

GAZETTEER OF INDIA

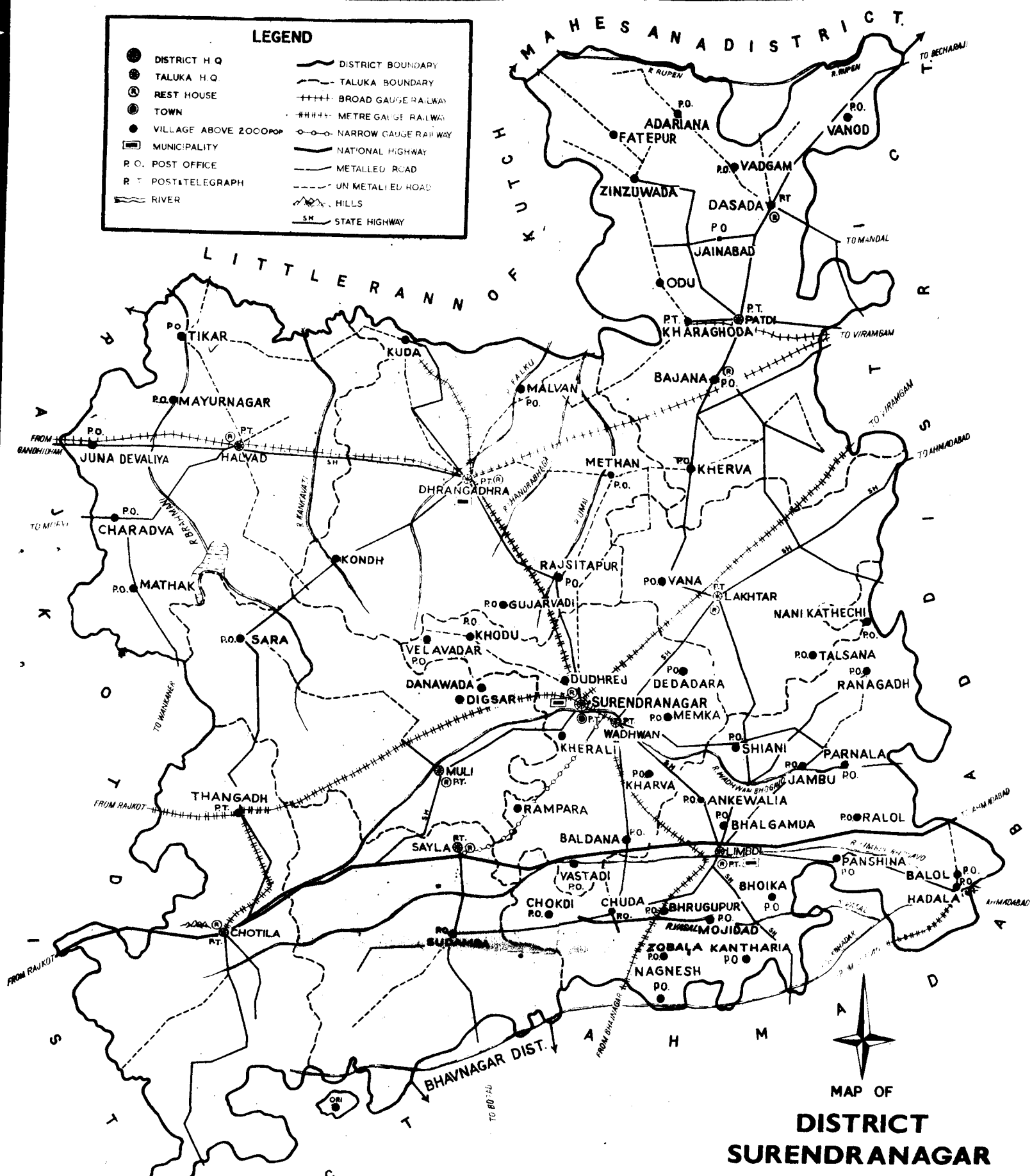


GUJARAT STATE

SURENDRANAGAR DISTRICT

LEGEND

● DISTRICT H.Q.	— DISTRICT BOUNDARY
● TALUKA H.Q.	--- TALUKA BOUNDARY
⊙ REST HOUSE	++++ BROAD GAUGE RAILWAY
● TOWN	#### METRE GAUGE RAILWAY
● VILLAGE ABOVE 2000 POP.	—o—o— NARROW GAUGE RAILWAY
▭ MUNICIPALITY	— NATIONAL HIGHWAY
P.O. POST OFFICE	— METALLED ROAD
R.T. POST TELEGRAPH	- - - UN METALLED ROAD
~ RIVER	▲ HILLS
	SH STATE HIGHWAY

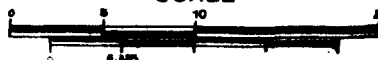


MAP OF
**DISTRICT
SURENDRANAGAR**

1975

SCALE

1 INCH = 10 MILES
1 CM = 0.335 Km.



GUJARAT STATE GAZETTEERS



Government of Gujarat

SURENDRANAGAR DISTRICT

PRICE : Rs. 61-45 Ps.

Dr. G. D. PATEL

M. A., Ph. D., I. E. S. (Retd.)

Chief Editor

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AHMADABAD
1977

GAZETTEER OF INDIA
GUJARAT STATE GAZETTEERS
SURENDRANAGAR DISTRICT

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P R E F A C E

This is the fourteenth District Gazetteer in the series of the Gujarat District Gazetteers published by the State Government. It is the first District Gazetteer of Surendranagar district. This district was formed in 1948 as a result of merger of States and Estates such as Wadhwan, Dhrangadhra, Limbdi, Muli, Than-Lakhtar, Sayla, Chuda, Bajana, Jainabad, Anandpur, Chotila, Zinzuwada, Raisankli, Bhoika, Dasada Thana, Vithalgadh and Vanod. As a result, there was no separate Gazetteer of the Surendranagar district. However, during the Dhrangadhra State regime, Col. J. W. Watson had prepared the *Statistical Account of Dhrangadhra* in 1884. Reference about these States is found in the *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, compiled by Mr. J. M. Campbell in 1884 and the *Kathiawad Directory* published by Mr. Dhanjishah Hormazji Karaka in 1886. The book "*History of the Dhrangadhra State*" written by Mr. C. Mayne, Principal of the Rajkumar College, Rajkot in 1921 gives a detailed history of the Jhala rulers till 1918. Some information about the ruling princes of these States is available in the book "*The Ruling Princes, Chiefs and Leading Personages in Western India States Agency*" published by the Government of India in 1935. Apart from these scholarly works, historical and administrative details are also found in the Annual Administration Reports of these States and Estates. The Census Reports of the Government of India contain valuable demographic data about these States. As these States were included in the former Kathiawar Peninsula, they were all regulated by Col. Walker's Settlement of 1807 under which the States accepted the suzerainty of the British and the procedure for payment of tributes to the East India Company and other States. The States of Dhrangadhra, Wadhwan and Limbdi were well organised and had a modicum of administrative apparatus and welfare amenities. Since most of them were small States, they were handicapped by lack of adequate finance to undertake major development projects.

The work for preparing District Gazetteer of Surendranagar was first taken up in 1957-58 alongwith other districts of Saurashtra. Before the work could make substantial headway, the bifurcation of the Bombay State into Gujarat and Maharashtra took place. After bifurcation, the work was resumed in October

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(ii)

1972, under the stewardship of my predecessor Dr. G. D. Patel, who handed over the charge on 18th October, 1973. After taking over I have made many changes and expedited the printing process. In order to procure all available information for the Surendranagar district, attempts were made to collect data from the published materials, the District Offices, various State Corporations, voluntary agencies and knowledgeable persons. In the district, the office carried out surveys regarding industries, industrial arts, standard of life, miscellaneous occupations, joint stock banks, etc. In the case of the Surendranagar district, special difficulty was felt in data collection by the District Officers as well as by my officers because of the serious scarcity conditions prevailing during 1972-73. Similarly information about the Freedom Movement, was collected by my office from the published books and reports. After collecting information from the District Officers, institutions and knowledgeable persons, the entire material was processed and cross-checked against other data available in published records or reliable sources. Thus, no pains have been spared to collect and compile the data before drafting of the chapters of the Gazetteer could be undertaken.

As regards the history of the district, much authentic material is not available about the ancient history, but tools of the pre-historic stone age have been discovered near Dhrangadhra. Excavations at Rangpur in the Limbdi taluka have revealed data about the proto-historic age and the remains of the Harappan and post-Harappan culture have been discovered. During the 8th and 9th centuries, the Chap dynasty ruled over the territory, with headquarters at Wadhwan. This territory came under the political influence of the Solanki kings under Siddharaj Jaysinh and among the prominent remnants of that rule may be mentioned the fort said to have been built by Siddharaj around the Wadhwan town and the temple of Ranakdevi, who is said to have become *sati* on the Bhogavo river there.

The States comprising the district were all governed by the Jhala dynasty except the one at Muli which was ruled by the Parmar Rajputs. From the 10th century till their integration in 1948, the continuity of the rule of the Jhalas in this district was maintained. A few smaller estates like Jainabad, Dasada and Bajana were of Muslim States.

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As regards the demography of the district, it may be mentioned that according to the 1971 Census, the total population of the district is 845,454. Out of this, 72.99 per cent are rural and 27.04 percent urban. Thus, the district is predominantly rural depending on agriculture and allied activities. The decennial growth of 27.51 per cent between 1961 and 1971 is less than that of 29.39 per cent of the State. The pressure of population on the land is not high as density per sq. km. is only 81 as against 136 in the State. The district is lagging behind in literacy, as it has 29.86 per cent literates as against 35.78 per cent for the whole State. Among the components of the population, the Scheduled Castes form 10.39 per cent of the total population which is more than the State percentage of 6.84. Only 2 tribes of the Padhars and the Siddis have been declared as Scheduled Tribes. The population of the Scheduled Tribes is therefore negligible (0.57 per cent as against the State average of 13.99 per cent).

By and large, the district is agriculturally backward. As there are no major perennial rivers in the district, there are no major irrigation projects. The irrigation facilities, therefore, are limited to 6 per cent of the total cultivable area. Dry crop farming is practiced in the district.

There are no forests worth the name in the district. There is a bird sanctuary at Nalsarover, which lies to the south-east of the district, where, during the winter season, birds from places as far as Siberia are attracted. In the border villages of Tikar, Kuda, Jesda, etc., the wild ass, which is a peculiar species of the Rann of Kachchh, thrives.

As regards industries, the district has hit firsts in several respects. It is the first district where the Co-operative Spinning and Weaving Cotton Mill was set up at Limbdi in the year 1959. It is also the first district in the State where thermometers are manufactured by the Jintan Clinical Thermometers Pvt. Ltd., in collaboration with the Jintan Clinical Thermometers Pvt. Ltd., Tokyo (Japan). Its salt industry is very old. This is evidenced from the Mughal Emperor Aurangzeb's Firman of 1682 granted to Maharaja Jaswantsingh of Dhrangadhra confirming his right of salt manufacture in the areas at Halvad and round-about. It is noteworthy that the district produces one-third of the total

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salt produced in the State. As an adjunct to the salt manufacturing industry of the Dhrangadhra area, the Dhrangadhra State had set up the Dhrangadhra Chemical Works at Dhrangadhra in the year 1939, the management of which was passed on to private concerns later on. Similarly its ceramic industry, which is located at Thangadh (Chotila taluka) and Vagadia (Muli taluka), has made a name throughout the length and breadth of India.

As regards the places of pilgrimage, the district can boast of different places for the followers of different Sects. The Swaminarayan temples at Wadhwan, Muli and Charadva are known for their architectural beauty and are the pilgrim places for the followers of the Swaminarayan Sect. The Sun temple near Than and the Mandavrai temple at Muli are the places of pilgrimage for the Kathi community. The Trinetreshwar temple near Than is a place of pilgrimage for the Shaivaites. The Mahavir *Pagala* (foot prints) at Wadhwan is a must for every Jain of Gujarat. The Maula Kaji at Halvad is a place of pilgrimage for the Daudi Vohras of Saurashtra.

Apart from social and political workers, there are many stars shining in the literary firmament of the district. Kavi Dalpatram Dahyabhai, Chunilal Vardhaman Shah, the novelist, Shri Jhaverchand Meghani, the poet and novelist and Jugatram Dave, a Sarvodaya worker of Vedchhi Ashram hailed from Wadhwan. Dr. N. M. Shah, a mathematician of repute was born at Limbdi. The novelist Tarachand Popatlal Adalja hailed from Halvad and Shri Devshanker Mehta has Dudhrej as his place of literary activities. Swami Anand, a writer of excellent prose was born in Shiyani (Taluka Limbdi). Sayla produced the late Balabhai Virchand Desai (*Jaibhikkhu*), a leading columnist among the Gujarati newspapers and a novelist. Dalsukhbhai Dahabhai Malvania, an indologist of repute hails from Sayla. Shri Manubhai Pancholi (*Darshak*), a well-known writer and educationist and Babalbhai Mehta, a Sarvodaya worker also hail from this district. Topping all, Muli has produced a philologist of international repute in Dr. T. N. Dave. Thus, the district has produced a galaxy of literary persons, who have made a name in and outside India.

It may be noted that the district is extremely fortunate in producing social and political workers. In the first decade of the

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century, Limbdi produced Sardarsingh Rana, an outstanding revolutionary. Thereafter, it produced a series of social and political workers. These leaders have played a very important role not only in social and economic development of the district but in the development of political institutions for responsible Government in different parts of Gujarat. Wadhwan Camp was the headquarters of the Political Agent from 1864 onwards. It was, therefore, the centre of political activity of the British Government. It had also a unique distinction of being the venue of the Kathiawad Rajkiya Parishad. Before Independence, there were popular agitations demanding responsible Government in the States like Limbdi, Muli, Lakhtar and Dhrangadhra. These agitations were strengthened by the success of the Arzi Hakumat in the Junagadh State. In short, although the district was divided into several States, it was in the forefront in the freedom struggle because of its devoted social and political workers.

Such is in short the profile of the Surendranagar district.

I am indebted to Hon. Babubhai J. Patel, Chief Minister and to the Chief Secretary, Shri H. K. L. Kapoor, I. A. S., for the keen interest taken by them. I must acknowledge the hard work put in by Shri U. M. Chokshi, Deputy Editor, also in-charge of office administration; and Sarvashri M. R. Trivedi, Dr. A. P. Bhatt, R. R. Trivedi, C. A. Thakker and C. C. Trivedi, Research Officers. Dr. Bhatt prepared the historical account of the Medieval and Modern History of the district. These officers were assisted by Research Assistants Sarvashri D. H. Acharya, B. A. Patel, N. D. Bhatt, Y. D. Jadeja, S. S. Shah and B. K. Soni and Junior Assistants Sarvashri P. B. Parikh, K. T. Trivedi, J. R. Shah, Kum. K. S. Suryavanshi, Smt. N. K. Kadakia, Shri R. D. Gandhi, Shri S. S. Bhonsle and Shri G. N. Solanki. The manuscripts were neatly put into type by the team headed by Shri P. Bhaskaran, Stenographer, Shri B. J. Patel and other typists. The proof reading work of the entire volume was carried out mainly by the Proof Readers Sarvashri A. S. Mansuri and K. H. Arab.

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Ahmadabad ;
15th September, 1977.

S. B. RAJYAGOR,
Chief Editor.

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PART I

CHAPTER I

GENERAL

Introductory

ORIGIN OF THE NAME OF THE DISTRICT

After the integration of the States, the Surendranagar district was called 'Zalawad'. The term "Jhalawad" derives its name from Jhala Rajputs who ruled over a number of States such as Dhran-gadhra, Wadhwan, Limbdi, Sayla, etc. These Jhalas were formerly known as Makwanas. More than ten centuries ago among them there was a king of the name Kesar Makwana, who had a son named Harpaldev. The mother of Harpaldev was a daughter of the celebrated Karan Ghelo, Solanki King of Patan, the then capital of Gujarat. It is said that Harpaldev received in 838-39 A.D. a grant of 1800 villages from his grandfather for conspicuous valour displayed by him, which relieved king Karan from a great difficulty. Harpaldev then shifted his residence to Patdi, which was made the capital of his dominion. He had three sons. Once while they were playing in the courtyard, a mad elephant broke into it, and would have killed them, when their mother by her miraculous power managed to rescue them, from the grip of the elephant. As she caught them, they received the name 'Zalas' (derived from the word) "ઝાલજ" "to hold and the district ruled by them came to be called 'Zalawad').

The town of Surendranagar from which the district derives its present name was previously known as Wadhwan Camp and was the headquarters of the British Political Agent. The Political Agent withdrew from Wadhwan Camp and restored it to the Wadhwan ruler in 1946 A.D. It was then re-named Surendranagar in 1947 A.D. after the name of the ruler Shri Surendrasinhji of the former Wadhwan State.

The town of Surendranagar has been the district headquarters since 1948.

LOCATION

The Surendranagar district is one of the districts of the peninsula of Saurashtra. It lies roughly between 22° 8' and 23° 3' north

latitude and 71° to 72° east longitude. It is bounded on the north by the Rann of Kutch and the Banaskantha district. In south are parts of the districts of Ahmadabad and Bhavnagar, on the west it is bounded by the Rajkot district and on the east again by the Ahmadabad district.

AREA AND POPULATION

The district had an area of 10,488 sq. kms., in 1971. According to the Census of 1961, the population of the district was 6,63,206. According to the 1971 Census, the district has the total population of 8,45,454. According to the 1971 Census the total rural population of the district was 6,17,135 and the urban population 2,28,319.

ADMINISTRATIVE HISTORY

It would be interesting to review the administrative history of some of the princely States constituting this district. The Surendranagar district consisted of States and estates such as Dhrangadhra, Wadhwan, Limbdi, Lakhtar, Sayla, Chuda, Muli, Bajana, Patdi and the thanas of Vanod, Vithalgadh, Jainabad, Rajpur, Anandpur, Chotila, Bhoika, Zinjhuwada, Dasada and part of Raisankli. The State of Dhrangadhra was divided into seven mahals. It consisted of 156 villages and had area of 1,167 square miles. The area of Wadhwan State was 242.6 square miles and had 32 villages while Limbdi State had 343.96 square miles and had 83 villages. The State of Than-Lakhtar consisted of two distinct portions, Than and Lakhtar. The area of the State was 247.43 square miles and had 50 villages. Similarly, Sayla State had area of 222.1 square miles and contained 45 villages. Other States were relatively smaller in sizes. Chuda for instance had area of 78.2 sq. miles and contained 14 villages. Rajpur had 3 villages only. It may be observed that the Chiefs of Dhrangadhra State were Zala Rajputs, originally a sub-division of the Makwana family claiming descent from Markand Rishi. They seem to have ruled at Keranti, a village in Sindh. Abhesinhji, son of Raja Saheb Chandrasinhji of Halvad subsequently received Lakhtar for maintenance from the Dhrangadhra Gadi and founded the house of Lakhtar in the beginning of the 16th century. The Limbdi house of the former Limbdi State sprang from Harpaldev, the common ancestor of the rulers of Dhrangadhra and Limbdi houses. It was Verisalji, the son of Aderaji, who removed the capital to Limbdi. The Parmars who emigrated from Thar Parkar in Sindh were permitted by Visaldev, the Vaghela Raja of Wadhwan to encamp on the bank of the Bhogavo river close to the spot where Muli now stands. After the reign

of the Solankis of Patan, Wadhwan came into the hands of a branch of the Vaghelas who were dispossessed by the Muslims, whereafter it fell into the hands of the Zalas of Halvad. The original owners of Than are said to have been the Babarias whom the Parmars ousted. The Parmars were followed by the Kathis who made Than their headquarters. In 1690 A.D., Kartalab Khan, the Viceroy of Gujarat, dispersed the Kathis and destroyed the temple of the Sun God worshipped by them. Thereafter, Than remained a Muslim *Thanah* till the Mughal power waned. It then fell into the hands of the Zalas of Halvad. Originally a holding of the Sodha Parmars, Chotila was conquered from Jagasio Parmar by the Khachar Kathis in 1565 A.D. Most of the Khachar Kathis trace their origin to the Chotila house, one of the twenty States and Estates comprising this district.

The former State of Bajana was founded by the fugitive Jats driven away from Sindh by its ruler. The Sultan of Ahmadabad bestowed 24 villages on their leader Malik Hedoji for their prowess in the capture of the Champaner fortress. As Malik Haidar Khan (one of the Jat leaders) established himself there, Bajana and its neighbourhood came to be known as Nahani Jatwar or little Jatwar. The talukdars of Dasada were Multani Maleks, descendants of Malik Bakhan, one of the Thanadars who lived and prospered in the time of Sultan Ahmed of Gujarat (1411-1443 A.D.). For a long time, Dhandhalpur was in the possession of the Babarias who were expelled in 1790 A. D., by Godada Khavad. The Khavads are said to be the off-spring of a Zala of the Patdi house named Khavadaji who married a Kathi lady.

The present district of Surendranagar is formed on account of integration of States and Estates in 1948. The States and Estates were as follows: Dhrangadhra, Limbdi, Wadhwan, Lakhtar, Sayla, Chuda, Muli, Bajana and the Thanas of Vanod, Vithalgadh, Zainabad, Rajpur, Anandpur (K. S. Hathi Desa), Anandpur (K. S. Desa Jiva), Chotila, Bhoika, Zinjhuwada, Dasada, and part of Raisankli. All these States and Estates were merged into former State of Saurashtra and formed part of the Zalawad district.

The district along with the other districts of Saurashtra region was merged into Bombay State in November, 1956. After re-organisation, several territorial changes were effected in practically all the districts of Saurashtra.¹ Accordingly in 1959, this district was also affected and was renamed as Surendranagar district. After

1. Unde: Bombay Government Resolution R. D. No. T. L. C.-3858-C, dated 19th June, 1959.

the bifurcation of composite State of Bombay, it became part of Gujarat State in May 1960.

THE TERRITORIAL CHANGES

Numerous territorial changes have taken place since Independence in the areas of district. However, major changes were effected in 1959 when the district formed part of composite Bombay State. After 1959 district consisted of former Zalawad district and one town (Patdi) and one village (Kharaghoda) of Ahmedabad district. In 1961 district consisted of 661 inhabited villages, 10 uninhabited villages and 11 towns. In 1971 it had 648 inhabited villages, 5 uninhabited villages and 11 towns. The decrease in inhabited and uninhabited villages was due to amalgamation of villages. The territorial changes which took place between the period 1951-1961 are given in Annexure-I at the end of this Chapter.

ADMINISTRATIVE DIVISIONS

Prior to 1948, the entire Saurashtra peninsula was parcelled out into various units, large and small, known as States and Estates, without any uniformity in the system of administration, though Dhrangadhra, Wadhwan, Lakhtar, Limbdi and some of the salute States had evolved a well-established system of administration, based more or less on the pattern obtaining in the British districts. The State of Dhrangadhra was divided into six mahals. When the entire peninsula was integrated into the State of Saurashtra, the district became for the first time the principal unit of administration organised on the basis of district administration on the pattern of the Bombay State. This system of district administration is continued since then.

For the purpose of the administration, the district was divided into three sub-divisions with nine talukas in the year 1971. The details about the area, population and number of villages, etc., in respect of these sub-divisions are given in the sub-joined Statement I. 1.

• STATEMENT I.1
Administrative Divisions as on 31st December, 1971

Sl. No. 1	Name of Sub-Division 2	Name of Taluka 3	Area (in sq. kms.)* 4	No. of Towns 5	No. of Villages 6	Population (1971 Census)		
						Total 7	Rural 8	Urban 9
1.	Wadhwan Sub-Division	1. Wadhwan	794.0	2	46	1,60,758	63,507	97,251
		Total ..	794.0	2	46	1,60,758	63,507	97,251
2.	Limbdi Sub-Division	1. Limbdi	1,713.4	1	101	1,52,761	1,27,164	25,597
		2. Chotila	1,058.3	2	112	77,082	57,163	19,919
		3. Muli	935.7	..	58	57,414	57,414	..
		4. Sayla	972.9	1	75	50,545	41,524	9,021
		Total ..	4,680.3	4	346	3,37,802	2,83,265	54,537
3.	Dhrangadhra Sub-Division	1. Dhrangadhra	1,369.8	1	63	1,10,739	69,948	40,791
		2. Halvad	1,231.6	1	65	71,485	61,199	10,286
		3. Dasada	1,634.2	2	91	1,13,765	98,025	15,740
		4. Lakhtar	733.9	1	42	50,905	41,191	9,714
		Total ..	4,969.5	5	261	3,46,894	2,70,363	76,531
		District Total ..	10,443.8	11	653	8,45,454	6,17,135	2,28,319

Source : The Collector, Surendranagar District.

* According to Census 1971 total area of the district was 10,488.0 sq. kms.

Census 1971, Series 5, Gujarat, District Census Handbook, Surendranagar District, Ahmedabad (1972), p. xi.

Physical Features¹

TOPOGRAPHY

The great mass of Kathiawad (Saurashtra) is formed by sheets of lava intersected by swarms of trap dykes into which the farmers, with great assiduity, sink their irrigation wells as here water is found at a depth of 15th to 20 feet (4.57 to 6.09 metres). The Dhrangadhra and Wadhwan plateau of the Surendranagar district which forms part of this great mass is mostly sandstone of the Jurassic age. Incidentally this plateau also forms the major part of the topography of the district.

The plateau is a small triangular area in the north, underlain by the Umia series of Lower Cretaceous. It connects Saurashtra with mainland of Gujarat.²

The Surendranagar district combines varying types of physical aspects. The hills in this district belong to the north-east chains of the Saurashtra peninsula, the noteworthy among them being Chotila which is 1200 feet (365.76 metres) high and conical in shape. The south-west part of the district has many hillocks and small elevations. The northern part of the district adjoins the little Rann of Kutch, a flat saline and barren tract. The soils in Halvad, Dharangadhra, Wadhwan, Lakhtar and Dasada talukas are alkaline. The low-lying eastern portion of the district is covered with water throughout the year and is called *Nalkantha*.

The Chotila area of the district is known as 'Panchal Area' as this area is surrounded by hills on all the sides. Most of the big rivers of Saurashtra originate from here. This area can, therefore, rightly be called as 'Peak' of Saurashtra.

The physical aspects of the different talukas are now reviewed below :

For the most part the soil of Wadhwan taluka is black and fertile, but there are also sandy patches, as well as *goradu* reddish soil, which is somewhat inferior to the black soil or *Karal*.

1. The section on 'Physical Features' is based on the following sources: (i) Kadaka D. H. *Kathiawar Directory*, Rajkot (1886), (ii) Census 1961, Gujarat, *District Census Handbook*, Surendranagar District, Ahmedabad (1964), (iii) Surendranagar District Panchayat, *Approach Paper*, Surendranagar (1973).
2. An article written by Dr. V. A. Janki, Published in 66th Session Indian National Congress Souvenir, Bhavnagar, January, 1961, p. 5.

The Bhal and *Nalkantha* portions of the Limbdi taluka look like sea during the monsoon and the villages situated therein look like floating islands. A kind of root called *bid* is found there. It serves as food to human beings and fodder to animals.

The Bhal area has excellent black soil which is very suitable for cultivation of wheat and cotton. The *Nalkantha* areas are less fertile.

In the Chotila taluka, the land is hilly. The greater part of this range is merely a moderate elevation of the land.

In the Dhrangadhra taluka, the land is flat at some places while it is sandy and stony at other places. The territory presents varying physical characteristics. In some parts such as Umarda and Dhrangadhra area, it is quite hilly, while in the remaining parts of Raj Sitapur, Methan and Charadva, the country is almost flat. There are low hills near Umarda of nearly 500 feet (152.40 metres) in height, yet the country cannot be called hilly. The soil, as a rule consists of various alterations between good black soil and sand.

In the Muli taluka, the land is found almost flat and open. The soil is sandy and medium black. In the Panchal area, the land is sandy and in Muli Chovishi, it is of medium black type.

The area surrounding Than is hilly and the soil has a substratum of stone, its thin earthy surface only being cultivable. Hence the cultivation is very poor. The earth of this area is suited for fine pottery works.

The lands in the Lakhtar taluka is flat and open and the soil is termed *Kharopat* or saline. The sub-terranean water being saline, there are no wells in the major portion of the area and the people largely depend on rains for drinking water as well as for cultivation.

HILLS

The hills in the district of Surendranagar belong to the north-east chain of the peninsula of Saurashtra. Among the noteworthy hills, mention may be made of the Chotila Hill which is about 1200 feet (365.76 metre) high and conical in shape. The hill is surmounted by the temple of 'Chamunda Mata'. There is also a temple of Lord Shiva known as 'Zaria Mahadev'. five miles, (8 kms.) north of Chotila, where water springing from the hills flows on the *shivling*. The south-west part of the district has several hills, hillocks and elevations

of smaller altitudes. There are the hills of the Thanga and Mandav ranges, which terminate in the vicinity of Dhrangadhra. The northern part of the district adjoins the Little Rann of Kutch, which is a flat saline and barren tract.

RIVERS

The most of the rivers in the district have their origin in the Chotila taluka.

Among the principal rivers of the district, the river "Limbdī Bhogavo" pass through the Chotila, Sayla, Muli, Wadhwan and Limbdī talukas. The river "Wadhwan Bhogavo" passes through the Chotila, Sayla, Muli, Wadhwan and Limbdī talukas. The river Sukbhadar passes through the talukas of Chotila and Sayla. The river Falku traverses the Muli and Dhrangadhra talukas and the river Brahmani passes through Chotila, Muli, and Halvad talukas. Besides these rivers, there are other small rivers like Kankawati, Chandrabhaga, Umai, etc., which have a course of less than 80 kms. On account of their short and rugged course and shallow beds, most of them have a rapid run-off and are dangerous in monsoon, particularly under heavy rainfall. As these rivers have seasonal flow, it is only possible to utilise the waters through dams across these rivers and thereby impound their flow for irrigation purposes. The important rivers are described below:

The Wadhwan Bhogavo

The Wadhwan Bhogavo river rises near the hills near the village Navagam in the Chotila taluka of the district. In the Chotila taluka, it flows past Navagam, Nava and Rajvad villages. In the Sayla taluka, it flows past Sayar, Hadala, Aya, Dolia and Bhaduka villages. Thereafter, it enters the Muli taluka and flows by Limli, Chanpar, Dharmendragadh, Gadhad, Umarda, Tidana, Muli, Gautamgadh, Godavari and Shekhpur villages. Subsequently, the river enters at the Wadhwan taluka and flows past Surendranagar, Ratanpar, Joravarnagar, Wadhwan, Nana Kerala, Memka, Bhadiyad and Sankli villages. Lastly, in the Limbdī taluka, it flows past Natvargadh, Dolatpar, Jambu and Parnala villages. It flows about 100.8 kms., in this district and thereafter merges in the Nal Sarovar.

The account of the Rivers is based on the following sources :

1. Census 1961, Gujarat, *District Census Handbook, Surendranagar District*, Ahmedabad (1964).
2. The information supplied by the Executive Engineer, Irrigation, Panchayat Division, Surendranagar.

The river flows from south-west to north-east direction upto Wadhwan. From Wadhwan onwards it again traverses in south-east direction. There are two dams on this river, viz., (1) the Naika Dam Project near village Gautamgadh (Nayka) of the Muli taluka and (2) the Dholidhaja Dam near Surendranagar town.

The Limbdī Bhogavo

The Limbdī Bhogavo is another important Bhogavo river passing through this district. It originates from the hills near the village Bhimora in the Chotila taluka. In this taluka it flows past the following villages, viz., Piyava, Akala, Nani Morsal and Rajpara. In the Sayla taluka, it flows past Titoda, Nana Sukhpur, Jasapar, Thoriali, and Mota Kerala villages. After, passing through the above mentioned villages, the river enters the Wadhwan taluka and flows past Vastadi and Baldana villages. Thereafter, it enters the Limbdī taluka and flows past Samadhiyala, Juni Morwad, Sauka, Limbdī, Khambhlav, Chorania, Panshina and Hadala (Bhal) villages. It flows for a course of 99.2 kms., in the district and merges in the Bhal area.

The river flows from south-west direction to east direction in the district. The Thoriali Dam is constructed on this river near Thoriali village of the Sayla taluka.

The Sukbhadar

The river Sukbhadar issues from the hills in the Chotila taluka. In the Chotila taluka it flows past Sukhsar and Chorda villages. Thereafter, it enters the Sayla taluka and flows past Shekhdod, Nana Matra, Gangajala, Goraiya and Loya villages. Lastly, the river enters the Limbdī taluka and flows near Nagnesh and Rangpur villages. The river flows for about 40 kms., in the district and enters the Bhal area and gets submerged in it.

The river Sukbhadar rises from the southern direction and proceeds towards the eastern direction of the district. The Goraiya Dam near the village Goraiya and the Mevasa Dam near the village Mevasa in the Chotila taluka are under construction. Both these dams are expected to be completed within two years.

The Falku

The Falku river rises near Raygadh village of the Dhrangadhra taluka. In this taluka, it flows past villages of Ravaliavadar,

Narichana, Bavli, Dhrangadhra, Isadra and Malvan. It flows for about 44.8 kms., in the district and merges in the Little Rann of Kutch.

The river flows in the northern direction of the district. There is a tank called "Gujarvadi Tank" near village Gujarvadi in the Dhrangadhra taluka on this river.

The Umai

The Umai river issues near the village Devcharadi of the Dhrangadhra taluka. The river flows past Rajsitapur, Bharad, Rajcharadi, Methan, Manpur, Dhrumath, Bharada and Sultanpur villages of Dhrangadhra taluka. It merges into the river Chandrabhaga near the village Bharada in the Dhrangadhra taluka.

The river comes from south of Dhrangadhra and proceeds towards north where it meets Chandrabhaga river.

The Chandrabhaga

The river Chandrabhaga rises near the village Dholi of the Dhrangadhra taluka. In this taluka, it flows past Jegadva, Hirapar, Gala, Vasadava, Bharada and Sultanpur villages. It flows for about 33 kms. in the district and merges into the Little Rann of Kutch.

The river Chandrabhaga flows in the northern direction of Dhrangadhra. Ramgad Dam near the village Ramgad in the Dhrangadhra taluka is under construction.

The Kankavati

The Kankavati river originates near the village Rampara in the Dhrangadhra taluka. It flows past the villages of Rampara and Kondh of the Dhrangadhra taluka. Thereafter the river enters into the Halvad taluka and flows near Dhavana, Chandragadh, Butavada, Sukhpar, Ghanad and Malaniyad villages. After a course of 43.2 kms., the river merges in the Little Rann of Kutch.

The river flows in the north-west direction from Dhrangadhra till it traverses in Halvad taluka. From Halvad taluka it proceeds in the northern direction towards the Little Rann of Kutch.

The Brahmani

The river Brahmani issues from the hills in the Chotila taluka. Thereafter it touches the western boundary of the Muli taluka and enters the Halvad taluka. In this taluka, it flows past the villages of Khetardi, Sundari, Palansan, Pandatirth, Susvav, Raysangpur, Mayurnagar, Chadadhra, Miyani, Tikar, Mangadh and Ajitgadh. After a course of 65.6 kms., in this district, the river merges into the Little Rann of Kutch.

The river comes from the south-east direction and proceeds towards the north-west direction of the district. There is a Dam called "Brahmani Dam" 15 kms., from the Halvad town.

The Vansal

The river Vansal issues near the village Nagadka of the Sayla taluka. Thereafter, it enters the Limbdi taluka and flows past Chuda, Bhugupur, Mojidad, Acharda, Bhoika and Chamardi villages. The river flows from south-west direction to the south-east direction of the district. It merges in the Bhal area.

To sum up, the district has a few rivers which have their origin in the Chotila taluka. Secondly, these rivers get flooded only in monsoon and are therefore not navigable. Thirdly, the rivers which flow to the north get merged in the Little Rann of Kutch and those which flow towards south or south-east get merged in the Nal Sarovar and the Bhal areas. The district, therefore, suffers from lack of adequate irrigation facilities.

GEOLOGY¹

The following is the geological sequence in the district.

<i>Recent</i>		<i>Soil and Alluvium</i>	
<i>Recent to Sub-Recent</i>		<i>Miliolite Limestone</i>	
Unconformity		Thickness	
Upper Cretaceous — Deccan Traps		Basalt lava flows, agglomerates and inter-Trappean Cherty Limestone (of 3-5 m. thickness)	
		70 m. (+)	

1. The Director, Geological Survey of India, Ahmadabad.

<i>Recent</i>	<i>Soil and Alluvium</i>
Middle Cretaceous Wadhwan Formation.	Reddish brown to brick red coloured sandstone and shale intercalations ; conglomerate bands. 10.20 m.
Lower Cretaceous Dhrangadhra Formation.	<i>Upper</i> — Quartzites, ferruginous sandstone, pebbly grit and conglomerate. 30-50 m. <i>Middle</i> — White sandstone (Glass sand horizon) ferruginous sandstone, conglomerate grit and red shale. 30-80 m. <i>Lower</i> — Grey shale with thin coal bands, white sandstone with clay and shale lenses, and grit. 300 m. (+)

Description of Formations *Dhrangadhra*

The Dhrangadhra Formation derives its name from the Dhrangadhra town around which it is prominently exposed and is extensively quarried for the much-needed building stones. The sandstones and shales belonging to the formation have been called 'Kathiawar beds' by Oldham (1893). Fedden (1884) regarded them as representing the "Umia Group" of Kutch.

As a result of mapping by the Geological Survey of India in the recent years, the Dhrangadhra formation is divided into three groups, lower, middle, and upper. The thick band of grey and carbonaceous clay exposed in the Than area, along with underlying sandstones, etc., are grouped as the Lower Dhrangadhras. The rocks above the Lower group upto the top of a red shale member form the middle Dhrangadhras. The red shale forms a marked horizon. Beginning from the hard gritty Conglomerate, the succession upto the base of fossiliferous sandstone and limestone (of Wadhwan) is taken as the upper Dhrangadhras.

Lower Dhrangadhra

The rocks are mainly white to light ferruginous feldspathic sandstone with grey to white shale bands and lenses, grey shale (fire clay) and carbonaceous shale with coal bands and lenses. There are several minor-scale sedimentary structures in the sandstone such as parallel-lamination, wavy lamination, lenticular lamination, cross ripple drift lamination and distorted lamination and load marks.

The upper part of this group contains lenses and bands of grey and carbonaceous clay and shale. Most of them are thin but occasionally they are more than ten metres thick. The coal bands are very thin with the maximum thickness about a metre. In the shale cores, broken plant impressions were observed, but none of them could be identified. Earlier Feistamanel (1880) and Fedden (1884) have identified the following plant fossils.

Filicales :	<i>Pecopteris</i> sp. <i>Taeniopteris</i> sp. <i>Alethopteris</i> (as plenium), <i>Whithyensis</i> Copp.
Cycadeaceae :	<i>Podozamites lanceolatus</i> , <i>Ptilophyllum Cutchence</i> .
Coniferace :	<i>Echinostrobus</i> (thuites) <i>expansus</i> , <i>Palissya Jabalpurensis</i> Fstm, <i>Taxtes</i> , <i>Tenerruims</i> Fstm <i>Arecuarites Cutchensis</i> Fstm. (seeds), <i>Pinus Comp. Nordenskiddi</i> .

Middle Dhrangadhra

The rocks of this group are exposed all along the plain grounds near Devsar and around Sapar, Mangalkui, etc. They are mainly composed of white and ferruginous sandstone and occasional thin lenses of white and grey shales and red shale at the top of the sequence.

White sandstone is generally exposed throughout the plain ground with very good exposures near Surajdeval, Sapar and Mangalkui. The sandstones show current and graded bedding.

Upper Dhrangadhra

The Dhrangadhra formation consists mainly of quartzite, highly ferruginous sandstone, dirty white to yellowish friable sandstone and gritty sandstone with thin shale band and lenses. The rocks of this group mainly form the hills and ridges with rugged outline. The ridges on the west of Chotila-Than road and Suri and Mewasa are very prominent.

Wadhwan

The rocks of the Wadhwan formation were first mapped by Fedden (1884), who named them after the town of Wadhwan around which they are well exposed. The type section is exposed to the west of Surendranagar and in the Malachimata hill.

The rocks are well exposed west of Surendranagar and along the Bhogavo river between Surendranagar and Dolia. They are also exposed sporadically around Kharwa, Muli, Sayla, Sejakpur, Chotila,

about 6.5 kms., east north-east of Chotila, between Chotila and Dhandhalpur, and near Rajsitapur. The rocks form low hills west of Surendranagar. Elsewhere, they form a series of isolated hillocks and gentle undulations. Outcrops are also seen in the stream sections.

The rocks of the Wadhwan formation consist mainly of black, red, brown or yellow ferruginous sandstones. The sandstones are usually soft and sometimes friable, and medium to fine-grained. At places there are lenses and bands of conglomerate. There are few bands of chocolate brown to red coloured shale in the sandstone. The beds are generally horizontal with marine invertebrate fossils represented by bivalves and corals.

Deccan Trap

The most prominent landmark in the Deccan Traps in the district is Chotila hill. The southern portion of the district is nearly covered by the Deccan Trap flow. There are also several outliers of the Deccan Trap in the sandstone terrain resting on Dhrangadhra and Wadhwan. The farthest outlier of the Deccan Trap away from the main is west of Kondh.

The flows have a tendency to form flat topped plateau like features. The flat-topped hills are separated by wide stretches of flat low lands with black soil cover. The trap hills generally show steep escarpment in north, with gentle slope in south, indicating low southerly dips.

Lithologically the predominant rocks are fine-grained to medium grained olivine basalt, porphyritic basalts and amygdaloidal basalt. At places, red bole beds are exposed separating one set of flows from another.

The Chotila hill is made up of mainly agglomerate and ash beds, while the top is covered by fine to medium grained basalt.

About 20 kms., south of Chotila, the fort hills of Ninama is capped with a bed of cherty intertrappean lime-stone. The same horizon is exposed on the twin hills east of Nana Harania, on the ridge between Lakhavad and Shekhdod in the hills between Gangajal and Samadhiala, Garia, on the eastern slope of Chotila hill, at the base of the hills west of Chotila and near Bamanbor. At Bamanbor vertebrate fossils are seen in these intertrappean beds.

Basic Intrusives

The area around Than is highly traversed by numerous dolerite dykes cutting the Dhrangadhra Formation. In the southern part of the district, south and east of Chotila, the dolerite dykes cut all the three formations, Dhrangadhra, Wadhwan and Deccan Traps. The length of the dykes varies from a few hundred metres to above 20 kms., while the thicknesses varies from a metre to about 15 metres.

Texturally, the dolerites are of two types, fine to medium grained equigranular and porphyritic. Ophitic texture is common in both rock types.

Milliolite Limestone

Milliolite limestone is also known as the Porbandar limestone in other parts of Saurashtra. It is mainly exposed on the hills and river cuttings near and around Bamanbor. It is also exposed on the lower flanks of the Chotila hill, and also in the small gullies and valleys of the Deccan Trap hills near Sanosra, Shekhdod, Gangajal, Gorla, etc.

The formation mainly consists of white to light grey coloured sandy limestone, often oolitic. It is intercalated with calcareous sandstone and grit.

The Economic Geology

Groundwater

The general depth of water table in the area varies from 2 to 10 metres. The quality of this shallow groundwater is generally within permissible limits for drinking and irrigation purposes both in the sandstone and Deccan Trap areas.

The southern part of the area, in particular, covered by Deccan Trap, is suitable for construction of large diameter dug-wells, preferably in the low lying areas with substantial weathered zones.

Compact and resistant variety of basic rock dykes in some of the areas act as barriers to the movement of groundwater. Hence concentration of groundwater takes place along the contact of such dykes with sandstones. Local population has thus generally selected such locales to construct wells. The wells are usually rectangular with large sides along contact with the dykes. Digging of short tunnels is also done along contact in either direction to further improve the yields.

There are also instances where the wells are located at the junctions of intersecting dykes, and the yields in such cases are still better.

The coarse grained, open textured, highly friable and jointed sandstones of the Lower and Middle Dhrangadhra Formations which are widespread, act as good equifers. Percolation of rain water through the joints and other structural features takes place directly down to the water table. The grey shale horizon of the Lower Dhrangadhra acts as a good bottom barrier for the aquifers in the overlying middle Dhrangadhra. The rocks of the upper Dhrangadhra and Wadhwan formations generally form high grounds and flat hills and generally do not contain much water. Not many dug wells are sunk in these areas.

During the course of recent exploration by drilling by Geological Survey of India, reasonably good water was encountered in the north-western parts of the district at Lunsar, Ranipat, Than, Chanderelia, Lakhmandi, Suri, Aya, etc., within depths of 140 to 200 metres falling within the Middle Dhrangadhra. Below these depths, within the grey shales and underlying sandstones of the Lower Dhrangadhra, the water was saline. The Geological Survey of India recommended that tube-wells may be constructed in the region between latitudes $22^{\circ} 55'$ to $23^{\circ} 05'$ and longitudes $71^{\circ} 00'$ and $71^{\circ} 40'$ to the above indicated depths of 140 to 200 metres. Moderate yields ranging from 300 to 3,750 litres per hour with drawdown of 10 to 15 metres may be expected.

In the alluvial areas adjoining the Rann, the surface water is highly saline. Tube-wells drilled down to about 120 metres below groundwater are likely to yield brackish water (chlorides 1000 to 1500 ppm.) under flowing conditions. This water can be utilized for the irrigation of salt resistant crops.

Coal

Coal is associated with carbonaceous shale, the upper most horizon of lower Dhrangadhra, as thin beds and lenses. The thickness of the coal horizon varies from a few millimetre to a metre. These occurrences in Than, Sonagadh and Khakhrathal areas were recently investigated by the Directorate of Geology and Mining, Government of Gujarat, and a reserve of 2.59 million tonnes of coal has been proved within an overburdened limit of 15 metres.

In the Than-Songadh area, the proved reserve of coal is 1.35 million tonnes, spread over an area of 2.1 sq. kms., with the

maximum thickness of 0.70 m.

In Khakhrathal area, the proved reserve of coal is 1.29 million tonnes, spread over an area of 2.1 sq. kms. with maximum thickness of 1 metre.

The average results of proximate analysis of Khakhrathal coal is as follows :

Moisture	..	..	2.13%
Fixed Carbon	..	..	50.49%
Volatile matter	..	..	10.02%
Ash	..	..	36.96%

Calorific value-5571 k cal/kg (1029 b.t.u.)

The analytical result of Than coal indicates that the coal is slightly inferior to that of Khakhrathal.

Fire Clay

The uppermost horizons of lower Dhrangadhra is grey and carbonaceous shale which is mined as fire-clay and is being used in ceramic industry. Clays consist of mainly Kaolinite with minor amounts of nacrite, halloysite, montmorillonite and biederite.

The major mining activity is all around Than, northwest of Than (at a place called Tindhar) at the base of the hills near Songadh (popularly known as Bagagals). Khakhrathal-Tarnetar and near Vagadia and Velala. The reserves are not estimated, but are very large.

At present several mining companies are engaged in mining and yearly production is above 50,000 tonnes.

Glass Sand

White loosely packed, friable sandstones of the middle Dhrangadhra Formation, below the red friable shale, is mined for glass sand. They are mainly exposed at Surajdeval, Devsar, Gugaliana, Vavdi, Rajavad, Vanki, Idapur, Dakania, etc. Similar white sandstone of upper Dhrangadhra is exposed at Kartana, Shiroy, Susvav and Merapur areas.

The reserves are not calculated, but it is inferred that in the former localities the reserves may exceed 100 million tonnes.

Similarly the reserves are quite large in the latter set of localities in the upper Dhrangadhra area.

Sandstone

The Dhrangadhra sandstone is famous for building purposes. Generally it is quarried near all the villages to meet the local demands. There are several large quarries near Dhrangadhra, Susvav, Sara, Gugaliana, Amarpur, Jambudia Bherda, Suri, Dhandhalpur, Sundari, etc., where the sandstone is mined and sent even outside the district.

Road Ballast

Quite a large area of the southern part of the district is covered by the Deccan Trap. The Decan Trap rock is mined at several places for road ballast. The main mining activity is around Chotila, and in the hill sections between Chotila and Bamanbor, around Sanosra, Mewasa, Sokhada and Dhandhalpur. It is also mined near Koyba and Sapakda.

Limestone

Limestone is mined as building stone, by cutting into slabs, and is also burnt for lime.

Bamanbor is the main centre where miliolite limestone is mined for building purposes. Miliolite limestone near Chotila, Sanosara, Gangajal and Lakhawad is mined for lime.

Mineral Pigments—Good deposits of red ochres, generally associated with the ferruginous sandstones are noticed in this district. A band of red ochre, sandwiched in between sandstone and lying between the villages Salodi and Rajpur is about six metres in thickness and forms a fairly extensive red ochre deposit of the district. Small detached outcrops of the ochre-bands are also noticed at many places in stream sections to the west of the deposits. The ochres are free from grits and match in colour with "No. 444 Terracotta" Standard ochre (India Standard 549). They absorb less of oil and can be blended with other pigments for the preparation of paints of lighter shades.

Red ochre occurs at Raigadh, Baisahebgadh and Ankevalia Mota in great abundance. Near Chorvirada, it occurs as a horizontal bed intercalated between sandstones. The ochre

bed varies in thickness from 0.5 m. to 1.5m. and extends over an area of nearly 175 sq. metres. A red ochre band is also exposed along either side of the railway north of Kondh. It is two metres thick and extends over an area of 3,400 sq. metres. Good quality red ochre is also reported to occur in the vicinity of Rampur near Wadhwan.

Salt

As appreciable quantity of salt is derived from sub-terrain brine in the little Rann of Kutch along the coastal strip of the district. The important producers in the Surendranagar district are the Hindustan Salt Limited, Kharaghoda; the Kuda Salt Works, Kuda; the Mahalaxmi Salt Works, Kuda; the Gandhi Salt Works, Jesda; the Bajana Salt Co-operative Society, Bajana; the Degam Agaria Sahakari Mandli Ltd., Jesda; and the Ambika Salt Manufacturing Co-operative Society, Jesda. The brine of average density 17-50 Beaume occurs in lenticular sand patches at different levels within 5 to 30 metres from the surface and is tapped by digging new wells or opening the older ones.

Flora

FORESTS¹

The Surendranagar district suffers from erratic unseasonal and uneven distribution of rainfall. The average rainfall is only 500 mm., i.e., 20". There are no natural forests in this district. In the past, the States and the Estates such as Dhrangadhra, Wadhwan, Limbdi, etc., also suffered from inadequacy of forest areas. Their Annual Administration Reports clearly indicate that these States had no forest areas or sparse and scanty forest areas. The topography and the nature of soil analysed below indicate the reasons why the district lacks forest development.

The south-west part of the district consists of a range of hillocks among which Chotila is about 1,200' high. The rest of the district is flat. Some areas of the district have saline soil and sub-soil water is brackish. The major part of the land is of a lighter type and soil in Wadhwan, Lakhtar, Halvad, and Dasada talukas are all saline in nature. The medium type black soil is quite suitable for cotton and it is one of the important cash crops of this district. The soil found in the Dhrangadhra taluka is

1. The Deputy Conservator of Forests, Surendranagar District.

sandy and loamy. Similarly, in the Halvad taluka, the soil is sandy and less fertile.

In the year 1970-71, the total area under the forests was 137 Square kms., in the district. Out of this 17.94 Square kms., is declared as the reserved forests, 30.70 sq. kms., as the protected forests, while about 88.58 sq. kms., of area was declared unclassified forests.

Besides, there are grass lands called *vidis*. There are no reserved *vidis* in the Chotila and Sayla talukas under the Forest Department where grass is grown, cut and stored for feeding animals of the district. The grass grown in the *vidis* is very nutritious and provides a good source of fodder. Thus, the forest wealth of the district is low in comparison with the other districts.

In order to arrest the inroads of the Kutch desert and to re-plant on the desert border, a scheme called, the "Immobilisation of Kutch Desert" was started during the fifth year of the Five Year Plan.

Prior to the introduction of the First Five Year Plan, there was no Forest Department in this district. It was set up to implement the above scheme. Presently, the areas have been afforested by growing the trees of Pardeshi Baval (*Prosopis juliflora*), which are only species which can withstand the saline condition of the soil. Up to 1972-73, nearly an area of 1,240 hectares has been afforested thereby forming a forest belt on the desert border.

There are some reserved and non-reserved grass lands called *vidis*. In order to prevent soil erosion and to increase the soil fertility and thereby increasing the forest wealth, an intensive afforestation programme was chalked out for this district.

Tree Growth

The following trees are found in this district:

Sl. No. 1	Botanical Name 2	Local Name 3
1.	<i>Prosopis juliflora</i> ..	..
2.	<i>Azadirachta indica</i> ..	.. Pardeshi Baval
3.	<i>Salvadora</i> spp. ..	.. Limbdo
4.	<i>Acacia suma</i> ..	.. Jar (Pillay)
		.. Gorad

Sl. No. 1	Botanical Name 2	Local Name 3
5.	<i>Acacia arabica</i> ..	.. Desi Baval
6.	<i>Prosopis spicigera</i> ..	.. Khijda
7.	<i>Ficus religiosa</i> ..	.. Piplo
8.	<i>Ficus bengalensis</i> ..	.. Vad
9.	<i>Pogostemon</i> spp. ..	.. Govadio
10.	<i>Moringa pterygosperma</i> ..	.. Sargavo
11.	<i>Butea monosperma</i> ..	.. Khakhra
12.	<i>Coriaria myxa</i> ..	.. Gunda
13.	<i>Eugenia jambolana</i> ..	.. Jambu
14.	<i>Mangifera indica</i> ..	.. Amba
15.	<i>Parksonia digitata</i> ..	.. Ram Baval
16.	<i>Tamarindus indica</i> ..	.. Amli
17.	<i>Pongamia glabra</i> ..	.. Karanj
18.	<i>Delonix regia</i> ..	.. Gulmohar
19.	<i>Diospyros melanoxylon</i> ..	.. Timbarvo
20.	<i>Zizyphus jujuba</i> ..	.. Bor
21.	<i>Mimusops elengi</i> ..	.. Rayan
22.	<i>Albizia lebbek</i> ..	.. Sarasado
23.	<i>Aegle marmelos</i> ..	.. Bili
24.	<i>Delonix elata</i> ..	.. Sargundi (Sandesdo)

Plants

The following plants are found in the waste lands of this district :

Sl. No. 1	Botanical Name 2	Local Name 3	Remarks 4
1.	<i>Cassia auriculata</i> ...	Aval	Bark used for tanning.
2.	<i>Cassia</i> spp. ...	Mendi Aval	Used as laxative.
3.	<i>Ocimum sanctum</i> ...	Tulsi	Used as medicine for cough.
4.	<i>Abrus precatorius</i> ...	Chanathi	Used for some medicines. Its seeds are used by goldsmiths for weighing.
5.	<i>Lawsonia alba</i> ...	Mendi	Used for decoration purposes.
6.	<i>Euphorbia</i> spp. ...	Thor	Used for fencing and for medicinal purposes.
7.	<i>Cassia Tora</i> ...	Kuvadla	..

Grasses

The following kinds of grasses are generally found in reserved and non-reserved *vidis* :

Sl. No. 1	Botanical Name 2	Local Name 3
1.	<i>Sehima sulcatum</i>	 Saniyar
2.	<i>Andropogon pumilus</i>	 Zinzvo
3.	<i>Dichanthium annulatum</i>	 Rathedo
4.	<i>Themeda triandra</i>	 Fulliu
5.	<i>Heteropogon contortus</i>	 Kagadiu
6.	<i>Cenchrus biflorus</i>	 Dhaman
7.	<i>Aristida hystriculus</i>	 Lampdo

Major and Minor Forest Produce

There is no major forest produce in this district. The minor forest produce is mainly grass.

Customary Rights

Free grazing is allowed in old plantations to the cattle adjoining villages. Right of way is also given to the adjoining village

ADMINISTRATION AND MANAGEMENT OF WILD LIFE

The administration and management of wild life in the State rests almost entirely with the Forest Department. The Chief Conservator of Forests, who is the head of the Department, is also the Wild Life Preservation Officer, while the Deputy Conservators of Forests and Range Forest Officers also function as *ex-officio* Wild Life Wardens and Assistant Wild Life Wardens, respectively within their jurisdictions. Some members of the public interested in Wild Life Conservation have been appointed as non-official Wild Life Wardens for their respective districts.

In the past, hunting was controlled and regulated under the provisions of the Indian Forest Act, 1927. It was applicable to the Government forests only and was, therefore, ineffective for dealing with wild life offences committed in non-forest areas and private lands. It was the erstwhile State of Bombay which gave a pioneering lead to the rest of the country by enacting an exemplary piece of legislation known as the Bombay Wild Animals and Wild Birds Protection Act, 1951,

which was extended to forest as well as non-forest areas. After the formation of the Gujarat State, this Act was suitably amended and promulgated as the Gujarat Wild Animals and Wild Birds Protection Act, 1963. The salient features of this new Act are as follows:

(1) The Act classifies the wild life of the State into different categories, viz., small game, big game and special big game for each of which a separate kind of game licence has been prescribed. These game licences, which are valid for the entire State of Gujarat, can be obtained from the Wild Life Preservation Officer or from the Wild Life Wardens on payment of monthly or annual fees at the following rates:

	Monthly fees	Annual fees
(i) Small Game Licence	.. Rs. 10	Rs. 20
(ii) Big Game Licence	.. Rs. 30	Rs. 60
(iii) Special Big Game Licence	..	Not being issued at present since lions are completely protected.

The species permitted to be shot on these game licences and the bag limits prescribed are as under :

(i) *Small Game Licence*: One blue bull, one wild boar, one hyaena one wolf, hares and feathered game (no limit).

(The close season for small game extends from 1st April to 30th, September).

(ii) *Big Game Licence* : One panther and one sloth bear (There is no close season for big game).

Certain harmful species have been declared as vermin and no game licence is required for shooting the same. However, a free permit from the Deputy Conservator of Forests is required to be obtained for shooting vermin. The following animals, birds and reptiles are completely protected :

- (1) lion,
- (2) wild ass,

- (3) hunting cheetah,
- (4) tiger,
- (5) sambhar,
- (6) cheetal,
- (7) barking deer,
- (8) black buck
- (9) chinkara,
- (10) four-horned antelope,
- (11) rusty spotted cat,
- (12) pigmy hog,
- (13) great Indian bustard,
- (14) flamingo,
- (15) pea-fowl,
- (16) pink-headed, duck
- (17) white-winged wood duck, and
- (18) crocodile.

There is no system of shooting-blocks in this State.

Besides the above game licences, licences are also issued for trapping and possessing pet animals and birds and for dealing in trophies.

- (2) It prohibits unsporting methods of hunting.
- (3) It provides for the destruction of dangerous animals which have become a menace to human life or property.
- (4) It provides for the compounding of offences against wild life out of court, failing which the offender is liable to be prosecuted and punished on conviction.
- (5) It provides for the setting up of a State Wild Life Advisory Board comprising officials and non-officials to advise the State Government on matters and problems pertaining to wild life. This Board works in close liaison with the Indian Board for Wild Life.
- (6) It provides for the establishment of wild life sanctuaries.

The Surendranagar Forest Division has very limited wild life, viz., wild ass, nilgai, fox, lonkdi, deer, dipdo and zarakh. The wild ass is only available along the border of the Little Rann and the remaining wild life can be spotted in open waste lands, grass *vidis*, etc. According to the Act, only licenced persons are entitled to do shooting, but these persons do not take advantage as the game is not readily

available. Steps are being taken to make a Sanctuary for Wild Asses along the border of the Little Rann of Kutch.

Fauna

WILD ANIMALS

The mammalian fauna of the area has not been studied in sufficient details. Much leeway remains to be made up for authenticating our information in this branch of the local natural history. One fact, however, stands out clearly that as in the case of the bird-life, extensive denudation of vegetation has resulted in the reduction of many of the mammalian species. The larger species which were plentiful a few decades ago have greatly diminished in the district

* Emphasis has been laid on the systematic relationship and each Order of mammals is listed with its families and the likely species within each of the family is briefly described.

Order Insectivora— This Order contains small mice-like animals and the familiar hedgehogs which are nocturnal and feed mainly on insects. They, therefore, are invaluable creatures and need the fullest protection. The Grey Musk Shrew *Suncus murinus* belongs to the Family SORICIDE and is found running around houses after dusk keeping to dark corners and fleeing from any light. It is often mistaken for a small rat and is, therefore, killed. The Pale Hedgehog *Paraechinus micropus* is fairly common among cultivation and scrub jungle country and is well known for its sharp prickles which cover the entire dorsal surface of the body and when disturbed, it curls itself into a tight ball with the spines forming a prickly defence against its enemy. This interesting little mammal belongs to the Family ERINACEIDAE.

Order Chiroptera— The various species of bats belonging to this Order are the only mammals which can truly fly. Their forelimbs are greatly modified with the phalanges highly elongated and a thin skin membrane extends between them and sides of the body and down to the legs and the tail between them. This modification, makes the limbs totally inadequate for terrestrial movement and so bats and their allies cling to walls and hang by the claws of their hind limbs to rafters and branches. They rest with their heads down. At night, they navigate through the air assisted by very sharp hearing which picks echoes of sounds produced by the flying bat. The smaller species are all insectivorous, capturing flying insects while on the wing, while the large Flying Fox *Pteropus giganteus*

feeds on fruits and figs and is quite destructive to fruit orchards. This species belong to the Family PTEROPIDAE, while the remainder of the small bats found around buildings spending the day in crevasses above rafters and in ceilings are of the Family VESPERTILIONIDAE. Very little is known about our bats and several species may be recorded if a careful study is made.

Order Primates—Man belongs to this Order with the large man like apes and the various monkeys of the Family CEROPITHECIDAE. The Common Langur *Presbytis entellus* is the lone representative and that too not as a resident species. Stray langurs appear from time to time, to remain around villages and towns for a few days before moving on. The exact nature of these occurrences is not understood. The grey coat, black face and paws and a long tail are identification pointers of this monkey which is an expert climber and acrobat among the branches. Common Langurs move around in groups which reside in large roadside trees coming down to feed on grain and other scraps of food thrown to them by pedestrians.

Order Polidota—The Family MANIDAE is the sole family in this Order and is represented by the Pangolin *Manis crassicaudata* a very unusual animal with long tail and sturdy, short limbs ending in powerful claws used efficiently to tear open termite mounds, or to burrow into the ground. This unusual animal is covered with tough, plate-like scales which provide protection when the animal rolls up into a tight ball. Its sharp snout has a long, protrusive tongue with which it captures termites and ants, its principal food. It is a highly nocturnal species, living in deep burrows and may still be found among hilly country south-west of Chotila.

Order Lagomorpha—The Desert Hare *Lepus dayanus* is still fairly plentiful wherever there is sufficient cover. It is a close relative of the domesticated rabbit and has the same long, powerful hind legs, which enable it to run fast with long leaps and bounds. It has long ears for acute hearing and fawn-grey coat which blends well in to the background of its habitat. Unlike the rabbits, the hares do not excavate deep burrows and spend the day resting among dense cover where also they drop their young ones. Hares and rabbits belong to the Family LAPORIDAE.

Order Rodenta—The Rodents are typified by rats and mice and their close relatives the bandicoots, all three of which belong to the Family MURIDAE and are noxious pests around human habitation and in fields where they cause much damage to grain and sprouting shoots. The bandicoots are large and resemble the rats and belong

to the genus *Bandicoota* sp. while the rats belong to the genus *Rattus* sp. Mice of various species and habitats are grouped into the genus *Musa* sp. In dry open and sandy country will be noted burrows of a small mouse-like animal the Indian Gerbille *Tatera indica*. The Five Stripped Squirrel *Funambulus pennanti* are plentiful around human habitation and in large trees. The female constructs a large globular nest of grass and wool, etc., with the entrance to the side. This little rodent is a charming and familiar little animal feeding on grains, scraps of food, etc., in backyards of houses during the day. It belongs to the Family SCIURIDAE. The Indian Porcupine is a singular animal with long, loose spines which it uses to advantage when attacked, so effective is its defence that even large predators hesitate to attack it. The only real danger to it is from the man. Porcupines live in deep burrows in broken country and are essentially nocturnal. They may still be fairly common in various parts of the district, particularly to the south-west of Chotila. It belongs to the Family HYSTRICIDAE.

Order Carnivora—This Order contains all the flesh eating animals which have well developed canine teeth. There are several families of which dogs and cats are typical examples. The Leopard *Panthera pardus* is the largest member of the Family FELIDAE or the cats and a few individuals may still be found in suitable terrain to the west of Chotila. They subsist on large game birds, small mammals, stray goats, calves, etc. The average leopard measures two metres in length and weighs ninety to hundred pounds. Leopards are of the same genus as the other large cats like the lion and the tiger. The domestic cat is a close cousin of the leopard and its wild relative, the Desert Cat *Felis constantine* a tawny animal with proportionately long legs, a nocturnal animal preying on small night animals like mice and gerbilles.

The Striped Hyaena *Hyaena hyaena* is about the size of a very large dog with powerful jaws and sloping hind parts with shorter hind limbs and a consequently lopping gait. This nocturnal animal is a scavenger feeding on carrion, and particularly adept at breaking the largest bones of cattle and such large animals. Yet at times, it kills weak and sick animals coming within its range. A few years back, they were not uncommon in broken rocky country with ravines where they had their lairs, but to-day their numbers have dwindled greatly and only a few pairs may be found in isolated locations. Hyaenas belong to the Family HYAENIDAE occupying a position between the cats and the dogs.

The Family VIVERIDAE includes the civets and the mongooses. In our area, we may expect the Small Indian Civet *Viverricula indica* a small animal with an elongated body, long tail and short limbs. Civets are strictly nocturnal animals and are beneficial in that they prey extensively on rodents, though they may cause considerable damage to poultry, and destroy fledgelings of song birds. The Common Mongoose *Herpestes edwardsi* is similar in size and shape, though it has a more bushy tail and is less nocturnal than the civet. It is still quite plentiful along hedgerows and is reputed for its propensity towards killing and eating even the most dangerous of snakes. It also feeds on rodents and is an animal which needs to be encouraged despite its threat to the existence of small birds and partridges.

