidation proceedings of the same are in progress.
	(iii) Extent of benefit to tribals	The tribals get labourer's jobs as well as carting of material transported to sales depot. The tribals get share in the management of the society which is not there in the coupes worked by the contractors. Local leadership training is imparted to run the democratic institution (committee members are elected from members in the general meeting).
	(iv) Impact of function on contractors	The contractors are withdrawing progressively from coupes exploitation work and hence the profit which they were extracting is now received by the members in form of services and better living through the societies.
	(v) List of share holders from Dapada with tribes or castes names	Name of shareholders *Varli* 1. Kusan Vansa Vadavi 2. Holia Rupaji Kakad 3. Kakadia Nanu Dodia

1	2	3
4(v)—*contd.*		4. Kalu Nanu Dodia
		5. Mangal Nanu Dodia
		6. Daji Barakia Dodia
		7. Malji Jethia Vadavi
		8. Ladka Raghu Dodia
		9. Jamana Dhakal Vadvi
		10. Chaita Bikhar Bhanvar
		11. Navsa Lakhma Dodia
		12. Badia Shravan Zatia
		13. Chandhra Raghu Bhanvar
		14. Gopaji Raghu Pawar
		15. Vasia Shonaji Bhanvar
		16. Rupaji Dhakla Bhanvar
		17. Devji Rupla Dadarkar
		18. Badia Navsa Bhanvar
		19. Mahia Navasa Varvi
		20. Radha Soma Hadla
		21. Bhadala Raghu Padvar
		22. Ladak Lita Hadla
		23. Rupji Kanji Vartha
		24. Gopji Maria Zatia
		25. Rupji Raghu Zatia
		26. Ladak Dhakal Janadia
		27. Shidva Shravan Zatia
		28. Mudra Devia Dadarkar
		29. Jania Bhikhar Bhanvar
		30. Lahna Dhakal Bhanvar
		31. Jamana Somla Andher
		32. Lakhama Rupla Dadarkar
		33. Ranji Jania Vansa
		34. Jania Raghu Zatia

1	2	3
4(v) —*contd.*		35. Bhikhar Lita Dodia 36. Johan Lita Dodia 37. Marla Divar Dongarkar 38. Raghu Vasla Hakal 39. Damji Jamana Zatia 40. Dharma Navsa Vangad 41. Chaita Vansa Tumda 42. Devji Jamana Zatia 43. Lakhu Kakadia Zatia 44. Ratna India Dodia 45. Chaita Sonia Zatia 46. Ladak Ratna Vartha 47. Dhakla Devia Dadarkar 48. Lakhma Jana Bhanvar 49. Devji Soma Zatia *Kokna* 50. Rajia Kantia Bhoya 51. Govan Devu Mahala 52. Shonji Mahadu Pavar 53. Barku Rama Chaudhari 54. Kakadia Devji Kanoja 55. Mahadu Kursun Chaudhari 56. Laxu Ramu Chaudhari 57. Rupaji Bhanji Gavit 58. Chiman Dhaku Borsa 59. Babu Sonia Mahala 60. Babu Rama Mahala 61. Litia Condu Chaudhari 62. Ratana Radakia Bhoya 63. Mahadu Jivla Borsa 64. Dhakala Kalu Gavit 65. Devji Dhanji Kurkutia 66. Jana Lakhia Mahala 67. Jania Dhakal Chaudhari 68. Banan Dhakal Mahala 69. Baban Rupji Gavit

1	2	3
4 (vi)	List of members of Dapada who are in the managing body of the society	1. Mahadubhai Kursanbhai Chaudhari
		2. Harjibhai Kunalyabhai
		3. Devubhai Narsubhai Mahala
		4 Mahadubhai Soniabhai Bhanvai
		5. Ladakbhai Litabhai Hadal
		6 Laxibhai Damubhai Tumda
		7. Chandrubhai Navasabhai Andher
	Other office bearers (not belonging to Dapada)	1. Representative of Forest Department
		2. Representative of Administration
		3. Representative of Cooperative Department
		4. Honorary Secretary—Bhikubhai Pandya
		5. Chairman—Gopal Bhai Devjibhai, Pardhi

Agriculture

Farming Practices, Nature of Produce and Techniques.— The chief crop in the area is *paddy*, and it is of different kinds. The local names of the kinds are : *Kolam, Dangi, Khadsi, Hari, Panbhat* and *Kara*. Other crops are : *Jowar, Nagli, Tuer, Varai, Urad, Kodra* and *Sonbi*. In the fields where there is no cultivation the grass is grown and after cutting and packing, the same is exported to the neighbouring States. Jowar and paddy are sown together at the place of *Aadar* (Nursery for paddy) and the sapplings of paddy after about 20 days are transplanted in the *Taru* (the main field where the paddy crop is further processed). The foregoing are *kharif* crops. Now about the *rabi* crops. Generally there is one crop in a year but sometimes due to adequate and timely rains the *rabi* crop is also sown. *Val, Lang* and *Vatana* are the main *rabi* crops. The others are *Channa, Mag, Dhania, Tuer,* etc. The details of crops alongwith practices, etc., are given in the following statement :

Name of crop	Approximate yield		Sowing Month	Harvesting month	Approx. rate at which Adivasis sell at weekly markets (*Adhwara*)	Remarks including nature of land & time of different activities etc.
	Area	*Tokri* etc.				
1	2	3	4	5	6	7
KHARIF CROPS						
1. Paddy	4-5 *Guntha*	4 *Phara*				(The measurements of *tokeri, phara*, etc. are described in the topic on *Adhwara* (weekly bazar) in this chapter).
(i) Kolam			*Jeth*	*Kartak*	1.75 per *Tokri*	Sown at good land called *Garvi Jamin*. Bunding is done.
(ii) Dangi			,,	*Ashu* (at Diwali in the month of November)	1.50 ,, ,,	Sown at inferior land called *Halki Jamin*. Bunding is done.
(iii) Khadso or Kheri			,,	*Bhadwan* (gets ready after four months)	1.25 ,, ,,	Sown at *Hulki Jamin* like *Hari*.
(iv) Hari			,,	*Sawan* (gets ready within 3 months)	1.25 ,, ,,	Sown at *Halki Jamin* This does not require much water hence sown on uneven places also and no bunding is done.

Statement of Crops and Farming Practices, Agricultural Tools and Implements (Contd.)

1	2	3	4	5	6	7
(v) *Panbhat*		,,	*Ashu* (at Diwali; in the month of November)	Rs. 1.50	,,	Sown at good land. Bunding is done.
(vi) *Kara*		,,	,,	Rs 1.50	,,	Sown at *Halki Jamin*. But bunding is done. The varieties of paddy are arranged in order of quality, as regarded by the *Adivasis*. Generally *Kolam* which is a good quality of paddy is sold and the others are retained for own consumption. Way of thrashing: With the help of the bullocks by moving them on the harvested paddy again and again.

2. Jowar	2-3 *Guntha*	3-4 *Tokri*	,,	*Ashu*	Rs.4.00 ,,	Way of thrashing: Beating the harvested Jowar with a flat wooden stick by hand if in small quantity otherwise by bullocks if in large quantity.
3. Nagli	1 *Guntha*	2 *Phara*	,,	,,	Rs.2.00 ,,	,,
4 Tuer (Pulse)	,,	1 *Phara*	,,	,,	Rs.3.25 ,,	,,
5. Varai	1 *Guntha*	2 *Phara*	*Jeth*	*Ashu*	Don't sell	Beating the harvested Jowar with a flat wooden stick by hand if in small quantity otherwise by bullocks if in large quantity.
6. Urd	,,	1-2	,,	,,	3.50 per *Tokri*	,,
7. Kodra	,,	2-3 *Phara*	,,	,,	0.63 paise per *Tokri*	
8. Soabi	1 ,,	2-3 *Tokri*	,,	,,	2.50 per *Tokri*	They sell whole the yield except some quantity which they keep for seeds. Used for fodder but not by *Adivasis* of the village.
Grass	1 ,,	100 *pudas* (small bundles)	,,	,,	Sell after making bundles	Cutting is done by hand as usual but packing by machines (hand and he-buffalo driven). Grass is grown automatically in the fields where nothing is sown.

Statement of Crops and Farming Practices, Agricultural Tools and Implements (Contd.)

1	2	3	4	5	6	7
RABI CROPS						
9.	Val (pulse)	2-3 ,,	2-3 *Phara*	All the *Rabi* crops are sown in the month of *Ashu* and harvested in the month of *Mah* except in case of *Mag* which is harvested in the month of *Magsar*.	1.50 per *Tokri*	All the crops are thrashed by hand if in small quantity or by bullocks if in a large quantity. *Rabi* crop is generally not grown as the rains are not timely. Only a few persons in the village take the risk and sow some items.
10.	Lang ,,	1 ,,	1 ,,		N. K.	
11.	Vatana ,,	1 ,,	1 ,,		2 00 ,,	
12.	Mag ,,	1 ,,	3 *Tokri*		3.00 ,,	
13.	Misal	1 ,,	3 ,,		N. K.	
14.	Sonbi	1 ,,	2-3 ,,		1.50 ,,	
15.	Channa	1 ,,	2-3 ,,		2.00 ,,	
16.	Dhania or Dhano	1 ,,	2-3 ,,		3 50 per *Tokri*.	
17.	Tuer (pulse)	1 ,,	1 *Phara*		3.25 ,,	
18.	*Kharsani* (seeds)	1 *Guntha*	1 *Phara*	All the *Rabi* crops are sown in the month of *Ashu* and harvested in the month of		Don't sell on cash basis. Get oil extracted out of *Kharsani*. For 1 *Tokri* of *Kharsani* they get its oil which is equal to 2 bottles.

			Mah except in case of *Mag* which is harvested in the month of *Magsar*.		*Adivasis* go to Khanvel, where there is one *Khoja* who has an oil expelling machine. He takes the husk of the *Kharsani* & the residue and gives them oil expelled out of it. The residue which the mill owner takes is used for fodder. Thus no cash charges are made by the owner of the mill.
19. Chori (Pulse)	1 *Guntha*	*Phara*		Rs. 3.25	,,

Irrigation

There are no irrigational facilities, the people depend on rains except for the land in the church area—wherein one diesel pumping set, which takes water from the nearby rivulet—Sakalted, has been installed.

Agricultural Tools and Implements : The people of the village are still using the old type of agricultural tools. No modern agricultural implement was found except in the church area where one iron plough and 3 improved harrows were found in addition to 2 wooden ploughs and other small agricultural tools, *e.g.* sickle, etc. With *Parsi Seth* also there were 3 improved harrows and 8 wooden ploughs besides other small agricultural tools. All other native people have indigenous tools (made in Silvassa or Khanvel and are also of old type). Every Kokna and Chamar household owns *Nagar* (Koknas have 78 and Chamars have 4 *Nagars*—wooden ploughs). 65 per cent of the Varli households also own wooden ploughs (112 *Nagars*). The *Nagars* are of two type : (A) Lighter type in which bullock is generally employed (B) heavier type in which he-buffalo is generally employed. The plough used in the plain area is heavier having a pointed iron share. Its total length is about 8½′ and height about 2′-9″, the pointed iron share called *fal* is a flat piece of iron which is fixed with iron ring called *hasu*. Its digging end has an edge instead of point as in the former case. This type of plough digs only a few inches deep. In hilly areas the deeper digging is not possible, as the share may hit stone or boulder. The leveller is called *anavat* and is made of wooden plank. *Tikam* is a long spade used for digging the irregular corners of paddy fields where ploughing is not convenient. *Koiti* (Sickle) is used for harvesting and cutting of grass, etc. Koli Dhors do not possess any plough. They manage from *Parsi Seth*. Almost every household owns one *Kurada* (axe) and one *Koiti* (sickle). The sketches of implements generally owned by the *advasis* are given as A, B, C & D in Plate No. V.

Organisation of Man Power : In agricultural operations all the family members except minors, disabled and very old persons work. Hard manual labour of ploughing, etc. is of course done by the adult male members of the family.

Source of finance: The people try to depend upon their own financial sources. In case of deficiency they manage the seeds within themselves on reciprocal help basis. In case the things cannot be managed within the community they approach the village money lender (*Parsi Seth*) hesitatingly but it was reported that they do get help from him in kind or in cash. When they get the help in kind, they return 1½ to 2 times of the loan taken out of the yield after harvesting. If they get in cash, they generally adjust the amount by working under him in grass-cutting packing season at a reduced rate (0.25 paise per day less than the actual rate) till the loan is adjusted. Persons who have not got their own bullocks borrow the same and pay 1½ maund of paddy to the owner as hire. Generally they arrange the bulocks on hire within themselves or from neighbouring villages.

Nature of expenditure in connection with various operations: Except at the time of sowing, the expenditure in terms of money in connection with various other operations is practically nil, as the labour is exchanged for labour within themselves. Moreover the seeds are also generally their own. Very minor amount of about Rs. 10 or so they sometimes borrow from the *Parsi Seth* to meet with any emergent requirement.

Utilisation of Produce and Marketing: As already stated the produce is generally very meagre and they keep the same for their personal consumption during the year except in case of big landlords. When the rains are good enough and their produce is surplus to their requirement, they sell a portion of their produce like other big landlords in the *'Adhwaras'* (weekly bazars organised in the neighbouring villages). They take their produce, to the weekly bazars on their own bullock carts or on those owned by the people of their communities. The rates at which they sell different items have already been stated. The hire charges of bullock carts are also settled within themselves depending upon the place of *Adhwara* and load. The hire charges generally range from Rs. 10 to 20 per trip.

Total Yield from Agriculture: During the year 1965-66, when the survey was undertaken, the rains were not adequate and the yield from the crops was, therefore, very less. However, the yield, as reported by the heads of households was recorded and compiled as per table No. 24.

It will be observed from the table that out of total yield of 246-12-3 (*Haras-Faras-Tokries* respectively—the equivalent scales in kilograms also given in the table) *Haras*—126-28-2 *Tokri* is the yield from the land possessed by the tribal and non-tribal landlords of the village including those who cultivate forest land. Out of this the yield belonging to all these landlords the one-thirds is the share of the two non-adivasi landlords *viz. Parsi Seth* and *Father* of the church. The total *Khand* paid by the tenants to the landlords is *Haras*—45-1-1. It is also interesting to note that the wheat is grown only in the land possessed by the *Father* of the church and the *charan* land also belongs to the two non-adivasi landlords only. It may also be mentioned that some of the landlords tried to supress information.

TABLE 24

Distribution of Yield by Crops during the year 1965-66

	Total yield (in Hara-Fara-Tokri)	Total paid as Khandi	Name of Crops										
			Wheat	Paddy	Nagli	Jowar	Urd	Varali	Tuer	Kodra	Gram	Chori	Charan
Total yield	246-12-3 except *charan* (grass)	45-1-1	9-12-0	176-3-0	5-3-1	5-25-3	1-20-3	0-14-3	0-27-1	0-5-3	0-12-0	0-19-3	1½ lakh rattal-800 to 900 bundles
2. Yield belonging to landlords	126-28-2 except *charan*		9-12-0	110--14-1	2-31-2	2-2-3	0-20-1	0-10-0	0-15-2	—	0-12-0	0-6-1	-do-

Measurement/Scales

1 *Tokri* = about 4 kg. approx.
4 *Tokri* = 1 Fara
32 *Fara* = 1 Hara (nearly 5 quintals)

(These scales have been supplied by Mamlatdar, Silvassa)

1 bundle of charan = 80 Kg. approx.

As the *Tokri* is a basic measurement of weight and it is a sort of pot measurement the weight therefore slightly varies from item to item.

Use of Fertilizers and Better Seeds

After liberation from the yokes of the Portuguese regime all-out efforts are being made to increase the production of cereals. One of the steps taken in this direction is the use of fertilizers *viz.*, uria & super phosphate. Total No. of persons who availed of this help given by the Administration are eighty—(Varlis—73, Kokna—4, Koli Dhor—1, Parsi—1, and *Father* of the Church—1). Quantity of the fertilizers of each type issued to each person varies from 10 to 25 kg. and the total quantity issued during 1965-66 of Urea is 2 T. 7 Q. 64 K. and of super phosphate is 1 T. 7 Q. 49 K*.

Besides distribution of fertilizers, the Administration through the Block development has also distributed among the people of Dapada seeds of Paddy (Kada 176/12) to the extent of O T. 7 Q. 02 K.

*T denotes Tonne

Q denotes Quintal

K or Kg. denotes Kilogram

100 K = 1 Q

10 Q = 1 T

Paddy Procurement

During the year 1965-66, the Administration issued the "Dadra and Nagar Haveli Paddy Procurement Order, 1965". The Order provides compulsory procurement of paddy from big cultivators. The cultivators were allowed to keep for personal consumption paddy at the rate of 200 Kg. per adult and 100 Kg. per child and 50 Kg. per acre for seed purposes.

The purchase prices were fixed as under:

(Price per quintal)

Variety of paddy	Rates during 1966 Rs.	Rates during 1968 Rs.
(1) Kada Dangi, Kavchi	45-00	55-00
(2) Vankvel, Bangalo (medium) Khusboi . .	50-00	62-00
(3) Kolum K. 42. (Jadi Kolam fine) . . .	55-00	67-00
(4) Z-31, Navabi Kolam	60-00	76-00
(5) Bangoliu, Bangalo	63-75	82-00

The paddy procurement order also provides ban on trade of paddy and private milling without permit.

Under the said procurement order, the Administration had purchased in the Territory about Q 1. 5058—40½ Kg. of paddy amounting to Rs. 2,76,761.81 p. in Dapada Patelad the following quantity of paddy was purchased:

Variety of Paddy	Quantity Purchased	Cost
(1) Navabi Kolum	153.00	9,198.00
(2) Bangalo	2.10	105.00
(3) Kada	23.80	1,071.00
Total	179.20	10,374.00

The Dapada Patelad consists of 7 villages. From Dapada village, in the year 1965-66, 22 quintals and 15 kilos of paddy was procured. From 2 Varlis of Dapada 4 quintal and 20 Kg. each and from one non-tribal landlord (non-resident of Dapada) 13 quintals and 75 Kg. were procured and stored in the storeroom at Dapada. (The storeroom has been constructed in the village by the Administration at a cost of Rs. 13,000/-).

Livestock and Animal Husbandry

The livestock of the village in so far as its health is concerned is not sound because of insufficient fodder. The cows do not give much milk—1 kg. per day! Mostly people are not habituated to milk-taking. Many people in the village keep hens (one or two in a household) for the sake of eggs, which are not meant for personal consumption but for getting items of daily need *e.g.*, potato, onion, salt, chilly, etc., from the weekly bazar (in exchange of eggs). In majority of cases people have got *Desi* cocks & hens but in some cases the Administration has supplied to the *adivasis* "improved" varieties of fowls (leghorns etc.) also. Goats are also kept by the *adivasis.* Pigs are kept by the *Father* of the church and one *adivasi,* named Badia (Varli, Christian) who is a resident of Hadal Pada of the village. Ducks and drakes, are owned by the church. The people do not bother for cows and buffaloes but for the male issues they do care as they are used for ploughing the fields as well as drawing bullock carts. Such animals are not

many in the village especially worthy of such strenuous type of work. Good cattle are owned by landlords or tenants who have enough land on rent or those persons who own bullock carts. Koli Dhors have not got such animals. Other people belonging to other castes and tribes do possess but not all of them. The health of the livestock is very poor and during the field survey it was found that hardly there were 10 households having 2 good (healthy) animals (bullocks). The distribution of livestock by type among various communities in the village is given in Table 25.

About the veterinary dispensary there is an arrangement for treatment of the animals in the village itself as the veterinary stock-man is stationed there, and another visits periodically from Khanvel. This arrangement for treatment of the animals in the village has been started after the integration of Dadra and Nagar Haveli with India.

TABLE 25

Distribution of livestock by number and type with various communities in Dapada

Name of Community/ Institution	No. of House-holds	Over 3 years age			Under three years age	Goats	Pigs	Desi Hen & Cock	Impro-ved variety of Hen/ Cock	Chicken	Ducks
		Bullocks	Cows/Buffaloes								
		He-buffa-loes	In milk	Dry							
1	2	3	4	5	6	7	8	9	10	11	12
Varli		308	3	154	160	59	4	318	8	74	
(No. of Households)	(171)	(140)	(3)	(142)	(131)	(55)	(1)	(160)	(5)	(25)	—
Kokna		105	2	80	91	15	—	80	—	20	—
(No. of Households)	(45)	(42)	(2)	(40)	(41)	(15)		(40)		(8)	
Koli Dhor		—	—	—	—	3	—	2	—	2	—
(No. of Households)	(13)					(3)		(1)		(1)	
Chamar		4	1	10	12	10	—	—	—	—	—
(No. of Households)	(4)	(4)	(1)	(4)	(4)	(4)					
Parsi		8	—	15	18	3	—	15	2	5	—
(No. of Households)	(2)	(2)		(2)	(2)	(2)		(2)	(2)	(2)	
Khoja		—	—	—	—	2	—	5	—	3	—
(No. of Households)	(1)					(1)		(1)		(1)	
Church	—	10	2	10	25	11	9	45	8	25	2
Total	(236)	435	8	269	306	103	13	465	18	129	2

Adhwaras (Weekly Bazars)

In Dadra & Nagar Haveli, shopping in *Adhwaras* i.e. weekly bazars is a common feature. The *Adhwaras* are held at different places in and around Dadra & Nagar Haveli as per details given below:

Name of village where *Adhwara* is held	Distance from Dapada (Approx.)	Day on which Adhwara is held	Direction (where situated with reference to important place)
1. Rakholi . . .	2½ miles	Friday	Towards Silvassa
2. Khadoli . . .	3 ,,	Monday	Towards Khanvel
3. Silvassa . . .	8 ,,	Wednesday	Beyond Khanvel
4. Talavli . . .	10 ,,	Sunday	Beyond Khanvel
5. Umbarkui . . .	10 ,,	Saturday	Beyond Silvassa (Foot-path from Jhati Pada also)
6. Naroli . . .	13 ,,	Tuesday	
7. Dudhani . .	20 ,,	Thursday	Beyond Khanvel
8. Chhibarkach .	11 ,,	Sunday	In Gujarat
9. Talasari . . .	20 ,,	Monday	In Maharashtra (Beyond Khanvel)

The nearest *Adhwara* is held at Rakholi village where the people of Dapada usually go. People from the other surrounding villages also go to Rakholi. Sometimes the people also go to the villages in Gujarat for shopping. There also the system of *Adhwara* is prevalent *e.g.*, at Fatehpur and Chhibarkatch (in Gujarat about 3½ and 2 miles respectively away from Silvassa).

Adhwara at Rakholi : The people start flocking towards the site of *Adhwara* from early in the morning with their bags containing some things for barter (discussed later) and rolled

chatais at their heads for sale. The bazar is divided into particular type of shops as given below:—

1. Barter shops of cereals and forest products
2. Earthen pots shops
3. Fish shops
4. Barber shops
5. Cloth & ready made garments shops
6. Sweets & *Pakoras* (saltish) shops
7. Shop for items of daily need *e.g.,* potato, salt, chilly, etc.
8. Vegetables & sugarcanes shops
9. Ornaments shops (ornaments made of Rupa & German silver).
10. Bangles & artificial ornaments shops
11. *Chatai & Tokri* shops
12. Modern items shops (*e.g.*, torch, toilets and locks, etc.)
13. Fishing-net goods shop
14. Iron mongery *e.g.,* nails, carpenter's tools, etc.
15. Aluminium-ware

The shops are organised in the open. Some shop-keepers just erect four bamboos in a rectangular shape and put a piece of cloth or gunny bag over them for protection from the sun.

The shops open early in the morning at about 6 A.M. and close at about 11.30 A.M. *i.e.,* before it gets too hot.

The shop-keepers come by bullock carts of their own and some come by bus (State Transport Bus of Gujarat) which runs in Dadra & Nagar Haveli on all the *pucca* roads.

The people generally travel on foot to reach the place of *Adhwara* & sometimes they go by bus also. Generally the customer in bazar are the *adivasi* women. The shopkeepers are non-*Adivasi* men except vegetable sellers who are both men and women, generally *adivasis* (Dhodia). In one case a Varli shopkeeper was also found, but he belonged to Chikhali and not Dapada Village.

Barter shops : The *Adivasis* bring many things for barter transactions *e.g.,* Mohra seeds, Pisroli (*Bavachi* as called in Gujarat), *eggs, Kardi, Karonda, Imli, unripe* mangoes, *gond, chatais,* items of *Kharif and rabi* crops, gum *kurias* flowers, *etc.*

In exchange they get potato, onion, garlic, fish, etc. Sometimes the transaction is partly made in barter and partly in cash.

Some cases of barter as noticed are given below:

	Ratio of exchange Items of exchange			
I.	1	:	2	I—exchange ratio is by *Tokri* pot measurement
	Kodra *Imli* *Jowar* *Nagli* *Imli*		Fish (*Sukar* and *Kolam* varieties) Potato/Onion	
	1	:	1	
	Pisroli *Kardi*		Potato	
II.	1	:	1	II—Exchange ratio is by weight
	*Karanji** *Sonbi* *Arainda* *Paddy* *Kardi* *Pisvi* *Kuria's flowers* *Harethey*		Potato Onion Garlic	*Out of *Karanji* seeds oil is extracted. *Sonbi* is used for growing vegetation and the same is ploughed back in the field to work as manure
	1	:	½	For paddy they pay in cash also to the Adivasis @ 0.45 paise per Kg.
	Chanoti (*Rati* or *Gond*)		Garlic	
	1	:	2	
	Imli Gum		Onion Potato *Gur* Onion Pulse (*Lang*)	(depends upon the quality; sometimes ratio is 1 : 1)
	1	:	8	
	Kharsani		Salt	

In some cases the shopkeepers have got the sole right to purchase certain items. No other shopkeeper can buy the following items except the shopkeeper indicated against each as they are said to have entered into contracts with Administration :

Name of item	Purchasing rate from Adivasi	Name of the shop-keeper	Amount paid to the *Administration* for having sole right to purchase	Remarks
			Rs.	
(1) Gum of following types : (i) *Baval* (ii) *Kandoli* (iii) *Kala* (iv) *Dhavra*	Rs. 1.50 per Kg. of good quality or barter system by paying double the quantity (in weight) of potatoes, onion, Gur garlic and pulse (of *Lang*)	Jeth Mal Bisa of Silvassa	4,000/-	
(2) Mohra seeds	0.50 per Kg.	Mansukh Lal Khusal Dass Pardiwala	11,111/-	Soap and oil is manufactured out of the seeds
(3) Karanji	On barter 1 : 1 Karanji : Potato, onion, or garlic (by weight)	Sardar Mala Khoji Jain, Silvassa	1,100/-	

The shopkeeper were from the different parts of Dadra & Nagar Haveli & some from neighbouring areas of Gujarat.

As ascertained from the Forest Officer of the Dadra and Nagar Haveli Administration the minor forest produce like gum, *mohra* flowers and fruits, honey and *karanji* seeds are put to open auction for a specific term of period (generally a year). The contractors who give highest bid to have sole rights to collect these produce from the *adivasis* are given such a right of purchasing a particular item. No other contractor who has not got the right to purchase a particular items can purchase the item from the *adivasi.* But in *adhwara* the *adivasis* do not bother much whether the purchaser is the one appointed by the Administration or not. The *adivasis* try to get more price for their collection from whatever quarter it may be. These items are sold on cash or sometimes in kind also (barter system) depending upon the need of the person concerned. The *adivasis* can collect such items from the forest without any restriction and can retain for their personal consumption also.