The domestic dog with all its varied appearance belongs to the Family CANIDAE which also includes the Wolf *Canis lupus*, the Jackal *C. aureus* and the Indian Fox *Vulpes bengalensis*. All three species were formerly very widespread in the area. Now the wolf is very rare, but the fox is still quite plentiful in broken country, though its number may be less than before, while the jackal has with great cunning and adaptability survived around human habitation and fills the role of a useful scavenger visiting outskirts of towns and villages. Their moaning and wailing cries are familiar night noises heard after the dusk.

The Ratel *Melivora capensis* is a representative of the Family MUSTALIDAE and is to be expected in broken hill country where it is possibly largely overlooked on account of its nocturnal habits and its concealment during the daylight hours in deep burrows. Its body is compact with short powerful limbs bearing sharp claws used as effective weapons in self defence and as tools in excavating burrows and tearing open termite mounds.

Order Artiodactyla—This Order contains the various herbivorous families to which belong the various species of cattle and the camel domesticated by man. The Indian Wild Boar *Sus scrofa* was formerly found in large number both in scrub jungle and in cultivation, but now the numbers have greatly diminished and the exact status needs to be confirmed. This species and the domesticated pigs belong to the Family SUIDAE. The Family BOVIDAE to which belong the domestic buffalo and cattle is represented in the wild form by the Nilgai *Boselaphus tragocamelus*, the Blackbuck *Antilop corvicapra* and the Chinkara *Gazella gazella*. The Nilgai is a large animal about the size of a horse. The females are tawny brown and lack the short horns of the bulls which when mature are a deep slaty blue. Much of the time is spent browsing off small trees and shrubs. Nilgai in-

habits scrub forest and also cultivation and even today small herds may be seen around Muli and Lakhtar in cotton fields. The Blackbuck which used to roam open grazing lands and saline flats on the borders of the Little Rann of Kutch in large herds is today almost extinct over much of its former range, though a few stray black bucks may be still found in isolated pockets and on the less frequented stretches on the Rann's edge. The does are fawn coloured above and white below, while the adult males are deep black above contrasting with the white of the lower parts; they also develop long, straight and spreading spiral horns which apart from the flesh of the animals are sought after as trophies. The Chinkara at first glance resembles a dainty blackbuck doe, but both the sexes have short, knobbed back curving horns. Chinkaras are found in smaller groups and prefer grassy hills and sand dunes to open country and saline flats. This dainty little gazelle is also faced with the prospect of extinction and its exact position is a matter of concern over much of the district.

Order Perissodactyla—The horses, asses and zebras of Africa belong to the Family EQUIDAE and the Surendranagar district has the distinction of having the largest number of Indian Wild Asses *Equus onager* a fine large cousin of the humble domestic ass. There are now some three hundred asses in small herds living on the edges of the Little Rann and on a few of the small islands in it. Most of them are located in this district. The day is spent out in the sanctuary of the open Rann but at dusk, the herds come in to graze on the edges of the Rann. The mating takes place at the end of the monsoon rains and the foals are dropped in July and August, when grazing is at its best. This interesting animal is prone to all the diseases of horses and as such epidemics in the latter may seriously endanger the former.

Conclusion—The larger mammals of the district are faced with the danger of extinction and are now largely exterminated over much of their former ranges. Yet, there is no reason why most of the species cannot be made to survive on marginal lands like the edges of the Rann and saline flats which are of little use to man and his domesticated animals.

BIRDS

The Surendranagar district occupies the north-east quarter of the Saurashtra peninsula and is the most arid part with scanty rainfall and thin layer of soil. In the north lies the Little Rann of Kutch which for most of the year is an expanse of salt encrustation and

is flooded with shallow water during the rains. On the east is the equally featureless alluvial plain of the Bhal with the Nal Sarovar. The soil is deeply impregnated with saline deposits so that the water is often quite unfit for irrigation. West and south of Chotila are rolling hills and plateaux formed of the Deccan Trap with deeper clayey soil. This area was formerly a forest of Khakhra trees (*Butea frondosa*) with fine grazing lands. Much of this area which was rich faunaistically is now quite overgrazed. On account of its arid nature and the vicinity of the desert regions of Kutch and Sindh to the north, the bird population contains a very large element of desert forms and quite a few desert species from the arid regions of south-west Asia are attracted during the winter. There are interesting possibilities of adding new records if a regular observation could be maintained continuously.

Unfortunately, like most of the districts of Gujarat, there has been no authoritative list drawn up of the avifauna of the area and as such, this general survey provides a basis.

Though forest birds are almost entirely missing, there are desert birds which occur nowhere else in Saurashtra, while the flooded Little Rann of Kutch and the Nal Sarovar on the north and the east respectively and the many large and small reservoirs provide sanctuary and feeding places for a large varieties of ducks and waterside birds.

During September and October, a very large number of autumn passage migrants pass through enroute to Africa and to peninsular India and in winter, plenty of species augment the birds population. The resident birds all invariably start their nesting activities with the onset of the rains in late June and July.

List of Birds—The Gujarat Bird list has eighteen orders divided into 61 families and containing more than 400 species. Of this, the Surendranagar district has 17 orders and 54 families. If a regular record is maintained of the birds seen, it may be possible to list about four hundred species.

Order Podicipediformes—This Order is represented by one very typical family. The PODICIPEDIDAE or the grebes are water birds found swimming on fresh water pools as well as on brackish water. They have lobes on their toes to assist in swimming and are adept at diving. Their food consists of aquatic plants, insect larvae, fish fry and crustaceans. In size, they vary from small to medium large and superficially resemble small, very rounded ducks. A careful view will show that the bill is dagger shaped and not flattened dorso-

ventrally as in ducks. They are weak on the wing and patter a great distance over the surface of the water before getting airborne, but once aloft are capable of sustained flight as shown by the fact that even the smallest and ephemeral monsoon pools will attract these birds. Only the Little Grebe *Podiceps ruficollis* is resident and is common and widespread. The slightly larger Black-necked Grebe *P. caspicus* and the still larger Crested Grebe *P. cristatus* are both very unusual winter migrants. Grebes construct nests on floating water of weeds often in open water.

Order Pelicaniformes—The order is represented by two families the PELICANIDAE, the Pelicans and the PHALACROCORACIDAE the Cormorants and Snake-birds. The Pelicans are very large white water birds with fully webbed feet and long bills with distensible pouches on the lower mandibles. They feed exclusively on fish caught both in fresh and estuarine waters. Large flocks often converge on lakes and on the flooded parts of the Rann and the Nal Sarovar particularly during the cool season and early hot season. The commonest species is the Rosy Pelican *Pelicanus onocrotalus* recognised by a distinct rosy flush to its white lower parts and the less common Spotbilled Pelican *P. philippensis*. Cormorants are medium to medium large birds with predominantly black bodies seen perched beside water with wings extended to dry in the sun or swimming low in the water repeatedly diving after fish. The Cormorant *Phalacrocorax carbo* and the very much smaller Little Cormorant *P. niger* are common and widespread. They may be met in sizeable flocks communally fishing, roosting and nesting on trees standing in water, often with other water-side birds. Snake-birds *Anhinga rufa* are less gregarious and are quite distinct by their very long serpentine necks ending in a sharp, dagger-like bill. While swimming, often only the neck and head are visible. They remarkably resemble a snake peering out from the water. Like Cormorants, snake-birds capture fish by chasing them under the water. Cormorants and Snake-birds rise on the water with labourious effort, but once under way are strong fliers, the later gliding and soaring at great heights. All reservoirs, large or small, the flooded Rann and the Nal Sarovar attract these birds.

Order Ciconiiformes—This order contains four families of long-legged and long-necked birds which wade into the water, and are essentially found along the edges of water whether of road-side ditches, reservoirs, river pools, marshes, expanses of shallow water as of the Nal Sarovar or the Rann. They are strong fliers and trail their legs behind them, the ARDEIDAE the herons, egrets and bitterns draw their necks on to the back in flight while the CICONIDAE

the storks, the THRESKIORNI, THIDAE the ibises and the PHOENICOPTERIDAE the flamingos all extend their necks in front. The storks and flamingos are large birds and run a few steps into the wind before becoming airborne while the ibises and the herons and allies spring into the air. Storks are great soarers and spend much time encircling the heavens at great altitudes.

Heron, egrets and bitterns are medium to medium-large birds which capture fish, frogs and larger aquatic insects, and are generally found beside water, or wading into the shallows. The bitterns are most secretive and inhabit thick reeds and marshy vegetation while the Cattle Egret *Bubulcus ibis* is least wedded to water and is more seen among grazing cattle in dry pastures and among irrigated crops and following the plough. It feeds largely on insects. The Grey Heron *Ardea cinerea*, the Purple Heron *A. purpurea* and the Large Egret *Egretta alba* are the largest and are as a rule solitary. So are the two smallest the Pond Heron *Ardeola grayii* and the Little Green Heron *Butorides striata*, the latter sharing secretive habits with bitterns of the genera *Ixobrychus* and *Butoris*. The Smaller Egret *Egretta intermedia*, the Little Egret *E. garzetta*, the Reef Heron *E. gularis* are more gregarious as are the Cattle Egret. They all collect at communal roosts at night often shared with crows and other birds, and nest in communal heronries building nests on trees standing in water. All the Egrets and the Reef Herons are white and recognised by their specialised head and breast plumes or the colour of the legs and bills. The Reef Heron, however, has a dark grey form and some individuals have grey and white plumage. Reef Herons are essentially birds of the sea coasts, but are found in small numbers on all the lakes and along the flooded edges of the Rann. The large herons have shades of grey while the others are brown with streaks of darker colours to camouflage them among marshy vegetation. The Night Heron *Nycticorax nycticorax* is a crepuscular bird spending the day in small flocks roosting in large shady trees flying out to hunt at sunset. It has a black crown and back and white lower parts.

The storks are all large birds and the Painted Stork *Ibis leucocephalus* with its long, down-curved yellow bill and black patterning on the wings and the smaller Open-billed Stork *Anastomus oscitans* with its peculiar bill open in the centre are both resident though showing much movement depending on the water conditions. The large and impressive Black-necked Stork *Xenorhynchus asiaticus* is a solitary bird inhabiting extensive areas of reeds and the White-necked Stork *Ciconia episcopus* is a sporadic visitor while the White Stork *C. ciconia* is a regular though generally not

plentiful winter visitor largely to the Bhal area. All our resident storks build large stick nests on trees standing in water and there were traditional breeding sites on the lakes at Wadhwan and Lakhtar.

The Black Ibis *Pseudibis papillosa* is fairly plentiful in fields while the White Ibis *Threskiornis melanocephala* is restricted to fresh water as is the Glossy Ibis *Plegadis falcinellus* a smaller bird easily confused with the former species and a not uncommon winter visitor. Ibis have long down-curved bills with which they probe into wet mud for lung fish, frogs and worms. Flamingos are slender and graceful wading birds with long legs and long curved necks showing considerable affinities to swans and geese. They have a very specialised mode of feeding for which their bills are highly adapted. Organic material in the ooze at the bottom of shallow water is drained out from the mud and slime, by reaching down into the water, and constantly stirring the material with their feet. Flamingos are very highly gregarious birds and assemble in very large numbers on the flooded Rann and in smaller numbers on reservoirs and the Nal Sarovar. The two species are the Flamingo *Phoenicopterus roseus* which is white with rosy patch on the wings showing up brilliantly in flight and the Lesser Flamingo *Phoeniconais minor* which is a winter visitor to the sea coasts and the Rann. The Flamingo assemble in huge numbers in suitable years in the Great Rann to the north.

Order Anseriformes—Swans, geese and ducks comprise this very closely knit Order. They are essentially water birds meant for swimming and many for diving. They have webbed toes and their bills are flattened dorso-ventrally with comblike serrations along the sides to facilitate draining out organic material from ooze and water. Swans are very large white birds and are rare in the area, but the smaller geese, and shelduck graze on sprouting grass and water side vegetation, the Grayleg Goose *Anser anser* and the Barcheaded Goose *A. indicus* are uncommon winter visitors, while the Ruddy Shelduck *Tadorna ferruginea* is fairly common during the cool season and the Common Shelduck *T. tadorna* is an uncommon winter visitant. Both the Shelducks are attractive and large ducks which spend much time walking about outside water. The Nakta *Sarkidornis melantus* is a large black and white duck which is resident as are the Spot-bill Duck *Anas poecilorhynchos*, the small Cotton Teal *Nettapus coromandelianus* and the Lesser Whistling Teal *Dendrocygna javanica*. They haunt fresh and brackish water and breed during the south west monsoon and show considerable movements as dictated by local water and drought conditions. Ten species of the genus

Anas are winter visitors, the commonest being the Common Teal *A. creca*, the Garganey *A. querquedula*, the graceful Pintail *A. acuta*, and the Shoveller *A. clypeata* with its enlarged bill and gaudy colours in the drake. The drake of the not so common Red-crested Pochard *Netta rufina* is a dandy among the ducks and with the three species of the genus *Aythya* belongs to the so-called diving duck which are winter visitors found on deeper water rather than on the edges or on the shallow flooded Rann. All swans, geese and ducks are grouped under the Family ANATIDAE. They are all strong fliers and highly gregarious. The Nal Sarovar is a lodestone to all the *Anatids*.

Order Falconiformes—The Family ACCIPITRIDAE containing the hawks, eagles and vultures and the Family FALCONIDAE the falcons comprise this Order. There are five species of falcons the Lanner falcon *Falco biarmicus*, the Peregrine Falcon *F. peregrinus*, the Hobby *F. subuteo*, the Red-headed Merlin *F. chiquera* and the Kestrel *F. tinnunculus*. The first and the fourth species are resident while the others are winter visitors. The last species is the commonest. All falcons capture living prey which consist largely of small to medium sized birds, insects and small reptiles form the main diet of the Kestrel.

The vultures and some of the eagles are large birds with broad wings which give them excellent powers of soaring high into the air on thermals. They thus spend much of their time quartering the heavens keeping a sharp lookout for carrion, though the eagles will attack young antelopes, hare, and peafowl; sadly, though, carrion and offal forms a large part of their diet. The commonest vultures are the Long-billed Vulture *Gyps indicus*, the Whitebacked Vulture *G. bengalensis* and the White Vulture *Neophron percnopterus* the last two breeding in the area. The Indian Griffon *G. fulvus* is less common while the Himalayan Griffon *G. himalayensis* and the Cinerous Vulture *Aegypius monachus*, both very large birds, are uncommon winter visitors. Among the large eagles, the Tawny Eagle *Aquila rapax* is a common breeding resident. Other eagles are winter visitors and there are several smaller eagles both resident as breeding birds and winter visitors. The Pariah Kite *Milvus migrans* is common around human habitation and the Brahminy Kite *Haliastur indus* another resident, is found near reservoirs where it breeds among tall trees. Several species of kite-like buzzards, harriers and hawk-eagles visit the area in winter and round-winged bird hawks which, capture small birds by surprise and speedy attack also arrive in winter though the Shikra *Accipiter badius* is a fairly common resident of hedgerows and

farmlands. The Osprey or Fish Hawk *Pandion haliaetus* is a large bird seen during the cool months near water where it captures fish by plunging after them. The graceful Blackwinged Kite *Elanus caeruleus* is fairly widespread in a variety of habitats. All birds of prey are very valuable in that they destroy a large number of harmful rodents, some slay snakes and the smaller members consume quantities of grasshoppers and other harmful insect pests.

Order Galliformes—The Family PHASIANIDAE contains all our members of this Order which range in size from the small Rain Quail *Coturnix coromandelica* a plentiful breeding visitor during the rains in grass and cropland to the large Peafowl *Pavo cristatus* now semi-domesticated and living close to villages and freely associating with man. The Grey Partridge *Francolinus pondicerianus* is still quite plentiful among hedgerows and the Painted Partridge *F. pictus* inhabits grasslands and wet vegetation on the edges of marshes. The Rock Bush Quail *Perdica argoonda* is a small bird moving around in small flocks among rocky, broken country among scrub and grass. The Common Quail *Coturnix coturnix* is a winter visitor in fairly large numbers, a few individuals presumably stay on to breed with us. Essentially ground nesting birds, this Family has been severely reduced in numbers on account of the destruction of suitable vegetation cover and besides, many of the species are avidly sought after for food and apart from being shot, are snared in large numbers for sale in large towns. Fortunately, they lay large clutches and their young ones are able to fend for themselves very soon after hatching, and this has assisted in their survival against very heavy odds.

Order Gruiformes—This order contains some of the largest birds and others which are quite small birds living out on open plains in semi-desert country and species wedded to wetlands with tangled vegetation to skulk around. The four Families represented with us are the TURNICIDAE or the bustard quails, the GRUIDAE or the cranes, the RALLIDAE or the rails and crakes, and the OTIDAE or the bustards. The bustard quails are very small-quail-like birds found in grassland and in crops, breeding during the rains. In the field the three species, the Little Bustard Quail *Turnix sylvatica*, the Button Quail *T. tankii* and the Common Bustard Quail *T. susicator* are difficult to identify easily. The interesting fact about this family of little cursorial birds is that it is the female which is larger and brightly coloured and actively woos her mate and he is left with the entire task of hatching and caring for the chicks while she seeks another mate. Her loud drumming

call is the first indication of the presence of the bird in an area.

The cranes are large, stately birds resembling storks in general appearance, but having the bills much shorter. In flight the neck and legs are extended as in storks. Cranes feed in open fields, but spend much of the day resting beside water. They are gregarious birds and extremely wary of approach where they have been repeatedly molested. The sandy-grey Common Crane *Grus grus* and the slightly smaller and French Grey Demoiselle Crane *Athypoides virgo* are both common winter visitors while the stately Sarus Crane *Grus antigone* is a resident found in pairs or small family parties at all times of the year. During periods of droughts, they assemble in fairly large flocks beside dwindling water pools. This fine bird nests in shallow water building great mound-nests of vegetation on which a single egg is usually laid. Both parents take great care of the egg and the chick. Sentiment has prevented the sarus from being hunted and invariably they are aware of the immunity it affords them from man and are extremely confident, forming an integral part of the rural scene.

The rails and their allies are small to medium large birds found scuttling around tangles of marshy vegetation where their skulking habits make them difficult to see. Though most of the species are resident, their numbers fluctuate a great deal depending upon the seasonal vagaries of the monsoon rains which plague this district, while even the resident species have their numbers greatly augmented by migratory forms arriving during the cool months. The Coot *Fulica atra* is mainly a winter migrant and is found in fairly large number on open water and on the Nal Sarovar. It forms the main species present among the throngs that cover the surface of the water. Its black, ducklike form with a contrasting white bill makes for easy identification. The Moorhen *Gallinula chloropus* is another species which might breed if conditions are suitable and may be overlooked for a medium-sized duck as it swims on the water at the edge of reed beds. The Purple Moorhen *Poryphyrio poryphyrio* is a bird of the size of a domestic hen with bright purple plumage and red bill and legs. It has a fluctuating population quite unrelated to season or the year. Several other smaller crakes and rails may be recorded if reed beds and marshy vegetation are carefully examined, particularly so during the winter months. The Brown Crake *Amaurornis akool* is a local resident and a very typical crake in habits and general deportment.

The bustards are birds of open country and since they have been severely persecuted by *shikaris*, their numbers are greatly reduced.

In fact, the Great Indian Bustard *Choriotis nigriceps* a distinctive and large bird was formerly common among grass and cultivation and had its last stand around Dhrangadhra, but the latest reports indicate that even in this last redoubt observers have failed to record the bird. The beautiful Lesser Floriken *Sypheotides indica* was formerly a very plentiful south-west monsoon breeding visitor nesting among crops and grass. Its numbers have also been sadly depleted both on account of it being hunted during its breeding season and because of the destruction of its natural habitat. The Houbara *Chlamydotis undulata* is a winter visitor found on the edges of the Rann and is more plentiful in some years than in others.

Order Charadriiformes—There are nine families of this order with a large number of representative species in the district. They all have the common characteristic of laying eggs on bare ground often without any pretence of a nest. The eggs are highly camouflaged and not easy to locate. The chickens leave the nest almost immediately after hatching and have natural colour merging into the background. Most of the species are found close to water though several live away from it in barren desert and semi-desert country. The Pheasant-tailed Jacana *Hydrophasianus chirurgus* is a single representative of the JACANIDAE and is widely distributed, being partial to weed-choked water. It is remarkable in that the toes are very elongated and permit the bird to walk with ease over floating vegetation. This species breeds during the rains and lays its eggs on a floating pad of waterweeds, often quite out in the open. During the breeding period, both sexes develop long sickle-shaped tail feathers and don attractive colours. The strange Painted Snipe *Rostratula benghalensis* is a plump bird, the size of a myna and lives among marshy vegetation where it leads a skulking life. Its long bill is used to probing into mud for worms and the large lustrous eyes suggest crepuscular habits. The female of this species does the courting and is the pugnacious sex. The cock is dull in colouration and cares for the eggs and chicks. This species is the sole representative of the family ROSTRATULIDAE. The RECURVIROSTRIDAE order has the Black-winged Stilt *Haemantopus haemantopus* a white bird with long, slender, red legs and black wings and the Avocet *Recurvirostra avosetta* a more plump bird with pied plumage and a slender bill, singular in its being upcurved. Both these species are seen wading in shallow water and the latter collect in large flocks on the flooded Rann. The former is resident while the latter is a winter migrant, though there are possibilities of its breeding in the Rann. The Stone Curlew *Burhinus oedienemus* and the Great Stone Curlew *Esacus magnirostris* are residents with long plaintive wailing calls heard chiefly at night when the

birds are more active. They are both resident, the former in open cultivation and light scrub and pastureland, while the latter restricted to stony banks of rivers and large expanses of water.

The CHARADRIIDAE is a very prolific family and contains the plovers of the genera *Vanellus*, *Pluvialis* and *Charadrius*. Plovers are cursorial birds with rather prominent heads and short bills swollen at the base. Many are highly gregarious and may be found with other members of the order beside water. The Red-Wattled Lapwing *Lobivanellus indicus* and the Yellow-Wattled Lapwing *L. malabaricus* are both familiar residents, the former near water and in irrigated cultivation while the latter in more dry localities. The White-tailed Lapwing *Chettusia leucura* is a fairly common winter visitor to marshes and particularly so to the Nal Sarovar. The Little Ringed Plover *Charadrius dubius* is a small bird with prominent black and white marking on the head and a resident near water. The Kentish Plover *C. alexandrinus*, is a local migrant and can be confused with the Lesser Sand Plover *C. mongolus* a plentiful visitor to waterside during winter. The Large Sand Plover *C. leschenaultii* is another winter visitor and is also found near water. The slightly larger Grey Plover *Squatarola squatarola* and the very similar Eastern Golden Plover *Charadrius dominicus* are both waterside birds during winter. In addition to the plovers, the winter brings a very large number of birds collectively called waders which spend the winter with us wading out into shallow water, often in great flocks. The largest is the Curlew *Numenius arquata* and the smaller Whimbrel *N. phaeopus* both having long downcurved bills. The Black-tailed Godwit *Limosa limosa* is a highly gregarious bird with a long straight bill. Then there are the sandpipers of the genus *Tringa* very confusingly alike and the small, sparrow-sized stints of the genus *Calidris* found running about wet mud and assembling in large mixed flocks. The equally gregarious Ruff (male) and Reeve (female) *Philomachus pugnax* may be found near water as well as in stubble quite far from it. The snipes of the genus *Capella* are highly camouflaged birds of marshes with long straight bills for probing into mud for worms; the Fantail Snipe *Capella gallinago* and the smaller Jack Snipe *Lymnocyrtus minima* are the common species.

The genus *Cursorius* very closely resembles the plovers in superficial body structure and habits and contains the resident Indian Courser *C. coromandelicus* a bird of open pastures and fallow cultivation and the Cream-coloured Courser *C. cursor* a fairly regular winter visitor to semi-desert tracts, and saline flats. The genus *Glariola* is adapted to capturing flying insects and the birds have long wings and deeply forked tails. They capture their food by chasing

aerial insects and though they can run well, have evolved dexterous powers of flight. The Collared Pratincole *G. pratincola* is fairly common near water and may breed sporadically during summer, though most of the birds are non-breeding visitors and the smaller Small Indian Pratincole *G. lacteata* less common and might be expected to breed. the coursers and pratincoles, despite their very dissimilar modes of life and habitat preferences, are members of the Family GLAREOLIDAE.

The LARIDAE is quite distinct from all other families of this order. The birds are all great fliers with elongated bodies, long wings and in the terns, with long, deeply forked tails. They have sturdy, short legs with fully-webbed toes. The gulls of the genus *Larus* are all winter visitors and are found beside water, on the Nal Sarovar and the flooded expanses of the Rann. They feed on fish and other organic material floating on the water. They habitually settle on the surface of the water to rest and to feed. Like the terns, they are all white below and with various shades of grey above and in winter when they are with us, need some care in identification. The terns are more slender and graceful than the gulls and depend exclusively on live fish which they capture by diving into water from ceaseless, overhead flight. The Indian River Tern *Sterna aurantia* is a resident, the Little Tern *S. albifrons* is plentiful in winter but may remain behind in small numbers to nest, the Caspian Tern *Hydroprogne caspia* the largest of the terns and the almost white Gull-billed Tern *Gelochelidon nilotica* are both regular and not uncommon winter visitors. The Whiskered Tern *Chlidonias hybrida* during winter is easily confused with the equally common White-winged Black Tern *C. leucoptera*, both species donning their distinctive nuptial plumages in March before their departure. The very large and distinctive Indian Skimmer *Rhynehops albicollis* with black upper parts and white lower parts is a non-breeding visitor and has a peculiar feeding specialisation of skimming over the surface of water with the longer lower mandible cutting the water to snap up fish swimming just below the surface.

Order Columbiformes—The PTEROCLIDAE and the COLUMBIDAE are the two families of this Order. The latter family contains the familiar pigeons and doves. The Blue Rock Pigeon *Columba livia* is the common representative of the family and is found nesting in the eaves of houses and around old buildings and wells. Also quite plentiful and in close association with man are the Ring Dove *Streptopelia decaocto* recognised by its black half collar on the hind neck and the smaller Little Brown Dove *S. senegalensis*. Less numerous is the pretty Red Turtle Dove *S. tranquebarica* in which the male has bright red-back and wings with blue-grey head and tail. The crooning

calls of these three doves are an integral part of the countryside atmosphere.

The first Family contains the sandgrouse which are plump, pigeon-like birds found in pairs or small parties in open country spending their entire time on the ground, where they blend remarkably well into the background. They lay their eggs which are blotched with darker colours, in a scrape on the ground whereas the doves and pigeons build stick nests among tangled branches, or on ledges and lay two unmarked white eggs. The Indian Sandgrouse *Pterocles exustus* is the commonest resident species and will be noted flying to drink daily in the morning. The Spotted Sandgrouse *P. senegallus* is an irregular winter visitor to the edges of the Rann while the attractively coloured Painted Sandgrouse *P. indicus* is a resident bird of broken country with light scrub jungle.

Order Psittaciformes—This Order has a single Family the PSITTACIDAE of which the Rose-ringed Parakeet *Psittacula krameri* is the sole, common representative, found in cultivation, breeding in holes down tree trunks and in walls. The elegant, grass-green birds are valued as cage birds and as such are well-known to all.

Order Cuculiformes—The cuckoos or the CUCULIDAE are a family of birds well-known for their habit of laying in other birds' nests who rear the chicks. The Koel *Eudynamis scolopaceus* with the black male and the mottled female is a bird of large trees and lays in the nest of the Indian House Crow *Corvus splendens*. The dreamy call of the Koel is a well-loved bird sound of the hot summer days. The elegant Pied Crested Cuckoo *Clamator jacobinus* arrives with the rains in June and July and parasitises on the various species of babblers of the region. The common Hawk-cuckoo *Hierococcyx varius* may be heard calling during the height of the south-west monsoon in scrub jungle areas of Chotila, while the Cuckoo *Cuculus canorus* arrives in fairly large numbers in September and while a few over winter, the majority seem to be autumn passage migrants. The Crow-pheasant or Coucal *Centropus sinensis* is often seen walking sedately on the ground along hedgerows. It has a distinctive, deep-toned repetitious call and is entirely black with chestnut coloured wings. Unlike the other cuckoos, the Coucal constructs a large domed nest along thick shrubberies and raises its own young ones. The very plain coloured Sirkeer Cuckoo *Taccocua leschenaulti* inhabits grass and scrub jungle where it spends much of its time skuttling among the tangled shrubberies and grass. It also constructs its own nest and raises its chicks.

Order Strigiformes—The owls or the STRIGIDAE are nocturnal birds of prey with sharp talons and hooked bills. Their large eyes are directed forward for binocular vision and their wings are rounded and plumage very soft for silent flight. They feed largely on large insects, beetles and rodents and as such are very valuable birds in the agricultural economy. The Barn Owl *Tyto alba* feeds almost entirely on mice and other nocturnal rodents and lives in close proximity of human habitation, occupying holes in walls and ceilings to rest during the day and for nesting. The Spotted Owlet *Athene brama* is a small owl with a large round head and large yellow eyes and is common in towns and in the country among large trees where holes in tree-trunks, walls and even rocky cliffs attract it for roosting during the day and for nesting. It commonly uses telegraphs and electrical poles and wires as vantage points from which to sally after insects. The Collared Scops Owl *Otus bakkamoena* is presumably still found in scrub covered ravines south-west of Chotila. The Great Horned Owl *Bubo bubo* inhabits escarpments and sheer river banks and is a fine bird with earlike tufts of feathers. The slightly smaller short-eared Owl *Asio flammeus* is a fairly regular winter visitor to open grasslands where it rests during the day in thick grass, on the ground.

Order Caprimulgiformes—The CAPRIMULGIDAE or the nightjars are night-flying birds with long wings and tails and very short, weak legs, quite unfit for walking or perching on slender branches and wires. Their plumage is mottled and as soft as in the owls and they have very silent flight. They spend the hours of darkness hawking night-flying insects either from the ground or from some post or wall. They are best identified by their specific calls. The Indian Nightjar *Caprimulgus asiaticus* is a resident of cultivation and open scrub forest, laying its eggs on the bare ground, often quite in the open. The Franklin's Nightjar *C. monticolus* is another resident nightjar with a very local distribution in scrub and broken country. The European Nightjar *C. europaeus* is an autumn passage migrant when it may be, at times, met with in large numbers.

Order Apodiformes—The swifts or the APODIDAE are birds with streamlined bodies, comparatively short tails and long bow-shaped wings found flying around, often at great heights hawking insects. They have very weak legs and cannot perch, nor do they alight on the ground and roofs by clinging on to rough surfaces of walls. The House Swift *Micropus affinis* is a resident around human dwellings and there are old, traditional nesting colonies under the archways of forts and large buildings. The nests are of feathers glued together by the birds' saliva and attached to the lower surfaces

of ceilings and arches. The larger Alpine Swift *M. Melba* is recognised by its white underparts with a brown band across the breast. It may be frequently seen in small flocks flying over. Swifts drink by skimming over the surface of water.

Order Coraciformes—The Kingfishers, ALCEDINIDAE, the bee eaters MEROPIDAE, the rollers CORACIDAE and the hoopoe a single member of the UPUPIDAE are all attractive birds with colourful plumages. The kingfishers are dumpy birds with short tails and straight long bills. Of these, the Common Kingfisher *Alcedo atthis* is about the size of a sparrow and has brilliant shades of blue above and bright chestnut-orange below, and is partial to reedy edges of fresh and brackish water where it subsists on small fish captured by plunging into the water after them from an overhead perch or a hovering position. The larger Lesser Pied Kingfisher *Ceryle rudis* is an attractively pied bird with a crested head. It is found along clear flowing stream beds where it hovers above the water, often at considerable height before plunging in headfirst after fish which are brought to the perch and battered to death before swallowing. The White-breasted Kingfisher *Halcyon smyrnensis* is chocolate brown with bright blue, wings and tail, a prominent white 'shirtfront' and a bright red bill. In flight, the wings show up white mirrors. This kingfisher is the least wedded to water and may be found among cultivation at quite some distance from it. Besides fish, it feeds a good deal on large insects, small reptiles, etc. All kingfishers excavate long tunnels into embankments for nesting. The Green Bee-eater *Merops orientalis* is a common resident and is found in all types of the country, even out in the barest expanses where it perches on a stone or a dried stalk keeping a lookout for flying insects which are captured by a swift sally and brought back to the perch. Bee-eaters have long, slender and slightly downcurved bills and small legs quite inadequate for any other purpose than perching. Their tails have the central feathers drawn out into long pins which extend beyond the tail. The Blue-checked Bee-eater *M. superciliosus* is very similar, but of considerable larger size. It arrives in loose flocks during the cool months which are often seen over open, stony country or the edges of reservoirs sallying after insect prey. A rather unusual autumn passage migrant is the European Bee-eater *M. apiaster* of about the same size as the last species, but with yellow chestnut and blue predominating in the plumage. Like kingfishers, bee-eaters tunnel into earthen embankments for nesting.

The Kashmir Roller *Goracias garrula* is a plentiful autumn passage migrant and is recognised by blue wings flashed when in flight. The North Indian Roller *C. benghalensis* is another bird

which shows flashes of light and dark blue in the wings and tail when flying and which is a non-breeding visitor to our area. Rollers feed on grasshoppers and similar large insects as well as on small reptiles. These are captured from the ground, the bird swooping down from a vantage point.

The Hoopoe *Upupa epops* is the lone species of its family with a wide distribution. In our area it is mainly a winter visitor and the birds seen most are of the migratory race from beyond the Indian sub-continent. It is about the size of a myna with the general body colour a light fawn with zebra markings of black and white on the wings and tail. Its conspicuous features are its long slender bill and a pointed crest which gives the bird's head the appearance of a pick-axe. The crest can be raised into a full fan when the bird is excited. It spends much of its time probing damp earth under shade of trees for worms.

Order Piciformes—The barbets CAPITONIDAE and the woodpeckers PICIDAE are arboreal birds and in our area we have the Crimson breasted Barbet *Xantholaema haemacephala* a sparrow-sized bird with a dumpy body and short tail and a thick bill. This little bird is bright green above and has bright yellow and crimson on the head, face and breast. The sexes are alike, and the birds live in trees particularly those of the *Ficus* sps. grown for shade over wells and as roadside trees. Their repetitious, metallic calls are a common sound during the hot season. Barbets like the woodpeckers excavate holes in heartwood of trees for nesting. Barbets feed largely on figs and fruit. The Yellow-fronted Pic Woodpecker *Dryobates maharattensis* is a small woodpecker partial to groves of *acacia* trees where it clambers up tree trunks and around the branches. The birds have a zebra marking on the upperparts with smudge of crimson on the abdomen. The male has in addition a crimson crest. The Wryneck *Lynx torquilla* with vermiculated markings of grey, fawn and brown, is a winter visitor partial to thorny thickets, seldom seen because of its unobtrusive habits.

Order Passeriforms—This Order contains all the familiar birds of garden and forest called the perching or the song birds. It is the largest Order and is divided into a great many families, sub-families and species. In size, they range from small to medium large, the crows being the largest.

Some of the species are excellent songsters and many have exquisite forms and colours. They all construct some sort of a nest whether this be a cup of fibres and rootlets in a hollow

sheltered beside a rock, or an intricately fashioned structure woven or stitched with great ingenuity like weaverbirds or tailor birds. The location may vary from a hoof print on the ground to tangled grass, or a niche under the arching roof of ancient buildings or caves, to the forked branches of tall trees, or the tips of drooping palm fronds from which the nests droop over water. The eggs are brightly coloured and beautifully marked in most species. The chicks are hatched blind and without any feathers and are totally helpless. They need great care of their parents and do not leave the nest until well-fledged and are capable of flight. Even after leaving the nest, the parents take care to feed the young birds.

Family Alaudidae—the larks. These are small sparrowlike birds found in open country in small parties or large flocks. They feed on the ground and run well. In grassland country may be found the singing Bush Lark *Mirafra javanica*, an accomplished songster, the less musical, but more common Red-winged Bush Lark *M. erythroptera* and the Sykes's Crested Lark *Galerida deva* are very much like the last bird, but considerably larger and lighter coloured. Crested Lark *G. cristata* is a bird of dry plains and along the edges of the Rann. The Eastern Skylark *Alauda gulgula* is a short crested lark which may be found specially during winter. All these larks sing while flying, often rising very high into the air so as to appear as specks. The Ashy-crowned Finch-Lark *Eremopterix grisea* is the smallest and is very plentiful everywhere and during winter the very similar Black-crowned Finch-Lark may be met in similar habitats. The Rufous-tailed Finch-Lark *Ammomanes phoenicurus* is found in pairs in fallow cultivation and pasture land. The Large Desert Lark *Alaemon alaudipes* is resident in desert country on the edges of the Rann. In winter, Short-toed Larks *Calandrella cinerea* and the slightly larger Eastern Calandra Lark *Malan oocorypha bimaculata* arrive in large flocks, both from the uplands of Tibet.

Family Hirundinidae—the swallows are adapted for an aerial mode of procuring flying insect prey, and swallows resemble superficially the swifts already described in a separate order. They, however, are able to perch and do so freely on telegraph and electric power lines and in twigs of trees. They also alight on the ground for drinking water and for collecting mud pellets which are used in constructing nests attached to arches and ceilings of caves. The sand martins of the genus *Riparia* excavate tunnels in earthen banks for nesting. There are two species, both brown above and white below with a brownish collar across the breast,

interrupted in the middle in the residential birds and continuous in the migratory one. In winter, both species are fairly common with us flying around over water and around its edges. The Crag Martin *Hirundo rupestris* is also brown, but of the same colour below as well, and is a winter visitor in small numbers around large buildings while the very similar Dusky Crag-Martin *H. concolor* is a resident species. The Wire-tailed Swallow *H. smithii* is bright blue above with a russet cap and glistening white below. The tail is short with the outer feathers elongated into fine wires. This is a resident bird and nests under culverts over water and is found in pairs near water. The Cliff Swallow *H. fluvicola* may be mistaken for an off-coloured Wire-tailed Swallow and is fairly frequent in the non-breeding season, though it may breed locally as it does in other parts of Saurashtra. The Common Swallow *H. rustica* is a winter visitor in large numbers and, the Red-rumped Swallow *H. daurica* is a resident in small numbers and with augmented numbers during winter. Both have long, deeply forked tails.

Family Lanidae—The Shrikes—Desert and semi-desert country is the home of the Great Grey Shrike *Lanius excubitor* a smart silvery-grey, white and black bird found perched on torn shrubs keeping a sharp lookout for insects and beetles on the ground. In winter, similar country is inhabited by the much smaller Brown Shrike *L. isabellinus* while during the autumn passage, large numbers of Red-backed Shrikes *L. collurio* pass through. The Bay-backed Shrike *L. vittatus* is plentiful in cultivation and among acacia groves during winter, though a few pairs may locally nest. The last three species are small and might be at times confused in poor plumage. The Rufous-backed Shrike *L. schach* is about the size of the first species and is resident along headgerows and in tall grass growing around water, as well as in scrub Jungles mixed with grass.

Family Oriolidae—The orioles and *Family DICTYDIDAE*—the drongos. The former Family has but one species the beautiful Golden Oriole *Oriolus oriolus* a bird of well-wooded tracts and partial to large shady trees. Mostly a migrant during winter, a few pairs may nest locally as they do in other parts of the State when the melodious, flute-like calls of the male may be heard throughout the heat of a summer day. The nest, a delicate hammock of fibres is slung in the horizontal fork of a thin branch at considerable height from the ground. The Black Drongo *Dicrurus macrocercus* is a common bird of all types of habitats and is found in close proximity of man, perching on the backs of sheep and cattle, and

following the plough to profit from insects and grubs being turned up. It is an all-black bird with a long, deeply forked tail and strident calls, much interlarded by mimicry of other birds. During winter, the Grey Drongo *D. leucophaeus* and the White-bellied Drongo *D. caeruleus* arrive in small numbers from well-wooded hill country of India. Both the last species are partial to groves of large trees.

Family Sturnidae—The mynas and starlings. This is a robust and ubiquitous kind of bird with the Common Myna *Acridotheres* the Bank Myna *A. ginginianus* being abundant and closely associated with human habitation. Both nest in holes in masonry and the latter often excavates holes in earth embankments. They lay clear blue eggs. The dapper Brahminy Myna *Temenuchus pagadarum* is partial to *Acacia* groves and cultivation, utilising holes in tree-trunks for nesting in. During winter the Rosy Pastor *Pastor roseus* arrives in great numbers and then is a common bird of cultivation and roadside trees. The Starling *Sturnus vulgaris* is an uncommon winter visitor recognised by an all black plumage showing high gloss and speckles in bright sunlight. All members of this family walk well and procure all their food from the ground unless there are trees laden with figs, or blossoms filled with nectar.

Family Corvidae—The crows. The Common House Crow *Corvus splendens* needs no introduction and is a typical representative of the family. Not so familiar and far more attractive is the Indian Tree Pie *Dendrocitta vagabunda* an orange-fawn coloured bird with a chocolate coloured head and bluish white patches in the wing and a long tail of the same colour. The Tree Pie is a bird of gardens and orchards as well as of scrub forest where its harsh chattering call is interspersed by more melodious, bell-like sounds.

Family Campephagidae—The cuckoo shrikes and minivets, family IRENIDAE the ioras and Family PYCNONOTIDAE the bulbuls. The minivets are small, brightly coloured birds with varying amount of red in the plumage of the males with gregarious habits and partial to well forested country. Two species, however are found in thorny and scrub forests and it may be likely that suitable areas in the hills south and west of Chotila may have the Small Minivet *Pericrocotus peregrinus* and the White-bellied Minivet *P. erythropygius*. The Common Wood Shrike *Tephrodornis pondicerianus* is a nondescript and unobtrusive little grey bird with a prominent white eyebrow and a plaintive call found invariably in pairs among roadside trees and in groves among cultivation. The Marshall's Iora *Aegithina nigrolutea* is a sparrow-sized bird with bright yellow in the male during the breeding season in June and July and black on the head,

back and wings. In off-breeding plumage, the male assumes a quieter, yet attractive plumage, similarly the female is with light lemon yellow body with black and white wings. Their scolding notes and mellow long drawnout whistles are common bird sounds of thorny forests. The Redvented Bulbul *Pycnonotus cafer* is a common bird in all types of habitat and the White-cheeked Bulbul *P. leucogenys* with white patches on the side of the head and a sulphur-yellow patch under the tail is partial to drier areas with *Salvedora* trees. Both bulbuls have cheerfully warbling calls.

Family Muscicapidae—This is a very large family and contains a large number of species of small to medium sized birds, many of them brightly coloured and quite a few are the best songsters in the bird world. It is subdivided into four Sub-families the TIMALINAE the babblers, the MUSCUCAPINAE the flycatchers, the SYLVINAE the warblers and the TURDINAE the chats, robins and thrushes.

Babblers are birds with strong legs and spend their time in tangled brushwood and shrubberies, or in rummaging for insects and seeds on the ground. They move about in small parties. The Large Grey Babbler *Argya malcolmi* is the largest babbler and is a common resident, found in flocks in cultivation along hedgerows and among *Acacia* thickets, etc. Their harsh unmusical calls and soft murmurings to keep in contact with each other are common bird sounds. The Common Babbler *A. caudata* is smaller and streaked above and is also found in small parties, but keeps more to dense euphorbia thickets and in semi-desert terrain haunting caparis clumps. The Yellow-eyed Babbler *Chrysomma sinensis* is a bird of grasslands interspersed with plenty of bushes where it is seldom seen as it spends much of its time among the tangled vegetation. During the rains when it breeds as do the other babblers, the male blows a beautifully musical and loud whistle. The first two species build nests of cups of twigs and rootlets among thick thorny trees and lay clear blue eggs. The pied Crested Cuckoo *Clamator jacobinus* already discussed parasites on these two babblers who hatch and rear the young. The Yellow-eyed Babbler constructs a very compact and deep cup of fibres and lines with wool, feathers, etc., and places it in the very heart of the densest shrub. The first two species are tawny brown with loose tails and rounded wings with poor powers of flight, while the last species is a rich cinamon-brown above contrasting with pure white below; a prominent yellow ring round the eye adds to the pleasing make-up.

The flycatchers are small birds with very erect stance and wide-awake department. They all capture insects by flying after them

from a fixed perch, at times they descend to the ground to pick up a creeping prey. They are partial to shady places and are never found far out in desert or semi-desert country unless on migratory transit. The commonest among them, albeit for a short time in September and October, is the Spotted Flycatcher *Muscicapa striata*, a small brown bird with sullied white underparts. The Red-breasted Flycatcher *M. parva* is still smaller and is quite common in cultivation and large shady groves and roadside trees during winter when its clicking call is heard everywhere. It is brown above and white below, the male having a brick-red breast. The black tail is continually flicked up over the back and shows white at the side. The Tickell's Blue Flycatcher *M. tickelliae* is likely to breed in suitably shady spots among hills to the south-west of Chotila. It is a bright blue above with orange-red breast. Both sexes are alike. This flycatcher has a beautiful song during the rains when it breeds. Mention must be made of the eye-catching Paradise Flycatcher *Tchitrea paradisi* a bulbul-sized crested bird with a glistening blue-black head and crest, chestnut upper parts and greyish-white lower parts. The males have two very long ribbons trailing behind. Adult males are ethereal birds with milky white bodies contrasting with the glistening black head and crest. In this district, this lovely flycatcher is essentially a passage migrant and a few birds may spend the winter in secluded spots. Several other flycatchers may be found during winter as vagrants spreading out from the better wooded parts of the country where they breed.

The warblers are all small coloured birds with restless activity among shrubs and foliage of large trees. They are difficult to identify because of the variety of species. We may roughly group them into the long-tailed, resident birds inhabiting shrubs, and thorny thickets as well as standing crops and reedbeds. They all belong to the genus *Prinia* and have repetitious calls during the nesting season in June, July and August. The Tailor Bird *Orthotomus sutorius* is a bird of gardens and is recognised by its small size, jaunty habits of keeping its tail cocked above its back and green upperparts and white lower plumage. It constructs a nest by sowing broad leaves together with the help of cobwebs a structure both functional and ideally camouflaged. The Grasshopper Warbler *Locustella naevia*, the Moustached sedge Warbler *Luscinola melanopogon* and the very tiny Streaked Fantail Warbler *Cisticola juncidis* all are recognised by their streaked upper parts and partiality to grass and thick reedbeds. The first two are winter visitors, while the latter is a resident. Four species of the genus *Acrocephalus* and a single one of *Hippolais* are birds of winter, brown above and white below, inhabiting reedbeds, hedgerows and thick crowns of *Acacia* trees. They all restlessly hunt

among the foliage and are located by their grating calls. The members of the genus *Sylvia* all are grey above with white below. They also are winter visitors in fair numbers and attract notice by their harsh calls. Then there are several species of the very confusing Leaf Warblers of the genus *Phylloscopus* small birds restlessly active with flicking wings among foliage of trees. The various species may be brown above or green of varying clarity and white or yellow below. They are marked out by combinations of these colours and by a single or double or no bars on the wings and the presence or absence of a light coloured eyebrow stripe.

The chats, robins and thrushes are represented by the Indian Robin *Saxicoloides fulicata*, a resident bird, the male black with white patches on the wings and a russet patch under the cocked tail, the hen, his brown replica, is found in rocky country and around villages, nesting in holes among rocks and even under eaves of huts. The Rufous Chat *Erythropygia galactotes* is a jaunty bird with grey above and a chestnut tail and is a passage migrant during autumn, when it is fairly plentiful among semi-desert country hopping about on the ground and among bushes. The Bluethroat *Cyanosylvia svecica* inhabits wet vegetation and irrigated crops in winter, the male having a bright blue patch on the throat, the Black Redstart *Phoenicurus ochruros* is another winter visitor to shady places in cultivation in which the birds show chestnut on the tail which continually shakes. The Stone Chat *Saxicola torquatus* the male with orange breast and the Pied Bush-Chat *S. caprata* with the male pied are both winter visitors to croplands and margins of reservoirs and wet grass where they perch on exposed stalks keeping an eye on the insect prey. Four species of wheatears inhabit desert and semi-desert country in winter, these are the Isabelline Wheatear *Oenanthe isabellina*, the very similar Desert Wheatear *O. deserti* the less common Redtailed Wheatear *O. xanthopyrmyna* and the Pied Wheatear *O. picata*. The Blue Rock Thrush *Monticola solitaria* is a solitary bird which appears rather dark at a distance and resides around large buildings, brick kilns and rocky escarpments during winter.

Family Motacillidae—The wagtails and pipits. Wagtails are small, slim, elegant birds found running about on the ground near water and among irrigated crops and over wet grass. They are very active and continually keep on wagging their tails which give them the generic name. The White Wagtail *Motacilla alba* is French-grey above, white below with black in the wings, tail and on the head and breast. The Yellow-headed Wagtail *M. citreola* is a distinctive bird with grey above and bright, canary-yellow

on the head and lower parts, while the three races of the Yellow Wagtail *M. flava* are also bright birds with greenish grey above and bright yellow below but *M. flava thunbergi* has a dark grey head *M. flava beema* has a bluish-grey head with a prominent white stripe over the eye and the *M. flava melanogrisea* has a jet black head. The Grey Wagtail *M. caspica* is light grey above with white underparts with yellow wash on the vent. This is a bird of shady spots where it is met singly. All the above species are winter visitors. Pipits of the genus *Anthus* are brown with varying degrees of streakings on the breast. They all are winter visitors and are found in cultivation and in open country singly, or in loose flocks.

Family Nectarinidae—The sunbirds and *Family Zosteropidae* the white-eyes. The Surendranagar district has only one species of sunbird the Purple Sunbird *Nectarinia asiatica*, a bird found around flowering shrubs probing into flowers for nectar and small insects with its long down-curved bill. The female is brown above and yellowish below. The male resemble the female when not breeding but is distinguished by a black band from the chin down the belly and shining black on the bend of the wings. In January upto April when the sunbird breeds, he dons his nuptial plumes and becomes a shining purple-black. He appears to be full of energy, as he flies around posturing to the female and singing energetically from vantage points. The nest is a pendant structure with an entrance at the side and constructed of fibres, rootlets and smeared with cobwebs. Thus sunbird is found throughout our area even flowering *Caparis aphyala* bushes in open desert attract them as do the flowering *agaves* growing in the driest of locations. The White-eye *Zosterops palpebrosa* is a small bird, green above with yellow on the throat and vent and grey abdomen, found among trees in parties. The bird is located by a continual murmuring *tee-tee-tee*. The murmur is kept up as the little birds assiduously hunt among the leaves for insects. White-eyes are non-breeding visitors to our area.

Family Ploceidae—The sparrows, weavers and waxbills. The House Sparrow *Passer domesticus* is a common bird around human habitation and needs no introduction. Its close relative the Yellow-throated Sparrow *Gymnorhis xanthocollis* is a common bird found near trees and is recognised by its plainer upper parts, and chestnut patches on the wings and in the male, there is a sulphur yellow patch, not always discernible on the throat. The Baya *Ploceus philippinus* for most of the year resembles a heavily streaked hen sparrow with heavier bill. In July and August, when the Baya breeds, the male develops a golden-yellow crown and breast. Bayas

are highly gregarious birds and spend their time in large flocks, and even nest in colonies in which the males construct the famous bottle-shaped nest hanging from the tips of palm fronds and *Acacia* trees over tall grass or water. The nest is an intricately woven structure of grass blades. The waxbills are very small birds with conical bills and gregarious habits. In our area there is the White-backed Munia *Lonchura malabarica* a confiding little bird met with in small flocks gleaning grass seeds on the ground. It constructs a football-sized round nest of grass blades among dense twigs and branches. The entrance to the nest is at one side and more than one female has been reported to lay in the same nest while several birds may also use it for sleeping in at night.

Family Fringillidae—The finches and *Family Emberizidae* the buntings. The finches and buntings are birds having resemblance to the last Family, but they are more elegant and have less conical bills. Among the finches, the Common Rosefinch *Carpodacus erythrinus* is a shy bird met with occasionally in winter. The female is a dark brown with streaks while the male is rosy-pink on the head and lower parts. Several species of buntings visit the area in winter, the commonest being the subdued coloured Grey-necked Bunting *Emberiza buechanani* found in loose parties among *euphorbia* clumps feeding on the ground in shade of plants and rock outcrops. It has a greyish neck, a pinkish wash on the lower parts and a distinct light coloured ring round the eye. The Striolated Bunting *E. striolata* has a grey head with darker strolations on the head. Mainly a winter visitor, a few birds may breed with us. The Black-headed Bunting *E. melanocephala* and the closely similar Red-headed Bunting *E. bruniceps*, both arrive in winter and are met with in flocks in cultivation. They are recognised by their bright yellow lower parts.

The Surendranagar district being arid and without forest has very few forest birds and there is a large element of desert species in its avifauna. If regular bird watching can be undertaken during the winter months, it is likely that purely desert birds may be recorded in greater numbers from the not so distant Sindh and Thar deserts. It is also possible that in some of the more arid region birds are increasing in numbers and extending their ranges, and a corresponding decline in the species of more humid climate is observed.

SNAKES

Snakes are limbless reptiles with a dry sealy skins, which they cast off periodically. Such cast-offs are called *exuvia*, which

are used by some people for some medicinal purposes. Snakes have no organ like external ears as other living beings have. Nevertheless, they are sensitive to sound waves passing through the soil. The tongue is bifid and quivers in and out through the loose opening of the lower jaw. Moreover, certain depressions between the nostrils and eyes of some snakes are very sensitive to infra-red radiations and they can detect very minute temperature differences. Endowed with such qualities, the snakes can easily sense the presence of other animals. The jaws of the snakes are constructed in such a way that they can open their mouths very wide and can swallow large preys.

In the district, both the poisonous and non-poisonous snakes are found. A brief account of the snakes is given below:

Non-Poisonous Snakes

The Sand Boa (*Eryx conicus*)—The snake is found in the fields and near ponds. It is docile and slow moving. Its body is of pinkish grey colour and is covered by small scales.

The head is not distinguishable from the neck. The females are about double the length of the males which grow to about 50 cms. The eyes are very small with vertical pupils. The tail end is blunt with two spots and the snake can crawl backwards also and hence it is erroneously known as the two-headed snake. The ventrals are narrow and do not run across the belly. The snake feeds on frogs, toads, lizards and insects. It remains hidden in sandy soil and often prefers to burrow in soft areas lying partly hidden where the body colour synchronizes with the colouration of physical surroundings. The snake is oviparous.

The Common Blind Snake (*Typhlops braminus*)—(*Chakaran*)—This small snake is commonly known to be a blind snake. It looks like an earthworm but it has a much darker colour and has imbricate scales all over the body. It is brown in colour with a shining chocolate hue above, lighter below and the head and tail region slightly whitish. It is found in rotting vegetation and is sometimes found from uncleaned bathrooms in houses in rural areas. This type of snake is also found in the heaps of garbage and unused damp places in the rural areas. It feeds on small worms and soft-bodied small insects. Its head is not distinct from the body. The tail end is blunt, with a small point. In soft earth, it burrows rapidly. It opens and shuts the mouth, as if it threatens to bite.

Rat Snake (*Ptyas mucous*)—This snake is called a rat snake as it is found to control the rodent growth. It is found all over the State including the district of Surendranagar and grows to a length of about 2.25 metres. It is known as *dhaman* in Gujarati. This widely distributed type is dirty yellow coloured with tips of black scales. It is timid and often resides on trees. It feeds on rats, mammals, frogs, toads, lizards and even snakes.

The Indian Python (*Python molurus*) (*Ajgar*)—This is the largest snake and grows to a length of 700 cms., with a girth of about 90 cms. The body is brown in colour with rhomboidal dark grey-edged spots. There is a lancet shaped brown mark on the head and two brownish bands at the sides of the head reaching the anterior end of the eye. The ventral side is greyish with black spots. It weighs about 250 lbs. It is slow and very docile. But on the approach of a prey, it becomes very active. It strangulates and kills the prey and swallows it. It twines round the trunk of the tree, probably to crush the bones of the prey. It feeds on birds, reptiles and mammals. It is a non-poisonous snake. It lays about 100 large-sized eggs. The female coils round the egg mass and takes parental care.

Poisonous Snakes

The Small Indian Viper (*Echis carinatus*)—The Small Indian Viper is a small poisonous snake. It is known as *Nano Chitalo* in Gujarati. It grows to a length of about 60 cms. and lives in dry places underneath stones, logs of wood and bushes. The body is greyish brown with irregular dirty white markings on the dorsal side of it. The ventral side is white and is covered with broad scales. The head is triangular and is distinct in front of a constricted narrow neck. The head is covered by keeled scales and bears a typical white arrow mark on it. Whenever it is disturbed, it coils the body in the form of figure '8' put transversely. Also it hisses with the sound *phoo*, hence it is known as *phoorsa*.

It feeds on frogs, insects, scorpions and lizards. Being small and lying under stones and in soil and also because of the colouration being akin to surroundings, the people get bitten before they are aware of the presence of this snake.

The Cobra (*Naja naja*)—It is known as *nag* in Gujarati and is considered the most dreaded snake. Snake charmers, commonly use this snake for exhibition before the people for eking out their maintenance. The head of this snake is not very distinct from the neck. The neck region is dilatable, the ribs being elongate.

The expansion of neck region forms the hood which some people call a mark of spectacle or the figure of ten. There is a white band in the region where the hood touches the body region.

It is generally found all over the district. It is found in fields and open land, and is seen in evening or early morning. This type of snake lives in old thatched roofed houses. In very old buildings, it has been seen in crevices, presumably in the cool dark places where it finds its prey. It is known to feed on frogs and small mammals. People fear it and worship it on the *Nagpanchami* day. The poison of this snake is primarily neurotoxic. There is less pain, slight swelling, irritation and death is due to respiratory failure. If the snake injects sufficient amount of venom, the only remedy is the antivenin.

The Common Krait (*Bungarus caeruleus*) *Kalotaro*—This snake is of shining steel blue colour with white spots arranged in transverse rows on the dorsal side of the body. It grows about 150 cms. and is deadly poisonous. The young one of this snake is mistaken for the wolf snake. The ventral side is dirty white and is covered by broad ventrals. The head is not distinct from the neck. This snake is nocturnal in habit and lives in cracks in walls or in heaps of stones or bricks. The snake feeds on mice, frogs, toads and small birds. It is poisonous and its venom is neurotoxic. There is not much pain at the site of the bite but in about an hour, the patient feels sleepy and unless an antivenom is given in time, and sufficient lethal dose of venom is injected, the patient may not survive.

FISH

The Surendranagar district is devoid of coast line and is bounded by Little Rann of Kutch in the north. As a result, the fishery industry has not much scope for development in the district. The administrative control of the fisheries of the Surendranagar district is under the Superintendent of fisheries, Jafrabad. The only area which contains water is that of the Nal Sarovar which is situated on the eastern side of the district. Fishing is not authorised in this lake. Presently fishing activity is carried on at Kuda, (Dhrahgadhra taluka), Kharaghoda and Zinzuvada villages (Dasada taluka) and at Brahmani Dam (Halvad taluka) in the district.

In order to develop the fishery industry in the district, the Directorate of Fisheries has given a contract to the Gujarat Fisheries Central Co-operative Association, Ahmedabad, for 7 years beginning

from the year 1972-73 to explore the catchment area of the Brahmani Dam in the Halvad taluka.

Varieties of the fish available in the district are as under :

Common Name	Local Name	Scientific Name
Giant herring	<i>Palla</i>	<i>Hilsa toli</i>
Prawn	<i>Jinga</i>	<i>Penacus indicus</i>

The total collection of fish in the year 1971-72 was 1,100 kgs., out of which 100 kgs. were locally consumed and 1,000 kgs. were exported to nearby towns.

CLIMATE¹

The climate of this district is characterised by a hot summer and general dryness except during the south-west monsoon season. The year may be divided into four seasons. The cold season from December to February is followed by the hot season from March to May. The period from June to September constitutes the south-west monsoon season. The period from October to November is the post-monsoon season.

Rainfall

Records of rainfall in the district are available for four rain gauge stations for periods ranging from 70 to 83 years. The details of the rainfall at these stations and for the district as a whole are given in Statements I.2 and I.3. The average annual rainfall in the district is 506.8 mm. (19.95"). About 94 per cent of the annual normal rainfall in the district is received during the southwest monsoon, July being the rainiest month. The variation in the annual rainfall from year to year is large. During the fifty year period from 1901 to 1950 the highest annual rainfall amounting to 257 per cent of the normal occurred in 1927 while the lowest annual rainfall which was only 29 per cent of the normal occurred in the year 1911. The annual rainfall was less than 80 per cent of the normal in 18 years during the fifty year period. Two consecutive years of such low rainfall occurred twice and three consecutive years once during this fifty year period. Considering the rainfall at the individual stations, 2 and 3 consecutive years

1. The Deputy Director General of Observatories (Climatology and Geophysics), Poona.

of such low rainfall is fairly common. Two consecutive years of such low rainfall occurred six times at Bajana (Dasada taluka) during these 50 years. Even 4 consecutive years of low rainfall occurred at Dhrangadhra during the period from 1922 to 1925. It will be seen from Statement I.3 that the annual rainfall in the district was between 300 and 800 mm. (11.81" and 31.50") in 39 years out of 50.

On an average there are 25 rainy days (*i.e.*, days with rainfall of 2.5 mm.-10 cents or more) in a year in the district.

The heaviest rainfall in 24 hours recorded in the district was 440.9 mm. (17.36") at Dhrangadhra on 25th July, 1927.

Temperature

There is a meteorological observatory in the district at Surendranagar. The records of this station may be taken as representative of the temperature and other meteorological conditions in the district in general. The period from March to May is one of continuous increase in temperature, May being the hottest month. The mean daily maximum temperature in May is 41.9° C (107.5°F) and the mean daily minimum is 26.3° C (79.4°F). The heat is intense and on some days the maximum temperatures may go up to 45° C or 46° C (113.0° F or 114.8° F). There is welcome relief when thunder showers occur on some days during the afternoons. With the onset of the south-west monsoon by about June there is appreciable drop in the day temperatures. But the nights continue to be as warm as in May. With the withdrawal of the south-west monsoon by about mid-September the day temperatures increase a little and a secondary maximum in day temperatures is reached in October. From about the beginning of November both day and night temperatures drop rapidly till January which is the coldest month, the mean daily maximum temperature being 28.2° C (82.8° F) and the mean daily minimum 12.9° C (55.2° F). In association with cold waves which sometimes affect the district in the rear of western disturbances which pass across north India during the cold season minimum temperatures may drop down to about 5° C (41.0° F) occasionally.

The highest maximum temperature recorded at Surendranagar was 46.7° C (116.0° F) on 21st May and 30th May, 1955 and the lowest minimum was 5.0° C (41.0° F) on 27th December, 1955.

Humidity

The relative humidities are generally over 60 per cent in the south-west monsoon season. In the rest of the year the air is comparatively dry, especially in the afternoons during the period November to May when the relative humidities vary between 20 and 30 per cent.

Cloudiness

The skies are heavily clouded to overcast during the south-west monsoon season. In the rest of the year the skies are mostly clear or lightly clouded. On a few days during the winter season the skies become cloudy when passing western disturbances, affect the weather over the district.

Winds

Winds are generally light to moderate with some strengthening in force during the summer and south-west monsoon seasons. Westerly to southwesterly winds prevail during the south-west monsoon season. Winds blow predominantly from directions between the north and north-east during the post monsoon and cold seasons. During the summer season winds blow mainly from directions between north-west and south-west.

Special Weather Phenomena

In association with cyclonic storms in the Arabian Sea during the post monsoon months and to a lesser extent during the months of May and June the district experiences gusty winds and widespread rains. Thunderstorms occur during the latter part of the summer and monsoon seasons.

Statements I.4, I.5, and I.6 give the temperature and humidity, mean wind speed and frequency of special weather phenomena respectively for Surendranagar.

STATEMENT

STATEMENT Normals and Extremes

Station 1	No. of years of data 2	Jan. 3	Feb. 4	Mar. 5	Apr. 6	May 7	June 8	Jul. 9	Aug. 10	Sept. 11
Wadhwan	50	a 1.5 b 0.2	a 1.3 b 0.1	a 1.5 b 0.2	a 1.5 b 0.1	a 7.1 b 0.6	a 78.0 b 3.7	a 194.8 b 8.5	a 110.5 b 5.9	a 73.7 b 4.0
Dhrangadhra	50	a 1.8 b 0.2	a 2.0 b 0.2	a 1.5 b 0.2	a 1.0 b 0.1	a 5.6 b 0.4	a 67.6 b 3.5	a 232.9 b 8.7	a 105.2 b 6.3	a 77.2 b 3.7
Bajana	50	a 1.5 b 0.2	a 1.3 b 0.1	a 1.3 b 0.2	a 1.5 b 0.1	a 4.6 b 0.5	a 57.7 b 3.4	a 218.2 b 9.2	a 128.5 b 7.0	a 60.5 b 3.4
Chuda	50	a 2.0 b 0.1	a 0.5 b 0.1	a 1.3 b 0.1	a 2.3 b 0.1	a 8.4 b 0.7	a 91.2 b 3.9	a 225.3 b 8.9	a 112.3 b 5.9	a 82.5 b 4.5
Surendranagar (District)	50	a 1.7 b 0.2	a 1.3 b 0.1	a 1.4 b 0.2	a 1.6 b 0.1	a 6.4 b 0.5	a 73.6 b 3.6	a 217.8 b 8.8	a 114.1 b 6.3	a 73.5 b 3.9

(a) Normal rainfall in mm. (b) Average number of rainy days (days with rain of 2.5mm. or more).

* Based on all available data upto 1960. ** Years given in brackets.

I.2 of Rainfall

Oct. 12	Nov. 13	Dec. 14	Annual 15	Highest annual rainfall as % of normal & year ** 16	Lowest annual rainfall as % of normal & year ** 17	Heaviest rainfall in 24 hours*		
						Amount (mm.) 18	Date 19	
10.7 0.7	5.6 0.3	0.8 0.1	487.0 24.4	274 (1927)	21 (1923)	307.3	1927	Jul. 25
7.4 0.6	4.8 0.2	0.8 0.1	507.8 24.2	238 (1927)	15 (1901)	440.9	1927	Jul. 25
6.6 0.5	3.6 0.2	1.0 0.1	486.3 24.9	279 (1927)	20 (1923)	418.1	1917	Jul. 5
14.0 0.9	4.6 0.4	1.3 0.1	545.7 25.7	238 (1927)	42 (1911)	270.5	1905	Jul. 24
9.7 0.7	4.7 0.3	1.0 0.1	506.8 24.8	257 (1927)	29 (1911)			

STATEMENT I.3

Frequency of Annual Rainfall in the District

(Data 1901-1950)

Range in mm.	No. of years	Range in mm.	No. of years
101-200	4	701-800	6
201-300	4	801-900	1
301-400	10	901-1000	1
401-500	6	1001-1100	0
501-600	11	1101-1200	0
601-700	6	1201-1300	1

STATEMENT 1.4

Normals of Temperature and Relative Humidity

Month	Mean Daily Maximum Temperature	Mean Daily Minimum Temperature	Highest ever	Maximum recorded.	Lowest ever	Minimum recorded	Relative Humidity		
	°C 2	°C 3	°C 4	Date 5	°C 6	Date 7	0830 % 8	1730* % 9	
January	28.2	12.9	33.7	1958 Jan. 25	7.2	1954 Jan.	10	56	30
February	31.4	14.8	38.3	1955 Feb. 27	7.4	1957 Feb.	10	54	23
March	35.9	19.9	42.8	1959 Mar. 23	12.9	1957 Mar.	2	58	26
April	39.6	23.4	45.1	1958 Apr. 25	13.9	1955 Apr.	16	58	25
May	41.9	26.3	46.7	1955 May 30	21.2	1960 May	16	65	25
June	39.1	27.2	44.9	1958 Jun. 2	22.8	1960 Jun.	23	80	48
July	33.9	25.9	39.4	1954 Jul. 4	22.8	1956 Jul.	4	83	64
August	32.7	24.8	38.5	1959 Aug. 14	21.7	1956 Aug.	5	85	66
September	33.2	24.3	39.4	1960 Sep. 23	21.9	1957 Sep.	29	84	59
October	34.5	22.5	39.2	1960 Oct. 5	16.1	1954 Oct.	26	69	41
November	32.7	17.9	37.0	1957 Nov. 2	11.1	1956 Nov.	30	50	27
December	29.7	14.1	33.9	1954 Dec. 1	5.0	1955 Dec.	27	53	30
Annual	34.4	21.2							
							66		39

*Hours Indian Standard Time.

STATEMENT 1.5

Mead Wind Speed in Km./hr.

Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual
9.5	10.3	12.4	14.6	18.3	20.2	20.3	16.8	13.6	8.1	6.7	7.7	13.2

STATEMENT I.6

Special Weather Phenomena

[illegible]

ANNEXURE

1951 Territorial units constituting the present

(Only those names and areas which have undergone changes)

District/Taluka/ Mahal	1951 territorial Units	Details of gain in territories		
		Brief Description	Area	
			Sq. Miles	Sq. K.ms.
1	2	3	4	5
SURENDRANAGAR DISTRICT	As in 1951	1. town, viz., Patdi, and Kharaghoda village (Sl. No. 75) transferred from Viramgam taluka of Ahmedabad district.	19.0	49.42
Wadhwan	As in 1951	(i) Bala Village (Sl. No. 4) transferred from Lakhtar taluka.	6.2	16.1
		(ii) Bhadreshi Village (Sl. No. 3.) transferred from Dhrangadhra taluka.	6.5	16.8
Muli	As in 1951	2. Villages, viz., Kumtalpur (Sl. No. 34) and Kalmad (Sl. No. 28) transferred from Dhrangadhra taluka.	18.7	48.4
Lakhtar	As in 1951	..	..	..
Dhrangadhra	As in 1951	..	..	..
Dasada	As in 1951	1. town, viz., Patdi and Kharaghoda (Sl. No. 73) transferred from Viramgam taluka of Ahmedabad district.	19.0	49.2

Source: 1961, Gujarat, District Census Handbook, Surendranagar, pp. 7-8,

I

set-up of district and each Taluka/Mahal

(Since 1951 have been shown below)

Brief Description	Details of loss in territories		Net area	
	Area		Gain(+)	Loss (—)
	Sq. Miles	Sq. Kms.	Sq. Miles	Sq. Kms.
6	7	8	9	10
..	..	..	+19.0	+49.42
..	..	..	+12.7	+32.9
..	..	..	..	..
..	..	..	+18.7	+48.4
Bala village (Sl. No. 4) transferred to Wadhwan taluka.)	6.2	16.1	—6.2	—16.1
(i) Bhadreshi village (Sl. No. 3) transferred to Wadhwan taluka	6.5	16.8	—25.2	—63.2
(ii) 2 village, viz., Kumtalpur (Sl. No. 34) and Kalmad (Sl. No. 28) transferred to Muli taluka.	18.7	48.4	..	..
..	..	..	+19.0	+49.2

ANNEXURE

District/Taluka/Mahal showing 1951 population changes in area and the populations

District/Taluka/ Mahal	Area in 1961		1961 Population
	Sq. Miles	Sq. Kms.	
1	2	3	4
Surendranagar District*	3,927.6	10,172.5	663,206
Wadhwan**	303.5	786.1	126,060
Muli†	356.6	923.6	44,668
Chotila	404.8	1,048.4	55,855
Limbdi	607.5	1,573.4	125,192
Lakhtar††	273.6	708.6	41,357
Sayla	365.2	945.9	41,226
Dhrangadhra‡	526.4	1,363.4	86,257
Halvad	469.0	1,214.7	52,859
Dasada‡	621.0	1,608.4	89,732

Note:

* Under Bombay Government Resolution R. D., No. T. L. C. -3858-C, dated 19-6-1959, 1 town, viz., Patdi (14.5) and Kharaghoda Village (4.5) were transferred from Viramgam taluka of Ahmedabad district to Dasada taluka of Surendranagar district.

** (a) Under Saurashtra Government Notification No. 2121, dated 25-8-1949, Bala village (6.2) was transferred from Lakhtar taluka to Wadhwan taluka.

(b) Under Saurashtra Government Notification No. REV-5-For-9, dated 9-7-1951, Bhadreshi village (6.5) was transferred from Dhrangadhra taluka to Wadhwan taluka.

† Under Saurashtra Government Notification No. REV.-5-Formation-47, dated 22-4-1953, Kuntalpur (11.6) and Kalmad (7.1) villages were transferred from Dhrangadhra taluka to Muli taluka.

†† Under Saurashtra Government Notification No. 2121, dated 25-8-1949, Bala village (6.2) was transferred from Lakhtar taluka to Wadhwan taluka.

‡ Under Saurashtra Government Notification No. REV.-5-For-9, dated 9-7-1951, Bhadreshi village (6.5) was transferred from Dhrangadhra taluka to Wadhwan taluka.

‡ Under Bombay Government Resolution R. D., No. T. L. C. -3858-C, dated 19-6-1959 1 town, viz., Patdi (14.5) and Kharaghoda village (4.5) were transferred from Viramgam taluka of Ahmedabad district to Dasada taluka of Surendranagar district.

II

according to Territorial Jurisdiction in 1951 involved in those changes

Area in 1951		1951 population according to Jurisdiction prevailing in 1951	Population in 1951 adjusted to Jurisdiction of 1961	Net increase in or decrease between col. 7 and col. 8.
Sq. Miles	Sq. Kms.			
5	6	7	8	9
3,509.0 (+418.6)	9,088.3 (+1,084.2)	495,928 (+10,431)	506,359	+10,431
281.0 (+22.5)	727.8 (+58.3)	94,565 (+1,781)	96,346	+1,781
317.0 (+39.6)	821.0 (+102.6)	30,502 (+1,150)	31,652	+1,150
157.0 (+247.8)	406.6 (+641.8)	40,497	40,497	—
663.0 (-55.5)	1,717.2 (-143.8)	100,485	100,485	—
274.0 (-0.4)	709.7 (-1.1)	33,053 (-976)	32,077	-976
291.0 (+74.2)	753.7 (+192.2)	30,979	30,979	—
399.0 (+127.4)	1,033.4 (+330.0)	67,310 (-1,955)	65,355	-1,955
585.0 (-116.0)	1,515.2 (-300.5)	40,649	40,649	—
544.0 (+77.0)	1,409.0 (+199.4)	57,888 (+10,431)	68,319	+10,431

ANNEXURE III

Area for 1951 for those Municipal Towns which have undergone changes in area since 1951 Census

District	Municipal Town	Area in Sq. Miles		Remarks
		1951	1961	
1	2	3	4	5
Surendranagar	Surendranagar	1.00	1.88	Jurisdiction Change
	Thangadh	0.08	0.10	Jurisdiction Change

PART II

CHAPTER II

HISTORY

Ancient Period

PRE-HISTORY

Archaeological explorations carried out on a small scale in this district have yielded only a few sites of pre-historic settlements. Among the tools of the Stone Ages, microliths comprising scrapers, borers, points and large flakes of agate and chert, were collected from Sejakpur (Taluka Sayla) in 1957-58 by the late Shri P. P. Pandya.¹ These tools belonged to the Late Stone Age.

The earliest period of human habitation revealed at Rangpur represents the Late Stone Age Culture dominated by a hunting/fishing economy. The lithic tools comprised both geometric and non-geometric microliths such as arrow-heads, triangles, trapezes, blades and lunates as well as scrapers. They were made of jasper, chalcedony and agate available in the river bed.

Even the paleolith, *i. e.*, tools of the Early Man of the Paleolithic Age, are now discovered in parts of Saurashtra, including this district. Hand-axes and scrapers of the Paleolithic Age and a core of the Microlithic Age have come to light near Halvad.² They are made of sandstone and seems to be better fashioned than those found at Shrinathgadh (Rojdi) in the Rajkot district.³

PROTO-HISTORY

The chance discovery of a Harappan site near Rangpur in 1931, followed by the small-scale excavation conducted by the Archaeological Survey of India in 1934, revealed the southern extension of the Indus Valley Civilization in Saurashtra.⁴ The result was further corroborated by the excavations undertaken by the University of Bombay in 1936.⁵ But the excavations carried out by the Deccan College Research Institute in 1947 left an impression that the Rangpur Culture belonged to a post-Harappan phase.⁶ However, a thorough and systematic excavation was conducted by the Archaeological Survey of India during 1953-56, which revealed that the site

1. A. GHOSH (Ed.), *Indian Archaeology, 1957-58, A. A. Review*, p. 18.
2. SANKALIA H. D., "*Saurashtra na Pashana Yuga*", "*Pathik*", Vol. VII, Nos. 10-11, pp. 32-35.
3. *Ibid.*, p. 32.
4. VATS M. S., in *Annual Report of the Archaeological Survey of India, 1934-35*, pp. 34 ff., plates XII-XIV.
5. GHURYE G. S., in *Journal of the University of Bombay*, Vol. VIII, No. 1, (July, 1939), pp. 3 ff.
6. DIKSHIT M. G., in *Bulletin of the Deccan College Research Institute*, Vol. XI, pp. 3 ff.

abounds in the remains of both Harappan and the post-Harappan Cultures.¹

The importance of Rangpur lies in the fact that it is the first Harappan site discovered in Gujarat and is the first site in the Indian sub-continent where the Indus Civilization is found to have survived longer than in the Indus Valley itself.

The site is situated on the left bank of the Suk Bhadar river. The ancient mound occupies an area of 1080 × 840 metres, the occupational deposit ranging over a height of 68 metres. The excavations have unearthed two periods of the Harappan Culture, preceded by one period of the Late Stone Age, designated the period I.

Long after the Stone Age people left Rangpur, the Harappans came to settle down at the site. They used the Micaceous Red Ware. Period II is further sub-divided into IIA, IIB and IIC. In period IIA, the people using the Micaceous Red Ware were joined by the Harappans from Lothal in *circa* 2,000 B.C. They constructed mud-brick houses over mud-brick platforms. They manufactured Harappan painted pottery, chert, blades, cubical stone weights, steatite and carnelian beads, copper bangles, rings and flat cells. The layout of the houses and platforms, laid bare in the western part of the mound, discloses an element of planning. Like Harappa and Mohenjo-daro, Rangpur too was provided with civic amenities in the form of public and private drains for removal of sullage. Each house had a brick-paved bath. Rangpur represents a mature Harappan settlement, though it was not an outstanding commercial centre and required no seals.

The town was destroyed by a heavy flood in *circa* 1900 B.C., when the river changed its course. The inhabitants shifted in the vicinity. The poor fabric and poorer ornamentation of the ceramic wares of Period II betray a cultural decadence of the mature Harappan town. It is corroborated by a paucity of essential and luxury articles produced from imported raw materials. Copper was scarce, so were the cubical weights, obviously on account of the non-availability of chert, owing to the cessation of trade with the Indus Valley.

Kiln-burnt bricks were extremely scarce and the civic standard had greatly deteriorated. Hence no drains, public or private, can be traced now. However, the end of Period IIB (1600 B.C.) marks an attempt to enlarge the village and evolve new ceramic traditions. The subsequent period, designated IIC, represents a phase of the

1. RAO S. R., in *Indian Archaeology*, 1953-54, *A Review*, p. 7; *Indian Archaeology*, 1954-55, *A Review*, pp. 11 f.

rejuvenation of the degenerate Harappan Culture. The surface of all the bowls, basins and pear-shaped jars was wet-smoothed to produce a lustrous red colour on the ware of the poor fabric.

During this period the people produced stone blades out of agate and jasper, which were available locally. Copper was once again brought into use. The origin of a new culture with a strong sub-stratum of Harappan traditions is revealed by the emergence of the Lustrous Red Ware in this period. Some Harappan traditions were revived though in a modified form. For example, the truncated hicone shape survived in terracotta beads replaced faience and steatite ones, cubical Stone weights were replaced by spheroid ones, and terracotta bangles by the shell bangles.

The Lustrous Red Ware Culture, derived from the Late Harappan culture, received a new impetus and extended widely beyond the boundries of the Saurashtra peninsula. The distinct ceramic type of Lustrous Red Ware can now be discerned, for example, at Ahar in the Mewad plateau in the East and at Chandoli in the Deccan¹.

EARLY HISTORY (*circa* 310 B.C. to 470 A.D.)

No information is available about the early history of this district in particular. But it is quite probable that this region was under the control of the same successive dynasties as those in other parts of Gujarat. The documented history of Gujarat commences with the Mauryan period (*circa* 322 B.C.—185 B.C.), when it formed a province of the Mauryan empire, during the reign of Chandragupta and Asoka. The headquarters of the Governors of the Mauryan kings lay at Girinagar near Junagadh.

The discovery of the coins of kings Menander (*circa* 155-130 B.C.) and Apollodotus II (*circa* 115-95 B.C.) in Saurashtra and South Gujarat implies the probable rule of the Indo-Greek kings in Gujarat.

The cave inscriptions of the time of Nahapana imply that the Kshaharata Kshatrapa kings ruled over Saurashtra and South Gujarat as well. The reign of Nahapana, whose inscriptions are dated years 41 to 46, was referred to have ruled during 119-125 A.D., by applying the years to the Shaka Era. But after the discovery of the Andhau Inscription of Chashtana dated year 11, it now seems probable that the years given in the inscriptions may better be taken regnal, and

1. RAO S. R., in *Gujaratno Rajakiya Ane Sanskritik Itihas*, Vol I, *Itihasni Purva-bhumika*, pp. 179 ff.

ascribed prior to the known years 11-52 of the reign of Chashtana, which definitely belong to the Shaka Era as equivalent to 89-130 A.D.¹

The Kshatrapa dynasty of the Karadmaka family ruled over the entire peninsula of Saurashtra along with the mainland Gujarat, from about 89 to 305 A.D. The other Kshatrapa families reigned there upto about 400 A.D.²

The Kshatrapas seem to have been succeeded by king Sharva Bhattaraka, whose coins are found in several parts of Gujarat. He probably reigned from about 400 to 415 A.D.³

Chandragupta II of the Gupta dynasty extended his rule over Malwa, but it is doubtful whether he extended it over Gujarat as well⁴. Kumargupta I (circa 415-455 A.D.) and Skandgupta (455-468 A.D.) definitely ruled over the peninsular and the mainland Gujarat. The discovery of the coins of Kumargupta I at Morvi⁵ corroborates the possibility of his rule over this district.

MAITRAKA PERIOD (circa 470-788 A.D.)

The donees of two grants of land issued by the Maitraka king Shiladitya V of Valabhi in 721-722 A.D., are introduced as emigrants from *Vardhamana bhukti*⁶. The reference indicates that Vardhamana (i. e., modern Wadhwan) was the headquarters of a *bhukti* (a large unit of administration) in Saurashtra in the eighth century. The *bhukti* probably formed a large division of *Saurashtra desha* during the Maitraka period (circa 470-788 A.D.)

The old small temple at Than seems to have been built in the eighth century⁷. The spire on the cella is totally in ruins. The circum-ambulatory passage and the porch in front of the cella do not exist either. The outside of the walls of the cella is adorned with three horizontal mouldings, with a niche in the north, the west and the

1. PARIKH R. C. AND SHASTRI H. G. (Ed.), *Gujaratno Rajakiya Ane Sanskritik Itihas*, Vol. II, pp. 109 ff.

2. *Ibid.*, 153. The latest known coin of the Western Kshatrapas is dated year 320 (of the Shaka Era), i. e., 398-99 A. D. (*Journal of Numismatic Society of India*, Vol. XXX, pp. 198 ff.)

3. PARIKH R. C. AND SHASTRI H. G. (Ed.), *Gujaratno Rajakiya Ane Sanskritik Itihas*, Vol. II, pp. 188 ff.

4. BHARATIYA VIDYA BHAVAN, Vol. XVIII, pp. 83 ff.

5. ALTEKAR A. S., *The Coinage of the Gupta Empire*, p. 216.

6. *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XI, pp. 335 ff.

7. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, pp. 48 f. Plates XLVIII & L; SANKALIA, *Archaeology of Gujarat*, pp. 60 f., SOMPURA, *Structural Temples of Gujarat*, pp. 85 f.

south. The niche in the north contains the figure of Ganga, that in the western shrines the figure of Varaha, while the niche in the south contains the figure of a god flanked by his consort, the figure being so mutilated that it defies identification. The shrine was probably dedicated to Vishnu or one of his incarnations. The fragments of the ruined spire bear close resemblance to the spire of the old Sun temple at Roda in the Sabarkantha district.

POST MAITRAKA PERIOD (788-942 A.D.)

The Hadala plates¹ of King Dharani Varaha throw light on the history of the Chapa dynasty which ruled over this district during the post-Maitraka period (788-942 A.D.). The capital of the Chapa kingdom was Vardhamana (Wadhwan). The origin of the Chapa family was mythologically traced to the Chapa (bow) of God Shiva. The earliest king of this dynasty, mentioned in the record of Dharanivaraha, is *Vikramarka*, who seems to have reigned in the first quarter of the ninth century. He was succeeded by his son Addaka. The region to the south-east of Wadhwan was named Addanaka after him. His son and successor was Pulakesin, who was succeeded by his elder son Dhruvabhata. Dharanivaraha, the donor of the grant, was the younger brother and successor of Dhruvabhata. He owed allegiance to Rajadhiraja Mahipaladeva, i. e., king Mahipala I of the Pratihara dynasty of Kanauj. Dharanivaraha is himself styled *Mahasamantadhipati*. He addressed the grant to *Rashtrapati*, *Gramapati*, *Bhogika*, *Mahattara*, *Kutumbika*, *Panchakulika*, *Dandapashika*, *Madhyaka* and other officers. He donated the village Vikala situated in *Kanthika sthali* to a Shaiva pontif named Maheshwaracharya of Amardaka lineage. The places are not identified yet. The grant was issued on the occasion of *Uttarayana* on the 4th lunar day of the bright half of *Pausha*, Shaka year 836, equivalent to December 24, 914 A.D. The Charter was composed by Mahindaka, the officer in charge of (the Department of) peace and war. From the Una plates of the Chalukya king Avanivarman II, dated 900 A.D.,² we learn that Dharanivaraha was vanquished by him (king Avanivarman II). The event must have taken place before 900 A.D. Avanivarman II owed allegiance to the Pratihara sovereign Mahendrapala, the predecessor of Mahipala.

CHAULUKYA PERIOD (942-1304 A.D.)

Mularaja I, the founder ruler of the Chaulukya dynasty of Anhilvad Patan in the north Gujarat is said to have invaded the

1. *Indian Antiquary*, Vol. XII, pp. 190 ff.

2. *Epigraphia Indica*, Vol. IX, pp. 2 ff.

Chudasama kingdom of Sorath.¹ The battle is located on the bank of the river Jambumali, which is identified with Bhogavo which flows beside Jambu between Wadhwan and the Nal Lake.² But the identification is unwarranted,³ though it is very likely that the army of Mulraja would have marched to Sorath through this region.

The old ruined temple of Taranetar, i.e., Trinetreshwar seems to have been constructed in the (10th or) 11th century.⁴ The temple consists of a square sanctum, an intermediary chamber and a pillared hall having three proches. It is surrounded by a reservoir (*kund*) on each of the three sides and the whole complex is enclosed within a wall.

Four miles south of Than are the ruins of a small temple known as Muni Bawa's Temple which reveal that it must have been a very pretty shrine. It is nearly of the same style and date as the temple of Trinetreshwar.⁵ The temple faces east and is dedicated to lord Shiva. It consists of a square sanctum and a pillared hall. The full-size griffons repeated in the recessed columns of the walls are a peculiar feature common to both these temples.

The account of the invasion of Sorath by Mularaja I is historically unwarranted⁶ while the account of the invasion of Sorath by Siddharaja Jaysinha seems to be based on historical evidence. According to *Prabandha Chintamani*, Siddharaja tried to subjugate the king of Sorath several times but did not succeed, hence, he erected forts at Wadhwan and other places on the way and himself led the army.⁷ The event took place in V. S. 1170 (1114 A.D.). The reference to the fortification of Wadhwan in this account implies that this region was probably under the sway of the Chaulukyas by that time. According to the bardic account, Siddharaja killed Ra' Khengar, the king of Sorath, in battle and took his widow Ranak Devi with him on his victorious return, but the widow-queen became *sati* on the banks of Bhogavo

1. HEMCHANDRA, DVYASHRAYA, Cantos III-V.
2. PARIKH R. C., *Introduction to the Kavyanushasana*, p. C XXV.
3. DESAI S. H., Identified Jambumali with Bhadar and locates the battle at Atkot near Jasdan in Rajkot district (*Saurashtra no Itihas*, pp. 213 f.) He gives no basis for the identification and the location though the site is more probable, being at a shorter distance from Vanthli, the capital of the Chudasama King.
4. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, p. 51, plate 61; SOMPURA, *Structural Temples of Gujarat*, pp. 130 ff.
5. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, p. 51; SOMPURA, *Structural Temples of Gujarat*, pp. 129 f.
6. SHASTRI D. K., *Gujaratno Madhyakalin Rajput Itihas*, pp. 162 f.
7. Merutunga, *Prabandha-Chintamani*, p. 64.

near Wadhwan.¹ An old temple at Wadhwan is traditionally associated with this memorial event and is named after Ranak Devi. Now only the shrine remains, the front porch has disappeared. The original linga is replaced by a modern one. The shrine is decorated with *kirtimukhas*, *chaitya*-windows, *kirtimukhas* and hanging bells, and just below the cornice with a row of carved leaves. The superstructure is mono-spired, but has attained the curvilinear form in its general outline.² Architecturally, it seems to have been constructed earlier, but the form may have remained in vogue even at a later date.³

The old triple-shrined temple at Parabadi near Anandpur is much ruined. All the three shrines are connected with a common pillared hall. The shrines were dedicated to Shiva, Vishnu and Brahma. Originally, the main temple was surrounded by four small shrines, the complex forming a Panchayatana type.⁴

In the village Chobari (Chotila Taluka) near Anandpur there is an old temple of Shiva, facing east.⁵ The shrine in the tank was probably dedicated to Vishnu. The roof of the shrine differs slightly from that of Muni Bawa's temple.⁶

The old temple of Ananteshwara at Anandpur is said to have been originally erected by Solanki King Siddharaja. The present temple contains several renovations and additions. From the sculptured walls of the shrine, it appears that the original temple seems to have been very elaborate and completely decorated in all its parts.⁷

The Navalakha Temple at Sejakpur⁸ is one of the largest temples of this period. It was originally dedicated to Shiva. Architecturally it belongs to the same class as the Navalakha Temple at Ghumli in the Jamnagar District. Like the old temples at Ghumli and Modhera, it stands on a high solid brick foundation and consists of a shrine

1. FORBES, *Ras Mala*, Vol. I, pp. 154 ff.
2. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, pp. 53. f., pls. LV-LVI; SANKALIA, *Archaeology of Gujarat*, pp. 83. f.
3. SOMPURA DR. K. F., *Structural Temples of Gujarat*, p. 195, n. 285.
4. H. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, p. 62. LXXI.
5. SOMPURA DR. K. F., *Structural Temples of Gujarat*, p. 110.
6. *Ibid.*, pp. 109 f.
7. *Ibid.*, p. 140.
8. H. COUSENS, *Somnatha and other Mediaeval Temples in Kathiawar*, pp. 57 f., BURGESS, *Antiquities of Kathiawar and Kachh*, plates XXIV-XXVI.

with a circumambulatory passage and a pillared hall. The shrine has a basement similar to the temples at Ghumli and Somnath. The plan is designed with offsets and recesses, running vertically up. It produces a pleasant but bewildering display of light and shade. The shrine is roofed by a domical ceiling, though its spire is in ruins. The hall too had a domical ceiling, with twelve bracket figures.

The Gala stone-inscription,¹ dated V. S. 1193 (1137 A.D.), commences with a reference to the reign of Jayasinhadeva. It indicates that this region was already under the sway of Siddharaja Jayasinha. The inscription further records the erection of a temple of Goddess Bhattachika along with a small shrine of Vinayaka. The temple is represented by a ruined structure on the western bank of the Chandrabhaga river at a distance of about 12.8 kms., from Dhrangadhra. A large part of the temple is in ruins, while the shrine on the south contains a fragmentary image of Vinayaka or Ganesh.

A bardic account associates Harpaldev, the Jhala prince, who immigrated to Gujarat and settled in Jhalawad, with Karan Ghelo, the last Vaghela king of Anhilwad Patan.² But from the dates given for the reign of Harpaldev and his successors,³ king Karan is better identified with Karna Solanki⁴, i.e., Karna I, the father of Siddharaj Jayasinha. For, Karna I, reigned from 1064 to 1094 A.D., and Karan Vaghela from 1296 to 1299 or 1303 A.D., while the death of Harpaldev occurred in about 1130 A.D.⁵ The tradition that Salarsalji, contemporary of Sultan Ahmad Shah I of Gujarat, was the 17th descendant of Harpaldev, corroborates the probability of this date. However, it must be noted that the Gala stone-inscription of Siddharaj Jayasinha, dated 1137 A.D.⁶ contains no reference to any Jhala chief, though the place mentioned therein is not far from Patdi and Dhama, the successive capitals of Harpaldev.

THE MEDIEVAL PERIOD

The northern areas of Surendranagar district and the central region of Saurashtra do not figure much in the Persian chronicles of

the Sultans of Delhi or of their successors in Gujarat. Not much material, archaeological epigraphic, numismatic, or literary is available for reconstructing a fairly well connected account of the early medieval period of the Surendranagar district. Several factors are responsible for this. In the first place, the Muslim colonisation and influence were to a large extent restricted only to the periphery of the peninsula, the rimlands on the coast, especially the southern and the border areas to the east and north-east. It was not till the heyday of the Mughal era that the central and northern regions seem to have been brought within the purview. Secondly, a number of these chroniclers, if not all, were men of the court and administrators having little direct contact with the peninsula. The only significant exception can be said to be Ali Muhammad Khan, the author of *Mirat-I-Ahmedi*. Finally, the history of the Sultans of Gujarat, at least much of what is available to-day, was written after those Sultans were no more. However, an attempt has been made to narrate the medieval history of the district on the basis of available sources.

Nevertheless, the first half of this age and its preceding one from the 8th century onwards, were significant in the history of the peninsula because it was during this period that the communities which make up a large part of the Saurashtra population entered this land. It was possibly this pressure which led to the penetration and the colonisation of the central and northern areas of the district.

It seems, however, that the Chudasamas had to some extent controlled the south-east parts of the central portion of the peninsula for with the rise of their power in Wamansthal, (Vanthali) they could not have failed to establish their authority over their immediate environs. By this time, the Chavdas in Patan were supplanted by the Chalukyas and the Jethwas too appear to have moved towards their stronghold, Ghumli in the west. The Jethwas, vassals of the Anhilwada power established themselves in the north-east and in the duel which followed, acted as the vanguard of the mainland attack on the peninsula. Slightly later, presumably, the Jhalas entered the peninsula from Sindh and settled in the Surendranagar district. A short account of Jhala houses would prove helpful in understanding the course of medieval history of the district. It is said that the chief of Dhrangadhra belonged to Jhala tribe, originally a sub-division of the Makvana family who claim to be descended from Markand Rishi and were said to have ruled at Keranti, a village in the Jhala near Nagar Parkar (Sindh). The Wadhwan Jhalas are said to have sprung from Prathiraj, the eldest son of Raj Chandrasingji, of Halvad who came to Wadhwan in the beginning of the 17th century. Another important Jhala house in the district was that of Limbdi. It sprang from Harpaldev, the

1. *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XXV, pp. 322 ff.
2. *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawad*, p. 111. In his 'Jhalavamdhevaridhi' by SHRI N. S. SHUKLA introduces the king of Anhilwad as Solanki Karan Vaghela (p. 364). Vaghela was a branch of the Solanki.
3. *Ibid.*, pp. 420 ff.
4. *Ibid.*, p. 420; DESAI S. H., *Saurashtra-no-Itihas*, p. 263.
5. *Ibid.*, p. 421; DESAI S. H., dates his reign 1090 to 1130 A. D. (*Saurashtrano Itihas*, p. 264).
6. *Journal of the Bombay Branch of Royal Asiatic Society*, XXV, p. 314.

common ancestor of the Dhrangadhra and Limbdi houses. Harpaldev had three sons, the eldest of whom was Sodhoji, the founder of the house of Dhrangadhra who succeeded him on the Gadi. The second son was Manguji, the founder of the house of Limbdi, who received the Choras of Jambu and Kundni in appanage and ruled there. The third son was Shekhrarji who received Sachana and Chor Vadodara. Manguji was succeeded by his son Madhupal or Munjpal who married the daughter of Chudasma Rao of Junagadh by whom he had a son called Dhaval commonly called Dhamal. Dhamal married the daughter of Vaja Palaji of Veraval Patan who gave Dhamal with his daughter seven villages in dowry. He ruled in Jambu till 1195 A.D., when Muhammadans under Sultan Kutbud-din Aibak of Delhi invaded his country and drove him forth. These Jhalas settled on the coast and continuously changed their residence from Jambu to Kundni and *vice versa*.

The arrival of these immigrant communities changed the demographic and ethnographic pattern of the Saurashtra peninsula. The impact was felt on Surendranagar district. The major impact that was felt was the arrival of the Kathis in the eleventh century and the Jadejas at about the same time. Kathis also held Than and Chotila areas of the district.

IMPACT OF THE TURKISH RULE

At the close of the 13th and the beginning of the 14th century when Gujarat felt the impact of the Turkish power which had by then consolidated itself on the Indo-Gangetic plain, much of the central area in Saurashtra was still, as has been noticed previously a virtual *terra incognita*. Its major feature seems to have been the military road which linked the Solanki capital Anhilwada Patan in the mainland to Junagadh in the peninsula. This passage, undoubtedly a primitive track hacked through the still primeval forest was, however, girt by fortified outposts, tanks and wells to facilitate the transit of considerable bodies of men. Some of these posts and stages, as Col. Watson noted, were the towns of the future—Wadhwan, Sayla, Hadala, Dhandhalpur, Chobari, Anandpur, Sardhar, Gondal, Virpur, and Jetpur. Subsequently, this direct link to the south-west supplanted the more circuitous road, skirting the coast, except for the religious pilgrims. It appears that Wadhwan was an important centre on this route both for the supply of water and as fortified camp, for the remains of kunds' or water receptacles have been discovered in the river bed which are generally attributed to the ruler Siddharaj Jayasingh. This military road later became the regular highway for

travellers. The old coast routes had gradually fallen into disuse except for religious pilgrims.¹

The Persian chroniclers do not mention the route taken by the two Turkish generals, Nusrat Khan and Ulugh Khan of Allaudin on their march to Somnath after their sack of Patan. It may, however, be presumed that since they were marching directly from Anhilwada Patan to the south-west, they would have proceeded by the shortest link, undoubtedly difficult but otherwise passable, which connected the two. Presumably, it was by this route that Nusrat Khan returned to the mainland while Ulugh Khan stayed on to ravage the Vanthali area, and afterwards proceeded by the coastal route to join his colleague at Asawal.

The Turkish attack was nothing more than a raid, probably not even fully that, for the primary purpose of the Turkish generals was to earn credit in the eyes of their religious brethren by appearing to follow in the foot-steps of the great Mahmud and thus to sanctify their otherwise mundane undertaking and to profit by the venture. In any case, whatever may have been the residuary effects of the holocaust on the coastal tracts, the territories of the present Surendranagar district were not much affected.

Likewise the establishment of the Turkish power in Anhilwada Patan and the arrival of Alp Khant hereafter *Hijri* 705 or 1306 A. D.,² six years after the initial attack in *Hijri* 698 or 1299 A.D., left the territories of Surendranagar district more or less unaffected. In fact, the Turkish authority at Patan, expansionist in the days of the first Governor and steadily penetrating the southern coast of the peninsula became itself a victim of internecine strife once this Governor was recalled. And the peninsula remained neglected till the last of the great Sultans, Muhammad bin Tughluq conceived the plan of compensating for the loss of Daulatbad by the conquest of Junagadh and thus resuscitating his fallen fortunes.

The details of this offensive on which the Sultan embarked in *Hijri* 749 or 1348 A.D., and was fully engaged next year do not concern us directly here for it was directed against Ra' Khengar of Junagadh who had harboured a fugitive whom the Sultan was bent on punishing. Nevertheless, the Sultan appears to have used the ancient "highway" which had been used since the days of Siddharaj Jayasingh for the attack on Junagadh. In other words, Sultan's army seems to have marched through Jhinjhuwada, Wadhwan and Sayla, and the Sultan stayed

1. COMMISSARIAT M. S., *A History of Gujarat*, Vol. I (1938), p. 124.
2. The first figure represents the *Hijri* era and the second *Christian* era.

there (Junagadh) preparing for his assault on Sindh which was next on his list of attacks for the Sumeras there had harboured the fugitive Taghi.

The rainy season, of June-October, 1350 A.D. was spent in Gondal by the Sultan. Here the Sultan was laid up with a malignant fever which seems to have been long suppressed and which seems to have been phthisis, the cruelest of the consumptive diseases.

Even with this disease racking his tormented body, the Sultan made preparation and invited reinforcement from his distant capital Delhi to join him in Gondal for an assault on Sindh. Only when the cool season had set in and the Ramzan fasts were over that the Sultan recovered sufficiently to leave Gondal. This he did in Shawwal 751/December, 1350 A.D.

Once again, the brief interruption of the alien control in the inner areas was ended after the Sultan's departure. Nothing could have illustrated the transient nature of this authority better than its complete disappearance once the foreigners had left with their armies.

Little is known about the affairs of the peninsula, specially the interior, for major portion of the reign of Muhammad bin Tughluq's successor, Sultan Firuz. This ruler came to Gujarat in 768/1367-68 A.D., after a fruitless campaign in Sindh and a disastrous passage through the Rann but he seems to have taken the shortest route to the provincial capital, Patan. The slackness of his reign and the chaos which characterised Delhi after him, left the local governors little initiative for expansion.

Nevertheless, by the turn of the fourteenth century, the authority of the Sultans had crept to Mangrol and the southern coast had come to be effectively controlled by them. The arrival of Zafar Khan later to assume royal dignity and become independent under the title of Muzafar Shah in 793-94/1391-92 A.D. indicated the commencement of a more vigorous policy. He ravaged the renovated temple of Somnath and left his deputies at Mangrol. Two inscriptions there indicate that in 797/1395, A.D., Malik Yakub was in the charge of Sorath and Malik Musa was the Kotwal at Mangrol. Two years later, Malik Badar Binjhal was the deputy in Sorath and Shaikh bin Taj was posted at Mangrol. The Surendranagar district was also ceded by the campaign's of Sultan. The Vaghelas who were the masters of Wadhwan at a later date were dispossessed by the Muslims early in the fourteenth century and from the time of Ahmad Shah a strong thana or military post was always posted there as Wadhwan was a point of vantage

from which to dominate the peninsula became easy task. Between 1215 to 1297 A.D., these Vaghelas ruled. Between 1300 to 1407 A.D., Ranmalsinh and Chhatrasalsinhji were the rulers of Wadhwan. Wadhwan, it seems, must have come under the sway of Sultan Ahmad Shah during this period.

In 817/1414 A. D., Ahmad Shah entered the peninsula, not from Patan but from his newly founded capital, Ahmedabad. Since this attack was directed at Vanthali, and the campaign originated from Ahmedabad it may be supposed that Ahmad Shah followed the coastal rather than the formerly used central route.

It is said that Rajput chiefs of peninsula including the chief of Junagadh agreed to pay tributes. It is not given as to who these chieftains were. Presumably, they included a few from this region too though most of them must have been the Gohils of the south coast and the Jhalas of the north-east of the present Surendranagar district who at this time were engaged in a sharp conflict with the Ahmedabad rulers. Some idea of this conflict is given by Gangadhar in his *Mandalik Kavya* when he refers to the raids led by Dudo, the Gohel, chief and Ra'Mandalik's father-in-law on Ahmedabad territory, a provocation which despite his valiant efforts to remedy it, brought Sultan Begada against him.

Again, however, no mention is made of the central regions in these protracted duel. The route taken by Mahmud Begada in both these invasions on Junagadh in 1472 A.D. and 1478 A.D. is not given. It is possible that armies might have cut across this wild country in their offensive against a wilder zone, as it is also possible that Ra'Mandalik's gay host would have passed through it in its joyous journey when he proceeded to wed the daughter of Raja Bhim of Zalawad, but certainly these left no effect on the country.

With the fall of Junagadh and its conversion into a citadel of the Ahmedabad power, the peninsula can be said to have been definitely brought within its orbit. It is very doubtful, however, that the Sultans were able to exercise *de facto* control in the interior or that their writ ran beyond the towns and garrison centres. Lawlessness or at least freedom from the imposed law of the "foreigners" seems to have been the characteristic of this sequestered territory.

Thus the reign of Mahmud Begada brought about the establishment of the *de jure* if not always *de facto* authority of the Sultans in the peninsula. Sultan Mahmud stayed there for about three more years after the conquest of Junagadh, captured Bet-Shankodhar,

the most distant outpost of the peninsula and thus completed the ring-fence the construction of which had commenced with the first Muslim rulers of Ahmedabad. Simultaneously, the local chieftains including the rulers of States and Estates of the present Surendranagar district were compelled to acknowledge his authority, tributes were fixed and a superficial control imposed upon the peninsula, at least on the accessible areas.

The inner parts, however, were not yet penetrated. In fact, they seem to have assumed the character of a refuge zone though even here stresses were being felt and the Sultan's deputies took every opportunity to exploit the frequent conflicts between the Rajputs in their own interests. One such example is furnished by the clash which arose between the Vaghela chief of Sardhar and the Jhalas of Jambu and Kundni, the former seats of the Limbdi House, Khetoji, the Jhala chief succeeded in repulsing the Sarvaiyas but was killed fighting with the Vaghelas and Kundni fell first to Gogha Vaghela of Sardhar and he also brought Jasdan under his sway. Subsequently, he thus more or less became dominant over this region. This incident took place in 1486 A.D. Limbdi State's territories now comprise the part of the present Surendranagar district.

The aftermath of this weakening of the Jhala authority on the outskirts of the peninsula was the fall of both Jambu and Shiani to Mahmud Begada. Shiani is a village near Limbdi in the district. During the time of Mahmud Begada the ruler Khetoji of Jambu, a village now in this district came into conflict with him. It is said that once upon a time, Khetoji raided a wedding procession of the daughter of Sarvaiya Rao of Bhadli which was proceeding to Sardhar under the control of Gogha Vaghela. Khetoji halted the procession and married the daughter of Sarvaiya Rao. This enraged Sarvaiya Rao and Gogha Vaghela, who jointly led an attack on Khetoji and killed him. Meanwhile, Sultan Begada utilising this opportunity made an attack and captured Jambu and Shiani. Khetoji's son, Saghoji avenged his father and slew Gogha Vaghela in a bitter conflict which it is said he won with the help of his Bharwads. With the Muslim Thandar, he played different trick. In order to get the towns back which his father lost, he had to take recourse to a guide to recover his patrimony. The Thandar and his men were misled by the frequent invitations he extended to them and slaughtered them in one of these feasts. Strangely enough, Saghoji was able to secure a *farman* for his liberated principality by bribing the officials in Ahmedabad.

Another blow at the Jhala power, more serious one at about the same time in 1486 A.D., opened the way for the control of the Rann

coast by the Sultan. In 1486 A.D. when Nathu, who later became Sultan with the title of Muzaffar Shah III, was the deputy at Junagadh, Vaghoji of Kuva attracted his attention. Sultan Mahmud himself marched to invest the Jhala capital which fell after an epic struggle characteristic of the Rajputs.

The reign of Muzaffar Shah II (1511-1526 A.D.), when Malik Ayyaz was the royal deputy with his headquarters in Diu while Tatar Khan Ghorī with his headquarters in Junagadh controlled Sorath, did not witness any direct expansion of the Sultan's power as had characterised his predecessor's rule. However, the royal control on the coastal tract remained firm and the Portuguese threat led to the mobilisation of naval and landbased forces around the powerful base of Diu. But this district did not experience direct impact.

*The situation changed rapidly under Bahadur Shah. The death of Malik Ayyaz led to his son Malik Ishaq being appointed in his place. This noble became either rebellious or mentally deranged but his activities made Bahadur Shah undertake a rapid march from Cambay to Junagadh in 933/1527 A.D., soon after his accession. In his rapid march, the Sultan then hardly a lad of twenty but already a veteran fighter passed through Dhandhuka, Ranpur and Jasdan and halted at Devli fifteen *krohs* (Kos) from Junagadh. Malik Ishaq fled at his approach, crossed the northern coast where he was challenged by Tughluq Khan, the *hakim* of Morvi. Tughluq Khan defeated him. He dared not stay on, however, and passed into the Rann where he was subsequently captured and executed under the Sultan's orders.

Bahadur Shah returned to his capital passing through the southern coast via Mangrol, Chorwad and Somnath-Patan. He halted at Kodinar, camped at Delvada and crossed over to Diu where he made administrative appointments. None of these were, however, lasting.

The district assumed prominence in Sultan Bahadur Shah's time. During the reign of Sultan Bahadur Shah, the Jhalas of Kuva, who had established themselves at Halvad, attacked and killed the Dasada thandar. Sultan Bahadur, who was in Malwa, sent the Khan Khanan, the *jagirdar* of Viramgam, against them. This experienced warrior not only recovered Dasada, but took from Mansinghji the chief of Halvad Mandal, Viramgam, and Halvad. Mansinghji retired to Kutch and there organized raids on the Gujarat territory both on the mainland and the peninsula, but could achieve nothing. Finally he sought the Sultan himself and on making submission Halvad was restored to him, but Viramgam and Mandal were lost for

ever. The authority of Ahmedabad as a coercive force in the interior can be said to have lapsed after him. The virtual rulers of Junagadh and Sorath subsequently were Tatar Khan Ghorī and his son Amīr Khan and they remained virtually independent of the centre till the end of the Sultanate, signalled by the suicide of Muzaffar III.

The decline of the Sultanate after Bahadur Shah's disastrous encounter with Humayun and his unfortunate death at the hands of the Portuguese was partly responsible for the revival of the Rajput power in the peninsula. Thereafter, the Mughals came to Saurashtra. The impact of the Mughal power and the States which grew in this period are dealt with hereafter.

THE MUGHAL PERIOD

The Mughal rule affected the peninsula of Saurashtra from 1591 A.D. to 1748 A.D. A fairly accurate account of the Mughal rule in Gujarat is available from the '*Ain-i-Akbari*' the Gazetteer of Akbar's Empire prepared after detailed surveys by Abul Fazl. It is observed from this account that Saurashtra and particularly the Central and North Western portions of it were not fully explored by the Mughals. Many important States such as Dhrangadhra, Limbdi, Wadhwan of the district etc., were imperfectly controlled.

The Kathis

An important fact which deserves mention during this period is the entry of Kathis in the district. The Kathiawar Gazetteer observes that "Early in the sixteenth century, the Modern Kathis, each bringing with them their own Avartias or tribes other than Shakhayats, seem to have entered the province by crossing from Kutch on being driven from Pavargad in Kutch by the Jadejas. At first, all seem to have settled at Than which they conquered from the Babrias. Subsequently, the Kathis went south to or near their present seat at Malia, while the Khumans occupied Kherdi about eight miles east of Rajkot, and the Khachars drove the Parmars from Chotila, which has ever since remained in their possession. From Chotila the Khachars spread to the east and south, occupying by degrees Jasdan, Botad, Gadhra, Bhimora, Paliad and numerous other holdings¹. From the above narration of Kathi's entry into the peninsula, it would appear that Than and Chotila which are both at present in the district were the important strongholds of Kathis during the Mughal period. These Kathis came into clash with the Mughal

1. CAMPBELL J. M., *The Bombay Presidency Gazetteer, Kathiawar*, Vol. VIII, p. 290.

viceroy. In 1688 A.D., Khachar and other Kathis carried on raids in the Ahmedabad district. Their raids became more frequent and at last in 1692 A.D., Kartalab Khan the viceroy, who had been decorated with the title of Shujaat Khan for the brave and resolute manner in which he quelled a mutiny of the soldiery at Ahmedabad, marched at the head of a large force into Jhalavad (Surendranagar district) and Sorath (Junagadh district). He first collected the arrears of tribute and then stormed the fort of Than, the headquarters of the Kathis. This fort he destroyed with the result that the Kathis spread in all directions.

OTHER STATES AND ESTATES

During the Mughal period, the following States and Estates were in existence in the present territories of the district :

- (1) Wadhwan (2) Lakhtar (3) Halwad and (4) Sayla.

Wadhwan

Wadhwan was usually given to the heir to the *gadi* in Jiwai in the Halwad State. It was similarly given to Prathirajji who was the eldest son of Raja Chandrasinhji of Halwad. Prathiraj was daring and impetuous. Once upon a time Prathiraj looted the treasure. In the encounter with the imperial forces, he was defeated and was taken prisoner and removed by the Mughal viceroy of Gujarat to Ahmedabad where he died. He had two sons, Sartanji and Rajoji. Sartanji founded an independent kingdom of Wankaner, while Rajoji took possession of Wadhwan and set up in 1630 A.D., an independent principality.

Lakhtar

Another important State which came into being during the Mughal period was Lakhtar. The Lakhtar State was founded by the Raja Abhaysinhji, fourth son of Raja Chandrasinhji of Halwad and came into being in 1636 A.D.

Halwad

The direct impact of the Mughal rule was felt on the Halwad State. Jaswantsinhji third in descent from Amarsinhji, succeeded in 1673 A.D., to the *gadi* of Halwad. During his time, Halwad was attacked by Jaswantsinhji of Jodhpur who was the then Subedar of

Ahmedabad. Jaswantsinhji of Jodhpur after expelling Jhala Jaswantsinhji granted Halwad as Jagir to Nazar Alikhan Babi who held it for six years. Nazar Alikhan Babi was expelled by Chandrasinhji of Wankaner. He was in turn expelled by Jhala Jaswantsinhji who in 1682-83 A. D., received a sanad from the Emperor Aurangzeb confirming him in possession of Halwad as well as the appertenant salt pans.

During the Mughal rule some of the Jhala States had come into conflict with the Mughal viceroys stationed at Ahmedabad. Around 1704 A.D., the hold of the Mughal rule was loosened over the peninsula. At that time, the Mughal viceroy Ahmed Khan was defeated by the Marathas. The peninsula was from now onwards was constantly frequented by the Marathas whose account now follows :

THE MARATHA PERIOD

The course of politics in the first quarter of the 18th century had brought the Saurashtra region within the field of operation of both the Muslims as well as the Maratha Sardars. It was the Marathas who gave the region its name of Kathiawad because it was populated by the Kathis. The Surendranagar district was also affected by the raids of the Marathas. The Maratha arms seem first to have been carried into Saurashtra by Senapati Khanderao Dabhade and his Lieutenant Damaji Gaekwad. It was Pilaji's son Damaji who subjected the greater part of Saurashtra to the payment of tributes. He also brought under his sway the States and Estates of the Surendranagar district. These conquests were shared with the Peshwa by a partition treaty in 1752-53. From this time onwards upto the end of the 18th century, the troops of the Peshwa and the Gaekwad jointly collected the tribute from the States and the Estates of Saurashtra and from 1799 to 1814, The Gaekwad collected the Peshwa's share employing his own troops. The impact of the Maratha raids on the States and the Estates comprising the territories of the Surendranagar district merits mention.

Dhrangadhra, Wadhwan, Limbdi and other smaller States were affected by the Maratha raids. The first State which experienced the Maratha raid was the State of Dhrangadhra. It was during the time of Gajsinhji in 1753 A.D., that Marathas attacked the State of Halwad and levied tribute from Gajsinhji. The Mughal power had become so weak that for the whole of the latter half of the eighteenth century, the Peshwa and the Gaekwad were supreme in Gujarat, while their depredations reduced Saurashtra to a terrible state of

poverty¹. The State of Halwad was again attacked by the Marathas during the time of Jaswantsinhji's reign. During his regin, the Marathas had been the dominant power in Gujarat, the Gaekwad influence being occasionally greater than that of the Peshwa. The history of the district during the time of the Maratha dominance, from 1760 to 1801 A.D., was very uncertain. Sometime, the Peshwa was paramount and sometime the Gaekwad. The spheres of influence of these two rulers were continuously changing, but who ever of the two was paramount, their policy towards the chiefs was identical. Exactions of the most pressing nature marked their rules. Alike the State of Halwad, Limbdi and Wadhwan also experienced the Maratha raids in the form of Mulk giri expeditions on a number of occasions. It was in this state of poverty and desolation that Col. Walker concluded his permanent settlement of tributes of the Saurashtra States and Estates in conjunction with Babaji Appaji, the representative of the Gaekwad's Government.

THE MODERN PERIOD

It has been seen previously that States and Estates of the Surendranagar district were affected by the Maratha domination and Colonel Walker restored the peace and tranquillity in the peninsula including this district by concluding settlements with States and Estates. The background of the Walker Settlement in 1807 is stated below.

The 4th article of the Treaty of 1805 A.D., with the Gaekwad, stipulated that a subsidiary British force should proceed to Kathiwar whenever there was a real necessity for it, 'the British Government being the judge of such necessity'. In 1807 A.D., the British Government decided to associate themselves with the Gaekwad in enforcing his tributary rights and a combined force of the British and the Baroda troops entered the country. It was a triumphal entry. A circular letter was issued on the 19th May, 1807 to 29 principal chiefs of Saurashtra explaining to them the object that the British Government had in view, i.e., "to effect a permanent and amicable settlement of the Gaekwar Muluk giri tribute, which they earnestly desire to see fixed and a determined on principles of moderation and justice and at the same time to see the country relieved from the advance of armies, which however friendly, must always occasion detriment".² The chief of Dhrangadhra was one of these 29 chiefs.

1. MAYNE C., *History of the Dhrangadhra State*, (1921), p. 112.

2. Cited in "Memorandum Presented by Government of Saurashtra to the Part B States (Special Assistance) Inquiry Committee, 1953", p. 2.

The response to the circular letter was good. No fewer than 153 engagements were entered into with the various Chiefs and Princes in Kathiawad. Each Chief and Ruler was required to sign two documents. One was "Fael Zamin Bond", providing for general peace of the country and protection of the possessions of the British Government, the Peshwas and the Gaekwad. This engagement was signed by a bard on behalf of the ruler and for faithful performance of its terms, counter security was taken from other chief so as to establish a chain of responsibility, making each chief liable for his neighbour. The second kind of engagement was for payment and fixation of tribute and for this, security was given renewable after 10 years. In those cases, where a chief was not liable to pay any tribute to the Gaekwad, only one engagement was taken.

The settlement of 1807-08 A. D., signified that the period of disorder consequent on the disintegration of the Mughal empire was about to come to an end. For about a decade more, the Gaekwad power endured in the peninsula but finally in 1820 A.D., their rights were taken over by the British who thus finally emerged as the new paramount authority in Saurashtra.

The Walker Settlement laid the foundations for an integrated law and order machinery and made the principal elements in the society, responsible for orderliness in the peninsula. The settlement benefited all the States and Estates of the Surendranagar district. Mention must, however, be made of the State of Dhrangadhra. Mr. Mayne observes that "Maharana Amarsinhji's reign, in which the settlement was made would remain memorable. "Freed from the incessant risk of a Maratha Mulukgiri with its demands for *kara-jat*, i.e., extra tribute over and above the fixed *jama*, and enforced by the terms of the settlement to remain at peace with its neighbours, the Dhrangadhra State began steadily to advance in prosperity."¹

In 1820 A.D., an agreement² was entered into between the Gaekwad of Baroda and East India Company. The British Government acquired supreme authority in Kathiawad except in those portions thereof which were under the direct administration of the Gaekwad, i.e., Amreli, Kodinar and Okha Mandal.

The Kathiawad Chiefs, partly from their pecuniary embarrassing position and partly from their weakness due to the sub-division of their jurisdictions, were handicapped in acting upto the engagements

1. MAYNE C., *History of the Dhrangadhra State*, (1921), p. 131.

2. Agreement is given at the end as Annexure-1.

which bound them to preserve the peace of the country and suppress crimes. Eventually, in 1831 A.D., the British Government decided to establish a Criminal Court of Justice presided over by the Political Agent aided by three or four Chiefs as assessors for controlling capital crimes in the estates of the chiefs who were too weak to punish such offences or crimes committed by one chief upon another or otherwise than in the legitimate exercise or power over their own dependants.

Notwithstanding the efforts for reforming the administration of Kathiawad, there was little improvement in the condition of the country. The social and political system of the peninsula including the district was described as a system of sanguinary boundary disputes, murders, robberies, abductions, arson and outlawry. The number of separate jurisdictions rose to 418. The British Government, therefore, took a further step in the re-organisation of the administration of this area in 1863. Kathiawar was divided into four Districts and the Chiefs of Kathiawar were arranged in seven Classes and the powers and extent of their jurisdiction was defined. This Class System proved inconvenient in practice and was abolished in 1925. The division of the Province into Prants was also revised and Kathiawad was divided into Eastern and Western Kathiawad Agency. The Surendranagar district was included in the Eastern Kathiawad Agency along with Gohilwad. The Agency's headquarters was located at Wadhwan Camp.

Between 1863 and 1925, however, little progress was achieved both in the areas under the direct jurisdiction of the Political Agents and in the States under the jurisdiction of the Chiefs. The strained relations between the Chiefs and their brethren who were granted lands for their maintenance necessitated the establishment of a Court to determine the rights of these landholders who were called Garasias. A Court called Rajasthanik Court was, therefore, established in 1873 which continued to function till 1899. This Court finalised the record of rights between the Bhayats, the Mul-girasias and the Chiefs.

During this period, the Government of India also entered into various engagements with the chiefs regarding production of salt, sale of opium, and collection of maritime customs, etc.

The existence of petty Estates and States with limited power and resources continued to be a cause of anxiety to the British Government. The British Government, however, had to take into its purview the rights and privileges of all the princely States of India and therefore an enquiry into the rights political and economic of

States was undertaken in 1927 which resulted in the report by a Committee presided over by Sir Harcourt Butler. It contained therein the seeds of a Federation of States. But it was not until the passing of the Government of India Act, 1935, that the real change in policy was thought of. After the passing of the Act, it was felt that the existence of smaller estates administered by the Political Agency was a hindrance to consolidation and progress in Kathiawad and a scheme was put through in 1943 to attach not only the estate holders but even semi-jurisdictional non-salute State to their bigger neighbours and to Baroda. A communique issued on 16th April 1943 by H. E. the Crown Representative in this behalf is very important and is therefore quoted in extenso.

"Owing to the slenderness of their individual resources and general aversion from neighbourly co-operation there has arisen in this part of India geographical, administrative and economic fragmentation on a scale unknown anywhere else in the country. In the great majority of these units the revenues, which often have to be divided among numerous shareholders, barely suffice to meet the private needs of the Talukadars and shareholders and the amenities provided for their subjects under the supervision of the local Political authorities are, therefore, sadly circumscribed. In short, the Crown Representative's survey has fully established that without some drastic simplification of existing arrangements, any kind of coordinated development of the country side or any form of real progress is impossible."

"As stated above, provision has been made to implement such obligations in so far as they are compatible with the overriding principle that autocratic powers shall not be abused and that nothing which is not inherently capable of survival should be artificially perpetuated. The ultimate test of fitness for the survival of any State is, in his opinion, capacity to secure the welfare of its subjects."

"These difficulties and deficiencies can, in the Crown Representative's opinion only be overcome by the course on which he has decided, which involves delegation of the responsibility to those who are in the best position to discharge it, namely, the Bigger States of Western India and Gujarat."

1. Cited in Memorandum presented by the Government of Saurashtra to the Part B States (Special Assistance) Enquiry Committee.

In the Surendranagar district the smaller States and Estates, were attached to the bigger States of Dhrangadhra, Wadhwan and Limbdi. The Attachment Scheme was implemented in the following manner :

I. Ramparda of Chotila was attached to the Dhrangadhra State. The following units were attached to the Wadhwan State.

- | | |
|--|--------------|
| 1. Rajpur Taluka,
(Chotila Thana) | 6. Gundiala |
| 2. Chotila (Morvad).
(Wadhwan-Bhoika
Thana.) | 7. Jhamar |
| 3. Vana. | 8. Jhampodad |
| 4. Dudhrej | 9. Vadod |
| 5. Kherali | 10. Bhadvana |
| | 11. Karmad |

II. Limbdi was also another State to which States and Estates belonging to this district as also others were attached. They are as follows :

- | | | |
|---|---------------|------------|
| 1. Rai and Sankli (From Rai Sankli Taluka),
(Wadhwan-Bhoika Thana) | | |
| 2. Bhalala | 12. Chachana | 22. Sahuka |
| 3. Devalia | 13. Chhalala | 23. Samla |
| 4. Talsana | 14. Darod | 24. Untdi |
| 5. Palali | 15. Gedi | 25. Vanala |
| 6. Bhathan | 16. Jakhan | |
| 7. Tavi | 17. Kamalpur | |
| 8. Laliad | 18. Kantharia | |
| 9. Ankewalia | 19. Karol | |
| 10. Bhalgamda | 20. Khambhlav | |
| 11. Bhoika | 21. Khandia | |

It is a significant fact that throughout the period from 1808 to 1947 the efforts at integration and consolidation were guided by the concept that the Indian States including the States of Kathiawad and the British India were two separate political divisions of India. This was based on the theory that the sovereignty of India of the princes and chiefs was centred in their Rulers and the people could have no voice in the political evolution of the Indian States. The British Government did not consider it politically expedient to force the pace of political progress in the States. Because of this attitude the reforms introducing responsible Government in the British India from 1909 to 1935 had no effect or relation to the administration in the States.

This attitude promoted the concept of two Indias which affected the scale and the speed of progress in the field of agriculture, irrigation, afforestation, roads, education, health, local-self Government, etc.

The political ferment in the British Indian Provinces had its repercussions on the people in Saurashtra. Political life which was non-existent till the end of the First World War, began to develop. Notwithstanding the political pressure and threat of repression, seeds of a political organisation were sown under the direction of Mahatma Gandhiji in 1921 and the Kathiawad Political Conference was established with the object of securing for the people of Kathiawad responsible Government under the aegis of the rulers'. This organisation continued to struggle on the one hand for securing civil liberties for the people of Saurashtra and on the other for their political rights, ultimately ending in the demand for the complete unification of this area. This problem is discussed in the section on 'history of freedom movement'. After achievement of Independence, the Government of India set aside the orders of attachment of States, Estates and Talukas, took them under its direct control, established its headquarters at Rajkot on the very first day, i.e., 15th August, 1947 and expedited the process of unification till it was finally completed on the 15th April, 1948.

THE DHRANGADHRA STATE¹

The Chief of Dhrangadhra belonged to the Jhala tribe, originally a subdivision of the Makvana family, who claim to have descended from Markand Rishi, and who were said to have ruled at Keranti, a village in the Thala near Nagar Parkar in Sindh; but Kesardev, the son of Vihiasdev, having made a more than ordinarily daring foray into Sindh the ruler of that country marched on Keranti and expelled the Makvanas, slaying Kesardev. His son Harpaldev fled to Patan in Gujarat, to the court of Karan Solanki, who had just ascended the throne, where he distinguished himself by expelling a *bhut* (ghost) who used to annoy Karan's favourite queen. In consequence of this exploit, the queen adopted Harpaldev as her brother and Karan bestowed on him 1800 villages of Jhalavad and 500 villages of the Bhal area. Harpaldev restored these 500 villages to the queen of Karan as a gift.

Another account represents Karan having promised to bestow on Harpaldev as many villages as he could visit in one night and bind a garland over the gates in token of having actually been there. This

1. Comparative study of different Genealogy of Dhrangadhra Rulers, is given at the end as Annexure-II.

account indicates that with the aid of the Shakti or goddess worshipped by the Jhalas, he bound garlands over the gates of 2300 villages in one night, the last being Dighadiu so called because it was there that the day dawned. Harpaldev resided at Patdi. Here an elephant in must one day broke into the courtyard where his children were playing. His wife, who was a daughter of Pratap Solanki, managed to a rescue her children, who from the circumstance of being caught up by her acquired the surname of Jhala.¹ A Charan boy who was standing by at the time was pushed by the queen on this occasion on one side and thus his life was saved. Since that day this branch of the Charans have been known as Taparia, or those who received a push or slap. Harpaldev had four children by the Solanki lady; Sodhoji, who succeeded him; Manguji, who received the *parganah* of Jambu, whose descendants were the chiefs of Limbdi; Shekhrarji, who received Sachana and Chor Vadodara in appanage, whose descendants became *vamtadars* in Chor Vadodra and the Sanand mahal. The Solanki lady died on April 6th, 1115 A.D., corresponding to Samvat 1171, *Chaitravat* 13th. This lady is worshipped as a Shakti or goddess by all the Jhalas, and should any moveable Hindu festival fall upon *Chaitra vad* 13th, they do not observe it out of respect to her, it being the day of her death and therefore a day of mourning. According to the bards, this lady did not die like other mortals but she became a Devi or goddess. After her death, Harpaldev left Patdi and resided in the neighbouring village of Dhama, and during his residence there he married Raj Kunverba, the daughter of the Sodha of Thar-Parkar, by whom he had nine sons, Khavadji, who married a Kathiani and founded the Khavad tribe of Kathis; Khedaji, whose descendants are called Khodasa Rajputs and are to be found in the region of Patan; Joguji, ancestor of the Jogu Rajputs now to be found in Vagad; Ranoji, ancestor of the Ranak Rajputs who are also to be found in Vagad; Bapuji, whose descendants are Molesalams and dwell in Charotar and Mandva; Balvant, whose descendants are called Balvant Rajputs and are to be found in Kutch. Lonakji whose descendants are called Loni Rajputs and are to be found near Benares; Devji, whose descendants are called Devaiyat Rajputs and who are to be found in Marwar; Vithalji, about whose descendants nothing is known. Harpaldev died in about 1130 A.D., and was succeeded by his son Sodhoji.

Sodhoji succeeded to his father's chieftdom and consolidated his rule. He was succeeded by his son, Durjansalji after a reign of thirty years. Durjansalji succeeded his father in 1160 A.D. and ruled till his death in 1185 A.D. He was succeeded by his son Jalakdevji, who ruled the land for twenty-five years and was succeeded in 1210 A.D., by his

1. From Jhalvu (જાલવું) to snatch up.

son Arjansinghji. Arjansinghji was a devout worshipper of Krishna and hence he was called Dwarkadasji. He died in 1240 A.D., and was succeeded by his son, Devrajji. Devrajji ruled till his death in 1265 A.D. He was succeeded by his son Dudoji who ruled till his death in 1280 A.D. He was succeeded by his son Sursinghji, who reigned for twenty-five years and was in 1305 A.D. succeeded by his son Santalji. Santalji founded the town of Santalpur in north Gujarat, (now in Banas Kantha district) a Jadeja holding which was under the Palanpur Agency, and bestowed it on his youngest son Surajmalji, who resided there till expelled by Lunoji Vaghela, the ancestor alike of the Ranas of Gedi in Vagad, and of the Vaghela chieftains of Tharad and Morvada. Surajmalji fell in the battle Santalji, with the aid of the Musalman force, expelled Lunoji from Sardhar, but was killed in the battle and was succeeded in 1325 A.D. by his son, Vajepalji. He survived his father for one year only dying in 1326 A.D. Vajepalji was succeeded by his son Meghpalji.

Meghpalji reigned from 1326 to 1331 A.D. He was succeeded by his son Padamsinghji. Padamsinghji succeeded his father in 1331 A.D. and reigned for nine years. He was succeeded by his son Udesinghji. Udesinghji succeeded his father in 1340 A.D., and reigned till 1352 A.D. He had two sons, the elder of whom, Prathiraj stepped down in favour of his younger brother Begadji, and received the region of Thala. His descendants are called Thalechas who enjoyed a *vanta* in Thala. Vagadji succeeded to the *gadi* in 1352 A.D., and ruled till 1368 A.D. He founded the village of Vegadvav near Halvad. He was succeeded by his son Ramsinghji. Ramsinghji reigned from 1368 to 1385 A.D. He founded the village of Rampur in Dhrangadhra territory and was succeeded by his son Virsinghji. Virsinghji ruled from 1385 to 1392 A.D. He was succeeded by his son Ranmalsinghji.

Ranmalsinghji succeeded in 1392 and ruled till 1408 A.D. He was imprisoned by the Rathod of Barmer Kotda in Marwar, where he had gone to marry a Rathod lady, and was only released by his son Satarsalji in 1394 A.D., at the head of an army. He died in 1408 A.D., and was succeeded by his son Satarsalji. Satarsalji ruled from 1408 to 1420 A.D. He was a renowned chieftain and made his capital at Mandal (Viramgam taluka). It is said that in revenge for the treachery committed against his father, he ploughed up the site of Barmer Kotda with donkeys. Satarsalji rebelled three times against Sultan Ahmad Shah of Gujarat, and was three times reduced. He is mentioned in both the *Mirat-I-Sikandri* and *Tabakat-I-Akbari*. He was also called Suotanji, and founded the village of Sultanpur. Satar-

salji had in all twelve sons, of whom the eldest was Jetsinghji, who succeeded his father.