Although the Administration enters into contracts with the bidders, yet in practice it was observed that these contractors who had the sole right to collect such minor forest produce as mentioned above further sublet the contracts to various other persons is the *Adhwaras.*

Measurement of Tokri : The *Tokri* was the most popular measure of weight in Dadra and Nagar Haveli during the Portuguese regime, but now it has been declared as an unauthorised measure as the Bombay Weights & Measures Act and the rules thereunder have been extended. As a matter of fact the *Tokri* is still found in use in the *adhwaras* (weekly market). The approximate weight of *tokri* containing different goods is given below :

(1) *Paddy*—6½ *tokri*=20 Kg.

(2) *Nagli, Tuer, Udid, Varai and Jowar*—4½ *tokri*=20 Kg.
(4 *Tokri*=1 *Fara,* 32 *Fara*=1 *Hara*)

Earthen Pots : *Gharas* (Pitchers) are sold at 0.50 paise each. Shape is the same as found in other parts of the country but quality is better. Small *gharas* of peculiar shape for the

purpose of serving *today* were also available at 0.30 paise each. The *Kumbars* (potter—sellers) were generally from Silvassa.

Fish shops : There were varieties of dried fish e.g.,

(1) *Dara* was being sold at Rs. 2.50 for 1/4th piece of one fish

(2) *Modar* was being sold at Rs. 1.50 for each

(3) *Musi* was being sold at Rs. 0.75 for each

(4) *Bomil* was being sold at Rs. 1.00 for 25 number of fish

(5) *Sukar Kolam* being sold at Rs. 0.50 for about 150 grams. (They measure with hand—just approximate.)

Names of fish have been arranged in order of size of fish.

The fish sellers are generally women and belong to *Machhi* caste. They come from Sarigaon (4 miles from Bilad) and Daman. They bring fish from Morli (19 miles from Silvassa). Phansar, Daman (18 miles from Silvassa), Korak (20 miles from Silvassa). Except Daman all other places are in Gujarat.

Barber shops : There were 3 barbers in the *Adhwara.* All were related to each other and were from Silvassa. They were reported to be Solanki (Rajput) by caste. They were sitting under a tree in a separate corner, and were cutting & shaving hair. The usual charges for shaving head and whiskers are 0.25 paise. Young people (upto the age of about 20 years esp : students) get their head hair dressed like educated people in the city and the barbers charge them 0.25 paise for each cutting. People get their hair cut after about 3 months and shave their chin after about a fort-night. The growth of beard of the inhabitants is generally confined to chin only. They grow a little bit of moustache.

Cloth and Ready-made Garment Shops : The cloth sold is of an ordinary type and can be called as *Coarse* cloth. Generally

the people go in for ready made garments. Their rates are as follows :

Item	Rate	Remarks
Shirt	Rs. 2/- each	Prices vary
Short	Rs. 4/- each	with quality
Nehru Jacket	Rs. 2/- each	
Blouse	0.75 paise to	
(*Choli*)	Rs. 1.25 each	
Dhoti (for men)	Rs. 1.25 each	(1½ yds. in length)
Dhoti (for women)	Rs. 4.75 to 8.00	3-4 yards in length—red, green, blue colours are generally available.
Vest (*Banian*)	Rs. 1.25 each	
Hand Bag	Rs. 1.50 each	

The shopkeepers are generally from Vapi Jharoli, Sarigaon (Gujarat), Dadra, Naroli and Silvassa. They are all non-*adivasis*.

Sweets & Pakora (*Saltish*) *shops* : They were selling the snacks without measuring them in the scale. For about 250 grams of saltish things (*Pakora*) they were charging 0.50 paise; and so also for the sweets. In whole the *Adhwara* there was no tea stall.

It shows that they are not yet addicted to this habit of tea-taking. They like water-melon and were taking one piece for 0.6 paise (cut in piece of about 6″ long).

The shopkeepers are from the above places as mentioned in the previous case and are non-*adivasis*.

Items of Daily-needs shops :

I Selling Rates of Shopkeepers to Adivasis.

Potato	—	0.62 per Kg.
Onion	—	0.50 ,,
Garlic	—	0.62 ,,
Masala mixed containing *Dhania, Kali Mirch, Jeera & Saunf*	—	0.60 for about 50 gms. Similarly *gur*, green chillies red chillies *gullal, Kum Kum, Sindoor, Hing, Raie*, etc., are also placed on leaves weighing about 50 grams each for sale @ 0.06 paise each
Loband or *Dhup* (incense)		0.12 paise for a small piece
Haldi (full)		2.00 per Kg.
Lang (Pulse)		0.88 for 500 gms.
Imli		18.00 to 20.00 per md. (of 20 Kg.)
Wheat		0.85 paise per Kg.
Nagli		0.75 paise per Kg. to 0.88 paise
Salt (Not refined)		0.10 paise per Kg.
Jowar		0.14 paise

II Selling rates of shopkeepers to outside traders at the site of *Adhwara*

Karanji	Rs. 40.00 for 100 Kg.
Chanoti or *gond*	0.50 paise per Kg.
Imli	Rs. 18.00 to 20.00 per Md. of 20 Kg.
Sonbi	Rs. 60.00 for 100 Kg.
Arainda	Rs. 13.00 per Md. of 20 Kg.
Vegetable like *Sang ka chhar*	Re. 1.00 for about 16 pieces

III Purchasing Rates of Shopkeepers from Adivasis

Egg	—	0.10 each
Pisvi	—	1.00 per Kilogram
Gond	—	0.38 ,, ,,
Imli	—	0.75 ,, ,,
Paddy	—	0.45 ,, ,,

TABLE

Distribution of households by

Total No. of Households	House-hold's range of income	Total Family Members.	Income in Rupees (annual) Agriculture (percentages are shown in brackets)	Wages	Profession	Transport (bullock cart)	Total Income	Per Capita Income	Expenditure Cereal
1	2	3	4	5	6	7	8	9	10
27	Below 300	119	4601 (60.52)	2902 (38.17)	100—(Basketry) (1.31)		7603 (100.00)	63	6372 (76.69)
55	301-400	303	11956 (58.03)	8438 (40.95)	—	210 (1.02)	20604 (100.00)	68	18319 (80.61)
42	401-500	238	11557 (59.22)	7134 (36.55)	—	825 (4.23)	19516 (100.00)	82	16286 (82.45)
46	501-600	303	15379 (61.16)	9020 (35.86)	200 (carpentry) 200 (Tanning) (1.59)	350 (1.39)	25149 (100.00)	83	21035 (82.64)
80	601-700	185	11018 (59.57)	6437 (34.81)	350 (Tanning) (1.89)	690 (3.73)	18495 (100.00)	99	13907 (79.12)
14	701-800	121	6562 (60.26)	3303 (30.33)	—	1025 (9.41)	10890 (100.00)	90	9134 (80.30)
8	801-900	59	4942 (72.20)	1902 (27.80)	—	—	6844 (100.00)	116	5170 (85.90)
4	901-1000	32	2933 (77.02)	875 (22.98)	—	—	3808 (100.00)	119	2859 (85.90)
3	1001-1500	36	2855 (75.53)	925 (24.47)	—	—	3780 (100.00)	105	3226 (86.18)
3	1501-2000	28	3144 (67.65)	600 (12.91)	302 — (Poultry) (6.49)		4648 (100.00)	166	1998 (64.87)

26

annual income and expenditure

in Rupees (annual)

Non cereal	Fuel & light	House construction & repairs	Clothing	Travel for jobs medical & recreation	Toddy drinks & smoking	Other social events	Total expenditure	Per capita expenditure
11	12	13	14	15	16	17	18	19
110	65	298	425	196	776	66	8308	69
(1.33)	(0.78)	(3.59)	(5.12)	(2.36)	(9.34)	(0.79)	(100.00)	
153	134	419	1085	568	1876	171	22725	75
(0.67)	(0.58)	(1.85)	(4.78)	(2.50)	(8.26)	(0.75)	(100.00)	
125	111	256	876	476	1494	130	19754	83
(0.63)	(0.56)	(1.30)	(4.44)	(2.40)	(7.56)	(0.66)	(100.00)	
155	114	720	968	491	1836	133	25452	84
(0.61)	(0.45)	(2.83)	(3.80)	(1.93)	(7.22)	(0.52)	(100.00)	
118	90	358	769	413	1289	631	17575	95
(0.67)	(0.51)	(2.04)	(4.38)	(2.35)	(7.34)	(3.59)	(100.00)	
122	44	550	420	174	878	52	11374	94
(1.07)	(0.39)	(4.84)	(3.69)	(1.53)	(7.72)	(0.46)	(100.00)	
70	27	53	210	112	343	33	6018	102
(1.16)	(0.45)	(0.89)	(3.48)	(1.87)	(5.70)	(0.55)	(100.00)	
52	11	50	138	55	145	18	3328	104
(1.57)	(0.34)	(1.50)	(4.15)	(1.64)	(4.36)	(0.54)	(100.00)	
68	8	45	140	53	185	19	3744	104
(1.81)	(0.21)	(1.20)	(3.74)	(1.41)	(4.95)	(0.50)	(100.00)	
100	42	178	303	65	361	33	3080	110
(3.24)	(1.36)	(5.77)	(9.84)	(2.12)	(11.73)	(1.07)	(100.00)	

TABLE

Distribution of households by

1	2	3	4	5	6	7	8	9	10
Nil	2001-2500	Nil	—	—	—	—	—	—	—
1	2501-3000	5	2325 (89.25)	280 (10.74)	—	—	2605 (100.00)	521	967 (77.36)
2	3001-3500	9	3351 (51.55)	150 (2.30)	3000 (Shop) (46.15)	—	6501 (100.00)	722	3537 (87.34)
1	Above 3501	2	NK	—	—	—	NK	—	542 (32.23)
TOTAL		1440	80623	41966	4754	3103	130443	90.71 of 1438 persons	103352
236									

26—*Concld.*

annual income and expenditure

11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	—	340
15 (1.20)	70 (5.60)	3 (0.24)	50 (4.00)	50 (4.00)	85 (6.80)	10 (0.80)	1250 (100.00)	250
58 (1.43)	32 (0.79)	50 (1.24)	118 (2.91)	110 (2.71)	118 (2.91)	27 (0.67)	4050 (100.00)	450
182 (10.82)	32 (1.90)	52 (3.09)	152 (9.04)	305 (18.13)	309 (18.37)	108 (6.42)	1682 (100.00)	841
1328	780	3032	5654	3068	9695	1431	128340	89.12 of 1440 persons

TABLE

Distribution of Households and number of their

Annual Income Range of the house-holds	Varlis				Koknas		Koli Dhors			
	Hindus		Christians		Hindus		Hindus		Christians	
	No. of		No. of		No. of		No. of		No. of	
	House-holds	Mem-bers	House-hold	Mem-bers	House-holds	Mem-bers	House-holds	Mem-bers	House-holds	Mem-bers
1	2	3	4	5	6	7	8	9	10	11
below Rs. 300	11	46	4	11	4	24	8	38	—	—
301-400	43	232	6	39	4	23	2	9	—	—
401-500	33	181	3	22	4	20	1	5	1	10
501-600	32	217	—	—	11	75	1	5	—	—
601-700	16	105	3	17	9	57	—	—	—	—
701-800	6	67	—	—	8	54	—	—	—	—
801-900	4	26	1	8	3	25	—	—	—	—
901-1000	2	18	1	7	1	7	—	—	—	—
1001-1500	2	27	1	9	—	—	—	—	—	—
1501-2000	1	13	1	12	—	—	—	—	—	—
2001-2500	—	—	—	—	—	—	—	—	—	—
2501-3000	1	5	—	—	—	—	—	—	—	—
3001-3500	—	—	—	—	1	3	—	—	—	—
Above 3501	—	—	—	—	—	—	—	—	—	—
TOTAL	151	937	20	125	45	288	12	57	1	10

27

Members by Annual Income, Caste/Tribe and Religion

Chamars		Bedhin		Khoja		Total	
Hindus		Zoroastrians		Islam		No. of	
No. of		No. of		No. of		House-holds	Mem-bers
House-holds	Mem-bers	House-holds	Mem-bers	House-holds	Mem-bers		
12	13	14	15	16	17	18	19
—	—	—	—	—	—	27	119
—	—	—	—	—	—	55	303
—	—	—	—	—	—	42	238
2	6	—	—	—	—	46	303
2	6	—	—	—	—	30	185
—	—	—	—	—	—	14	121
—	—	—	—	—	—	8	59
—	—	—	—	—	—	4	32
—	—	—	—	—	—	3	36
—	—	1	3	—	—	3	28
—	—	—	—	—	—	—	—
—	—	—	—	—	—	1	5
—	—	—	—	1	6	2	9
—	—	1	2	—	—	1	2
4	12	2	5	1	6	236	1440

Income and Expenditure

Table No. 26 shows the distribution of households by their annual income and expenditure. This table also tells us the per capita income and expenditure. The figures shown in brackets from columns 4 to 7 are the percentages to total income shown in column 8 and from columns 10 to 17 are the percentages to total expenditure given in column 18.

It may be observed that per capita income is as miserably low as Rs. 63.00 in the annual income range of the households below Rs. 300 and in the following range of Rs. 301—400 the per capita income is Rs. 68.00 Upto the range of Rs. 501—600, the per capita income is quite low (Rs. 83.00) whereas the per capita expenditure is higher (Rs. 84.00). The total number of households upto this range (Rs. 501—600) is 170 out of 236 households in the village (72.03%) and the total population upto this range is 963 persons out of 1,440 persons in the village (66.93%). Moreover it is also very striking to note that the income falls short of the expenditure.

It may also be seen from the Table that agriculture plays a predominant role in income pattern in all the income ranges except in the last two ranges of Rs. 3001—3500 and above Rs. 3501. In the former range, a Khoja (Muslim) household derives its income from the shop-keeping business and in the latter range a Bedhin (Parsi) households derives its income from many sources of which the details were not given by the head of the household. A very rough estimate obtained from his servants and other associates was obtained which is given below but it may not be very authentic:

Source of Income	Annual Income
1. Agriculture inside and outside the village and grass cutting and packing	Rs. 14,000/
2. Alcohol and other business	Rs. 6,000/
Total	Rs. 20,000/

Those who are in the lower income groups take inferior type of cereals of food, roots and jungle products and those who are in little better income brackets take somewhat better food but only sufficient to keep the body and soul together except those households which are in the last income groups (beyond Rs. 2,000). The Parsi household in the last income group

spends much more as he has to give food to some of his workers, sometimes who work overtime (the details of which were not available). Besides, the people in the lower income group especially (Varlis and Koli Dhorse) collect jungle products and eggs from the birds they are rearing and exchange those items in the weekly bazars held in the surrounding villages. For such transactions the figures were not available but in general it was reported that goods approximately worth Rs. 0.50 to 2 are got in exchange per week per household.

The most striking feature is that the percentage expenditure on toddy and drinks is next to the expenditure on cereals. Toddy is part of their diet. According to the people of the village, it has got food values and they can pass the evening without food if they get toddy in sufficient quantity.

The income of the Church could not be exactly ascertain as the figures were not supplied. In so far as the village level workers are concerned their income and expenditure have not been included in the village as they are not native inhabitants of the village.

One other important fact about the income pattern is that the agricultural income was said to be less this year (when survey was undertaken) due to failure of rains. To supplement the income the Administration of Dadra and Nagar Haveli launched road construction projects and some people of the village got jobs from time to time in those works.

About the number of households by Caste/Tribe/Religion and their respective population in *each* income range, Table 27 will give the idea.

This Table also shows that the Varlis and the Koli Dhors are in a very bad condition, whereas the Koknas and the Chamars are better off. The Parsis and the Khoja households enjoy a comfortable life; rather one of the Parsi households enjoys a luxurious life in the village. It was reported that the Parsi household had been owning car and truck but at present he has neither. Still he has got a commanding position in the village in so far as possession of wealth is concerned.

It may also be worth mentioning here that since some of the goods and services in the village are still exchanged for goods, the economy is not wholly a money economy. However, as far as possible, the computations have been made on the basis of cereals produced annually and the valuation has been done on the basis of the prices prevailing in the weekly bazars where the marketing is done by the villagers.

TABLE 28

Number of Households (by Caste/Tribe/Religion and Income) which are in debt with its Extent, Purpose, Source and terms of debt

Annual Income-Range of the Households, etc.	Total No. of households in debt	Varlis		Koknas	Koli Dhors		Chamars	Total debt	Remarks
		Hindu	Christian	Hindu	Hindu	Christian	Hindu		
		No. of households	No. of households	No. of households	No. of households	No. of households	No. of households		
1	2	3	4	5	6	7	8	9	10
I. *Below Rs.* 300	27	11	4	4	8	—	—	725	The castes/tribes not shown here are not in debt
Extent of debt (Rs.)		288	109	90	238	—	—	—	
Purpose of debt:									
(i) For agriculture		15	14	—	—	—	—	—	
(ii) For consumption		261	85	90	238	—	—	—	
(iii) For social obligations		12	10	—	—	—	—	—	

Source of debt		(i) 9 households arranged within the tribe. (ii) 2 from Parsi moneylender	From Parsi	From Koknas	From Parsi	—	—	—	
Terms of debt		(i) Mutual help. No interest is paid	On condition of work during the season or will pay 1½ times the amount of loan	Mutual help. No interest	On condition of work				
		(ii) 2 households from the Parsi on condition that they will work during the grass-cutting season or will pay double the amount of loan							
II. Rs. 301—400	55	43	6	4	2	—	—	—	
Extent of debt (Rs.)		1695	233	161	81	—	—	2,170	
Purpose of debt :									
(i) For agriculture		15	—	—	—	—	—	—	
(ii) For consumption		1660	233	161	81	—	—	—	

TABLE 28 *Concld.*

1	2	3	4	5	6	7	8	9	10
(iii) For social obligations		20	—	—	—				
Source of debt :		11 households from the *Parsi* money-lender and the rest from within the tribe	4 households from *Parsi* money-lender, 1 from Varli (Christian) and 1 from Varli (Hindu)	From within the tribe	From Parsi money lender				
Terms of debt		Those who got loans from the *Parsi* money-lender will have to work as labourers with him & the others on mutual help basis	Those who got loans from the *Parsi* money-lender will have to work as labourers with him & others on mutual help basis	Mutual help basis	On the promise of doing work with the *Parsi* landlord during the agricultural season				
III. Rs. 401—500	42	33	3	4	1	1	—	—	
Extent of debt (Rs.)		*198*	*18*	24	*12*	22	—	274	
Purpose of debt:									
(i) For agriculture		—	—	—	—	—	—	—	

(ii) For Consumption :		198	18	24	12	22		
(iii) For Social obligations :		—	—	—	—	—		
Source of debt :	5 from Parsi money lender & the rest from within the tribe	From Parsi money lender	From within the tribe	From Parsi money lender	From Parsi money lender			
Terms of debt :—In case of debts received from the *Parsi* landlord (money lender) the debtors have to render service at the time of sowing & reaping the crops or grass cutting season. In case of debts received from within the tribe, no interest is paid but mutual service when convenient to both the parties.								
IV. Rs. 501-600	46	32	—	11	1	—	2	
Extent of debt (Rs.) :		183	—	65	5	—	45	298
Purpose of debt								
(i) For agriculture		—	—	—	—	—	—	
(ii) For Consumption		183	—	65	5	—	45	
(iii) For Social obligations		—	—	—	—	—	—	
Source of debt :	From within the tribe	—	From within the tribe	From the village shopkeeper	—	From within the caste		
Terms of debt :	Mutual adjustment. No interest	—	Mutual adjustment. No Interest	Mutual adjustment. Some extra service to be rendered	—	Mutual adjustment. No Interest		

Indebtedness

Although the people are very poor, yet they try to depend upon their own resources as far as possible. Sometimes they, however, borrow money to the extent of Rs. 10 to Rs. 15 from the local Parsi *Saukar* (Gev. D. Wadia) at the time of Holi festival and then they have to pay back double the amount (exhorbitant interest) at the time of Diwali festival (say after a period of about 6 months) or they have to work with the *Saukar* (money-lender) during the grass-cutting season @Rs. 1.25 per day instead of Rs. 1.50—a normal rate—had he not borrowed the money. Generally they get the loans for consumer goods, festivals and other celebrations. Seeds are arranged from within their own tribes-men generally. They also render mutual monetary help and do not pay any interest among themselves. Table No. 28 on the subject gives the idea of indebtedness in the village.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Family Types

Actual composition of 236 households of the village was recorded during the survey and the same has been compiled as per Table 29.

The table shows the *nuclear* family, *i.e.* husband and wife living with their unmarried children, is the prevalent type of family grouping in the village. There are 128 such households forming 53.4 per cent of the total number. These are 82 Varlis, 19 Koknas, 13 Christian Varlis, 9 Koli Dhors, 3 Chamars, 1 Parsi and 1 Khoja. The next prevalent type is the *joint family*. It may further be divided into sub-types. These are linear type and collateral type. Linear type is where both or any one of the parents are living with or without unmarried children, but with one married son, son's wife, with or without grand children. Such type of families are 44 Varlis, 11 Koknas, 2 Christian Varlis and 1 Koli Dhor. The collateral type of joint family is where two married brothers, with or without parents and unmarried brothers and sisters, are living together. Such families are 8 Varlis, 1 Kokna and 1 Koli Dhor. The total number of joint families *i.e.*, including both the types comes to 68 families or 24.5 per cent of the total number. The third type of family grouping may be said where a married man living with his wife, with or without children, in the parental household of his wife. Such cases have been described else where as *Khandariya* or *ghar-jamai* where a man has to serve at the house of his wife, for a period of generally 3 to 5 years (or more also if the *Khandariya* has not enough money to perform his marriage ceremony), only after which he is married ceremonially and may take his wife, if so desired, to some other village or else settle in his fater-in-law's village in the same hutment or may erect a separate hutment of his own. Such type of family grouping are 23. It may be interesting to note that out of these 23 households, in case of 2 households of Varlis and 1 household of Kokna married daughter

and her husband are added in the family group where there is a married son and son's wife are also living there. However, in the rest of the households there is no married son, but only married daughter and her husband. It may also be noted here that there is high incidence of *Khandariya* type of marriage particularly among the Varlis, but the above figures do not comply with it. It may be due to that in good number of cases, the *Khandariyas* after serving the required period at his father-in-law's house, came back to his village or erected a separate hut of his own, thus obviously many of such cases might have been recorded here under the nuclear type of family. For the purpose of analysis this type of family may also be grouped along with joint type of family grouping. Moreover, some of the *Khandars* are still living in their father-in-laws' households. Including this type the total number of joint families come to 91 *i.e.,* 38.5 per cent of the total number. The rest of 17 households may be grouped as the *other type* of families. For instance in one Varli family, father's sister was living there, in another Varli family wife's sister was living there, otherwise these two were nuclear families. A good number of families coming under this type are broken or incomplete nuclear families *e.g.*, head only, husband and wife only, unmarried children and any one of the parents, and so on.

TABLE 29

Nature of Composition of Households with reference to Relation to Head of Household

Sl. No.	Nature of composition	Hindu				Christian		Parsi (Zoroastrian)	Islam	Total	Percentage to total
		Scheduled Caste	Scheduled Tribe			Scheduled Tribe					
		Chamar	Varli	Kokna	Koli Dhor	Varli	Koli Dhor	Bedhin	Khoja		
1	2	3	4	5	6	7	8	9	10	11	12
1.	Head only	1	—	—	—	1	—	—	—	2	0.8
2.	Head and wife	—	4	—	—	—	—	1	—	5	1.7
3.	Head and husband	—	—	—	—	—	—	—	—	—	—
4.	Husband and wife with unmarried children	3	82	19	9	13	—	1	1	128	54.3
5.	Husband, wife with or without unmarried children but with married son and son's wife with or without children of the latter pair	—	23	3	1	—	—	—	—	27	11.6
6.	Husband, wife with or without unmarried children but with married daughter's husband with or without children of the latter pair	—	6	2	—	—	—	—	—	8	
7.	Widowed father with unmarried children	—	—	—	—	—	—	—	—	—	

TABLE 29—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12
8.	Widowed mother with unmarried children . . .	—	2	1	1	—	—	—	—	4	1.7
9.	Widowed father with or without unmarried children but with married son and son's wife with or without their children . . .	—	3	3	—	2	—	—	—	8	3.5
10.	Widowed mother with or without unmarried children with married son and son's wife with or without their children . . .	—	9	4	—	—	—	—	—	13	5.6
11.	Husband, wife with married brothers with wives and with or without children . .	—	3	—	—	—	—	—	—	3	1.3
12.	Self, wife and with unmarried brother and sister .	—	1	—	—	—	—	—	—	1	0.4
13.	Self, wife, daughter, daughter's husband, son and son's wife	—	1	1	—	1	—	—	—	3	1.3
14.	Separated wife with unmarried daughter . .	—	—	—	1	1	—	—	—	2	0.8
15.	Separated husband with widowed mother . .	—	—	—	—	1	—	—	—	1	0.4
16.	Self, wife, married son, daughter unmarried son's wife.	—	1	1	—	—	—	—	—	2	0.8

17. Self (separated) with brother's wife, brother, sister and mother . . .	—	—	1	—	—	—	—	—	1	0.4
18. Self, wife separated son and unmarried children . .	—	1	—	—	—	—	—	—	1	0.4
19. Self, mother, daughter, son, brother, brother's wife and brother's daughter . .	—	2	—	—	—	—	—	—	2	0.8
20. Self, wife, married daughter, married son and son's wife, daughter and unmarried children . . .	—	1	—	—	—	—	—	—	1	0.4
21. Self, wife, son, widow mother and sister . .	—	—	5	—	—	—	—	—	5	1.2
22. Self, wife, son and father's brother . . .	—	—	1	—	—	—	—	—	1	0.4
23. Self, one of the parents, son, daughter, brother, brother's son and brother's wife .	—	1	1	—	—	1	—	—	3	1.3
24. Self, wife, daughter, brother, brother's wife and widow mother . . .	—	—	1	—	—	—	—	—	1	0.4
25. Self, wife, son, daughter, separated son and daughter.	—	1	1	—	—	—	—	—	2	0.8
26. Self, wife, son, daughter, father-in-law, mother-in-law and daughter . .	—	1	—	—	—	—	—	—	1	0.4
27. Self, wife, father-in-law, and mother-in-law . . .	—	1	—	—	—	—	—	—	1	0.4

TABLE 29—*Concld.*

1	2	3	4	5	6	7	8	9	10	11	12
28.	Self, wife, son, father, step mother and young brother (cousin)	—	1	—	—	—	—	—	—	1	0.4
29.	Self, wife, parents, brother, brother's wife and unmarried children	—	2	—	—	—	—	—	—	2	0.8
30.	Self (widow mother) with son, her daughter and daughter's daughter	—	1	—	—	—	—	—	—	1	0.4
31.	Self (male) with daughter	—	—	—	1	—	—	—	—	1	0.4
32.	Self, wife, son, daughter and wife's sister	—	1	—	—	—	—	—	—	1	0.4
33.	Self, wife, daughter, son, mother and step son	—	1	—	—	—	—	—	—	1	0.4
34.	Self, brother, brother's wife, brother's mother-in-law and brother's children	—	—	1	—	—	—	—	—	1	0.4
35.	Self, wife, daughter, son and father's sister	—	1	—	—	—	—	—	—	1	0.4
36.	Self, wife, son, daughter, brother, sister, sister's husband and sister's daughter	—	1	—	—	—	—	—	—	1	0.4
37.	Widowed father with married daughter with children	—	1	—	—	—	—	—	—	1	0.4
	Total									236	100.00

Social Legislation

After the integration of the Union Territory of Dadra and Nagar Haveli, the Administration has taken many steps dealing with the economy of its people and alleviate their social outlook. Among them, one is the reduction of rent. The landlords had fixed the amount of rent irrespective of the yield. Now the Administration has fixed it in proportion to the yield. The maximum of rent which a landlord can get is 1/8th of the yield. But as the people of the village are illiterate and very respectful to their old masters (landlords) they are still paying the same rent. The other important legislation is regarding their security of tenure. Without the approval of the Administration the landlord cannot now evict the tenant because of non-payment of the rent. Another concession given by the Administration to the *adivasis* is the right to collect some of the forest produce for sale in the weekly bazars as well as for their personal consumption.