His second son Raghavdevji, who dug the Raj Talav near Vantu (Vithalgad), went to the court of Sultan Hushang Ghorji of Malwa, who reigned at Mandu, and there distinguished himself so much that he received a tract of country known as the Malwa Jhalavad, the capital of which was Ranipura. Jetsinghji succeeded his father in 1420 A.D. and reigned till 1441 A.D. In his reign the Ahmedabad Sultans fought with the Jhalas who left Patdi and repaired to Kuva. Jetsinghji was succeeded by his son Vanvirji. Vanvirji ascended the *gadi* in 1441 A.D., and ruled till 1460 A.D. He had six sons, of whom the eldest, Bhimsinghji succeeded him. Bhimsinghji reigned from 1460 to 1469 A.D. He had one son named Vaghoji, who succeeded him. Vaghoji ascended the *gadi* in 1469 A.D., and ruled till 1486 A.D. During his time, prince Khalil Khan, afterwards Sultan Muzaffar of Gujarat, was viceroy of Sorath and resided at Junagadh. As Vaghoji was rebellious, the prince marched against him and a severe conflict took place between them near Saidpur, about six miles north of Dhrangadhra, in which Khalil Khan was worsted. Sultan Mahmud accordingly marched with a large army upon Kuva and invested the place. Vaghoji assembled his vassals and prepared to defend himself, but he and his gallant garrison were soon reduced to extremities owing to want of provisions. Vaghoji, therefore, determined to try the effect of a sally. Before issuing from the town, he told the guards of the female apartments to watch well his banner, on which was emblazoned a representation of the goddess Shakti. He instructed his queens or *ranis* to mount the funeral pile should his banner fall. During the fight, the standard bearer being weary put down the standard, on seeing which the guards informed the *ranis* who, thinking that their lord had perished, threw themselves down a well in the palace and died. In the meantime, Vaghoji fighting desperately contrived to regain Kuva, but on his arrival was greeted with the news of the death of the *ranis*. He resolved to die on the battle field. Again issuing forth, he was, after a most gallant resistance and after slaying many of his enemies, himself slain together with his principal Sardars. The Muhammadans then sacked Kuva, and from that time, it ceased to be the Jhala capital. On hearing of Vaghoji's death, Sahib Kunvarba, the daughter of the Solanki of Kalaria, who has betrothed to him, mounted the funeral pile, although their marriage ceremony between them had not yet been performed. So great an impression did the disaster at Kuva create that not only was that place relinquished as a capital, but the sack of Kuva of *Kuvaro-ker* has become proverbial among the Jhalas for any great misfortune.

Vaghoji had twelve sons, of whom the first six, Najoji, Mepji, Sagramji, Jodhaji, Ajoji and Ramsinghi, fell on the battlefield with their father. Viramdevji married the daughter of the chief of Revra Taringagad and Kunvar Kanaddev of Idar married the other daughter. Both Viramdev and Kanaddev were slain by the Muhammadan Thana-dar of Sami Munjpur (Mehsana district) in a fight caused by the above mentioned princes endeavouring to rescue some cattle carried off by him. There is a hero-stone erected in memory of Viramdev at Anpodru near Taringa, called Viramnath. The eighth prince was Rajodharji who succeeded his father in 1486 A.D. Some years after the expulsion of the Jhalas from Kuva, the Muhammadans established a thana there and built a mosque. Rajodharji, after leaving Kuva, took shelter in the forest, which in those days covered the part of the country where Halwad now stands. One day when about to hunt in the forest, a hare issued forth from the forest and instead of fleeing faced his horse. Rajodharji who was astonished at the courage of the hare, naturally so timorous an animal, attributed it to some excellent quality in the soil and resolved to build his capital there. Accordingly, in Samvat 1544 Maha vad 13th (1488 A.D.), he laid the foundations of the Halvad town. A number of *sati* monuments at Halwad testify to the bravery of the population of Halvad. Rajodharji had three sons and a daughter. Of these Ajoji was the eldest, Sajoji the second son, and Raba the daughter was the third child. All these were children of a lady of Idar. Raba was afterwards married into the Jodhpur house. The third son Ranoji's mother was a Parmar lady and was daughter of Laghdhirji of Muli. When Rajodharji lay dying, Laghdhirji, who determined to secure the succession to his daughter's son, came to Halvad, with a large following, ostensibly to enquire after the Raj Sahib's health, but really to win over the army and the principal Sardars to his designs. In this, he was successful, and when shortly afterwards the Raj Sahib died and Kunvars Ajoji and Sajoji left the town to accompany their father's corpse to the funeral pile, the Parmar closed the gates, distributed largess to the soldiery, and proclaimed Ranoji as his successor. Ajoji and Sajoji in vain tried to effect an entrance, and retired to Vegadvav, but after a stay there of two months seeing the rule of Ranoji established, they resolved to seek the assistance of the Ahmedabad Sultan. But before they could reach the capital, the emissaries of Laghdhirji had reached that town and by the payment of *nazarana* of two lakhs of rupees procured the confirmation of Ranoji. Ajoji and Sajoji, therefore, went for a few days to Idar and from there to Jodhpur, but being coldly received, they betook themselves to the court of the Rana Sanga of Chitor and entered his service. When Babar Badshah marched against the Rana and fought the *decisive* battle of Ranva in the Biana district, Ajoji Jhala was slain with the Rana on that well contested

field, but the succeeding Rana bestowed on Ajoji's son and on his brother Sajoji the districts of Sadri, Delvara and Gogunda, etc., and their descendents held lands there. Ranoji of Halwad founded the village of Ranakpur near that town. Ranoji was assassinated by Malik Bakhan to avenge the death of his father, who had been put to death by Ranoji's orders. At the death of Ranoji he was succeeded by his son Mansinghji.

Mansinghji succeeded his father in 1523 A.D. He was at first addicted to practical joking and disinclined to attend to graver matters. On one occasion during the Holi, he behaved in a somewhat indecorous manner. Vantia Pragji reproached him for his conduct but his minister said nothing. So far from being angry with Pragji, Mansinghji thanked him for his frank expostulation, but was displeased with his minister, and thereafter amended his ways. His first exploit was to avenge his father's death by attacking Dasada, which place he took, killing Shahjiv, son of Malik Bakhan, the murderer of his father.

Bahadur Shah, who was at this time absent in Malwa, sent Khan Khanan, the then jagirdar of Jhalavad, against Mansinghji. Khan Khanan speedily recovered Dasada and drove Mansinghji from the province, forcing him to quit the country and seek shelter in Kutch, where the Rao afforded him shelter. Mansinghji's estate was now confiscated by the Sultan, including Mandal, Viramgam and Halvad. Mansinghji built a small hamlet near the town of Bhuj, which he called Mankuva, and from there he and his two brothers and Pragji Bakrania used to issue forth and ravage Jhalavad, even up to the gates of Viramgam. Many tales are told of his wonderful escapes on these occasions. It was to commemorate one of these in which the Dheds of Charadi assisted him that his village has ever since been called Dheds' Charadi. The step-mother of Mansinghji was a daughter of the chief of Vikaner, and her sister had married the Sultan Bahadur of Gujarat. This lady sent a message to Mansinghji, advising him to give up outlawry and beg for forgiveness. She promised that he would be reinstated. Mansinghji, however, remained in outlawry for many years, performing various daring exploits and defying the efforts of the Sultan to capture him. At last, however, he saw that he was unable to prolong the unequal conflict and resolved to rely on Sultan Bahadur's generous character and surrender to him in person. Shortly after, Sultan Bahadur made one of his numerous visits to Diu. Mansinghji took an advantage of the opportunity and contrived at one of the Sultan's camps to introduce himself and completely armed from head to foot into the Sultan's private sleeping tent. The Sultan asked him who he was, and Mansinghji replied, 'I am the Raja of Jhalavad come to seek from your Majesty restitution of my dominions'. So

saying, he surrendered and placed his sword, shield, and dagger before the Sultan¹. The Sultan, touched by his noble bearing, asked him his history, which Mansinghji related to him in full. The Sultan treated him honourably, and a few days afterwards reinstated him in Halvad, retaining however Mandal and Virangam. Mansinghji was succeeded by his son Raisinghji. Mansinghji bestowed the villages of Ambardi, Sundri, Ranki, Doya and Khandori on a Charan of the Raba tribe.

On one occasion, Raisinghji paid a visit to his maternal uncle Jadeja Jasoji at Dhrol. Here when he was playing Chopat with his uncle, the drums of Makanbharti, a great *Atit*, who was going to Dwarka were sounded. Jasoji was annoyed at this and said "how dare any one sound a drum within sight of Dhrol", but being told that they were the drums of an *Atit*, he kept quiet. Raisinghji jokingly asked what he would do if any Chief sounded a drum there. He replied that his drums would be smashed. Raisinghji disgusted at his insolence at once returned home and collecting a large army marched to Dhrol and sounded his drums. Jasoji tried to stop him but failed and the outcome was a stubborn fight in which Jasoji was killed. Jasoji while dying said that Sahibji, the brother of Ra'Khongar of Kutch, would avenge him. A Charan carried Jasoji's dying message to Kutch and Sahibji duly marched with an army against Raisinghji. They met at Malia where a bloody battle ensued in which Sahibji was slain and Raisinghji suffering from wounds, was left for dead. Now Makanbharti, on his way home, happened to halt at Malia, and found Raisinghji alive. He took him to Delhi where his wounds were dressed. On recovery, Raisinghji approached Khan Khanan at Delhi and represented his case whereupon he was restored to his Chiefdom. Raisinghji was succeeded by his son, Chandrasinhji in 1584 A.D.

Chandrasinghji, who reigned until 1628, A.D., built the Chandrasar tank near Sitha as well as the bund across the Maha Nadi near Than. He had six sons, of whom, Prathiraj the eldest, who was taken prisoner by the Ahmedabad Subedar, died at Ahmedabad. His second son Askaranji ascended the Gadi. Prathiraj had two sons, (1) Sultanji and (2) Rajoji, of whom the former conquered the Paragnah of Wankaner and the latter of Wadhwan and their descendants were the Chiefs of Wankaner and Wadhwan States respectively. Abheysinhji, the great grandson of Rajoji, went to Chuda and ruled there and his descendants were to be found there. Abheysinhji, the 4th son of Chandrasinhji received Than and Lakhtar in Giras.

1. A sign that he had come to seek *sirna* or asylum to violate which is considered among Rajputs a serious breach of honour.

Amarsinhji, brother of Askaranji, usurped the throne after assassinating the latter in 1634 A.D., but he was much harassed by Sultanji's raids.

Jaswantsinhji, third in descent from Amarsinhji, succeeded in 1673 A.D., to the Gadi of Halwad, which was attacked by Jaswantsinhji of Jodhpur who was then Subedar of Ahmedabad and who after expelling Jhala Jaswantsinhji granted it in Jagir to Nazar Alikhan Babi. Babi held it for six years when he was expelled by Chandrasinhji of Wankaner. He was in turn expelled by Jaswantsinhji Jhala who in 1682-83 A.D., received a Sanad from the Emperor Aurangzeb confirming him in possession of Halwad as well as the salt pans appertaining thereto. Jhala Jaswantsinhji had four sons of whom Pratapsinhji, the eldest succeeded him in 1718 A.D. Pratapsinhji was succeeded by his son Raisinghji in 1730 A.D., who built in the same year the fort of Dhrangadhra and made it his capital for part of the year. He had seven sons, of whom Gajsinhji, the eldest, succeeded him and Sheshabhai, the second son, conquered Sayla and the surrounding villages from the Khawad Kathis and founded the Chiefdom of Sayla.

As Gajsinhji was entirely under the influence of Sheshabhai Jijibhai, Gajsinhji's wife, feared that the interests of her son Jaswantsinhji might be imperiled and that Sheshabhai might some day usurp the throne. Her fears turned out true. Sheshabhai first attacked Halwad and then Dhrangadhra. Jijibhai who was at this time at Warsoda her parent's estate came down at once with her son Jaswantsinhji and managed with the aid of the Peshwa to prevent the State from passing into the hands of Sheshabhai. Jaswantsinhji succeeded his father Gajsinhji in 1782 A.D. He moved to Dhrangadhra and made that city a permanent seat of Government. He died in 1801 A.D.

After him, two Rulers Raisinghji and Amarsinhji came to the Gadi in turn. No events of particular interest occurred in their reigns. Ranmalsinhji succeeded his father Amarsinhji in 1843 A.D. He built the Ranmalsar tank at Dhrangadhra and founded the village of Ranmalpur named after himself. He was an accomplished scholar in the Sanskrit, Persian and Urdu and Gujarati languages.

Raja Ranmalsinhji died in 1869 A.D., and his son Raja Mansinhji succeeded him. A pioneer of education, Mansinhji founded several schools in the State villages including an English school Dhrangadhra where he also opened a library.

Mansinhji died in November, 1900, which was a year of great famines and was called *chhapania* year. He was succeeded by his

grand-son Ajitsinhji who ruled from 1900 to 1911. He enforced the rule of law on account of which the crime almost disappeared from the State. He also established a model army in which there were two platoons of Miyanas. Ajitsinhji died in the year 1911 due to smallpox and was succeeded by his son Ghanshyamsinhji who reigned for 31 years, i.e., from 1911 to 1942. During his reign a chemical factory was established in 1926 called Dhrangadhra Chemical Works at Dhrangadhra. Ghanshyamsinhji died on 4th February 1942 and was succeeded by Mayurdhwajsinhji *alias* Meghrajji III. Meghrajji received his education privately at Dhrangadhra and in England. During his political minority he spent nearly a year at Baroda to acquire administrative experience from Sir V. T. Krishnamachariji, Diwan of Baroda State. He assumed the reigns of Government on 8th October, 1943 at the age of 21. During his time the administrative machinery was toned up. The judiciary was made completely independent of the Executive.

DEVELOPMENT SCHEME

During his rule a three major post-war reconstruction schemes were promoted. They were *viz.*, (1) the Harpalnagar Irrigation Project on the Bambhan River, (2) A textile Mill at Dhrangadhra and (3) the Broad-gauge Railway construction between Gujarat and Sindh. A rural training college was also set-up at Susvav. This was to be a model village staffed by agricultural experts. The village of Rajpur was chosen for co operative farming. A number of rural improvement schemes such as "Cleaner village drive", 'Child welfare and milk centres', female education, etc., were also undertaken. The Shaher Panchayat and Gram Panchayat Act enacted by the State gave large powers to local self-government institution. A State Advisory Council was set-up as a fore-runner of the Dhara Sabha. In 1946 primary education was made compulsory throughout the State.

SOCIAL LEGISLATION

Some of the social and labour laws were enacted by the State. They were 'Restrained on child Marriage Act', 'Hindu Women's Right to Property Act', 'Hindu Widows Re-marriage Act', 'Special Marriage Act', 'Divorce Act', 'Compulsory Primary Education Act', etc. In 1948 the State along with other States of Saurashtra was merged into the United States of Saurashtra.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 3,80,000 per annum but the privy purse was abolished by a special Ordinance with effect from

6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the Ordinance as *ultra vires* of the Constitution with the result that the privy purse was revived.

Subsequently, the Parliament passed the Constitution (twenty-sixth Amendment) Bill in 1971 for abolition of the privy purses and privileges. With effect from 28th December, 1971 the President of India withdrew the recognition of the Rulers of the States and, therefore, the Rulers ceased to be Rulers and their privy purses and personal privileges hitherto enjoyed by them stood terminated from 28th December, 1971.

The privileges enjoyed by the Rulers and their families consisted mainly of free medical facilities to them and their families, the Palace Guards at their official residence, exemption from the provisions of the Indian Arms Act, the Motor Vehicles Act, the Education Cess Act, exemption from the local taxation, use of red number plates on the cars belonging to them and their family members, their right to be addressed by their usual recognised titles, gun salute according to the official table, fishing and shooting rights, immunity from the process of the courts of law, full military or police honour at the time of their funeral or the funeral of their wives or heir apparents and requisitioning of their private property etc.¹

THE WADHWAN STATE

The State of Wadhwan has a glorious history. The most ancient accounts represent Wadhwan as being called *Asigram* the village of bones, and as being subject to the ravages of a cannibal Yaksh called Shulpani who resided in a cave in the bank of the Bhogavo river about half a mile east of Wadhwan city. Shulpani is said to have been animated by the soul of a bullock belonging to a merchant, named Dhan Dev, which being exhausted in crossing the Bhogavo river had been entrusted by its master to the people of Wadhwan. The people, however, allowed it to die of hunger and thirst. While Shulpani Yaksh was still devouring the inhabitants, Mahavir Swami or Vardhaman Swami, the 24th and the last Jain Tirthankar visited Wadhwan. He converted the Yaksh, and in memory of this great deliverance, the city was after him called Vardhmanpur, subsequently corrupted to the modern Wadhwan. Afterwards the Valas appear to have held Wadhwan, and the following couplet commemorates the name of the first Ebhal of that tribe who is said to have flourished in 295 A.D.

1. G. R., G.A. D. No. PLR-1071-888-GH, dated 12th January, 1972.

At Wadhwan resides Ebhal
 Who can withstand the onset of 2,00,000 men ;
 He defeated the Iranis with his spear
 Of which the Sun is witness.

But the Valas soon retired southward and we next hear of a Raja of Chapa race at Wadhwan named Dharnivarah. In a copper-plate of this chief he is described as sprung from Vikramark of Chapa race. The founder of the dynasty is styled Vikramark, his son being Adraka, who had a son called Pulkeshi. Pulkeshi had two sons, Dhruvabhata and Dharnivarah, latter seems to have succeeded his brother, and who was the reigning chief of Vardhmanpur or Wadhwan in Shak Samvat 639 (717 A.D.). Dharnivarah is represented as a subordinate of Mahipal Dev. It is difficult to say as who this Mahipal Dev was. But if the name be not a complimentary title of one of the later Valabhi kings, it may have been the real or family name of hitherto unknown successor of the 6th Siladitya. Possibly too, it may have been the name of one of the Valas of Vanthali. It is known that in more modern times the name of Mahipal was favoured by the Junagadh Chudasamas, the successors of the Valas of Vanthali. The Chapa race to which Dharnivarah is said to have belonged, was probably the Chapotkat or Chavada, which ruled in the vicinity. Afterwards Wadhwan fell into the hands of the Solankis of Patan who were lords paramount of both Gujarat and the peninsula. Their great military road was constructed from Viramgam towards Junagadh (in suppression of the old circuitous road through the coast belt which passed through Gogha and Una to Somnath Patan and Dwarka) in order to overawe the Yadav Chudasama chieftains of Junagadh and at the same time make the route shorter to the sacred shrine of Somnath.

The main difficulty was to obtain supplies of water and to provide fortified camps, Wadhwan was one such camp and the remain of *kunds* or water receptacles have been discovered in the river-bed which are attributed to Siddhraj Jaysing. This great road passed through Jhinjhuvada, Wadhwan, Sayla, Dhandhalpur, Adala, Chobari, Sardar, Gondal, Virpur and Jetpur to Junagadh.

Finally, Wadhwan was bestowed in later times on a branch of the Vaghelas who were dispossessed by the Muslims at an early period. From the time of Ahmad Shah, a strong thana was always kept there as being an important point to dominate the peninsula of Saurashtra. There are three exceedingly interesting and valuable Persian inscriptions in Wadhwan, two of the time of Ahmad Shah, and the third is in the

Pada mosque¹ in the town and dated *Sursan* 849 corresponding to 1448 A.D., in the reign of Sultan Muhammad II, Gheias-ud-dunya-wa-ud-din son of Sultan Ahmad I. Of the two inscriptions of the time of Sultan Ahmad, one originally belonged to a mosque within the Darbar enclosure. This one has the date *Sursan* 840 corresponding to 1439 A.D. and mentions that the builder of the mosque was Malik Muhammad bin Malik Musa in the reign of Nasir-ud-dunya-wa-ud-din-Abus Fateh Ahmad Shah. The other inscription on a loose slab somewhat broken is also in the Pada mosque having been built in Ahmad Shah's reign. There is another very interesting old Gujarati inscription discovered at Wadhwan during the excavations of the old palace foundations dated Vikram Samvat 1613-1556 A.D. in the reign of Sultan Ahmad II of Gujarat as follows :

On Monday the 1st of the bright half of the month of *Shravan* in the year 1613 after Vikram, according to the Jhalavadi calculation in the victorious reign of Patshah Ahmad. From Hazrat Suliman Khan being deputy of Itmet Khan¹ Abhodi² Mir Hazabar, Malik Amal Havlim³, Mustaphal Malik being the chief men (of the kingdom) to the Lord of Rangola (or Rangvala) of the *pargana* of Wadhwan Ra Arisalji, Sangan being the chief man. Mir Abdul Halim, son of Abdul Hasan, being Bakshi of Wadhwan, Desai Adsa and the Patel and Talati. To wit whatever *vaje* is due from the *pasaitas* of the above mentioned town both *Kotias* and *Talavias*, this shall be spent by the *Talavias* on the Talav (tank) and the *Kotias* on the Kot (fort). Whoever shall infringe these stipulations let it be to the Hindu as the oath of the cow and to the Musalman, as the oath of the pig. This has been granted in the presence of Desai Bhulav, son of Shavji and Jasa son of Bhanji. If any one act contrary to this to him be the Gadhya Gal.

Beneath are carved two donkeys.

This inscription shows the origin of the *Kotia* and *Talavi Kolis*, and that they were originally *pasaitas* holding lands, the income of which they were bound to spend on the forts and tanks of the places near which their holdings were situated. After the Muslims Wadhwan

1. This mosque is built near the Bhoirapa where the remains of many old Jain temples and images are frequently found. These temples are said to have originally been 500 in number, and to have been founded by Modh Vania named Pajo. An image of Neminath the Jain Tirthankar bearing an inscription dated Samvat 139 (probably 1139) mentioned that it was established on the third of the bright half of the month of Vaishakh in the above mentioned year, in the Paja Vasahika by Ratnadevi, wife of Vohora Munjal, son of Vohora Deda, descendant of Seth Paja of Modh race.

1. Itimad Khan. 2. Yahudi (?) 3. Nusrat Phal (?).

fell into the hands of the Jhalas of Halvad who had retained it till the integration of the State of Saurashtra in 1948. During their rule Wadhwan was usually given to the heir to the *gadi* in *Jivai*. Wadhwan is famous for being the place where Ranak Devi, queen of Ra'Khengar of Junagadh became *sati* when brought there captive by Siddhraj Jaysingh, who had slain, not only her husband, but her two sons. Ranak Devi could not forgive Siddhraj for the slaughter of these boys, and mounted the funeral pile in the Bhogavo river opposite Wadhwan, after cursing their slayer. Her *paliya*, or memorial stone, still stands on the city on southern bank of the river in memory of her death. It is placed in a temple of some architectural pretensions. The Wadhwan Jhalas have sprung from Prathiraj, the eldest son of Raj Chandrasinghji of Halvad who came to Wadhwan in the beginning of the 17th century A.D. and endeavoured to obtain the assistance of the *thanadar* against his father. The *thanadar* did not operate actively against Chandrasinghji but he suffered Prathiraj to reside there. Prathiraj aided the *thanadar* in several daring exploits prominent among which was the sack of Shiani, but afterwards he became headstrong and impatient of control, and plundered the imperial treasure. After this, he was imprisoned and sent to Ahmedabad where he died in confinement. But his two sons, Sultanji and Rajoji took shelter with the Rav of Bhadli, and as Amarsingji, a younger brother of Prathiraj had succeeded to the *gadi* of Halvad, and was moreover suspected of having assisted the imperial servants in confining Prathiraj, they went into outlawry against him. Finally Rajoji, the second son in about 1630 A.D., established himself at Wadhwan though in a subordinate position to the *thanadar* of whom he was a servicetenant. Rajoji however served the *thanadar* loyally, and thus established himself firmly and made himself exceedingly useful. He died in 1643 A.D., and was succeeded by his son Sabalsing I, who was an equally gallant warrior and was sent with the viceroy Mohobat Khan to Surat in 1663 A.D., when that nobleman proceeded there after the plunder of that town by Shivaji. On his return, he occupied himself principally in taking farms of villages and amongst others farmed the village of Anindra, and is mentioned in an inscription of Samvat 1721, corresponding to 1665 A.D. in a well at that village. Sabalsing is said to have been assassinated by his younger brother Udaysing in 1666 A.D. Udaysing however died in 1681 A.D., and was succeeded by his son Bhagatsing. Rajoji, the founder of the house had four sons Sabalsing, mentioned above who succeeded him and was assassinated as described, Udayasing, who murdered and succeeded Sabalsing aforesaid, Bhavsingji who left Kathiawar as a child in his father's life-time and resided at Idar, the chief of which place was his maternal uncle. Here he resided till he became a major. Then he married the daughter of the chief

of Savar in Malwa and remained there. His son, Madhavsing distinguished himself so much at Savar that his aunt feared he might one day oust her children. She accordingly begged her husband to expel Madhavsing, but her husband did not agree. Madhavsing came to know about this and left Savar for Bundi. Here he speedily became the most influential person and attained the rank of a commander of the Bundi forces. In 1682 A.D., he received the fief of Nanta. On the death of the Raja of Bundi shortly after, he entrusted his son to the care of Madhavsing who acceded to his request and carried on the state affairs as well as the charge of the minor for several years. But he excited the jealousy of the Bundi Rani, who feared that his influence might prejudice the position of her son. She, therefore, directed the Arab and Sindhi troops to attack his house, Madhavsing repelled the assailants, but considering that it would be impolitic to fight against his own ward's mother, he left Bundi and proceeded to Kota. The Raja of Kota welcomed him gladly. At Kota as at Bundi, Madhavsing had four sons. One of them was Madansing, who succeeded his father at Kota, and it was his grandson the famous Jalimsing who founded the principality of Jhalera Patan, which became a separate State under his descendants, Arjansing and Abhesing. These two brought an army from Kota and killed Bhagatsing in the *Darbar* of Wadhwan, and divided the country between them in 1707 A.D. Arjansing retained Wadhwan and became the sole master, expelling the *thanadar*, while Abheyesing took the Chuda *pargana*. After these conquests, the fourth son of Madhavsing, named Mansingji joined his brethren and received Jhamar and other villages. Mansingji's descendants had hereditary rights in the separate tribute paying States of Jhamar, Jhampodar, and Bhalala, and also the village of Versani under Wadhwan till the merger. The descendants of Madhavsing were known as Madhani Jhalas. Arjansing died in 1739 A.D., and his wife Dev Kuvar, daughter of Hada Amarsingji, became a *sati* with him on the fifth of the dark half of Shravan, Samvat 1795, Shaka 1661, corresponding to 1739 A.D. Her memorial stone is not far from that of Ranak Devi, and is honoured as that of the Hadi mother. When any members of the houses of Wadhwan or Chuda are married, it is customary for the bride and bridegroom to come and pay their respects to the Hadi mother. This place where the monument is placed is the burning ground of the corpses of the chiefs of Wadhwan. Arjansing was an intelligent ruler who consolidated his estate and did not engage in fruitless wars. It was in his time that Vankaner ceded Nagnes to this State. Arjansing was succeeded in 1739 A.D. by his eldest son Sabalsing. He had also four other sons, Sardarsing who received Vana Bakarthali and Ghanad, Manabhai who received Dudhurej and Tuva; Ramobhai who received Kherali and Vadala;

and Kashiaji¹ who received Gundiali and Bala. All these four estates were separate tribute-paying talukas. Sabalsing H. who resided at Nagnes during his father's lifetime attacked Ranpur unsuccessfully in 1734 A.D. In revenge for this, Damaji Gaikwad attacked Nagnes and took Sabalsing to Baroda as prisoner. He remained there in captivity for three years, and was then released on his father's death and on his agreeing to pay a fine. Sabalsing died in 1765 A.D., and was succeeded by his son Chandrasingji, commonly known as Chandabhai. Sabalsing had two other sons, Lakhaji to whom he gave Varod, Ugal, and Kariani; and Patabhai who received Rajpur, Anindra, and the waste site of Saikda. These were both separate tribute-paying talukas during Chandrasinhji's time.

A disastrous incident occurred as related below as a result of a joke:

A Lohana of Memka, a village under Wadhwan, went to Rozka in Bhal to dispose of his corn (ગુર) Mepji, a Girassia of the place asked him in joke what price each of his Jhalas would fetch. The Lohana retorted "One Jhala for every hundred Bhalias" but this intrepidity became the cause of sound thrashing and forfeiture of all his goods. The news reached Chandrasinhji, who considered the indignity offered to his House to be beyond forbearance. He, therefore, thought of revenge. After a few days, he marched at the head of 2,000 horse against Morshia, a village under Rozka and plundered it. Mepji, who was related to Harbhamji, the Chief of Limbdi, sought his aid, and when Chandrasinhji was returning with his loot, he was overtaken by the Limbdi forces on the banks of the Bhadar. Bhagwat Rao, the Maratha Viceroy, who had encamped at Limbdi with his 12,000 horse also accompanied Harbhamji. A battle ensued and Chandrasinhji, who had little hope of success against the great odds, yet managed to withstand the attack due to the clever tactics and courage displayed by his Arab Jamadar Gorimbho, in surprising and dispersing the hostile artillery.

Chandrasinhji died in 1778 A.D., and was succeeded by his son Prathirajji. Harbhamaji of Limbdi was succeeded by his son, Harisinhji. Both the successors fostered the family feuds with undiminished vigour.

In 1807 A.D., a goat unwittingly started a family feud between Wadhwan and Dhrangadhra. It so happened that on the Bakri-Id

1. This Kashiaji or Karansing murdered Jam Tamachi of Navanagar at the instigation of Haloji of Pardhari. On this account there was ill-felling between Navanagar and Wadhwan.

holiday, the Mahomedan Garrison of Gujarwadi, a village under Dhrangadhra, purchased a goat from a shepherd of Khodu, a village under the Wadhwan State but paid him no money. On a complaint by the shepherd, the Wadhwan authorities proceeded to Gujarwadi and retrieved the animal which had by this time been roasted.

The news of this outrage enraged Amarshinhji of Dhrangadhra who called to his aid Harisinhji of Limbdi, Vikramjit of Sayla and Hathisinhji of Chuda in taking vengeance on Wadhwan. They readily responded and the combined troops forced Prathirajji to seek shelter behind the walls of Wadhwan. Fortunately, before damage could be done, the parties became reconciled through the intercession of the Bhatas and Charans.

In 1807 A.D., Jalamsinhji succeeded his father and entered into a treaty with Colonel Walker for the settlement of his tribute. Jalamsinhji died in 1827 A.D., and was succeeded by his son Rajsinhji. During the latter's reign, the Wadhwan State suffered from the intrigues of ambitious Darbar ladies who aspired to acquire supreme power in the administration. Rajsinhji died and was succeeded in 1875 A.D., by his grandson Dajiraj, who was a minor at the time, being born on January 20th 1861 A.D. The administration of the State was therefore entrusted to an officer appointed by the Political Agent in 1881 A.D. Dajiraj was invested with full powers but his reign was destined to be short-lived, as he expired on the 5th May 1885. As he died without issue he was succeeded by his younger-brother Kalubha alias Balsinhji, who ruled for 25 years and died on the 25th May, 1910 A.D. He too had no male issue and the succession, therefore, devolved upon his first cousins. Thakore Saheb Shri Jaswantsinhji, who after a reign of 6 years, died on 22nd February, 1918 A.D. He was succeeded by his son ruler Thakor Saheb Shri, Jorwarsinhji. He ascended the gadi on 10th January, 1920. He died in 1934.

The ruler Thakor Saheb Shri Surendrasinhji was born on the 4th January, 1922. Owing to the minority of Shri Surendrasinhji, under the orders of Government of India, the State was placed under a Council of Administration composed of a president and two members. He assumed the reign of the administration of his State on the 8th June, 1942.

The Thakor Saheb held a Sanad of adoption and succession was governed by the rule of primogeniture. The State was integrated with the United State of Saurashtra in 1948.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 1,42,000 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE LIMBDI STATE¹

The Limbdi House was said to have sprung from Harpaldev, who made great fortune by his valour at the Court of Karan Vaghela, the King of Gujarat. Family bards maintain that he lived during the time of Karan Solanki and Siddhraj Jaysinh. Harpaldev had three sons, viz., Sodhoji, Manguji, and Shekhrarji. Of these, Sodhoji inherited the patrimony of Patdi and its surrounding territory and Manguji, the founder of the Limbdi House, received the *Chorasis* of Jambu and Kundni in appanage and the villages of Sachana and Chor-Vadodra were assigned to the third son in appanage.

Manguji was succeeded by his son Madhupal or Munjpal, who in turn was succeeded by his son, Dhaval, commonly called Dhamal during whose reign the Mahomedans under Sultan Kutb-ud-din Aibak of Delhi invaded the country in 1194 A.D., and drove him away from Jambu, the seat of his Government. Dhamal then retired to his father-in-law's court at Veraval Patan and there with his assistance conquered forty-one other villages on the sea-coast. He founded a new village called after him Dhamlej which he made the seat of his Government. As soon as the Mahomedans retired he recovered his former possessions of Jambu and Kundni.

After Dhaval, eleven Chiefs came to the *gadi* in succession. During their reigns, the seat of Government was changed from Jambu to Kundni and *vice versa* according to the personal idiosyncrasies of each chief. Nagji I, the twelfth in descent from Dhaval, added the Chovishi of Shiani to the possessions of the house. He waged war against Sultan Ahmad of Gujarat.

Khetoji II, the fifth in succession from Nagji I, was a bold warrior. The incident of a Sarvaiya lady of Bhandli, who was married to the Vaghela Chief of Sardar, seeking the protection of Khetoji of whom she became enamoured, led to conflict between the Limbdi men and the Vaghelas and the Sarvaiyas on the other. Khetoji, though he fought bravely, ultimately succumbed to the overwhelming odds against him and Kundni passed into the hands of the Vaghela Chief,

1. *The Ruling Princes, Chiefs and Leading Personages in the Western India States Agency* (1935), pp. 237-240.

while Jambu and Shiani were seized by Mahmud Begada, the Sultan of Ahmedabad.

Khetoji is said to have died in 1486 A.D. Saghoji, Khetoji's son, wandered with a band of 500 men seeking revenge upon the Vaghela Chief but without success. On the contrary, he was closely shadowed and chased by a large Vaghela force and was allowed no respite. At length, however Saghoji with his 500 men assisted by shepherds defeated Gogha Vaghela and killed him. Their Chief fallen, the Vaghelas took to their heels. Saghoji then assassinated the Mahomedan Thandar stationed at Jambu inviting him to a feast and thus recovered all the former possessions of his father. Askaranji III, fifth in succession from Saghoji, moved his capital from Jambu to Shiani.

Askaranji was succeeded by Aderajji II. During his reign, a quarrel arose between him and Chandrasinhji of Wadhwan over a trivial matter in connection with a shady place along the bank of a tank near the Limbdi village Ghaghretia, where the former had already encamped and which, the latter who was returning home victorious also wanted to occupy for a brief relaxation. As both of them were adamant, an encounter became inevitable resulting in the deaths of many of the Wadhwan men, Chandrasinhji fled to Wadhwan.

Aderajji was succeeded by Verisalji II, who in turn was succeeded by Harbhamji I. Harbhamji shifted seat of Government to Limbdi. However, opinion is divided about the possession of Limbdi. According to the some, it was populated by the Jhalas. He was continually at war with the Kathis and died in 1786 A.D. He was succeeded by his son Harisinhji in whose reign the British relation with the State began. The fourth in succession from Thakor Harisinhji was Thakor Shri Jaswantsinhji who succeeded to the *gadi* in the year 1862 A.D. During his minority, the administration was carried on by the British Government. He improved the administration of the State following the methods of the British Government.

He came to throne after the death of Jaswantsinhji. His adoption being recognised by the British Government, he was installed on the *Gadi* on the 14th April, 1908. He was succeeded by Daulatsinhji.

Daulatsinhji and Digvijaysinhji

Shri Daulatsinhji was the Commander-in-Chief of the Cavalry in Jamnagar State. He was a near relative of Royal family of Limbdi. His family belonged originally to Paccham. His forefathers had voluntarily surrendered the throne. They went to Gondal on account of constant harassment of Marathas. He was a patron of learning and learned men. He took keen interest in Jain religion.

Sir Daulatsinhji developed Sir Jaswantsinhji Middle School into a full fledged High School at Limbdi. In memory of his grandson Ram Rajendrasinhji, the hospital was fully developed in 1935. A power house was also constructed at Limbdi during his regime. Metalled roads were constructed during his time. A canal was also dug from Bhogavo for water supply. About the water of Bhadar river, there was dispute with Agency. The water of Bhadar was useful for wheat crop of Bhal Pradesh. He also got constructed a hostel at Banarea in the name of Jaswantsinhji. Sanskrit learning got impetus under him. Learned Brahmins were sent to Banaras for learning. A Hill shield for encouraging cricket in high schools was given by him. Many eminent persons like Gandhiji, Tagore, etc., visited the State in his time. He died in 1941. After him Digvijaysinhji came to the throne and ruled for 10 months. Thakor Chatrasalsinhji inherited the State after the death of his father. As he was minor, Dewan carried on administration upto November, 1941. A Council of Administration then functioned for 11 months. An Administrator took charge from 19th October, 1942 after the abolition of the council. Mr. Nicholson was the Administrator. During his time, the State was merged in the Indian Union.

The State held Sanad of adoption and succession was governed by the rule of primogeniture.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 2,30,000 per annum. As stated before, the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE MULI STATE¹

The Chief of Muli was a Rajput of the Sodha Parmar clan and claimed descent from the line to which the celebrated Vir Vikram, Raja Bhoj and Jagdev Parmar belonged. The Parmars, entered

1. Government of India : *The Ruling Princes, Chiefs and Leading Personages in the Western India States Agency*, (1935).

the peninsula of Kathiwad in about the Samvat year 1215, i.e., 1159 A. D. Their leader was Lagdhirji. The Parmars first established themselves at Than and Chotila, and were afterwards permitted by Visaldev, the Waghela Chief of Wadhwan, to encamp on the bank of the Bhogavo river close to the spot where the present town of Muli stands. The present town of Muli was founded on the site of a "Nes" or hamlet belonging to a Rabaran named Muli who used to supply milk to the Parmars. To commemorate her, they named the town after her name.

At this time, Sayla was held by the Rajputs of the Chabad tribes. The rise and prosperity of the Parmars was not liked by them. They therefore resolved to pick up a quarrel with the Parmars. Once while on a hunting excursion, a wounded partridge escaped from their hands and fell into the lap of Lagdhirji's mother. But Lagdhirji's mother refused to surrender the bird which sought her protection instead lamb was offered. They advanced and demanded the partridge but the Chabads persisted in their demand for the bird. Eventually, they offered to give Manjoji Parmar's daughter in marriage to one of the Chabad leaders, if trouble could be averted but the offer was rejected. Thus the bellicose attitude of the Chabads made war inevitable and a free fight ensued in which the Parmars fought with such force that the Chabads withdrew with a loss of 500 men. Of the Parmars, one hundred and forty fell. Since this event, partridges are considered sacred birds and are not shot in Muli. At the time of this fight, Lakhdirji was at Wadhwan at Visaldev's court. On receiving the news of the disturbance, he feared an attack by Visaldev whose wife was a Chabad Rajputani. But Visaldev pledged him his word that he would not do any harm and remained steadfast in spite of his wife's pleadings.

But the Chabad queen persisted till she obtained a promise from her husband to destroy the Parmars. Visaldev hit upon an idea to keep his promise both to the Parmars and his wife. He directed the Parmars to subdue the two powerful Bhils Acuo and Fatio, who were plundering the territories of the Waghelas. Fortunately, success attended the Parmars and so what was meant for their destruction in effect brought them reward. The Raja recognised their gallantry by the grant of four Paragnas, Muli, Than, Chobari and Chotila, each consisting of twenty four villages. After Lagdhirji, four Chiefs succeeded to the *gadi* in turn. Their reigns were uneventful.

During the reign of Lakhdirji the second, the Jats crossed the Rann of Kutch and took shelter with the Parmars. From an inscription in the Ratna well at Rampara under Wadhwan, it seems

that this Lakhdhirji was alive in 1482 A.D., and was a contemporary of Sultan Mahmud Begada of Gujarat. Some accounts represent the Jats as fleeing from a Sindh Ruler and other account indicates that they were driven out by Mahmud Begada during his invasion of Kutch. After much fighting the invaders who were in pursuit of the Jats seized Haloji, Lakhdhirji's brother and carried him off. Haloji embraced Islam for which act of apostasy Mahmud Begada granted him the Paragnah of Ranpur. A younger brother of Haloji also embraced Islam and received from the Sultan the Chovisi of Botad. His descendants are still to be found as Kasbatis in Dhotka.

Lakhdhirji died while attempting to save a Brahmin girl from the hands of a Mughal Chieftain and was succeeded by his son Bhojrajji and the latter by his son Chachoji.

Chachoji was a man of mark but he was assassinated by Bha-choji of Sejkpur, while offering his prayers in the temple of the Jalia Mahadev. His wife became a Sati. Chachoji was succeeded by his son Ratnaji. During his reign, Aminkhan Ghorī sent a force to levy tribute which he failed to pay and as a result, a "Thanah" was posted at Muli. This interference was resented by Ratnaji who went into outlawry but he was seized and beheaded by the officer in charge of the garrison. One Jaleo Jhalo, a friend of Ratnaji, however, retaliated by slaying that officer. In this political confusion, the Kathis found a chance of taking Than, Chotila, and Chobari. The successors of Ratnaji were Karanji, Jagdevji, Ram-sinhji, Ratanji II, Kalayansinhji, Muloji, Ratnaji III, and Kalayan-sinhji II. When Colonel Walker's Settlement was made with the Kathiawar Chiefs in 1807-08 A. D. Ramobhai was the Chief of Muli. Ramobhai was succeeded by Vakhatsinhji, who died childless and was succeeded by his brother Sartanji who died in 1894 A.D. He was succeeded by Thakor Shri Himatsinhji, who ascended the *gadi* in 1902 A.D., and died in 1905. He was succeeded by his son, Harischandrasinhji.

Thakor Shri Harischandrasinhji succeeded to the Gadi in 1905. As he was then a minor, the affairs of the State were managed by the Agency. Management. His formal investiture took place on 20th June, 1918. He ruled for more than 20 years. The State followed the rule of primogeniture.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 53,000 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE LAKHTAR STATE

The Chief of the Lakhtar State came from the same stock as the Ruler of Dhrangadhra. Raja Chandrasinhji of Halwad had six sons of whom the fourth, Abhayasinhji was assigned in appanage the estate of Lakhtar. In 1604 A.D., he conquered Than and the neighbouring villages from the Babarias, annexed them to his territory and established an independent principality.

Vajerajji, the next ruler, was a staunch devotee of Ranchhodji. He had brought an idol of Ranchhodji from his maternal home at Dungarpur. He installed it at Lakhtar which temporarily came to be called Ranchhodpuri. This idol is still in existence and worshipped in the Raj Mahal at Lakhtar.

Sesmalji, Gopalsinhji and Karansinhji came to the throne in succession after the death of Vajerajji. In 1727 A. D., the united forces of Dhrangadhra and Lakhtar restored the Gadi of Nawanagar to Jam Tamachiji, who was superseded by his uncle, Jam Hardholji, who ascended the Gadi after killing Jam Raisinhji. Babi Salabat Mahomed Khan and Sher Bulund Khan, the Mughal Viceroys of Ahmedabad, helped the allied forces.

In 1807-08 A.D., when Colonel Walker effected the settlement of tributes in Kathiawar, Thakor Prathirajji ruled over the Lakhtar State. The finances of the State were in doldrums. The Chief was under the influence of Hirji Khawas, as the latter had advanced money to the State and virtually managed its affairs. As a result of approach made by certain Jagirdars to Genabai, the daughters of the Lakhtar Chieftom, who was married to Govind Rao Gaekwad, arrangements were made for the discharge of the liabilities and proper administration of the State.

Prathirajji died in 1835 A.D. His successor Vajerajji died in 1846 A.D. and Thakor Saheb Karansinhji, a three month-old child succeeded to the Gadi in 1846 A.D. Thakor Karansinhji was a very good administrator. In 1907 a Middle School was established by him which was converted into high school in 1923 and was named as Sir Jaswantsinhji High School. Thakor Saheb Karansinhji died on 8th August, 1924, and was succeeded by Thakor Balvirsinhji.

He succeeded to the Gadi in 1924. Thakor Balvirsinhji established a school at Lakhtar for Harijans in 1926. A school for Bhangis was also established in 1930. Another one was established at village Karela in 1932. During his time the education upto metriculate level was made free. After Balvirsinhji, Thakor Indrasinhji

succeeded to the *Gadi* on 2nd July, 1940. During the time of Indrasinhji, town of Lakhtar was electrified. Canals were also dug for agricultural purposes. One oil mill was established at Lakhtar. A middle school named Karansinhji Middle School was established at Lakhtar in 1945. Indrasinhji used to devote considerable time to welfare activities. He was also interested in sports. The last Thakor had opposed the Attachment Scheme of Government of India. Thakor Indrasinhji was, therefore, nominated as President by the Class II State which opposed the scheme of Attachment and continued to rule till the integration of the State in 1948.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 91,000 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE PATDI STATE

Ancient History (Origin)

The Ruling Family of Patdi belonged to the Desai clan of Kadwa Patidar. The ancient history of this Chiefdom is obscure. But from what can be collected from the available records, it appears that the original seat of Government was at Madhavati where ruled one Vrijpalji, fortieth in descent from the founder of the Chiefship. He founded the village of Unjha in the year 156 A.D., and the village of Kavar near Idar was founded by Vrijpalji II in 344 A.D. Devpalji, fifty-fourth in the line who fell in the battle against Samalia Sodha of Idar, was followed by his son Jetsinh, who killed Samalia Sodha in revenge for his father's death and took Idar. Ajmalji 61 degrees remote from the original ancestor, killed the Dewan of Idar on his demanding *Salami* (tribute) from him. But fearing retaliation from the Chief of Idar for this act, he fled to Champaner to seek refuge with its Chief, Gambhirsinhji, who conferred on him seven villages in "Inam".

Versinhji, seventy-first in succession, distinguished himself in the fierce battle between Patai Rawal and Sultan Mahmud Begada in which Patai was slain. This was in 1484 A.D. However, Versinhji in company with others was taken to Ahmedabad as a prisoner of war. At this time, the turbulence of Viramdev, a Waghela Chief of Viramgam, annoyed the Sultan who challenged the captive Amirs of Champaner to reduce the recalcitrant Chief and the gauntlet

1. *The Ruling Princes, Chiefs and Leading Personages in the Western Indian States Agency*, Second Edition, (1935).

was taken up by Versinhji. He marched against Viramdev, killed him in a struggle and took Viramgam. This pleased the Sultan so much that he conferred on him the whole district of Viramgam.

Emperor Jahangir conferred on Venidas, ninth in line from Versinhji the title of 'Desai Shri' and granted him the right of recovering 7½ per cent on the revenues of Jhalawad. During the reign of Bhavsinhji who was six degrees removed from Venidas, Sherbuland Khan, the Subah of Ahmedabad attacked and conquered Viramgam but it was subsequently recovered by Bhavsinhji who later on, made it over to Damaji Gaekwad in consideration of his assistance in defeating Khachar Mehrmanji of Bhemdad, the Mehevasi Chief of Padadhari and the Thakor of Sayla, retaining for themselves twenty villages, salt pans and the right of levying 7½ per cent over Jhalawad revenues. Bhavsinhji then moved his capital to Patdi which continued to be the chief seat of Patdi State. He was succeeded by Nathubhai who repulsed the attack made on Patdi by Fartei Singh Rao Gaekwad. Nathubhai was succeeded by Vakhatsinhji in 1796 A.D. His alleged assistance to the rebellious Subah of Kadi gave cause to the Gaekwad to send Babaji against him. A struggle ensued in which Vakhatsinhji was defeated and compelled to pay annually to the Gaekwad Rs. 5,652 on account of "Ghasdana". At the time of Colonel Walker's Settlement, Vakhatsinhji was the Chief of Patdi. Four Chiefs came to the Gadi in succession after Vakhatsinhji. Desai Shri Surajmalji, who was born on the 30th January, 1848, succeeded to the Gadi on the 10th July, 1884. He died on the 5th August, 1913, and was succeeded by Desai Shri Daulatsinhji who was born on the 19th June, 1881. He died on the 25th October, 1928. Raghuversinhji succeeded to the *gadi* in 1928.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 20,000 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE SAYLA STATE

The Chief of Sayla, a Jhala Rajput by caste, came from the stock of Dhrangadhra House. The tank Mansarowar, on the bank of which the town of Sayla is situated, is said to have been built by Siddhraj Jaysingh, a celebrated sovereign of Gujarat. In the fifteenth century, it was under the sway of the Rajputs of the Chabad race. In the beginning of the eighteenth century, it passed into the hands of the Kathis belonging to the Karpad and Khavad families from whom

it was acquired in 1751 A.D., by Sheshabhai, the founder of the Sayla House.

Raja Raisinhji of Dhrangadhra had six sons, of whom Sheshabhai was the second. The Raja adopted the policy of curtailing the Jagirs of the members of the junior branches. This provoked the cadets to go into outlawry against the State, Sheshabhai taking the lead. The Raja consequently was compelled to change his mind and assigned one rich estate to each of the Kumars. In this assignment Sheshabhai received Narichana.

Raja Raisinhji was succeeded by his eldest son Raja Gajsinhji, who was entirely under the influence of Sheshabhai. Gajsinhji ruled at Halwad, while his wife Jijiba, a Chavda lady of Varsoda, with her son Raj Jaswantsinhji, governed Dhrangadhra. During the lady's absence at Varsoda, Sheshabhai took possession of Dhrangadhra, which was recovered by her with the aid of Bhagwantrao, the Peshwa's lieutenant, who was engaged on the Mulkiri expedition, and Babi Jawan Mard Khan II, the Nawab of Radhanpur.

As the Kathis of Sayla fought on the Jijibai's side, Sheshabhai, out of revenge, launched an attack on Sayla and took it in 1751 A.D. During the same period, he reduced the neighbouring areas and set up an independent Chieftdom.

A bard once spoke very highly of Sheshabhai's exploits before Jadeja Jasoji of Kotada-Sangani, but the latter censured him, with unfortunate results. Sheshabhai led an army against Jasoji. A bloody battle ensued at Rajpipla near Kotda in which the Jadeja and his brother Sartanji were killed (1755 A.D.)

Once during the reign of Raja Jaswantsinhji, the cattle of Dhrangadhra were driven away by some Kathis. Sheshabhai with a select following chased them and recovered the cattle. In recognition of this service, Sheshabhai was given a handsome estate of Liya by the Raja.

Sheshabhai died in 1794 A.D., leaving five sons. Vikmatji *alias* Kakabhai, the eldest son, ascended the Gadi. His reign was very peaceful. He died in 1813 A.D., after him, Madarsinhji, Sheshmalji and Keshrisinhji succeeded to the *gadi* in turn.

Keshrisinhji died in 1882 A.D. His son Thakor Saheb Vakhat-sinhji succeeded him. He was born on the 10th July, 1845. During the time of Vakhat-sinhji the work of Sayla-Joravarnagar Railway

(Narrow Gauge) line was started. Vakhat-sinhji was given the powers of Class II State to be enjoyed during his life time.

A Bania Saint named Lala Bhagat flourished in Sayla in the beginning of the nineteenth century. So famous was the reputation of the Lala Bhagat that Sayla is often called the Bhagat's village.

Thakor Saheb Shri Vakhat-sinhji died on the 25th January, 1924 A.D., and was succeeded by his son Madarsinhji. During Madarsinhji's rule the work of Sayla-Joravarnagar railway was completed and the railway was inaugurated by the Maharaja Krishna-kumarsinhji of Bhavnagar in 1926. The people of the Sayla State during his time supported the movement of Limbdi-ni-Hijrat conducted under the auspices of Sarva Shree Rasiklal Parikh and others. Shri Chhotalal Desai was a prominent leader in Sayla who directed the meetings and processions. During his time the State got Class II powers on permanent basis. One middle school and one Girls High School were established during his time. He died on the 9th April, 1938 and was succeeded by his son Karansinhji. Thakor Shri Karansinhji, was born on the 11th May, 1891, and succeeded to the Gadi on the 9th April, 1938. During Thakor Karansinhji's time the State of Sayla experienced severe famine. The relief and scarcity works in the State were conducted under the guidance of Sarva Shri Dhebarbhai, Rasiklal Parikh and Chhotalal Desai. On account of the efforts of Narayandas Gandhi, the Jain Muni Nanchandji a Khadi Karyalaya was started at Sayla during his rule. The State was merged with the United State of Saurashtra.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 62,500 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE BAJANA STATE¹

The Chief of Bajana was a Muslim of the Jat race. He was designated "Malek". The ancestors of the House came to Sindh from Baluchistan and Makran joining Kasam in his expedition against Sindh in 711 A.D., and settled at Vangabazar. Some generations later, a quarrel, arose over a certain lady whom the Badshah of Sindh wanted to marry. This forced the Maleks to immigrate first into Kutch and then into Kathiawad. Throughout their flight, they

¹ *The Ruling Princes, Chiefs and Leading Personages in the Western Indian States Agency.* (1935).

were pursued by the Sindh troops. Rao Raydhan, the then Ruler of Kutch, refused them shelter and so they pushed on into Gujarat but were overtaken by Sindh troops near the Kutch, village of Munghrabia. Here a tragic event occurred. The Jats, rather than surrender the ladies, put one of them to death with several other women. Their hero-stones still exist at Lakhudh in Kutch to this day. The Sindh party eventually managed to reach the Mandav hills near Than, then in the possession of the Parmars of Muli, who gave them shelter. After some resistance, when Lakhdhirji, the Chief of the Parmars, perceived that they could not withstand the attack of the Sindh army, he allowed Sumribai the one surviving jat lady to escape and surrendered his brother Haloji to the Sindhis. The invaders, however, pursued Sumribai as far as Vanod where she committed suicide. Her tomb is still to be found at Vanod. The Sindhis did not leave the country until they were driven away by the army of Sultan Mahmud Begada. Haloji, whose release was effected by the Gujarat army, was taken by them to Ahmedabad where he became a convert to Islam and was given Ranpur. The Jats then repaired to Ahmedabad and paid their respects to the Sultan who employed them in besieging the fort of Champaner where they distinguished themselves so much by their prowess that the Sultan bestowed on their leader, Malek Hadoji, the twenty four villages subject to Bajana. They subsequently conquered Mandal (Virangam taluka) from the Jhalas with the permission of the Sultan. Once the Jat Sardar of Bajana incurred the displeasure of the Mughal Viceroy of Ahmedabad who resumed the grant of the estate and ordered it to be partitioned among the Maleks. Bajana was assigned to the Chief Malek Hadoji, Sitapur and Vanod to Malek Lakha *alias* Pir Khan and Valivada to Malek Isaji, who dispossessing the Ravanias of Warahi of their holdings removed his seat of Government there. Warahi was known as the Senior Jatwad and Bajana as the Junior or Nani Jatwad.

During Colonel Walker's Settlement, the Ruler of Bajana was Surajmal III, ninth in line from Hadoji. He died without issue and his younger brother Dariya Khan II succeeded him. He also died in 1841 A.D., without any male issue and consequently the succession devolved on his cousin, Nasib Khan who ascended the Gadi in 1841 A.D.

Nasib Khan died in 1902 A.D., and was succeeded by Malek Shri Jiwankhanji in 1903 A.D. He died in 1920. He was succeeded by his adopted son, Malek Shri Kamalkhanji.

Malek Shri Kamalkhanji, succeeded to the Gadi in 1920. Owing to his minority, the State was taken under the Agency management

which terminated in 1926, when he was invested with the powers of his State. His adoption was recognised and confirmed by the Government of Bombay during the life-time of the late Malek Shri Jivankhanji.

During Kamalkhanji's time there was popular agitation. However, in 1939 the Darbar made an agreement with the people and abolished cesses. A Praja Mandal was established in Bajana. When the Darbar of Bajana had gone to Pakistan the Praja Mandal sought the help of Government of India. However, after his arrival from Pakistan the Darbar made an agreement with the people and accordingly he handed over the administration to People's Council on 1st December, 1947. The Council consisted of 4 members of Praja Mandal and Kamalkhanji acted as Ex-Officio President. The State was merged in the United State of Saurashtra on 1st May, 1948.

The State held Sanad of adoption and succession was governed by the rule of primogeniture.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 65,500 per annum. As stated before privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE CHUDA STATE

The Chief of Chuda was Rajput of Jhala stock and was officially styled as Thakor. The founder of the House was Abhaysinhji whose origin is traced to Rajoji as related below. Prathiraj, the heir apparent of Halwad, was according to custom holding Wadhwan for maintenance and died in captivity at Ahmedabad. He had two sons, Sultanji and Rajoji of whom the former established the Chieftdom of Wankaner and the latter of Wadhwan, the Gadi of Halwad having been usurped by Askaranji, their uncle. Rajoji had three sons, Sabalsinh, Udaysinh and Bhavsinhji, of whom Sabalsinh succeeded to the Gadi of Wadhwan, while the remaining two went to Hadavati in Rajasthan. Bhavsinhji had a son Madhavsinhji, who had three sons Arjunsinhji, Abheysinh and Mansinh.

On the other side, Udaysinh killed his brother Sabalsinh and usurped the Gadi of Wadhwan. He was succeeded by his son Bhagatsinh but Arjunsinh and Abheysinh returned from Hadavati, killed Bhagatsinh and divided the estate, Arjunsinh retaining Wadhwan and Abheysinh taking Chuda. This was in 1706-07 A.D. Abheysinh died in 1747 A.D. and was succeeded by Raisinh who was slain in 1768 A.D., by the Kathis of Paliad. He was succeeded by his son Gajsinhji

who shared the fate of his father at the hands of the same assailants in 1780 A.D.

Hathisinghji, the grandson of Gajisinghji reduced the Kathis and recovered Chuda. As a result of his making common cause with Limbdi in its feud with Wadhwan, the State became heavily indebted. Hathisinghji was reigning at Chuda when Colonel Walker came to make his settlement. He died in 1820 A.D. In the reigns of Abheysinghji, Raisinghji and Becharsinghji, who ascended the Gadi in turn nothing worthy of record happened. Thakor Shri Becharsinghji died on the 13th January, 1908. As his son Madhavsinghji had predeceased him, his grandson Jorawarsinghji succeeded to the Gadi. Thakor Shri Jorawarsinghji who was born on the 19th April, 1886, was installed on the Gadi on the 22nd February, 1908. He died on the 21st December, 1920 and was succeeded by Bahadursinghji.

Thakor Shri Bahadursinghji born on the 23rd April, 1909 succeeded to the Gadi on the 21st December, 1920. The minority management was terminated on the 7th February 1929 and he assumed the full powers of the State. During the time of Bahadursinghji, Jorawarsinghji Sanskrit Pathshala was established. Number of other schemes such as construction of lake, establishment of Harijan School, library, Vora Hospital, etc., were carried out during his time. In 1935 Thakor Saheb introduced an Act which prohibited untouchability. The lands were distributed to Harijans and buildings were also constructed for them. For the State administration a Peoples' Adviser was also appointed in 1947. The Chuda State introduced responsible Government in 1948. The State was merged in the United State of Saurashtra.

At the time of merger, Shri Bahadursinghji was the ruler. He accepted the privy purse agreement. His privy purse was fixed at Rs. 51,250 per annum. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December 1971.

THE RAI-SANKLI STATE

There are two different versions as to how these villages came in possession of the Mulgirassias of this place whose forefathers were originally the proprietors of these villages. One version is that the ancestors of the Mulgirassias were residents of Devdhari a village under the Jasdan State. About 200 years ago, one Abhlo Jam wanted to marry a Kathi girl, who then lived in the village of Turkha under the Bhavnagar State. The father of the girl conscious of his helplessness

yielded to give his daughter in consideration of money and asked Abhlo Jam to come with the regular marriage procession according to the Kathi custom. In the meanwhile, the Kathis of Turkha collected all the Kathis of the neighbouring villages under the pretext that they were invited for the marriage. Abhlo Jam then came with a regular marriage party among whom were the Kumars of Wadhwan and Limbdi States. After the reception given to the marriage party, the Kathi urged that both the parties should now play according to the Kathi custom the game of Goli Dada. As a result, the members of the marriage party unarmed themselves for playing the game. The game began and the Kathi, who had managed to keep some 200 men at distance of a mile or so, invaded the marriage party and killed Abhlo Jam and several others. The lives of both the Kumars of Wadhwan and Limbdi were in danger but were saved by the Kathis. These Kumars were then taken to their respective places and the Thakor of Limbdi gave to the Kathi the villages of Rai and Samla and the Thakor of Wadhwan gave the village of Timba and Sankli. Subsequently, they lost the villages of Samla and Timba and remained in possession of Rai and Sankli till they were given over to the "Desai", the forefather of the last Talukadar, Darabar Gopaldas.

The other version is that the land covered by the villages of Rai and Sankli used to be waste land. One ancestor of these Mulgirassias, who lived in Devdhari, separated himself from his brothers, settled on this waste land with shepherds who paid him "Maswadi".

Dewan Bapaji while recovering Peshkashi for his master, the Gaekwad, used to camp near the boundaries of this waste land, when the Kathi used to serve him with his limited means. When Bapaji inquired as to how he maintained himself, the Kathi replied that he maintained himself "on the income of Maswadi". He further stated that the States of Wadhwan and Limbdi caused much harassment to him. The Dewan promised that he would extend all help and protection if the Kathi were to give over these two villages under certain terms of his friend "Desai". Accordingly a deed was drawn up and the Desaibhai began to populate the villages. Some say that the Kathi had approached the Dewan of Baroda for protection which the "Desai", who used to travel with the Dewan, agreed to give. At the time of Colonel Walker's Settlement, the Desai was recognized as Talukadar and the Taluka was subsequently governed by his heirs and successors. In view of the short narration given in the book of "Gujarat Rajasthan" the second story seems to be more probable.

After Desaibhai, Jiwabhai came to the throne. Afterwards Ambavidas was in charge and thereafter Gopaldas ascended the throne.

Desai Gopaldas the ex-Talukdar was deposed as he joined the Non-co-operation Movement and Government took over the administration of estate on 17th July, 1922. After Independence he received his estate back.

ZAINABAD

The Talukdar of the Estate, who was a Mahomedan of the Multani Malek race, traced his descent from the Multani Olia (a saint) Khuwaja Bahudin Zakaria generally known as Bahawal Haq Multan.

Nasiruddin, one of the descendants of this Olia, started on pilgrimage to Mecca with his family, about the middle of the thirteenth century. Near the Vejasar tank, which is situated near Dasada, he killed a deer, at which the Hindu Chief of Patdi took offence, attacked the caravan and killed all its members. The wife and son of Nasiruddin escaped to Panchasar which was the capital of Gujarat at that time.

When Malek Bakhan, son of Nasiruddin grew to manhood he resolved to take his vengeance on the Patdi Chief. He seized an opportunity of meeting him in a Jungle when he was out shooting, challenged him to fight, and killed him in single combat. Malek Bakhan who knew that the King of Ahmedabad hated the Patdi Chief thereby ingratiated himself in his favour. The King of Ahmedabad took Malek Bakhan under his care and deputed him on a mission to put down a notorious outlaw named Rao Ratan. Malek Bakhan was successful and for this act was granted the Estate of Dasada. The late Malek Shri Zainkhan Joravarkhan was born on the 1st October, 1885. He succeeded to the Gadi on the 9th February, 1906, and died in January, 1923. This Taluka which was joint with the Dasada Taluka became a separate entity only in the time of Malek Shri Zainkhanji.

Malek Shri Aziz Mahomedkhanji, who was born on the 22nd June, 1917, was the Talukdar of Jainabad Taluka. He was a minor and the Taluka was under Agency Management. He was invested with powers of the taluka on 18th February, 1938.

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 33,800 per annum. As stated before, the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

1. *The Ruling Princes, Chiefs and Leading Personages in the Western India States Agency*, (1935).

FREEDOM MOVEMENT IN THE DISTRICT

In the princely States and Estates it was extremely difficult to think of a freedom movement in the feudal administration. This was because in the administration of the Indian princes, the fundamental rights of the freedom of speech and association were denied to the people. One could therefore, hardly imagine starting of any agitation or making any propaganda against the States.

In the revolt of 1857, which is taken a bench mark for our freedom movement, no agitation or revolt worth the name occurred in the Indian States primarily because the 1857 revolt was the revolt against the British Government and not against the Indian princes. Some of the Indian princes however, helped the British Government to suppress the revolt in their States by providing arms and accoutrement from their arsenals. But there was a silver lining to the revolt. Some States gave political asylum to the Indian rebels who fled from the British India like Nana Saheb, Tatia Tope, etc. So far as the Surendranagar district is concerned, no definite data are available about the financial help and the political asylum given to such rebels by the States constituting the district. It cannot be ruled out that some States might have provided funds, men and materials secretly for continuing the freedom struggle in the British India.

After the suppression of the Revolt and the disarmament of the people, there was lull in the political activities in the British India. This lull was broken when the Indian National Congress was formed in 1885 at Bombay. Although it could not form its branches in the Indian States, some rulers were not without sympathy for the national struggle. The activities carried on in the British India had their repercussions in the princely India. The partition of Bengal in 1905 and the Swadeshi movement started thereafter made great impression upon the young people in the States. One Sardarsinh Rana who hailed from Limbdi State was inspired by these movements and carried on a crusade against the British in Europe. Subsequently, the Home Rule Movement started by Mrs. Annie Besant found its echo in the Indian States. But the States which merged in the Surendranagar district were not substantially large or progressive and therefore, the freedom movement could not actually take roots in the princely areas of the district. The princely administration was obscurantist and, therefore, did not tolerate any movement of enlightenment and reform.