The Administration of Dadra and Nagar Haveli has opened Primary Schools not only in Dapada but in many villages, so that the *adivasis* may educate their children. There is no tuition fee in the schools. Books are also given free, besides refreshment (snacks, etc.) during recess time.

To educate the people and to give them democratic right of participation in state affairs, the Panchayati Raj Institution has been established statutorily.

Although untouchability still exists but the people are not very rigid in their attitude. This topic has been dealt with in the report under the heading Community Panchayat and Inter-hamlet and Inter-caste/tribe relationship.

Provision of Amenities in the Village and its Position in the Region

The general condition of the basic amenities available to the villages in Dadra and Nagar Haveli is far from being satisfactory. The development activities have totally been neglected during the Portuguese regime. The situation has gradually changed since integration. However, the pace is rather too slow and more or less confined to certain regions of the territory only, *viz.*, Silvassa, Naroli, Dadra and Khanvel. Silvassa is the headquarters of Dadra and Nagar Haveli. Other places are

near the towns of Gujarat or Maharashtra and have got business relations with these towns and they are otherwise even better off economically. However, in comparison to most of the surrounding villages the condition in Dapada is better off. Three main factors have been playing their role in bringing about these changes in Dapada.

(1) Location	Being located beside the motorable road, Dapada has been constantly proned to the outer influences during the post-integration period. Its proximity to Silvassa, the headquarters of the Territory, has also been an important factor.
(2) Patelad headquarters	The Office of the Patel Talati of Dapada Patelad is also located in the village in a commodious building, where the people from the Patelad come for official work.
(3) Missionary Centre	Village Darada has been one of the centres of the Christian missionary activities in the territory. In fact, prior to emergence of the Khanvel mission, Dapada has been the main centre and even today, it is considered only next to the Khanvel mission.
(4) Multi-ethnic composition & cordial relations	Due to cordial relations in the village even though having multi-ethnic composition, it has been possible to have many amenities in the village.

During the survey following amenities were found in village Dapada:

(a) Post Office

(b) Telephone connection with Silvassa

(c) Schools (One Primary School and one *Balwadi* run by the Administration and one Primary school run by the Church). There is one Tailoring School, one Night School for adult males and one *Udyog Samaj* for women

(d) Seven *Pucca* wells and a hand pump (good drinking water). The Sakaltod rivulet passes by the side of the village and Daman Ganga river is at a distance of about 5 kms. from the village

(e) Headquarters of the Patel Talati

(f) Headquarters of the Gram Sevak

(g) Headquarters of the Asstt. Veterinary Stockman

(h) Headquarters of *dai* (mid-wife)

(i) Headquarters of Gram Sevaka

(j) *Pucca* Panchayat building

(k) Situated on coal-tarred road

(l) Regular bus service

(m) Three *Kachha* cart roads linking with the neighbouring villages and good foot-paths in-between different hamlets of the village

(n) Paddy store house for the Patelad

(o) Frequent visits by the Sanitary and Malaria Inspectors

(p) Dispensary run by the Missionary

(q) Church

(r) Flour mill run by the Missionary

(s) A shop run by a Khoja—providing the articles of day-to-day use of the *adivasis*

(t) A radio set at the Office of Patel Talati. The radio set is operated by battery as there is no electricity in in village

In addition to the amenities available in the village, the Police Station at Khanvel is about 10 kms. from the village and a Hospital with 25 beds is at Silvassa, almost at the same distance on the other side of the road and Maternity Centre at Naroli. All of these places are linked by motorable road from the village.

Inheritance of property

The people of Dadra and Nagar Haveli are still governed by the old Portuguese law of Inheritance—Organizao Agraria (No. 985 of September 22, 1919). Under the law, the widow inherits the property of her deceased husband. She gets life's time interest in the property as she is considered to be the first legal heir and if the deceased leaves behind no widow the son

is the next legal heir. If son/daughter (married/unmarried/ *Khandar*—daughter's husband by service) is not alive, the son of son/daughter (married/unmarried) will be the next heir. For brother(s) of a deceased person, there is a right of share to property, if he belongs to joint family but if the deceased person has himself acquired his property, only legal heir of the deceased person has the right share to property.

As the Portuguese law has not been translated into English, the original law could not be studied and the whole report on this aspect is based on the statements of the informants in the Administration's Office.

On enquiry from the people of Dapada village it was found that they observe the following system with regard to inheritance of property.

No property is passed on to the *Khandar* (husband of daughter married after serving for some period in his father-in-law's house) but half the property is given to his (*Khandar's*) wife (daughter of the deceased) if there is no male issue. The other half is given to the deceased's wife. Elder and younger brothers of the deceased get another half. Unmarried daughter also does not get anything. Only *Kutumbies* (lineage members; brothers of the deceased or the nearest person or persons in the order of degree of blood relationship) get in case of no male issue but the widow of the deceased gets equal share as that the brothers of the deceased get.

Leisure and Recreation

During sowing and harvesting seasons they remain busy in the agricultural persuits. However, during the off season, they have ample leisure. Drinking of alcoholic drinks increases during the off season. Men and women both take toddy and *daru* (country liquor). They go to nearby jungles for the collection of wild fruits, roots and different types of edible vegetation. Wild honey is also relished by the *adivasis*. They also go out on hunting and fishing exeditions. Woman also go out with smaller traps for catching fish. This is also the time for repairing their hutments or constructing new dwellings, and mending their *sogia* or *pata* (fishing nets). Children move about in and out of their hamlets, climb up the trees, chase squirrels, with their *rabad* (catapult), and collect *mahura* flowers

and a variety of other jungle fruits. During marriage and other festive occasions like Holi and Diwali *etc.* dances are arranged where both men and women, particularly the youths take an active part. During winter evenings men-folks may be seen gossiping and chit-chatting and smoking *bidi*. Smoking of indigenous *bidi* is quite in vogue among the *adivasis*. They also visit the fairs held in the neighbouring regions. Holi fairs held at Lavachha provides a variety of entertainments for the *adivasis*. *Adhwara* or the weekly markets, particularly the one held at the neighbouring village, Rakholi, is visited by the people of Dapada. While the purchase and selling is done mainly by the *adivasi* women the young boys and girls move about in their respective groups, admiring the articles of their interest. *Adhwara* also provides an opportunity for mixing up of the young boys and girls.

Varli Dances

In village Dapada we had an opportunity to see some of the Varli dances. On the last day of Holi the people dance. Following were the different type of dances :

Usaru: A mixed group dance. One man with drum and another with *tad* (a metal plate beaten by a stick) remain in the centre. Girls and Boys form separately two semi-circles with the rhythmic beats of the drum and *tad* they come close to the centre and step apart again, holding each other's hand.

Chalu: It is different from *usaru* in the sense that instead of forming two semi-circles, here one complete circle is formed. The whole circle moves few steps in an anti clock-wise direction and returns same steps in a clock-wise direction. Boys and girls hold each other's hand and move in the set steps.

Palaru : It is different from the above two in that the circle is formed alternatively by one girl and one boy, while in the above two dances it is formed half by the boys and half by the girls. Rotation of the circle is same as in *Chalu* dance.

Girls, all of them unmarried, were wearing *Luguda* and blouse of green colour, hair neatly combed, and garland of artificial flowers tied at the coiffeur. During marriage they dance with a variety of colourful clothes. Males wear black shirts and white vests. First of all the drummer and the *tad* beater starts the beats with the rythmic movements. Then others join them, and the dance begins. Gradually the dance gets momentum. Suddenly then the drum-beater in the centre of the

ring, changes the beats by rapidly beating only one side of the drum, which is followed again by the normal beats.

Religious Benefits and Institutions

The caste and communities in Dapada worship a number of gods and goddesses. Some of them are distinctive to a particular community. But there are also some which are worshipped by the villagers of Dapada irrespective of their caste/community. These may be called as the village deities. Their deities are *bagiya dev* and *chandiya,* having their respective shrines in the village. These are represented by stones. It was reported that every year the *Bagiya dev* is worshipped during Diwali festival *i.e.* in the month of *Kartik* (November) and the *Chandiya* is worshipped in the month of *Poosh* (December). Contributions are collected from each household of the village at the rate of 50 paisa per plough. The village Patel, who is a Varli of Vad Pada, accompanied by one or more Karbaris, collects the amount. Toddy, *daru* (liguor) and goat are purchased. Rituals are performed at the shrine. The *Patel* applies *tilla* of *sindur* on each stone at the shrine. The *Bhagats,* possessed by the spirits, perform certain rituals. Toddy and liquor are sprinkled over the deities and a goat is sacrificed.

Household Deities : *Naran dev* is the deity worshipped by the Varlis. It is worshipped in the month of *Magh* (December-January). It is a household deity, kept usually with the eldest member of a lineage and the other members assemble there to worship it. *Naran dev* was reported to be with the Varli households in Dungri Pada, Zati Pada, Dhodi Pada and Farar Pada. Probably these may be the old settlers of the village. The latecomer households go to their respective ancestral villages to worship their household deities. *Naran dev* is represented by a lump of stone. It is kept in a round bamboo basket called *salad.* This bamboo basket is filled with rice over which *Naran dev* and other deities and objects of worship are kept. In Dungri pada teeth of *dukkar* (wild boar), teeth of *bagh* (lepord), hair of pig, and small brass idols of some Hindu gods called *Lakhma pad* and *Dogla pad* were also kept in addition to stone pebbles representing the deities. It was also reported in Dungri pada that the Varlis of the village belonging to Dodiya, Dhapsa and Magi *Kud* (clans) worship together and as an exceptional case, the Koknas of Mahala *Kud* were also reported to worship with them. It is believed that some ancestor of the Mahala Koknas had no issue. He promised to worship *Naran dev* if he were blessed with a son, and he was. Since then the Mahala Koknas of

the village also worship *Naran dev* at Dungri pada. In Dungri pada, it was reported that their household deities are worshipped during *Diwali* festival in November, and again on the new moon day in the month of *Magh* (January-February). On *Dewali* day *sindur* (red powder) is applied to the deities and on the new-moon day of *Magh,* a goat is sacrificed. Each party brings their own toddy and *daru,* and other expenses are borne in turn by each *Kud* participating in the worship. *Mihamay* and *Hirwadev* are other household deities worshipped by the Koknas as well as the Varlis. Fowl is offered to these deities on *Dewali* day. *Mihamay* is represented by small pebbles and *Hirwadev* is represented by small pieces of thin brass or silver with images of gods. These are purchased either from the gold-smiths of neighbouring area or from the *adhwaras.*

Deities of Koli Dhor : The village deities are recognised by the Koli Dhors also. These are *Baghia* and *Chandia.* However, the main part is taken by the Koknas and the Varlis. The Koli Dhors simply witness the rituals and get their due share. It was reported by the Koli Dhors that the village deity *Baghia* is worshipped once a year. Each house contributes Re. 1/-. From this amount 6 big earthen pitchers of toddy and two goats are purchased. The rituals are performed by the Varlis and the Koknas; the goats are sacrificed and *Sindur* is applied to the deity. The Koli Dhors get a share of meat and toddy which they take separately, while the Koknas and the Varlis take together. It was reported that there is no deity or the object of worship in the house of the Koli Dhors. They worship a deity called *Mawali.* It is located in the forest near Vad Pada. On *Dewali* day it is worshipped; a fowl is sacrificed, toddy is distributed and *Sindur* is applied. The main ritual is performed by the *Kathia,* Dhawalia Lalji Pawar, a Koli Dhor. Only the Koli Dhors participate.

Dhawalia is the *Bhagat* or the sorcerer of his community. During illness or such occasions he is called. He exorcizes the evil spirit from the affected body with the help of the leaves of a tree called *umra.* But for preparation of *Bhuttar* he calls either Sukar Mahala, a Kokna of Vad Pada or Mangad Dhodia, a Varli of Dhodi Pada. They are *Bhagats.* Dhawalia accepted that he does not know how to prepare these *Bhuttars.* He gets one fowl and two bottles of liquor for it. While asking about other gods they named *Bhawani* and *Hanumat,* but neither there is any occasion nor any shrine to worship these deities.

Deities of Chamars : There is no object of worship or deity in the house the Chamars. They have a *Bhagat* of their caste at Silvassa. It was reported that he is called during marriage and such occasions. But for the treatment of the disease the Varli *Bhagat,* Mangad Dhodia, is called from Dhodi Pada. The Varlis and Koknas who are considered higher in social status than the Chamars and the Koli Dhors, and there is no commensality between these two, however, they are linked together under some sort of symbiotic relationship within the village. A Varli *Bhagat* informed that he is called by the Chamars, or sometimes they visit to his house. He receives 2 bottles of liquor and 1 fowl in 'serious' cases. Toddy can not be accepted as it is kept by the Chamars in the *lotu* (earthen pitcher).

The chief deity of the Chamars in Dapada is *Beram.* Its temple is situated at village Nagar of Dharampur Taluka of Gujarat State, about 6 miles from Dapada. Fowl and cocoanut are presented at *Beramdev's* temple. Cocoanut is offered inside the temple and the fowl sacrificed outside the temple. They visit there usually whenever a promise is to be fulfilled.

The village deities *Baghiya* (Tiger god) and *Chandiya* (Moon god), are recognised by Chamars also. But when asked to name their deities, the Chamars only named *Beramdev.* But it was reported by others that they also take part in the annual worship of the village deities and it was accepted by the Chamars. Money is contributed by all the villagers. The Chamars attend the worship. Sacrifice of the goat and other rituals are performed by the Varlis and Koknas but Chamars get their share of meat and consume among themselves.

When we study the religion of the Varlis and Koknas it appears that the 'original' religion of the *adivasis* is animism and it is obviously influenced by the Hindu religion. Sometimes they have adopted Hindu traits in their own way. An interesting observation may be mentioned here. During our field study in Vad Pada of the village there was a picture in the house of Kokna showing Hindu gods and goddesses. The picture showed Shiva, Parwati, Vishnu, Brahma, Ganesh and Kartikey. The head of the household described these as—Ram, Sita, Lakshman, Brahma, Ganesh and Shiva. Ganesh was described as son of Sita. They worship those things which come in their day to day use. Such objects may be grouped into two categories. One is *Dev* or gods and the other is *Bhuttar* or the Demons.. The *Dev* as well as the *Bhuttars* influence the

day to day life. It is thus essential for the people to please these supernatural beings through different ways of veneration and offerings on certain occasions.

The Varlis and the Koknas in Nagar Haveli are living since several generations. These were more or less isolated areas. Portuguese were only interested in the jungle produce and the revenue collection. The *adivasis* were totally dependent on the Nature; they had to face all sorts of disease, failure of rains, safety from the wild animals, etc. Thus, they worship and try to please those supernatural powers which, according to their reasoning, could be responsible for it. There is a clear cut concept of *Devs* and *Bhuttars*. Both of these are to be pleased while the former if displeased cause natural calamities, the latter show their wrath in the form of different diseases on the individual or the whole family or village.

The *Bhagat* or the tribal sorcerer is the man who knows the effects of these supernatural beings and their remedy.

After death some persons due to certain causes, it is believed become ghost by the *adivasis*. Sometimes the ghost of the deceased man or woman even causes harm to its own family members, by coming back to the house. When such ghost enters the house then different calamities begin. It is detected by the *Bhagat* and he tries to ward off the evil. Sometimes he is successful and the ghost returns back to the forests. But at times it is 'too strong', so by the advice of the *Bhagat* the whole house is deserted and the family erects a new house at some other place.

Among the *Bhuttars, Moto Cheda* is the most powerful and he is king of all the *Bhuttars*. When it affects a person then blood fals with the excereta. Stones or wooden poles with carvings are placed at the outskirts of the village and worshipped on certain occasions. *Ram Bhut* is also a mighty ghost; he wears long hair on the head. He harms more to the childern. *Chaura* is the *Bhuttar* who causes fever. *Badathiya* is the *Bhuttar* who is responsible for vomiting. *Margi Cheda,* as its name implies, is *Cheda* of the poultry. If displeased, it kills them. *Kampari* also affects childern; it causes intermittent fever. *Dhujari* is the *Bhuttar* that causes trembling of the body. *Lipatiya Bhuttar* also causes fever. The religious beliefs of the *adivasis* may be understood in the context of the past circumstances of these people. We can very well imagine a people living in hostile conditions

have developed certain concepts which console them to overcome the calamities and the disasters, otherwise man finds himself completely helpless. Thus if a Varli or Kokna prefers the cock's, feather tied round his wrist by the *Bhagat* to cure a deep cut in the forearm, as compared to the doctor's antiseptics and the bandages at Silvassa or Khanvel, it may be explained in the light of the cultural setting of these people. A doctor and his medicines are quite alien to them, while the practices of the *Bhagat* have become a part of their culture. The knowledge of such things is passed from one generation to another.

Like the *Bhuttar* there is a clear concept of the *Devs*. *Chandaya* (moon) *Gaon Dev* or the village deity. *Baghaya* (tiger) is also worshipped as a village deity. There are two different shrines for these gods. The worship of *Baghaya* (tiger) it appears perhaps started since those times when the economy of people was based mainly on hunting, trapping, fishing supplemented by shifting cultivation. *Kanasari*—is the dev of grains or produce in the fields. *Gira* is the *dev* of wind, it sometimes moves and the whirl-wind is due to its movements. *Gohorpi dev* helps in fishing. *Bhawani dev* helps and protects from the evil effects of the demons. Now here it appears that the word *Bhawani*, the name of Hindu goddess has been taken as a god or *Dev*. *Agasi*—is the God of rains. It is worshipped specially before the rainy season.

Tribal dances are deeply attached with the way of life of these people. Thus there are gods who affect the dancing skill the gods. Dance needs skill and good dance is appreciated by these people. Thus there are gods who affect the dancing skill of these peole. *Nachanarni* is the dev which helps in dancing.

All these gods and demons are worshipped by these people on certain occasions. We had an opportunity to see such an occasion during our stay in the field. It was *Pancham* or the fifth day of holi festival.

Adult made members of Kokna tribe from Kokna Pada and Chaudhary Pada were sitting near the bank of the Sakaltod rivulet. A Kokna *Bhagat* prepared different types of objects by Kneaded rice flour. Two other elderly members assisted him. For the various *Devs* as well as *Bhuttars* there was a specific pattern. These objects were about 1 inch in height, and arranged on a set order over a winnowing fan. Today is distributed. When the ceremony is over these objects are thrown on the other bank of the rivulet.

Parsi Religion (Zoroastrianism)

The *Parsis* are the followers of Zoroastrianism. In Dapada they call their religion as, 'Parsi Dharma'. The supreme God is *Khuda*. It is said that there are 101 names of the *Khuda*. They worship different powers of *Khuda* which exist on the earth or influence it. These are *Atas* (fire) the supreme God, *Khordes* (sun), *Mahamukhtad* (moon) and *Anwa-ijjat* (water).

These are the different powers of God which are worshipped by the Parsis. In addition to these gods there is the concept of *Saitan* or the devil. There are different prayers for the gods that prevent the ill effects of the devil. There are different *Niaes* or prayers for these powers. From early sunrise to sunset there are prayers for the sun god called *Khordes-ni-niaes*. After completing the prayer a Parsi snaps with fingers thrice and utters *Sikast-he-sikast-he saitan;* and it is belived that the *Saitan* runs out from the body. Urine of cow is regarded as sacred and a Parsi touches it into his eyes, palms and, toes. Urine of a white calf has special significance and it is treated as very scared.

After the sunset it is the time to light the lamps. It is called *Chirag Rosan*. Then it is the time to worship the fire. It is called *Atas-ni-niaes*. It is believed that wearing of *Kasti* and performing of these prayers prevents the *Saitan* from entering inside the human body and creating some evil.

It was reported that the younger generation is not very particular about these prayers. However, the prayer of the sun *i.e. Khordes-ni-niaes* is performed by most of the people.

Festivals of the Parsis

Farwardian : It was reported to be the biggest festival of the Parsis. It is held in the Parsi month *Farwardian* (Oct.) on the day called *Farwardin Roj*. It is held in the memory of dead persons so that their soul may rest in peace. On this day adult males of the family go to the *Bhasta*. (*Bhasta* is the place where they keep dead bodies for disposal and where the corpse is exposed and eaten up by vultures). Rs. 2.00 to Rs. 3.00 is given to *Mobed* for his services. He enchants *Vantar* (encantations) and utters name of all the deceased persons of each family (families of whom he is the priest). Cooked food is taken by each family. It is exchanged and consumed jointly at the *Bhasta*. These *Bhastas* where the Parsis of Dadra and Nagar Haveli go are at Daman, Saronda (Maharashtra) and

Nargol (Maharashtra). It was reported that at *Bhasta* one man is appointed who lights the *Batti* (lamp) daily. Women and children are not allowed on such occasion.

Papeti : The New Year day of the Parsis is called *Papeti*. It falls in the month of September. It is celebrated for one day. The people eat, drink and rejoice.

Khardatsal : A festive occasion, held in the month of May.

Jamsed-ji Naroj : It is held every year in the month of March in commemoration of the deads. *Mobed* is called to perform certain rituals. When asked whether it was in the memory of some particular ancestor of the Parsis, they denied it.

Gambhar : It was reported that the Parsis of this area get together once a year. We were able to see this get-together called *Gambhar*. It was held on 23rd March. It was reported that there is no connection of this day with any religion belief. *Gambhar* may be held at any day which is suitable and fixed by the community.

On this day kinsfolk got together from the neighbouring areas in Surangi village situated at a distance of about 5 kms. from Dapada. People started reaching there by bus or their own vehicles from 22nd evening. At night they took dinner and drinks, and enjoyed up to late night. Next morning the priest read the holy book—*Jand Awastha*; food and other articles were kept before the holy fire. In his discourse the priest reminded the people about their past, and also advised that they should do something to uplift the Parsi community. The priest wearing white turban had come from Bombay. This get-together was held at the house of Sohrabji of Surangi. After the sermon was over the feast started. It contained rice, loaves of rice flour, mutton, fish, liquor and toddy. There were about 200 men and 10 women who attended the feast.

Inside the house of Sohrabji we were the only non-Parsi. It was reported that usually no outsider is allowed on such occasions, but there is no objection if there are some special guests.

A *pandal or canopy* was erected, wooden benches and tables were arranged in two broad rows facing each other with a gap of about 15 feet in between. Ladies were wearing *Saris* and

the young girls were in skirts. Men, of whom mostly were elderly people, were dressed in white with black round cap; a few of them were also wearing white caps. It was reported that the Dastoors wear white and the Bedhin black caps. Most of the elderly people were wearing white long coat and narrow white pajama. There were also some persons from Bombay who had come to attend the *Gambhar*. They were wearing trousers, shirts and bushshirts. The priest was wearing the old type of dress (long coat and narrow pajama) but he was distinguished by his *Pagadi* (head gear).

In addition to these from the neighbouring areas of village Surangi, people came from Bombay and Daman. They attended and returned after the get-together was over. Food was served equally without any discrimination. Ladies were less in number and sitting in one row. It was reported that the ladies also take liquor but among themselves only. They were speaking in Gujarati, but some of them also knew Marathi, and those from Daman and Bombay could speak English also. The Priest whom we interviewed, could speak Hindustani and English. Usually the expense is borne by some rich person for this community get-together, but at the same time the contribution from the participants are also raised. One Parsi estimated the expense of this community feast at about Rs. 1300.

Church at Dapada

Name and Location : The name of the church is Sacred Heart of Jesus Church. It is also called St. Francis Xavier Roman Catholic Church, as it has the patronage of the Goa Church Panjim. St. Francis Xavier belonged to the Ponjim Church, Goa, where some of his relics are preserved till now and some of the tribal Christians pay homage to the late Saint by going there and seeing his relics. Their visit to Panjim is arranged by the Dapada Church authorities. The church in Dapada was established about 40 years ago and is situated near the main road (Silvassa-Khanvel road)—at the bank of the Sakaltod rivulet.

Attitude of the People : Mostly the people are Varlis who embraced Christianity at the most one generation ago or just recently, 10—20 years ago. Sometimes they feel shy in telling that they are Christians. The Christian Varlis are not respected as much among their own tribe as the other Varlis even if the others are economically poor. The Christian Varlis live

separately in their own hamlet called *Padri Pada*. Some live in *Jhati* (Zati) *Pada* but they are also almost secluded from the others.

The people of Dadra & Nagar Haveli have got some mixed feelings about the missionary activities. A few are happy as the Church had given them some facilities of schooling, medicines, food, clothing and sometimes employment also in their fields. But many do not feel happy because according to them it is an interference in their way of living and thinking. The tribals, in the beginning, took it very seriously. But afterwards due to poverty and other obvious needs, they acquiesced in that they kept quiet and did not raise hue and cry against the missionary activities of conversion. In the beginning, it is said that the tribals used to run away at the sight of 'well dressed' *Father* and *Brother*. *Father* means senior priest and *Brother* means junior priest and 'well dressed' is a relative term; they used to compare the *Father* and *Brother* with themselves. A strong proof of keeping their individuality, as Varlis or Koknas is that in spite of all these tempting facilities, a few have embraced Christianity. In case of Koknas they are more rigid than Varlis in maintaining their own individuality, because Koknas are economically better off. In so far as the number of persons who are Christians at present, the same is given in Table 4.

The first church was established at Dapada, then at Silvassa and later on at Khanvel, Masat and Dudhani.

Their method of propagating religion starts from the medical relief to the sick and wounded. Sometimes they give monetary help—loan without interest at the time of need *e.g.*, marriage, or help in kind by giving food and clothing to the needy people. They try to win over the women first of all by giving such sort of aid. It is considered that if a woman in the family has a liking for the religion, it becomes easier to persuade others.

During the Portuguese regime some land was given free to the church. The amount of land so given to the church is not exactly known. The church authorities further gave the land to tillers on *Khand* system. The land was given to a few selected persons. Only those persons in the beginning were given land on *Khand* system by the church authorities who sent their children to the church school and eventually embraced Christianity. Even today this trend continues but in a modified manner in that others (non-Christians) are also sometimes given employment in the church fields.

Sometimes there are meetings of the Fathers of the Churches in Dadra & Nagar Haveli (with a head from Goa) and the teachers who are working in the church schools. In these meetings, it was informed, sometimes method of attracting students are also taught to the teachers.

People have now less inclination towards Christianity as compared to the Portuguese times. The main reason is that the State does not patronize any religion and everybody is free in so far as his religious affairs are concerned. No direct or indirect pressure is put on the people to adopt any religion. The people therefore like to live in their own way of life.

OTHER ACTIVITIES

School: They have opened a primary school upto 5th class. The medium of instruction is Gujarati but at Khanvel, about 10 kms. away, the medium is Marathi. The name of the school is proposed to be *Isu Na Puja Hirdai Gujarati Prathamic Shala* (Sacred Hearth of Jesus Gujarati Primary School). It is situated in *Deol/Mandir/Padri Pada* (Church hamlet)—the official name of the area is *Sadak Pada*. The school is said to have come into existence in 1932. Previously there were only 3 classes *i.e.* I, II & III class. The medium during Portuguese times was also Gujarati. Since the students were taught in Gujarati, the people, it is said, were not very enthusiastic to educate their children. Even after getting the education it was not possible for the persons to get employment because the language studied and the official language were different. But this statement appears to be incorrect as there was only Primary School upto III class even upto 1952. In the beginning the children had to study Gujarati. If there is no arrangement for higher education, the question of higher studies and subsequent prospects of getting the employment does not arise. In the whole of the Dadra & Nagar Haveli, there were only 5 schools,* hardly there was any upto middle standard.