MAHATMA GANDHI'S VISIT TO THE DISTRICT

After his arrival in India from Africa in 1915, Mahatma Gandhi

brought about a sea-change in the political life of India. It was in 1915 that Gandhiji came in to contact with Motibhai Darji of Surendranagar. Gandhiji was on his way to Rajkot and Motibhai Darji took an opportunity to meet him at the Wadhwan Junction on 16th October 1915¹. Motibhai Darji was a prominent social and political worker of Wadhwan State. He worked for the reconstruction of district in social and economic fields, and established the 'Surendranagar Hindu Anand Ashram' in 1915. He was actuated by the Swadeshi spirit. In 1916 when Gandhiji visited Wadhwan for the collection of funds for the Gokhle Memorial, on behalf of the people of Wadhwan, Motibhai welcomed Gandhiji and took him round the free library run by him².

Shri Darji helped Gandhiji in the tour of the district, notably by sending his volunteers along with Gandhiji to Dhrangadhra. In 1917, there was an outbreak of plague in the district. While serving the stricken people, Motibhai was attacked by the plague and died in January, 1918 at the age of 26 years. As a result the people lost a very sincere social worker. His memory is kept green by naming one chowk as Moti Chowk in Wadhwan.

At the invitation of the people of Dhrangadhra, Gandhiji visited the State capital of Dhrangadhra on 15th December, 1915. There he was honoured by an address from the people of Dhrangadhra. The Maharaja of Dhrangadhra who attended the function, eulogised the services of Gandhiji and Kasturba.

Gandhiji again visited Surendranagar district in 1921, for collecting funds for the Tilak Memorial. He addressed a public meeting at Moti Chowk in Wadhwan. In the Satyagraha Movement, processions and meetings were held, where foreign clothes were burnt. In 1924, once again Wadhwan was visited by Gandhiji to declare open the Balmandir of Wadhwan Kelvani Mandal. At this time, the people of Wadhwan were found to be against the entry of Harijan students in the Rashtriya Shala started by Fulchandbhai Shah. Gandhiji persuaded the people to follow the ideals propounded by the late Motibhai Darji.

SECOND SESSION OF THE KATHIAWAD RAJKIYA PARISHAD AT WADHWAN CAMP

Apart from Gandhiji's visit to the district, the national awakening was considerably roused on account of the activities of the Kathiawad Rajkiya Parishad, first held at Rajkot in 1921. The second session

of the Parishad was held at Wadhwan Camp in November, 1922 under the president-ship of Shri Abbas Tayabji, the former High Court Judge of the Baroda State. In this session, Darbar Gopaldas was honoured. Prof. Rammurti, Sardar Vallabhbhai Patel and others spoke on the urgent need of the national integration. Inspired by the national spirit, Shree Amrutlal Dalpatbhai Sheth resigned from the post of the Judge of the Limbdi State.

The repercussions of the Kathiawad Rajkiya Parishad were felt in the Dhrangadhra State also. Sarvashri Fulchandbhai Shah, Manibhai Kothari, Shivanandji, Chimanlal Vaishnav and others roused political consciousness in the people of the Dhrangadhra State. In the town of Halvad, one young man who used to propagate the use of Khadi by singing songs, was externed from the State limits. He sought the help of Fulchandbhai Shah, who took a band of workers to Halvad to protest against the repressive measures of the State. In order to assess the impact of repressive policy of the State, a meeting of the Executive Committee of the Kathiawad Rajkiya Parishad was held at Dhrangadhra where Fulchandbhai attended as member of this committee. The State of Dhrangadhra had imposed a ban on public meetings. In order to defy the ban, Shivanandji went to Dhrangadhra with a band of volunteers. But the State authorities had adopted such measures that the people were prevented from meeting the workers of the Parishad. However, Fulchandbhai, Shivanandji and others defied the ban and moved in the town singing national songs.

In the Salt Satyagraha movement of 1930, the district played a remarkable role from the Wadhwan Camp. Shri Shivanandji and Shri Fulchandbhai Shah carried on the struggle from the Wadhwan Camp. The illicit salt was secretly sent to several places. Processions and meetings were held regularly. The programme for mass civil disobedience was organised by raising the volunteer corps. Salt bags were pulled down from the running trains and sent to Viramgam, where it was sold in defiance of the ban. As a result, Mr. Hopkins, then Political Agent, arrested Shri Manibhai Kothari on 6th April, 1930 and Shri Shivanandji on 12th May, 1930.

In 1931, Fulchandbhai requested the Executive Committee of the Kathiawad Rajkiya Parishad in Wadhwan to hold the next session of the Parishad at Dhrangadhra. In a large public meeting, the prominent local leaders and people of Dhrangadhra requested, the Executive Committee of the Parishad to hold the session at Dhrangadhra.

1. DESAI S. H. *Saurashtrano Itihas*, (1968), Junagadh, p. 733.

1. *Surendranagar Shatabdi Ank*, (1964), p. 23.

2. NIRANJAN VARMA AND JAYMAL PARMAR, *Kathiawadna Ghadyaiya*, (Gujarati), p. 17

THE INDIAN NATIONAL CONGRESS AND THE STATES

It was the policy of the Indian National Congress that there should be no agitation against the rulers in the State but the States' people should keep up the spirit and tempo of the movement. Besides, the States' people were expected to provide assistance in men and material. It was the policy of the Government to repatriate the arrested *satyagrahis* to their respective States, which locked them in the jails and subjected them to mental and physical torture. In order to save them from such torture, the State people used to intercept and snatch away the *satyagrahis* from the police custody and carry them away to other States where they would be free. The Jam Sahib as the President of the Chamber of Princes had issued a secret directive that within the State limits, no agitation against the British rule should be permitted. As a result, the States imposed bans on holding meetings, conducting processions and picketing of foreign cloth shops. But this directive was honoured more in the breach than in its observance and meetings were held. Processions were taken out and the shops were picketed by the *satyagrahis* in the princely areas.

DHOLERA SATYAGRAHA

Dholera *satyagraha* was directed from Ranpur and Limbdi by Shri Rasiklal Parikh, Nathalal Shah, Trikamlal Shah and Champaben and Chanchalben of Shiyani. This *satyagraha* had its repercussions on the people of the princely States. Generally, holdings of meetings and processions and picketing of foreign cloth were the normal activities of the *satyagrahis*. Salt was picked up from Surendranagar by volunteers, who then went to 'Ranpur'. Two sergeants beat the (volunteers) mercilessly.

THE VIRAMGAM SATYAGRAHA (6-4-1930 to 31-3-1931)

In the Salt Satyagraha after Dandi and Dharasana, Viramgam Satyagraha attracted the attention of Gujarat in particular and entire India in general. Viramgam was the leading centre for the Salt Satyagraha. Shri Balwantsinh, Thakor of Lakhtar State had rendered considerable help to this *satyagraha*. *Satyagrahis* used to stay at Lilapur village of the Lakhtar State. After taking their meals in the Lilapur gin of Amthabhai Juthabhai Patel, *satyagrahis* used to go to Viramgam station for *satyagraha* and got arrested there. The main leader of this *satyagraha* was Shri Chimanlal Vaishnav.

The Lilapur Camp was managed by Shri Chimanlal Shastri and Mavjibhai Keshaji Patel. They managed to bring large quantities of

illicit salt which was concealed in the river nearby or the godowns of the farmers. The Viramgam Satyagraha Camp was managed by Shri Chimanlal Vaishnav of Wadhwan, Rashtriya Shala. He was assisted by Maganbhai Ranchhodbhai Patel, Trikambhai Patel and teachers and students of Bhavnagar Dakshina Murti and Rajkot Rashtriya Shala.

POPULAR STRUGGLE IN THE DHRANGADHRA STATE (1931-32)

When the Congress launched the Salt Satyagraha in 1930, in British India, it had its repercussions in the Indian States. The people of the States of Dhrangadhra, Wadhwan, Limbdi, Lakhtar, etc. took part in the movement. The role of the people of Dhrangadhra deserves mention. In 1913, Dhrangadhra's prominent leader Shri Mohanlal Pitambardas Sanghvi had carried on struggle against the oppressive measures of the State. He was economically ruined and was forced to leave the town of Dhrangadhra. He settled in Wadhwan, and exposed the sins of commissions and omissions of the Dhrangadhra State.

In 1930, Dhrangadhra experienced a tremendous impact of the Salt Satyagraha in the British territories. Shri Maneklal Nanjibhai took the lead in organizing constructive programmes and processions and mass rallies. Once they planted national flag in the green chowk of Dhrangadhra, defying the authority of the State.

Maneklal Nanjibhai and other workers had gathered at Wadhwan for the purpose of the Satyagraha. They were very keen that the sixth session of the Kathiawad Rajkiya Parishad should be held at Dhrangadhra. A mammoth meeting of the people of Dhrangadhra endorsed the proposal for holding the session at Dhrangadhra. After two days, the State of Dhrangadhra imposed a ban on holding the session. Mahatma Gandhi and Sardar Vallabhbhai Patel advised Devchandbhai, Secretary of the Parishad, to discuss the question with the State authority. The discussion proved fruitless and the ban continued. The workers of Dhrangadhra and Halvad requested the President of the Parishad to hold the session at Dhrangadhra. The situation took a violent turn. On the pretext of interfering with the police work the State arrested leading workers and took them through the main bazaar of Dhrangadhra. The crowd which had gathered to have "darshan" of leaders was ruthlessly *lathi*-charged. Some of the persons were dragged from their houses and were beaten by the police. *Lathi* charge was also made in Halvad.

The workers of the Kathiawad Parishad assembled and sent a deputation for negotiations with the State authorities. The deputation ignored the mandate given by the Parishad and reached an unsatisfactory settlement with the State. As a result, the people became restless. Subsequently, it was decided to celebrate the 21st September, 1931 as the "Dhrangadhra Day". The State at once imposed a ban. Shri Manishanker Trivedi, the President of the Dhrangadhra Praja Mandal (Bombay), had also come down from Bombay to celebrate the day. The workers decided not to defy the ban. The news reached Halvad late. The people of Halvad carried out the programme and took out a procession in defiance of the ban. The police *lathi*-charged and harassed the people. The town of Halvad went on strike. Dhrangadhra also followed suit. At this time, 6 leading citizens of Dhrangadhra and 3 of Halvad were expelled from the State. The Kathiawad Rajkiya Parishad, thereupon decided that if the State did not lift the ban, the Satyagraha should be launched. The State did not lift the ban and the Satyagraha was launched. On 4th November, 1931, a batch of volunteers under the leadership of Swami Shivanand went to Dhrangadhra. This batch was arrested at Dhrangadhra. The Satyagrahis were imprisoned in the Central Prison at Dhrangadhra, where they were harassed much. The people boycotted the cotton, stones, soda and salt of the State. Food-grains they had to grind and fetch water. They were nearly handcuffed for 24 hours. Some of the workers under great mental strain and physical torture were released after they apologised in writing for their conduct. Thus the Satyagraha suffered a set-back and the Dhrangadhra strike fizzled out. The strike in Halvad lasted for 70 days, because of the solidarity among the workers of that place. The leaders of the Halvad were pressurised by the State and the 70-days strike petered out.

This struggle was resumed in January, 1932. Fulchandbhai Shah and his 75-year old mother went to Dhrangadhra and courted arrest. They were put in the Central prison, Dhrangadhra, along with other Satyagrahis. Shri Fulchandbhai was put to physical torture and was treated inhumanly. Despite the efforts of the people, the Dhrangadhra State refused to come to a settlement. After the intervention of the Jamsaheb of Nawanagar, the Satyagrahis of other towns except Dhrangadhra were released on the 5th February, 1932. Fulchandbhai was released on the 10th February, 1932 and the Dhrangadhra Satyagrahis on the 11th February, 1932.

Thus ended the tragic Satyagraha of Dhrangadhra. Writing about the struggle Shri R. L. Handa observes : "Dhrangadhra was, the scene of another Satyagraha campaign arising from the attempt

of the people of the State to hold the Kathiawad Political Conference there. These antecedents notwithstanding, the State Government banned the conference at Dhrangadhra. Consequently a struggle ensued which ended in the tragic failure. It gave a great mental shock to the people of Dhrangadhra and Fulchandbhai Shah, who suffered in health.

The Satyagrahis rightly or wrongly felt that they were let down by the Indian National Congress. The State's people felt that the Congress stand that the Indian States should feud for themselves and stand on their own feet was unjustifiable. Mahatma Gandhiji was of the view that the political organisations in the State should not criticise or censure any individual State and that "agitations for democratic institutions should sprout from the soil itself and not be transplanted from outside."¹

But after the overwhelming success of the Congress in the 1937 general election, the Congress changed its stance towards the popular agitations in the States. This was reflected in the Haripura Congress Resolution (1938) passed under Gandhiji's influence. In the resolution, the Congress reiterated its objective of standing for the same political, social and economic freedom in the States, as in the case of the rest of India and of considering the States as an integral part of India. But it held that it was not able to obtain the liberation of the States subject^s by itself and the burden of carrying on the struggle for freedom must fall on the people of the States.²

The following is the text of that resolution :

"The Congress stands for the same political, social and economic freedom in the states as in the rest of India and considers the states as integral parts of India which cannot be separated. The *Purna Swaraj* or complete independence, which is the objective of the Congress, is for the whole of India inclusive of the states, for the integrity and unity of India must be maintained in freedom as it has been maintained in subjection. The only kind of Federation that can be acceptable to the Congress is one in which the states participate as free units, enjoying the same measure of democratic freedom as the rest of India. The Congress, therefore, stands for full responsible government and the guarantee of Civil liberty in the states, and deplors the

1. HANDA R. L., *Freedom Struggle in Princely States*, (1968), p. 109.

2. The Haripura Congress resolution (1938) is historic and is, therefore, reproduced here.

present backward conditions and utter lack of freedom and suppression of civil liberties in many of these states."

"The Congress considers it its right and privilege to work for the attainment of this objective in the states. But, under existing circumstances, the Congress is not in a position to work effectively to this end within the states, and numerous limitations and restrictions imposed by the rulers, or by British authority working through them, hamper its activities. The hope and assurance which its name and great prestige raise in the minds of the people of the states find no immediate fulfilment, and disillusion results. It is not in consonance with the dignity of the Congress to have local committees which cannot function effectively or to tolerate indignity to the National Flag. The inability of the Congress to give protection or effective help when hopes have been raised, produced helplessness in the people of the states and hinders the development of their movement for freedom."

"In view of the different conditions prevailing in the states and the rest of India, the general policy of the Congress is often unsuited to the states and may result in preventing or hampering the natural growth of a freedom movement in a states. Such movements are likely to develop more rapidly and to have a broader basis, if they draw their strength from the people of the state, produce self-reliance in them, and are in tune with the conditions prevailing there, and do not rely on extraneous help and assistance or on the prestige of the Congress name. The Congress welcomes such movements, but in the nature of things and under present condition, the burden of carrying on the struggle for freedom must fall on the people of the states. The Congress will always extend its goodwill and support to such struggles carried on in a peaceful and legitimate manner, but that organizational help will inevitably be, under existing conditions, moral support and sympathy. Individual Congressmen, however, will be free to render further assistance in their personal capacities. In this way the struggle can develop without committing the Congress organization, and thus unhindered by external considerations."

"The Congress, therefore, directs that, for the present, Congress Committees in the states shall function under the direction and control of the Congress Working Committee and shall not engage in parliamentary activity nor launch on direct action in the name and under the auspices of the Congress. Internal struggle of

people of the states must not be undertaken in the name of the Congress. For this purpose independent organisations should be started and continued where they exist already within the states. The Congress desires to assure the people of the states of its solidarity with them and of its active and vigilant interest in and sympathy with their movement of freedom. It trusts that the day of their deliverance is not far distant."¹

THE LIMBDI SATYAGRAHA (1938-39)²

Saurashtra was foremost in its struggle against the princely regimes. In Saurashtra, the Limbdi Satyagraha was next to the Rajkot Satyagraha in importance. During the State regime, the people were much tortured and had no freedom of speech and association. The first stage of the Limbdi Satyagraha may be traced to an incident of kidnapping of a young girl from Limbdi. The second stage commenced when the State invited, the people for discussion for grant of responsible government, which ended in struggle, exodus and boycott.

About the first stage, it may be mentioned that one young girl was kidnapped, molested and kept at Bombay by the members of the Darbar. In order to protest against this kidnapping incident, the offices of the Limbdi Prajamandal were opened by the residents of Limbdi at Ahmedabad, Bombay, Calcutta, Karachi, etc. A public meeting was held at Limbdi, where Shri Rasiklal Parikh gave vent to the feelings of the people. The leaders of Limbdi met the Ruler Daulatsinghji at Bombay. The ruler made a compromise and restored the girl to her family.

In this atmosphere of compromise, the State invited the residents of Limbdi in Bombay and Ahmedabad to come to Limbdi to discuss the problem of grant of responsible government to the people. As a result, many leaders arrived in Limbdi in 1938 and held discussions with Digvijaysinhji and Kumar Karbhari Fatehsinhji. After 2 days talks, the State showed its willingness to hand over the State administration including the police administration to the elected representatives of the people. But Yuvaraj and Kumar Karbhari clarified that the popular administration would be limited to the Limbdi town only and that they would not touch the villages (60). Thereafter, in 1938, the Limbdi people at Ahmedabad and Bombay established the Prajamandal at Limbdi under the guidance of Sarvashri Rasiklal Parikh, Bapalal Doshi and Chimanbhai Shah. The State's condition that the

1. Harijan, 26-2-1938

2. HANDA R. L., *History of Freedom Struggle in Princely States*, 1968.

Prajamandal should desist from carrying on activities in the villages was not acceptable to the Prajamandal. The Prajamandal formed 4 batches of workers and sent them to different directions towards (1) Panshina, (2) Mojidad (3) Shiyani and (4) Raska. The popular response was warm and spontaneous. The Pagi-Pasayatas of the villages warned the village people by the beat of drum to remain indoor and confine them in their houses by applying stoppers or chains from outside. As a result, of the popular agitation, the ruler of the Limbdi State launched a reign of terror, and repression. The repressive measures adopted by the State were (i) organised rowdyism (2) murder of political leaders of the Prajamandal and (3) plunder and confiscation of property on a large scale. The State resorted to such methods as Limbdi State Prajamandal had passed a resolution on 24th December, 1938, making the following points (1) This institution should be called the Limbdi State Prajamandal (2) The Prajamandal would strive to achieve responsible government for the people of the Limbdi State. (3) It would work for the social and economic uplift of the people of the Limbdi State (4) Any resident of the State above the age of 18 would be entitled to become a member and (5) The membership fee would be 1 anna.

On January 1, 1939, a meeting of the executive committee of the Kathiawad Rajkiya Parishad was held at Limbdi under the presidency of Darbar Gopaldas. A big procession was taken out under the leadership of the president Darbar Shri Gopaldas and Shri Dhebar. A public meeting was held under the presidency of Darbar Shri Gopaldas, which was attended by about 15,000 to 20,000 persons from far off villages of the State. The people of the State had made strenuous efforts to make the session successful. This political consciousness alarmed the Yuvraj and the State Officers who proclaimed that workers of the Prajamandal should not visit villages of the State. Prajamandal realised evil intentions of the State. It understood that the State was bent upon destroying the Prajamandal. The Darbar adopted the following methods to curb the agitation :

(1) The State established parallel State-sponsored *mandals* and questioned the representative capacity of the *mandal*.

(2) It threatened the workers and well wishers of the *mandal*.

(3) The workers of Prajamandal were not afforded State protection.

(4) It used its unlimited powers to confiscate the property of the workers.

The State of Limbdi sponsored two *mandals* called (1) The Sanatan *mandal* and (2) The Muslim Jamat. The peasantry was warned of dire consequences in the event of their supporting the Mandal's activities. In 1938, the policy of the State began to manifest itself. Smt. Bhaktiba, wife of Darbar Gopaldas was gheroad in the village of Jambu. Her car was surrounded by the State hirelings. Another car of the Prajamandal was halted at Shiyani and one volunteer and a driver were beaten. Yet the activities of the Mandal continued uninterruptedly.

The next oppressive measure taken by the State was of raids. The following raids were carried out in the State :

- (1) The Panshina raid (6-2-1939),
- (2) The Ralol raid (6-2-1939),
- (3) The Karsangadh raid (9-2-1939) and
- (4) The Shiyani raid (7-2-1939)

In the Panshina raid 60 armed bandits had attacked the village population and injured 10 women and children. Further, 6 houses and shops were looted and an amount of Rs. 25,000 was pinched away.

The Ralol village was visited by 50 armed persons. In the plunder, 10 persons were injured and 4 houses belonging to the workers of the Prajamandal were looted. A cash amount of Rs. 8,000 was carried away. Karsangadh was another village where 20 armed bandits poured upon. One house of the Prajamandal worker was looted and, a cash amount of Rs. 1,000 was carried away.

Despite these repressive measures, the Prajamandal went ahead with its programme to hold the session of the Kathiawad Rajkiya Parishad on 19th February, 1939 at Limbdi under the guidance, of Shri Rasiklal Parikh and others. The State of Limbdi was extremely hostile and was deadly set against the holding of the Parishad's session at Limbdi. It, therefore, encouraged rowdy elements to break the session. Darbar Gopaldas Desai who was the President designate of the Limbdi Parishad was not allowed to enter the town of Limbdi, by the rowdy elements. Anyhow, the Prajamandal managed to

(1) This account is based upon the booklets "Gojharu Limbdi", Published by Akhil Hind Rajashtani Praja Parishad.

(2) *Limbdi Ladat* by BAPALAL DOSHI, Published by Director of Information Government of Gujarat.

bring him into the town. The place where the Parishad's session was to be held was also attacked by these rowdies. The volunteers and the representatives of the villages were severely beaten thereby causing considerable consternation. The people of Limbdi town were completely taken aback. Smt. Lilavati Munshi and Bhaktiba wife of Gopaldas Shantilal Shah who came to Limbdi from Bombay presided over the session. She was assisted by Sarvashri Jivanlal, Diwan, Arjun Lala and the leaders of the Gujarat Prantik Samiti where the session of the Parishad was held and two resolutions were passed. The resolutions read as under :

(1) The residents of the Limbdi State declared their objective of achieving responsible government under the Thakor Saheb by just and practical means.

(2) The Parishad condemned the repressive measures taken by the State to break the session and expressed its sympathy for the persons who were subjected to atrocities. The news about the riots and the high-handedness of Limbdi State reached Gandhiji and Sardar Patel. On 21st February, 1939, it was therefore decided that the entire population of Limbdi leave the town, *en masse*. In response to this call, thousands of people left their hometown and settled at Wadhwan, Jorawarnagar, Surendranagar and other places. Many persons also went to villages such as Arnej, Bagodra and Bhayala near Dholka. The first batch of *hijarat* left from the village Balol under the leadership of Motibhai Sur for village Arnej where they were welcomed enthusiastically by the people. Here a relief camp was opened for the farmers of the State. It was also decided to boycott completely the State and enforce economic sanctions against State. All economic transactions with the State were therefore put off. The cotton crop of the Limbdi State was practically boycotted in all the places in India. The prominent and important traders of Bombay also boycotted the purchase of Limbdi cotton. The State sold 500 bales of cotton to one cotton mills in Japan. The Indian businessmen appointed a boycott committee in Japan and managed to get the sale transaction cancelled.

During the struggle, the ruler Daulatsinhji and his prince Digvijaysinhji died with the result the State was placed under the Agency administration of Shri Jaykar and Mr. Nicholson. This struggle which was launched in 1938, came to an end during the stewardship of Mr. Nicholson in 1943. So great was the struggle

that even now the people call the exodus of the Limbdi people as "Limbdi-ni-Hijarat".

IMPACT OF THE QUIT INDIA MOVEMENT OF 1942

In pursuance of the Resolution of 8th August, 1942 of the Indian National Congress, the Quit India Movement was started by the people in British India. The Resolution demanded that the Britishers should quit India so that the Indians may get Independence. The movement was directed by the people who went mostly underground in order to evade arrest by the police in the British India. This movement which was widespread throughout India had its echo in the Indian States including those in the Surendranagar district. The main centres of the activities in 1942 were Surendranagar, Wadhwan, Limbdi, Lakhtar and Lilapur. The people directed their energies to remove fish-plates of the railways, cut off telephone wires, bombarded bridges etc. In short, the activities were directed primarily to sabotage the essential services in the State so that the administration may grind to a halt.

Sarvashri Rasiklal Umedchand Parikh, Amrutlal Seth, Jethalal Harikrishna Joshi, Smt. Shardababen Fulchand Shah, Smt. Chanchalbaben Waghjibhai Dave and Swami Shivanand and others toured the areas of the district and inspired the people. Shri Mohanlal Kesarbhai Bhutta of the district participated in the Quit India Movement in 1942 from Viramgam. Smt. Shardababen Fulchandbhai Shah after her husband's death in 1941 genuinely plunged headlong in the movement. She was sentenced to undergo imprisonment for six months by the magistrate at Viramgam. Apart from all the persons, Smt. Chanchalbaben Waghjibhai Dave of Shiyani village (Limbdi Taluka) played a prominent role in the movement.

The entire movement was directed from Surendranagar. The workers used to print pamphlets at Jorawarnagar and send them to other parts of the district. Shri Ratubhai Adani used to give guidance. One Karim Khan of Vithalgadh (Taluka Lakhtar) who was at loggerheads with the Vithalgadh State rendered much assistance in the movement. A goods train was derailed between the stations of Lakhtar and Bala Road by removal of fishplates. Shri Rasiklal Parikh was arrested from Viramgam. As there was Hijrat in Limbdi nobody could go there.

Apart from these activities, a special mention must be made of dacoity near the Lilapur station. The Lilapur village was the Satyagrahis' camp. One incident which occurred in May, 1944 deserves

special mention. A mixed passenger train from Mehsana was proceeding at night in the direction of Lilapur. When it was at the distance of $1\frac{1}{2}$ miles from Lilapur, i.e., at Dhanki some underground workers pulled the alarm chain which resulted in the application of the brakes and the train stopped. A 410 rifle was removed from the armed police and the vacuum brake was nullified. Insured parcels valued about Rs. 25,000 were snatched away from the postal van. This preplanned incident took place within 20 minutes. It is said that under leadership of Chandrashanker Bhatt, Sarvashri Guvant Purohit, Jasvant Mehta and others were involved in the incident. There were in all 10 persons. This batch was also responsible for cutting wires between Than and Deldi.

SurenDRanagar and Wadhwan also played important part in the Quit India Movement. There was considerable awakening among students and younger generation. Shri Ishwargiri Gosai, Kirchandbhai Kothari and Popatlal H. Sheth were other leaders in SurenDRanagar. They all were rounded up and were thrown in to Jail. One 18 year old boy, Nandlal Trikamlal Shah had thrown a bomb on the railway bridge at Wadhwan. For this incident, Labhubhai Acharya of Limbdi and Bhadaliya were prosecuted. Nandlal was sentenced to imprisonment but Labhubhai absconded.

In the 1942 movement the sabotage of the mixed passenger train near Lilapur railway station was the outstanding event in the district.

THE DHRANGADHRA SESSION OF THE KATHIAWAD RAJKIYA PARISHAD (1945-46)

SurenDRanagar was the headquarters of the Kathiawad Rajkiya Parishad. Its prominent leaders were Sarvashri Manilal Kothari, Amrutlal Sheth, Fulchand Shah and others. They worked under the guidance of Sardar Vallabhbhai Patel. Batches of volunteers for Satyagraha were sent from here. The headquarters were located in the bungalow of one Parsi gentleman, Darasha.

In 1945-46, the session of the Kathiawad Rajkiya Parishad was held at Dhrangadhra under the presidentship of Shri Balwantrao Mehta. Many prominent leaders of this district and other districts attended the session.

REVIEW OF ACTIVITIES OF POLITICAL WORKERS

In these popular movements certain persons took a prominent part and gave a sense of direction and purpose to these movements. Their activities are briefly reviewed below.

Shri Motibhai Darji—Shri Motibhai Darji was the first leading worker from the district who engaged himself in constructive activities under the guidance of Mahatma Gandhi. He established the 'SurenDRanagar Hindu Anath Ashram' for orphans and women in distress. Mahatma Gandhiji has made appreciative references to him in his Autobiography. He drew the attention of Mahatma Gandhi about custom cordon of Viramgam and Dhandhuka and the hardships which the passengers had to undergo on account of these cordons. He died serving the people of town in plague in 1918.

Shri Fulchandbhai Shah—Karmavir Fulchandbhai Shah was born at Wadhwan in 1895. He played a very important part in all the phases of the movement between 1921 and 1941. At a time when the administration of the native States was broadly run in a high-handed manner, Fulchandbhai and others braved all the difficulties and carried on the struggle effectively against the high-handed administration of Agency. In 1931-32, he carried on a campaign against the import of foreign clothes. Sardar Vallabhbhai Patel appreciated his action. His campaign against untouchability, efforts towards Hindu-Muslim Unity, national education, etc., were other important activities which engaged his attention. He played an important role in the Dhrangadhra Satyagraha of 1931-32.

Swami Shivanandji—Swami Shivanand was born in 1896. In childhood he was called Shivilal Shah. However, Fulchandbhai called him Swami Shivanand. He was a life-long celibate and devoted himself to the national movement and constructive activities enunciated by Mahatma Gandhi. He had a strong religious bent of mind. In early youth he was much influenced by the views and activities of Motibhai Darji. He thereafter became an active worker of Motibhai's group. Motibhai's influence made him to join the Ashram of Gandhiji. However, in 1920, he returned to Wadhwan. After a brief respite, he joined Fulchandbhai's Balmandir and subsequently Rashtriyashala (Gharshala). Between 1921 and 1947, Swamiji participated in all the phases of the freedom movement, in the States of Saurashtra. He participated in Salt Satyagraha. It was in 1942 that Wadhwan State harassed Swamiji by arresting him and sending him to jail in rural areas. After India became independent, Swamiji engaged himself in awakening the spirit of the people of Saurashtra and became virtually a "Sardar".

Swamiji had established an Ashram at Munjpar called Fulpur in memory of Fulchandbhai Shah.

On 28 April, 1951, Swamiji was shot dead in the Fulpar Ashram and became martyr.

Smt. Chanchalben Waghijibhai Dave, Shiyani (Limbdi Taluka)—Smt. Chanchalben was born in 1877. In 1918, she served the people in the plague epidemic. Later on, she worked as freedom fighter under the leadership of the late Darbar Shri Gopaldas of Dhasa and Rai Sankli. She had participated in different phases of the freedom movement. She had joined the people of Rai Sankli in 1920 in the boycott of foreign cloths. She participated in the boycott of foreign cloth at Shiyani. She was deadly against the evils of drinking and gambling. She participated in the Salt Satyagraha at Dholera under the leadership of Shri Amritlal Sheth. She also took lead in violating the custom lines near Bholad in Dholka taluka. During the movement she went to Halvad from Surendranagar by night train and distributed pamphlets under the instructions of Fulchandbhai. During distribution of pamphlets, she was arrested at Dhrangadhra and was detained in Vrajpur jail for 3 months and 11 days. She also picketed liquor shops at Ahmedabad, Sabarmati, Bavla and Dholka.

She was tortured during 'Limbdi-ni-Hijrat'. She participated in struggle against Portuguese. Her contribution towards freedom movement was fittingly recognised by Government of India when she was recently honoured by conferment of 'Tamrapatra'. Even at the age of 95 Chanchalben is still active and indomitable in spirit.

Shri Chimanbhai Vaishnav

Shri Chimanbhai Vaishnav was born in 1897 at Wadhwan. He was religious minded and an advocate of Swadeshi. He was inspired largely by the ideals of Motibhai Darji and remained celibate through out his life. He directed the Viramgam Satyagraha. He was sentenced to 15 months imprisonment during the Salt Satyagraha. He died of consumption in June, 1940 at the age of 44 years¹.

Shri Rasiklal Umedchand Parikh

Shri Rasiklal Parikh is a dynamic personality whose contribution to the freedom movement in Surendranagar district and other districts of Saurashtra region is outstanding. He participated in the freedom movement early in 1930 in the Ranpur and Dholera Salt Satyagraha. In 1939, Rasiklal advocated responsible Government for Limbdi and organised the *hijrat* (exodus) from Limbdi. It was

in 1942 that he participated in 'Quit India Movement' in Saurashtra, Surendranagar, Limbdi and Rajkot were the centres which experienced the impact of his organizational abilities. In 1947, Rasiklal ceaselessly worked to procure armed volunteers for the Arzi Hakumat of Junagadh. In Arzi Hakumat he effectively participated. After Independence he has continued to serve the nation in various capacities.

Shri Ghanshyambhai Oza

Shri Ghanshyambhai Chhotalal Oza though entered late in the struggle for freedom movement made good contribution to the Arzi Hakumat movement. Apart from the personalities mentioned above there were others who belonged to this and other districts and participated in one or other phases of Freedom Movement in the district¹.

POPULAR AGITATION AND REPERCUSSIONS IN THE STATES (1947)

Before the Independence the people of some of the States of Saurashtra, agitated for responsible Government. After the Independence, however, the people demanded that the reins of administration should be placed in their hands. Popular agitation in the Junagadh State gave impetus to the people of the States of Muli, Lakhtar, Bajana, Chuda, Dhrangadhra, Wadhwan and Limbdi in this political process.

Muli—The State of Muli belonged to Parmar Rajputs. The people of the State and Bhayats gave ultimatum to the Thakor that if the State administration is not handed over to the people they would take it over forcibly. Thereupon, the Thakor of Muli fled to Rajkot. After considerable persuasion by Rasiklal Parikh and Darbar Shri Gopaldas, President of Kathiawad Rajkiya Parishad, the Thakor agreed to hand over the administration to the Dewan appointed by Government of India.

Lakhtar—The popular rising in Muli led to the popular agitation in Lakhtar. The Thakor of Lakhtar also agreed upon the advice of Darbar Gopaldas to hand over the administration to the Dewan.

The Bajana and Chuda States followed the suit.

Sayla—In the Sayla State, upon the advice the barrister Shri

1. PATHAK R. N., *Chimanbhai Vaishnav*, (1955), p. 61.

1. For details see *Swatantrya Sangramna Ladvaiya*., published by Government of Gujarat.

Popatlal Chudgar, Thakor of Sayla agreed to carry on administration under the guidance of the Kathiawar Rajkiya Parishad by appointing an officer from the Sayla State.

The agitations in the smaller States in the district caused tremendous upsurge in the large States of Dhrangadhra, Wadhwan and Limbdi. The rulers of all these States reconciled to the new emerging political situation and bowed down to the popular will and finally signed the instruments of accessions for merging with the Indian Union.

SUMMING-UP.

It may be said without fear of contradiction that the Surendranagar district produced galaxy of social and political workers who participated in the different Satyagraha movements of Dharasana, Viramgam, Dholera, Dhrangadhra, Limbdi and the Quit India Movement of 1942. Since Surendranagar (Wadhwan Camp) was the headquarters of the Kathiawar Rajkiya Parishad, the entire district pulsated with political activities. Any popular agitation or Satyagraha in the British India found an echo in the Surendranagar district. The political leaders were so devoted and conscientious that their response was immediate and spontaneous. As a result, Mahatma Gandhiji and Sardar Patel very much appreciated the activities of the social and political workers of the district. Although the workers were few and far between they made a name in the social and political history of the district by their life-long devotion and self abnegation.

ANNEXURE I

Translation of a Treaty between the British and Guikwar Governments, dated the 3rd of April, 1820.

Guikwar Seal

With the view of promoting the prosperity, peace and safety of the country, and in order that the Guikwar Government shall receive without trouble and with facility the amount of tribute due to it from the provinces of Kattywar and Mahee Kanta, it has been arranged with the British Government that His Highness Sayajee Rao Guikwar Sen Khas Kheyl Shumsher Bahadoor shall not send his troops into the district belonging to the zemindars of both the above provinces without the consent of the Company's government, and shall not prefer any claims against the zemindars or others residing in those provinces except through the arbitration of the Company's government : (on the other hand) the Company's government engage that the tribute, including Khurjaat, as fixed by the settlements of Sumwut 1814 A.D. 1807 and 1808, and of Sumwut 1868, A.D. 1811 and 1812, shall be paid by the zemindars to the Guikwar government free of expense. If in consequence of the misconduct of any zemindar or talookdar it becomes necessary to incur any considerable expense, the same, without any addition thereto, shall be defrayed by the said zemindar.

Source : *ATCHISON C. U., Treaties, Engagements and Sanads India*, Vol. VIII, Baroda and Punjab.

ANNEXURE Comparative Study of Different

Note :- *Name of visiting Barot
 **Name of Ranimaga Barot
 †Kankavati's Barot Chondabhai—only
 C

Charni Literature					
Sl. No.	Name of Jhala Ruler	A. D. Dhrangadhra Vahi	A. D. Kalukhe, *Da Barot's Note	A. D. Ranimaga *Barot's Note	†A. D. Kankavati Chondabhai's Vahi
1	2	3	4	5	6
	Harpaldev Makwana	1100	..	909 Patdi	"Ker" Himself Harpal
1.	Sodhaji	.. 1130	Akheraj 1143	936	..
2.	Durjansalji	.. 1160	Surajmal 1176	964 (No. 4)	..
3.	Jhalakdevji	.. 1185	..	† No name	..
4.	Atjansinhji	.. 1210	Rugnathsang 1234	† No name	..
5.	Devrajji	.. 1240	Karamsang 1262	956 (No. 3)	..
6.	Dudaji	.. 1265	Dungarsang 1276	† No Name	Sakarji
7.	Sursanghji	.. 1280	Bhojraj 1302	1020 (No. 6)	Suraji
8.	Santalji	.. 1305	Laxmidas 1322	986 (No. 5)	Satramal

1. Prepared by Dr. I. N. Acharya, Dharmendrasinhji College, Rajkot.

II Genealogies and Reconstructed Genealogy¹

with years (Dhrangadhra).
 who visited Jhala Ruler.
 photograph taken of Vahi.
 Correction

Modern Granthas				
A. D. Rasmala 1856 7	A. D. Watson 1878 8	A. D. Bom. Gaz. Vol. VIII. 1884 9	A.D. Jhala vansh varidhi 1912 10	Mayne 1921 A. D. 11
1090	1090	1090	1090	1090
1130	1130	1130	1130	1130
1160	1160	1160	1160	1160
1185	1185	1185	1185	1185
1210	1210	1210	1210	1210
1240	1240	1240	1240	1240
1265	1265	1265	1265	1265
1280	1280	1280	1280	1280
1305	1305	1305	1305	1305

ANNEXURE

Sl. No.	Name of Jhala Ruler	Jain Prabhandhas and other literary references	A. D. Inscriptions	A.D. Birudas and title Awarded to Jhala Ruler
1	2	12	13	14
	Harpaldev Makwana	..	..	..
1	Sodhaji	..	..	..
2	Durjansalji	..	..	..
3	Jhalakdevji	..	..	..
4	Arjansinhji	..	..	..
5	Devrajji	..	..	..
6	Dudaji	..	..	..
7	Sursanghji	Yog. Sha. VI Palmleaf book mentions Name.	..	..
8	Santalji	(Brother)	..	..

II—Contd.

Re-constructed Genealogy	Other Notes
15	16
Harpal Makwana came between A. D. 1178-1195 and well settled.	We have no historical evidences regarding Harpaldev, except modern works like Rasmala (1856) and Charnisahitya that makes contradictory references.
Sodhaji	A. D. 832 (Kesarraso) Kesar died in Samvat 888 Chaitra Vad 3 Thursday though he says Harpaldev was contemporary to Karan Solanki-Vaghela?
Durjansalji	A. D. 839 (Manvinod) Kesar died in Samvat 895 Jeth Sud 12 Sunday and Harpaldev came to Patan in the reign of Karan Solanki—Vaghela.
Jhalakdevji	A. D. 839 (Manuscript) In Samvat 895 Jeth Sud 12 Sunday from Keranti he came across Badshahi Army and came to Patan to his maternal uncle Solanki Ghelo Karan.
Arjansinhji	A. D. 961 (Rabarichopda) In the name of a goat (पाठडी-बकरी) he established Patdi, received from Vaghela in Samvat 1017?
Devrajji	A. D. 1004 (Rabarichopda) In Samvat 1060 Chaitra Sud 13 Sunday Harpaldev established Patdi.
Dudaji	A. D. 1071 (Charani Duha) संवत् पुरण रौद्रमे द्रंग सागर मिणसार । तादिन पट्टन पदधरा केसर भूप कुमार ॥ By feeling spirit from Mama Karan Solanki's wife, Harpaldev established Patdi in A. D. 1082?
Sursanghji	A. D. 1095 (Wankaner Vahi) In Samvat 1151 Harpaldev came on the throne of Patdi, First told Mama Karan Solanki and then Ghela?
Santhalji (Sursanghji Brother)	A. D. 1100 (Dhrangadhra Vahi) In Samvat 1156 Jeth Sud 2 Friday. In the reign of Karan Solanki Harpaldev established Patdi?

ANNEXURE

Sl. No.	Name of Jhala Ruler	Charni Literature			
		A. D. Dhrangadhra Vahi	A. D. Kalukhe, *Da Barot's Note	A. D. Ranimaga *Barot's Note	A. D. Kankavati Chondabhai's vahi
9.	Vijaypalji	1325	..	1032 Vajepalji	Vajepalji
10.	Meghpalji Padmasinhji	1326 1331	Sursenji 1329 Harnathji 1334	No Name ↑	Munjaji ↑
11.	Udaysinhji	1340	Jasvanasing 1346	1039	Udaji
12.	Prathvi Rajji Vegadji	1352	Jagmalji 1364	Adesangh 1059	Vegadji
13.	Ramsinhji	1368	Raysalji 1380	1078	..
14.	Virsinhji	1385	Jethmalji 1383	1096 Varsangh	..
15.	Ranmalsinhji	1392	Sursanghji 1400	1109 Ranmalji	Ranmal
16.	Satarsalji	1408	Kalyanji 1418	1136 Satarsalji	Satarsal
17.	Jetsinhji	1420	Karamsangh 1439	1158 Jetoji	Jetji
18.	Ranvirji (Vanvirji)	1441	Changhoji 1458	1188 Vanvirji	Vanvir
19.	Bhimsinhji	1460	Vajerajji 1467	1222 Bhimji	Bhim
20.	Vaghoji	1469	Patalji 1483	1237 Vaghji	Vagh
21.	Rajodharji	1486	Surtanji 1496	1255 came to Halwad	Rajodhar
22.	Ranoji	1500	1519	1307	Ran

II—Contd.

Modern Granthas				
A. D. Rasmala 1856	A. D. Watson 1878	A. D. Bom. Gaz. Vol. VIII 1884	A.D. Jhala vansh varidhi 1912	Mayne 1921 A. D.
7	8	9	10	11
1325	1325	1325	1325	1325
1326 1331	1326 1331	1326 1331	1326 1331	1326 1331
1340	1340	1340	1340	1340
1352	1352	1352	1352	1352
1368	1368	1368	1368	1368
1385	1385	1385	1385	1385
1392	1392	1392	1392	1392
1408	1408	1408	1408	1408
1420	1420	1420	1420	1420
1441	1441	1441	1441	1441
1460	1460	1460	1460	1460
1469	1469	1469	1469	1469
1486	1486	1486	1486	1486
1500	1500	1500	1500	1500

ANNEXURE

Sl. No. 1	Name of Jhala Ruler 2	Jain Prabhandhas and other literary references 12	A. D. Inscriptions 13	A.D. Birudas and titles Awarded to Jhala Ruler 14
9	Vijaypalji	His wife Nitadevi made Jain scholar to re-write Yog. S. V.	..	Told as Moon in Jhala Dynasty
10	Meghpalji Padmasinhji	† Padmasinh	..	Victorious Nitignya
11	Udaysinhji	Udaysinh	..	..
12	Prathvi Rajji-Vegadji	..	..	..
13	Ramsinhji	..	Patdi A.D. 1400, name is worn out in inscription	Erected 'Prashad'
14	Virsinhji	..	Patdi A.D. 1400, name mentioned in the above inscription	..
15	Ranmalsinhji	..	Name is worn out in the above inscription	Made 'Lox Home'
16	Satarsalji	Mentioned in <i>Mirat-E-Sikandari</i> and <i>Tab Quilat-E-Akbari</i>	Patdi A. D. 1400, name mentioned in the above inscription	Called 'Nareshtar'
17	Jetsinhji	Mentioned Name	..	Called Bhopalo and Haribhagti Parayana
18	Ranvirji (Vanvirji)	..	Kankavati well in Rajgadhi shows letters	Ranshri "Ranvira"
19	Bhimsinhji	Mentioned in M.K. written in V.Sa. 1511	Kankavati-step well shows letters	Ran Shri Bhim M.K. calls Mahipati
20	Vaghoji	Mentioned in modern Books	Name mentioned in the Rampur step-well A.D. 1538	Ran Shri Vagh
21	Rajodharji	..	Name mentioned in the Halvad step-well A.D. 1527	Rajodharji A.D. 1486.
22	Ranoji	Manuscript K.P. Mentioning the name and in Virvinod	Kankavati Kharivav inscription A.D.1515	Maharan Shri Ranagde

II—Contd.

Re-constructed Genealogy 15	Other Notes 16
Vijaypalji A. D. 1249-55	A. D. 1100 (Limbdhi Vahi) In Samvat 1156 Jeth Sud 2, Friday Harpaldev came to his maternal uncle Ghela Karan and settled Patdi as Capital
Padmasinhji Meghpalji A.D. 1255	
Udaysinhji A. D. 1276	
Prathvi Rajji Vegadji A. D. 1296	
Ramsinhji A. D. 1316	
Virsinhji A. D. 1336	
Ranmalsinhji A. D. 1356	
Satrushalya A. D. 1376	Patdi inscription mentioned him as "Satrushalya."
Jetsinhji A. D. 1395	Above inscription mentioned him as "Jayatkarna."
Ranvir (Ranag) A. D. 1427	At Mandal, they had to make truce regarding Tax with Sultan of Gujarat, Ahmad Shah in A. D. 1417.
Bhimsinhji A. D. 1460	Daughter 'Soma' married to Ra' Mandlik III A. D. 1451-72.
Vaghoji A. D. 1480	Defeated by Sultan Mahammed Begada Kuvano-Ker A. D. 1485.
Rajodharji A. D. 1486	Died in A. D. 1506 Ajja Jhala and Sajja Jhala were forced to run away to Rajasthan.
Ranoji (Ranagde) A. D. 1506	Ajja Jhala, Sajja Jhala came to Mewad in the service of Maharaja Raymalji in the year 1506 as told by V. V.

ANNEXURE I

Sl. No.	Name of Jhala Ruler	Charni Literature			
		A. D. Dhrangadhra Vahi	A. D. Kalukhe, *Da Barot's Note	A. D. Ranimaga *Barot's Note	A. D. Kankavati Chondabhai's Vahi
1	2	3	4	5	6
23.	Mansinhji	1523	Tulsidas 1562	1335 C 1527constructed Vav	Manji
24.	Raysinhji	1564	Thakarsangh 1579	1356 1456 C	Raysangh
25.	Chandrasinghji	1584	Kaluramji 1589	1487 1556 C	Chandrasal
26.	Ashkaranji Amarsinhji	1628 1634	Lalji 1643	1429 C 1529 1469	Amaraji
27.	Meghrajji	1645	Narmda 1658	No Name	
28.	Gajsinhji	1661	Dungarsangh 1666	1519 1655 C	
29.	Jasvantsinhji	1673	1714	1609 1709 C Jasoji	
30.	Pratapsinhji	1718	Netsangh 1725	1705 C	Son of Amarsingh called in chopda
31.	Raysinhji	1730	Netsangh 1743	1626 1720 C At Dhrangadhra const. gadh.	Raysangh
32.	Gajsinhji	1745	Mansangh 1762	1729	Gajsangh
33.	Jasvantsinhji	1782	Chatrabhuj 1787	1794 1734 Jasoji	Jahaji
34.	Raysinhji	1801	Chatrabhuj 1804	1786 1800	Bavaji
35.	Amarsinhji "Bhaktraj"	1804	Hemrajji 1840	1786 1816 C 1807	Amarsangh

II—Contd.

Modern Granthas				
A. D. Rasmala 1856	A. D. Watson 1878	A. D. Bom. Gaz. Vol. VIII. 1884	A.D. Jhala vansh varidhi 1912	Mayne 1921 A. D.
7	8	9	10	11
1523	1523	1523	1523	1523
1564	1564	1564	1564	1564
1584	1584	1584	1584	1584
1628 1634	1628 1634	1628 1634	1628 1634	1628 1634
1645	1645	1645	1645	1645
1661	1661	1661	1661	1661
1673	1673	1673	1673	1673
1718	1718	1718	1718	1718
1730	1730	1730	1730	1730
1745	1745	1745	1745	1745
1782	1782	1782	1782	1782
1801	1801	1801	1801	1801
1804	1804	1804	1804	1804

ANNEXURE

Sl. No. 1	Name of Jhala Ruler 2	Jain Prabhandhas and other literary references 12	A. D. Inscriptions 13	A.D. Birudas and titles Awarded to Jhala Ruler 14
23	Mansinhji	Mentioned in Modern Book's Name	Halvad-Vav A.D. 1527	Maharan Shri's mother constructed Vav
24	Raysinhji	Hala Jhala Ra Kundalig	Died in Ghantila war A.D. 1584	Maharan Shri
25	Chandrasinhji	Mod. works mentioning Name	A.D. 1599, 1609, 1619, 1621 died in 1628 A.D.	"
26	Ashkaranji Amarsinhji	"	Halvad--Deri inscription mentioned name A.D. 1634 Rajsitapur stepwell name 1644	"
27	Meghrajji	"	Jasvantsinhji's 'Paliya' shows as Grand son	"
28	Gajsinhji	"	'Paliya' inscription A.D. 1666 mentions as died fighting on his side	"
29	Jasvantsinhji	"	Received Sanand from Aurangzeb in A.D. 1680	"
30	Pratapsinhji	"	Halvad Rajgadhi inscription A. D. 1709 as prince	"
31	Raysinhji	"	Dhrangadhra Mani Nageswar temple insc. 1753	Called as Jhalavad Desapati
32	Gajsinhji	"	Do, completed in 1759 mentioning Maharan Gajsinhji	Maharan Shri
33	Jasvantsinhji	"	Khambhada, 1769 Tikar-1787 Died A.D. 1801	Maharan Shri
34	Raysinhji	"	Halvad shakti temple inscription mentioning its name	"
35	Amarsinhji "Bhaktraj"	"	At Halvad he constructed Shakti temple A.D. 1810	"

II—Contd.

Re-constructed Genealogy 15	Other Notes 16
Mansinhji A. D. 1523	Contemporary to Jam Rawal of Jamnagar (A. D. 1505-1562).
Raysinhji A. D. 1564	Well known personality upto Delhi. Fought with Jasoji of Dhrol.
Chandrasinhji A. D. 1584	Maharan Shri Amarsinhji built a deri at Halvad in 1637.
Askaranji A. D. 1628 Amarsinhji A. D. 1634	Died in the year 1639, inscription of Halvad deri No. 4.
Meghrajji A. D. 1645	
Gajsinhji A. D. 1661	
Jashvantsinhji A. D. 1673	Very brave king. Died in the year A. D. 1723 according to Halvad Deri inscription No. 6.
Pratapsinhji A. D. 1723	To bring on the throne Navanagar's Jam Tamachi gave in marriage Jhala Daughters to Muslim Subas.
Raysinhji A. D. 1730	Fortified Dhrangadhra A. D. 1753.
Gajsinhji A. D. 1756-57	When at Dhrangadhra Mani Nageswar temple was completed A. D. 1759 'Jasaji' mentioned as Yuvraj.
Jasvantsinhji A. D. 1765	Dhrangadhra was the capital.
Raysinhji A. D. 1801	Ruled peacefully.
Amarsinhji A. D. 1804	Renowned as 'Bhaktaraj' Col. Walkers Settlement A. D. 1807 and a conflict about a goat with Wadhwan.

ANNEXURE

Sl. No.	Name of Jhala Ruler	Charni Literature			
		A. D. Dhrangadhra Vahi	A. D. Kalukhe, *Da Barot's Note	A. D. Ranimga *Barot's Note	A. D. Kankavati Chondabhai's Vahi
1	2	3	4	5	6
36.	Ranmalsinhji	1843	Modji 1866	1858	Ranmalsingh
37.	Mansinhji	1869	Kalubha Modji 1884	In 1895 Barot Hatisingji given license as State Barot	Manubha
38.	Ajitsinhji	1900	Kalubha Modji 1901	..	Dadubha
39.	Ghanshyamsinhji	1911	Bheravsanghi Modji 1918	19th July, 1921	Ghansyamsangh
40.	Meghrajji	1942	Chatusangh Bheravsangh 1958	..	..

II-Contd.

Modern Granthas				
A. D. Rasmala 1856 7	A. D. Watson 1878 8	A. D. Bom. Gaz. Vol. VIII 1884 9	A.D. Jhala vansh varidhi 1912 10	Mayne 1921 A. D. 11
1843	1843	1843	1843	1843
1869	1869	1869	1869	1869
Name is there	Name is there	..	1900	1900
..	..	..	1911	1911
..	..	..	..	..

ANNEXURE

Sl. No. 1	Name of Jhala Ruler 2	Jain Prabhandhas and other literary references 12	A. D. Inscriptions 13	A.D. Birudas and titles Awarded to Jhalas Ruler 14
36	Ranmalsinhji	Modern works mentioning Name	Renovated Chandrasar, constructed Rajmahal and Haveli temple at Dhrangadhra	KCESI A.D.1866.
37	Mansinhji	"	Dhrangadhra Falku Deri inscription Died in A.D.1900	KCESI A.D. 1879
38	Ajitsinhji	"	Truce between Wankaner and Halvad Dhrangadhra State 1906	KCESI A.D. 1909
39	Ghanshyamsinhji	"	At Dhrangadhra Mani nageswar and Ramji temple given silver doors	KCESI Maharaja 16-1-1918
40	Meghrajji	"	Many modern reforms were introduced	Thesis on 'Bramha-Sanskar' B. lit.

II—Contd.

Re-constructed Genealogy 15	Other Notes 16
Ranmalsinhji A. D. 1843	Amongst Jhala Ruler he was the first King to receive the honour of KCESI. Wadhwan Dhrangadhra Railway foundation laid.
Mansinhji A. D. 1869	Introduced new reforms. Wadhwan-Dhrangadhra line opened on 25th June, 1898.
Ajitsinhji A. D. 1900	Free Education, agricultural bank, and many modern reforms.
Ghanshyamsinhji A. D. 1911	Completed modern Dhrangadhra. Dhrangadhra Halvad railway M. G. opened on 3rd March, 1915.
Meghrajji A. D. 1942	Integration of Dhrangadhra State on 26th March, 1948.

APPENDIX I

RANGPUR-A-HARAPPAN SITE

[Note received from Shri W. H. Siddiqi, Superintending Archaeologist, Archaeological Survey of India, Western Circle, Vadodara].

The peninsula of Saurashtra and Kutch of Gujarat caught the attention of the Harappans who settled down at many places in the Third Millenium B.C. The fertile coastline and river valleys of these two regions promoted the development of the international trade and afforded opportunity to the Harappans for the promotion of agriculture. The excavations at Lothal, Rangpur, Somnath, Rojdi, Amra and Lakhabawal in Saurashtra, Desalpur and Surkotda in Kutch have established that the Harappans survived for a longer time in Gujarat and continued in a decayed state with new elements upto the arrival of iron. Of the excavated Harappan sites in Gujarat, Rangpur is an important site because it gives the continuous sequence of Harappan culture from its mature phase to its transitional phase and its transformation to a new culture¹.

A. Situation—Rangpur (Lat. 22° 26'E ; Long. 71° 55' N) is an unostentatious village in the Limbdi Taluka of Surendranagar District. The present village is located on the western and northern edges of the mound which measured 1097 mtrs. north-south and 853 mtrs. east-west.

B. Discovery The site was incidently discovered in 1934 while digging an extensive mound in Rangpur village for the construction of a road. Painted potsherds recovered from the digging, prompted the Archaeological Survey of India to excavate the principal mound in 1934 itself. The excavation by Shri M. S. Vats revealed the site as the outpost of the Indus Civilization.² The results of subsequent excavation conducted by the Deccan College in 1947 doubted the authenticity of Rangpur as a Harappan site.³ The latest large scale excavation of the site in 1953 by the Archaeological Survey of India finally established that Rangpur was an outpost of the Harappans⁴.

1. BRIDGET'S RAYMOND ALLCHIN, *The Birth of Indian Civilization*, England, (1968), p. 179.
2. VATS M. S., *Annual Report of the ASI*, (1934-35, pp. 34-38, plates XII-XIV).
3. BILL, *Deccan College Research Institute*, Vol. XI, p. 162. *Indian Archaeology-1953-54 A Review*, p. 7.
4. *Ancient Indias*, Vols. 18 & 19 (1962-1963), pp. 7 to 207. *Archaeological Remains, Monuments and Museums*, Vol. I, (A. S. I.), pp. 30-32. RAO S. R., *Lothal and the Indus Civilization*, 1973. BRIDGET AND RAYMOND ALLCHIN, *The Birth of Indian Civilization*; London, (1968), pp. 179-182.

C. Cultural Sequence—The excavations at Rangpur brought to light a sequence of three cultural periods. Period I being the earliest is represented by the Late Stone Age Culture. The succeeding period II is divided into three sub-periods, namely, IIA, IIB and IIC to denote respectively the mature, decadent and transitional stages of Harappan culture while period III is designated as the Lustrous Red Ware Culture. (Plates 1 to 3).

Period I— The excavations show that the earliest occupants of Rangpur were the microlith using people. The artefacts comprising triangles, points, arrow-heads, borers and scrapers were prepared out of Jasper and agate. The people did not know the art of pottery making and no structure whatsoever has been encountered in the excavation in this period. The Industry occurs below the Harappan deposit¹. (Plate No. 4).

Period II-A—Culturally period II is Chalcolithic representing a late phase of mature Harappan civilization. The settlements show a combination of Harappan and local pottery. In period IIA the houses were built on solid mud brick platforms as at Lothal and they were provided with baths and drains of kiln-burnt bricks². Besides private drains, public drain meant for carrying sullage water was also encountered. The main ceramic industries in this period were the red ware, the buff ware, the coarse red ware and the coarse grey ware (Plate 5). The other ceramic wares noticed were the Black and Red Ware and the micaceous red ware which are supposed to be the wares of the local people before the Harappans came to Gujarat. The major ceramic types in red wares included perforated jars, (Plate 6), dish-on-stand, thick storage jars, etc., which were sturdy and well fired with smooth exterior. (Plate 7). The paintings were executed in black over red as on Harappan vessels. Beaker, goblet and terracotta bangles were the lesser known types found in this period. Among the lithic tools and ornaments used by the Rangpur folk mention may be made of long chert blades, etched carnelian beads, cubical stone weights and steatite disc beads³. Rojdi IA and Desalpur IA are contemporary to this period.

Period II-B—The havoc brought by the floods a century later forced the inhabitants to shift the habitation to the Central and Eastern Sector of the mound which they occupied in the post-flood days.

1. *Ibid.*, p. 20, *Indian Pre-history*, (1964), p. 68.
2. *Ancient India*, Nos. 18. & 19, p. 32, pl. VIII and IX.
3. *Ibid.*, pp. 20-22, plate XLX, A & B.

The hutments in period IIB were still planned and rickety. Post-holes suggest that the houses had thatched roofs. Drains and baths are conspicuous by their absence.

The decline in prosperity of the surviving Harappans at Rangpur is evident from their poor material equipments.

The striking feature of the ceramic ware of period-IIB was the indifferent treatment of the surface of the vessels and coarseness of fabric. The absence of the blades and weights suggest that the trade had also declined greatly. Further degeneration of the Harappan Culture at Rangpur in Period II-B is indicated by the gradual disappearance of weights, disc beads of steatite and certain pottery types especially the perforated cylindrical jars¹. This phase is represented by Lothal II, Rojdi-IB and the earliest settlement of Somnath-IA.

Period II-C—Period II-C is coincided with something of a revival of culture. There is no break with the preceding period. Distinctive Harappan forms of pottery such as the footed goblets and terracotta cakes completely disappeared. The convex sided bowl developed a blunt carination and a low necked bulbous jar became a high necked jar. The dish lost its carination. New painted motifs were found on the pottery including examples of antelopes and bulls. New ceramic known as Lustrous Red Ware began to appear. The rooms of the houses were found fairly large, indicating an improvement in the economic condition. The post holes suggest that their roof was made of thatch.² This period is equated with Rojdi-IC and Somnath-IB.

Period III—The new culture distinguished by the Lustrous Red pottery and associated lithic and metal equipment is designated as the Lustrous Red Ware Culture. This ware became a dominant trait. Equally important feature of this transitional period of the Harappan culture in Gujarat is the stylisation of naturalistic motifs like peacock and the reproduction of the antelope and bull already known in the Indus Valley and Central India, but these are now drawn in outline (Plate 8). The white painted Black and Red Ware became more popular than before, while stud handled bowl in Micaceous Red Ware developed a larger handle. The faience and steatite beads were replaced by terracotta beads and long parallel blades by short blades³. This period corresponds with Somnath II-A and Rojdi II.

1. *Ibid.*, pp. 22-23.

2. *Ibid.*, pp. 23-24 and Fig. 17.

3. *Ibid.*, pp. 24-25, *Ancient India*, Vols. 20 & 21, pp. 55-56, (1964 and 1965), plate XXII A and B and Fig. 19.

Flora and Fauna—A study of the large quantity of plant remains obtained from the excavations showed the cultivation of rice in period II-A and some *bajra* in period III. Different trees identified are *acacias*, *tamarisk* and *Albazzia* which indicate that the climate was slightly different from that of to-day.

The animals which were either domesticated or were in the process of domestication were cattle, sheep, goat, dog, Indian pig and buffalo¹.

Chronology—In the absence of Carbon 14, determinations absolute date of various cultural periods of Rangpur could not be ascertained. From the stratigraphical and ceramic evidences from the excavations at Rangpur and correlating these evidences with Lothal and other Harappan sites in Saurashtra, the excavator Shri S. R. Rao, has assigned the dates of the Harappan period at Rangpur as ranging from 2000 B.C. to 1300 B.C. According to the excavator, the site was occupied by the Harappans when they left Lothal after the intense flood which took place in period IV. The late Stone Age Industry in pre-Harappan level at Rangpur could easily be dated pre-2000 B.C.

Conclusion—Rangpur was an important Harappan settlement in Saurashtra. The main contribution made by the excavations at Rangpur was the continuity of Harappan culture in its different phases and subsequently merging into a new culture represented by Lustrous Red Ware.

The Lustrous Red Ware was first identified at Rangpur and thereafter has been reported from a number of sites in Saurashtra and Western India extending from Chandoli in Pune District, Maharashtra, to Ahar in Udaipur District in Rajasthan.

The excavation at Rangpur has further established the relationship with the Harappan culture on the one hand and the chalcolithic cultures of Central India on the other.

Moreover the excavation has also fixed the upper limit of the microlithic industry.

1. *A. I.*, Vol. 18 and 19, pp. 153-175.

PART III

CHAPTER III

PEOPLE

POPULATION¹

Growth of Population—The population of the areas now comprising Surendranagar district was 302,815 in 1901. Comparison of the increase in population between 1911 and 1931 of the State and the district shows that it was 3.79 per cent between 1911-21 in case of the State while in case of the district 2.12 per cent. Similarly for the decade 1921-31 the increase in population in case of the State was 12.92 per cent while in case of the district it was 9.92 per cent which shows that plague, influenza, etc., had taken a very heavy toll of the population of the district. Due to impact of industrialisation and improved medical facilities the population increased considerably after 1931. In 1971, it rose to 845,454 (rural 617,135 and urban 228,319) recording a rise of 79.20 per cent during the last seventy years. As per 1971 Census, the population increased by 845,454 or 27.51 per cent over the population in 1961 (663,051). The larger increase in population in recent times may be attributed to the general improvement in medical and public health services available to the people after Independence. The decennial growth of the population between 1901 and 1971 for the district is given in the statement below :

STATEMENT III.1

Decadal Variation in Population during Seventy Years

Year 1	Persons 2	Decade Variation 3	Percentage Decade Variation 4	Males 5	Females 6
1901	302,815	..	..	153,868	148,947
1911	340,332	+37,517	+12.39	175,937	164,395
1921	347,543	+7,211	+2.12	177,567	169,976
1931	382,033	+34,490	+9.92	194,532	187,501
1941	429,093	+47,060	+12.32	219,370	209,723
1951	506,267	+77,174	+17.99	258,500	247,767
1961	663,051	+156,784	+30.97	341,222	321,829
1971	845,454	+182,403	+27.51	435,503	409,951

Source : District Census Handbook 1971, Surendranagar, Part X-C-I, p. 61.

1. The statistics given in this section are taken generally from 1971 Census Reports-but in cases where the figures are not available we have given the figures from 1961 Census Reports.

Density—According to the figures supplied by the Surveyor General of India, the area of the district was 10,488.0 kms., or 5.35 per cent of the total area of the State. The density of the population thus comes to 81 persons per sq. km., (urban 632 and rural 61), as against 136 per sq. km., for the State. The urban density is naturally higher than the rural, where the pressure of population is comparatively less and the average density is worked out on the basis of the entire area within the revenue limits of the village and not of the village site. The rural and urban densities differ for different parts of the district as also for its rural and urban areas as will be seen from the table that follows :

STATEMENT III.2

Density of Population, 1971

State/District Taluka/Mahal 1	Total Rural/ Urban 2	Population per sq. km. 3
State	T R U	136 N.A. N.A.
District	T R U	81 61 632
Wadhwan	T R U	202 83 2,983
Limbdi	T R U	89 74 4,942
Sayla	T R U	52 46 138
Chotila	T R U	73 57 331
Muli	R U	61 58
Halvad	T R U	58 53 139
Dhrangadhra	T R U	81 51 3,937
Dasada	T R U	70 62 250
Lakhtar	T R U	69 60 192

N.A. = Not available.

Source : District Census Handbook, 1971, Surendranagar, Part X-C-I. p. 58.

The highest average density (202) is found in the Wadhwan taluka as it is an important commercial and agricultural centre, the lowest (52) is in the Sayla taluka, being an undeveloped area. In the urban areas, the Limbdi taluka has the highest density (4,942) while the Sayla taluka has the lowest (138) persons per sq. km. In the rural areas, the Wadhwan taluka has the highest density (83) while the Sayla taluka has the lowest (46) persons per sq. km.

Rural-Urban Distribution—The population figures for the last seventy years indicate a comparatively greater increase in rural population as compared to the urban suggesting slow pace of urbanisation. The increase in rural population is partly due to migration from other parts of the States, because of availability of land from the cultivable waste.