Concession and Facilities enjoyed by Students: The concessions and facilities as given by this school are more than the Government School. Besides better food in quality and in quantity, they provide boarding facilities. Naturally the students who live in far off villages or the poor students whose parents cannot afford even meals for their children, keep them in the boarding house. In the school, the students are given the following type of food and clothing.

(1) *Kanji* made of wheat and milk powder in the morning.

*Source: Dr. A. Furtado, Administrator,; Before and After Liberation 'Dadra and Nagar Haveli", Silvassa, 1958.

(2) In the noon, boiled rice with some curry, pulse or sometimes fish or vegetable. On alternative days or after 2-3 days Chapatis (loaves) of wheat flour are given.

(3) In the evening boiled milk powder with *Gur* and tea mixed in it (1 pint to each inmate).

(4) Loaves of wheat or Jowar with some *Pulse* etc. at night.

(No fee is charged from the students. Morning and night food are given to those who are boarders.)

Clothing: Once a year a shirt and a half pant to boys and one skirt or Sari and one blouse to girls are given. Sometimes these are new and sometimes used ones.

Morning Prayer: In the morning the prayer is recited by the students before the *cross* outside the church. All the students are required to attend.

Medicine: First aid treatment and minor diseases are treated at the church building. The students and some other villagers avail of this facility.

All the facilities depend upon the availability of funds ; sometimes these are stopped or curtailed according to the availability of funds.

Hobbies: Poultry farming and needle work (to girls only) are also taught at the school as hobbies.

Management: It is managed by the mission society of Goa. The election to the managing body is in a democratic way. After every 3 years there is an election of the *Father Superior* who must be an Indian citizen. The Bishop is at Goa. The management (administrative arrangement) is said to be similar to the churches else where in India. The staff, as at present, is given below :

Designation	*Number*
Father	One
Brother	One
Teachers (Varli) Christian	Three
Teacher	Three
Mechanic (Kokna)	One

Building : In the year 1925 or so a temporary hutment was made by the priest and started his dispensary and other missionary activities. After about 5 years, a *pucca* building was constructed. In the year 1960, it was demolished but the front wall, having the symbol of cross still remains. Now new *pucca* building has been constructed. It has got a nice big hall (approx. 45′×30′ with big gates and windows having modern fittings) for worshipping. On one side there is one wing (18′×30′ approx.) of double storey quarters and kitchen. The second floor of the wing is not yet complete, in so far as wooden joinery is concerned. The reason given for leaving the building incomplete is shortage of funds. At the left hand of the church, when facing towards it, there is a *katcha* barrack (roof is a thatched one), in which the school is housed. At the back of the church there is a boarding house, for girls only. The boarding house for boys is in the building which is used as a school during the day time.

Financial Aid and Other Assistance :—As it is managed by the Indian Mission Society, Goa, they get almost all sort of help from Goa. Sometimes they get help from other Christian missionaries also in Bombay or U.K. and U.S.A. even. In the absence of the records the exact extent of help and source cannot be stated. These days, they had received some 40 bags of wheat for distribution in the village to avoid famine. Monetary help and aid in the form of wheat, medicines and eatables is a usual phenomenon which they get from within the country as well as from abroad. They have got some land also on *Alwara* which has been discussed separately. Previously the Portuguese regime used to give some financial assistance to the school and it continued upto the year 1963 (even after integration by the Indian Government). The grant was Rs. 1500 per year.

Wages and Salaries : The *father* and the *brother* do not get salary but they get Rs. 50 'to live' (For salary, the term, 'to live' is used by the *Father*). They get free food, clothing and lodging.

The teacher gets Rs. 80 p.m., Machanic—Rs. 40 p.m. and lady teacher—Rs. 30 p.m.

Besides pay, they get free food also. Other labourers employed by the *Father* of the Church are paid Rs. 1.50 per day. It

was observed that the Christians were generally given employment.

Worship : During the survey it was observed that the Gospels and the prayers were read in the regional language. The *Father* and the *Brother* are well conversant with the local dialect. They read in Gujarati but explain in the Varli language. There are images of Jesus Christ, Marry and Joseph, St. Francis Xaviour and St. Britto who hailed from Portugal and remained at Madurai in Madras. It is said that he became an Indian citizen afterward. Letters of Priests to the People are also read. The *Father* takes sweet juice of grapes in the cup ; People who go to the church bow before the *Father*. The *Father* puts the *Prashad* (consecrated food) in the mouth of devotee along with the holy water.

Attendance : On Sundays there are 30-40 persons (women are generally more) but on festivals the gathering is more (40-50 males and about 60 females). On other days of the week people do not come to the church for prayers. The *Father* claims that there are about 500 Christians in Dapada Patelad.

Festivals : Christmas is on 25th December and Faster on 9th April and these are celebrated as elsewhere in the Christian community. The religious functions are the same as the priests (*father* and *brother*) are trained by the Mission in a uniform way.

Land with the Church : According to the *Father* of the church they have :

(1) 4 acres of land on *alwara* in the names of St. Francis Xaviour Mission *i.e.,* the Church. *Khand* taken from the tenants is 1 *Hara* in total.

(2) Some land belongs to Kalaudish, who is not in Dapada these days. The *khand* is collected from the tenants by the Church. Last year they got 4 maunds of Paddy as *Khand*.

They have got one garden of cheeku, cashewnuts, *Pepita* (papaya) and *amrood* (guava). These are used for self-consumption and for sale. The annual income is said to be Rs. 100. The other items of yield from the field are paddy—5 *Haras* in

good season ; 3 *Haras* in bad season. *Tuer* 1 md. and wheat 300 kgs. The wheat has been grown only this year as an experimental crop. Experiment was made by the Dadra & Nagar Haveli Administration for the purpose of demonstration to the people of the village.

Some vegetables are also grown in the garden. The church area is properly fenced with barbed wire and other thorny bushes. At some places walls are also raised.

Irrigation : They have installed one pump, driven by a diesel engine. The water is pumped from the Sakaltod rivulet, which runs by the side of the church. A local person (Kokna) has been trained as Mechanic by the church authorities. At one place the water is collected in a cement-tank say $8' \times 8' \times 1'$ and this tank is connected by a pipe with the Pump. Through drains the water is supplied at proper places. The diesel engine is also used for grinding wheat flour and milling the rice. Because of some restrictions by the Administration on using the machine as rice mill, it is only open to grinding wheat (flour-making). People get the wheat from the fair price shop.

Poultry : There are approx 60 birds RIR, spotted black hens (English) and the average yield of eggs is 25 daily.

Grass : About 60 grass bundles of standard size (as done by the Parsi Saukar in the village) are packed by the grass packing machine (Hand driven) in the church area. This grass is grown on their own land and is said to be meant for the consumption of their own cattle at some other places where there are missionaries as well as in Dapada.

Transfer of Land : Some of the informants told that the land in the name of *adivasis* was gradually transferred in the name of church. The process of transfer was stated like this: Some of the land with certain *adivasis* was lying uncultivated. The church authorities approached these people for sharing the produce, if it was managed by the church authorities. The *adivasis* agreed to it. After sometime they got this transaction in black and white. Then by giving some other temptations of money at the time of their needs the whole transfer of land was got regularised in the name of the church. This process of transfer requires further investigation.

Main Fairs and Festivals

Hindu fairs in the neighbouring area of Dadra and Nagar Haveli had been a constant source of culture contact. The *adivasis* used to attend these fairs in the past. Even during the Portuguese rule when there were only few roads and means of communications were limited, these people used to go out through the jungle routes to attend these fairs and *Adhwaras* (weekly markets).

There are many big and small fairs held in the vicinity of Nagar Haveli. There are—

Shivaratri Fair : It is held for eight days at Palsana near Udhwada in Gujarat State.

Maha Lakshmi Fair : Held in the month of April at Maha Lakshmi village of Dhanu Taluka in Maharashtra State. This fair continues for 15 days. The people of Dapada do not attend these two fairs every year but the Holi Fair held at Lavachha (in Gujarat) is usually attended every year by the people of the village. The fair has been described in detail later on in this chapter.

In addition to these there is a Bhanwada festival in Dapada itself. Which is visited by the *adivasis* of surrounding villages.

Bhanwada Festival : A festival of unbounded rejoice and gay time held in the month of *Chait* (February—March). For three nights the Varlis and the Koknas dance wearing the masks of their respective deities. With the rhythmic beats of the drum and continuous echo of flute they dance in a gay mood. Toddy and the country liquor stimulate their enthusiasm. In the halo of the flickering kerosene torches, the bright emerald and maroon dress of the women folk and particularly their glittering rupa (nickle) ornaments add gaiety to the occasion.

The Koknas of Kokna Pada organised Bhanwada. Other villagers of surrounding Dapada were also present there. But they were only spectators. There was no discrimination for any community for taking part in the occasion. Koli Dhor, Chamar, Christian Varli (though very few) and caste Hindu were also there. A path about 10×80 yards was made with poles and decorated with mango leaves. A few shop-keepers opened their stalls of sweet-meats, water-melons and fancy ornaments. Big wooden masks of the gods and goddesses were worn one by one and carried to and fro of the path prepared for the purpose.

Following were the masks of different gods and goddesses and demons in Kokna Pada :—

Gods and Goddesses

1. Krishna
2. Beram
3. Nedolba
4. Amba bai
5. Marwat
6. Raktai
7. Raja chi topi (king's cap)
8. Ganpati
9. Datta
10. Mahadev
11. Chandar (moon)
12. Dis (sun)
13. Satway
14. Khande Rai
15. Bhawani
16. Insu
17. Kado ba
18. Bahra ba
19. Panch Pandawa
20. Kaiwar
21. Nar Singh

Demons and Animals

1. Rawan—Lanka char (king of Lanka)
2. Hedamb—(sister of Rawana)
3. Deit—(some demon)
4. Bhasiya (buffalo)
5. Dukar (pig)
6. Bagh (tiger)

It is apparent from the above that most of the names have been derived from the gods and goddesses of the Hindu pantheon. But there are also others which appear to be of tribal origin. Those of Hindu origin *e.g., Bhawani, Ganpati, Krishna,* etc., are good in number. It appears that Hindu god and goddesses are a simple adoption by these people. Name and the form has been adopted without attaching the same importance to these gods as the Hindus do. The Koknas of Kokna Pada who possess these masks did not know much about or had a vague idea about these Hindus gods and goddesses. These wooden masks owned by the Koknas represent a mixture of 'Hindu religion and the tribal animism.

Bhanwada in Kokna pada was held for three days (from 11th to 13th April). A young boy of about seven years wore a wooden mask of *Ganpati*. He was wearing only a loin cloth. The mask was actually held from behind by a young man. The person who was behind was wearing half pant and vest (bandi) of black colour, a popular dress among the young boys in the village. These two persons were followed by the musicians and men holding kerosene torches. The young boy and the man holding the mask were dancing with the rhythm of musical instruments. These were followed by the villagers of Dapada and others from the neighbouring villages. Young women, dressed in their festival best also followed the procession. The *Bhanwada* is one of the occasion or opportunity for the youths to seek their partner. The dancing goes on throughout the night. By midnight these people get exhausted with the fatigue and drinking of toddy or liquor, and it is not infrequent that young pairs slip away in the cover of darkness to the nearby fields or a secluded place. Turn by turn, all masks are taken out and it goes on for three days.

Bhanwada is not a festival of Koknas only, Varlis also organise it. These masks are sometimes taken on hire by other villagers also. Each year in Kokna Pada preparations are made. The wooden masks are cleaned and painted.

In Kokna Pada these wooden masks are kept in the house of an old couple in a separate room. Even before having their own masks they used to organise *Bhanwada*. Then these masks were taken from Jahwar (Maharashtra) on hire. They used to keep for 3 to 4 days and pay Rs. 40/- to 50/-. Now in the same way others who want to organise *Bhanwada* they take on

hire from the Koknas of Kokna Pada. Last year the villagers who had taken on hire these masks were Varlis of village Talavali and Ambabari and the Koknas of village Kilavani and village Surangi, all in Dadra and Nagar Haveli. These masks were hired at the rate of Rs. 40/- for 3 to 4 days. These are carried by the villagers on their heads or shoulders and returned back after completion of *Bhanwada.*

Holi Fair at Lovachha : Lavachha village is located in between Dadra and Nagar Haveli areas. It is in Gujarat, Distt. Surat, Taluka Pardi. Here, there is a Police Chowki. The search is made of all the passengers to avoid smuggling of liquor in Gujarat as there is prohibition but in Dadra and Nagar Haveli there is no prohibition.

HISTORY

The fair is organised on the Holi day. This time the fair was held from 4th to 7th March, 1966.

There is no authentic information regarding the year of origin of the fair. But some people say that previously it was a weekly bazar (a few generations ago) and then it developed into a sort of annual mela gradually besides a weekly bazar. Some people also say that the Maharaja of Dharampur was suffering from Leucoderma. He happened to come to this place and washed his hands, face and feet, in a pool of water, where there is a temple now. He recovered from the disease. A temple was constructed by him and he used to come to this place on the occasion of Holi. Since then the people started gathering over there. About a Century ago it is said that the robbers set some of the shops on fire and then started looting. Since the place of site was away from the main village, Police or other help could not reach there in time. Due to this reason, it is said, the traders left the old site where there is a temple and started the bazar on the road side near the village. Going to this fair is called *yatra* by the local people of Dadra and Nagar Haveli.

Mandir (temple) : As described above the Mandir was first constructed by the Maharaja of Dharampur at the bank of river Damanganga. It was somewhat eroded by the flood water, and the people of the village and others who had faith or association collected some money and gave the temple the present look. At present there is an inn with a big *pucca* hall. The temple is on a hillock. The *pujari* (priest) is Dhodia—an advanced tribe. The deities are—

Hanuman, Shiv Ling (Rameswar Mahadev as they call), Nandi, Kasba, Shivji and Parbati. People worship by offering flowers, *Aggarbati, Ghee ka Depak* (they light before the idol) and there betal leaves on the deity. Some *adivasis* sacrifice fowl also outside the temple, as a fulfilment of their vow or after marriage.

The roof of the temple is low and inside there is not much of light.

Purpose : There is no sprinkling of *Gullalas* or coloured waters at the occasion of Holi festival, in the *Mandir* or outside as is done elsewhere in India. Non-*adivasis* go there for worship. Some *adivasis* like Dhodia worship but majority of the *adivasis* go there only for recreation and shopping.

There they come into contacts with some modern scientific advancements besides cultural contact. Even before liberation the *adivasis* used to come here. Such cultural contacts made them conscious of independence. This sort of contact was one of the factors respectible for new thinking in their minds.

Attendance of Adivasis and others : People from all walks of life; of all ages, of all sections, *adivasis* mainly and non-*adivasis* too, even the Government officials from the neighbouring places of Gujarat, Dadra and Nagar Haveli, and Daman, come to this place. The Varlis, Koknas, Dhodias, Dublas, Kathodi, Dhed, Parsis, Khojas, Christians, Rajputs, *Bhaiyas* (persons from U.P. are called *Bhaiyas*), Machhi, Desai, Muslims, Bhandaris, Ahir, etc., all were participants in the *mela*. The people were in colourful costumes of different types. Women wore ornaments and they decorated their hair also. Some men were putting on trousers and fancy bushirts and ladies nice *sarees*, etc. They were from Vapi, Silvassa, Daman and other nearby places. On enquiry in the village Dapada, it came to light that in each and every family two or three persons went to the *Yatra* (fair).

Shopkeepers : They come from Vapi, Daman, Dadra and other parts of Maharashtra, Gujarat, Dadra and Nagar Haveli. Generally, they come from the following castes and deal mostly in the business noted against each :

Caste	*Dealers in*
Bhaiyas—(from U.P. at present settled in Vapi (Gujarat) mostly Gupta by caste)	General merchandise, sweet makers etc.

Caste		*Dealers in*
Machhi (from Gujarat, Daman and Maharashtra)		Fish
Khalpa (from Gujarat, Daman and Maharashtra)		Items of daily needs, e.g., salt, chilly, pulses, potato, etc.
Tamboli	-do-	Vegetables
Bhavsar	-do-	Cloth
Kansaras	-do-	Utensils
Kumbhar Prajapati	-do-	Earthenware
Chamar	-do-	Leather
Hajam (Hindu & Muslim)	-do-	Barbers
Bori (Muslim)	-do-	Soda water, hotels and cutlery
Khoja (Muslim)	-do-	Cutlery
Soni	-do-	Silver ornaments and deities
Dhodia	-do-	Vegetables, sugar cane juice, mats, etc.
Others (from Northern and Central parts of India).		Recreation and amusement

There are different bazars in the fare; namely, *Mithai* bazar, *Machhi Vad* (Bazar), *Dhana Vad* (general merchants dealing in plastic goods, etc.), *Kapad* Bazar (cloth merchants), *Serdi* bazar (sell juice by crushing sugar cane), Hotel bazar, *Sabzi* Bazar, *Kansar* bazar (utensils), etc.

In all there were about 481 authorised shops (authorised by the Panchayat). The distribution of castes/tribes by nature of business they were doing is given in Table 30. About 5,000 to 8,000 people come daily to see the fair and make purchases.

Although the people were making purchases from all the shops but there was much rush at the ornament shops and at the variety shows. They were purchasing *Rupa* ornaments (giving silver look) and the deities made of silver. Rates of all the commodities sold in the fare were reasonable and were little less as compared to the *Adhwara* in Rakholi. The shop-keepers (Soni by caste) who were selling the ornaments were having the images on silver plates (deities) and one of them who was from Dharampur gave the following information on the deities :

(1) Dhodia worship *Sat Mukhi Mata* and they place *Kansiri Ka Joda* (two Kansiris) one on both sides of *Sat Mukhi Mata.*

They worship this deity at the time of harvesting paddy and then is flown in water after worshipping.

(2) Varli and Kokna according to the informant worship the following deities at the occasions noted against each :

(i) *Pittar Istri* worshipped when woman dies.

(ii) *Pittar Marda* when man dies.

(iii) *Cheda* (*Bhoot*) to ward off evil spirits.

(iv) *Supli* when woman or child dies and worshiped to ward off evil spirits.

(v) *Bhavani* when some body is handicapped.

The main expenditure of the people, were on the following items :

50 % on (1) Eating sweets, other eatables and entertainments.

20% on (2) Purchasing fish.

8% on (3) Purchasing cloth and ready made garments.

12% on (4) Purchasing items of daily need like potato, onion, pulses, etc.

5% on (5) Purchasing utensils (mainly earthen) and ornaments.

3% on (6) Transport

2% on (7) Other miscellaneous expenditure.

Total 100%

(Percentage based on statements) of the resident of village Dapada.

Brief Account of Sources of Entertainments

(1) *Death well* : There was a well constructed with wooden planks and from the top one person, who hailed from Punjab (a displaced person from W. Pakistan) drove the motor cycle from the top and came into the well, touched the ground and then drove back to the top upto his dais.

(2) *Foot Art Exhibition* : This art of doing the following things by the foot was exhibited by Rama Shankar Misra of Banaras. He had no hands. With the toes of his foot he made sketches of elephant, Nehru and lion on a slate with chalk, lit the

stove and prepared tea, he put thread in the needle, played on harmonium, worked on portable spinning wheel and at last he made a shot with an air gun at the target successfully.

(3) *Dwarf woman* : A fifty year old woman, Nabu from Rampur, U.P. was being exhibited. She was doing embroidery. Her height was only 2 feet.

(4) *Yampuri Natak* : Lalu Bhai from Hapur, U.P. exhibited the show. He showed a few portraits (National flag with Bharat Mata, Gandhi, Nehru, etc.). Then he showed some pictures on the screen depicting horrible consequences in the hell for doing wrongs in this world.

(5) *Mouth Art Exhibition* : The artist had not foot and no hand but still he performed works. The artist was Om Parkash, proprietor of Kala Pardarshan, headquarters at Killa Pardhi, Distt. Balsad. He actually belonged to U.P. and exhibits his art in the fairs throughout India. Writing with mouth by catching pen in the teeth, lighting cigarettes with pre-arranged items in proper places, throwing the plate with mouth at a proper place, putting thread in the needle, making some sketches of animals, etc. on the slate with chalk and preparing tea, etc. were some of the items he displayed.

(6) *Magic shows* : One human head came in a circle made in a dark place and disappeared after talking. The artist hailed from U.P.

All the above shows were on ticket varying from 0.10 to 0.25 paise.

There was one round wheel, as high as 30 feet. The seats were fixed. It was rotating. People were enjoying the ride on payment of 0.15 paise each person.

At night some of the shopkeepers, especially *Machhies,* men and women sing and dance. Some of the *adivasis* who remain for a night enjoy the shows. People sleep at ground.

Police : There were about 15 police men in uniform and a few others in plain clothes to control the fair and other activities of the people. Some people who were not *adivasis,* it was reported, came there for teasing girls and for some other mischiefs. Police kept watch over them. There being prohibition, a police

officer was posted there to check smuggling of liquor and to deal with other connected problems. This time it was reported, there was no cognizable offence committed by any person.

Place for Shops : The shopkeepers have to apply for the place to the *Mukhiya* of the Panchayat, Lavachha. The Panchayat generally gives the old site to those people who had occupied last year. There are other landlords also who have got land in the vicinity. They also give their lands on rent to the shopkeepers directly. Generally the rates charged for the four days of the fair are as under :

(i) Hawkers—0.25 paise each

(ii) Vegetable sellers—0.50 paise each

(iii) Cutlery shops—0.50 paise each

(iv) Restaurants Rs. 2/- to 4/- each

(v) Fish shop—Rs. 2/- each

(vi) Recreational shows Rs. 5/- each

(vii) Aluminium and brass utencils, etc. Rs. 3/- each.

(viii) Sweet shops—Rs. 3/- each

Sometimes the rents vary with location but mostly the area of the shop is taken into consideration. This time the total collection of rent from the shopkeepers was Rs. 504/-, as reported by the Panchayat.

Transport : People even from Dapada about 17 kms. away were seen early in the morning going on foot although in the evening they try to come back by bus or bullock carts. The people who have got their own bullock carts, use it for the purpose. Some women and children sometimes come and go in the bus. Some truck drivers also cooperate and give lift.

TABLE 30

Distribution of Castes/Tribes by Nature of Business at Lavachha (Holi festival)

Religion/ Caste/Tribe	Restaurant	Soft drink-aerated water, Tea, eggs, snacks, betel leaves, bidi, cigarettes.	Fish	Vegetables (namely brinial, onion & potato)	Grapes, bananas and other fruits	Cloth shop and ready-made garments	Old clothes	Shoes (chappals)	Pulses	Spices	Photo and picture framing	Magic drama & other shows recreational games & acrobats	Cutlery	Toys, balloons etc.	Bangles, comb etc.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Muslim .	3	8	—	2	—	—	1	—	—	—	—	1	22	14	2
2. Hindus															
Shah .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Tamboli .	—	—	—	21	—	2	—	—	—	—	—	—	—	—	—
Dhodia .	—	7	—	15	—	—	—	—	—	—	—	—	—	—	—
Koli .	1	—	—	48	—	—	—	—	—	—	—	—	—	—	—
Rana . .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bhaiya (This is not caste but people from U.P. are called *Bhaiyas*) .	—	—	—	—	1	—	—	—	—	—	—	—	1	1	—
Bania/Gupta	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—
Bhandari .	—	—	—	3	—	—	—	—	—	—	—	—	1	1	—
Rawalia .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Barodia .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

TABLE 30—*Contd.*

Distribution of Castes/Tribes by Nature of Business at Lavachha (Holi festival)

Grocery	Tobacco	Soap	Sweets	Sugar cane juice	Brass/copper/aluminium ware	Lead plating of vessels	Silver ornaments and deities	Blacksmith work	Axes	Earthenware	Ropes	Hawkers	Whetting	Christian literature	Tattooing	Total
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
—	—	—	—	—	—	—	—	—	—	—	1	9	1	—	—	64
2	—	—	—	—	—	—	—	—	—	—	—	—	—		—	2
3	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	28
—	—	—	1	8	—	—	—	—	—	—	1	1	—	—	—	33
	—	—	—	5	—	—	—	—	—	—	—	—	—	—	—	54
—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
—	—	—	6	6	—	—	—	—	—	—	—	6	—	—	—	14
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1

TABLE 30—*Contd.*

Distribution of Castes/Tribes by Nature of Business at Lavachha (Holi festival)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Kapri .	—	—	—	—	—	—	—	—	15	—	—	—	—	—	—	—
Rajput	1	1	—	—	—	2	—	—	—	—	—	—	—	—	—	—
Maratha	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mali .	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—
Bhavasar	11	—	—	—	—	23	—	—	—	—	—	—	—	—	—	—
Desai .	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Chamar	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Agri .	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—
Thakre	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Vaghri	—	—	—	—	—	—	8	—	—	9	1	—	—	—	—	—
Soni .	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—
Luhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kumhar	—	—	—	—	—	9	—	—	—	—	—	—	1	—	—	—
Koria	—	—	28	—	—	—	—	—	—	—	—	—	—	—	—	—
Machhi	—	—	24	—	—	—	—	—	—	—	—	—	—	—	—	—
Brahman	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
Kansara	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Panchal	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Dubla	—	3	—	4	—	—	—	—	—	—	—	—	—	—	—	—
Kharwa	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—
Patidar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kunbi .	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Nayaka	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4. Unspecified	—	7	—	20	—	4	1	—	—	—	1	7	6	4	16	3

TABLE 30—*Concld.*

Distribution of Castes/Tribes by Nature of Business at Lavachha (Holi festival)

18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	15
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4
—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	34
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	18
—	—	—	—	—	—	9	—	—	—	—	—	—	—	—	11
—	—	—	—	—	—	—	6	—	—	—	—	—	—	—	6
—	—	—	—	—	—	—	—	—	8	—	—	—	—	—	18
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	28
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	24
—	—	1	—	—	—	—	—	—	—	—	1	—	—	—	4
—	—	—	—	9	1	—	—	—	—	—	—	—	—	—	10
—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	1
—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
—	1	—	2	—	—	—	—	—	—	—	6	1	—	—	79
															480

Panchayats

Community Panchayat, Inter-hamlet and Inter-Caste/Tribe Relationship : Head-man of the village is called *Patel*. This office is recognised by the Government. The village *Patel* used to get one acre of land free of cost for his services during the Portuguese times. This land was not transferred to the new *Patel* but it used to become his property.

Village Dapada is one of the seven villages consisting an administrative unit called Patelad. Office of the Patel Talati is in village Dapada, hence it is named Dapada Patelad. The village which come under it are—Apti, Surangi, Pati, Vasona. Chinchpada, Chikhali and Dapada. In the first three villages Apti, Surangi and Pati, there are village Patels of Kokna tribe and in the remaining four villages there are Varli Patels.

A village is divided into several smaller units called *Padas* (hamlets). A *pada* is usually formed by the individuals of one caste or tribe. But there is no such hard and fast demarcation and there are, however, cases where more than one caste or community were living within one *pada*. A *pada* may be named after the *Kud* (clan) of the oldest and prominent families or it may be after the name of some prominent land mark which is distinctive. Thus in Dapada following are such *padas*—Vad pada, Sadak pada, Dungri pada. Vad is named after the *Vad* tree which is a prominent land mark for it. Sadak pada, is named after the Road, as the hamlets are scattered on either side close to the road. There are other *padas* named after the Kud names—Zati pada, Andher pada, Hadal pada, Dhodi pada, Farar pada; all these padas are named after the Kud names of the Varlis. There are two padas exclusively inhabited by the Koknas. These are Kokna or Mahal pada (Mahala is reported to be the oldest families clan name of this hamlet). Next is the Choudhary pada, named after the Kud of the Koknas. There is Chamar pada inhabited by the Chamars only. Around the church there are hutments of Christian converts (Varlis) and a few non-Christian Koknas. This pada is commonly known as Padri Pada. But the missionary people prefer to call it Dewal pada, as for the church they use the word *Dewal*.

The present *Patel* of village Dapada is Kakadia Nanu Dodiya, a Varli old man. He is recognised as *Patel* by all the castes and communities inhabiting the village. In addition to the village *Patel* there are headmen for each big pada called *Karbari*.

In Dapada following persons were the *Karbaris* of the different *padas* :

(1) Jeewal Mahala	Vad pada (Kokna)
(2) Mudra	Dhodi pada (Varli)
(3) Dadan	Zati pada (Varli)
(4) Sonio Wadawi	Andher pada (Varli)
(5) Laksi Soma Choudhary	Choudhary pada (Kokna)
(6) Barkia Sonia Mahala	Mahala or Kokna pada (Kokna)

It was reported that the *Karbari of* Hadal pada was formerly Bhadia Dodiya, a Varli, but he was converted as Christian and did not attend the gatherings of the village *Karbaris*. So they elected a new person, Daji Dodiya, who is cousin of Bhadia Dodiya.

The office of the *Patel* and *Karbati* in the usual course are hereditary. Eldest son is the rightful person to become the new *Patel* or *Karbari*. But in certain cases some other person may also be elected for these traditional village offices. If the son of the deceased *Patel* is minor then some other close relative may be elected but he must be essentially of the same *Kud*.

The present *Patel* was elected after two months or so, after the death of the former *Patel*. The ceremony for the starting of the new Patel's office is held at the shrine of *Gaon Dev* (village deity) called *Chandiya*. It was reported that the election is done only during two months ; either in *Chomasa* (rainy season) or *Mangsir* (November-December). Present *Patel* was elected in the month of November. After the death of the former *Patel*, elders of the *Kud* get together at one place and decide about electing the new *Patel*. There is no fixed place for this meeting. During the rainy season it may be held under some *Katcha* shelter erected near the fields. When within the clan level the candidate is nominated then elder persons and *Karbaris* of each *pada* of the village are informed accordingly. They come and approve of the new village *Patel*. Now the new *Patel* accompanied by some elders goes to each door and collects money. It was reported that the villagers contributed 25 paise to 75 paise and the *Sethiyas* (landlords) and other rich people contributed Re. 1.00 to Rs. 2.00. On this occasion all the castes and

the communities of the village contribute money. *Toddy* and *Daru* (liquor) is purchased and a part of it is offered to the deities by the *Patel*. One goat is also purchased and sacrificed at the spot. *Patel* belongs to Dungri pada so there is no *Karbari* for this pada. He holds both the offices. Sacrifice of the goat is made by a particular man. He is called *Khadki*. Office of the *Khadki* is also inherited like those of *Patel* and *Karbari*. At present Mudra Devji Dodia of Dungri pada is *Khadki*. It was reported that the same procedure is adopted in the election of a new *Karbari* or *Khadki* as that in case of *Patel*.

The *Patel* and the *Karbari* is elected by the people and recognised by the Administration. On the hamlet level the *Karbari* is the man who alone or in company of the *Patel*, assists the Administration in the village. Even during the Portuguese times the government officials whenever had to convey some thing to the villagers it was always through these *Karbaris* and the *Patel*. There is not clear cut distinction in the duties of a *Patel* and *Karbari*. However, a *Karbari* represents a *Pada* only while a *Patel* represents whole the village. When there is any theft, riot or such incident it is the duty of these officials to report the matter to the police.

Settlement of the disputes in the villages : It was reported that whenever a dispute occurs in the village, an attempt is made at first to decide it at the *Pada* level. *Karbari* and the *Mota manas* (elderly persons) of the pada, gather and try to settle the matter. When the dispute is not settled at this level then a bigger gathering is convened. Now the *Patel* and the *Karbaris* and other elderly respected persons are called, and the matter is settled. In rare cases it goes to the statutory panchayat. Present Patel calls at the Koknas, the Varlis and the Koli Dhors, but he is not called and does not go to the Chamars for settlement of disputes. After arguments when the two parties come to an agreement it is marked with a ceremony—*Kadi Mudi*. In this ceremony a piece of twig or stick is broken by the *Karbari* or the *Patel*. It indicates, in presence of the community folk, that from now onwards the dispute is over. Then some amount is fixed by the community elders for the *daru* or *toddy* and the expense is sometime shared equally by both the parties. But at times the defaulter pays the major amount. The amount is Rs. 5/- to Rs. 25/-. Liquor and *toddy* is taken by the elders after the *Kadi Mudi*.

The *Patel* is called to settle the disputes of the Koli Dhors also, but he will not take *toddy* from them because it is kept in

an earthen pot. He may accept *Daru* from them, (as it is kept) in glass bottles and taken from the liquor shop). It was reported that during the settlement of the disputes the *Kathiya,* Dhawaliya is usually called. He is a *Koli Dhor. Kathiya* is the messanger or peon of the Patel Talati of the Patelad. There are three *Kathiyas* in Dapada. All of them are Koli Dhors. *Kathiya* is a Government servant. His job is to convey the message or information to the different villages of the Patelad. In this way the *Kathiva* has also become in influential person, because he is in direct touch of the Patel Talati. He is called during different occasions, like marriage, etc., by the villagers.

No case of inter-tribe or caste or inter-hamlet dispute was reported. The Varlis and the Koknas mix up in village gatherings like *Bhanwada,* Holi and other worshipping places, and exchange their greetings. Others also visit the place of gathering but are not active participants. It was reported that the Christan Varlis of the village also contribute money during the election of a new *Patel.* But they do not take part in offerings to the deities. However, their share is given to them which they take separately.

Statutory Panchayats : The position of the statutory Panchayats is also given in the publication—Socio-economic Profile of Dadra and Nagar Haveli.

The Varishta Panchayat of Dadra and Nagar Haveli is composed of the members elected from the Village Group Panchayats.

The details of the Dapada Group Panchayat are as follows:

(i) Number of members	11
(ii) Number of women members	1
(iii) Date of formation	29th Dec., 1960
(iv) Number of meetings held by the Panchayat after its formation	18
(v) Details of taxes, fees, etc., levied by the Panchayat	Nil
(vi) Date of construction of *Panchayat Ghar* .	Construction was started on 3rd March, 1967. In the month of June 1968 when the village was revisited, the construction of *Panchayat Ghar* had been completed.

There are two members from Dapada in the Dapada Group Panchayat. Both are Varlis. One of them is a Varli woman. The duties of the Panchayat are to look after cleanliness, construction and maintenance of *Katcha/Pucca* roads, provision of drinking water, etc. The Varishta Panchayat or the Group Panchayat has nothing to do with the disputes among the villagers In case of any dispute, it is referred to *Karbari* or *Patel* of the village and if there is no settlement it is referred to Police.

Medical Facilities, Diseases and Local Medicines

Medical Facilities, Diseases and Local Medicines : Common diseases in village are round worms, malnutrition; particularly deficiency of Vitamin A causing night blindness, malaria. scabies, and other skin diseases due to bad water and imbalanced diet.

The people have to go for medical treatment to the Khanvel Dispensary or Silvassa Hospital which are about 10—12 kms. away from Dapada. There is a small dispensary in the local church also. The *Adivasis* are not in the habit of going to any dispensary unless the disease is serious. The inhabitants of the area are not very prejudiced to the modern allopathic treatment but at the same time they still believe in their indigenous type or treatment, which is given to them by the *Bhagat* (Mangal Nanu Dodyia of Dungri Pada)—details are given below :

Headache : The leaves of *Bam* plant are grounded and a few drops of water are mixed to make a thick paste. The paste is applied on one forehead by the *Bhagat* while reciting at the same time some *Mantras* in which he prays to the deity for recovery.

Snake Bite : The roots of *Kharsi* or *Kharsingan* tree are grounded, water is mixed in that and then the same is given to the patient by the *Bhagat* while reciting at the same time some *mantras* in which he prays to the deity for recovery.

Fever, Cough and Bad Cold : *Taran* and *Kunwar* are mixed in equal quantities and grounded to make them powder and then taken with hot water. Similarly the alternative medicines they use are : bark of the *Sag* tree, *Hom* and the leaves of *Narguri* or the leaves of *Karanju*.

Stomach ache and Dam treatment : For two weeks and for two times a day the mixture of *Kunwar, Gundur, Petari* and *Kharsingan* is given to the patient. If the pain vanishes, the

patient is given a *Dam* (burning of the place of aching with a piece of iron heated to red with fire). The *Dam* is given by the *Bhagat* on Sunday only. Majority of the men, women and children of the village have been given this treatment of *Dam* and the scars of *Dam* on their bellies are prominent. In case the pain does not subsides with the above mixture, they give *Sanghra* and the leaves of *Kairis* creeper. Generally the pain subsides after the treatment of further two weeks and then the patient is given the *Dam* treatment.

Treatment given to infants : Seeds of *Beda*, leaves of *Hingda* and *Jethi Mij* are mixed with water and boiled and then the mixture is removed from the fire. When the water gets cold, the same is given to the infants by pouring a few drops in his mouth. This treatment to infants is given to purify his blood and energize him.

Treatment of Ear Pain : After mixing *Kok Tari*, garlic, mustard oil, with juice of branch of the *Tad* tree's and boiling them, these are filtered with a piece of cloth and then put into the aching ear.

Treatment of an injury or a boil : There are two treatments *viz* ;

(1) In *Kharsani* oil, the ashes of tail of a cock are mixed and then applied on the injured place or boil.

(2) Juice of the laves of the *Sadhri* is mixed with the ash and then with the tail of the cock (used as brush) drenched in the mixture is applied on the injured place or the boil.

Dislocation of arm or leg, etc. or breaking of any bone : For treamtnet dislocation or fracture of bone the bark of *Har maori* plant or its roots are dried, powered, mixed with water, boiled and then applied on the dislocated or broken limb. Then a piece of cloth is tied in such a manner to give comfort to the injured place.

All the above treatments are generally done by the *Bhagat* while reciting some *mantras* during the treatment.

Health and Sanitation : People are not very habituated to take bath regularly.

As the hamlets are situated at some distances from eacn other, much rubbish is not visible. The villagers ease themselves in the open fields.

The inhabitants of the village do not look so healthy and robust; women, however, look healthier than men.

Family Planning : There was a new development as observed in the village during June, 1968 at the time of re-visit in that the *Dai* (Nurse) and the Gram Sevak of the Block Development who are posted in the village have also started the family planning work in the village with effect from May, 1966. Besides propogating for family planning they are distributing contraceptives as may be seen from the following table:

TABLE 31

Distribution of contraceptives by Caste/Tribes

Type of contraceptive	No. issued	To whom issued		
		Caste/ Tribe	Males	Females
1	2	3	4	5
Condom	29 packets of 3 each	Varli	5	—
		Kokna	5	—
Foam tablets	50 packets of 5 each	Varli	—	12
		Kokna	—	20
Diaphragm	13 Nos.	Varli	5	—
		Kokna	5	—

It is too early to say anything about the effectiveness of the contraceptives as no study on this aspect has been made in the village so far.

Washerman and Barber Services

There is no washerman and barber in the village. They help themselves for such services. For hair cut and shave they go to the weekly bazars, in the nearby villages (especially *Rakholi* village).

Fuel and Light

Womenfolk and grown-up girls bring dried up leaves and use the same as fuel and for their roof tops for protection from

rains. Menfolk also help them in this task. They bring fire wood from the surrounding jungles of the village. Usually they cut dead branches of the trees. They do not spend anything on fuel except in case of illness. When the fire-wood for Rs. 2/- to 3/- is purchased it is sufficient for whole the month for a family consisting of 3 members. The Parsis and the Khoja shopkeepers purchase the fire wood sometimes on barter system and sometimes on cash basis. For the purpose of lighting, they use *Kharsani* oil in earthen pots. About a dozen households have got hurricane lanterns. They are *Patels, Karbaris, Parsis* and *Khoja* families. Some of them have got petromax also. Such people are *Karbari* of Hadal Pada, Church, Patel Talati, Khoja and the Parsi *Saukar*. On enquiry it was found that on lighting they spend very little amount say about one or two rupees per month, except in case of the persons who use petromax.

Post Office

There is a small branch of Post Office. Its head office is at Silvassa. It was established on 9th May, 1961.

Facilities:

(1) Saving Bank Account can be opened and operated here,

(2) Acceptance and Delivery of Money Orders,

(3) Sale of stamps, postcards and envelopes.

Staff : The school teacher is also working as a Branch Sub Postmaster and in addition to his pay as teacher, he gets Rs. 35.50 p.m. for performing the extra duties of Branch Sub Postmaster. There is one part time postman who gets Rs. 40.10 p.m. During the rainy season one additional dak courier is engaged so that he may swim the flooded waters and deliver the dak as the present one does not know swimming.

Letters delivered & despatched : To have an idea about the postal activities in the village, the following tables may be seen :

TABLE 32

Number of letters delivered in the village

Month	Post cards	Inland letters	Book-Post	Envelops	Registered parcels
January 1966 .	180	41	34	94	2
February 1966 .	150	49	46	72	3

TABLE 33

Number of letters despatched from the village

Month	Post cards	Inland letters	Book-Post	Envelops	Registered parcels
January 1966 .	134	65	65	35	1
February 1966 .	139	63	37	40	1

Village Level Officials

Patel Talati : Patel Talati (Sh. Babubhai Shamjibhai) is living in Dapada. He looks after the work of 7 villages. The jurisdiction of his seven villages is called, 'Patelad'. The villages in the Patelad are : Dapada proper, Chinchpada, Vasona, Pati, Chikhali, Surangi and Apti. The house occupied by Patel Talati was built in December, 1950 by the Portuguese.

It is a big and *pucca* house but the roof is of the same type as found in case of the Parsi house, or that Khoja or well-to-do Karbaries.

In front of the house, there is a flag staff for hoisting the Indian National Flag on the 26th January and 15th August every year.

There is a community wireless receiving set. The tribals and others in the village have a great fascination to listen the radio programmes, particularly in the evening time. The Varlis, Koknas and Chamars who are living in the nearby *padas* are interested to listen film and tribal folk songs and other musical programmes. The set was installed by the present Administration about 5 years ago.

There is a telephone connection which at the time of emergency serves a useful purpose.

Duties :

(1) All revenue work of the village is done by the Patel Talati (called Patwari in some parts of the country) which include maintenance of records and correspondance in connection thereof with the Mamlatdar of the Administration. He is an employee of the Administration and works under the guidance of the Mamlatdar.

(2) The Patel Talati works as Mantri (Secretary) of the statutory Panchayat.

(3) *Taccavi* loans, settlements of disputes, maintenance of register of births and deaths, registration of marriages, collection of boundary mark fees, giving numbers to date and palm trees, issuing ration cards, procurement of foodgrains as levy from cultivators, preparation of electoral rolls, work relating to live stock census besides giving census numbers to every house, and persuading the villagers to become members of the small saving schemes, are the functions of the Patel Talati. But at the same time the Gram Sevak who is also staying in this village helps him in some of his duties; they cooperate with each other for the social uplift of the villagers.

The Patel Talti is assisted by four *Kathias* (village peons). The *Kathias* are given pay of Rs. 10/- to 15/- p.m. by the Administration. The *Kathias* are from different villages of the Patelad. One of them is from Dapada itself. This *Kathia* system has been in vogue since the Portuguese times. The *Kathias* are meant to call required person from his village.

The Patel Talati gets Rs. 114/- p.m.

Gram Sevak : Gram Sevak (Sh. A. R. Thakur) is a social-*cum*-educational organiser. His duties are manifold and looks after the work in Dapada and surrounding villages.

Duties

(1) Propagating for better seeds and selling them in the village.

(2) Obtaining fertilizers and the distribution thereof in the village.

(3) Teaching the villagers the way of making compost manure and giving them practical demonstration.

(4) Advising the villagers to grow fruit plants in their fields and near their hutments.

(5) Spraying of D.D.T. (insecticides) in the paddy fields.

(6) Supplying of stud bulls, birds and eggs (in cooperation with Veterinary Stockman) to *adivasis* at subsidized rates.

(7) Supplying of agricultural implements and D.D.T. spraying instruments to needy persons.

(8) Encouraging bunding work, so that water may be held at proper places for paddy fields.

(9) Propagating for bringing more land under food crops from grass lands etc.

(10) Arranging loans for the poor villagers, tenants for bunding purposes.

(11) Helping to form cooperative societies (Consumer as well as multipurpose) and increasing their membership, although the Gram Sevak is feeling difficulty to do this as no educated person is available to run the one cooperative society, the store-room of which is closed in Dapada.

(12) Propogating and enlisting the names of those persons who are interested in education in spare time (evening) and persuading others to send their children to schools.

(13) Arranging some recreational and sports programmes on festivals and on the days of National importance *e.g.* Independence Day or Republic Day, etc.

(14) Encouraging Mahila Mandal's (Womens' Club) activities. Providing sewing machines, so that they may learn in their spare time.

(15) Encouraging the *Panchayati* system and teaching them the values of democratic institutions.

In this village, one Gram Sevika (Ku. Umaya Sermai) works under the Projects Implementation Committee of Dadra and Nagar Haveli Administration. She is working as a teacher in the Nursery for *Adivasis* and others' children in Dapada village. The Nursery has been named as *Balwadi Samaj Kalyan Kendra*. Chilrden here are given the elementary lessons of etiquettes : how to sit, dress, respect elders, and so on. As far as possible they are taught by displaying some toys *e.g.,* round pyramids, square pyramids, building box and post-box, etc. to increase their interest in the school. Some times they are given refreshments also like sweets, etc. There is no text book prescribed at the moment, but the Gram Sevika, who has received her 10 months training at village Koba, Taluka Daskoi, Distt.

Ahmedabad (Gujarat) is well versed in educating the children. Children are generally less than 5 years of age. At present there are 36 students.

Another social work started *w.e.f.* 6th October. 1964, by the Gram Sevika under the supervision of Project Implementation Committee is the *Udoyog Samaj.* Under this scheme, the tribal women especially and others are taught repairs of old clothes and stitching new clothes. The sewing Machine is provided by the Administration. The class is run in the afternoon and is held twice a month for two hours. Four Varli women only from Vad Pada are learning the work at present.

For the smooth running of the classes the Gram Sekeka is assisted by the female peon (Varli) who is getting about Rs. 15/- p.m. Her duty is only to call the children and women from their houses and bring them to the school.

Midwifery Services : In this village there is one *Dai* (Midwife) (Smt. Banu Mati Viyas) appointed by the Administration. She has been working here since 1st June, 1965 and living in one room of the official house of Patel Talati. She is getting Rs. 107/- p.m. She has received her six months training from the Nardipur village, Taluka Kalol, Distt. Mehsana, Gujarat. Her main duty is to give pre and post natal treatment and work as midwife at the time of delivery of a child. Previously, the *Adivasis* depended upon their own unqualified *Dai*—an old Varli-woman. But now the trend is changing in favour of the qualified midwife. Still the services of the old Varli *Dai* cannot be ruled out. She still visits the houses of the Varlis and renders them service. There is no conflict. Both are regarded by the *Adivasis.* In case of complicated cases, the midwife sends them to Silvassa hospital and she arranges the transport for them. Because of the sympathetic attitude of the midwife, she has earned a good name among the *Adivasis* of Dapada and surrounding villages.

A brief statement of cases treated by the midwife is given below :

Sl. No.	Pre-natal cases	Month Year 1965-66	Post natal cases & deliveries	No. of issues	
				Males	Females
1	2	3	4	5	6
1	2	June	3	2	1
2	2	July	2	1	1
3	5	August	3	2	1

1	2	3	4	5	6
4.	2	September	2	1	1
5.	7	October	7	5	2
6.	4	November	8	6	2
7.	5	December	9	5	4
8.	3	January	7	3	4
9.	5	February	7	3	4
10.	5	March	9	4	5

The old Varli *Dai* claims that she also performs one or two delivery cases per month.

Veterinary Services : At Dapada, one Veterinary Stockman Shri Kapil Roy C. Bhat is living who gives treatment to the animals of Dapada and more especially to the animals of other places *viz.*, Rakholi, Karad, Masat, Samar Varni, Saili, Bildari, Amli, Silvassa, Athola, Sili, Galonda, Kilvani. Morkhal, Randha, Bonta, Dhapsa, Kanadi, Dadra, Tigra Demni, Naroli, Athal, Kharadpada and Luhari. Actually village Dapada is under the charge of Veterinary Stockman, stationed at Khanvel, but the animals in Dapada are also looked after by the stockman who is living in Dapada itself.

There are three staff quarters—one is occupied by Gram Sewak and the other by the Stockman and the third one by the Peon who assists the Stockman in the treatment of animals.

The animal husbandry programme has been started with effect from 4th October, 1965.

The stud bulls (*Kankraj* breed) have been brought from Ahmedabad and other places outside Dadra and Nagar Haveli by the Administration and have been distributed in the following villages :

(1) Dadra
(2) Galonda
(3) Bilderi
(4) Naroli
(5) Kharadpada
(6) Mota Randa
(7) Kiloni
(8) Dapada

In Dapada, the stud bull is with Baban Mahalla (Kokna) in Vad Pada. The stud bull is not yet matured and will take a year or so to mature. The Administration pays the actual expenditure made on bringing up the bull.

The Stockman, besides giving treatment to the ailing animals, also does the following duties :

(i) Spraying of gammexine on birds and animals, for killing the ticks on them.

(ii) Castration of animals.

(iii) Encouraging poultry.

Male birds are supplied to *Adivasis* at the following rates.

(a) While leg horn cocks	1.50 each
(b) Red island rode	1.50 each

The birds supplied are subsidized by the Administration to the extent of 75 per cent for *Adivasis*. Fertilized eggs of the above breed are also supplied to the Adivasis at cheap rates.

For poultry development, there is a main poultry farm at Silvassa, Headquarters of Dadra & Nagar Haveli.

The Stockman is duly qualified. He has completed one year training course after matriculation and the Extension Officer (Animal Husbandry) Dadra and Nagar Haveli is also a qualified person.

Malaria Eradication Inspector : Shri R. T. Joshina, Malaria Surveillance Inspector came to village Dapada on 9th March, 1966 from his Headquarters at Pardi, District Bulsad (Gujarat). The camp Headquarters is at Khanvel and one of the workers stays in village Dapada. The worker looks after other neighbouring villages also in so far as malaria eradication programme is concerned.

Mr. Joshina told us that generally there are 3 rounds in village Dapada during a year, first is in March, second in June and the third round in the month of August and during these rounds D.D.T. is sprayed in the houses.

Regarding surveillance activities, it was stated that the malaria worker who is living in this village visits forthnightly every house and finds out if there is any fever case. If there is any, he takes the blood smears and sends by post to the Bulsad Unit Officer, National Malaria Eradication Programme for test. If malaria is found the Inspector is informed. He then gives necessary treatment for 5 days at patient's residence.

Sanitary Inspector : Sanitary Inspector of Khanvel visits Dapada periodically (working since 1st October, 1965). His duties are as under :

(1) Under the Small Pox Eradication Scheme all the children are vaccinated. Re-vaccination is also done at proper interval.

(2) Dis-infection of drinking water wells from time to time.

(3) Examination of existence of small pox epidemic and taking suitable steps if it exists or there is a danger for the spread of the epidemic.

(4) Advising the *Adivasis* to visit Primary Health Centre, Khanvel (started from October, 1965) for treatment.

(5) Propagating for family planning.

(6) To obtain information of births from the midwife or any other village level official who keeps the record. Regarding the number of deaths and reasons thereof, he gets the information from the Patel Talati.

In performance of the above duties he is advised by and responsible to the Medical Officer, Khanvel. The headquarters is at Silvassa.

Population—Age Distribution

The population of the village and its age distribution is given below :

Age-group	Persons	Males	Females
1	2	3	4
0—4	263	117	146
5—9	232	106	126
10—14	159	93	66

1	2	3	4
15—24	234	109	125
25—34	213	116	97
35—49	188	97	91
50—59	104	53	51
60 and above	44	20	24
Age not specified	3	1	2
TOTAL	1440	712	728

From the demographic point of view the age distribution of the population in this village is satisfactory as in the first age-group (0-4) like other places having growing population is more than the subsequent age-groups and then it declines in each successive age-group. In other words the base (0-4 years age-group (0—4) like other places having growing population is parts of the age-pyramid. With regard to sex ratio the situation is also normal. From the table it may be observed that the sex ratio is 1022 (females/males $\times$ 1000 = 728/712 $\times$ 1000 = 1022).

According to the 1961 census figures of the Union Territory, the population of the village is 1453 persons : 723 males and 730 females. The population according to this Socio-economic survey as per table given above (total persons—1440) is less as the following category of persons have not been included for the purpose of this survey being outsiders and they do not form part of the ethnic composition of the castes/tribes of the village

(a) Villages level officials and their families.

(b) School children living in the boarding house of the church school and the tailoring school, (only those who do not belong to the village).

(c) Teachers and their families.

(d) Staff of the church.

(e) some of the servants and their families who work temporarily with the Parsi *Saukar* of the village (only those who are outsider and temporarily residing in the village.)

Registration of Vital Events in the Village

Every person is required by law to report any vital event in his family (birth, death and marriage) to Patel Talati who records in his register.

The following are the columns of the Birth and Death Register.

Births					
Sl. No.	Date	Sex		Father's name	Caste
		Male	Female		
1	2	3	4	5	6

Deaths							
Sl. No.	Date	Name of deceased with father's name	Caste	Sex		Cause of death	Age
				Male	Female		
7	8	9	10	11	12	13	14

The information extracted from the Birth and Death Register is given below :

Number of births				Number of deaths					
Sl. No.	Caste/ Tribe	Sex		Sl. No.	Caste/ Tribe	Sex		Cause of Death	Age
		Male	Female			Male	Female		
1	2	3	4	5	6	7	8	9	10
January 1965 :									
1. Varli		4	1	1	Varli	1	—	Old age	75 years.
2. Kokna		—	1	2	Kokna	—	1	Stomach ache	2 months
3. Koli Dhor		1	—	—	Nil				
February 1965 :									
1. Varli		—	1		Nil				
March 1965 :									
1. Varli		1	1	1	Varli	—	1	Fever	8 years
2. Kokna		1	—	2	Varli	1	—	Sickness	4 years
				3	Varli	—	1	Old age	70 years
				4	Kokna	1	—	Suicide	45 years
April 1965 :									
1. Varli		1	2	1	Varli	1	—	Fever	3 years

2. Kokna	1	—	2	Varli	1	—	Extreme weakness	1	day
			3	Kokna	1	—	Stomach ache	7	days
June 1965 :									
1. Varli	2	—	1	Varli	1	—	Stomach ache	2	years
2. Kokna	1	—							
July 1965 :									
1. Varli	1	1	1	Varli	1	—	Cough	3	years
2. Kokna	2	1	2	Kokna	1	—	Snake-bite	7	years
			3	Kokna	—	1	Stomach ache	10	years
August 1965 :									
1. Varli	1	1	1	Varli	—	1	Fever	2	years
2. Kokna	1	—	2	"	1	—	Stomach ache	4	years
			3	"	1	—	Fever & cough	2	years
			4	"	—	1	Insufficient mother's milk	5	years
			5	"	—	1	Diarrhoea	2	years
			6	"	—	1	"	"	
			7	"	1	—	"	1	years

The information extracted from the Birth and Death Register is given below : *concld.*

1	2	3	4	5	6	7	8	9	10
September 1965 :									
1.	Varli	—	1	1	Varli	1	—	Diarrhoea & fever	5 years
				2	Kokna	—	1	Fever and Diarrhoea	3 years
				3	Varli	—	1	Prolonged illness	3 years
October 1965 :									
1.	Varli	1	—		Nil.				
2.	Kokna	—	1						
November 1965 :									
1.	Varli	4	3	1	Kokna	1	—	Old age	75 years
2.	Kokna	—	1						
December 1965 :									
1.	Varli	2	2	1	Varli	—	1	Old age	60 years
2.	Chamar	1	—	2	Varli	—	1	Want of adequate mother's milk	20 days
January 1966 :									
1.	Varli	1	3		Nil.				
2.	Koli Dhor	1	—						

February, 1966 :								
1. Varli	2	2	1	Varli	1	—	Insufficient mothers' milk	9 months
			2	Varli	—	1	Stomach Ache	3 months
2. Kokna	1	—	3	Kokna	1	—	Asthama	45 years
March 1966 :								
1. Varli	1	2	1	Varli	—	1	Prolonged illness	2 months
			2	Varli	—	1	Insufficient mother's milk	33 days
2. Kokna	2	1		Kokna				
3. Koli Dhor	1	—	3		—	1	Cancer	42 year

The register is being maintained since January 1965, but the registration does not appear to be complete and satisfactory. In case of number of births, these do not tally with the figures supplied by the midwife of the village (appointed by Project Implementation Committee of Block Development). Moreover the sex ratio (females : males) at birth is usually 100 : 107 in a year whereas in our case it comes to 100 : 153. It shows either under registration of females or over registration of males or it may be both. With regard to deaths, the main defect is about the recording of cause of death. The cause is finally determined by the Patel Talati who is not a medical man. The age also is recorded, as stated by some of the relatives of the deceased. The death of infants before attaining the age of 1-2 months might have been missed sometimes as it was reported that the people do not inform the Patel Talati in case of death of infants upto age of about 1-2 months. It is also doubtful whether the births and deaths are reported and recorded in time. Such factors affect the birth and death statistics from the demographic point of view.