STATEMENT III.3

Urban and Rural Population of the District from 1901-1971

Census Year 1	Urban Population			Rural Population		
	Total 2	Males 3	Females 4	Total 5	Males 6	Females 7
1901	74,723	37,627	37,096	228,092	116,241	111,851
1911	71,294	36,073	35,221	269,038	139,864	129,174
1921	78,914	40,249	38,665	268,629	137,318	131,311
1931	86,293	43,336	42,957	295,740	151,196	144,544
1941	101,590	51,222	50,368	327,503	168,148	159,355
1951	139,085	69,197	69,888	367,182	189,303	177,879
1961	169,955	87,025	82,930	493,096	254,197	238,899
1971	228,319	118,002	110,317	617,135	317,501	299,634

Source : District Census Handbook 1971, Surendranagar, Part X-C-I.

From the above statement, it is clear that during the period from 1901-71, the urban population has increased from 74,723 to 228,349, i.e., 205.59 per cent and the rural population rose from 228,092 to 617,135, i.e., 270.56 per cent. The rapid urbanisation after 1941 is due to the impact of industrialisation. The major increase in rural population may be due to more lands having been brought under cultivation and of greater medical facilities and hygienic conditions brought about by the development programmes under the Five Year Plans.

Rural Population—There were 653 villages in the district, of which 5 were uninhabited. The total rural population of the district

was 617,135 giving an average 952 persons per inhabited village, as against 1,051 in the State. Villages classified by population are given below :

STATEMENT III. 4

Percentage Distribution of Rural Population by Size Group of Villages, 1971

Size group 1	Number of villages 2	Percentage to total number of villages 3	Rural population 4	Percentage to total rural population 5
Less than 200	49	7.56	6,482	1.05
200-499	169	26.08	59,085	9.57
500-999	207	31.95	150,567	24.39
1,000-1,999	167	25.77	222,727	36.09
2,000-4,999	53	8.18	154,811	25.09
5,000-9,999	3	0.46	23,463	3.80
10,000 and above	..	..	..	..

Source :

District Census Handbook 1971, Surendranagar, Part X-C-I, p. 63.

Of the 648 inhabited villages, 218 or 33.64 per cent fall in the size groups of population below 500, 57.72 per cent in the size groups of 500-999 and 1,000-1,999, and 56 or 8.64 per cent are large size villages with a population of 2,000 and above. The concentration of population in rural area is found in medium and large size villages. It can be observed from the statistics that general tendency is of villages to grow in size. Secondly, it can be seen also that concentration of rural population is found in the medium and large size villages.

Urban¹ Population—Statement III.5 that follows gives the number of towns classified by population.

1. A uniform definition for urban area was adopted during the Censuses of 1961 and 1971, by laying down that a place should be classified as urban if it was (1) a municipality, corporation cantonment or notified town area or (2) had (a) a population of 5,000 or over and (b) 75 per cent or more of the total male population was dependant on non-agricultural pursuits (c) a density of population of at least 400 per sq. km. (i.e. 1,000 per sq. mile)

STATEMENT III. 5

Number of Towns Classified by Size Groups during 1901 to 1971

Year 1	I 100,000 and above		II 50,000 to 99,999		III 20,000 to 49,999	
	Number of towns 2	Popula- tion 3	Number of towns 4	Popula- tion 5	Number of towns 6	Popula- tion 7
1971	..	..	1	66,667	3	96,972
1961	..	..	..	..	4	129,984
1951	..	..	..	..	3	83,364
1941	..	..	..	..	2	42,889
1931	..	..	..	..	..	..
1921	..	..	..	..	..	..
1911	..	..	..	..	..	..
1901	..	..	..	..	..	..

Year 1	IV • 10,000 to 19,999		V 5,000 to 9,999		VI Below 5,000	
	Number of towns 8	Popula- tion 9	Number of towns 10	Popula- tion 11	Number of towns 12	Popula- tion 13
1971	2	22,381	5	42,299	..	..
1961	..	..	7	55,658	..	..
1951	1	18,292	7	46,703	2	8,390
1941	2	32,441	6	39,991	..	..
1931	4	62,959	6	35,061	..	..
1921	4	56,931	5	28,037	1	4,775
1911	3	41,482	5	31,180	2	9,694
1901	4	54,733	5	27,259	1	3,767

Source :

District Census Handbook 1971, Surendranagar, Part X-C-I, pp. 64-66.

From the statement, it appears that of the total population, 27.01 per cent live in urban areas, as against 28.08 per cent in the State. In the district eleven areas (towns) have been declared as urban areas during 1971 Census. As Chuda and Muli which were treated as urban areas in 1961 Census have been declassified and Kharaghoda and Patdi have attained urban status in 1971 Census. Kharaghoda having population of 5,793 is treated as urban for the first time during 1971 Census, whereas Patdi having population of 9,947 was declassified in 1961 Census has regained its urban status during 1971 Census. Among 9 talukas, the Muli taluka is the only taluka which has no town. The urban population of 228,319 persons is spread over 11 towns of different sizes of which only Surendranagar is in Class II, i.e., size group 50,000 to 99,999, three are in Class III, i.e., size group 20,000 to 49,999, two are in Class IV, i.e., size group 10,000 to 19,999 and five are in Class V, i.e., size group 5,000 to 9,999. The average population of a town in the Surendranagar district is 20,756 persons as compared to 34,706 for the State. The proportion of urban population in the district is less than that obtaining in the State as a whole.

POPULATION OF TOWNS

Name of town	Persons	Males	Females
Wadhwan	30,584	15,352	15,232
Surendranagar	66,667	34,570	32,097
Dhrangadhra	40,791	21,542	19,249
Limbdi	25,597	13,311	12,286
Thangadh	12,095	6,278	5,817
Halvad	10,286	5,128	5,158
Patdi	9,947	5,114	4,833
Lakhtar	9,714	4,954	4,760
Sayla	9,021	4,631	4,390
Chotila	7,824	4,006	3,818
Kharaghoda	5,793	3,116	2,677

Source :

District Census Handbook 1971, Surendranagar, Part X-C-I, pp. 64-66.

Displaced Persons—Before partition there were racial riots in Punjab and Sindh. It led to some migration of Gujarati speaking people from these areas. After partition in 1947 Sindhis followed

suit and between the period 1945 to 1950, 490 persons migrated to this district out of whom 442 have settled in urban areas and 48 in rural areas. The Government extended various facilities which included technical and vocational training, special priorities in recruitment to public services and loans to settle down in petty business or trade.

Sex-Ratio—According to the 1961 Census, the number of females per 1,000 males was 943 which was higher than the similar ratio of 940 for the State. The proportion of females was comparatively less in the villages (939) than in the towns (953). The sex-ratio for Surendranagar (900), Chotila (933), Limbdi (949) and Muli (917) was lower than the district average of 953. The sex-ratio in the towns which was very high in 1951, has come down in 1961, though it is still higher than that obtaining in the urban areas of the State as a whole due to the low degree of urbanisation in this district. Halvad is having a very high sex-ratio of 1,055, as males from this place have gone out to business centres like Zaria (Bihar), Africa and Calcutta, etc., for earning their livelihood. Muli has a considerably low sex-ratio of 917, as it is a pilgrim centre with a preponderance of male *sadhus* of the Swaminarayan sect. The higher female ratio in Halvad, Chuda and Wadhwan is mainly due to the absence of male members who have migrated to towns and big cities for business or service.

Birth Place and Migration—The 1961 Census recorded that 153,693 persons, (23.17 per cent) of the population were born elsewhere within the district, 67,150 persons (10.13 per cent) outside the district but in the State and 7,217 persons (1.09 per cent) outside the State. There has been a general tendency among the village people to go to nearby towns to earn their livelihood. Sex-wise distribution of migrants shows that 13.02 per cent of the male population and 33.94 per cent of the female population were born elsewhere but within the district and 6.23 per cent of the male and 14.25 per cent of the female population were born outside the district. The high percentage of female migrants is due to marriages resulting in girls leaving their parental homes, mostly, within the district. The proportion of females born outside the place of enumeration but within the district is as high as 33.94 per cent as compared to those born outside the district, but within the State which account for 14.25 per cent and those outside the State which account for 0.98 per cent only. The total number of persons upto 1960 who migrated from Pakistan was 1,520.

STATEMENT III.6

Population by Place of Birth, 1961

Persons/Males/ Females		Total Population	Place of enumeration	Elsewhere in the district	Outside the district but in the State	Outside the State
1		2	3	4	5	6
Persons	..	663,206	435,146	153,693	67,150	7,217
Males	..	341,301	271,540	44,444	21,266	4,051
Females	..	321,905	163,606	109,249	45,884	3,166
Percentage						
Persons	..	100.00	65.61	23.17	10.13	1.09
Males	..	100.00	79.56	13.02	6.23	1.19
Females	..	100.00	50.83	33.94	14.25	0.98

Source : District Census Handbook 1961, Surendranagar, p. 14.

Marital Status—According to the 1961 Census, 276,455 persons in the district were married, 136,570 males and 139,885 females. Persons, who were never married accounted for 193,637 persons of the total population, males being 56.74 per cent and females 46.84 per cent of their respective population. The widowed were 0.21 per cent and divorced or separated constitute 6.17 per cent only. The following statement gives the percentage distribution of males and females by age and marital status.

STATEMENT III.7

Percentage Distribution of Population by Age, Sex and Marital Status

Age- groups	Never Married		Married		Widowed, divorced/ separated and others	
	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females	Percentage of males to total males	Percentage of females to total females
1	2	3	4	5	6	7
Total	56.74	46.84	40.01	43.45	3.25	9.71
0-9	100.00	100.00				
10-14	97.88	92.59	2.11	7.39	0.01	0.02
15-19	79.82	38.79	19.86	60.80	0.32	0.41
20-24	35.95	4.02	62.74	94.89	1.31	1.09
25-29	10.54	0.80	87.50	96.75	1.96	2.45
30+	3.24	0.36	86.84	69.27	9.92	30.37

Source : District Census Handbook 1961, Surendranagar, p. 16.

The statement given above reveals that infant marriages have almost disappeared in the district as no one in the age group 0-9 has been reported married. But the child marriages still persist in the age group 10-14 to the extent of 2.11 per cent for males and 7.39 per cent for females. Among males, the age of marriage has shifted and risen to 20 years and above, and only 19.86 per cent of males in the age group 15-19 years were returned as married. In the case of females, the marriageable age has gone well over 15 as disclosed by the fact that in 1961, 60.80 per cent of females in the age group 15-19 years and 94.89 per cent in the age group of 20-24 years were married. While 30.37 per cent of females of more than 30 years were widowed, divorced or separated, the similar percentage for males was 9.92 per cent only. These figures reveal greater tendency towards remarriage on the part of widowers than widows.

Language—Gujarati is the mother tongue of 98.60 per cent of the population of the district. The 1961 Census recorded 653,924 persons as speaking Gujarati. Speakers of other major languages included Urdu (4,224), Hindi (2,124), Marathi (764), Kachchhi (531) and Sindhi (524). The number of speakers of other languages is insignificant. The Gujarati script used universally by the speakers of that tongue is very much akin to the Devnagari script but unlike the Devnagari script, it is written without the line overhead.

Bilingualism—In the district, 98.60 per cent have been returned as persons with Gujarati as their mother-tongue. As such, it naturally claims the highest number also among its speakers as a subsidiary language. It is the medium of communication with the local people by those whose mother-tongue is not Gujarati.

According to the 1961 Census, the total number of persons speaking languages subsidiary to their mother-tongue was 23,872 or 3.60 per cent who have returned between themselves as many as 24 languages as subsidiary languages. The most important languages among them were Hindi (12,267), English (7,147), Gujarati (3,514), Urdu (466) and Sanskrit (227), followed by Arabic/Arbi (85) and Marathi (81). Among the Gujarati speakers (19,537), the general order of preference was Hindi, English and Urdu. For persons with Urdu, Hindi, Marathi and Sindhi as their mother-tongue, the most important subsidiary language was Gujarati.

LANGUAGE AND SCRIPT

As stated earlier, 98.60 per cent of the district population had Gujarati as their mother-tongue according to the 1961 Census.

Gujarati is one of the major languages of the Indo-Aryan family, and is derived, like other languages of the group, from Sanskrit. Its history dates back to about one thousand years. The great scholar, Acharya Hemchandra (1087-1174 A.D.), who was a distinguished member of the court of the Chaulukya Kings, Siddharaj and Kumarpal of Patan, has in his 'Prakrit Grammar' given numerous quotations from contemporary literature which can easily be regarded as specimen of the oldest Gujarati literature.¹

The progress of the Gujarati language since the time of Acharya Hemchandra to the present day can be divided according to Prof. Keshavlal Dhruva into three periods, viz., the first period from the tenth or eleventh century to the fourteenth century, the second period from the fifteenth to the seventeenth century and the third period from the eighteenth century to the present times. The language of the first period may be called Apabhramsa or the 'ancient Gujarati', that of the second period which is generally known as the 'old Gujarati' may be called 'mediaeval Gujarati', and that of the third period may be obviously called the 'modern Gujarati'.²

The Gujarati vocabulary consists mostly of Sanskrit *tasama* or *tadbhava* words. However, on account of the historical and social reasons, and contacts with foreigners due to its extensive sea-coast and commercial relations, it has absorbed words not only from the Persian, the Arabic, the Turkish, the Portuguese, the English and other foreign languages, but also occasionally from the Dravidian languages of the South India. There are in the Gujarati language hundreds of archaic words of unknown origin called *deshiya* which suggest interactions and contacts with diverse cultures of many races. But all these contacts reflected in the vocabulary have had no appreciable impact on the formation of the Gujarati language, which has developed its size and structure from Sanskrit through Prakrit and Apabhramsa. In the course of its historical development, its structure had already taken a definite shape, form and content before the commencement of the modern period.³ Having regard to the distribution of the different linguistic features, it appears that the innovating areas in the last two or three hundred years have been the regions roundabout

1. SANDESARA B. J. (Dr.), Article on *Origin and Evolution of Language* published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

2. Presidential address by Dhruva, Shri Keshavlal, in the *Second Session of Gujarati Sahitya Parishad*, held at Bombay in 1907.

3. SANDESARA B. J. (Dr.), Article on *Origin and Evolution of Language* published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

Ahmedabad which was the centre of socio-economic growth and political capital, whereas the earlier innovating areas were in Saurashtra which was then the focal point of culture. Some earlier innovations from Saurashtra spread over the whole Gujarati-speaking community, which indicate that some dialect of Saurashtra was at one time a prestigious or standard dialect.¹

All language communities contain areas of varying degrees of speech variation. The speech of one region having the seat of power or a religion, cultural or commercial centre spreads at the cost of other speech forms. Thus occur dialectal diffusions and language growth.

The Gujarati language has dialects or '*bolis*' which are only the spoken variants of speech, which include Charotari, Surati and Kathiawadi. A slight local variation in speech and accent is, however, found in different parts of the district or in different communities which retain special features of their own. This has been reflected in the proverb "બાર ગાઉએ બોલી બદલાય", i.e., the dialect changes every 12 *gaus* (38.62 kms.). Besides Gujarati, the other important languages spoken by the people in this district include Urdu (0.64 per cent), Hindi (0.32 per cent), Marathi (0.11 per cent), Sindhi (0.08 per cent) and Kachchhi (0.08 per cent).

The language spoken by the people of this district does not differ much from the standard Gujarati. Moreover, the facilities for transport, diversification of occupations and urge for advancement in education, business and science have contributed much to stabilise the different dialects in the standard Gujarati. However, a standard language is not a completely stabilised language. It is exposed to the winds of changes in the dialects ; which contribute to the gradual evolution of the standard language.

PROVERBS

Proverbs are the popular sayings of practical wisdom. They throw lurid light on the customs, chores, thoughts, religious beliefs, superstitions, etc., of the people. The proverbs take their shape from the impact felt by the people. As they reflect the common sense of the people, they serve as an asset in any language. Some proverbs are very effective in expression and have a telling effect of an arrow. They serve as a shot in the area. Conversation or writing becomes interesting and effective if it is interlarded with appropriate proverbs.

1 PANDIT P. B. (Prof.), Article on the *Language and Dialects*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 201.

The proverbs may be broadly divided into two parts. First, there are general proverbs stemming from specific situations and have wider application. Secondly, there are certain proverbs which owe their origin in certain events, people and villages and have application to certain areas, regions or district. As a result, they throw much light on the customs, mental attitudes, religious rituals, superstitions, ways of living and peculiar local conditions and needs. Here an attempt is made to collect the proverbs which are applicable to and current in this district.

There are some peculiar proverbs of this district, which can broadly be classified as stated below :

(A) There are proverbs which reflect character, attitude disposition and personality of the local people, viz.,

Proverb	Meaning
(૧) ખાચરની ખાટવે અને ધાધવની દોલીયે.	This proverb relates to the peculiar marriage custom of sub-branches of the Kathi caste. The daughters of Khachars who are rich are given to the Dhadhal Kathis who are poor and <i>vice-versa</i> . Here, <i>khatla</i> indicates poverty while the <i>dholio</i> indicates prosperity.
(૨) ખડમાં દોળીયું બળદમાં ડોળીયું દોળીમાં ગોળીયું.	This proverb indicates the characteristics of the Goliya Kolis, who are rough. They can be compared with thorny grass and oxen with long horns.
(૩) નરનારી બંને ભલા કદી ન આંગણકાળ આવેલ ને આદર કરે પડ જુઓ પાંચાળ.	This couplet high-lights the hospitality of the men and women of the Panchal area. Both of them are noble and hospitable.
(૪) સરખે માથે સુદામડા.	This proverb indicates the unity of the people of the Sudamda village. There are Banias, Kathis and Kolis in the village. According to the story the unity of the village people was fostered when one Kanio Harijan who was a <i>dholi</i> , played an important part in repulsing the attack of the enemy.

And thereafter the untouchables had equal share in the administration of the village which was under the rule of Kathis.

(૫) બધે ગયા હશે પણ
જતના ખેરવા નહિ
ગયા હો.

Kherwa is a village of the Dasada taluka. It is mainly populated by Jat Muslims. The people of this village are considered very shrewd and cunning and would stealthily cheat anybody. There is a story that one Kanbi Patel lost his wife. As a result he called his sister-in-law for preparing food for him. She had gone to him, to manage for his food. But in course of time, the Patel managed to marry her. As a result, the people of Kherwa who are predominantly Jat Muslims are considered very shrewd. Any person does any cunning act, the proverb is said that he would find his match in the Kherwa village.

(૬) દાડમાં દાડ દેદરડા ગામ.

Dedarda is a village in the Wadhwan taluka. The people of this village are said to be cunning. Hence this proverb.

(B) There are proverbs which reflect local situations relating to geographical and climatic conditions.

(૭) સમલી એસુરી કેમ ચાલી ?

Samli is a village in the Halvad taluka of the Surendranagar district. Dacoits looted the village at night. The *chokidar* informed the Darbar that Samli was looted. The Darbar thought that a woman named Samli was looted by dacoits and, therefore, asked why Samli moved alone at night. This proverb has its origin in the above anecdote. This proverb is mentioned when a person shows gross ignorance about his property or village.

- (૮) દાંડ ગામે દેવળીયા અને
લાંબુ લાંબુ વસ્યું,
લેવા દેવામાં સમજ્યું નહિ
અને ઉભું ઉભું હસ્યું.
- The lay-out of Devaliya village is horizontal. The people of this village are cunning and are not hospitable. They do not observe traditional social customs of give and take. One Charan was not well treated by the village people and, therefore, he made this couplet regarding the inhospitable nature of the people.
- (૯) પાટડી સોનાની ઢાટડી.
- Formerly Patdi was a flourishing marketing centre of the Vadhiar area of Radhanpur, Sami, Harij and Chana-sma. From here the Grain was purchased and supplied. But after Harij and Radhanpur were connected by railway and the development of road transport the importance of the Patdi as a great marketing centre has diminished.
- (૧૦) ખડ પાણી ને ખાખરો
નહિ પથરાનો પાર
વગર દિવે વાળું કરે
એ દેવલો પાંચાળ.
- This proverb suggests the poverty prevailing in the Panchal areas of the Surendranagar district. The land abounds in grass, water, *khakhra* trees (*Butea Frondosa*) and stones. The poor people could not afford to buy kerosene and took their supper in darkness. Such is the 'divine' land of Panchal.
- (૧૧) ખડ પાણી ને ખાખરો
પાણાનો નહિ પાર
ગોરસથી વાળું કરે
એ દેવભૂમિ પાંચાળ.
- Same as above. This proverb also suggests the pre-ponderance of animal husbandry as the main occupation in the region.
- (૧૨) પાંચાળ ભૂમિ પાતળી
નમણી થાતી નાર
નર પટાધર નિપજે
પડ જુઓ પાંચાળ.
- The land of Panchal is less fertile where the women are delicate and the men are brave. The couplet highlights special features of the Panchal area.

- (૧૩) ખડ, પાણીને ખાખરો
ધરતી લાંપડીયાળ
નર પટાધર નિપજે
પડ જુઓ પાંચાળ.
- The Panchal area is a grass-land full of water and *khakhra* trees (*Butea Frondosa*) but it produces brave persons.
- (૧૪) નવાણીયા કુટાઈ ગયું.
- This saying is an offshoot of a boarder dispute between the Sayla and Wadhwan States. Navaniya was a village of the Muli State. It was on the borders of Sayla and Wadhwan States. The Sayla and Wadhwan States had a dispute about their border. Navaniya being on the border of these States suffered in the conflict. The village Navaniya had to suffer in this dispute. This proverb is generally used when a third person, though innocent has to suffer in the quarrels of the other two.
- (૧૫) કડુ કડમ કેસરીયા
ભૂખે ડોળા નિસરીયા
ખડ ગામ તો માલિકા
દોદો રોટલા પાલિકા.
- This couplet is a comparison between Keshariya and Malika villages. The Charan did not get food at Kadu, Kadam and Keshariya villages of Lakhtar taluka. As a result he looked emaciated. While in the village Malika he got two breads of *palis*. (*Pali* = 500 grams).
- (૧૬) બારે રસ્તે બજાણા.
- This proverb relates to the hospitability of the Bajana State. It was customary that nobody was allowed to leave the State without taking food. The people coming from various roads were fed in the State.
- There is another version. Bajana was surrounded by several States, Agency areas and the British areas. It is said that dacoits from the neighbouring States and areas found shelter in Bajana.

(C) There are some proverbs on worldly wisdom and other social and of historical matters, viz.,

(૧૭) ખામ ખોડું અને
રજે રામપર.

This proverb has its origin in the administration of the Wadhwan State. Rampar and Khodu formerly belonged to the Wadhwan State. The Wadhwan State derived its major income from the Rampar village. This income was spent in the village Khodu which was the then capital of the Wadhwan State. As a result whenever the income is derived from one place and spent another place, the people recall this proverb.

(૧૮) દસાડા દફતર ખવાર.

It is said that during the Walkers settlement in 1806-07, the princes of Kathiawar were called by Col. Walker to Rajkot for settling their claims about tributes payable by them to the British, the Peshwa and the Junagadh Nawab. Accordingly, the Darbar of the Dasada State had also gone to Rajkot to attend the meeting. During the meeting, the names of all the princely States of Kathiawar were called but there was no mention of the name of Dasada. As a result, the Dasada Darbar enquired as to why the name of the Dasada State was not in the Government records. The British Government (Col. Walker) included the name of the Dasada State in the list of the Princes of Kathiawar and fixed the tribute and other cesses payable by them. In fact, the Dasada Darbar had not to pay any tribute to any of the State of Kathiawar much less to the Gaekwad or the British, but because the Dasada Darbar insisted on inclusion of his name among the tributaries, the British included his name in the list of princes. This proverb is, therefore, cited when a person accepts a liability which is uncalled for.

(૧૯) મૂળી ગામનો માંડવરાય ધણી,
નર થોડા અને નારી ઘણી.

This couplet relates to the Muli village, which has the Mandavrai-Sun God as the presiding deity. It was ruled by the Parmars. It is possible that many Parmar soldiers might have been slain in the wars, leaving a majority of women in the village.

Religion—The District has a predominantly Hindu population. The 1971 Census shows that as many as 760,727 (89.98 per cent) persons of the district were Hindus. The Muslims numbered 55,484 (6.56 per cent), the Jains 28,224 (3.34 per cent), the Sikhs 540 (0.07 per cent), and the Christians 350. Among others 19 were the Buddhists and 43 follow other religions and persuasions.

The following is the rural-urban distribution of the population under various religions distributed by sex.

STATEMENT III.8

Distribution of Population by Religion

Religion	Rural/ Urban	Males	Females
1	2	3	4
Hindus	R U	300,714 91,687	283,414 84,912
Muslims	R U	13,987 14,370	13,330 13,797
Jains	R U	2,786 11,253	2,881 11,304
Sikhs	R U	1 440	99 ..
Christians	R U	13 191	9 137
Buddhists	R U		.. 19
Religion not stated	R U	40 ..	27 ..
Other Religions... and Persuasions	R U	21 ..	22 ..

Source :
District Census Handbook 1971, Surendranagar, Part X-C-1, pp. 84-85.

The Hinduism—Though the caste restrictions have tended to diminish with the spread of modern education and diversification of occupations, the religious life of an orthodox Hindu still continues

to be governed by custom and tradition and the particular sect to which he belongs. The Brahmans are the followers of Lord Shiva and it is customary that some members of the family must perform the religious rituals every day. The Brahmans are expected to perform *sandhya* (twilight prayer) at least once a day in the morning, and repeat Gayatri or the Sun hymn. Generally, the Baniyas are Vaishnavas, staunch adherents of Shri Vallabhacharya who propounded the Bhakti cult, i.e., the worship of Krishna by intense devotion. Instead of the sacred thread, both men and women wear round their neck a *kanthi* of small basil or *tulsi* (*ocimum-basilicum*) beads. The Rajputs, though worship Shiva, are equally devoted to Shakti, the mother goddess. The agricultural and artisan castes are all god-fearing people, who worship some deity or the other of the Hindu pantheon. Rama, Krishna, Mataji or mother goddess in her various forms, Hanuman, etc. Beliefs in sorcery, witches, an evil eye and bad omens still prevail particularly among the tribal and other backward classes.

The Shaivism—The main doctrine of the Shaivism is the existence of one universal soul or *advaita* and of the individual soul or *jeevatma*. The followers of the Shaivism worship the deity under the name of Rudra, Shiva, Sadashiva, Shankara, Shambhu, Mahadeva, Neelkantha, etc., in their own houses, as also in the temples which are to be found in almost every village, town or city in this district. They use a transversed streak of three lines called *tripunda* on their forehead as a religious mark and use *rudraksha* rosary. Since time immemorial the Brahmans worship Shiva. This deity is also equally favourite with all other castes except the staunch Vaishnavas and the Jains. Towards the close of the eighth century, the Shiva worship was extended and popularised by Shri Shankaracharya. He established in India four *mathas*¹ or monasteries, where he appointed his four principal disciples as *acharyas*, who were in their turn succeeded by their pupils to this day. The first head of this monastery was Mandanmishra, the famous *pundit*, whom Shankaracharya had defeated in philosophical polemics and who had taken *sanyasta* under the name, Sureshwaracharya. The present Shankaracharya, Shri Abhinav Sadchidanand Tirth, is the 77th in the line. The Shankaracharya of Dwarka wields great influence over the Hindus in all parts of the Western India. He goes about from place to place within his jurisdiction, preaching and propagating the doctrines of the Vedic religion. His word is believed as a gospel in all religious matters affecting the Shaivism in Gujarat.

The Vaishnavism—Vishnu is the God of preservation and uni-

1. These four *mathas* are (i) Badrikedar (U. P.) in the extreme north, (ii) Rameshwara (Tamil Nadu) in the extreme South, (iii) Jagannathpuri (Orissa) in the east and (iv) Dwarka (Gujarat) in the west.

versal prosperity whose various incarnations or *avatars* literally mean his descent on the earth for the good of Gods and men. Of these, Rama, the seventh incarnation and Krishna, the eighth incarnation are most revered. Among the worshippers of Rama, the chief are Ramandis and Ramasnehis, though he is also worshipped by the followers of other religious creeds. The Vaishnavism prevalent in this district is the *pushti marg* or creed of spiritual nourishment founded by Shri Vallabhacharya and propounded by him. It is termed *Shuddhadvaita* as distinguished from the Kevaladvaita of Shankaracharya and Vishishtadvaita of Ramanuj. It teaches that God, though eternal is endowed with celestial form and power and all visible phenomena emanates from him. Building on this philosophical basis, Shri Vallabhacharya introduce love for god, devotion and an element of pleasure in divine worship, rejecting the austerity and hardship of other sects. Such epicurean principles began to assume unseemly forms which caused comments and criticism from various quarters and gave rise to the reformist religious sect such as the Swaminarayanism founded in the early 19th century by Shri Sahajanand Swami (1781-1830) which has a large following all over Gujarat and in countries such as United Kingdom, United States of America and African countries.

The Swaminarayan Sampradaya—The Swaminarayan Sampradaya, which is a pure devotional movement was founded during the early decades of the nineteenth century by Shri Sahajanand Swami, well-known as Shree Swaminarayan, who tried to free Vaishnavism from some of its corrupting influences. The faith is named Swaminarayan after its founder and possesses a large following all over Gujarat drawn from all sections of people irrespective of their original caste or creed. Gadhada (Swamina) in the Bhavnagar district is one of the important centres, where Shri Swaminarayan spent a major portion of his life time and propagated the tenets of his religion.

The founder, Sahajanand Swami, was born at Chhapaiya, in the Gonda district in 1781 A.D. From infancy, he showed a sort of aversion to leading a worldly life and evinced great regard for the study of the *shastras*. On the passing away of his parents, when he was aged eleven, he renounced the world and left his home in the garb of a boy-ascetic. For nearly seven years, he practised severe penance and visited various places of pilgrimage in India. At that time, he was known as Nilkantha Brahmachari. In 1800 A.D., he arrived at Loj in the Mangrol taluka (Junagadh district) in search of a true *guru*, where he met Swami Ramanand who assisted him in his quest of the Supreme Being. By the force of his exemplary character and attainments, and life of intense asceticism, he endeared himself to his spiritual *guru* who appointed him as *Acharya* or the head of

his followers before he left his mortal body in 1801. Nilkantha Brahmachari was then renamed Shri Sahajanand Swami, popularly known as Swaminarayan. He made primarily Saurashtra, Kutch and Gujarat, the field of his religious activities which he carried out with great spiritual verve and vigour. Though the religious doctrines preached by him were in no way different from those preached by the Vaishnavite Hinduism, his criticism of the immoral practices of the day and advocacy of a life of purity and piety evoked much opposition from the vested interests. But in the teeth of opposition, Shri Sahajanand Swami carried out his holy mission with unique success, which greatly increased the numerical strength of his followers. He preached the worship of and faith in one God, who was Krishna, who alone could free the soul from the fetters of the flesh. The real value of his work as a spiritual reformer lies in his throwing open the portals of his discipleship to all strata of society irrespective of their caste and creed. Hindus and Muslims, higher and lower castes, all worshipped God under the spiritual guidance of Swaminarayan. The civilising influence of this religion in reclaiming to the path of virtue, honesty and truth, those turbulent castes like the Kathis, and other down-trodden sections and subduing their predatory and blackmailing activities converting them as loyal citizens of the State was profound and permanent.

Realising the necessity of creating suitable centres from where the preaching could be conveniently carried out, six great temples of beautiful architecture were built on sites that were extremely well chosen at Ahmedabad, Dholera (Ahmedabad district), Vadtal (Kheda district), Bhuj (Kutch district), Gadhada (Bhavnagar district) and Junagadh. In this district the Swaminarayan temples of Wadhwan and Muli are well-known.

Shri Swaminarayan recognised the stages of spiritual development by creating different orders, viz., (i) for the ecclesiastics and (ii) for the laity. He also created a class of nuns who are styled *sankhyayoginis* or female devotees.

Doctrine and Philosophy of the Sampradaya—The first and the foremost amongst the works of the Sampradaya is the Shikshapatri or the Code of Conduct containing two hundred and twelve verses written in Sanskrit for the various classes of devotees. It aims not only at the moral and spiritual uplift of the followers, but also gives practical guidance for the conduct of the individual in his daily life.

On the philosophic side, the Swaminarayan Sampradaya has adopted the Vishistadvaita or qualified monism doctrine of Ramanuj-

acharya and on the ritualistic devotional side, it has taken a leaf from the *pushti marg* of Vallabhacharya in the form of the worship of Shri Krishna. The Vachanamrutas which deal with the religious and philosophical talks of Shri Sahajanand Swami to his disciples, is an excellent work in simple Gujarati embodying his holy teachings. He struck at the very root of mixing of sexes by ordering separate *darshan* facilities in temples and religious meetings of males and females, and thus put a wholesome restraint on those immoral practices which had developed on account of free mixing of the sexes.

After achieving such a marvellous spiritual work within a short span of thirty years, he left his mortal body in 1830 at the age of 49, leaving a vast and rich heritage of spiritual wealth.

The Jainism—The Jainism preaches *tapa* or penance, control of the mind and passions, *ahimsa* and renunciation of all worldly pleasures and attachments to attain *moksha* or liberation. The Jains worship the images of all the 24 *tirthankaras* in their temples, wherein are also found images of the Hindu Gods and goddesses in some side niches, under different names.

The Jainism has two major divisions, viz., the Shwetambar and the Digambar. The Shwetambar monks put on white clothes and the Digambar monks move in a nude condition, having directions as their clothes. The major point of difference between the two divisions is whether the injunction to renounce all worldly possessions for achieving salvation should be carried to the extreme by dispensing with clothes and practising nudity.

The Islam—The chief articles of Islamic faith are belief in the unity of God, in His Angels, in His Books, in His Prophets, in His Government of the world, in good and evil as coming from Him, and in the day of Resurrection.

The Muslims in the district constitute a little over 6.56 per cent of the total population according to the Census of 1971. The Muslims are divided into two sects, viz., the Sunnis and Shiahis. The former are more common than the latter. The group of Shiahis known as Ismailis or Agakhanis, whose Imam or religious head is His Highness the Aga Khan, is also found among the Khoja community in the district.

THE PRESENT POSITION OF CASTES

The main communities in the district are the Hindus and the

Muslims. Among the caste Hindus, mention may be made of Brahmans, Banias, Luhanas, Depalas, Kanbis, Sathvaras, Kachhias, Malis, Rajputs, Kathis, Ahirs, Kolis, Sonis, Kansaras, Suthars, Luhars, Darjis, Salats, Kumbhars, Khattris, Bhavsars, Vanjhas, Sanyasis, Atits or Gosains, Vairagis, Bavas, Jatis, Valands, Dhobis, Pakhas, Mochis, Saranias, Vanjaras, Ravalias, Bajanias, Nats, Vadis, Chamthas, Thoris and Jogis. Among the Muslims, Saiyads, Shaikhs, Pathans and, Moghals are the main castes ; while the Khojas, Momnas, Sipahis, Tais, Pinjaras, Shetas, Vaghers, Sanghars, Mianas and Jats are converts to Islam.

Among Brahmans, there are three chief divisions in the district such as Nagar, Audichs and Shrimalis. Among them, the Nagars played a distinguish part in the politics of Gujarat and wielded much influence in many States of Kathiawar. After Independence also they have kept up their former status and function as leaders in different walks of the life such as services, politics and learned professions.

These three chief divisions of Brahmans are found all over the district but mainly in talukas of Halvad, Dhrangadhra, Limbdi and Wadhwan. As regards profession, they are cultivators, money-lenders, traders, religious mendicants, pleaders and servants in Government and non-Government organisations. These three chief divisions have their own sub-castes. Among the Nagars, there are six subdivisions, viz., Vadnagaras, Visnagaras, Chitroda, Prashnora, Krashnora, and Sathodra. There are only few families with Vaishnav surnames in Wadhwan who have made it their permanent home. Most of the Nagars were Government servants during the Agency and their population varied from time to time. Most of the Audichyas of this ditriect are Zalawadi while some are Gohilwadis. While the Rajgor Brahmans are an off-shoot of the Audichyas. They interdine with Kathis. They are the family priests of the Rajput and Kathi chiefs. The Shrimalis, like the Audichyas, claim descent from the sage, Gautam. They are priests of the Shrimali Banias. Some of them are cultivators, clerks in Government and non-Government organisations. In matter of birth, marriage and death, the Brahmans follow the Hindu traditions. The Brahmans are mainly followers of Shaivism but many of them follow Vaishnavism and Swaminarayan religion. They also worship goddesses Saraswati, Ambaji and Kalika.

Among the traders, the Banias, the Luhanas and the Depalas are the main castes. There are two main divisions among Banias, the Shrivaks and Meshris. They are sub-divided into Dasa and Visa. The Shrivaks have three sub-divisions, viz., Shrimalis, Osvals and Porvads. The Kandois, Confectioners are an off-shoot

of the Dasa Shrimalis, though they have separated and became a different caste. The Osvals and the Porvads came from Parkar and have settled mainly in the towns of the district.

The Meshri or Brahmanical Banias are mainly of three classes, viz., Modhs, Sorathias and Kapols. They are much less numerous than the Shrivaks. The Modhs claim to have come from Modhera (the Mehsana district) and have three divisions, Goghvas, Adaljas and Mandalias. The Sorathias follow the same tenets as the Modhs, and, as their name implies, claim their origin from Sorath (now the Junagadh district). By occupation, the Banias are shop-keepers, traders, money-lenders and bankers. They are mainly found in Wadhwan, Chotila, Limbdi, Dhrangadhra and Lakhtar talukas of the district. In matter of birth, marriage and death, the Banias follow rest of the Hindus. They generally follow the Vaishnavism of Vallabhacharya and are called Meshri. The Banias, who follow Jainism are called Shrivak, Oswal, Porvad and Shrimali Banias are Shrivaks. Among Porvad and Shrimali Banias, there are some followers of the Vaishnavism.

The Luhanas stand as a separate caste by itself. They are said to derive their name from Lohanpur of Lohokat in Multan in the north and were originally Rathod Rajputs. They were driven by the Muslims from the Punjab into Sindh and afterwards, in the 13th century, they found their way through Gujarat. They are found in the Dhrangadhra, Dasada, Chotila, Halvad and Wadhwan talukas of this district. They are grain dealers, cultivators, masons, labourers and vegetable sellers. Some of them are also employed in private, Government or semi-Government organisations. They are followers of Vallabhacharya and some are the followers of Ramanandi sect. Their family goddess is Randel Mata and they are devout worshippers of Darya Lal, who is said to have saved them when they fled from Multan. They wear a sacred thread. In matter of social customs, they now do not differ much from the rest of the Hindus.

The Depalas originally belonged to Kutch. They were caravan carriers. It is believed that the word Depala is derived from the word Dikpal or 'Dwayapal' or 'Dopala', meaning two feet, indicating that both the merchants and the carriers were travelling on feet. In the past Depalas were travelling merchants wandering from place to place with their caravan. With the advent of modern means of communication and constructions of roads far and wide, establishments of regular market systems in the interior parts of the country, the Depalas have given up their traditional occupation and places of residence. Now they are engaged as labourers in small industry, petty services

and small business. They change frequently their occupation, so when one changes occupation or does petty miscellaneous business, the people used to say (દેપાલના ફાં). In this district they are mainly found in Dhrangadhra, Wadhwan and Surendranagar towns. In Dhrangadhra, their habitat is known as the 'Depalano Choro'. The tradition of carrying their religious ceremonies in monsoon, as they were out during summer and winter, is still continued in practice among a few Depalas. They wear sacred thread like Lohanas. Generally the thread ceremony is kept at the time of sister's marriage. The *chheda chhedi* of bride and bridegroom are untied at altar of the 'Mata-no-Madh'. The Depalas of Dhrangadhra have their family goddess Pithalma at the village Bavli near Dhrangadhra. They worship also God Nrusinh. There is Narsang Mandir at Dhrangadhra. Some of them also follow the Swaminarayan sect.

Depalas were educationally and economically backward as such the State Government had enlisted it as backward community during the years 1947-62. This had given them good lift for some times, the caste had produced some leading people like Shri Shantilal Depala, freedom fighter who was active worker of Kathiawar Rajkiya Parishad, Shri Jechand Nenshi who visited Eden first, Shri Mohanbhai Kalyanji-bhai, Shri Mangaldas Muljibhai of Dhrangadhra and Shri Chhaganlal Laljibhai.

The castes engaged in cultivation are Kanbis, Sathvaras, Kachhias, Bhansalis, Malis and Rajputs. Among them, the Kanbis of Kathiawar differ little from their brethren in other parts of Gujarat. They are divided into two sub-castes, Levas and Kadvas. Most of them are cultivators. Some of them are traders also. They are found in the Wadhwan, Lakhtar, Muli, Limbdi and Dhrangadhra talukas of this district. Both the Leva and Kadva Kanbis worship Amba Bhavani. In matter of religion, they are Vaishnavas and some follow the Swaminarayan sect. In matter of social customs, they do not differ much from the rest of the Hindus.

The Sathvara (Dalvadi) is a peculiar caste found mainly in the talukas of Halvad, Limbdi, Dhrangadhra, Wadhwan and Sayla. They are cultivators or brick-layers. In religion, they follow Vaishnavism and Shaivism. They worship goddess Ambaji and Chamunda. In social customs, they follow the customs of other Hindus.

The Kachhias and the Malis grow vegetables, fruits and flowers for temple use, and are generally found near large towns, especially at Wadhwan, Dhrangadhra, Limbdi and Dasada. Both of them follow the Swaminarayan religion. The Malis are also Kabirpanthi,

Ramanuji, Vallabhachari or Jain. In social customs, they do not differ much from the rest of the Hindus.

The Bhansalis claim Solanki origin. Most of them are cultivators but some are traders. They are mainly found in the talukas of Wadhwan and Dhrangadhra. They follow Vaishnavism and believe in goddess Mahamaya. Widow marriage is permissible. In matter of social customs like birth, marriage and death, they follow the customs of other Hindus.

The Rajputs form a large class, recruited from all the tribes inhabiting the district. There are many sub-castes among the Rajputs such as Chavdas, Chudasamas, Jethvas, Solankis, Valas, Vajas and Vadhers, Jadejas, Vaghelas, Chohans, Makvanas, Dabhis, Rathods, Bhatias, Jadavs, Radhiars, Moris, Rehvars, Gohels, Nadodas, etc. Many of the divisions of the Rajputs take their surname from some distinguished ancestor. Thus, the descendants of Lakha are Lakhanis, of Deda are Dedanis and so on. In the past, the large proportion of the landed proprietors of Kathiawar belonged to the Rajputs, who invaded the province one after another, and settled within more or less defined limits. Formerly, the Rajputs were noted for their bravery, feats of strength and endurance. They were bold riders and skilful swordsmen. Among them the Karadia Rajputs are found in Wadhwan, Limbdi and Muli talukas of this district. The Nadoda Rajputs are found mainly in Patdi of the Dasada taluka but some of them are spread over Dhrangadhra, Wadhwan, Muli and Lakhtar talukas of this district. The Parmars are mainly found in the Muli taluka. They are cultivators, cotton-traders and also serve in different departments of Government and semi-Government and other organisations. Among them, marriage, within a clan is prohibited, as all members of the clan are believed to be the children of one common ancestor. Celebration of marriages entail heavy expenditure. In marriages they have a custom to send a sword instead of bridegroom at the bride place. In other matters of social customs like birth and death, they do not differ from other Hindus. In matter of religion, they generally follow the Shaivism and the Vaishnavism. The Jadejas worship goddess Ashapuri, whose principal shrine is in Kutch. The Jhalas follow Vaishnavism and Swaminarayan and adore Shakti whose shrine is at Halvad. The Gohels worship Khodiar Mata, whose chief shrine is at Rajpara near Sihor. The goddess of the Jethwas is Vindhvasni, whose original shrine is on the Nagmata river close to Navanagar, and whose chief temple is at Chhaya near Porbandar. The Parmars follow the Swaminarayan religion and worship the Mandavrai Sun God whose temple is at Muli. Immediately after marriage, the newly-weds have to visit their family deity and perform a ceremony of

untieing the *mindhal* (*randia-dumetorium*). The Nadoda Patels are Rajputs. They are cultivators. In this district they are mainly found in the Dhrangadhra and Dasada talukas. Their males put on *chorno*, *kediya* and *paghadi* and females put on *chaniyo*, *chorso* and *kapdu*. In matter of social customs like birth, marriage and death they do not differ much from the rest of Hindus. Generally they do not perform any religious rites or ceremony regarding the birth. Widow remarriage is allowed among them. In matter of religion they generally follow the Swaminarayan sect. But some of them also follow the Vaishnavism and Kabirpanth.

The Kathi is a curious and interesting race. The cradle of this race is unknown, but it appears to have come from the Central Asia, driven by the tide of Mohammedan invasion through Sindh and Kutch in the 14th century. A party of them under a leader named Umro, came to Dhank, of which a Vala Rajput was a ruler. Umro had a beautiful daughter named Umrabai with whom the Dhank Chieftain Dhan Vala fell in love. Umro agreed to give her to him in marriage on condition that they should eat together. To this Dhan agreed, but his brothers considering him degraded drove him out. He became leader of the Kathis, Umrabai had three sons, Vala, Khuman and Khachar, whose descendants bear their names and are considered the aristocracy among the Kathis. They are called *Shakhayats*. While the descendants of the original Kathis are called *Avartias* or inferior. The Kathis with Surnames such as Khavad, Khacher, Kerpada Dhadhal, Vala, Jaru, Boriya, Patgir, Mandva, Gida, Jebaliya, etc., are found in Sayla, Muli and Chotila talukas of this district. The Kathis eat food cooked by any Hindu except the untouchables, and drink liquor. Their women are proverbially handsome, and bear a high character. They are respected in the family and their position in society is on a par with the male members and are treated as companions. Like the Rajputs, they also send '*khandu*' (sword) representing bridegroom along with the marriage party, instead of a bridegroom. This practice came in vogue to reduce the expenditure involved in marriages. In other matters of social customs like birth and death, they do not differ from the rest of Hindus, except that Kathis take their dead bodies on *dholiya* to the crematorium. At the place of cremation one cow is milked for twelve days and thereafter the said cow is given in *dan*. Widow remarriage is allowed, but is seldom practised. The custom of levirate is favoured by them. The Kathis follow Vaishnavism and Swaminarayan religions. They were originally sun-worshippers and they use it as a symbol on all their documents. There is historical Surya Mandir near Than in Chotila taluka. Owing to their long contact with the Hindus, they worship also the Hindu gods and respect the Brahmans. They have also

adopted the Hindus reverence for the cow. They highly respect Ramayan and its daily reading is one of the traditions among them. They are exceedingly superstitious, and believe in omens, placing the greatest reliance on the call of a partridge to the left. They are hospitable, and are always sociable and friendly.

The Ahirs are strong and closely allied to the Babaria Rajputs. Colonel Walker traces the word Ahir to the Sanskrit word *Ahairi* signifying hunting. They claim descent from the Sumra dynasty of Sindh. They are believed to have married with the Solankis of Diu with the Valas of south Kathiawar, and with the Fairmars of Ujjain. According to another story, they accompanied Lord Krishna when he came to Saurashtra, and settled in the vicinity of the mount Girnar and were thence called Sorathia Ahirs. They are divided into two sub-castes, viz., Gujar Ahirs who live in town, and Nesak Ahirs who live in *nes* or hamlets. They are mainly found in the talukas of Limbdi, Wadhwan, Lakhtar, Sayla and Chotila, of this district. They have gradually given up cattle-breeding, and are now mostly cultivators and small landholders. They are tall and active. In matter of social customs like birth, marriage and death, they do not differ from the rest of the Hindus. The practice of levirate is common. They follow Vaishnavism and Swaminarayan Sampradaya and revere Tulsi-Sham in the Gir and a number of local goddess. In matter of religious ceremonies, they follow the Hindu rituals.

* *Kolis*¹—Among the Kolis, the Chunvaliyas and the Talabdas are found in Chotila, Sayla, Muli and Lakhtar talukas of this district. They were originally Rajputs. The Chunvaliyas, also called Jahangrias, take their name from Chunval, a tract of country in the north-east of the Viramgam sub-division of the Ahmadabad district. They are so called because it originally contained forty-four or *chumalis* villages. They are a tough and sturdy race who at one time were the terror in the north Gujarat. The Chunvaliya belong to the Makvana tribe of Kolis. They claim to be descendants of Jhala Rajputs. They are good-looking and fair like the Talabdas. But the bulk of the Chunvaliyas have more of the features and characteristics of the Bhil. They have many sub-divisions. They intermarry among their own class alone, but not among members of the same sub-division. As they consider themselves distinct from the Talabda Kolis, they prefer to be addressed as the Thakarda Chunvaliya Kolis. Formerly, they had criminal propensities but now they work as miscellaneous labourers and fishermen. They are also engaged as workers in the salt pans (સાલપ) and hence they are called Agariyas. Among the Chunvaliya

1. *Saurashtrani Pachhat Komo*, Part II, pp. 12-46.

Kolis, those who are engaged as Watchmen are known as Pagis. They are prone to thieving and are detectors of foot-prints. Formerly they were considered dacoits but now they have shifted to cultivation. During the Limbdi State regime, one such watchman was appointed in every village by the State, who was held responsible for any thefts and he had to pay for the stolen property if the theft was not detected and the stolen property was not recovered from the thieves.

In matter of food, they prefer *rotla* or loaf of *jowar* or *bajri*, vegetable or pulse and *chutney* of onion or chillies. Sometimes, they take *khichadi* or hotchpotch also. They are mainly vegetarian but occasionally take non-vegetarian diet such as flesh of sheep or goat, fish and eggs.

In matter of dress, the male members mainly put on *faliyu* or *chorno*, shirt or *junagadhi jablho*, *bandi* or coat or *kadiyu* and *melkhayun* or double *paghadi* on head. The women's dress consists of *chaniya* or a petti-coat embroidered with *abhla*, *kapdu* or blouse and thick *sallo*. The old women prefer to put on black coloured clothes.

As regards ornaments, their male members put on *bhungari* on ears and a *todo* on foot, while their women put on *hansdi* or *kohari* or *paro* in neck, *fudadi* or golden *ful* in nose, silver *akota* or *vedla* on ears and *baloya* on hand. Their children adorn their feet with *zan-ari* and hands with glass bangles.

With regard to social customs like birth, marriage and death, they do not differ much from the rest of the Hindus. However, levirate, widow remarriage and divorce are usually permitted among the Kolis. Their caste Panch is strong and they have to obey the ruling of the Panch in any social matter of dispute.

They are skilled in embroidery work. In matter of religion, they are Kabirpanthis and some follow Vaishnavism. They worship gods and goddesses like Khodiyar, Chamunda, Kalika, Meladi, etc. Each sub-castes has separate family goddess. Mostly they have established Mata-no-Madh at every village. They are superstitious and believe in *bhuva*. They are poor and backward in education.

The Talabda Kolis consider themselves superior to the other sub-castes of Kolis. They keep social relations within their own caste only and not with the other Kolis. Originally, they were cultivators but now they work mainly as agricultural labourers. They are skilled in the embroidery work. In social matters, they do not differ much from the other Kolis.

Among the artisans, the Sonis, the gold and silversmiths are mostly of the Vania Soni caste. The Vania Sonis are generally well-to-do. They claim to be the descendants of Vanias, who took to working in the precious metals. They are mainly found in Wadhwan, Chotila and Limbdi talukas of this district. In matters of social customs, they follow the customs of the rest of the Hindus. They follow the Swaminarayan religion.

The Coppersmiths or Kansaras are found all over the district. The name Kansara is derived from *kansu* (*bell-metal*). The Copper-smiths of Dhrangadhra and Jorawarnagar are of Gurjar origin so they call themselves Gurjar Kansaras. They are good workmen in both brass and copper. They claim a Kshatri descent and revere Mahakali as their chief deity. In matter of social customs such as birth, marriage and death, they do not differ from the rest of the Hindus. Widow marriage is allowed.

The carpenters or Suthars are of two classes, Gujars and Marvadis. The Gujars claim descent from Vishvakarma, the creator of the universe. The Marvadis claim the Rajput descent. The carpenters or Suthars are found all over the district. In addition to ordinary village carpentering, some of them are clever wood-carvers, showing their skill not only in the woodwork of houses, but in the more delicate carving of blackwood and sandalwood boxes. Sandalwood carving is a speciality of the Mangrol carpenters. With the diversification of occupations, some of them have taken to various allied occupations. Their social customs do not differ from the rest of the Hindus. Each division or family has family deity. Some of them are Vaishnavas, some follow the Shaivism and some are followers of the Swaminarayan religion.

The blacksmiths or Luhars are found all over the district. Some are skilled workmen, who used to manufacture agricultural implements. Besides their traditional occupation, they have also shifted to silver-smiths, carpenters and other occupations and services. They follow generally the social customs of the Hindus. They allow widow marriage, Bhavani is their family deity. They follow the Swaminarayan sect.

The tailors or Darjis are found in every town and in most of the larger villages of this district. A few are good embroiders who are skilful in other fine works, but most of them do not go beyond ordinary hemming and stitching. Their main occupation is tailoring but because of the change in the economic life due to the impact of the development programmes, they have also turned to other walks of life

utilizing new openings and opportunities. Some of them repair sewing machines and some are engaged in manufacturing parts of mill-machinery such as rings, etc. They claim the Rajput descent. In social customs, they do not differ from the rest of the Hindus. They allow widow marriage. Their family goddess is Hinglaj and worship other Matas. They follow Swaminarayan sect.

The masons or Salats, derived from *salya*, a stone, are stone-workers. The Sompura Salats were Brahmans who took to stone-cutting at the desire of the Somnath Mahadev in Saurashtra. Some of them observe *karmakand*. Many Sompuras have become the victim of Tuberculosis due to their work of stone-cutting and hence they have shifted to other occupations. The educated among them also changed their occupations or engaged in services. They are mainly found in Dhrangadhra, Wadhwan and Halvad talukas of this district. In matters of social customs such as birth, marriage and death, they do not differ much from the rest of the Hindus. They wear sacred thread like Brahmans. Widow remarriage is allowed. In religion, they generally follow Swaminarayan Sampradaya or Shaivism.

The Kumbhar is the caste of potters. The name is derived from *kumbhakar* (*kumbha*, a water pot and *kar* maker). They are mainly found in Chotila, Lakhtar, Wadhwan, Limbdi and Dhrangadhra talukas of this district. They make a living by making earthen vessels. Besides working as potters, many of them are employed now in villages as domestic servants and, in towns, have become carpenters or bricklayers. Those who have taken to stone-cutting call themselves Salats and they have formed a separate sub-caste. They are except in their calling, in every respect like other Kumbhars. With the opening of economic opportunities, they have taken to new occupations and services. Some of them have taken to agriculture. In matter of social customs, they do not differ from the rest of the Hindus. They follow Vaishnavism. The Chamunda Mata is their family goddess.

The Khatris are calico-printers and dyers. They also weave silk and cotton, while some of them are calenders. Their *bandhni* or tie and dye *sadis* and silk clothes are of superior quality. In this work, they are helped by their wives. They claim to be of the Kshatri descent. They are mainly found in the talukas of Wadhwan and Dhrangadhra of this district. In matters of social customs, they do not differ much from the Hindus in general. They allow widow marriage. In matters of religion they follow Vaishnavism.

The Bhavsars are dyers and calico-printers and *dhobi* or washermen. They are found chiefly in cities and large towns. They claim

to be Kshatriyas. Some of them have given up calico-printing and have become confectioners, tailors, washermen, sellers of cloth and brass ware. They also serve in Government and private organisations. In matters of social customs, they are with rest of the Hindus. They allow widow marriage. Chaol Mata is their family deity. Some of them follow Shaivism and Vaishnavism.

The Vanjhas or weavers are chiefly found in Dhrangadhra, Wadhwan and Halvad talukas of this district. They weave mixed silk and cotton, *mashru*. Some of them are tailors. Their wives prepare the thread, bobbins, starch and do other miscellaneous work. They claim descent from the Kshatriya King, Sahasrarjun, who was killed by Parshuram. Their social customs do not differ from the rest of the Hindus. They allow widow marriage. Lastly, they follow Vaishnavism and worship Hinglaj Mata.

Among beggars, there are many divisions known as Sanyasis, Atits or Gosains, Vairagis, Bavas and Jatis. The general term for all classes of devotees is Sanyasi or Anchorite.

The Atits or Gosains are generally found officiating as priests in the Shiv and Devi temples. They are vowed to celibacy and poverty, and they generally live on charity. Some of them are serving in civil services, and, they also take advantage of their supposed holiness, giving themselves great license in food and drink. They admit recruits from all classes and dress in orange tawny clothes. The sectarian mark *tilak* on their foreheads is horizontal. There are two sects among them, viz., those who live in monasteries *mathadharis*, and those who live in houses *gharbaris*.

The Vairagis are officiating as priests in the Vaishnav temples, and wear a white dress and an upright-brow mark.

Among the Jains, the ascetics are called Jatis. The Jatis have no property and never quit their dwellings except for food. They carry a fan of goat's hair, with which they remove every living thing from the path on which they tread or the ground on which they sit. They wear a piece of cloth screening their mouths, lest they should inhale and destroy insects. During the rainy season, a few of these, Jatis take a vow, called *santharu*, pledging fast into death. As soon as Jati has taken this vow, the news is carried to all parts of the country and large numbers of the Jains gather together to worship him.

Among personal servants, there are three classes, Valands or Barbers, Dhobis or Washermen; Pakhal Bhists or Water-Drawer
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and Kharvas. Some of them are domestic servants. The Barbers are both from the Hindu and the Muslim Community. They are called Valand from their profession of hair or *val*; a *gainjo* from his old operation of dressing wounds or *gha*. The Hindu barbers are numerous. They are found everywhere in the district. Their general profession is of shaving and hair cutting but in village, they also cultivate land and their women act as midwives. In matters of social customs, they do not differ much from the rest of the Hindus. Divorce and widow remarriages are allowed. In matter of religion, most of them are the Vaishnavas. The Limbach or Limbochi Mata is their family goddess.

The Dhobis from *dhovun* to wash are washermen and are found in all villages, towns and cities. They are Hindus as well as Muslims. They are helped in their work by their wives. In matter of social customs, they do not differ much from the rest of the Hindus. Divorce and widow remarriages are allowed. Hindus follow Vaishnavism and Muslims follow Islam religion.

Among the leather workers, the Mochis or shoemakers and saddlers claim Rajput descent, and call themselves Solanki, Parmar, Gohel, Chauhan, Makvana, etc. They are found in towns and in most of the villages of this district. With passing of time and in view of economic compulsions, they are now employed in various occupations. In matter of social customs, they do not differ much from the rest of the Hindus. In matter of religion, they follow the Swaminarayan and Vaishnav religions and worship Ramdev Pir.

Among the wandering classes, there are the *Saranias*, *Ods*, *Vanjaras*, *Ravalias*, *Bajanias*, *Nats*, *Vads*, *Chamthas*, *Thoris* and *Jogis*. The Saranias are arms-cleaners and sword-sharpeners who move in villages in search of work. Their name is derived from Saran. They are mainly found in the talukas of Wadhwan, Dhrangadhra, Dasada and Limbdi of this district. They generally stay with their carts in group of five or ten at the outskirts of the village which is known as Dango. This Dango is recognised from the name of their leader, such as Bhanji Hathi *no* Dango or Nanji Parekh *no* Dango. In matter of social customs such as birth, marriage and death they follow Hindu customs. In matter of religion they worship Ramdev Pir and Khodiyar, Meldi Bhavani, Shakti, Vihot and Kalka Matas.

The Ods are labourers. They claim to be the descendants of Bhagirath, the son of Sagar. They claim their origin from Kunbh Rajput and came from Malwa and settled in Saurashtra. Among them there are four divisions, viz., the Kathiawadi Ods, the Gujara Ods, the Maru Ods and the Punjabi Ods. The Kathiawadi Ods are

mainly found in this district. They are not strictly vegetarian. According to the Ras Mala, King Siddhraj sent for a number of Ods from Malwa to dig the Sahasraling lake at Patan. The Ods lead a wandering life. They are now engaged in various types of wage earners. They are mainly found in the talukas of Limbdi and Dasada of this district. They worship Ramdev Pir and mother goddesses like Meldi, Khodiyar and Jasma Oden. They do not differ much from the Hindus in matters of the social customs.

The Vanjaras or carriers are not the natives of Saurashtra. They visit it occasionally, bring grain and tobacco on bullocks, and return with salt and other commodities. They have large colonies in Rajasthan and Madhya Pradesh and always return there during monsoon months. Owing to the spread of roads and railways, their caravan business is fast dying out. They claim a Rajput origin and their chief object of worships is Ramdev Pir, Nagani Mata and Kalka Mata. They follow the Hindu social customs. They allow widow marriages and cremate their dead. Some of them are Muslims.

The Ravalias are rope and tape makers. They are mainly found in Dhrangadhra, Wadhwan, Limbdi and Halvad talukas of this district. One of their chief occupations is to hawk salt on donkey. They also work as agricultural labourers and labourers in mills and also sale vegetables. They allow widow marriage and bury their dead. They worship Lord Shiva and Matas such as Verai, Bahuchara, Ambaji, Khodiyar, Kalika and Chamunda.

The Bajanias are Nats or acrobats and rope-dancers. Some are Hindus and some are Muslims. They only occasionally come to Saurashtra. They allow widow marriage and divorce and burn their dead. Hindu Bajanias follow Vaishnavism and Muslims follow Islam.

The Nats also live by rope-dancing and begging. They are also known as Nat-Bajania. Their headquarters are in Marwar, and they visit Saurashtra in their rounds. They are Hindus and worship Meldi, Ambaji, Bahuchara and Vihot Matas. Their family goddess is Vihot Mata. They allow widow marriage, and bury their dead after burning hay on the face.

The Vadis are sellers of stone handmills, winnowing fans, etc., but they earn their living as jugglers and snake-catchers. Among them, some are Hindus and some of them follow Islam. The Hindus follow the Hindu social customs and the Muslims follow Muslim social customs. They allow widow marriage. In matter of religion, they worship Vihot, Meldi Matas, etc.

The Thoris sell bamboo brooms and salt, and grass circlets, *indhonis* and *suthias*, for carrying waterpots on the head. Some are Muslims and some are Hindus. In matter of social customs, they follow the Hindu social customs. They worship Shakti, Sindhoi and other mother-goddesses.

The Jogis are wandering religious beggars, who also eke out their living by selling *baval* tooth-brushes, brooms, salt and *indhonis* and *suthias*. They remove evil spirits and catch snakes, and make a living generally on the credulity of their dupes. They bury their dead, after branding the great toe of the right foot of the corpse. They respect various Hindu gods, and freely allow divorce.

THE SCHEDULED CASTES

According to the 1971 Census, the population of the Scheduled Castes in the district, was 87,859 (44,760 males and 43,099 females) forming 10.39 per cent of the total population of the district. The rural-urban distribution accounted for 69,853 persons in the villages as against 18,006 in the towns. The following statement reveals the details of their sex-wise distribution of the population.

STATEMENT III.9

Scheduled Castes Distributed into Rural and Urban Areas, 1971

Name of Scheduled Caste 1	Total Population			Sex		Percentage to total population of the district		
	Total 2	Rural 3	Urban 4	Males 5	Females 6	Total 7	Rural 8	Urban 9
Total	87,859	69,853	18,006	44,760	43,099	10.39	11.32	7.89
Bawa (Dedh) or Dedh-Sadhu ..	1,004	835	169	537	467	0.12	0.14	0.07
Bhangi or Rukhi ..	9,302	5,888	3,414	4,730	4,572	1.10	0.95	1.50
Chamadia ..	70	68	2	40	30	0.01	0.01	N
Chamar, Nadia or Rohit ..	22,781	18,592	4,189	11,561	11,220	2.69	3.01	1.83
Dangashia ..	1,880	1,721	159	918	962	0.22	0.28	0.07
Garoda ..	1,609	1,188	421	836	773	0.19	0.19	0.18
Garmatang ..	63	56	7	48	15	0.01	0.01	N
Meghwal ..	1,045	525	520	540	505	0.12	0.09	0.23
Senma ..	2,212	2,200	12	1,096	1,116	0.26	0.36	0.01
Thori ..	123	33	90	66	57	0.01	N	0.04
Turi ..	231	199	32	125	106	0.03	0.03	0.01
Turi Barot or Dedh-Barot ..	852	445	407	390	462	0.10	0.07	0.18
Vankar, Dhedha or Antyaj ..	43,527	35,901	7,626	22,256	21,271	5.15	5.82	3.35
Unspecified ..	3,160	2,202	958	1,617	1,543	0.38	0.36	0.42

Source : District Census Handbook 1971, Surendranagar, Part X-C-1, pp. 91-99.

The predominant Scheduled Caste in the district are Vankar, Dhedha or Antyaj (43,527). Among them 35,901 persons live in rural areas and 7,626 persons in the urban areas. Next to this caste, numerically important castes in the district, are Chamar, Nadia or Rohit (22,781), Bhangi or Rukhi (9,302) and Senma (2,212). Details of some of the castes are given below.

Vankar or *Meghwal*—Among the Scheduled Castes, Vankars are predominant in this district. They are so called because of their traditional profession of weaving. They are known also in some parts

1. Saurashtrani Pachhat Komo, Part-1, 1957, pp. 262-318.

as Meghwal Ganeshya, Harijan, Dhedha, etc. There is no separate castes of Meghwal. Before industrialisation, their economic condition was very good, and they were happy. With the growth of textile industries, they have been deprived of their traditional occupation and have become miserable. At present, they work as masons, labourers, agricultural labourers, labour contractors. They claim Rajput origin. The main sub-divisions among them are (1) Sorathia, (2) Maheswari or Kutchhi, (3) Maru (Marwari). These divisions are because of their original habitations in the past. They do not intermarry among the sub-divisions. They are found in Wadhwan, Sayla, Chotila, Halvad, Dhrangadhra, Dasada and Lakhtar talukas of the district. Kutchhi Vankars speak Kutchhi language and also betray some of the characteristics of the Kutchhi people. They call themselves Jadeja, Harijan and Meghwal. The Marwari Vankars are known as Maru and are numerous in this district. They are still socially linked with Marwar, their original place of habitation and generally their marriages are performed in Marwar. There are many sub-castes among Meghwals such as Parmar, Solanki, Chauhan, Khandevi, Bokha, Jitia, Varmora, Sindhav, etc., while Maru Vankars are known as Gohel, Dadia, Badhia, Rabadia, Rukhda, Someshwar, Jepal, Ranva, Seju, etc. In matter of food, they are vegetarian.