Marital Status

Table No. 34 shows the distribution of population by age, sex and marital status. With regard to widow-hood, the female widow-hood is more than the males. 4 per cent males are widowers out of 288 married males, whereas 7 per cent females are widows out of 312 females. In so far as divorce is concerned, the male divorcees are more than the females (3 per cent and 2 per cent are divorced males and females respectively). Regarding remarrying after being widowed and divorced or separated, the males again are more in this category than the females (5 per cent males and 4 per cent females), have remarried after having been widowed and 1 per cent males and negligible percentage of females have remarried after having been divorced. All these percentages have been calculated with references to respective married males and females.

Table No. 35 shows the distribution of population by religion, caste, age and marital status. It has ben observed that inter-caste/tribe marriages are not practised except in case of two Parsi men (head of the respective households) married to the Varli women who are sisters. The two Parsi men are also cousins.

Table No. 36 shows the number of cases of *Khandars* (males marrying by service) by religion, caste/tribe, age of *Khandar* period remained as *Khandar*.

TABLE 34

Distribution of Population by Age, Sex and Marital Status

Age-group	Population			Unmarried		Married		Widowed		Divorced or separated		Remarried after being widowed		Remarried after being divorced/ separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—9 . . .	495	223	272	223	272	—	—	—	—	—	—	—	—	—	—
10—14 . . .	159	93	66	92	63	1	2	—	—	—	1	—	—	—	—
15—19 . . .	110	55	55	47	35	7	20	—	—	1	—	—	—	—	—
20—24 . . .	124	54	70	20	3	32	64	—	1	2	2	—	—	—	—
25—29 . . .	133	76	57	—	—	67	52	1	1	3	—	3	4	2	—
30—34 . . .	80	40	40	—	—	37	36	1	—	2	—	—	3	—	1
35—39 . . .	88	45	43	—	—	39	37	—	1	—	2	4	3	2	—
40—44 . . .	58	28	30	—	—	27	29	—	—	—	—	—	1	1	—
45—49 . . .	42	24	18	—	—	22	16	—	1	—	—	2	1	—	—
50—54 . . .	48	26	22	—	—	19	17	3	4	—	1	4	—	—	—
55—59 . . .	56	27	29	—	1	21	23	5	4	1	—	—	1	—	—
60 and above .	47	21	26	1	—	16	16	2	10	—	—	2	—	—	—
TOTAL . .	1440	712	728	383	374	288	312	12	22	9	6	15	13	5	1

TABLE 35

Distribution of population by religion, caste/tribe, age and marital status

Religion	Caste/Tribe	All Age-groups						0—14					
		Unmarried (UM)	Married (M)	Widowed (W)	Divorce or separated (D)	Remarried after being widowed (RMW)	Remarried after being divorced/separated (RMD)	(UM)	(M)	(W)	(D)	(RMW)	(RMD)
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hindu	Chamar	4	8	—	—	—	—	4	—	—	—	—	—
	Varli	494	399	20	7	13	3	417	2	—	—	—	—
	Kokna	144	125	11	4	3	2	125	—	—	1	—	—
	Koli Dhor	33	20	—	1	3	—	28	—	—	—	—	—
Christian	Varli	72	37	3	3	9	1	67	1	—	—	—	—
	Koli Dhor	5	5	—	—	—	—	5	—	—	—	—	—
Zoroastrian (Parsi)	Varli (Before marriage)	—	2	—	—	—	—	—	—	—	—	—	—
	Bedhin	1	2	—	—	—	—	—	—	—	—	—	—
Islam	Khoja	4	2	—	—	—	—	4	—	—	—	—	—
TOTAL		757	600	34	15	28	6	650	3	—	1	—	—

TABLE 35—*contd.*

Religion	Caste/Tribe	15—24						25—29					
		UM	M	W	D	RMW	RMD	UM	M	W	D	RMW	RMD
		15	16	17	18	19	20	21	22	23	24	25	26
Hindu	Chamar	—	4	—	—	—	—	—	2	—	—	—	—
	Varli	75	81	1	3	—	—	—	79	—	1	2	—
	Kokna	19	29	—	—	—	—	—	27	1	2	—	2
	Koli Dhor	5	4	—	—	—	—	—	3	—	—	2	—
Christian	Varli	5	5	—	2	—	—	—	5	1	—	3	—
	Koli Dhor	—	—	—	—	—	—	—	2	—	—	—	—
Zoroastrian (Parsi)	Varli Before marriage	—	—	—	—	—	—	—	—	—	—	—	—
	Bedhin	1	—	—	—	—	—	—	—	—	—	—	—
Islam	Khoja	—	—	—	—	—	—	—	1	—	—	—	—
	TOTAL	105	123	1	5	—	—	—	119	2	3	7	2

TABLE 35—*concld.*

Religion	Caste/ Tribe	30—54						35 & above						Remarks
		UM	M	W	D	RMW	RMD	UM	M	W	D	RMW	RMD	
		27	28	29	30	31	32	33	34	35	36	37	38	39
Hindu	Chamar	—	—	—	—	—	—	—	2	—	—	—	—	
	Varli	—	42	1	1	2	1	2	195	18	2	9	2	
	Kokna	—	16	—	—	—	—	—	53	10	1	3	—	
	Koli Dhor	—	2	—	1	—	—	—	11	—	—	1	—	
Christian	Varli		10	—	—	1	1	—	16	2	1	5	1	
	Koli Dhor	—	2	—	—	—	—	—	1	—	—	—	—	
Zoroastrian (Parsi)	Varli	—	—	—	—	—	—	—	2	—	—	—	—	
	Bedhin	—	—	—	—	—	—	—	2	—	—	—	—	
Islam	Khoja	—	1	—	—	—	—	—	—	—	—	—	—	
	TOTAL	—	73	1	2	3	2	2	282	30	4	18	3	

TABLE 36

No. of Khandars (Males Marrying by Service) belonging to Dupada by Religion, Caste, Tribe and Period

Religion	Caste/ Tribe	Age of the couple		Age of the couple at which the boy became *Khandar*		Period for which remained *Khandar*
		Male	Female	Male	Female	
1	2	3	4	5	6	7
Hindu	Varli	60	58	16	14	10
		58	55	20	17	10
		40	40	15	15	5
		40	36	19	15	10
		35	33	17	15	6
		32	30	15	13	10
		28	25	18	15	Still *Khandar*
		28	24	21	17	–do–
		28	20	21	13	5
		25	23	16	14	7
		25	21	18	14	Still *Khandar*
		24	21	16	13	–do–
		23	20	16	13	–do–
		23	23	16	16	–do–
		22	19	18	15	–do–
		20	18	19	17	–do–
		20	17	18	15	–do–
		18	16	16	14	–do–
		15	13	14	12	–do–
Christian	Varli	45	42	14	11	7
		31	30	16	15	3
		28	25	17	14	Still *Khandar*
Hindu	Kokna	23	20	18	15	–do–

TABLE 37

Distribution of population by age at marriage and time of marriage

Time of marriage	Sex	No. of marriages	Number of marriages where age at marriage was: Below 10 yrs.	10—14 yrs.	15—19 yrs.	20—24 yrs.	25—29 yrs.	30—34 yrs.	Above 35 yrs.	Not given	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Within 5 years	M	45	—	1	14	27	2	—	1	—	
	F	44	—	1	31	11	—	—	1	—	
5—9 years	M	45	—	1	15	28	1	—	—	—	
	F	45	1	4	32	8	—	—	—	—	
10—14 years	M	41	—	5	18	17	1	—	—	—	
	F	41	3	11	20	7	—	—	—	—	
15—19 years	M	31	—	2	13	14	2	—	—	—	
	F	30	—	8	21	1	—	—	—	—	
20—24 years	M	30	—	2	18	7	1	—	2	—	
	F	29	—	12	11	4	1	—	1	—	
25—39 years	M	48	—	5	31	10	2	—	—	—	
	F	48	1	28	17	1	—	1	—	—	
40 years and earlier	M	23	—	7	15	1	—	—	—	—	
	F	28	7	19	2	—	—	—	—	—	
Not given	M	66	—	—	—	—	—	—	—	66	
	F	89	—	—	—	—	—	—	—	89	

TABLE 38

Distribution of Population by religion, caste/tribe, time of marriage and average age at marriage

Name of Religion	Name of Caste/Tribe	Sex	Average age of marriage for all marriages that took place							Remarks
			Within 5 yrs.	5—9 yrs.	10—14 yrs.	15—19 yrs.	20—24 yrs.	25—39 yrs.	40 years and earlier	
1	2	3	4	5	6	7	8	9	10	11
Hindu	Varli	M	20	19	19	19	17	18	14	
		F	18	17	16	16	15	15	11	
	Kokna	M	22	21	19	19	18	17	17	
		F	19	18	17	16	16	13	12	
	Koli Dhor	M	24	22	22	23	20	17	—	
		F	20	18	19	18	18	14	—	
	Chamar	M	—	12	14	20	—	—	—	
		F	—	9	11	18	—	—	—	
Christian	Varli	M	—	21	23	18	22	—	—	
		F	—	18	21	14	20	—	—	
	Koli Dhor	M	—	24	—	—	—	—	—	
		F	—	21	—	—	—	—	13	
Zoroastrian (Parsi)	Bedhin	M	—	—	—	—	27	31	—	
		F	—	—	—	—	17	15	—	
Islam	Khoja	M	—	21	—	—	—	—	—	
		F	—	19	—	—	—	—	—	

TABLE 39

Distribution of households by religion, caste/tribe and marriage payment received during marriage of boy or girl

Name of Religion	Name of Caste/ Tribe	No. of house-holds	No. of households where marriage payment was received during marriage of boy				No. of households where marriage payment was given during marriage of boy				No. of households where marriage payment was received during marriage of girl				No. of households where marriage payment was given during marriage of girl				Remarks
			Within 10 yrs.	10-19 yrs.	20 yrs & earlier	Not given	Within 10 yrs.	10-19 yrs.	20 yrs. & earlier	Not given	Within 10 yrs.	10-19 yrs.	20 yrs. & earlier	Not given	Within 10 yrs.	10-19 yrs.	20 yrs. & earlier	Not given	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Hindu	Varli	128	—	—	—	—	11	28	74	17	12	28	74	17	—	—	—	—	
	Kokna	44	—	—	—	—	12	10	15	7	12	10	15	7	—	—	—	—	
	Koli Dhor	12	—	—	—	—	4	3	2	3	4	3	2	3	—	—	—	—	
	Chamar	4	—	—	—	—	1	3	—	—	1	3	—	—	—	—	—	—	
Christian	Varli	19	—	—	—	—	1	9	4	5	1	9	4	5	—	—	—	—	
	Koli Dhor	1	—	—	—	—	—	—	—	1	—	—	—	1	—	—	—	—	
Zoroastrian (Parsi)	Bedhin	2	—	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	
Islam	Khoja	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	

From table No. 36 it may be observed that there are 19 Varli (Hindus), 3 Varli (Christians) and 1 Kokna (Hindu) who became *Khandar* in their teens except in two cases of Varli (Hindus) who have reported the age at such relation as about 20. The parents of these *Khandars* are poor and that is why they part with their sons who serve in girls' house for marriage. There is no time restriction to perform the marriage ceremony (lagan). But sooner they perform the rituals the better it is, as the *Khandars* are looked down with disrespect by the members of the community. The table also shows that the Koknas are better off financially than the Varlis as number of cases of *Khandars* are less in the Koknas.

Table No. 37 shows the distribution of population by age at marriage and time of marriage. The table shows that the number of marriages in childhood were more in practice than the present time, say within 24 years past. It also appears from the table that age of marriage starts from 10 and almost ends at 24.

Table No. 38 shows the distribution of population by religion, caste/tribe, time of marriage and average age at marriage. From this table also it is evident that the average age at marriage is increasing with the lapse of time, in all the castes/tribes in the village; among Parsis and Khojas the age at marriage was already higher than others. In case of females in *Parsis* the age at marriage is much lower than the males. This is due to the fact that women now married to the *Parsis* men are not originally *Parsis*. They are Varlis.

Table No. 39 shows the distribution of households by religion, caste/tribe and marriage payment received during marriage of boy or girl. The custom of giving dowry by the girls side to the boy is not prevalent there; rather the boy has to pay a bride price. The custom is very old and still prevails. The only exception is in case of the Khoja family. They have got different customs; the exchange some gifts among the boy's and girl's relatives.

Education

Primary Schools : There are two primary schools; one is run by the Church and the other one is run by the Government (Dadra and Nagar Haveli Administration).

Sarkari Prathmic Gujarati Shala (Government School) : The school run by the Administration is called Sarkari Prathmic Gujarati Shala. It came into existence on the 6th January, 1955 and imparts primary education (up to 5th class) to the children of Dapada and other nearby villages. The school is located near the Church (in between the Church school and the Patel Talati's official house). It is housed in a *pucca* building—brick masonry and the roof is of A.C. corrugated sheets. It has four rooms.

School hours : The school hours are :

11.00 to 17.00 hours during winters with recess from 13.30 to 14.30 hours

and

7.30 to 12.00 during summers with recess from 09.30 to 09.45 hours

Medium of Instruction and the languages taught :

The medium of instruction is Gujarati. Hindi is also taught.

Subjects taught :

1. Arithmetic
2. General Knowledge
3. History, Geography and Civics
4. Drawing
5. Technical Hobbies

Concession and Facilities : The Education Department of the Administration provides slates, pens, clothes, which include one half pant and one shirt in a year, books, etc., free of charge. Milk powder is also given. Refreshment during recess time (Date palm, grams, puffed rice, ground nuts, peas, etc., worth 20 paise for each student) is also given w.e.f. 14th November, 1963. Meals are served in plates and bowls which are provided by the school.

Tuition Fee : No Tuition fee is charged from the students. The Administration aims at imparting free education to the *adivasis*.

Extra Curricular Activities : Games for the children are

arranged in the school. Lazium, Dumbbells, implements required for gardening and agriculture are also provided and the elementary training to the students is imparted in the school.

Occasions of irregular Attendance and Absenteeism :

These are :

(1) 3 days before and after festivals *e.g.*, Diwali and Holi.

(2) 1 day on the weekly market (*Adhwara*) which is held at Rakholi—a nearby village.

Periods of Long Vacation :

These are :

(1) 1st May to 31st May—summer vacations.

(2) Diwali 20 days from October to November (this year—17th October, 1966 to 7th November, 1966). Other holidays are as observed by the Administration.

Sessions : There are two sessions and two six monthly examinations. The two sessions are divided by the Diwali holidays. The final examination is held in the month of April.

Since the inception of the School, the total strength of the student is given in table 40.

TABLE 40

Yearly strength of the Students in the Govt. School by Sex

Sex	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966
Boys	79	75	79	66	61	46	39	34	37	38	53	54
Girls	3	2	4	3	2	1	1	1	—	6	7	8
TOTAL	82	77	83	69	63	47	40	35	37	44	60	62

From the preceding table it appears that the number of boys studying in the school have been declining upto the year 1962 (34 boys) although the start during the year 1955 was very encouraging (79 boys). In case of girl students, the position is not very satisfactory but it is good that a start in female education has been made. In the year 1955 there were only 3 girl students and then the number went down to 1 student in the year 1962. There was no girl student in the year 1963. Again in 1964 as many as six girls were there and the number rose to 8 in the year 1966.

The *Pada wise (hamlet-wise)* number of student attending the school is given in Table No. 41.

TABLE 41

Padawise (hamlet wise) distribution of Students of the Government School

Name of the Pada	Boys	Girls	Total	% to total
1. Sadakpada	9	2	11	17 7
2. Frarpada	19	4	23	37.1
3. Dungripada	11	1	12	19.4
4. Vadpada	1	—	1	1 6
5. Kokanpada	8	—	8	12.9
6. Hadalpada	4	1	5	8.1
Other Villages				
Chikhali village	2	—	2	3.2
TOTAL	54	8	62	100 00

From the above table it appears that the number of students (23) from Frar Pada is the highest, then comes Dungri Pada (12 students) next is Sadak Pada (11 students), next is Kokan Pada (8 students), then Hadal Pada (5 students), and then the last one is Vad Pada (1 student). It appears that from the nearby *Padas* the students are more in number except in case of Dungri Pada. Although Dungri Pada is comparatively far off but in this Pada the general awareness of the people is more than other Padas, as the village Patel and the woman member of the Group Panchayat are living there. In Sadak Pada, there are village officials

and a shopkeeper. Their children are also studying in the school. Because of the presence of the Gram Sevaks, Patel Talati and other educated persons (like teachers, etc.), the general awareness of the inhabitants of the *Pada* is also matching with Dungri Pada. The effect of such awareness on the neighbouring Frar Pada is evident from its number of students attending the school. As Dhodi and Zati Padas are far away, there is no student from those Padas. Chikhali village is just across the Sakaltod rivulet and quite near the school, hence two students from there also are attending the school.

TABLE 42

Number of students by age and sex (Government School)

Sex	Age				
	6 to 8 years	8 to 10 years	10 to 12 years	Over 12 years	Total
Boys	26	4	11	13	54
Girls	8	—	—	—	8
TOTAL	34	4	11	13	62

TABLE 43

Number of students by standard, tribes/castes (Government School)

Tribe	STANDARD										Total	Percentage
	I		II		III		IV		V			
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls		
Kokna	8	—	—	—	1	—	—	—	—	—	9	15.3
Koli Dhor	6	—	1	—	—	—	—	—	—	—	7	11.7
Varli	17	6	6	—	4	—	4	—	4	—	41	69.6
Brahmin*	—	1	1	—	—	—	—	—	—	—	2	N. A.
Ahir*	—	1	—	—	—	—	—	—	—	—	1	N. A.
Khoja	1	—	1	—	—	—	—	—	—	—	2	3.4
TOTAL	32	8	9	—	5	—	4	—	4	—	62	100.00

*Children of the school teacher and VLWs. Hence ignored while calculating percentages.

From table 43 it appears that the Chamars still do not send their children to the school. They are not very serious about this but at the same time they are not opposed to the idea of education. The Varlis have started educating their children and the number of their students is the highest *i.e.*, 41. The percentages are also given in the last column of the table.

Staff : There are two teachers in the school. Their particulars are given below :

Particulars	Junior Teacher		Senior Teacher (Incharge)	
	Self	Wife	Self	Wife
Age	24	17	27	22
Place to which belongs	Daman	Daman	Naroli	Tambadi (10 miles from Naroli)
Religion	Hindu	Hindu	Hindu	Hindu
Castes	Brahmin	Brahmin	Ahir	Ahir
Sub-Castes	Audich	Audich	N.K.	N.K
Kul	Bhat	Pathak	N.K.	N.K.
Pay	Rs.117.50 p.m.	—	Rs. 130.50 +35.50 as Postmaster allowance	—
Children: Male: One Female: Three	One son is studying in IV class at Daman and one daughter in I class and the second is studying in *Balwadi* (Nursery) in Dapada		Male-Two Female-One One son is in I class and the second son is studying in *Balwadi.* (Nursery) in Dapada	

The staff is qualified. They are Matriculates and also received the training in basic education.

Morning prayer : The morning prayer is in Gujarati. The prayer is recited in the open.

Padri School (Primary) or Church Mission Primary School : Another Primary School (upto 5th class) is being run by the Christian Missionary—the church authorities at Dapada. This school is locally called by the people as Padri School as distinct from the other primary school called *Sarkari* (Govt.) school. History of the School, medium of instruction, attitude of the people, concessions and facilities enjoyed by the students, canvassing for obtaining the students, clothing, morning prayer, medical facilities, and the management—all these items pertaining to this school have been dealt with under the heading Church in Dapada. Some of the other topics and the statistical data pertaining to this school have been dealt with here, for the sake of easy statistical comparability, with the *Sarkari* primary school.

Subjects taught :

These are :

(1) Arithmatic
(2) General Knowledge
(3) History and Geography
(4) Drawing
(5) Technical Hobbies (including poultry farming, etc.)
(6) Teachings of Lord Jesus Christ

Occasions of irregular attendance and absenteeism :

These are the same as given in case of the Government Primary School.

Periods of Long Vacations : Besides the vacations as given in case of the Government Primary School the students enjoy Christmas and Easter holidays.

Strength of the School : Before 1953, the school was upto III standard and the number of students was very small say 2 to 10 students, but from the year 1953, the number started rising and the arrangement upto V standard was made. The yearly strength of the students is given in table 44 on next page.

TABLE 44

Yearly strength of students in the church school by sex

Sex	YEAR													
	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966
Boys	11	21	20	14	40	23	39	42	51	29	30	31	56	60
Girls	3	4	—	—	—	—	—	—	—	—	—	9	13	15
TOTAL	14	25	20	14	40	23	39	42	51	29	30	40	69	75

From table 44 it appears that there has been a rise in the number of boy students since 1953 but the rise has been with irregular fluctuations. In case of girl students, the position is some what different. From the year 1955 to 1963 there was no girl student although there were 3 girl students in 1953 and 4 in 1954. From 1964 there is a good progress in the number of girl students till today as apparent from the figures given in the table.

The *Pada-wise (hamlet-wise)* number of students attending the school is given in table 45.

TABLE 45

Pada-wise (hamlet-wise) distribution of students of the Church School

Name of the Pada	Boys	Girls	Total	Per-centage
Andher Pada	1	2	3	4.0
Zati Pada	5	—	5	6.7
Hadal Pada	4	—	4	5.4
Sadak Pada	7	3	10	13.3
Kokan Pada	1	—	1	1.3
Other Villages				
Vasona	8	—	8	10.7
Masat	1	—	1	1.3
Meghval	9	—	9	12.0
Kudachha	1	—	1	1.3
Chikhali	23	10	33	44.0
TOTAL	60	15	75	100.0

From the above table it appears that the number of students from Sadak Pada (10 students) is the highest in the village. This is again due to nearness of the place of residence to the school and the influence of the Church in the *Pada*. The number of students from the neighbouring village, Chikhali, is the highest

(33 students). Similar is the case of boarders, 8 students from Sadak Pada, the maximum number as compared to other *Padas,* and 15 students from Chikhali village (highest number) are living in the boarding house of the Church School as will appear from table 46.

TABLE 46

Number of students living in the Boarding House of the Church School

Name of Pada	Boys	Girls	Total
1	2	3	4
Andher Pada	1	2	3
Zati Pada	3	—	3
Hadal Pada	1	—	1
Sadak Pada	6	2	8
Kokan Pada	1	—	1
Other Villages			
Vasona	7	—	7
Masat	1	—	1
Meghval	6	—	6
Kudacha	1	—	1
Chikhali	10	5	15

In the Church School there are students from the distant villages also but that is because of the persistent persuation by the teachers and the other staff of the Church. Moreover the people of the whole territory are poor and when they come to know of the facilities, they can not resist the temptation. But on the whole it has been observed that if the school is near the residence, the parents are not opposed to the idea of educating their children these days.

TABLE 47

Number of students by age and sex (Church School)

Sex	Age in years				
	6—8	8—10	10—12	Over 12	Total
Boys	3	14	17	26	60
Girls	1	5	7	2	15
TOTAL	4	19	24	28	75

TABLE 48

Number of students by standard, tribe/caste (Church School)

	STANDARD										Total		percentage to Total
	I		II		III		IV		V				
	B	G	B	G	B	G	B	G	B	G	B	G	
Varli . . .	16	10	14	5	6	—	8	—	5	—	49	15	85.4
Kokna . . .	5	—	3	—	1	—	—	—	—	—	9	—	12.0
Dhodia . . .	2	—	—	—	—	—	—	—	—	—	2	—	2.6
													100.00

B denotes boys
G denotes girls

From table 48 it appears that the Varlis are in majority (64 students), then Koknas (9 students). Only one Kokna from this village is studying in the Church School, the rest of the Kokna students are from village Meghval. It appears that the Koknas of this village do not prefer to send their children to the Church School. There is no Koli Dhor and Chamar student in the School. The Dhodia students are from villages Meghval and Kudacha. All the girl students (15) are Varlis. The precentages are also given in the last column of the above mentioned table.

Tailoring School (for males) : In the village there is one Tailoring School (for males only) called *Adivasi Purash Shivan Shala*. The school has been running since 23rd September, 1963. There is one year course and they give practical training to the students in the art of tailoring. The maximum capacity of the students is 15. The students come to the school from different parts of Dadra and Nagar Haveli and they belong to different castes and tribes. There is a boarding house in the school building and they live there at night. The distribution of students by caste/tribe since the beginning of the school (also showing names of the village from where the students come) is given in table 49.

TABLE 49

Distribution of Students in the Male Tailoring School by Caste/Tribe, etc.

Year	Caste/Tribe	No. of students	Name of village to which the student belongs along with number
	2	3	4
1963–64	Varli	9	Saily (1), Surangi(1), Dapada (2), Vasona(1), Chikhli (3) and Shelti(1)
	Kokna	4	Kauncha (2), Khedpa(1), and Kherdi (1)
		13	

TABLE 49—*concld.*

1	2	3	4
1964–65	Varli	8	Dapada(1), Khedpa(5) & Amboli (2)
	Dhodia	3	Demni (1) & Mesat (2)
	Rajput	1	Surangi (1)
	Total	12	
1965–66	Varli	4	Saily (3) & Naroli(1)
	Dhodia	9	Naroli (4) Mesat (1) Kerad (1) & Athal (3).
	Rajput	1	Naroli (1)
	Brahmin	1	Naroli (1)
	TOTAL	15	
			(All the villages are in Dadra & Nagar Haveli)
Grand total of the students trained so far		40	

Staff : There are two instructions; one incharge (male) and the other assistant (female) getting Rs. 128/50 and Rs. 102/50 respectively. They also live in the village. Male teacher is living with the students and the female teacher living in a hut near the Gram Sevak's official house (on the main road).

Facilities: The Block Development Officer has supplied ten sewing machines, one cup board, one cutting table, one drafting table, and allied accessories and instrument used for tailoring work. The Block also provides cloth and threads. There is an annual consumption of such raw goods to the extent of Rs. 800/- to 1000/-. The garments prepared at the school are sold here and the cash returns are deposited in the Block Office at Silvassa. A stipend of Rs. 25/- p.m. is granted to each student. All the students stay in the hostel run by the Block free of rent. Out of the total annual stipend given @ Rs. 25/- p.m., the amount of food bill and the value of clothes purchased are deducted and then the remaining balance is handed over to the students. At the end of the year, an annual examination is held. The certificates are given by the Administration and also a loan for the purchase of a sewing machine is given to the successful students so that they may start their career.

Night School for Adult Males : In addition to the Primary Schools, Tailoring School & Nursery education to children, there is one Night School meant for educating the adult males in the village. The response is not much but attendance being voluntary in nature, whatever little response from the communities is there, it shows their awareness and attitude towards education. At present three persons are reported to be regular students in the Night School, as per their particulars given below:

Religion	Caste/Tribe	Age
Hindu	Kokna (2)	20 and 32
Christian	Koli Dhor (I)	32

Balwadi Smaj Kalyan Kendra (Nursery). The Nursery School for the children upto the age of 5 years has been started in the year 1964 by the Projects Implementation Committee of the Dadra & Nagar Haveli Administration. Here the children are taught the elementary lesson of etiquettes : how to sit, dress, respect elders and so on. There are 36 students belonging to different castes and tribes as per details given in Table No. 50.

The Gram Sevaka is the teacher. The students of 3—4 years of age are also taught counting and recognising alphabets, by means of toys and other pictorial aids. Some times they are given sweets also. During recess time they sleep there.

TABLE 50

Number of Students by Caste/Tribe and Age in Balwadi (Nursery)

Pada	Caste/ Tribe	No. of Students			No. of students of age (complet d years)					Remarks
		Total	Males	Females	3	4	5	6	7	
1	2	3	4	5	6	7	8	9	10	11
Vad Pada	Varli	7	—	—	2	1	—	4	—	
Sadak Pada	,,	7	8	7	2	—	—	4	1	
Andher Pada	,,	1	—	—	1	—	—	—	—	
Sadak Pada	Koli Dhor	5	3	2	2	2	—	1	—	
Sadak Pada	Khoja	2	1	1	1	—	—	1	—	
Vad Pada	Kokna	6	3	3	2	1	1	2	—	
Sadak Pada	Others*	8	4	4	5	—	—	3	—	*Out of 36 students 8 are the children of village level officials (Teachers, Gram Sevak, Vet Stockman & Patel Talati).
	TOTAL	36	19	17	15	4	1	15	1	

Udyog Smaj : The tribal women and others are taught repairing of old clothes and stitching of new clothes. One sewing machine has been provided by the Administration. The *smaj* is run by the Gram Sevaka who is also running the Nursery. The class is run in the afternoon, and is held twice a month. Four Varli women only from Vad Pada are learning the work at present. The *Smaj* was started in the month of October, 1962.

Govt. and Church Schools : In tables 51 and 52 the *Pada-wise* (*hamlet-wise*) distribution of students of both the Primary Schools (Govt. and Church Schools) and the Number of students by age and sex in both the schools respectively are given. Number of students by standard, tribe & caste in both the Schools are given in table 53 and the relevant percentages have also been calculated in table 57 to know the extent of present education in the village. In so far as the education of children of school-going age by house-holds is concerned, the same is given in table 54.

TABLE 51

Pada-wise (Hamlet-wise) distribution of students of Both the primary schools

Name of *Pada* (Hamlet) in Dapada	Boys	Girls	Total	Percentage to total
Sadak Pada	9	2	11	8.1
Padri Pada (Deval Pada)	7	3	10	7.4
Andher Pada	20	6	26	18.9
Hadal Pada	8	1	9	6.6
Kokan Pada	8	—	8	5.8
Chaudhri Pada	1	—	1	0.7
Zati Pada	5	—	5	3.6
Dungri Pada	11	1	12	8.8
Vad Pada	1	—	1	0.7
Other Villages				
Vasona	8	—	8	5.8
Masat	1	—	1	0.7
Meghval	9	—	9	6.6
Kudacha	1	—	1	0.7
Chikhali	25	10	35	25.6
Grand Total	114	23	137	100.00

Total Students of the Village and Total Students from outside

	Boys	Girls	Total	
Total students of the village	70	13	83*	*Including children of school teachers
Total students from outside the village	44	10	54	

TABLE 52

Number of students by age and sex in both the primary schools

Sex	Year				Total Students
	6 to 7 Years	8 to 9 Years	10 to 11 Years	Over 12 Years	
1	2	3	4	5	6
Boys	29	18	28	39	114
Girls	9	5	7	2	23
TOTAL	38	23	35	41	137

TABLE 53

Number of students by standard, Tribe/Caste in both the primary schools

Tribe/Caste	STANDARDS										Grand total		Percentage to total	Remarks
	I		II		III		IV		V		Total			
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Varli	33	16	20	5	10	—	12	—	9	—	84	21	105	76.6	
Kokna	13	—	3	—	2	—	—	—	—	—	18	—	18	13.1	
Koli Dhor	6	—	1	—	—	—	—	—	—	—	7	—	7	5.1	
Dhodia	2	—	—	—	—	—	—	—	—	—	2	—	2	1.5	
Khoja	1	—	1	—	—	—	—	—	—	—	1	1	2	1.5	
Brahmin (x)	—	1	1	—	—	—	—	—	—	—	1	1	2	1.5	(x) Children of the school teachers
Ahir (x)	—	1	—	—	—	—	—	—	—	—	—	1	1	0.7	
GRAND TOTAL											113	24	137		

TABLE 54

Particulars of education of children of school going age by number of households

No. of Households				No. of households having reason for not sending children to school							
Having children of school going age	Not having children of school-going age	No. of households having children of school going age whose children		Next year will send	Girls doing household work	Children do not want to study	School is far way	Carelessness	Child is not yet capable	What will the girls do after reading in these school; it is good for boys only	Consider late for the child to go to school
		are going to school	are not going to school								
165	71	56	108	6	14	2	21	2	1	4	1

(*Concld.*)

School is so far. Does not consider necessary to educate girls	Boys good as labour and girls as households worker	No specific answer. Some said that no special advantage after reading in school, as the boy will have to work in the field again as labourer	Not given any reason	No. of households children of which are going to school and which are			No. of households children of which are going to school and which are not satisfied due to		
				Satisfied with the type of education	Not satisfied with the education	Not given	Inadequate clothing	They want more food	They do not have any attraction for the school
1	2	8	42	56	2	38	38	1	1

TABLE 55

Number of persons by Religion, Caste/Tribe, Sex and Literacy Standard/Class upto which Studied

Religion	Caste/Tribe	Age	Sex	Class upto which studied							Remarks
				1	II	III	IV	V	VI	VII	
Hindu	Varli	14	M	—	1	—	—	—	—	—	
		18	M	—	—	—	—	—	—	1*	*Tailoring also done.
		19	M	—	—	—	—	1	—	—	
		20	M	—	1	—	—	1	—	—	
		21	M	—	—	—	1	—	—	—	
		25	M	—	—	—	1	—	—	—	
Christian	Varli	25	M	—	1	—	—	—	—	—	Besides the number of students that have been mentioned earlier, this table shows the number of persons who are literate and the standard/class upto which they have read. The remaining population of the village is illiterate.
		29	M	1	—	1	—	—	—	—	
		32	M	—	—	—	—	—	—	1	
Hindu	Kokna	25	M	1	1	1	—	—	—	—	
Hindu	Koli Dhor	26	M	—	—	—	1	—	—	—	
Zoroastrian	Bedhin	56	M	—	—	—	—	—	—	1	
Islam	Khoja	30	M	—	—	—	—	1	—	—	
TOTAL		17 persons	(males)	2	4	2	3	3	—	3	

It may be seen from the above table that the education was previously restricted to males only. The female education has recently been started as apparent from the figures of students presently studying in the primary schools.

Keeping in view the small number of figures in the above table, it does not appear worthwhile to calculate percentages. The above figures in the table speak for themselves the extreme low level of literacy. There is not even a single person belonging to the village who is matriculate. At the most there are three persons who have passed their VII class and then discontinued their education. There is, however, one Christian Varli boy, aged 14 years, who is studying in high school at Silvassa. And one more Kokna (Hindu) boy, aged 14, is also undergoing one year carpentary course at Silvassa.

The present number of students in the primary schools plus the literates comprise the total literacy of the caste/tribe in the village. This has been summarized in table 56.

TABLE 56

Distribution of population by age group and level of Education

Age-group	Total population			Illiterate		Literate without standard		Studied upto Primary or studying in Primary classes, Nursery & Night school for adults	
	Persons	Males	Famales	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
0—4 . . .	263	117	146	109	140	—	—	8	6
5—9 . . .	232	206	126	65	112	—	—	41	14
10—14 . . .	159	93	66	54	62	—	—	37	4
15—24 . . .	234	109	125	100	125	—	—	3	—
25—34 . . .	213	116	97	105	96	—	1	9	—
35—49 . . .	188	97	91	97	90	—	1	—	—
50—59 . . .	104	53	51	51	51	1	—	—	—
60 + . . .	44	20	24	20	24	—	—	—	—
Age not stated .	3	1	2	1	2	—	—	—	—
TOTAL	1,440	712	729	602	702	1	2	98	24

TABLE 56—*concld.*

Age-group	Studied or studying for crafts e.g., carpentery (C) or tailoring (T)		Passed Primary Class (V Standard)		Passed VII class		Studying in high school classes (outside Dapada village)		Passed Matriculation & above		Total of literates and educated (col. 7 to 20)	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	11	12	13	14	15	16	17	18	19	20	21	22
0—4 .	—	—	—	—	—	—	—	—	—	—	8	6
5—9 .	—	—	—	—	—	—	—	—	—	—	41	14
10—14 .	(C) 1	—	—	—	—	—	1	—	—	—	39	4
15—24 .	(T) 3	—	2	—	1	—	—	—	—	—	9	—
25—34 .	—	—	1	—	1	—	—	—	—	—	11	1
35—49 .	—	—	—	—	—	—	—	—	—	—	—	1
50—59 .	—	—	—	—	1	—	—	—	—	—	2	—
60+ .	—	—	—	—	—	—	—	—	—	—	—	—
Age not stated	—	—	—	—	—	—	—	—	—	—	—	—
TOTAL .	4	—	3	—	3	—	1	—	—	—	110	26

TABLE 57

Distribution of Population by Religion, Tribe/Caste and Level of Education alongwith Percentages

Religion	Tribe/ Caste	Total population			Illiterate		Literate without standard		Studied upto Primary or studying in Primary classes, Nursery and Night school for adults	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hindu	Varli	936	458	478	401	462	—	—	51	16
	Kokna	289	146	143	127	140	—	—	18	2
	Koli Dhor	57	30	27	19	25	—	—	11	
	Chamar	12	6	6	6	6	—	—	—	—
Christian	Varli	125	60	65	44	63	—	—	14	2
	Koli Dhor	10	5	5	4	5	—	—	1	
Zoroastrian (Parsi)	Bedhin	5	3	2	1	1	1	1	—	—
Islam	Khoja	6	4	2	—	—	—	1	3	1
TOTAL		1440	712	728	602	702	1	2	98	24

TABLE 57—*Contd.*

Religion	Tribe/ Caste	Studied or studying for crafts, e.g., carpentery (C) or tailoring (T)		Passed Prim Class (V class)		Passed VII class		Studying in High school (out side Village Dapada		Passed Matriculation and above	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	12	13	14	15	16	17	18	19	20	21
Hindu	Varli	(T)3	—	2	—	1	—	—	—	—	—
	Kokna	(C)1	—	—	—	—	—	—	—	—	—
	Koli Dhor	—	—	—	—	—	—	—	—	—	—
	Chamar	—	—	—	—	—	—	—	—	—	—
Christian	Varli	—	—	—	—	1	—	1	—	—	—
	Koli Dhor	—	—	—	—	—	—	—	—	—	—
Zoroastrian (Parsi)	Bedhin	—	—	—	—	1	—	—	—	—	—
Islam	Khoja	—	—	1	—	—	—	—	—	—	—
TOTAL		4	—	3	—	3	—	1	—	—	—

TABLE No. 57—*concld.*

Religion	Tribe/ Caste	Total of literates and educated (cols. 8 to 21)			Percentage of literates and educated population to total literates and educated population			Percentage of literates and educated population of each caste/tribe and religion to its respective total population			Percentage of literates and educated population to its respective total of the village		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	22	23	24	25	26	27	28	29	30	31	32	33
Hindu	Varli	73	57	16	53.66	56.82	61.54	7.80	12.45	3.35	5.07	8.00	2.20
	Kokna	22	19	3	16.18	17.27	11.54	7.61	13.01	2.10	1.53	2.67	0.42
	Koli Dhor	13	11	2	9.56	10.00	7.69	22.81	36.67	7.41	0.90	1.54	0.27
	Chamar	—	—	—	—	—	—	—	—	—	—	—	—
Christian	Varli	18	16	2	13.24	14.55	7.69	14.40	26.67	3.33	1.25	2.25	0.27
	Koli Dhor	1	1	—	0.74	0.91	—	10.00	20.00	—	0.07	0.14	—
Zoroastrian (Parsi)	Bedhin	3	2	1	2.21	1.81	3.85	60.00	66.66	50.00	0.21	0.28	0.14
Islam	Khoja	6	4	2	4.41	3.64	7.69	100.00	100.00	100.00	0.42	0.56	0.27
TOTAL		136	110	26	100.00	100.00	100.00	9.45	14.45	3.57	9.45	15.44	3.57

From table 56 it is quite clear that the education is mainly found among the age groups 2—4 (studying in *Balwadi*-Nursery), 5—9, 10—14 and 15—24. If these age groups are taken together, it will be found that out of total 136 persons who are literate and educated, 121 persons belong to the age group of 3—24.

From Table No. 57 it will be observed that among the Chamars, the literacy is nil; the Khojas are cent per cent literate the Parsis are 60% literate. The Varlis and Koknas (Hindus) are almost equally literate (7%). The Koli Dhors, although economically most backward have made a good start in education in the village (22% Hindu and 0.07% Christians are literate among their own tribe). The Koli Dhors being poor get some help and guidance from the Church. Among those Varlis who are Christians, 14.4% are literate, other percentages are given in table 57.

Mother Tongues and Subsidiary Languages

Mother Tongues : Table 58 gives mother tongues of the heads of the households. Generally the mother tongue of the members of the household is the same as that of the head of the household but in some cases it may be different also as detailed below (in next para). The village is predominantly populated by the Varlis and then the second scheduled tribe is the Kokna, third is the Koli Dhor and the fourth is scheduled caste, Chamar. The Parsis and the Khojas are living in the village. They are influenced by the Gujarati language more because of the nearness of Gujarat, although there are some words of Marathi also mixed in their languages. There are 5 mother tongues generally spoken among respective castes/tribes as per table 58 yet they can understand each other very well as some of the Gujarati and Marathi words are mixed in every language spoken by the people of the village besides other common words of local importance.

In case of the following persons of the households, the mother tongue is different from the mother tongue of the head of the households:—

(1) Parsi households—2. Their wives' mother tongue is Varli as they belong to Varli tribe.

(2) Khoja household—1. His wife's mother tongue is Marathi, as she belongs to Bombay.

Subsidiary Languages : Adult males can understand Gujarati much better than the females as they move about more frequently in the nearby areas of Gujarat. A few know a little Marathi also (who happened to go to Maharashtra). The rest of the people among scheduled castes and tribes do not know any other subsidiary language. Adult Parsis and Khojas can understand and speak Gujarati and Marathi. All Parsis and Khojas know Hindi. One Parsi (head of the household; male) knows very well English and Portuguese language also. The other Parsi (head of household; male) understands Portuguese but not English. One Khoja (head-male) knows Urdu very well. The *Father* and *Brother* of the Church know English, Gujarati. Marathi, Portuguese and other local languages besides little Hindi.

TABLE 58

Distribution of Mother Tongues by Religion and Caste/Tribe

Mother tongue	Total No. of house holds	Hindu				Christian		Parsi: Islam Zoroastrian	
		Varli	Kokna	Chamar	Koli Dhor	Varli	Koli Dhor	Bedhin	Khoja
1	2	3	4	5	6	7	8	9	10
1. Chamari	4	—	—	4	—	—	—	—	—
2. Varli	171	151	—	—	—	20	—	—	—
3. Kokni	45	—	45	—	—	—	—	—	—
4. Koli	13	—	—	—	12	—	1	—	—
5. Gujarati	3	—	—	—	—	—	—	2	1
TOTAL . . .	236	151	45	4	12	20	1	2	1

Migration : There is practically not of much migration in its true sense in the village, although the people of the village go out for the sake of jobs for some period in a year and then come back—this may be termed as seasonal migration which fluctuates from year to year depending upon the yield from the crops and the chances of getting jobs outside the village. This seasonal migration during the year under survey (1965-66) has been tabulated so as to show the caste/tribe, places, purpose and unit of migration (Table No. 59).

In so far as migration due to marriage is concerned, the same is given in Table No. 60 dealing with number of in-migrants of females by religion, caste, tribe, period and place and Table No. 61 dealing with number of *Khandars* (males coming to his father-in-law's place for service for a certain period and then celebrates his marriage ceremony) by religion, caste/tribe, time and place.

The above tables give us a picture about in-migration. Regarding the out-migration marriage statistics, although the same have not been collected, yet during the interviews with the head of the households while filling up the schedules, it came to light that the extent of out-migration due to marriage of females and *Khandars* is of the same tune. In Varli's the *Khandariya* system prevails more than the Koknas as the former are poorer than the latter and they cannot afford to pay bride price; hence marriage by service is practised.

The following points may be observed from Table 60 (No. of in-migrants of females) :

(1) The marriage-area varies from 1 to 20 miles approximately and have close bonds in this area.

(2) The people cross the boundaries of Dadra & Nagar Haveli for the purpose of marriage. Such affinities existed even during the Portuguese times and they married the girls from Gujarat and Maharashtra belonging to their respective castes/tribes.

Besides, table 61 shows the distribution of in-migrants (*Khandars*) by religion, caste/tribe and place. In all the cases the *Khandars* belong to the nearby villages in Dadra & Nagar Haveli.

A few other cases of migration that came to notice at the time of survey are given on the following page.

Religion	Caste/ Tribe	Age		Migrated		Reason of Migration and Remarks
		Males	Females	From	To	
Hindu	Varli	15	—	Chikhli	Dapada	Death of parents. Working as Household servant
Hindu	Varli	22	—	Dapada	Nearby villages	Being blind and beggar
Hindu	Kokna	—	10	Udva (Maharash-tra)	Dapada	Death of parents. Working as Household servant
Christian	Koli Dhor	60	—	Dapada	Khanvel	Servant in Church at Khanvel.
Zoroastrian (Parsi)	Bedhin	24	17	Dapada	Vaghchauda	To look after the business. This Parsi family has got considerable land outside the village. Hence their family is split up
Islam	Khoja	30	28	Khanvel	Dapada	This Khoja family has settled here recently and started busi-ness: general provision shop. The father of the head of the household (aged 55 years) still lives in Khanvel to look after his business (general provision shop) and agriculture as they have got some land there.

TABLE 59

Extent of seasonal migration by Caste/Tribe, place, unit and purpose (year 1965-66)

Caste/Tribe (Religion)	No. of families that migrated					Season of migration	Place to which migrated	Purpose of migration	Remarks
	No. of families	Total Members of families Col. 2	Unit of Migration	No. of workers M	No. of workers F				
1	2	3	4	5	6	7	8	9	10
1. Varli (H)	6	25	Whole family	6	4	(1) Nov. to Feb.	Dadra, Naroli and other villages in Dadra and Nagar Haveli; sometimes Bilad & Vapi (Gujarat)	(1) For work (grass cutting)	All the places mentioned in Col. 8 are within a distance of 35 Km. approx.
						(2) May to June	do.	(2) Labour in food crops	
						(3) Feb. to Apr.	Velugam, Tinoda, Amboli, Chinchpada and other places in Dadra and Nagar Haveli or neighbouring areas of Gujarat.	(3) Wood cutting and road construction work	
2. Kokna (H)	1	2	-do-	1	1	-do-	-do-	-do-	
3. Koli Dhor (H)	3	14	Whole family	4	5	-do-	-do-	-do- Besides the above jobs, they also do skinning of dead animals	

4. Chamar (H)	2	5	Males only	2	—	-do-	Surangi, Karachgam, Khanvel, Talavli, Bedpa, Naroli, Khedpa (all in Dadra and Nagar Haveli) Vanganpada, Raimlnagar, Kairi, Daberi, Parsun, Patri, Ghori, Ojar (Nearby villages in Gujarat and Maharashtra)	For purchasing and selling hides
5. Bedhin (Parsi, Zoroastrian)	1	3	Sometimes whole family and sometimes males only	2	—	-do-	Vaghchauda, Kothar, Medha, Kauncha, Ambabari, etc. (all in Dadra and Nagar Haveli)	Supervision of land yield, collection of rent grass-cutting business, woodcutting business, etc.
							They also go to Bombay and other places	For business: disposal of above products, etc.

TABLE 60

Number of in-migrants of females due to marriage by religion, caste/tribe, period and place

Religion	Caste/Tribe	Over 50 Yrs.	Years elapsed since migrated due to marriage					Name of the village to which the women belong	Names of State if not in Dadra and Nagar Haveli
			40-49 years	30-39 years	20-29 years	10-19 years	0-9 years		
1	2	3	4	5	6	7	8	9	10
Hindu	Varli	1	—	—	—	—	2	Amboli	
		—	—	—	—	1	—	Athal	
		—	—	—	—	—	1	Apti	
		—	—	—	—	1	—	Anklar	Gujarat
		—	1	—	—	—	—	Alkas	Gujarat
		—	—	—	—	1	—	Bindrabin	
		—	—	—	—	1	—	Chauda	
		—	—	—	—	3	—	Chinchpada	
		—	—	1	2	6	2	Chikhali	
		—	—	1	—	—	—	Fatehpur	Gujarat
		—	—	1	—	—	—	Halthola	Gujarat
		—	—	—	—	—	1	Kala	
		—	—	—	—	1	2	Karad	
		—	—	—	—	—	2	Khadoli	
		—	1	—	—	2	—	Kochai	Maharashtra

Hindu	Varli	—	—	—	1	—	—	Karachgam		
		—	—	—	1	—	4	Lohari		
		—	—	—	1	—	—	Mandoni		
		—	—	—	—	1	—	Madhuban	Gujarat	
		—	1	1	—	—	—	Masat		
		—	2	—	—	—	—	Parzai		
		—	—	—	—	1	2	Pati		
		—	1	—	—	—	—	Piproni	Gujarat	
		—	—	—	1	—	—	Rakholi		
		—	—	1	—	—	1	Saily		
		—	—	—	1	1	2	Surangi		
		—	1	—	2	—	—	Umbarkui		
		1	6	2	5	9	4	Vasona		
	TOTAL .	2	13	7	14	28	23	All-87		
Christian	Varli	—	—	—	—	1	—	Chikhli		
		—	—	—	—	—	1	Saily		
		—	—	—	1	1	—	Upret	Gujarat	
		—	—	—	—	2	—	Vasona		
	Total .	—	—	—	1	4	1	All-6		
Hindu	Kokna	—	—	—	—	1	1	Apti		
		—	—	—	—	1	—	Amboli		
		—	—	—	—	—	1	Akrad	Maharashtra	
		—	—	—	—	1	—	Khanvel		
		—	—	—	—	—	1	Karachgam		
		—	—	1	—	1	3	Kala		

TABLE 60—*concld.*

1	2	3	4	5	6	7	8	9	10
		1	—	—	—	1	—	Karad	
		—	—	—	—	—	1	Madhuban	Gujarat
		—	2	—	—	—	—	Meghwar	Gujarat
		—	—	—	—	1	—	Pati	
		—	1	1	—	—	—	Surangi	
		—	1	—	—	1	3	Udva	Maharashtra
	Total	1	4	2	—	7	10	All-42	
Hindu	Koli Dhor	—	—	—	1	—	—	Mudgaon	Maharashtra
		—	—	—	—	—	1	Vasa	Maharashtra
		—	—	1	—	—	—	Wasakasanj	Maharashtra
	Total	—	—	1	1	—	1	All-3	
Christian	Koli Dhor	—	—	—	—	1	—	Varuhad	Maharashtra
		—	—	—	—	1	—	Kavadâ	Maharashtra
		—	—	—	—	1	—	Khanvel	
	TOTAL	—	—	—	—	3	—	All—3	
Hindu	Chamar	—	—	—	—	1	—	Demani	
		—	—	—	—	1	—	Naroli	
		—	—	—	—	—	1	Silvassa	
	Total	—	—	—	—	2	1	All—3	
Zoroastrian (Parsi)	Bedhin	—	—	—	2	—	—	Vaghchaudha	
Islam	Khoja	—	—	—	—	—	1	Greater Bombay	Maharashtra
	GRAND TOTAL	3	17	10	18	44	37	All-129	

TABLE 61

Distribution of in-migrants (Khandars) by Religion, caste/tribe and place

Religion	Caste/Tribe	Name of village from where Khandar came
1	2	3
Hindu	Varli (19 cases)	Chikhli (2)
		Karad (2)
		Khadoli (1)
		Kudacha (2)
		Luhari (2)
		Pati (2)
		Saily (1)
		Silvassa (3)
		Surangi (2)
		Vasona (2)
Hindu	Kokna (1 case)	Karachgam (1)

CHAPTER V

SOCIAL AWARENESS AND CONCLUSION

Level of Awareness

The general awareness of the people is poor. They do not know the names of their past Portuguese rulers. But almost every adult person knows these names : (1) Senhor (2) Nanaji and (3) Khan Sahib. They are (1) an old man in Nagar Haveli who read the proclamation of independence after the Portuguese rule was over, (2) Police Chief (after liberation) (3) present Administrator of Dadra & Nagar Haveli, respectively. Among the scheduled tribes and the scheduled castes a few had of course heard the names of Gandhiji and Pandit Nehru; especially those who are somewhat enlightened but even they could not tell about their activities or achievements and simply said "I have heard his name he was a big man" that's all ! About Gandhiji and Pandit Nehru they do not know whether they are dead or alive and simply say they are kings of 'Bharat' (India). It is interesting to point out here that the *Adivasis* did not know anything even about the recent conflict with Pakistan in the year 1965. Pictures of the Hindu Gods and other Indian political leaders are hung in their houses but they are least aware of their names and deeds. On enquiry they said these were hung as they liked them for decoration in their houses. The people of the village are very innocent and ignorant about the political developments and scientific advancements taking place outside Dadra and Nagar Haveli. If somebody tells them about the television they listen with a great interest and some times they are reluctant to believe. The *Parsis* and the *Khojas* are, however, more advanced and informed people because they are educated, widely travelled persons, have better contacts and live like urbanised people—having transister, etc. Table No. 62 gives an idea about the level of their awareness by religion, caste/tribe and educational level, etc.

It was found that the males are better informed than the females except in one case, a female (Varli, Hindu, aged 50 years) who is illiterate but has heard the names of Gandhiji and Pandit Nehru because she is a member of the Panchayat and attends the meetings in Silvassa—the Headquarters of the Administration of Dadra and Nagar Haveli. She also said about these political leaders that they were the kings of 'Bharat' (India). The informants who were available in households were interviewed about their awareness and the table has been prepared on that basis. It may, however, not be concluded that the children who are attending the schools these days or who have ever studied in the schools also do not know anything about the personalities given in the table; some of them, when asked about some big men, replied that they had heard about Ashok, Akbar, Sivaji, Gandhiji, Subhas Bose, Nehru, and Shastri.