Their male members put on *kadiyu*, *chorno* and *paghdi*, while women wear red *jimi*, *kapdu* and *chorso*.

Mainly the women wear *kadi* made of silver, *kedla*, *hansdi* made of silver and *kanto* or *vali* in nose made of gold and white ivory *chudli* in hand etc. Thus they wear both gold and silver ornaments.

Their language is Gujarati and is influenced by the Charani dialect, e.g.,

કાઉં છું = શું છું?
કમલ જાતો છું = કયાં જાવ છું?
આદો = આપો

They are very fond of *ras*, *garba* and *bhajans*. In birth, marriage and death, their customs do not differ from those of other Hindus. Widows are allowed to remarry but levirate is generally preferred. In matter of religion, they worship Krishna, Shiv and other Hindu gods and goddesses.

*Chamar*¹—The Chamars claim that they are descendants of Rohidas. They are spread all over Saurashtra but in this district they

1. *Saurashtrani Pachhat Komo*, Part I, 1957, pp. 319-340.

are found mainly in Wadhwan, Limbdi, Sayla, Chotila, Muli and Halvad talukas. They claim Rajputs origin. They have many surnames, viz., Chavda, Parmar, Makvana, Solanki, Sagathiya, Meru, Asodiya, Vaniya, Vaghela, Kareliya, Katariya, Songara, Mewada, etc.

They are known as Chamar because of their traditional occupation of leather dying and tanning. The Nadias also follow the same occupation. Their life is settled and their habitat is known as *Chamar vas*, which is separated from the residence of the other castes in the village. In matter of social customs like birth, marriage and death they do not differ much from those of the other scheduled castes. Formely, child marriages were prevalent among them, and were performed with all the rituals like regular marriages, but now child marriages are rare. Widow remarriages and levirate are also allowed. The Garoda is their priest. They are not strictly vegetarian. In vegetarian food, they take *rotla* of *bajri* or *jowar*, *dal* or some vegetable and onion as morning meal, while *rotla* or *khichadi* is taken in evening meal. In matter of dress, their males put on a white *chorno*, *kediya* and *paghadi* on head, while females put on *thepadu*, *chaniyo*, *kapadi* and *odhanu* or *chorso* on head. Their children put on *bandiyu* and *chaddi* or *chorni*. But now their young boys and girls have strated to put on common dress. They put on pant and shirt while the girls put on *ghaghari*, *polkun* and *odhani*. In matter of ornaments, their women wear *nath* or *daniyu mala* or *paro* in neck, *kambi*, *kadla* or *chhada* in feet etc. These ornaments are generally made of silver or ivory plated, with gold. Their males wear a silver *kandora* on waist, *kada* on hands and a ring on finger. Their language is Gujarati. They also take interest in folk-songs, *rasda*, *dhol*, *garbi* and *dandiya-ras* at the time of some festival or auspicious occasions. They celebrate all Hindu festivals. They are backward in education. In matter of religion, they are also idol-worshippers and believe in goddesses like Chamunda, Khodiyar Mata, Ramdev Pir, etc. They are superstitious and believe in *bhuva*. They worship god Shiva and Ganesh.

*The Shenma*¹—Among Scheduled Castes, the Shenma caste claim higher status than the Bhangi and the Nadiya castes. Originally they belonged to North Gujarat but are now settled in Saurashtra. They are mainly found in Limbdi, Dhrangadhra, Dasada and Lakhtar talukas of this district. Some of them are *Indhoni* makers while rest of them are field labourers. They are divided in many sub-castes like Makvana, Parmar, Chauhan, etc.

In matter of social customs like birth, marriage and death, they

1. *Saurashtrani Pachhat Komo*, Part I, 1957, pp. 467-472.

follow the customs of other Harijan castes. The Garoda is their family priest. They bury their dead. Levirate and widow remarriage are permissible. Divorce is allowed and is common. Generally, they are vegetarian. In matter of dress, their male members put on *dhotiyun* or *paniyun*, *paheeran* and white *paghadi*, while the women put on many flapped *chaniyo*, *kapadun* or *choli* and red coloured *salla* or *odhana*. In matter of ornaments, the women put on *chun* in nose, *valis* on ears, *chudali* on hand, silver *hansdi* in neck and silver *toda* on feet. The Shenmas are Hindus and are idol-worshippers. Their each sub-caste has got their separate family goddess and *bhwa*. They mainly worship goddesses like Jahu, Jav, Meldi and Khodiyar. They are backward in education.

THE SCHEDULED TRIBES

According to the 1971 Census, the Scheduled Tribes claim 4,812 or only 0.57 per cent of the total population of the district. The only Scheduled Tribe in the district is the Padhars (4,758) and the Siddis (21). There are 33 persons under Unspecified Scheduled Tribes. Thus the Padhar is the only Scheduled Tribe worthy to note in the district, details of which are given below.

THE PADHARS

The Padhar tribe lives around the natural lake called the Nal Sarovar in the Bhal area, one of the most fertile places of the otherwise arid regions of Surendranagar and Ahmadabad districts. Nal Lake has many and varied facets all conditioned by the monsoon. During the monsoon when the otherwise dry rivers of Surendranagar district—Brahmani, Bhogavo and Umai—discharge all their surplus monsoon water in it, its expanse of 108 sq. km. is as turbulent as any furious river in flood. Immediately after the rains, it becomes so placid and calm that the green grass below its depth of 6 ft. can be easily seen without any refraction. When the monsoon fails, the lake literally becomes a desert.

The padhars are found mostly in the Limbdi taluka (4,45) and in small number (13) in Sayla taluka of this district. They are one of the tribes which seems to have migrated from Makran from Baluchistan to Gujarat during the early ages, when floods of the Indus

1. (i) Times of India, Monday, March, 19, 1973. Article on 'Surendranagar Today'—A Times of India Supplement by Vijay Ranchan, I.A.S.
- (ii) Folk-Dances of Gujarat, September, 1966. Issued by Directorate of Information and Tourism, Gujarat state Ahmedabad.
- (iii) MANKAD B. L., *Saurashtra Padharo*. (1953)

used to flow into the Gulf of Cambay through a natural channel known as Nala. Their existence, livelihood and day-to-day living is intimately and inseparately connected with the Nal Lake. A Padhar is historically a sailor. In the past these people must have lived on the river Indus near the sea; must have gone deep on the high waters for fishing as well as for sheer adventure. In a number of islets estimated at 360 on the Nal lake, the anchorages of the ships were found. Even to-day at Kagda-Bet, one such steel anchor can be seen. The sea has entered the collective unconsciousness of the Padhars and they daily enact the drama of the sea. They love to fish and row in the Nal lake. In their struggle for existence, they have lost the high drama and grandeur of the high seas. When monsoon is good and the Nal lake is full the Padhars go out for fishing and the haulage comes to 8 tonnes approximately and is sold to the merchants of Ahmadabad at the rate ranging from Rs. 11 to 22 per 20 kg. Fishing season lasts till such time the water remain sweet, i.e., upto December. After December, the water of the Nal lake turns saline and salinity kills all the fish in it. During this period, the Padhars live on fish and birds. They also get '*kanda*' '*gitella*' a kind of root which are used as vegetable and an item in diet. During the tourist season which continues till winter, they eke out their living by plying boats for the tourists and doing other sundry jobs for them. When the monsoon fails the Padhars get engaged in digging of a root known as '*bid*'. One man on an average digs out 20 kg. of *bid* which is sold at Rs. 2.50 to Rs. 3 per 20 kg. The *bid* is primarily the food for the animal, for it contains 80 per cent nitrogen and four per cent protein, but the Padhars make "*rotlas*" (loaves) out of its '*atta*' which they eat. Besides the '*bid*', the other grass that they get from the Nal lake is '*gondri*' which is a green grass, when it is known as '*chhaj*', which is used for thatching their *kubas* (huts). They have remained backward due to their poor economic condition. There is one famous couplet about the severe plight of the Padhars residing at Nal lake.

નરકાંઠો નજરે નહિ,
દંત ભંજનો દેશ ;
નર એટલે નાગા ફરે,
ને ડામિની ટૂંકા કેશ.

The couplet connotes that people are not willing to go to the Nal area because it is very hard and rugged area. The people of that area are so poor that they have not enough clothing. Their women have short hair. It implies that the people residing in the Nal area live like beasts.

The Padhars are short-sized, broad-shouldered with deep black

eyes and oily swarthinness which mark most of the sea-faring people of the country. They can walk about twenty to twenty-five kms., at a stretch. They are expert in hunting birds and wild animals. The Padhars also do a bit of agriculture but their methods of cultivation are primitive.

The mode of living and the social and religious chores of the Padhars are just like those of any other Hindu community. All the Padhars give respect to their *mukhi* (caste-leader) and carry out his behests. Their many social problems are solved by this *mukhi*. At the time of remarriage the permission of the *mukhi* is essential. In the case of domestic quarrels between husband and wife, the divorce is allowed by the *mukhi* after the completion of *lakhanu*, meaning writing of the divorce-deed. Generally in the case of a wife seeking divorce Rs. 350 are to be paid. (Rs. 300 to the husband and Rs. 50 to the community for *khichada*). When a husband seeks divorce, Rs. 5 are to be paid to the caste *Panch* as fine and Rs. 10 for *khichada* (dinner) to the caste. Levirate is also allowed among them. Their religious practices and festivals are the same as those of the Hindus. So are their customs of "*Simant*" (celebration of conception), birth '*Chhathi*' (celebration of sixth day of birth) are analogous to those of the Hindus. They worship community goddess and village goddesses; prominent among them are "*Hinglaj*" and "*Bhurke*". Both of them are also called "*Mahishasura Mardini*" goddess, the killer of Demon in the form of the buffalo. Other goddesses are '*Kalika*', '*Zumpali*', '*Meladi*', '*But-Mata*',—the different names of goddess '*Shakti*'. In this, they resemble all the primitive Hindu tribes where the cult of mother goddess prevails. They worship mother goddess.

The Padhars have preserved a form of folk-dance which typifies their life, which is full of toil, enterprise and joy of boating and rowing. In this form, they stimulate the rhythmic movements of rowing mariners and the undulating sea-waves and introduce the hilarity of rural joy, abundance of vigour and freshness of life.

The costumes of the Padhar dancer are a long buttoned up vest with big sleeves, a blue or marron coloured jacket, a coloured head scarf and Indian sailor's trousers. The ornaments they wear are necklace of beads and big earrings which fit in with the pattern of their costumes. They are famous for their traditional dances. They sit with bended knees in a circle and with small cymbals (મણિ) in their hands, they keep perfect timing and sing in chorus. They rise up and down, move to and fro and stimulate the vigorous movements of the boat-rowing. They rise with bended knees and lie down and roll from side to side. They stand on their heads in an acrobatic

fashion and deftly play the cymbals with their feet and create flowery patterns with such precision and accuracy that the whole performance gives the thrill and joy of real art. After this dance is over, they change to a form termed as *Zakolia*, wherein they mainly use the *zanz*, i.e., big and flat cymbal. Four persons from the circular formation stand in the middle with *zanz* tied to leng strings. Those sitting in the circles sway to and fro and keep time, while those standing in the middle, strike the flying *zanz* backward and forward with such vigorous movements and in such an accelerated tempo which only the dynamic vitality of dancers can produce. Though the dance is a group performance, individual talent and proficiency get ample scope, when a single dancer jumps in the middle of the group formation and gyrates and makes weird hip movements.

The folk instruments used in the performance are *tablas*, *zanz*, cymbals and grotesque instruments called *Bagalia*. This is one of the dance forms, which has won the high praise in India. Ranagadh, (Limbdi taluka) one of the villages of Bhal situated in the Surendranagar district has produced one of the most distinguished groups of folk dancers of Gujarat, who have won distinction at the Republic Day Folk Dance Festival of Delhi.

Among the cattle-breeders, the Rabaris and the Bharvads are considered as nomadic tribes in the district. They are engaged in cultivation and animal husbandry. They are mainly found in Chotila, Sayla and Wadhwan talukas. Their habitat is known as *nes*. In matter of social customs like birth, marriage and death, they do not differ much from the rest of the Hindus. They follow the Vaishnavism and the Swaminarayan religion and worship goddess.

THE MUSLIMS

The Muslims are mainly found in Wadhwan, Lakhtar, Halvad, Chotila, Limbdi and Dasada talukas of this district. Among the Muslims, there are two main divisions, viz., foreign Muslims and local converts. Among the foreign Muslims, there are four main divisions, viz., Saiyads, Shaikhs, Pathans and Mughals. While the Muslims of the Hindu descent are divided into several communities or classes such as Memons, Khojas, Momnas, Sipahis, Pinjaras, Mianas and Jats. They are traders, artisans, cultivators, labourers and employees in the Government services in the Police Department. In matter of social customs, the foreign Muslims observe the Muslim social customs regarding birth, marriage and death. While the Hindu descent Muslims follow some of the Hindu social customs. They are Sunnis or Shiahis by religion.

The Shaikhs are naturally the most numerous as they include many descendants of local converts. After them come the Saiyads and then the Pathans and Mughals. Among them, the Pathan is one of the four classes into which the regular Muslims are divided. Of the Afghan origin, the males add *khan* to their names, and the females *Khatun* or *khatu*. The saiyyad is one of four classes into which the Muslims of foreign strains are divided. This class claims descent from Fatima and Ali, the daughter and son-in-law of the Prophet and are the descendants of those who came to Gujarat as religious teachers, soldiers and adventurers when the Muslims ruled the country. To indicate their high birth, they place the title Saiyyad or *mir* before, and *Shah* after their names, and *begam* if women. The Shaikh is a term which means elder, and is applied to descendants of local converts as well as to foreigners. The men have the title Shaikh or *Mohomed* placed before their names and women *bibi* after theirs.

The Muslims of almost entirely Hindu descent are divided into several communities or classes of which the principal communities found in the district are enumerated below.

The Memons are mainly found in the talukas Wadhwan, Dhrangadhra and Halvad of this district. They are divided into two classes, viz., the Kutchhi Memons and the Halai Memons. They are cultivators and traders. In matter of social customs like birth, marriage and death, they follow other Muslims. By religion, they are Sunni.

The Khojas are converted Hindus. They are mainly found in Lakhtar, Wadhwan and Limbdi talukas of this district. They are the descendants of Luhanas who were converted to Islam by the preaching of a Shaikh preacher called Nur Satagur or Nur-ud-din in the 12th century. Nur Satagur is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. One of Nur Satagur's successor, Rande, originally a Tunwar Rajput, sowed the seed of Ismailia faith. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel. From these humble beginning, they have now risen to possess a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centres in India and foreign countries. Many of their customs differ materially from those followed by other Muslims. They observe, the Chhathhi, the ceremony performed on the sixth day after a birth, and their law of inheritance is that of the Hindus not of the Muslims. The Khojas are divided into two divisions called Panjaibhai and Pirai.

The Panjaibhai section is more orthodox, and look upon the Aga Khan as the representative of the prophet, or the incarnation of God himself. The Pirai, which is a very small division, considers Aga Khan merely a Pir, or a religious head of their community, and nothing more. A Khoja has to pay to his Imam the *dassonth* or tithe, the *petonth*, a smaller contribution and about sixteen other minor levies. Besides this, when pressed for money, the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petonth*. The regular *dassonth* is levied once a month at the New Moon, each Khoja dropping in the *jholi*, kept in the *Jamatkhana* for the purpose, as much as he is inclined to pay. The religion of the Khojas is Shiah Ismailism.

Monnas—The *Monnas* from Momin (believers) are descendants of the Hindus of many castes converted to the Shiah faith by different members of the Ismailiya and Saiyads, of whom Imamshah of Pirana was the most distinguished. Instead of the Quran, they read Imamshah's book of the religious rules and also worship the Hindu gods. Circumcision is practised. The dead are buried. Both males and females have Hindu names. In addition to the Muslim marriage, the Kanham Monnas call in a Brahman and go through the Hindu ceremony. Like Hindus, women wail and beat their breasts, when any death occurs. They are traders, cultivators, etc.

Sipahis—The term 'Sipahis' covers a large Muslim population of miscellaneous character. They include not only the Arabs, Makranis, Sindhis, Baluchis and Pathans, who from time to time have found their way to Saurashtra, but also the descendants of those Muslims who have settled in Saurashtra, and the very large class called Kasbatis and Maleks. Some of them were of the foreign origin and some were converted Rajputs or Kolis. They received grants of land, and gained considerable influence in the towns in which they were settled. At present they are mainly found in the talukas Dhrangadhra and Wadhwan. Among them the Satwansa is observed and the first child-birth is at the girls parental home. *Sunnat* or *Khatna* is more important. The traditional Gujarati customs like *mandwa* and *mehedi* are observed during the marriage. The *mehr*, as in parallel Gujarati castes is also fixed to a certain amount. The funerary customs are also nearly the same as in other Muslim communities. In matter of religion, they are Sunni.

Pinjaras—The Pinjaras are cotton-cleaners. The term is applied to the Hindu converts, who follow the profession of cotton-cleaning. They are found in taluka of Dhrangadhra, Limbdi and Wadhwan. A Pinjara is a cotton scutcher, who by striking a bow with a heavy wooden plectrum uses the vibrations of the bow-string to separate

the fibres of the cotton, to arrange them side by side and to clean them. Some of them have left their traditional occupation after the establishment of the cotton mills, and are now shopkeepers, brick-layers, pedlars, or oil-pressers. In villages, they put on Kanbi like turbans and in towns *fentas*. Their women dress like the Hindu females. They are Shiah or Sunni by faith.

Mianas—About the origin of the term Miana, “there are”, say’s Colonel Walker, “two opinions, one that it is not descriptive of anything and is only a family name or patronymic from one Mia or Mian their ancestor ; the other is that the original name of the Mianas was Meh, which, in the language of Sindh, signifies a mean or low caste”. Formerly, they were said to be thieves and house-breakers, but now they do service, and agricultural labour. They are divided in many sub-castes. They live in groups of a few families in temporary huts known as Vandhs. They are mainly found in the Dhrangadhra and Wadhwan talukas of this district. They are good-looking tribe, and their women are famous for their beauty. The men are active and untiring. They wear tight pant and short coat, or go about with the upper part of the body bare. The women wear a long waistcloth instead of a petticoat. They call themselves Muslims, and bury their dead, and hold certain *pirs* in esteem, but their mode of life is more like that of Rajputs. They are endogamous. In other matter of social customs, they follow Muslim customs.

Jats—The Jat Muslims are probably offshoots of the Jats. They are converted Muslims and used to lead a roving life as freebooters. They are a restless race, and by profession are cultivators, cattle dealers and agricultural labourers. They are also employed as village watchmen. They are bold, good-looking race, love the desert and its ways, and dislike modernisation in any form. Formerly, they were rulers of Vanod, Bajana, Zainabad, Dasada, having 10 to 20 villages. The surrounding area was known as Jatwad. They are mainly found in Lakhtar and Dasada talukas of this district. In matter of social customs, they do not differ much from the rest of Muslims. They are Sunni by religion.

Ghanchis—The Ghanchi Muslims are also converted Hindus. They are mainly found in the Halvad, Chotila and Wadhwan talukas. They are agricultural labourers and ply their carts on hire for transport of goods. In matter of social customs, they follow other Muslims. They are Sunni by religion.

The Vohora—The Vohora is a general term derived from the Gujarati word *vohorvun*, the trade. Vohoras are divided into

two main classes, Vohoras traders and Vohora peasants. Both are quite distinct from each other in manners, customs and religious beliefs.

The Vohora-traders are mostly descendants of the Hindu converts due to the teaching of Ismaili missionaries, who came to Gujarat in the 11th century. Even now, they have such surnames as Dave and Trivedi, which point to their Brahman origin but a few Vohoras claim descent from the Egyptian and Arab refugees. They are the richest and most prosperous class of Muslims in the district and the State. Trading Vohoras are divided into five sections—Daudi, Sulemani, Alia, Jaffri and Naghoshi or Ratia. The last four have been formed by schisms in the main body.

The Daudi Vohoras are the most numerous among the Vohoras in the district. They are chiefly found in the Lakhtar, Wadhwan and Halvad talukas of this district. They are a widely spread class in India and foreign countries. They speak Gujarati with some peculiar pronounciations, such as the irregular use of the dental and palatal *d* for *f* and *kh* for *gh*. The Daudi Vohoras are noted for their fondness for living in large and airy houses and for their love of display of ornaments and furniture. Their chief occupation is trade. Some Daudi Vohoras have large trade dealings in Bombay, Madras and Africa. Others are timber merchants local traders and shop-keepers selling hardware and stationery. The Daudis are Shiahs of the Mustalian division of the great Ismaili sect. They go for pilgrimage to Mecca and Karbala. Their leader, both in matters religious and social, is their Mullah with headquarters at Surat. The Mullah decides all religious and social disputes. Appeals against his decision lie to the Miya Saheb who resides in Ahmadabad, with a further appeal to the Bhai Saheb who also resides in Ahmadabad. The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by fine and in case of adultery and drunkenness by fine and excommunication.

The Sulemani Vohoras, though not so numerous as Daudi Vohoras, are an influential section of the class. The origin of the Sulemani sect dates from the sixteenth century, when a Surat Vohora sent as a missionary to Arabia, succeeded in making a considerable number of converts. They became known as Biazi Vohoras, from the priest’s title of Biazi, the fair. For sometime, they considered the Gujarat high priest as their head. But about the close of the sixteenth century, upon the death of Daud bin Ajabshah, the high priest of the Gujarat Vohoras, the Gujarat Vohoras chose as his successor, one Daud bin Kutabshah. Meanwhile, one of the Yaman

priesthood Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat, but finding his claim generally rejected, returned to Arabia. Such of the Gujarat Vohoras as upheld his claim were called Sulemani. In appearance, belief and customs, the Sulemanis do not differ from the Daudi Vohoras, with whom they associate but do not intermarry. In this district, Sulemanis are found in Wadhwan, Dhrangadhra, Limbdi, Dasada and Lakhtar talukas. They are generally traders and shop-keepers.

Dafers—The Dafers in the district are notorious for their anti-social activities. They are said to be Sandhis and came to this district from Sindh. They are scattered in other parts of Saurashtra also. They are mainly found in Lakhtar, Limbdi, Dasada and Dhrangadhra talukas of the district. Though religion is an insignificant consideration in their life, they believe in Islam and are Sunnis. They follow the Muslim social customs regarding birth, marriage and death. The Dafers are divided in many sub-castes like Nathani, Ladak, Nagori, Mori, Sama, Kharaiya, and Chher. Formerly they lived on cattle breeding, cattle trading, but subsequently switched over to cattle lifting, dacoity, loot. They now live on agricultural labour, work as night watchman, selling mutton of wild animals, running camel cart on hire and some are employed in miscellaneous occupations but they have not got rid of completely of their habits of hunting, dacoity and stealing. Generally they carry unlicensed weapons. One important point of their marriage custom is that the bridegroom has to stay at his father-in-law's house. This may be an indication of maternal family system of the past.

The Dafers are non-vegetarian. Their daily food is *rotla*, *dal*, rice, green vegetable and flesh of rabbit and deer. They do not mind spending several hours in hunting for a rabbit. In the district, the women put on coloured *chaniyo* and *kapdu* or *odhani*. Children put *chaddi* or half-pant and shirt if they are boys and girls put on multicoloured *chaniyo*, *polku* and *odhani*. Female ornaments are *chhada*, *daniyu*, golden *kap* and *tavij* in their neck. Except *varo* on the hand, male generally do not put on any ornaments. Their language is Kutchhi but much influenced by Gujarati. The Dafers believe in *pirs* and celebrate Muslim festivals, like Id, Muharram, etc.

Because of their anti-social activities, the Dafers are not integrated in the main stream of the society. They have a number of good characteristics such as loyalty, courage, undaunted spirit and tolerance. They have common sense, but these good points of their character are shadowed by their anti-social activities. The Dafers still are unsettled and live a wandering life.

Inter-Caste Relations—As in other parts of the country, inter-caste relations were very rigid a generation ago. The members of different castes and sub-castes lived in close watertight compartments in such matters as inter-dining and inter-caste marriages. The picture has greatly changed especially after Independence and the changes that have occurred in recent times are noteworthy. Inter-dining is no longer looked upon with disapproval by a Hindu anywhere in the district particularly in towns, though this restriction still persists in a diluted form in rural areas. Inter-caste marriages, though not very common, are more frequent than ever before and many of the traditional restrictions on marriage based on caste are gradually disappearing as a result of the spread of education, influence of western culture, equality of sexes and consequent removal of disabilities from which women suffered in the past.

SAINTS AND PIRS

It is an acknowledged fact that saints and *pirs* have played an important role in alleviating the conditions and miseries of the people. They have also moulded the character and social behaviour of the people in different periods of history. Before they preached sermons, they practiced them in their own life. As a result, whatever religious discourses they held or sermons they preached had a tremendous impact on the society. In Saurashtra many saints and *pirs* were born who influenced the social and religious life of the people. In the Surendranagar district, a number of saints flourished. We have no authentic information about their lives, i.e., date of birth and death. But it has been possible to locate them from their temples or *gadis* which are still in existence. Whatever has been stated below has been gathered by actual visits to their places of birth or activities and the pamphlets published by the managers of such religious places. In these circumstances, this section on the saints and *pirs* may be read, subject to these limitations. Some of the known saints are Lalji Maharaj, Shri Harikrishna Maharaj, Sashtam Swami, Mepa Bhagat, Rata Bhagat, Jadra Bhagat, Hol Mata, Govind Bhagat, Jivna Bhagat, Rama Bhagat, Odha Bapu, Shyamji Bhagat, Mitho Dhadhi Bhagat, Virji Bhagat, Jala Bhagat, Shamla Bhagat, Koya Bhagat, Deva Bhagat, Sura Bhagat and Trikam Bhagat. Details of some of them are described below.

Lalji Maharaj, (1800 — 1862 A.D.) — Lalji Bhagat was born at Sindhavadar village of the Vankaner taluka (Rajkot district) in the Shrimali Bania religious family. The names of his father and mother were Balwant Shah and Virubai. Right from his childhood, he had great love for saints, *Sadhus* and the downtrodden. He was initiated into the Vaishnav Diksha by

Sevadasji Maharaj of Vankaner and was named Laxmidasji. But he was called 'Lalji' in his young age so he was popularly known as 'Lalji Maharaj' or, 'Lala Bhagat'. He observed a vow of celibacy. In 1833, he established the temple at Sayla and started the *sadvarat* of *sherapuri*. He followed the Ramanandi sect. In 1858, the idols of Ram, Laxman, Janki and Sheshnarayan brought from Diu were installed in the temple at Sayla. He had established Annakshetras for the benefit of the poor. The Annakshetra at Sayla is open to all persons, irrespective of caste, creed or religion. Once when he was at his shop at Sindhavadar, a group of *sadhus* came to the shop and requested him to give *kamlis* (woollen blankets) for protection from cold. Lalji Maharaj distributed *kamlis* to all *sadhus*. When his father was told about this incident by jealous people, his father got enraged. But on inquiry his father found that all *kamlis* were intact at the shop and that the *sadhus* had on their bodies. His father was overwhelmed by the miraculous powers of his son. At the Sayla temple a Janmashtami fair (*samayo*) is held when about 10,000 persons congregate.¹

Shri Harikrishna Maharaj Shri Harikrishna Maharaj, who had a good following in the Kheda and Ahmadabad districts, was born in the Audichya Sahasra Brahman family on Shravan Vad 14 of Vikram Samvat 1890 at Chuda, Limbdi taluka of this district. His father was Shri Bhanjibhai Rupjibhai Raval and mother was Hariba. He was married to Banuba (Laxmiji) of Chuda. Once his religious discourse astonished the saints and the people who attended the meeting at Botad on the Chaitra Vad Amas of Vikram Samvat 1913. The Maharaj liked the company of the *sadhus*. He claimed to be god (अवतार) and installed his own idol in the temple at Chuda. Since then he moved for eleven years and fifty-two days during which he gave religious discourses with simple homely examples for the spiritual uplift of the common people and established Ekantik religion. He also believed that the principle for liberation was common for the Hindus and the Muslims.

He died at the age of thirty-five years on Phalgun Vad 13 of Vikram Samvat 1925 at Sojitra in the Kheda district. After his death, his devotees established Shri Harikrishna Maharaj Gnan Pracharak Bhakta Mandal in 1949 A.D. to spread the religious preachings given by Shri Maharaj. At present there are seven temples at various places managed by this trust, viz. Chuda (Surendranagar district), Sojitra, Cambay and Golana (Kheda district) and Ahmadabad, Dholka and Pimpri (Ahmadabad district).

1. Sayla-Shri-Lalji Maharajni Jagyano Tunk Parichaya, published by the Sayla Temple Trust, 5th Edition, 1971.

Sashtam Swami—Sashtam Swami was born in the Rabari family in the village near Dhrangadhra. He made Dudhrej village as his permanent residence. Swami installed an idol of Ramchandra who is worshipped by his followers. At this place he had planted a *vad*, Banyan tree. This tree still stands as memorial to Swamiji. Generally he is known as "Vadvala Dev". The followers of Sashtam Swami are known as "Dudhrejia Sadhus" and the place is an important pilgrim place for the entire Rabari community. Persons suffering from rabies are cured in the temple.

Mepa Bhagat—Mepa Bhagat was born in a Kumbhar family at Thangadh. He came in contact with one great saint Gabinath. He saw light in darkness, and his soul was imancipated. He spread the gospel of sacrifice and renunciation, two ideals of Gabinath in the Panchal area. Other saints like, Apa Rata and Apa Jadra were inspired by Mepa Bhagat. A number of miracles were performed by him. Once he had prepared a brick-kiln, suddenly rain began to fall. Bricks in the kiln were about to be damaged by the sudden rain. He placed his *kediyun* on the kiln and miraculously rain did not fall on the kiln. At Thangadh, there is a *samadhi* of Mepa Bhagat.

Rata Bhagat—Rata Bhagat was born in the Khachar Kathi family of Moldi village near Chotila. He came in contact with Mepa Bhagat of Than. He was inspired by Mepa Bhagat. Through him, he also came in contact with Gabinath and thereafter, he was initiated into the spiritual life, and became a Nathpanthi. Though married, he lived an humble and saintly life. He became one with nature and passed his whole life as saint. His *samadhi* is at Moldi village which is known as Bavan Hanuman.

Jadra Bhagat—Jadra Bhagat was also born in the Jaru Kathi Darbar at Songadh near Thangadh. His wife, Makbai was the daughter of Rata Bhagat. In his early life, he was very arrogant, and a dacoit and was very cruel to his wife. She, therefore, went away to her father's place. After his marriage with Makbai he got inspiration from Rata Bhagat, his father-in-law. At the instance of Rata Bhagat, he went to Mepa Bhagat who disclosed the spiritual vistas with the result that he became also a saint. He cured a number of persons who were blind, deaf-dump or childless. He restored eye-sight to the blind Dana Bhagat. His son was known as Gorkha Bhagat. At Songadh, there is a memorial of this saint. His *samadhi* is at Kundhada village in the Chotila taluka.

Hol Mata—Hol Mata was born in the Charan family of the Panchal area. Because of her penance and devotion, she is worshipped

by many as their family deity. Her place is near Machhu Dam where the big temple is built. At present also, people remember her as protector of cows.

Govind Bhagat—Govind Bhagat was a Brahman by caste and a native of Sarla village (Muli taluka). He was the chief disciple among many of the followers of Shamla Bhagat. It is said that once the ruler Amarsinh of Dhrangadhra saw a beautiful girl of Rabari community. He called her at his palace. This fact she narrated to her parents who were followers of Govind Bhagat. The parents of the girl told this fact to Govind Bhagat. Govind Bhagat advised the girl to go to the ruler and assured her that she would be protected by Kabirji. It so happened that on seeing the girl the ruler lost potency and became impotent. The ruler thereafter, became follower of Govind Bhagat. Thereafter he used to regain manliness for the bright half of the month only. He gifted one village which was given by Govind Bhagat to Thakorji temple of Jaspara. There is also another story of spiritual power of Govind Bhagat. One Valibai was his follower. She did not like to go to her father-in-law's place. So her husband's relatives tied her and were taking her in the cart, but miraculously the bandages were broken and she became free. Being awe stricken with this miracle her husband allowed her to go back and she passed her life in devotion.

Jivna Bhagat—Jivna Bhagat was born in Kathi family at Dudhai (Muli). His spiritual achievement and devotion is well-known. According to one story, once Haka Bhagat of Dhavaka village (Halvad taluka) became mad. He was taken to Jivna Bhagat, who by the strength of his spiritual powers cured Haka Bhagat's insanity in three days. Thereafter Haka Bhagat became the follower of Kabir Panth and Jivna Bhagat. Jivna Bhagat's *samadhi* is at Sarla (Muli taluka).

Rama Bhagat—Rama Bhagat belonged to Umarda village (Muli taluka). Rama Bhagat was the follower of Jivna Bhagat, and was enthroned to his *gadi* after Jivna Bhagat's death. Once when he visited Nagar village, Kanji, the son of his host Karsanbhai, a blacksmith, died after serious sickness. This fact reached the ears of Rama Bhagat. He prayed Kabir Saheb, and the dead body regained life. The child thereafter became follower of Rama Bhagat. The people of whole village also became the followers of Rama Bhagat. His *samadhi* is at Umarda village (Muli).

Odha Bapu—Odha Bapu was Kathi by caste and belonged to Bhimora (Chotila) village. He was alive in 1912. It was said that he possessed miraculous powers by which he could cure labour pains

and ensure safe delivery of a child, if the water dipped with his trouser string was drunk by a woman. A story is current that he ensured a safe delivery of a child in the case of the ailing wife of the Political Agent of Wadhwan Camp. Because of this obligation Odha's elder brother Jiwabhai who was arrested for the charge of murder, was freed by the political Agent. At present, it is believed that a woman, who drinks water mixed with ashes taken from his *samadhi* is relieved from the labour pains.

Shyamji Bhagat—Shyamji Bhagat was Luhana by caste and belonged to the Bamanbore village of the Chotila taluka. He was a man of miracles. He thrived about 60 or 70 years ago. He cured the sick and administered a Sadavrat. He was a worshipper of Ramchandra. Once upon a time, one sage approached Shyamji Bhagat and begged for his wife Ratanbai. Without hesitation, Shyamji Bhagat acceded to his request. Thereafter, Ratanbai went with the sage. After walking some distance, the sage asked Ratanbai to keep his *dhoko* (stick) and *zoli* (cloth bag) and disappeared. Ratanbai was left in the lurch and returned to her husband at Bamanbore. The saints' *dhoko* and *zoli* are still at the Ramji Mandir at Bamanbore.

Mitho Dhadhi Bhagat—Shri Mitho Dhadhi was born in the Muslim family at Limbdi in about Samvat 1850-60. He was a devout worshipper of Lord Shri Krishna. He maintained his life through *Ayachak Vrutti* when other Mirs and Dhadhis indulged in singing songs in praise of their king. He started worshipping the goddess Saraswati to sing the *lilas* (activities) of Lord Krishna. About him it is said :

“કાંધરવા ધરીને ગઢપતિને ગાયો નહિ
ઢાઢી ધ્યાન ધરીને, મોહન ગાયો મીઠીએ.”

It means that Mitha Dhadhi sang the songs of Lord Krishna instead of those of the king. Once the ruler of Limbdi Harbhanji III asked him to compose verses in his praise. Then Mitha Bhagat replied to him that his body including his senses was meant only for Lord Shri Krishna. Thus he refused to compose verses in praise of the ruler, Harbhanji III but composed verses in worship of Lord Krishna. It is said that once when the famous saint, Ravi Saheb proposed to go to Vrindavan on pilgrimage, Mitha Bhagat sang as under :

“ બંસરી વાગી રહી વનમાં, સુરતા લાગી રહી સુનમાં.”

Therefore, he suggested that Vrindavan was there, where one sang the praises of the God. His religious discourses are famous in Gujarati literature. He died in Samvat 1928 (1872 A. D.).

From the foregoing account of the saints and *pirs*, it will appear that they hailed from castes such as Kathis, Rabaris, Luhanas, Brahmans, Baniyas, Potters and Muslims. Their names are associated with miracles performed to relieve human beings from their ailments. The people still believe that miracles are performed in the temples or *gadis* established by them. Unfortunately, for want of sufficient bio-data, it is difficult to fix up their periods in history.

SOCIAL LIFE

*Manners and Customs : Hindus*¹—The Hindus observe various social customs connected with birth, marriage and death. Most of these customs and practices are common among different castes with minor variations. Important customs with recent trends are described below :

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

In the pre-natal stage, at the time of the first conception, a special ceremony known as *kholo bharvo* or *simant* is being performed either in the fifth or seventh month after conception at the husband's place, wherein a pair of clothes, coconut, one seer and a quarter of *sakar* or sugar candy, wheat, rice, *khichadi* and til seeds, *supari* and *kanku* are placed in the lap of the women called *simantini* and a *rakhadi* is tied to her hand. She carries these articles in the ends of her *sari* to her *piyar* or father's house, where usually the first delivery is performed. In the Bharwad caste, at the time of *kholo bharvo* or lap-filling the ceremony of Randal Devta is performed. In this ceremony, Rannade, the wife of Sun God, believed to be the goddess of fertility, is worshipped. At night, the ladies sing songs. This is locally known as *Randal Matana ghoda khundva*. This ceremony is observed mostly by all castes residing in the district. Generally, heavy work and rich food is avoided by expectant mother. In case of the Kathi caste, the expectant woman is not allowed to wash her hair and put water on her head, as it is believed that there is *aad* that is prohibited by Mataji. There is no special arrangement or selection of any particular place for delivery but one of the interior apartments of the house, is generally preferred. In the post-natal stage, commencing from the

1. Census of India 1961, Gujarat, Vol. V, Part VI, No. 4, Village Survey Monograph, Bamanbore, (1965), pp. 20-23.

birth pangs of the child, necessary assistance is taken either from a woman of the neighbouring household, relatives or an indigenous *dai* and in the case of difficult delivery, medical aid is availed of. After the birth of a child, the *nayado* or umbilical cord is cut and the new born babe is bathed in water. *Galthuthi*, i.e., *gur* water is then given and red rings are tied to the hands, feet and throat of the newly-born. This practice is prevalent among the Kathis and the Jains. A *thali* or a dish used ordinarily for taking meals is beaten to announce the birth of a male child only. The practice of *chhatthi* is common among all the castes. On the sixth day, after child's birth known as *chhatthi*, a lamp is lighted and one blank paper and a holder and red turmeric powder are placed near the bed of the woman under the belief that on that day at midnight, the *Vidhatri* or the goddess of Fate who controls the destiny will write the future of the child. The mother generally does not touch members of the family for six or ten or twelve days after which she can touch them and can also do light work. On the twelfth day, *namkaran* or naming ceremony is performed mainly by the father's sister, who along with other relatives swings the cradle with chanting the verse "*Oli jholi pipal pan, Foiye padyun.....nam*". In return, one pair of clothes is given to her by her brother. In some castes like the Brahman, the Lohana, the Koli and the Bharwad, such names as Nanko, Tapu, Tiku, Bachu, Kuko, Kuki, etc., are given as a mark of endearment colloquially known as *hulamanu nam*. Among the Bharwads, on the day of the naming ceremony, *ghughari* or the whole wheat grains boiled in water and mixed with *gur* are distributed among the children, relatives and neighbours. At the age of one or one and quarter year, the *bal movala* or *babri utarvi* or the ceremony of removing the hair for the first time is performed. On this occasion, cash gift is given to aunt of the child (the sister of the father) as a part of the celebration. In the case of the Koli caste, the newborn child at the time of its first Hutashani (Holi festival) is bowed before the Holi Mata. A sacred thread wearing ceremony *janoi* or *upanayan samskara* is performed after a Brahman boy becomes eight years old.

Because of change in social and economic conditions, the various ceremonies and practices connected with birth are no longer strictly followed. The people perform these ceremonies according to their means, convenience and the place of residence.

Marriage and Morals—Generally, the Hindus follow the traditional marriage customs which, with the passage of time, have undergone tremendous changes in regard to the ritual details. According to the Hindu philosophy and tradition, a marriage is a *samskara* or a sacrament which calls for the performance of elaborate rites and

ceremonies prescribed in the *gruhyasutras* to enable a person to enter *grahasthashram*.

Marriage Ceremonies—The customary marriage ceremonies are elaborate. Two to three days before the day of wedding, ceremonies regarding the *mandap muhurta* (erection of the marriage booth and the worship of Ganapati and *gotraj* (family deity) are performed at the houses of both the bride and the bridegroom. On the day of marriage or on the day previous, bride's maternal uncle and his wife bring presents (*mosalu*) for the bride and her mother. The presents to the bride consist of a *panetar*, a wedding sari and ornaments especially *chudo* (bangle) made of ivory to be worn at the time of the wedding. Similarly, the bridegroom also receives presents from his maternal uncle.

The marriage usually takes place at the bride's place. The *Jan* or the bridal party starts in procession with a musical band, the bridegroom and the women-folk singing in the rear. If the bride belongs to another village or town, journey to the bride's village or town is performed by any convenient mode of transport. On their arrival at the destination, they are received ceremoniously by the parents of the bride accompanied by their male relations. The party is then taken to the place known as *utara* or *janivas* specially reserved for their stay. The Kolis provide all the requirements of the bridal party and a barber is specially directed to look after their requirements and facilities. Among the Jains, after *samaiya* ceremony is over the bridegroom is taken to the bride's house where he has to pluck some leaves from the festoons tied at the bride's place. The bridegroom is given such respect and status so that he may be easily distinguished from the rest. His special marriage dress singles him out from other *janaiyas*. Before the wedding procession starts, the women folk of the bride's party go to the *utara* with *kalvo* consisting of sweets and ceremoniously feed the bridegroom.

The wedding procession is usually a grand affair. The bridegroom who is called *var raja* receives all the attention as if he were a king for the time being. He rides a horse richly decorated or sits in a horse-carriage or a motor-car. When the procession reaches the bride's place, a ceremony called '*ponkhvu*' is performed in which a bride's mother waves four times a miniature plough, a grinding pestle and a churning stick, over the head of the bridegroom and places at the bridegroom's feet a *samput* made of two earthen cups or *kodias* painted white and tied together with a red string with their edges touching each other. The bridegroom treads on the *samput* and breaks it to pieces and entering the booth takes his seat

in the *mayara* or booth specially set up and decorated for the occasion. The Brahman or the caste-priest joins the hands of bride and bridegroom in wedlock before the sacred fire which ceremony is known as *hast-melap*. The marriage songs are sung by both the parties at the time of different ceremonies. The marriage ceremony is considered to be completed when the bride and bridegroom take seven rounds around the sacrificial fire which is known as *saptapadi* and *kansar* is served by the bride's mother. The last ceremony is a *kanyadana* where in her relatives give to the bride clothes, cash, articles of furniture, ornaments, utensils, etc. In the Kathi caste, at the time of final departure, the bride's parents wash the feet of the bridegroom and take this water as *charnamrut* and give blessings to the married couple. The nuptial garments of the bride and bridegroom fastened into a knot are loosened before the Chamunda Mata in the case of the Kathis and the Meladi Mata in the case of the Chamars when *naivedya* is placed before the goddess.

The marriage rites and ceremonies to be performed at the wedding are generally the same among all the Hindus, though they may vary in some minor details according to the caste and region. The rites commonly in vogue are in order *Kanyadana*, *vivaha homa*, *panigrahana*, *lajjahoma* and *saptapadi*. These are interspersed with a number of minor ceremonies such as feet washing, honey-sipping, rice-throwing instant naming, present-making, oath-taking, etc.

The Hindu *shastras* ordain that a person should not marry in his own *gotra* and within six degrees of relationship on the father's side and four or five on the mother's side. Only the Brahmans, as they know their *gotras*, can abide by the rule of *gotra* exogamy. Usually, the *gotra* of the father alone and not that of the mother is considered when a marriage alliance is to be formed. Even this restriction has been showing signs of relaxation in recent times. As a general rule, a Hindu is supposed to marry within the same caste or sub-caste. Any marriage outside the caste is considered contrary to the caste system. These restrictions are gradually loosening and marriages outside the caste and sub-caste are on the increase particularly among the advanced and educated classes.

The Hindu scriptures enjoin that the bride be given as a gift to a suitable bridegroom. This is called *Kanyadana*. In course of time, it came to be associated with the giving of a dowry which caused acute hardship to the poor. In response to a strong agitation against the continuance of this social evil, an Act abolishing the giving or taking of dowry at the time of marriage was passed by the

Indian parliament in 1960. Any contravention of the provisions of this Act has been made penal.

Though a general pattern is the same, variations in celebration of marriage, rules and methods of selection of partners and minor ritual differences are found among different castes according to their level of education, tradition, culture and economic and social status.

Betrothal or *sagai* precedes all the ceremonies. This practice is not now generally adopted among the elites of the district because social, educational and cultural activities among the youngsters give them ample opportunities of selecting their partners without formal ceremonial process of *sagai*. But among the conservative and some castes, the practice of *sagai* or betrothal is still followed. At the time of betrothal, the girl's father comes with an offer. This betrothal ceremony is performed after negotiations and proper inquiry through relatives about social, educational and economic conditions, of the partners and then betrothal is settled. After one or two months, there is a ceremony of giving *chundadi* to the girl and some ornaments as a token of betrothal being settled.

In former times, when child-marriages were prevalent, the bride did not accompany the bridegroom on his return home. This is not the case now. The bridal couple is received ceremonially at the houses steps. They together offer worship to the *matrukas*, *gotraj*, *ramnadeve* or any other *nuptial* deities that were installed in the household at the commencement of the marriage festivity. The bride and bridegroom then untie the *mindhal* (*randia dumetorium*) from each other's wrist, feed each other with *kansar* and play with *kodis* (shell-money). With a *Vadhamana* or thanks giving at the temple of the village deity, the marriage ceremony ends.

Recent Trends—With the spread of education, social legislation and economic pressure, the social outlook of the people regarding marriage has considerably undergone change in recent times. A number of undesirable social practices which were strictly observed in the past have been given up under the changed circumstances. In the atmosphere of freedom and independence, the people now think on fresh lines. The practice of child marriages which was common in the former times has well-nigh disappeared and the age of marriage has substantially advanced both in the case of males and females. In the case of males, the age has gone beyond 20 and in the case of females beyond 18. Child marriage has been declared unlawful by a Central Law. Most of the restrictions which were accepted as a matter of course and scrupulously observed are being relaxed to suit the

modern trends of thought and ways of living. Intercaste marriages are on the increase among the younger generation especially in towns and cities. Bigamy is prohibited by the law and made penal. Widowhood is no longer considered a mark of social superiority with the result that widow remarriages are performed without any social stigma. Widow remarriage has ceased to be a social taboo. Divorce is now permitted under the law and freely practised by some of the lower castes which permit among the higher castes is comparatively less. Divorce is obtained under the Hindu Marriage Act of 1955. Remarriages are, however, common among the lower castes where the custom known as *natra* is prevalent. Widow remarriage in the form of *diyarvatu*, that is to say levirate is permitted and practised among some of the lower castes, among whom a widow of an elder brother marries the younger brother of her deceased husband, irrespective of the difference in their ages.

The following statement gives details about never married, married, widowed and divorced persons in the district according to 1961 Census.

STATEMENT III.10

marital status

Marital Status ¹	Total		Rural		Urban	
	Males ²	Females ³	Males ⁴	Females ⁵	Males ⁶	Females ⁷
Total Population	341,301	321,905	246,266	231,298	95,035	90,607
Never married*	193,637	150,776	137,397	108,899	56,240	41,877
Married	136,570	139,885	100,181	101,906	36,389	37,979
Widowed	10,232	30,660	7,972	20,108	2,260	10,552
Divorced or Separated	859	584	714	385	145	199
Status unspecified	3	..	2	..	1	..

Source :

District Census Handbook 1961, Surendranagar, p. 104.

*The figures include persons (1) who have not reached to age of marriage and (2) who, though attained the age of marriage, have not married for various reasons.

Death—When it is known that the death of a person is now imminent, the body is placed on floor besmeared with cow-dung. A lamp of *ghee* is lighted and the *Ganga jal* or *panchamrut* or curd and leaves of *tulsi* or basil plant are put in the mouth of the person on death bed. Chandan is put on the head after bathing the dead body. The people from the village and relatives gether together. The corpse is placed on the bier known as *thathadi* or *nanami* prepared out of bamboo chips.

A male corpse is covered with a white cloth but a female corpse is wrapped in a coloured cloth. Four persons carry the corpse on their shoulders from the four ends of the bier with four coconuts hanging at each end. At the outskirts of the village, the bier is placed on the ground and coconuts are broken. This is known as *nagarvisama*. The bier is again carried to the burial place. The persons who carry the corpse are known as *khandhiya* as they carry the dead body on their *khandh* or shoulder. Before carrying the dead body, the dogs are fed with food and pigeons with food-grains. Among the Kathis, rice balls known as *pret phud* are placed on the chest of the dead body. *Agni sanskar* or lighting the pyre is generally performed by the eldest son or brother of the deceased. In case there is no son, one of the near relatives in the paternal line performs this ceremony wherein he takes four rounds and the *agni* or fire is lighted by him from the right thumb of the foot of the dead body. In case of the Chamars, the dead body is buried. In case of death of an infant below one year, the body is buried in a pit five feet deep, three feet broad and six feet long north-south. Twenty *seers* of salt is also put along with the corpse to assist its speedy decomposition. Except such infants, the dead bodies of others are cremated. The head of the dead body while burying or burying is kept toward the north, which is believed to be a direction towards heaven. After the dead body is carried away from the house, women go weeping for some distance behind the corpse. Weeping and breast-beating continue at the house till the *daghut* or the mourners return from the cremation ground. This customs which is known as *kutavun* is now gradually getting out of vogue. The occasion becomes all the more pathetic when the couplets known as *rajiyas* or *marashias* are recited.

After returning from the crematorium or the burial place, the letters are written to the relatives who are informed of the death, which is known as *mela lakhva*. On the third day of cremation, an earthen pot full of water is kept on the heap of ashes of the burnt body. This is known as *tadhi tharvi*. The ash along with some bones is immersed in the holy *kund* at Tarnetar or Damodar Kund in Junagadh or at some other holy place. Among the Kathi, at the place where the body is cremated, a cow along with its young calf is taken and milked.

The period of mourning extends to thirteen days from the date of death. During this period, the relatives and acquaintances of the deceased come for mourning and giving solace. This custom is known as *kan* when relatives from other places come weeping to the house of the deceased. Women put on black clothes during the

period of mourning. The *uthamanu* ceremony is performed either on the fourth or twelfth day. The *Saraman* or *uttarkriya* or after-death ceremonies are performed by all castes on the 12th day. This ceremony is performed through the caste priest either on the bank of a river or in the open compound by the eldest son of the deceased, where the relatives are feasted. The ceremonies on the 13th day, in some castes, like the Kathis, the Lohanas and the Brahmans includes giving away of *palang* or cot, bed, a pair of clothes, shoes, umbrella, etc., known as *sajya* to the *gor* or family priest in the belief that the departed soul may get all these amenities in the other world. *Shok* (mourning) or certain restrictions, are observed in case of the Kathi, the Lohana and the Brahman castes for a period varying from 4 or 6 months to one year, depending upon degree of relationship and the age of the deceased. The day on which a person has died is observed every year on the same day in the dark half of Bhadrapad to appease the departed soul when the priest and relatives are feasted.

Social Customs : Muslims—The chief Muslim rites and ceremonies relating to pregnancy and birth, initiation and marriage are described below.

The first pregnancy ceremony is performed in the seventh or ninth month at the husbands' house. Thereafter, the expectant mother goes to her father's house. On the seventh, fourteenth or twentyfirst day after child-birth comes the purely Muslim rite of *akika* sacrifice which has two parts, namely, the shaving of child's head and the killing of one or two goats.

The Bismillah ceremony which consists of taking the name of god, is performed when a child is made to repeat, after the priest, the opening chapter of the Quran and the relatives are feasted to commemorate the occasion. The *khatna* ceremony (circumcision) is performed when the boy becomes six or seven years old. There is rejoicing and a dinner given in honour of a boy or a girl keeping his or her first Ramzan fast.

Marriage—In general, a Muslim marriage lasts for two or three days. On the day of marriage, the bridegroom's relatives go to the bride's house in a procession called *bari* or *sachak* carrying in trays gifts of sweetmeats, dried fruits, ornaments and articles of dress for the bride. The party returns with their trays refilled with clothes for the bridegroom. Sometime during the early hours of night the groom dresses himself in wedding clothes and with a *sehra* (flower sheet) fastened round his forehead rides on a horse, and starts in a

procession accompanied by friends and relatives with a musical band in front. At the bride's house, the bridegroom is led to his seat. Then the *Kazi* asks the bride's agent whether he accepts so and so as her husband in consideration of *meher* (dowry) as decided. If she assents, he takes the declaration of two other witnesses. He then puts the same question to the bridegroom. The proceedings are recorded by the *Kazi* who offers his blessings to the married couple. The *nikah* or the wedding ceremony is followed by an entertainment programme after which the bridegroom returns home with the bride.

Marriage between cousins, both parallel and cross, is not prohibited among the Muslims, that with the first cousin being preferred. However, sister's daughter is under incest taboo. A Muslim cannot marry his foster-mother or foster-sister, unless the foster brother and sister were nursed by the same woman at intervals widely separate. Polygamy is restricted to four wives, but is not very common these days. A man may not marry his wife's sister during his wife's lifetime unless she has been divorced. Widow remarriage is practised but avoided by many as a mark of social superiority. A widow can marry her deceased husband's brother or relative and a widower his deceased wife's sister or relative. *Talaq* (divorce) as recognised by the Muslim law is at the option of the husband, but among higher classes, it is taken in the last resort, when all attempts at rapprochement fail.

Death Ceremonies—To a person about to die, the *Sura-e-Yasin* from the Quran is read out in an undertone. The creed and prayer for forgiveness are recited so that the dying person may also repeat it, and a few drops of honey or sugared water are put into his mouth. After he breathes his last, the body is laid on a wooden platform washed and perfumed. A *kafan* (shroud) consisting of three white pieces of cloth to which two more pieces, namely, *simaband* and *odhani* are added in the case of a female, is put on the dead body. Then the bier is lifted on the shoulders of relatives and other Muslims and borne away to the graveyard, where the last prayers are offered. Till the third day, no food is cooked in the house of the deceased; send cooked meals or cook them at their expense at the house of mourners.

The only form of mourning laid down by the Mohammadan Law is the strict seclusion of the widow in the case of the death of the head of a family. Unless forced to do so, she never leaves the house for four months and ten days. Besides this strictly Mohammadan observance, some of the customs prevalent among

the Hindus are also observed. The widow breaks her bangles and never wears them again. She does not put on a nose-ring. If she is young, she wears dark coloured dress; if old, a white one.

Social Evils and Crimes—The people generally are free from such social evils as drinking, gambling, prostitution except a small section of them comprised of backward castes and tribes. The cases of drinking during ceremonial occasions such as marriage or festivals do occur. There were 865 prohibition cases in the year 1968 which increased upto 1,112 cases in the year 1971. The evil of gambling exists but not in alarming proportions. The Varli-Matka gambling was commonly prevalent both in the towns and villages, now it is practically stopped while gambling in general is occasionally detected in fairs.

The cases of crimes against persons are due to domestic quarrels among the backward class people arising out of social customs connected with birth, marriage, death and incidents connected with sexual laxity. During festivals, minor quarrels some-times give rise to big classes between two groups.

The offences of murders are committed because of personal jealousy, vengeance or as a reaction against caste feuds. Such cases are generally connected with disputes about land or woman. During the year 1968, there were 737 cases of crimes against persons as against 839 in the year 1971 showing increasing position of such crimes.

Because of poverty among the backward classes, some people often resort to thefts, robbery, dacoity, etc. Generally thefts are of small articles of little value like clothes, utensils or household articles. Sometimes crops and cattle are also stolen. In the year 1968, there were 785 cases of crimes against property which remained unchanged in the year 1971.

A section of the people of this district also commit crimes against society which include cases of cheating, breach of trust, mischief, rioting, unlawful assembly, etc. The number of such crimes was 94 in the year 1968 and 130 in the year 1971. The crimes committed by the people against State include the cases relating to coins, stamps, pronotes, assault on public servants, etc. The number of crimes against the State was 73 in 1968 and 253 in the year 1971.

Property and Inheritance—As regards inheritance and succession, the Hindus are governed by the Hindu law and the Muslims by

the Mohammadan Law. The system of the Hindu Law, which is followed in Gujarat is the Mitakshara system in general and the Vyavhar Mayukha system in particular. The main principle of inheritance is that the property of a Hindu is never held in abeyance, but devolves on the sons on the death of the father. Under the coparcenary law in force in Gujarat, the son acquires a right in the ancestral property from the date of his conception. But the self-acquired property can be disposed of by a person as he wills, as the son does not get any inherent right in such property. The disabilities in respect of inheritance and succession from which women suffered in the past have been removed by the legislature by enacting special laws like the Hindu Marriage Act, 1936, Hindu Women's Right to Property Act, 1937 and the Hindu Succession Act, 1956 which have introduced fundamental changes in the status of women.

The Hindu Marriage Act provides for monogamy and makes bigamy penal. The Hindu Succession Act while breaking violently with the past lays down uniform system of inheritance and provides for equal treatment of male and female. Another distinguishing feature of these enactments is that any property held by a Hindu female is her absolute property over which she has full powers of disposal. The former restraints and limitations have been removed by making her a full owner and not a limited heir as in the past. Male and female heirs are treated equal without any distinction. When a Hindu male dies intestate, his property devolves in equal shares on his son, daughter, widow and mother. In actual practice, however, this legal provisions do not appear to be fully implemented. The rights of women have thus been fully recognised in law by ensuring equality of rights in all fields of human activity, social, economic and political, first by granting adult suffrage and later by passing social enactments guaranteeing equality of status before the law.

Joint Family—The Hindu family is from time immemorial joint in food, worship and estate. It consists of the head of the family, his wife, their sons married and unmarried, unmarried daughters and grand children living and working together. It was the responsibility of the head of the family to marry the younger members at the proper time, offer oblations to the dead, and propitiate titular deities. The joint income of the family was spent after all the members according to individual need. The widowed, the orphaned, the aged and the disabled were duly looked after. With the passage of time the bonds of joint family system have begun to loosen and the desire for individual freedom and living has necessitated a change in the concept of the family as an economic unit. The need of getting higher and specialised education has separated the younger members from their family

for studying at high schools and colleges which are located in towns and cities. On the completion of their studies, many of them like to be settled there, as villages offer no prospects of their gainful employment. With the spread of industrialisation and the increasing pressure of population on land the village people have moved to large industrial and urban centres to secure gainful employment. A large number of joint families have thus begun to disintegrate and the old social order characterised by the joint family system has been undermined under the stress of modern economic conditions and ways of life. The individualistic tendencies are gaining ground day by day, and the former ties which bound the family together are gradually disintegrating. Younger members of the family prefer to live separate rather than continue joint and are particular about their own needs and comforts in preference to those of other members of the family. Despite these changes, the joint family system still survives though in a diluted form without the former attachment brought about by the spirit of sacrifice and regard for common welfare.

Place of Women in Society—Women occupied a high position in the Hindu society since the ancient times. Lord Manu had declared that gods reside in those households where women are respected (यत्र नार्थस्तु पूज्यन्ते रमन्ते तत्र देवताः). The husband who cast off his innocent wife was punished by the king, and *vice versa*. The wife likewise, was supposed to worship her husband as God (पति देवो भव), and to remain faithful to him. The status of women, however, declined after the Mohammadan invasions when seclusion or *pardah* came into vogue as a measure of safety and protection of females. The practice continued, thereafter, particularly among the Rajput chiefs, and the Jamindars as a mark of social status. Their womenfolk remained confined to the four walls of their houses. The seclusion was stricter in villages than in towns, and greater among the Muslims than among the Hindus. But things have changed much in modern times, and the former seclusion of women has well-nigh disappeared.

During the second half of the present century, the desire of a rise in the level of living and soaring prices have created problems, unknown in the past. For the most part, it is men, who are engaged in economic activities though in rural areas among the cultivating classes, women give a helping hand to their male partners in rearing cattle, looking after crops and assisting them in agricultural operations. It was only in towns that women were completely dependent on men and did not take part in any economic activity. At present, in the urban areas with the spread of education, women have come to their homes for employment in social and economic spheres. Women of the labouring classes have always taken an active part along with

males by getting themselves employed in occupations involving manual labour.

HOME LIFE

Housing—According to the 1961 Census, the total number of houses in the district were 188,975 of which 125,050 (66.17 per cent) were used as dwellings, shop-cum-dwellings and workshop-cum-dwellings, 22,666 (12.00 per cent) were vacant and the rest 41,259 (30.83 per cent) were used for non-residential purposes. Of the total houses 69.40 per cent of the houses were in rural areas and 30.60 per cent in urban areas. Taking the district as a whole, on an average, out of every thousand census houses, 119 were vacant. The district average was exceeded in the Halvad and Wadhwan talukas, where the proportion of vacant houses was 134 and 208 respectively. In all other talukas, the proportion was less than the district average, the smallest being 69 in the Sayla taluka. The houses remain vacant for various reasons. The owners stay outside the district for service and business and other economic pursuits. Generally the house owners do not give on hire during their absence so that when they return, the vacant house may be available to them for temporary stay during school vacations or marriage season.

According to the 1961 Census, the number of household was 122,392 as compared to dwelling houses which numbered 125,050. 80.19 per cent of the household lived in owned houses and the rest 19.81 per cent in rented houses. The proportion of owned houses was comparatively less in towns than that in villages. While in urban areas, 52.04 per cent of the households lived in their own houses, in rural areas this percentage was as high as 91.88. The higher proportion of rented houses in urban areas indicates the increased demand of the houses in the part of those attracted towards towns.

Housing facilities in the district is inadequate. 20 per cent sample housing census conducted during 1961 disclosed that as many as 62.83 per cent of the total sample households in the district lived in single room tenements, 27.46 per cent in houses with two rooms and 9.59 per cent in houses with more than two rooms. The extent of overcrowding can be measured from the fact that the number of persons, who shared single room houses was 4.91 on an average, while that for households living in houses with two rooms was 3.11. These figures amply bear out overcrowding and the inadequate housing facilities in the district.

Most of the houses in villages had mud or stone walls or walls of burnt bricks in the construction of hutments of those who are poor had walls of grass, leaves, reeds (wattle and daub) or bamboos. According to the Census of 1961, as many as 55.18 per cent of the houses in rural areas of the district were built of mud walls and 40.51 per cent of the houses were built of stone walls. 3.02 per cent had walls of burnt bricks, while the rest had walls of grass, leaves, reeds or bamboos. As regards roofing material, 93.05 per cent of the dwellings had tiled roofs, 4.73 per cent had roofs of grass, leaves, reeds, thatch, wood or bamboo and the rest had roofs of corrugated iron, zinc or other metal sheets, concrete, stone, etc. The roofs were mostly covered with *deshi* or country tiles, though the preference for Vilayati or Manglore tiles is nowadays patent in many villages. The flooring in majority of rural houses was of beaten earth covered with cow-dung emulsion which is believed to possess certain antiseptic properties. Stone and cement tiles are used in houses of the well-to-do.

In urban areas, 69.73 per cent of the houses had stone walls, because of the availability of stones, 19.33 per cent of the houses had mud walls and 9.93 per cent had walls of burnt bricks. The use of tiles as roofing material was found to be comparatively less in urban areas than in villages. 87.84 per cent of the dwellings in urban areas had tiled roofs, 6.04 per cent had concrete or stone walls and 2.80 per cent had roofs of corrugated iron, zinc or other metal-sheets and the rest had roofs of grass, leaves, reeds, thatch, wood or bamboo, etc.

LAYOUT OF TOWNS AND VILLAGES

Towns—The general layout of large-sized villages and towns in this district appears to be essentially the same. The traditional structure of wards according to the castes or occupations still exists. As in the case of the villages, towns are also situated either on the bank of the river or some elevated grounds or at the foot of hills. For example, Surendranagar is situated on the southern bank of river Falku, Limbdi is on the north bank of large and fine lake known as Mansarovar, while Chotila is at the foot of the Chamund hill. Most of the towns were in the past, capitals of the State or the seat of some estate-holder and, generally they were protected by forts. The towns of Patdi, Lakhtar, Dhrangadhra, Kharaghoda, Halvad, Zinzuwada, etc., are still partially surrounded by stone-walls with gates. In towns, the main road passing across the central area branches off into minor roads leading to the residential area distributed according to the functional characteristics of castes, viz., Brahman Pole, Rawal Fali, Vaniavad, Ghanchiwad, etc. Towns and large sized villages had their *darbargadh* either in the

centres or on one side of the village around which various castes were distributed in the traditional order. The *darbargadh* was the centre of all activities, so all roads led to *darbargadh* and the towns grew radially either in semi-circular way or became the dead end near hill or a river. Recently, the name of the new streets in the towns are associated with the names of social and political leaders. Though traditional pattern in the construction of the building is very common, the new and modern trends in construction works are also found in the district.

Villages—As regards small sized villages, the old pattern remains generally unchanged. Generally, the villages in this district are situated where the natural resources are available for habitation such as water-supply and cultivable land.

In general, every village has localities earmarked for different castes or occupational groups. They follow the traditional functions. In a good number of villages, there is a central place known as *chowk* with public place called *chora* or a Panchayat House which serves as a meeting place for elderly persons or a public forum where the common village problems are discussed. Close to the village gate, and often outside, is what is known as Harijanvas, where the Scheduled Caste people reside in their mud-walled hutments.