TABLE

Level of Awareness by Religion, Caste/Tribe, Age, Sex

Religion	Caste/ Tribe	Educational level	No. of the informants (with age and sex) who know about				
			Ashok	Akbar	Aurang-zeb	Sivaji	Albuq-uerque
1	2	3	4	5	6	7	8
Hindu	Chamar	Illiterate	—	—	—	—	—
	Varli	Illitertate	—	—	—	—	—
	Kokna	Illiterate	—	—	—	—	—
		Primary	—	—	—	—	—
Christian	Varli	Illiterate	—	—	—	—	—
		Primary	—	1 (36-M)	—	1 (36-M)	—
		Upto	1	1	1	1	—
		Middle	(32-M)	(32-M)	(32-M)	(32-M)	
Zoroastr-ian (Parsi)	Bedhin	Illiterate	—	—	1 (50-M)	—	—
		Upto	1	1	1	1	—
		Middle	(56-M)	(56-M)	(56-M)	(56-M)	
Islam	Khoja	Upto	—	1	1	1	—
		Middle		(30-M)	(30-M)	(30-M)	

M denotes Male

F denotes Female

In brackets age is given

62

and Educational Level

No. of the informants (with age and sex) who know about						
Ram Mohan Roy	Gandhi	Subhas Bose	Jawahar Lal Nehru	Kenn-edy	Salazar	Shastri
9	10	11	12	13	14	15
—	1 (18-M)	—	1 (28-M)	—	—	—
—	1 (50-F)	—	4 (38, 27, 30M & 50F)	—	—	—
—	1 (39-M)	3 (39, 50 & 35-M)	—	—	—	—
—	1 (25-M)	—	—	—	—	—
—	1 (33-M)	—	4 (38, 33, 55&32-M)	—	—	—
—	3 (36, 29 &35-M)	—	3 (36, 29 & 35-M)	—	—	—
—	1 (32-M)	—	1 (32-M)	1 (32-M)	—	—
—	1 (50-M)	—	1 (50-M)	—	—	—
—	1 (56-M)	1 (56-M)	1 (56-M)	1 (56-M)	1 (56-M)	1 (56-M)
—	1 (30-M)	1 (30-M)	1 (30-M)	—	—	1 (30-M)

Places visited outside Dapada by the Villagers

Table No. 63 shows the number of persons by sex and religion who visited places outside Dapada.

It was found during informal discussions with the people of the village that the members of the Parsi and Khoja families have visited almost all the villages of Dadra and Nagar Haveli besides other places outside the Union Territory and the members of other castes and tribes have also visited the surrounding villages where weekly markets are held, the surrounding jungles of Gujarat and the villages therein and as well as the important places like Khanvel, Silvassa, Naroli, Dadra (Dadra and Nagar Haveli) and Vapi (Gujarat). The Parsis and the Khojas are widely travelled persons because of their better financial condition and their relations outside the village and the Union Territory. All others had been going outside for the sake of work or attending annual fairs and festivals at Lavachha (Gujarat) during the Holi festival in the month of March or the Mahalakshmi mela (Dahnu in Maharashtra) in the month of April.

TABLE 63

Number of persons (by sex and religion) who visited places outside Dapada

Sl. No.	Places	No. of persons visited outside Dapada										
		All Religions			Hindu		Christian		Zoroastrian (Parsi)		Islam (Khoja)	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Dadra & Nagar Haveli												
1. Amboli	. .	1	1	—	—	—	—	—	—	—	—	—
2. Bindrabin	. .	4	2	2	2	2	—	—	—	—	—	—
3. Chikhali	. .	1	—	1	—	1	—	—	—	—	—	—
4. Chinchpada	. .	5	5	—	5	—	—	—	—	—	—	—
5. Dhapsa	. .	2	2	—	2	—	—	—	—	—	—	—
6. Dadra	. .	9	9	—	9	—	—	—	—	—	—	—
7. Demani	. .	4	4	—	4	—	—	—	—	—	—	—
8. Dudhani	. .	1	1	—	—	—	1	—	—	—	—	—
9. Karachgam	.	1	1	—	1	—	—	—	—	—	—	—
10. Karad		1	1	—	1	—	—	—	—	—	—	—
11. Khanvel		108	101	7	87	6	13	1	—	—	1	—
12. Naroli	.	7	7	—	7	—	—	—	—	—	—	—

TABLE 63 —*contd.*

1 2	3	4	5	6	7	8	9	10	11	12	13
13. Rakholi . .	1	1	—	1	—	—	—	—	—	—	—
14. Silvassa . .	160	151	9	137	8	14	1	—	—	—	—
15. Surangi . .	2	2	—	2	—	—	—	—	—	—	—
16. Vasona . .	1	1	—	1	—	—	—	—	—	—	—
17. Velugam . .	5	5	—	5	—	—	—	—	—	—	—
Gujarat											
18. Akher . .	4	4	—	4	—	—	—	—	—	—	—
19. Bulsar . .	35	35	—	35	—	—	—	—	—	—	—
20. Bilad . .	7	7	—	7	—	—	—	—	—	—	—
21. Dharmpur .	1	—	1	—	1	—	—	—	—	—	—
22. Dungri (jungles) .	3	3	—	3	—	—	—	—	—	—	—
23. Kavoda . .	1	1	—	—	—	1	—	—	—	—	—
24. Kati . . .	1	1	—	1	—	—	—	—	—	—	—
25. Lavachha . .	184	173	11	165	10	7	1	—	—	1	—
26. Madhuban .	52	47	5	43	5	4	—	—	—	—	—
27. Nandgaon . .	1	1	—	1	—	—	—	—	—	—	—
28. Navsari .	1	1	—	1	—	—	—	—	—	—	—
29. Pardi . . .	1	—	1	—	1	—	—	—	—	—	—
30. Sanjan . .	21	21	—	19	—	1	—	1	—	—	—
31. Surat . . .	10	10	—	9	—	1	—	—	—	—	—
32. Vapi . .	178	170	8	155	8	13	—	1	—	1	—

Madhya Pradesh												
33. Indore . .	1	1	—	—	—	—	—	1	—	—	—
Maharashtra												
34. Bombay .	17	14	3	5	—	2	—	3	1	4	2
35. Dahanu .	16	16	—	15	—	1	—	—	—	—	—
36. Mahalaxmi . .	33	32	1	32	1	—	—	—	—	—	—
37. Nasik . .	11	11	—	11	—	—	—	—	—	—	—
38. Palghar . .	26	26	—	26	—	—	—	—	—	—	—
39. Udva . .	3	3	—	3	—	—	—	—	—	—	—
Union Territories												
40. Delhi . . .	1	1	—	—	—	—	—	1	—	—	—
41. Daman . .	51	51	—	37	—	11	—	2	—	1	—
TOTAL . . .	972	923	49	837	43	69	3	9	1	8	2

Persons Staying outside Dapada

There are only six persons related to the inhabitants of the village who are living outside Dapada village, the particulars of whom are given below:

TABLE 64

Number of Persons staying outside Dapada by Religion, Caste/ Tribe, Relationship, Age, Place of Living and Occupation

Religion	Caste/ Tribe	Relationship of the person living outside Dapada with the head of the household	No. of persons	Age	Where living	Occupation
1	2	3	4	5	6	7
Zoroastrian	Bedhin	Son	2	24	Vaghchaudha (Dadra & Nagar Haveli)	Agriculture
				22	Vaghchaudha	-do-
		Daughter	1	17		Household
Islam	Khoja	Father	1	55	Khanvel (D&N H)	Agriculture & Shopkeeper
Christian	Koli Dhor	Father	1	60	Khanvel	Servant in the Church at Khanvel
Hindu	Koli Dhor	Son	1	15	Bombay (Maharashtra)	Domestic Servant
TOTAL			6			

Remittances and Frequency of Visits

Regarding remittances, these are not sent by money-orders generally but in case of Zoroastrian, Islam & Christian persons, the cash, if any, is handed in person and some times money-orders are also sent. In case of the Koli Dhor (Hindu) he has recently gone to Bombay—just a month ago, hence no remittance sent or received.

The head of the Zoroastrian household frequently goes to Vaghchaudha (say twice or thrice a month) and his children also come to Dapada quite frequently. They give and take

money during these visits. In case of the person belonging to Islam religion (Khoja sect) he goes to Khanvel weekly and his father also visits his place sometimes (almost monthly). He or his father has no financial problem and does not give/take any money. In case he requires any money from his father for his business, he gets the same personally from his father at Khanvel. In case of the person belonging to Christian religion (Koli Dhor) he comes to Dapada sometimes fortnightly and sometimes monthly and gives money to his wife who is staying with her son at Dapada.

In case of the Khoja household it may be mentioned that his father-in-law is staying at Bombay and they go to Bombay after about every 6 months but there is no money transaction.

Changes brought about in the village as a result of Liberation

During the Portuguese regime there were no fundamental rights enjoyed by the citizens as guaranteed by our Indian Constitution. There was a dictatorship and everything was done by the Portuguese from their own point of view—getting revenue as much as possible by indiscriminately felling down the trees in the jungles; in brief the axe was always hungry. The construction of the roads was always done from the point of view of approaching the treasures of trees in the jungles and for administrative purposes. There was practically no freedom of expression, no franchise, and no efforts were made to improve the economic lot of the people. As already stated it is difficult to improve such conditions at once. The base for the development of the economy has now been made. The personal liberties and the fundamental rights as guaranteed by the Indian Constitution have been extended to the people of the Union Territory as our Constitution has been made applicable to that area since its integration with the Indian Union. All-out and all round efforts are being made to improve the conditions as may be seen from the foregoing pages. An attempt has been made during the survey to know the opinion in this regard from the villagers themselves. As the people of the village have contacts outside their own village, they were asked regarding their feelings about the change, that has taken place after liberation in the village as well as in the territory as a whole. The question put to the informants was of general type (the question was : what changes have been brought about as a result of liberation in the life of the people of Dadra & Nagar Haveli ?) The answers were varying. If one said about education, the other said about roads and so on. From these statements it should not be

concluded that the first person differs from the second person. Actually all had almost the same opinion but it is a matter of stress that a person (available member of the household) laid on a particular aspect of improvement or improvements after liberation and table No. 65 has been compiled on that basis. The general comments given by the people are also given below:

(1) Portuguese were not good in their behaviour towards the *Adivasis;* they used to beat, whereas the present Government is kind.

(2) The present Government is taking steps to improve the conditions of the *Adivasis.* More employment opportunities in roads construction are being created. Many new schools and the facilities for educating the children are being given.

(3) There is not much change in the standard of living of the people.

(4) Due to failure of rains, the condition is still bad.

(5) *Adivasis* are getting special privileges after liberation.

(6) There is an easy access to the high officials in the Administration due to Panchayati Raj system.

(7) The people who had vested interests and are big landlords (Non-adivasis) were critical of the changing rules and land reforms and complained of the security not given to them about their land holdings.

(8) During the Portuguese regime the officials (Police, etc.) used to ask the villagers to give them eggs and hens, etc. In case any villager expressed his inability he was beaten by the Police and forced to submit but now they say there is no such demand from any official.

(9) In case of inflicting a serious injury on any person the imprisonment was to the extent of 1 to 5 years and in case of murder it was 30 years imprisonment or death by hanging. Cases were used to be heard at Daman and sometimes transferred to Diu. Cases of 'grave' nature (especially political) were also transferred to Lisbon (Portugal) in which case it was not possible for the poor people to defend. But now they say the case is heard by the judges at Silvassa—the Headquarters of Dadra and Nagar Haveli Administration with due opportunity of defence and the case is decided on the merits.

TABLE 65

Type of changes brought about as a result of liberation

Unit of Change	Number of Informants who are of the view that : Schools have been opened	Security of tenant assured and revenue has been assessed	More wells dug for drinking water	Bus system improved	New roads constructed or old ones repaired	Midwifery (qualified *Dai*) services available	More employment opportunities created	Gram Sevak services available	More medical facilities available	Church building reconstructed or renovated	Village money lender (*Saucar*/ *Seth*) not so powerful
1	2	3	4	5	6	7	8	9	10	11	12
Village (Dapada)	186	58	129	145	150	6	4	13	4	1	1

Conclusion

The village is of multi-ethnic composition. There is a unity in diversity. Inter-community or inter-religion conflicts are very rare. A big church exists in the village and has got considerable influence. The Administration is playing a very important role in maintaining harmonious relations among the people of the village. It has provided a team of village level workers to deal with different aspects of social and economic life of the people. Among the village level workers the Gram Sevak, the Patel Talati and the Teacher can not be omitted to be mentioned here. The Administration has also cared to provide the people with a place to sit together (a community hall has been constructed recently, as found at the time of revisit of the Investigator). There the people sit together, discuss their common problems and settle them with the help of their local leaders, the *Karbaris* and village level workers at the official end.

The people of the village are peace-loving, simple, honest and soft spoken. Economically they are depressed. They are still paying rent (*Khand*) to the landlords to the extent that was paid even during the Portuguese regime although legally it has been reduced to 1/8th of the yield (as found in the year 1968 at the time of revisit) and the people are aware of it. The *status-quo* has been maintained because of their respectful attitude towards landlords. This respectful attitude might be due to their poor economic conditions only as it was observed that they resent the amount of rent although no dispute has so far been registered. The village level officials are working as guide and friends to the people and are maintaining the harmony and cordial relations among different strata of the people in the village. The time is not far off when the landlord will themselves realize their obligations to their brethren in the village and fix the rent according to the yield and the prevailing law. The *adivasis* are, however, satisfied with the steps taken by the Administration in so far as legal reduction of rent and fixity of tenure are concerned. The people are also aware of the fact that the landlord can not assume the cultivation of the land on a flimsy ground, *e.g.*, non-payment of rent, as the Administration has to decide the case on its merits keeping in view the condition of rains during the year *etc.* Inspite of economic backwardness the people are cheerful and maintain their cultural heritage. They celebrate *Bhanwada* and *Holi* with great enthusiasm. In the evenings when the youngesters dance and play, the elders watch them with interest and joy.

The agriculture of the village depends upon rains only and their whole economy is, therefore, a gamble in rains. After every two or three years there is a scarcity of food-grains as if it is a drought and sometimes for successive two years there happens to be such like drought conditions because of failure of rains. Unfortunately this time also when the village was surveyed (year 1966) the people reported negligible yield from their fields because of scanty rains. Thus the income of the people varies with rains. The Administration came to the rescue of the people by providing jobs to some of the people in road construction. Although the village is still having barter economy and it is difficult to calculate precisely the *per capita* income and expenditure, yet to have some idea the agriculture yield has been evaluated at the market price and the *per capita* income and expenditure comes to Rs. 89.12 and 90.17 respectively. The people on the whole have got balanced budgets—not much indebted to landlords and money lenders, although they have got a poor standard of living. During the scarcity periods of foodgrains (especially 3-4 months before harvesting) people take low quality of cereals and jungle roots and sometimes the food is taken only once a day. Milk is generally not available in the village, as milk-yielding animals are very less in number. There is a need of providing irrigational facilities if the situation is to be tackled on permanent footings. If the church area can be irrigated by installing a pumping set on the bank of the Sakaltod rivulet (passing along the village), the Administration can also instal a diesel engine pumping set for the benefit of the *adivasis*. Possibility of starting some tube-well or pumping set (diesel driven) in the interior of the village by digging a well may also be explored. As the *adivasis* are financially downtrodden and lack leadership, it is the State only that can bring out the people from this bad situation of absolute dependence of agriculture on rains.

There is no cottage industry worth its name. Whatsoever exists, it is on a very limited scale, and is not at all an organised one. The Administration may take a lead in organising cottage industry and provide some financial help to the people. If electrification of the village is possible it will also lead to some new economic activities.

The people of the village are not very laborious. In the evening it is found that almost every adult male is drunk. Females and children also drink *toddy* but not so much (unlike adult males). Steps in this direction are being taken by the Administration to reform the habits of the people (the use of intoxicants is being restricted) but as drinking is their habit since generations it will take some time to improve them.

The Administration of Dadra and Nagar Haveli is imparting free education to *adivasis* and the village level workers persuade them to take advantage of the concession. The majority of the people are uneducated and have practically no knowledge about the outside world. Community listening radio sets will be a useful medium for such an education if provided in the hamlets—may be to some of the *Karbaris* (headmen of the hamlets, *Padas*). As the hamlets are scattered the people feel inconvenient to go to the office-*cum*-residence of the Patel Talati or Gram Sevak of the village and listen the radio programmes there. Such an amenity, if provided, should be as near their residence as possible.

There is also a need for technical/crafts education, especially when industrial units are being set up in the Union Territory. Indigenous craftsmen and technicians will give an acceleration effect to the industrial economy and will also change the outlook and attitude of the people. It will lessen their dependence on agriculture. The present system of education can make the people literate but not self-reliant and confident of getting the employment outside the village. Steps in this direction have also been taken by the Administration as tailoring school has been started in the village itself, and further arrangement for imparting technical education in other occupations like mason, blacksmith, carpenter, motor mechanic, welder, turner, etc., ought to be made to meet with the demands of not only the village but also of the Union Territory as a whole.

As there is no well-equipped dispensary, the people of the village feel much difficulty. There is a case for providing some sort of medical assistance to the people in the village itself. This should be done preferably by the State and not by any individual or a private institution, as the latter have generally some vested interests and after providing the people with little assistance they try to interfere in their cultural life, which the *adivasis* do not like.

The road transport needs some improvement. Dapada being in the midway of the terminal points of bus route—Silvassa—Khanvel, it is difficult to get bus in time. If road transport is cheap and easily available, the people will become more mobile and will try to find out some avenues of employment outside. This may lead to an all round economic betterment and also improve their outlook on socio-economic aspects.

The multipurpose cooperative society should be encouraged even if the local leadership is not available and may have to be provided from outside by the Administration in the initial stages till some local leader comes up to shoulder and take over the responsibility. Such a multipurpose cooperative society can cater for their all types of needs, *e.g.*, providing good seeds at low rates, fertilizers, provision of agricultural implements, marketing facilities, loans and also the provision of items of daily needs at reasonable rates.

APPENDIX

Exploratory Survey of Social Contours in Village Dapada

Household Schedule

1. Name of village :
2. Name of head of household :
3. Main occupation of the household :
4. Particulars of the members of the household including the head :

Name	Age	Sex	Religion	Caste	Gotra	How related to the head	Mother tongue	Other languages known	Education	Main occupation	Subsidiary occupation
1	2	3	4	5	6	7	8	9	10	11	12

4—*concld.*

Place of work	Activity if not earning	Marital status	Age of marriage	Payment received during marriage	Payment given during marriage	How and where spends leisure time	Voluntary association, club, library of which members	Place outside Dapada visited	Remarks
13	14	15	16	17	18	19	20	21	22

Particulars of the members of the household staying outside the household.

Name	Age	Sex	Religion	Caste	Gotra	How related to the head	Mother tongue	Other languages known	Education	Main occupation	Subsidiary occupation	Place of work	Activity if not earning	Marital status
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

5—*concld.*

Age of marriage	Payment received during marriage	Payment given during marriage	How & where spends leisure time	Voluntary association, club, library, of which member	Places outside Dapada visited	Present address	Since when	Purpose	Remmittance sent home	Frequenty of visit to home during three years	Remarks
16	17	18	19	20	21	22	23	24	25	26	27

6. (a) Is there a deity or object of worship, including sacred plant in the house
   (b) If yes, where is the deity or object of worship located in the house
   (c) What is the name of the deity or object of worship and what is the form of worship
7. If the household possesses land, give
   (a) Total area in acres
   (b) Area comprising

APPENDIX—*contd.*

Category of land	Area according to Agriculture of right			Remarks
	Owned	Leased in	Other	
1	2	3	4	5
(i) Homestead				
(ii) Uncultivated				
(a) Under non-agricultural use				
(b) Fallow				
(iii) Cultivable land				
(a) Current fallow				
(b) Cultivated				
(c) Particulars of cultivated land				

Location	Nature of right				Total		Owned land leased out	
	Owned land cultivated		Leased in land		No. of plots	Area	No. of plots	Area
	No. of plots	Area	No. of plots	Area				
1	2	3	4	5	6	7	8	9
Inside the village								
Outside the village								

(d) (i) In case of owned land, how and when did the family come to own land

(ii) (1) What is the land revenue ?

(2) Has there been any recent change ?

(e) In case, the household has leased in land of a private landlord .

(i) Who is the landlord ? .

(ii) Where does he stay (If outside the village, the distance) and what is his occupation ?

(iii) Since when has the land been leased in ? . .

(iv) (1) On what terms the land has been leased in ? .

(2) Is there any recent change ? . .

(v) Other aspects . . .

(f) In case, the household has leased in land of communided . .

(i) Name of the communided".

(ii) Since when leased in .

(iii) Procedure of taking lease .

(iv) (1) Terms and conditions .

(2) Recent change if any .

(v) Other aspects . .

APPENDIX—*contd.*

1	2	3	4	5	6	7	8
(g) In case, the household has leased in Govt. land . . .							
(i) Since when leased in .							
(ii) Procedure of taking lease .							
(iii) (1) Terms and conditions .							
(2) Recent change if any .							
(iv) Other aspects . . .							
(h) If land has been leased out .							
(i) To how many tenants .							
(ii) Since when ? . . .							
(iii) On what terms ? Has there been any recent change? .							
(i) If any cultivable land is lying fallow ? . . .							
(i) Since when it is lying fallow							
(ii) Why is it lying fallow ? .							
(j) Is the household cultivating any land by hired labour ? If so .							
(i) Quantity of land cultivated through hired labour .							
(ii) Agricultural operations in which hired labourers are engaged . . .							

(iii) No. of mandays for which hired labourers are engaged . . . .

(iv) Average wage per day hired of labour . . .

(v) Religion and caste to which the hired labourers belong .

(k) If the household uses improved varieties of any of the following, please give particulars as under . . . .

Brief description	Since when adopted	Source from which adopted	Whether satisfactory result obtained	Remarks
1	2	3	4	5
Improved seeds . . .				
Chemical fertilisers				
Organic manures				
Pesticides				
Improved implements . . .				

(l) If the household has irrigated land . . . . . .

(i) Source of water & nature of irrigation facilities . .

(ii) Since when irrigation facility is available . .

APPENDIX—*contd.*

1	2	3	4	5
(iii) Through what agencies the facility has been provided .				
(iv) Terms on which facility is obtained . . .				
(v) Whether there has been any change in the extent of cultivation, nature of crops, yield, etc., due to irrigation facility . .				
8. If the household is engaged in fishing				
(a) Where catches fish . . .				
(b) Nature of right in the area where catches fish . . .				
(c) Tools and implements . .				

Name of tool	Brief description	No. of owned by households	When and where-from obtained	Price	Method of manipulation	Place where more suitable for operation	Type of fish for which more suitable	Remarks
1	2	3	4	5	6	7	8	9

(d) Season and type of fish . .

Name of season	Area of fishing	Type of fish more available	Remarks
1	2	3	4

(e) Hours of day and type of fish .

Hour	Area of fishing	Type of fish	Remarks
1	2	3	4

(f) Organisation of work group for fishing . . . .

(g) Brief description of operation .

(h) Average catch daily . .

(i) Marketing and operation of middlemen . . . .

(j) Transport . . . .

(k) Preservation . . . .

(l) Finance . . . .

(m) Annual output . . .

9. Particulars of other occupations .

10. Indebtedness . . . .

Amount	Source	Purpose	When taken	Rate of interest	Nature of security	Nature of document	Amount repaid	Remarks
1	2	3	4	5	6	7	8	9

11. Unemployment

(a) Is any member of the household searching for a job ? . .

(b) If so, give the following details .

Name	Age	Sex	Academic qualification	Other proficiency	Nature of previous employment if any	Date of cessation of previous employment	Reason for cessation	Any subsidiary work at present	Whether registered with any employment exchange	Remarks
1	2	3	4	5	6	7	8	9	10	11

12. Sale and purchase of valuable assets during last three years

Sale						Purchase				
Time of sale	Buyers place	Occupation of buyer	Average No.	Sale price	Type of asset	Purchase price	Average No.	Seller's occupation	Seller's place	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land					
					Livestock					
					Machinery, tools equipments					
					Building					
					Jewellery & valuable					
					Investments					
					Other assets					
					Total					

13. Source of finance for capital expenditure

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. & other financial institutions	Others	Total			
	1	2	3	4	5	6	7
Expenditure on construction and improvement of building and other structures							
Expenditure on land development							
Expenditure on new capital goods							
Expenditure on purchase of lands and other assets							

14. Major heads of income and expenditure during last year

Gross income				Expenditure			
		Source				Incurred	
Major head	Amount	Inside village	Outside village	Major head	Amount	Inside village	Outside village
1	2	3	4	5	6	7	8
Cultivation				Food			
Livestock and products				(a) Cereal			

APPENDIX—*contd.*

1	2	3	4	5	6	7	8
Wages				(b) Non cereal			
Arts & Crafts				Fuel & lighting			
Fishery				House rent and repair			
Forestry				Clothing			
Trade				Travelling			
Transport				Recreation			
Profession				Education			
Service				Other miscellaneous services			
Rent .							
				Interest			
				Rent			
Investments .				Remittances			
Remittances .				Hired labour			
Interest .				Purchase of production (e.g. seed, manure, etc.)			
Others . .				Others			
Total . .				Total			
Borrowing .				Purchase of assets			
Principal received back .				Construction & improvement of buildings & other structure			
Sale of assets .				Land development			
Grand total .				Grand total			

15. (a) Is there any child of school going age (6-14) in the household ? . . . .

(b) Is the child reading in school .

(c) If so, (i) Is the informant satisfied with the type of education ? . .

(ii) If not what improvement is wanted . .

(d) If there is a child of school going age, not going to school, why not going to school ? .

16. (a) What are the castes and communities found in the village ? .

(b) Arrange the names of the communities in order of social status

17. (a) Do some communities suffer from some social disabilities ? .

(b) Why are they ? . . .

(c) What are the social disabilities that they suffer from ? . .

18. Does the informant consider that any of the following castes suffer from any social disability in Dadra & Nagar Haveli or the neighbouring states. . . . . .

APPENDIX—*concld.*

Name of Caste	Traditional occupation	Nature of social disability, if suffered in Dadra & Nagar Haveli	Nature of social disability, if suffered in neighbouring states	Remarks
1	2	3	4	5
Mahar, Kathodi, Dhed, Chamar, Katkari, Koli, Agri, Rohit, Bhangi, Kokna, Koli Dhor, Marathi, Varli, Naikda, Nayak, Mahyavanshi and Halpati				

19. Does the informant consider that any of the following communities has peculiarities of dress, dialect, religion and social organisation *in Dadra &* Nagar Haveli or the neighbouring states .

Name	Traditional occupation	Peculiarities, if any in Dadra & Nagar Haveli	Peculiarity, if any in neighbouring states	Brief political & social history of the community
1	2	3	4	5
Dhodia, Katkari, . . Kunbi, Rathodi, Koli Dhor, Kokni/Kukna, . . Varli, Nayak, . . Naikda and Marathi . .				

20. (a) What are the occupations in the village ? . . . . .
    (b) Arrange the occupations in order of social prestige . . . .
    (c) What are the reasons why some occupations are considered too below . . . . . .

21. Particulars of seven most respected persons in the village . . .

Name	Age	Sex	Religion	Caste	Mother tongue	Education	Occupation	Office if any held	How attained office	Reason why respected	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

22. Particulars of seven most influential persons in the village . .

Name	Age	Sex	Religion	Caste	Mother tongue	Education	Occupation	Office if any held	How attained office	Source of influence	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

23. What does the informant know about Asok, Akbar, Aurangzeb, Sivaji, Albuquerque, Rammohan Roy, Gandhi, Subhash Bose, Jawaharlal Nehru, Kennedy, Salazar, Shastri

24. According to the informant what changes have been brought about as a result of liberation in the life of the people of . . . .
    (a) Village concerned . . . . .
    (b) Union Territory as a whole . . . .

MGIPRRND—Sec. III—4 RGI/73—, 4-10-74—500.