The houses of the higher classes are generally in the centre of the village followed by those of artisan and service classes (the *Vasvayas*). The integrated layout of the houses also varies according to the castes. The houses of traders or artisans are usually shop-cum-dwellings or workshop-cum-dwellings. A Brahman's house is usually provided with a separate kitchen and water-room with a corner reserved for worship of the household deity. The houses of the backward classes are mostly single-room tenements with a *verandah* in front. With the increasing efforts now made by Government to improve the living conditions of the Backward Classes and the Scheduled Castes and the Scheduled Tribes, their newly constructed houses are much better planned and provided with greater amenities. A majority of the houses in villages in this district are found to be one room tenements with a *parsal* or *osary* in front. Dwellings with more than one room are mostly found to be occupied by higher and well-to-do classes. Most of the houses have an open courtyard in front or at the back enclosed by a wall where the agriculturists keep their cattle and the village artisans ply their traditional profession. Separate rooms for storage, living or sleeping are unknown in such dwellings, though separate kitchens are sometimes provided. Formerly, ventilation and sanitation were deliberately kept inadequate because of the fear of

thefts and house-breaking. To them, the main use of the house was safety and protection of their scanty belongings and cattle against adverse climatic conditions, wild animals and thieves. But after Independence, the situation has changed and, therefore, new structures which have been built provide adequate ventilation facilities. Air and light are provided to a far greater extent than in the past as evidenced by keeping of more windows or ventilators in the walls. In the houses in villages, windows and ventilations are generally kept at a minimum. With the improvement in economic conditions under the Five Year Plans in the rural areas, mud-walls are being gradually replaced by walls of burnt bricks, and the country tiles by the Mangalore tiles and corrugated iron sheets. The desire on the part of village people for a better living has made them construct modern houses. This is evidenced from the new airy and spacious structures which are coming up in the rural areas. This trend thus indicates significant changes in the level of living brought about by improvement of economic conditions in the countryside.

Furniture and Decorations—The types of furniture used and decorations made in the household in a way reveal the status, the economic condition and the cultural background of the householders. It is an essential item for comfortable living. In urban households, various types of furniture are usually found. A rich family residing in a spacious residence with separate bed rooms and drawing rooms usually has a sofa-set, a few chairs, teapoys, dining and study tables, bedsteads and other items of furniture made of wood. A radio-set, wooden or steel cub-boards and decorative mirrors, attractive wall-clocks, etc., are other common items of a well-to-do family. An ordinary educated middle class family too has some pieces of furniture on a moderate scale. Others make do with a simple cot, a chair or two of ordinary type. *Hinchko* or a swing seems to be a favourite with all classes of people. The one used by the poorer classes is cheaper because it is made of simple wooden planks.

People in villages are not furniture-oriented. A well-to-do cultivator uses cots, a few chairs, a *pat* or swing, a mirror, a simple wall clock and a wooden cup-board or a *patara* to store his valuables. Houses of well-to-do families in urban areas are decorated with curtains, flower-pots, table lamps, pictures and delicate pieces of wood-work. The ordinary family generally has a picture or two or a calendar on the wall for decoration. In orthodox households (both in cities and villages), doorways are decorated with *torans* made of glass beads. The *chaklas* or square pieces of cloth beautifully embroidered in traditional designs or worked in bead are the popular mode of wall decoration. House walls are also decorated with pictures of gods and goddesses.

FOOD, DRESS AND ORNAMENTS¹

Food The caste Hindus are vegetarian in this district. They normally take two meals a day, but those doing physical work including labourers in urban areas, agriculturists, field workers and village artisans in rural areas take three meals a day - the breakfast or *shiraman* in the morning between six-thirty and seven, and full meal or *rondho* in the noon between twelve and one and supper or *valu* at night after seven or eight. The Jains are the only exception to this rule because their religious precepts enjoin them to finish their evening meals before sunset.

The food taken by the people in the rural areas is very simple consisting of two or three items per meal. It is mostly confined to *rotla* or loaf of *bajri*, milk or curd or *chhas* (buttermilk). Onion and chillies are popular and common item of food. They are taken with some vegetable or pulses. Rice and *dal* do not find a place in their daily meals, partly because they cannot afford them and partly because they do not need or relish them daily. Only on some special occasions do they have rice, curry, vegetable or some sweet. Otherwise it is the buttermilk which serves the purpose alongwith *rotla* or *khichadi*, which is also a popular item of food and is generally taken in the evening by many people both in rural and urban areas. The poorer classes of people take boiled grains known as *bhadkun* or *ghensh* with *rotla* or bread. The Bharwads or graziers in their dwelling places in the jungle known as *nesdas* eat bread of *bajri* or *jowar* with goat's milk sometimes sucked directly from the teats of she-goat colloquially known as *sedh batakiyun*. The Vaghari, Chamar and Bhangi castes prepare pulses and vegetables in boiled water. The use of spices is limited to turmeric, chillies and salt. The Kolis and Chamars are found to be taking non-vegetarian food occasionally, apart from their availability at the village. They cannot afford to take non-vegetarian food daily. On festive or marriage occasions, the village people prefer such items like sweetballs, *churma*, *shira-puri*, *lapsi* and *dudhpak* or *khir*. The morning meal of ordinary urbanite usually consists of *rotla* or *rotli*, rice, *dal* or curry and vegetable or *kathol* or pulse. The well-to-do have such ancillary items as *kachumbar* (salad), *chutneys*, pickles and one or two vegetables. The evening meals are comparatively simple and usually consist of *bhakhari*, milk and vegetable. The use of *dal* and *bhat* is generally dispensed in supper though a few among the well-to-do repeat it also at night. During the last fifty years, the use of tea has become universal among all classes of people, and

is taken twice or thrice a day, morning, afternoon and evening. A few persons have developed a preference for coffee.

Dress—The type of dress varies according to sex, age, marital status, caste and economic condition. The commonest type of dress worn by males in rural areas consists of cotton drawers called *chorno* or *surwal* and a short *kediyun* or *angarkhu* covering the upper part of the body. Most of the people especially agriculturists still continue to put on the typical head dress, a thickly folded *phento* or turban or *faliyun*. Before the appearance of Mahatma Gandhi on the political scene, the turban or cap was the only head wear and sometimes the manner of folding the turban indicated the caste of the wearer. After the arrival of Gandhiji, the white cap made of *khaddar* has become the commonest mode of head-wear both in villages and towns. The distinctive pattern in the way of folding of the head-wear and the style of putting it on indicates the caste of the wearer. A Bharwad puts on red *pagdi* or turban with irregular wrappings known as *madrasiyu*. A turban worn by a Kathi Durbar had a typical arrangement of folds, but he is recognised by a *safa*, used as head-dress made from *malmal* cloth. Persons belonging to the Lohana, the Jain Bania, and the Brahman castes, generally put on a white cap, and persons belonging to Chamar, Bhangi and Bhayaya castes, a *faliyu* or a piece of cloth wrapped as a head-dress. One peculiar feature in case of head-dress followed in the past among the Kathis is that before putting *pagdi*, *tansli* or a plate made of bronze was placed on the head and below it were kept cotton pads to work as a cushion. This manner of putting the head-dress served as a shield and protection against the blows from enemies. The upper garment in case of the adult and the aged male has sartorial varieties according to caste which vary from *paheeran*, *kediya*, *bandi* put on by persons belonging to the Bharwad and the Koli castes tailored from coarse type of handspun cloth or *pankoru*, underwear, shirt, bush-shirt, coat and *bandi* by persons in the Lohana, the Kathi, the Jain and the Brahman castes prepared from mill made cloth. Similar gradations are also noticed in the case of lower garments of adult and aged males which consist of *chorni* in the case of Koli caste, *surwal* in the case of Kathi Darbar, trousers or *lengha* in the case of the Lohana and the Jain and *dhoti* in the case of the Chamar, the Suthar and the Luhar castes. Mention must be made of a belt made of 'Shemar' leather, put round the waist by a Kathi and covered with 20 yards of *malmal* cloth to protect the stomach against the blows of such dangerous weapons as sword, *katar*, spear, etc. In the past, men were keeping moustache and beard which was covered by a net, so that the hair did not become disorderly. The Bharwads keep long bamboo sticks in hand with iron rings known as *kadiyali dang* so useful to them for herding cattle.

1. Census of India 1961, Gujarat, Vol. V, Part VI, No. 4, Village Survey Monograph Bamanbore, (1965), pp. 15-20, and information furnished by the Taluka Development Officers.

The upper garment in the case of adult and aged females consists of *sadla* or *kapdu* and *polku* which are generally put on by females of all castes except females from Bharwad caste who put on either black or red coloured woollen cloth. The *sadla* or sari put on by females of different castes measures 5 yards and varies from coarse variety to cloth of finer counts with different colours and designs. The colours mostly preferred are red-green *bhatigar* type with floral and geometrical designs. The lower garment in case of females attending to agricultural work consists of *thepadu* or *ghaghara* of red or coloured design having a wider circumference and prepared from 4 or 5 yards of cloth as it is convenient and suitable to their field and household chores. They also put on a *choli* or *polku* (blouse) or *kapdu* along with sari or *odhani* (mini sari) a coloured piece of coarse cloth covering the body and the head. The widows as a sign of mourning always put on black coloured *sadla* or *kapdu* in both rural and urban areas. Among women, the Bharwad women's dress consists of a woollen *kamali* hanging loose from the head with yellow or red spots and border known as *sangri*. They prefer woollen dress firstly as it is cheaper due to raw wool being available from their flocks, secondly its suitability with the nature of their occupation which requires roving in forest areas under advance climatic conditions and thirdly being coloured, the dress does not look dirty. The petticoat of a Bharwad woman is generally not sewn. It is a long woollen or cotton piece wrapped loose around waist, known as *jimi* or *ghunsi* which is usually of red or black colour. Another peculiarity of the dress put on by Bharwad females is *shishadhari* or *abhalabharat*, which consists of cloth embroidered with pieces of mirrors.

Elderly males of higher castes put on *dhoti* (waist cloth), a *kafani* or *paheran* (shirt) or a robe and a *safo* (turban) and *topi* (cap), while the younger folk have taken trousers or *pyjamas* or pants with shirts or bush-shirts and practically have discarded head-wear. A male child belonging to Lohana, Kathi, and Jain puts on *sadra*, underwear, shirt, bush-shirt, *kediya*, *chaddi*, pant and *lengha* or *surwal* in the case of children belonging to Kathi caste, while the dress of a male child belonging to Bharwad and Koli castes comprises *kediya*, *paheran*, *bandi* and *chorni*. In the case of female children there is no diversity of trait in dress according to caste, as it consists of *zabhla*, *chaddi* in the case of very small children and *ghaghari*, *polku* and *odhani* in the case of young girls of 12 to 15.

As far as the urban areas are concerned, there is no remarkable difference in the dress put on by the people in the district from those in other parts of the State. The traditional type of dress consisting an *angarkhu* (coat), *jamo* (long robe or vest), *dupatto* or *khes* (shoulder-

cloth) are no longer in use by the urbanites, who now wear *dhotar* or pant, shirt, underwear, coat or waist coat or *paheran*. The women-folk generally put on *sari* along with blouse and petticoat. The youngsters have commonly adopted shirts or bush-shirts and pants. The head-dress of any kind has gone almost out of fashion among the younger generation and some of the older people who go out bareheaded except the social workers and merchants. The turban is replaced by white cap among the higher class people. Women wear cotton saris of finer variety, petticoats and blouse in preference to the older type of bodice which has been given up now. Girls have taken to frocks and shirts and the Punjabi dress. The style of dress of young boys and girls is much affected by the sartorial styles of the cinema actors and actresses. The *chappals* on account of cheapness have become a favourite foot-wear for men, women and children, shoes put on by the villagers are known as *khalspuri* shoes. They are prepared from buffalo skin. The shoes of the Bharwads are of a peculiar shape which are known as *okhai* and made from untanned hard country leather, when they walk, the shoes create some sound. Majority of the villagers move bare-footed.

During the last three decades, the dress styles have undergone tremendous changes. The change in the pattern of dress is the result of many factors. The earlier factor which was responsible for the change in dress of the people, was the starting of the Swadeshi movement by Mahatma Gandhiji who stressed simplicity in dress and use of *Khaddar* by people of all strata of a society. As a result, even the more sophisticated classes of society discarded mostly foreign cloth and some made the bonfire and readily resorted to simple clothing made of *khadi*, which had become an emblem of nationalism. The shortage of cloth during World War II, which continued in the post-war period was one of the reasons for the change.

Ornaments—To decorate and enhance beauty and forms, ornaments are used both by males and females from time immemorial. Used mainly for emphasizing one's outward appearance, ornaments have undergone changes from time to time according to the prevailing fashion and also differ from community to community. The change is effected not only in their style or design but also in their size, shape, weight and contents. While the ornaments used in the past were generally simple, but were solid and heavy. Those in vogue at present are much lighter, refined and sophisticated in design. There is a tendency to use more and more light silver ornaments in preference to heavy gold ornaments due to the high price of gold and as a measure of economy. In the past, ornaments used to serve both as decoration and investment and insurance against economic difficulties. Now

with the spread of modern banking and other facilities, the trend among upper classes is more for ostentation and refinement than for solidity.

In the past, there were certain ornaments which were commonly used by both males and females. Those included *kanthi*, or *doro* worn round the neck, a silver *kandora* worn round the waist and a gold or silver *vinti* (ring) worn on one or more fingers. With the passage of time, men in general have ceased using these ornaments except the ring, which is now the only common ornament used by males and females both in rural and urban areas. Due to the influence of the cinema films, the silver *kandora* has now staged a come-back and ladies have begun to wear it on auspicious occasions.

Female Ornaments—Ornaments in regular use by women in rural areas are either of silver or alloy or of ivory, though gold ornaments are no less popular with those who can afford them. Women in rural areas generally put on heavy silver ornaments. These include *mala*, necklace, *kanthlo*, *madaliyu* or *har* worn round the neck, *kada*, bangles of silver or ivory plated with gold and silver worn on wrists and *kambi*, *kalla*, *bediyun*, *chhada*, *zanzar* or *sankla* on the anklets. Instead of light earrings, women in rural areas wear on ears heavy *kadi* or *kap* or *kundal* or *kokarya* or *tholiya* or *vali* or *butti*. The nose ring known as *chunk* or *vali* or *kadi* used by them is heavy and bigger in size, as compared with those used by women in urban areas. Among the Bharwads, the women put on *sankli* or *kanthlo* or a necklace of rupee shaped pieces with a heart or tongue shaped pendant called *jibro*. Their bracelets are either a double ring of white or red ivory called *chudla* or *baloya*. They wear a ring called *kaida* on fingers. In matter of ear ornaments, the young Bharwad women wear in the upper left ear, sometimes in both upper ears, hanging rings with a silver cylinder or *akotas* set at right angles to the rings while the aged Bharwad women wear on the upper ear a silver pendant called *loliya* and in the lower ear hollow silver hangers called *nasli* or *thali*. The anklet is a round ring of silver dropping out each side known as *kambi-kadla*. On the big toes, silver guards called *anguthias* are worn and silver rings called *vinchhia* on other toes. The females belonging to the Bhangi and Chamar castes, put on bangles either of glass or plastic, *chunk* as a nose ring, *chhada* on their feet, and *kanthi* as necklace.

Fashions in women's ornaments in urban areas are changing rapidly. They are much influenced by the size and shape of ornaments used by the film actresses. A general tendency appears to avoid heavy ornaments and prefer finer and lighter ones on account of their tender health. Jewellery is worn by those who can afford it. In

general, women in urban areas deck their ears with attractive ear-rings or *butti* made of gold or pearls or precious stones set in gold. Round their neck, they put on a gold necklace or a light golden chain with a pendant attached in the middle or a *mangal sutra*, if married, thick golden necklace known as *hansdi* is put on on special occasions. *Nath* or *chunk* in the nose which had gone out of fashion during the last decade, has now staged a come-back. As a result, even a small school-going girl is seen wearing a *chuni* now-a-days. Bangles of gold, glass or plastic are the most common ornaments used by women. Gold rings of simple design or set with precious or imitation stones are also popular. Large sized stones are preferred in the rings. There is a growing tendency to imitate the hair-styles or coiffure of film actresses and also because of improved means of communication, influence of regional and international fashions are also felt. Many girls and women use hair-pins, ribbons and rings to fix up their hair in different styles. Silver *zanzar* or *sankala* worn on the anklets are used by many. A wrist watch is a recent addition and is gradually becoming popular among the younger generation.

Male Ornaments—The males in rural areas, particularly agriculturists, adorn their ears with *butiya* or *kokarya* made of gold or silver, a chain or *har* in the neck made of gold or silver and a gold or silver ring or two on their fingers. They also use a gold or silver chain on buttons on their upper garments. The ornaments worn by males among the Kolis and the Bharwads are *saral* on hand, *tholiyu* in ears, *kandora* on waist, finger-rings and sets of buttons for shirt and *bandi*. All their ornaments are generally made of silver. The males from other castes like the Lohana, the Kathi, the Jain and the Brahman wear buttons of gold or plastic and rings made of gold, whereas among the Bhangis and the Chamars ring, *kandora* on waist and *kadi* in the ears are ornaments made of silver.

Ring is the most common ornament in the urban areas. A wrist-watch is a recent addition which is highly popular not only in towns but also in villages. Those who can afford, put on jewelled rings. A few persons put on *kanthi* or gold chain round their necks.

Ornaments for Children—Ornaments for children are light in weight and simple in design. The bangles are the most common ornaments for girls both in rural and urban area. The practice of wearing simple ear-rings (either of gold or rolled gold) and silver *zanzar* or *kada* on anklets is common. The boys put on *chudis* on the wrists, a ring on the finger, *doro* (chain) round the neck and silver *kandoro* on waist. Among the Bharwads, the girls wear silver *zanzari* and silver rings, while the boys put on *toda* or anklets made

of silver. For boys, the popular ornament in village is *madaliyu* or *dokiyu*, while in urban areas, they do not generally use any ornament.

COMMUNAL LIFE

The Garba and Ras—Folk-dance called *garba* or *rasda* is a very interesting and important form of cultural activity. Its origin can be traced to the religious celebrations of the people. It forms now a part of cultural programme in social functions as a form of recreation and merriment. *Garba* and *ras* are generally performed both by men and women especially during the Navratri festival (the first nine days of the Hindu month of Ashvin) and are the commonest form of celebrations in Gujarat. *Garbi* is generally played by males and is more vigorous and quicker in rhythm as compared with the *garba*, which is played by women.

Bhavai—*Bhavai* is another traditional mode of entertainment. It is a folk-drama performed at night, and having as its themes, some religious or social anecdotes which are didactic and entertaining. *Ram-lila*—A type of folk-drama, depicts the life of Lord Rama, and is played in the villages. It gives entertainment with religious teachings and substituted the theatre, when there was no organised theatre in villages. The *bhavai* provided good diversion to village-folk. Its usefulness still lies in its spontaneity, its folk-lore and entertainment to the villagers who easily follow and enjoy it. It brings entertainment cheaply to their door-steps. After Independence, efforts are, therefore, being made to revive the *folk-art*, *bhavai*, by the State as a form of popular entertainment. The *bhavai* is one of the important items in annual drama festival organised by the Gujarat State.

Among the tribals like the Padhars and the Siddis, the most popular item of amusement and entertainment is their dances. The Padhars have preserved a form of folk-dance which typifies their life, which is full of toil, enterprise and joy of boating and rowing.¹ While the Siddis are famous for their Dhamal dance generally held every week wherein all the members of the community, young and old participate. This dance more or less resembles the tribal dance of African Negroes. The days selected for its performance are Thursday, and the first or eleventh day of every Muslim month besides certain religious and auspicious occasions. In the past, officials of Princely States, used to invite the Siddis for a special performance of the Dhamal dance during State festivals. This can be also arranged even now

1. For details see topic on Scheduled Tribes, pp. 67-72.

by contributing a small sum of Rs. 10 to their religious fund. The sentimental value of the Dhamal dance for Siddis lies in the fact that it links them with the distant past in their native land of Africa. This performance has won many plaudits and even prizes. When performed at the Republic Day celebrations at Delhi, the Dhamal dance earns high appreciation.

Public Games and Recreations—Public games provide one of the ways in which people like to pass their leisure time. It is a pastime and helps build up some of the good traits of character such as spirit of co-operation, discipline and well-balanced physique. It aims at creating community consciousness and enthusiasm amongst people with pleasure. The people play a number of indigenous outdoor games such as *hu-tu-tu* (*kabaddi*), *kho-kho*, *langadi*, *gedi-dada*, *atyapatya*, *chor-police*, etc., which develop strength, ability and endurance. These are still played both in towns and villages but not with the same interest as in the past. At the same time, games like *gedi-dada*, *atyapatya*, *chor-police*, etc., have practically disappeared in urban areas and their place has been taken up by the western games such as cricket, basketball, foot-ball, volley-ball, table-tennis, badminton, hockey, etc. Facilities for playing modern games are provided in schools, colleges, sport clubs and gymnasias. When the taluka and district sports are held, a large number of young boys and girls participate in the games very enthusiastically. As an indoor game, the carrom has gained popularity among the youngsters. Playing cards is a favourite pastime with adults. In rural areas generally, the Indian games predominate, because of their cheapness.

The elderly people among the higher and middle classes in the towns prefer to go to clubs and gymkhanas in the evening, whereas the younger people studying in high schools and colleges have their own sports clubs and associations. At sports clubs, the games usually played by the adults are the rummy, the table-tennis, the carrom and the badminton. The district has a number of sports clubs and recreation centres such as the Rotary Clubs, the Junior Chamber, the Junior Red Cross, Jolly Club, Youngs Clubs, Zalawar Sports Club, etc. But a majority of people have hardly time and money to spend after such clubs and also have little interest in them. Visits to the cinema theatre is the only form of common entertainment.

In the district at present there are 15 talkies or cinema theatres and one theatre at Surendranagar is under construction. Out of these 15 theatres, four theatres are at Surendranagar, two are at Dhrangadhra, two are at Limbdi and one each at Wadhwān, Thangadh, Halvad, Chotila, Patdi, Sayla and Chuda. Dram-

atic performances are held at Shrimati Rambhaben Town Hall at Surendranagar.

Old men and women and some of the adults rest content with visiting some temples or *ashrams* either to hear *katha*, *kirtan*, *bhajan* or religious discourses or have *darshan* of the deity.

For the adults, *bhajan mandalis* and *ras mandalis* provide rest and recreation at night, when males assemble at the village *chora* or any public place in the village and pass their time in singing devotional songs, *bhajans* and *kirtans*. The *garbas* are organised by the *mahila mandals* for the young ladies; while the small girls play the game of *kuka* or *kodio*. The tribal people revel in folk-dances, when they find themselves free from manual work. Community Development programme for the tribal and rural welfare sustains and revives the old traditional forms, which are still popular with the people at large. New centres of activities are the youth clubs and the *mahila mandals* which provide the younger generation with entertainment coupled with constructive activities connected with rural welfare.

CALENDAR

The Hindu Calendar—According to the Indian tradition, significant activities, celebrations of festivals and auspicious days are associated closely with the different systems of time-reckoning or the calendars in vogue in different parts of the country. The various systems of time-reckoning which regulate the celebration of festivals in the district even to this day are the Vikram era and the Hijri era. Mention must also be made of the Vallabai era which was at one time important and came into vogue in this region prior to the adoption of the Vikram era. The Vallabhi era was started by the Vallabhi dynasty which continued for three centuries. It adopted the Gupta era which later came to be known as the Vallabhi era and commenced from Shaka Samvat 240, Kartik Sud 1 (318 A.D.). The era was current in Saurashtra and also in Kutch, North Gujarat and West Malwa. Besides this era, which is used for religious as well as commercial purposes, the Shalivahan Shaka, is also in current use in Gujarat. The Shalivahan Shaka, beginning on Chaitra Sud 1, is used by astronomers and astrologers, who also invariably mention in the almanac, *panchanga* the Yudhishthir or Kali Samvat, counted from 3102 B.C. with the year beginning on Chaitra Sud 1.

The people in general in this district follow the Vikram Samvat (era) which precedes the Christian era by fifty-six years. The year begins with the month of Kartik and is divided into three seasons,

namely, the winter consisting of the months of Kartika, Margashirsh, Paush, and Magha, the summer extending over the months of Phalgun, Chaitra, Vaishakha and Jyeshtha and the monsoon over the months of Ashadh, Shravan, Bhadrapad and Ashvin. Each month is divided into two fortnights, the *Shukla Paksha*, the bright fortnight, when the moon is waxing and the *Krishna Paksha*, the dark fortnight when the moon is waning. Dates are reckoned by the day of the each month.

The Jain Calendar—The Jains specially follow Vir (Nirvan) Samvatsara which commenced in 527 B.C. from the day, when Mahavir, the last of the twenty-four *tirthankara*, attained *nirvan* for the observance of their religious practices and events.

The Muslim Calendar—The Muslims in the district follow the Vikram era for accounting and commercial purposes. For their religious and social activities, they, however, follow the Hijri era. The Hijri era is Arabic in origin. It came into being from 15th July, 22 A.D., in the 42nd year of the life of prophet Mohammad to commemorate his migration (*hijrat*) from Mecca to Madina. A year according to this era is divided into the following twelve months:

1. Muharram, 2. Safar, 3. Rabi-ul-Awwal, 4. Rabi-us-Sani,
5. Jamadi-ul-Awwal, 6. Jamadi-us-Sani, 7. Rajab, 8. Shaaban, 9. Ramzan, 10. Shawwal, 11. Zilqadd, 12. Zilhijja.

FESTIVALS

Festivals as they are celebrated in this country symbolise people's cultural, social and religious aspirations which, besides, helping them to lead a fuller and better life, also mitigate its monotony by providing physical diversion and mental recreation. Though principally associated with religion, there are a number of occasions wherein the social aspect assumes prominence. In fact, festivals are special days, periods of time and season, which are so designed as to ensure individual joy by practising religion coupled with social joy and domestic happiness. They are primarily connected with religious days and agricultural operations.

The Hindu Festivals

The Hindus have a number of festivals all the year round. The principal festivals which are observed by almost all castes and classes in the district include the Diwali and the New Year's day, the Makara ankranti, the Holi, the Balev, the Navratri and the Dassera, besides the Mahashivratri, the Ram Navami and the Janmashtami, which are

mainly observed by the followers of the respective sects. There are a number of other festivals such as the Bhai Bij, the Dev Divali, the Vasant Panchami, the Nag Panchami, the Rushi Panchami, the Shitla Satam, the Ganesh Chaturthi, etc., which are also popular in the district. The Akhatrij or Akshaya Trutiya falling on Vaishakh Sud 3 and the Bhadarvi Amas occurring on the *amavasya* of Shravan have special significance for agriculturists. The Akhatrij is considered auspicious for commencing agricultural operations. The agriculturists perform certain rites before their bullocks and implements and apply *kumkum* and adorn them with flowers. On Bhadarvi Amas, which is considered to be the holiest among *amavasyas*, the farmers worship their bullocks and feed them.

To devout Hindus, every *ekadashi* is a sacred festival to be celebrated by observing fast and performing *kirtan*. Of all the *ekadashis*, those falling on Kartik Sud 11 (Dev-uthi or Prabodhini Ekadashi) and Jyeshtha Sud 11 (Dev-Podhi Ekadashi) are specially sacred. There are certain religious festivals, which have special significance for ladies. These include *alunavrata* during the month of Chaitra, when women take *aluna* or saltless diet, the Vat-Savitri Purnima (Jyeshtha Sud 15) when married women worship a banyan tree and keep awake the whole night for nuptial bliss and long life of their husbands, the Gauri Vrata or Jaya-Parvati Vrata observed for five days from Ashadh Sud 11 to 15, both by married women and unmarried girls in dedication to the worship of goddess Gauri or Parvati, and Divaso (falling on the last day of Ashadh), when the Hindu women observe fast and keep awake the whole night to please goddess Parvati for marital bliss. The Randhan Chhath (Shravan Vad 6) is an important day for ladies, which is devoted to cooking food for the day following sacred to the Shitla Mata. As the goddess Shitla is supposed to move about among the hearths, artificial heat by kindling the fire in the oven or hearth, is, therefore, eschewed on that day for fear of annoying the goddess. In the morning of Shitla Satam, the lady of the house worships the goddess under a *pipal* tree (*ficus religiosa*), whereafter the food cooked on the previous day is taken by the members of the household. Some of the festivals, which are important and popular in the district are described below in brief.

The Divali—Of all the numerous festivals celebrated in the district, the most important and most popular among the people is the Divali, appropriately known as the festivals of lamps. It is both the climax and commencement of the yearly cycle of festivals, marking the close of the old year and ushering in of the new year. Its celebration is, therefore, spread over six consecutive days starting

from Ashvin Vad 12, (Vagh Barash) and extending upto Kartik Sud 5 (Labh Pancham).

On the Vagh Barash, also known as Govatsa Dwadashi, a cow with a calf is worshipped in the evening on its return from grazing and fed with a preparation of *udid*. The Dhan Terash is dedicated to the worship of laxmi, goddess of wealth. In rural areas, cows are adorned, their horns and hoofs are painted and their necks decorated with necklace of bronze bells. The Kali Chaudash also known as Narak Chaturdashi is dedicated to goddess Mahakali. It derives its name from the demon king Narakasur, who was killed on this day. The day is also important for the worship of Hanuman, who killed the demons Ahi Ravan and Mahi Ravan on this day and was, therefore, offered oil and red lead by Ram and Lakshman. Divali is celebrated by all Hindus on the *amavasya* of Ashwin. The day is very important to merchants, who close their annual accounts on this day, and open new account books with a traditional ceremony of Lakshmi and Sharda. This ceremony is called *chopda pujan* or *vahi pujan* (worship of accounts-books). During the Divali festival, houses are decorated and made clean and tidy. Lamps (*dipmalas*) are lighted in every house, *rangoli* and *sathiya* designs are drawn near the entrance doors and crackers are fired at night.

The new Year Day is the most important day of the year for the Hindus. They get up unusually very early in the morning. After bath and worship of the household deity, people visit temples and then go to pay respects to their elders and exchange greetings of the New Year with relatives and friends. At every house, dishes of sweet preparations are offered to the visitors. Salt or *sabras* which is the essence of all tastes, is the first thing bought in the morning as an auspicious omen representing the zest of life. Divali is also a harvest festival coming at the end of the Kharif season. On the New Year Day, the *annakuta* (offering of all possible varieties of food, sweets, fruits and vegetables prepared from fresh arrivals) is arranged for propitiating the gods.

The day following the New Year Day is known as Bhai-Bij and is dedicated to the ideal love between brother and sister. Every Hindu housewife invites her brother to her house on this day and feasts him. The brother in return gives her presents in cash or in the form of some article of her liking.

The Makara Sankranti—The day on which the Sun enters the orbit of Makara (Capricorn) is called *Makar Sankranti*. On this day, cows are worshipped in the morning and fed with boiled *bajri* or *jowar*

known as *ghughri* or *tethawa*. Food-grains are distributed to the poor and needy. The day has a special significance to the agriculturists, as by Makara Sankranti, the *kharif* crops are harvested and brought home. These are shared with others, as gift of grain is believed to earn great religious merit on this day. Grass is freely distributed to the village cattle. The young and old indulge in their favourite pastime of kite-flying.

The Holi or Hutashani—The Holi or Hutashani is celebrated as a festival of the spring by the young and the old alike. It is an ancient festival held at a time when the *rabi* crops like wheat, gram, cotton, til, etc., are harvested and brought to the market. The Holi fire is lighted at night at every village and in every part of the town or city and worshipped by all. The day after Holi known as Dhuleti is celebrated by spraying colours and indulging in fun and revelry.

The Balev or Coconut Day—On Shravan Sud 15, four distinct religious ceremonies, namely (1) Shravani, (2) Rakshabandhan, (3) Balev and (4) Coconut day are celebrated. The day is known as Shravani, as it falls in the month of Shravan. The Brahmans change their sacred threads. Sisters tie *rakhadi* or *raksha* around the right wrist of their brothers as a charm protecting them from the evils during the ensuing year. The day is also known as Naliyeri Punam or the Coconut day, as in the coastal areas, merchants, traders and others offer coconuts to the Sea God, Varun, as it is from this day that the boats are put to sail.

The Janmashtami—The festival to celebrate Shri Krishna's birth day falls on the eighth of the second half of Shravan and is known as Gokulashtami or Janmashtami. This festival has special significance for Dwarka, which was the adopted home and capital of Lord Krishna. Devout Vaishnavas observe fast for the whole day. A good number of fairs are held on this day at various places.

The Navratri—The Navratri, or the festival of nine nights, begins from the first day of Ashvin and spreads over nine days. It is sacred to the mother goddess, whose ten manifestations are described in Devi Mahatmya of the Markandeya *purana*. The goddess is worshipped daily during these days and earthen pots pierced with numerous holes, containing a light called *garbo*, are kept near the image or trident of the goddess. The lamp is kept burning throughout the night and during the entire Navratri period. Prayers and *garbas* in praise of the goddess are sung by devotees. On the ninth day of the festival, the *havan* ceremony is performed and *naivedya* (food offering) offered to the goddess and its *prasad* distributed.

The Dassera—The Navratri festival is immediately followed by the Dassera festival, so called from *das* (ten) and *ahar* (day). It is also called the Vijayadashmi or the tenth day of victory, as it commemorates the victory of Ram over Ravan. It is also believed that on this day goddess Durga killed the Demon Mahishasur after nine-days battle. Vijayadashmi is thus the day of victory of good over evil and is considered an auspicious day to start any new work. Great importance is attached to the worship of Shami tree (*prosopis spicigers*) on this day. It is believed that one, who worships *shami* tree on this day, is freed from sins committed by his ten senses. The day is, therefore, called *Dash-hara*.

Over and above the festivals described above, which are observed by the Hindus, such national festivals as the Independence Day, the Republic Day, and the Gandhi Jayanti Day are observed by people belonging to all castes and communities in the district.

The Jain Festivals

The Jain festivals are generally associated with severe austerities, fasting and worship. The devotee is required to avoid, in addition to roots, which are prohibited on ordinary days, leafy vegetables, dry fruits, tasty food preparations, milk and curds and in some cases even water, when severe austerities and penance are enjoined. The Jainism lays great emphasis on *tap* or penance as a means of earning religious merit. It is, therefore, the religious aspect which is for the most part prominent in Jain festivals.

The principal Jain festivals are the Paryushana, the Oli (Siddha-chakra Puja), the Kartik Purnima and the Mahavir Jayanti.

The Kartik Purnima (Kartik Sud 15) marks the close of the austerities of *chaturmas* or the four monsoon months starting from Ashadh Sud 15. Devout Jains who have undertaken the austerities of *Chaturmas* end them on this day. The day is also observed as the birthday of Shri Hemchandracharya, the well-known learned Jain *savant* who was born on this day of Vikram Samvat 1145.

The paryushana or pajasana, the most sacred of the Jain festivals is the occasion of continuous religious activities and strict austerities. It is observed by all, high and low. The Shwetambars observe it from Shravan Vad 12 to Bhadrapad Sud 4 and Digambar from Bhadrapad Sud 5 to Sud 14. Complete fasts are enjoined to be undertaken during the *paryushana*. Those, who cannot fast for all the days, should fast atleast for some days during this *parva*. Everybody fasts on the

last day popularly known as the Samvatsari, considered to be the most sacred of all the days. The Samvatsari denotes the annual *pratikraman*, or expiation of sins. On this day, as an atonement of his sins, every Jain begs forgiveness of others for any offence that he might have committed during the year gone by. This is known as Khamavavun or begging pardon.

The Oli Siddhachakra Puja (Chaitra and Ashvin Sud 7 to 15) : the Shwetambars consider this festival next in importance only to the Paryushana and celebrate it for nine days from Sud 7 to Purnima, twice a year in Chaitra and Ashvin. During these days *navpadas*, nine steps represented on the Siddhachakra or Saint's wheel are worshipped in every Shwetambar temple, partial fasts is observed on all these days.

The Mahavir Jayanti (Chaitra Sud 13) is the birth anniversary of Mahavir Swami, the 24th and the last Jain tirthankar, born in 599 B.C. Besides religious ceremonies at the temple, processions are taken out with the idol of Mahavir. The Digambar Jains also celebrate the Virashasan Jayanti on Shravan Vad 1, the day on which Mahavir after achieving omniscience, delivered his first spiritual sermon.

The Jains also observe the Nirvan Kalyanak or the holi anniversary of the Nirvan of Mahavir on the Divali day (Ashvin Vad 30).

The Muslim Festivals

The two sects of the Muslims, Sunnis and Shiahs, have different holidays except Muharram, Ramzan and Bakri-Id festivals, which are common to both. In the beginning of the year comes the month of Muharram, which is held by Shiahs in special veneration as being the month in which Imam Hussain the son of Ali was killed. His death is the subject of public mourning during the first ten days when fasting and self-denial are also enjoined. An interesting religious activity in the Muharram festival is the preparing of *tazials* or *tabuts*, bamboo and tinsel models of the shrine of the Imam at Karbala. Those shrines are taken round in procession on the tenth day and submerged into water of a river or lake. Sweet bread and sugared water are distributed among friends in the evening. Shiahs, unlike Sunnis, keep Muharram for forty days. Of these, the first ten are a time of special mourning.

The thirteenth of Safar is known as Tera Tezi or Talan Tezi and kept by Sunnis to commemorate the Prophet's recovery from a severe sickness. Another important day is the twelfth of the month

of Rabi-ul-Awwal, the Wafat or day of the prophet's death. This day is called Id-e-Milad, as it is also the day of the birth of the prophet. Id meaning happiness and Milad meaning birth. It is celebrated more as the birth anniversary than as the day of death of the prophet. The *gyarvi* festival falls on the eleventh day of Rabi-us-Sani on which Sunnis celebrate the birth of Saiyad Abdul Kadir Jilani by illuminating their houses and eating *malidah* (powder sugar bread) at night. On the first eleven nights of Rabi-ul-Awwal in honour of prophet's birth, *waazes* (Sermons) are delivered, a large number of people attend them and on the eleventh day, charitable people give a morsel of sacred food called *taburk* to every one present. The Shab-e-Barat which falls on the night of the fourteenth day of Shaaban is among Sunnis characterised by the preparation of special dishes, which are distributed to the poor after the recitation of *fatiha* (opening chapter of the Quran) and by feasting of friends and relations. Greater than this festival is the Id-ul-Fitr commonly known as Ramzan Id which falls on the first day of Shawwal. Throughout the preceding month of Ramzan, a general fast is observed every day from sunrise to sunset, prayers known as *taraveeh* are offered in the mosque and Quran recited during the month, Ramzan Id marks the close of the fast and in consequence, Muslims Sunnis and Shiahs of all ages and both sexes take bath, put on new clothes apply perfumes, go to the mosque, and thereafter, meet friends and relations and bid them good luck and God-speed. The Id-e-Baqr falls on the tenth day of Zilhijja and is characterised like Ramzan Id, by prayers in mosques. The eighteenth of Zilhijja is a great Shiah holiday known as Id-e-Ghadir or the lake holiday. On third day, the Prophet seated by a lake proclaimed in a joyous moment that Ali was his own flesh and blood. Shiahs also observe the twenty-eighth of Zilhijja as a festival of three days in memory of Baba Shuja-ud-din a fire worshipping convert to Islam, who on this day murdered the Khalifah Umar.

PILGRIM PLACES

Muli is one of the important places of pilgrimage in this district. The Swaminarayan temple, the monument of Sati Jambai, the Mandav Raj temple (a Sun temple built in memory of the Parmar chiefs who settled in the Mandav hills) and the Kamdhenu Mandir are places of religious interest. The trustees of the Swaminarayan temple organise two fairs—a Vasant Panchami fair on Magha Sud 5 (January) to celebrate the advent of spring, when about 10,000 persons from the surrounding villages congregate, and the other on Shravan Vad 8 (August) to celebrate the birthday of Lord Krishna, known as the Janmashtami fair.

Sayla, the taluka town is famous for the temple of Shri Ramchandra built by one Lala Bhagat. Here the pilgrims and ascetics are given free food by the temple authorities. As a result, Sayla is popularly called Bhagat's village. On Shravan Vad 7 and 8 (August), a fair is organised by the trustees of the temple to celebrate the birthday of Lord Krishna.

Sundari in the Halvad taluka is a religious place of ancient origin. It has a temple of Sundari Mata, the family deity of Kandolia Brahmans and Kapol Banias.

Chotila, the taluka headquarters, is situated at the foot of the Chamund Hill which is surmounted by the temple of Chamunda Mata at a height of 1,173 feet. There is also a temple of Lord Shiva known as Zaria Mahadev 8 kms. north of Chotila, where water springs from the hill and flows over the Shivling. It is a famous religious place in the district and many people visit it.

Thangadh in the Chotila taluka is famous for the temple of Trinetreshwar (three-eyed God Shiva) which has been notified as the protected monument. There is the temple of snake God *Vasuki* and a shrine of Bandia Beli. A fair is held at the temple of Trinetreshwar from Bhadrapad Sud 4 to 6 when about 50,000 persons assemble and take bath in an old *kund* (reservoir) where a fish was pierced by Arjun with his arrow.

Wadhwan is also an important pilgrim place where there is a well-known Swaminarayan Mandir. Followers of the Swaminarayan sect visit this place in large numbers. It is also a place of pilgrimage for the Jains.

Dudhrej in the Wadhwan taluka is an important pilgrim place for the Rabaris of Gujarat. The Jaljhilani Agiarash and the Janmashtami fairs are held here on Bhadrapad Sud 11 and Shravan Vad 8 respectively. At the village, there is the Vadvala temple built near the Banyan (वृक्ष) tree. Within the temple precincts there is a monastery of the Sadhus of the Rabari community.

The Devsar in the Chotila taluka is an important pilgrim place for the Kathi Rajputs. The Kathis are the Sun worshippers. There are two temples of the Sun God, one old and one new temple at Devsar. During Muslim invasions considerable damage was done to the temple volumes. But its remains speak about its architectural beauty. There is an idol of the Sun in the temple. It is said that when the sun rises,

its first rays fall on this idol in all seasons. The new temple is built near the remains of old temples. It is also a pilgrim place for the Kathis.

Upariala in the Dasada taluka is one of the five important pilgrim places of the Jains in Gujarat.

FAIRS

Fairs are generally associated with deities, religious rituals and agricultural seasons. The following statement gives information about the names of deities to which they are held and the number of persons participating.

STATEMENT III.11

Fairs According to Deity, Months, and Size of Congregation

(In descending order of congregation)

Deity	Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
Total	..	48	219,450	34	62,950	10	61,000	3	45,500	..	..	1	50,000
KRISHNA	..	13	87,250	5	12,250	6	39,500	2	35,500	..	..	..	..
	August	12	79,250	5	12,250	5	31,500	2	35,500	..	..	..	..
	September	1	8,000	..	..	1	8,000	..	..	..	..	..	..
SHIVA	..	8	72,000	5	11,500	2	10,500	..	..	..	..	..	..
	August	4	10,500	3	5,500	1	5,000	..	..	..	..	1	50,000
	September	4	61,500	2	6,000	1	5,500	..	..	..	..	1	50,000
WAMINARAYAN	..	4	16,500	3	6,500	..	..	1	10,000	..	..	..	..
	February	2	12,000	1	2,000	..	..	1	10,000	..	..	..	..
	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
LOCAL SAINTS	..	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	September	1	2,000	..	..	..	..	..	..	..	..	..	..
	Total	3	6,850	3	6,850	..	..	..	..	..	..	..	..
BITLA MATA	..	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	August	1	1,000	..	..	..	..	..	..	..	..	..	..
	September	2	5,850	2	5,850	..	..	..	..	..	..	..	..
HYTHOLOGICAL PERSONAGES	..	1	6,000	..	..	1	6,000	..	..	..	..	..	..
	August	1	6,000	..	..	..	..	..	..	..	..	..	..
	September	2	6,000	1	1,000	1	5,000	..	..	..	..	..	..
REPENT-GOD	..	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	August	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	September	1	5,000	..	..	..	..	..	..	..	..	..	..
REPENT-GOD	..	2	5,750	2	5,750	..	..	..	..	..	..	..	..
	August	2	5,750	2	5,750	..	..	..	..	..	..	..	..
	September	..	..	..	..	..	..	..	..	..	..	..	..

CHAPTER III—PEOPLE

HANUMAN	..	<i>Total</i>	3	5,600	3	5,600	..	..	..	..	..	..	..	..
MUSLIM PIRS	..	August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	..	September	2	3,600	2	3,600	..	..	..	..	..	..	..	..
RAMDEV PIR	..	<i>Total</i>	7	4,650	7	4,650	..	..	..	..	..	..	..	..
	..	August	5	3,250	5	3,250	..	..	..	..	..	..	..	..
MATAJI	..	September	1	1,150	1	1,150	..	..	..	..	..	..	..	..
	..	Shaaban	1	250	1	250	..	..	..	..	..	..	..	..
SATI	..	<i>Total</i>	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	..	September	1	2,250	1	2,250	..	..	..	..	..	..	..	..
JAIN	..	<i>Total</i>	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	..	July	1	2,000	1	2,000	..	..	..	..	..	..	..	..
MISCELLANEOUS	..	<i>Total</i>	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	..	August	1	1,000	1	1,000	..	..	..	..	..	..	..	..
MISCELLANEOUS	..	<i>Total</i>	1	600	1	600	..	..	..	..	..	..	..	..
	..	February	1	600	1	600	..	..	..	..	..	..	..	..
MISCELLANEOUS	..	<i>Total</i>	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	..	August	1	3,000	1	3,000	..	..	..	..	..	..	..	..

Source : Census of India 1961, Gujarat, Vol. V, Part VII-B, Fairs and Festivals, (Part II, Tables), pp. 241-242.

The total number of fairs in the district is 48. The congregation at these fairs varies according to the season and exigencies of agricultural operations. 29 fairs or 50 per cent of the total in the district are held in the month of Shravan (July-August). Among the total fairs, 13 are held in reverence to Lord Krishna. Next in order, 8 fairs are dedicated to Lord Shiva, while 7 fairs are dedicated to the Muslim Pirs, rest of the fairs are dedicated to Shri Swaminarayan, local saints, Shitla Mata, Serpent-god, Hanuman, Ramdev Pir, Mataji, etc.

Because of religious, social, historical and numerical importance some of the fairs among all deserve specific mention. During the fairs besides the usual religious practices of having a dip in the holy waters of the river and reverence to the deity, cultural activities such as film shows, exhibitions, etc., are also organised by the Taluka Panchayats. The details of these activities are as follows :

(1) *The Trinetreshwar Mahadev Fair at Tarnetar (Chotila Taluka)* The fair is held on Bhadrapad Sud 4,5 and 6 (September) in the open space adjoining the temple of Trinetreshwar Mahadev near the small village Tarnetar. The fair is also called Tarnetar fair. The village Tarnetar is situated five miles north of Than or Thangadh, a railway junction on the Viramgam-Okha metre gauge section of the Western Railway and the Than-Chotila metre gauge branch of it. At the time of fair, the buses ply between Than and Tarnetar.

The Trinetreshwar Mahadev means the three-eyed god. On Bhadrapad Sud 5 or Rishi Panchami, the second of the three days of the fair it is believed that *rishi* used to take bath in this *kund* as the sacred river Ganges believed to be visited it on that day. It is, therefore, considered to be an act of great piety and righteousness to take bath in the *kund* on Bhadrapad Sud 5.

The fair being one of the most important fairs of Saurashtra is attended by about 50,000 persons from all over Saurashtra. The main castes participating in it have been Koli, Bharwad, Rabari, Khant, Kanbi, Kathi, Charan, Harijan and the Tertansali castes akin to Rabaris, but it has now become popular among all sections of the people. Many stalls of tea, sweetmeats, toys, cutlery, fruits, *farsan*, aerated waters, grocery, sticks and boarding houses, etc., are set-up at the fair. There are many tattoo designers. The District Social Welfare Officer organises an exhibition about the backward class welfare. The taluka and gram panchayats jointly organise exhibition of embroidery work, cattle-show and competitions of sports, *ras*, *garba* and *duha*. There is a stall for propagating family planning. Besides merry-go-rounds and *fajet falkos*, circus and photographers

stalls are some of the modern attractions at the fair. Provision is also made for rendering first-aid on the spot. The panchayat makes arrangements for drinking water, lighting and sanitation. The Police Department maintains law and order.

The main importance of the fair lies in that it is a *lokmela* in its true sense. The principal attraction of the fair is the spontaneous folk-music and folk-dances which are a speciality of the region. Numerous *bhajan mandlis* are engaged in singing *bhajans* continuously to the accompaniment of *jhanj*, *kartal* and *pakhaj* or *tabla*. Many people sing folk-songs, a popular form of which is *duhas*, i.e., verses or couplets containing some pithy sayings and carrying some moral. The fair was formerly organised by the State Government but its organisation has now been transferred to the gram panchayat of Tarnetar.

(2) *The Gokulashtami Fair at Dhrangadhra*—This fair is held from Shravan Vad 7 to 10 at Dhrangadhra. The fair is attended by about 20,000 persons. The sports-competitions of school children are held during the fair. There are many stalls of toys, cutlery, sweets and other eatables, etc. It is organised by the municipality.

(3) *The Janmashtami Fair at Limbdi*—The fair is held from Shravan Vad 5 to 9 at Limbdi. The place is connected by both the railway and bus services. It is attended by about 15,000 persons belonging to all communities from nearby villages. There are many stalls of earthen and plastic toys, eatables, etc.

(4) *The Vasant Panchami Fair at Muli*—This fair is held on Magh Sud 5 at Muli. The place is connected by railway and bus services. The fair is attended by about 10,000 persons belonging to the Brahmans, Banias, Rajputs, Patels, Suthars, Harijans and few non-Hindus. The religious preachings are delivered during the fair. There are many stalls of fruits, sweets, toys, etc. There are merry-go-round and giant wheels for the pleasure of children. The fair is organised by the trustees of the Swaminarayan temple.

(5) The Triveni fair is held at Nana Matra in the Lakhtar taluka on Bhadrapad Sud 9. It is congregated by about 4,000 to 5,000 persons belonging to all communities. The fair is held in memory of Nana Bhagat, a Kathi from Songadh who took *samadhi* at the confluence of Bhadar and other rivers here. It is organised by the *pujari*.

(6) The Ramdev Pir fair is held at Malvan in Dhrangadhra taluka on Bhadrapad Sud 11. It is attended by about 2,000 to 2,500

persons belonging to all communities. It is held in honour of death anniversary of *pujari* of Ramdev Pir temple.

(7) The Navsaiyad fair is held at Jainabad in the Dasada taluka on Bhadrpad Sud 11. It is attended by about 1,500 persons belonging to all communities. This fair is held in memory of a Saiyad lady, the sister of eight Saiyad brothers who died for the protection of their sister. There is a programme of *qawwali* songs and religious preaching during the fair.

(8) The Jainuddin Ruknuddin Pir fair is held at Nava Savlas in the Dasada taluka on Shravan Sud 1. It is attended by many persons belonging to all communities. This fair is held in memory of the Pir. In a fight with Ra Vegad, while on way to Mecca, both of them died here. This fair is organised by the Panchayat.

There are a number of fairs related to religious groups, social groups or a particular caste. In such fairs generally particular social group congregate. The fairs have religious or historical importance or some social significance. In this district, the Rabaris, Ods, Muslims and Jains have such special fairs. Details of them are narrated below:

(9) *Dudhrej Fairs*—There are two other fairs participated mainly by Rabaris held at Vadvala temple, Dudhrej, viz., the Jal-jhilani Agiarash fair and the Janmashtami fair held on Bhadrpad Sud 11 and Shravan Vad 8 respectively. About 10,000 people attend these fairs. Among these fairs, the Janmashtami fair is attended by the Rabaris from the whole of Gujarat. In the Janmashtami fair there are *bhajans*, *ras*, *garbas*, and folk dances of Rabari males and females clad in colourful dress. At the time of Jal-jhilani Agiarash fair, Thakorji's procession is organised at the village, and the devotional songs are sung by all participants. These fairs are organised by the *mahant* of the Vadvala temple at Dudhrej.

Another important fair is the Jasma Odan fair held at Bl rugupur (Bhadakva) on Shravan Sud 11. This fair is mainly participated by the Ods and more than 1,000 persons participate in the fair. During the fair *ras* and *garbas* are sung and people worship at the shrine of Jasma, a *sati* of Od caste, associated with the history of Siddharaj Jaysinh of Patan. This is like a caste gathering of all Ods, traditional hut builders. The fair is organised by the *pujari* and leader of the Od community.

The third important fair is the Kalvanath fair held at Gedia on shravan Vad 8. Janmashtami. The fair is mainly participated by the

Harijans and Bharvads where more than 5,000 persons congregate during the fair. The fair is held in worship of Shri Thakorji. A new white flag is hoisted by the Harijan community. The *ras* and *garbas* are sung by the *Harijans*. It is attended by people from various places of Gujarat. The fair is organised by the Pujari.

The fourth important fair is the Gangava fair held at Dedadara in Wadhwan taluka on Bhadrpad Vad 15 (Amas). The people belonging to Koli, Nadoda, Garasia and Rabari castes mainly participate in the fair. The congregation of people is about 5,000 persons. There is a *kund* called Gangava containing four vestibules on four sides having dilapidated idols, which are sacred. The *ras* and devotional songs are sung during the fair. Once there was an *ashram* of Dadhichi Rishi here and hence the name Dedadara seems to have been derived. The fair is organised by the gram panchayat.

The fifth fair is the Adinath fair held at Upariala in the Dasada taluka on Magh Sud 8. It is attended by many Jains. The fair is held in honour of the temple of Adinath built 500 years ago.

The sixth important fair is the Davalshah Pir fair held at Odu in the Dasada taluka on Shaaban 11. The fair is mainly attended by the Kolis and the Muslims as an anniversary of Davalshah Pir. The *bhajans* and *qawwalis* are sung during the fair.

THE NEW TRENDS

The winds of change in the life and livelihood of the people are blowing all round under the impact of the Five Year Plans. The pattern in dress, ornaments, social customs, food and other habits of the people, their mode of living, their religious beliefs and practices have undergone considerable changes. With the diversification of occupations and spread of education, the social barriers are gradually breaking down and the caste-system has lost its former rigours. As a result, cases of inter-caste and inter-provincial marriages have increased. The evil of untouchability though abolished by law, persists particularly in the rural areas and is confined to certain classes of people. The social legislation for abolition of untouchability has not made any effective impact on the rural population. The extension of general and technical education has opened up new avenues of employment on account of the schemes undertaken under the Five Year Plans. Women have shed their shyness and have secured a place along with males in the Government offices, public undertakings, private business organisations, and educational and social institutions. They have shown their competence in various fields and as such, they are not

confined to the hearth and home as before. By and large, the people have become politically conscious and take intense interest in the elections whether they are of the Panchayats, the State Legislature or of the Parliament. With the increase in the agricultural prices, the purchasing power of agriculturists has increased tremendously with the result that they spend money lavishly on domestic consumption. With the introduction of the Panchayati Raj in 1963, farmers have acquired political power to reckon with, as vote-banks both at the State level and the district level.

After Independence, the entire landscape of agricultural economy has changed under the impact of the Five Year Plans. Government has provided financial and technical assistance in the form of agricultural tools and techniques. There is considerable feather-bedding of agricultural schemes. Formerly, there prevailed the Girasdari and Barkhali tenures in the State of Saurashtra including the Surendranagar district. These special land tenures have been abolished by undertaking special legislation of 1951 and 1952. The land reform measures cover abolition of intermediaries such as Girasdars and Barkhalidars. The tenancy reforms provide for security of tenure, regulation of rent, resumption of land for personal cultivation, conferment of occupancy rights, etc. The intermediaries between the State and the actual cultivators have now been abolished. The concept of private ownership has given the cultivators necessary incentive for investment of capital and labour in the improvement of land under their cultivation. After implementation of the land reforms, a few persons remain landless agricultural labourers. After acquisition of the occupancy rights, cultivators are now able to procure loans from banks and Government, for improvement of their lands and crops. Thus, now the cultivators are in a position to make their lands fit for growing cotton. Formerly, the Government alone provided loans to cultivators. Later on the Land Mortgage Bank (now the State Land Development Bank) has started grant of loans to cultivators.

Under the Five Year Plans, education has spread even to the farthest backward areas; roads have been constructed, opening hilly and forest areas; and small-scale industries are coming up, providing greater employment to the people. The improved condition resulted in the elevation of cultivators' social status and educational standard. The increase of means of transport and communications has facilitated migration from village to towns and cities. The entire economy of the district has been undergoing rapid transformation as a result of concerted efforts made by the State and the people in various walks of life.

To sum up, the society which was static under the State regime before merger is in a process of continuous change by the impact of the development programmes under the Five Year Plans. The transition from tradition to modernity is not complete. With the introduction of new tools and techniques of agricultural production and much feather-bedding of agriculture and small scale industries by Government, the employment opportunities have increased and the people have acquired more purchasing power. This change is reflected in their level of living. They now use all modern gimmicks such as motor-cycles, radios, motor-cars, tractors, terelyne clothes, better food, and well-built and well-furnished houses. On the whole, the people have a better standard of living consequent upon improvement of their economic conditions. Because of growth of facilities in the means of communication, inter-State and international mobility has considerably increased. The films also has made a great impact on the mode of dress and ornaments of the young people.

STATEMENT III. 12
Census Houses and the Uses to Which They are Put

Sl. No.	District/Taluka/Mahal City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Total No. of Census Houses	Census Houses				Occupied Census Houses used as				Non- dwelling	Others
				vacant at the time of house listing	Dwellings	Shop-cum- dwelling	Workshop-cum dwelling						
1	2	3	4	5	6	7	8	9	10				
	Surendranagar District	..	T R U	188,975 131,140 57,835	22,666 13,627 9,039	124,359 87,594 36,765	470 382 88	221 175 46	12,804 5,884 6,920	28,455 23,478 4,977			
1.	Wadhwan	..	T R U	37,921 13,494 24,427	7,922 3,556 4,366	23,787 8,460 15,327	59 32 27	57 27 30	3,400 557 2,843	2,696 862 1,834			
2.	Muli	..	T R U	11,535 9,286 2,249	1,031 766 265	8,192 6,695 1,497	22 18 4	13 13 ..	638 414 224	1,639 1,380 259			
3.	Chetila	..	T R U	13,169 9,753 3,416	942 679 263	9,982 7,481 2,501	39 24 15	28 26 2	840 318 522	1,338 1,225 113			
4.	Limbedi	..	T R U	35,805 25,852 9,953	3,353 1,815 1,538	22,546 16,813 5,733	101 89 12	40 30 10	2,523 1,267 1,256	7,242 5,838 1,404			
5.	Lakhtar	..	T R U	12,543 10,095 2,448	195 724 271	7,876 6,242 1,634	81 77 4	32 31 1	698 407 291	2,861 2,614 247			
6.	Sayla	..	T R U	11,332 8,861 2,471	541 423 363	7,894 6,368 1,526	17 15 2	2 1 1	627 324 313	2,001 1,730 271			
7.	Dhrangadhra	..	T R U	23,748 14,664 9,084	2,729 1,751 978	16,133 9,704 6,429	34 18 16	16 14 2	1,787 665 1,122	3,049 2,512 537			
8.	Halvad	..	T R U	15,097 11,310 3,787	2,025 1,035 990	10,196 8,078 2,118	41 33 8	19 19 ..	836 477 359	1,980 1,668 312			
9.	Dasada *	..	R	21,825	2,878	17,753	76	14	1,455	5,649			

Source : Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables* (E-Series Tables), pp. 4-7.
*Entirely rural.

STATEMENT III.13

Distribution of Sample Households Living in Census Houses Used Wholly or Partly as Dwelling by Predominant Material of Wall and Predominant Material of Roof

(Based on 20% Sample)

Sl. No.	District / Taluka / Mahal City/Town with Population of 50,000 or more	Total/ Rural/ Urban	Total No. of Households	Grass, Leaves, Reeds or Bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	C.I. Sheets or other metal sheets	Stone	Cement concrete	All other material
1	2	3	4	5	6	7	8	9	10	11	12	13
SurenDRanagar District..												
		T	25,294	128	2	11,296	58	1,276	45	12,414	35	40
		R	17,874	110	..	9,862	39	539	16	7,240	28	40
		U	7,420	18	2	1,434	19	737	29	5,174	7	..
1.	Wadhwan	..	4,879	14	..	1,471	8	24	30	3,289	9	34
		T	1,795	1	..	1,135	..	8	1	613	3	34
		R	3,084	13	..	336	8	16	29	2,676	6	..
		U										
2.	Muli	..	1,657	1	..	613	6	10	..	1,023	..	4
		T	1,354	1	..	428	2	6	..	913	..	4
		R	303	..	..	185	4	4	..	110	..	..
		U										
3.	Chetila	..	2,016	2	..	11	1	11	..	1,991	..	..
		T	1,512	2	..	2	1	8	..	1,499	..	..
		R	504	..	..	9	..	3	..	492	..	..
		U										
4.	Limbdi	..	4,608	2	2	3,692	9	593	..	305	5	..
		T	3,439	1	..	3,178	2	53	..	200	5	..
		R	1,169	1	2	514	7	540	..	105	..	..
		U										
5.	Lakhtar	..	1,602	..	..	1,344	4	195	..	49	9	1
		T	1,273	..	..	1,214	4	25	..	20	9	1
		R	329	..	..	130	..	170	..	29	..	..
		U										
6.	Sayla	..	1,586	..	..	1,029	1	6	..	549	..	1
		T	1,280	..	2	775	1	2	..	501	..	1
		R	306	..	..	254	..	4	..	48	..	..
		U										
7.	Dhrangadhra	..	3,257	28	..	283	..	3	1	2,933	9	..
		T	1,959	28	..	277	..	3	1	1,642	8	..
		R	1,298	..	..	6	..	..	..	1,291	1	..
		U										
8.	Halvad	..	2,060	7	..	152	..	6	..	1,893	2	..
		T	1,633	3	..	152	..	6	..	1,470	2	..
		R	427	4	..	—	..	..	..	423	..	..
		U										
9.	Dasada*	..	3,629	74	..	2,701	29	428	14	382	1	..
		T										
		R										
		U										

Source :

Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables* (E-series Tables), pp. 476-479.

* Entirely rural.

STATEMENT III.13—Concl'd.

Sl. No	District/Taluka/Mahal/ City/Town with Population of 50,000 or more	Total/ Rural/ Urban	Predominant Material of Roof						
			Grass, Leaves, Reeds, Thatch Wood or Bamboo	Tiles, Slate Shingle	Corrugated iron, zinc or other metal sheets	Asbestos cement sheets	Brick and lime	Concrete and stone	All other material
			14	15	16	17	18	19	20
Surendranagar District ..									
		T	1,021	23,149	322	97	9	501	195
		R	846	16,631	114	34	4	53	192
		U	175	6,518	208	63	5	448	3
1.	Wadhwan ..	T	326	3,963	113	49	..	304	124
		R	199	1,467	5	1	..	2	121
		U	127	2,496	108	48	..	302	3
2.	Muli ..	T	16	1,593	11	14	4	15	4
		R	15	1,297	9	10	4	15	4
		U	1	296	2	4	..	..	..
3.	Chotila ..	T	70	1,924	3	1	..	18	..
		R	66	1,443	..	1	..	2	..
		U	4	481	3	..	..	16	..
4.	Limbdi ..	T	131	4,360	54	..	..	62	1
		R	121	3,306	6	..	..	5	1
		U	10	1,054	48	..	..	57	..
5	Lakhtar ..	T	61	1,506	17	1	..	14	3
		R	59	1,196	7	1	..	7	3
		U	2	310	10	..	..	7	..
6	Sayla ..	T	115	1,438	7	1	..	5	20
		R	115	1,139	3	..	..	3	20
		U	..	299	4	1	..	2	..

DISTRICT GAZETTEER : SURENDRANAGAR

CHAPTER III—PEOPLE

7	Dharangadhra ..	T	70	2,054	50	18	5	60	..
		R	45	1,880	21	8	..	5	..
		U	25	1,174	29	10	5	55	..
8	Halvad ..	T	41	1,999	7	..	..	12	1
		R	35	1,591	3	..	..	3	1
		U	6	408	4	..	..	9	..
9	Dasada* ..	R	191	3,312	60	13	..	11	42

STATEMENT III.14
Sample Households Classified by Number of Members and by Number of Rooms Occupied
 (Based on 20% Sample)

Sl. No.	District/Taluka/ Mahal/City/Town with population of 50,000 or more	Total/ Rural/ Urban	Households with no regular room				Households with one room			
			Total number of members		Total number of rooms		Number of members		Number of members	
			Males	Females	Males	Females	Males	Females	Males	Females
1	SurenDRanagar District ..	T	25,294	71,452	67,223	38,784	31	92	81	15,893
		R	17,874	51,792	48,037	26,960	20	61	44	11,387
1.	Wadhwan ..	U	7,420	19,660	11,824	11,824	11	31	37	4,506
		T	4,879	13,269	12,470	7,495	4	29	26	3,064
		R	1,795	5,037	4,671	2,812	3	9	6	1,069
2.	Muli ..	U	3,084	8,232	7,799	4,683	1	20	20	1,995
		T	1,657	5,684	4,463	2,611	2	4	2	970
		R	1,354	4,803	3,628	2,151	1	1	1	793
3.	Chotila ..	U	303	881	835	460	1	3	2	177
		T	2,016	6,147	5,875	2,852	8	8	14	1,466
		R	1,512	4,726	4,448	2,026	..	..	..	1,168
4.	Limbdi ..	U	504	1,421	1,427	826	8	8	14	298
		T	4,608	13,403	12,663	6,915	7	28	20	2,902
		R	3,439	10,342	9,656	5,062	7	28	20	2,193
5.	Lakhtar ..	U	1,169	3,061	3,007	1,853	..	..	..	709
		T	1,602	4,413	4,236	2,594	..	..	..	937
		R	1,273	3,542	3,371	1,959	..	..	..	767
6.	Sayla ..	U	329	871	865	635	..	..	..	170
		T	1,586	4,622	4,359	2,257	4	10	7	1,037
		R	1,280	3,801	3,563	1,772	4	10	7	865
7.	Dhrangadhra ..	U	306	821	836	485	..	..	..	172
		T	3,257	9,038	8,818	5,311	2	3	4	1,893
		R	1,959	5,653	5,371	3,131	1	3	3	1,145
		U	1,298	3,385	3,447	2,180	..	..	..	748
8.	Halvad ..	T	2,060	5,808	5,461	3,139	1	4	4	1,261
		R	1,633	4,820	4,491	2,437	1	4	4	1,024
		U	427	988	970	702	..	..	..	237
9.	Dasada* ..	R	3,629	9,068	8,838	5,610	3	6	4	2,363
										5,455

Source : Census of India 1961, Gujarat, Vol. V. Part IV-B, *Housing and Establishment Tables* (E-Series Tables), pp. 506-509.
 * Entirely Rural.

STATEMENT III.14—Contd.

Sl. No.	District/Taluka/ Mahal/City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Households with two rooms				Households with three rooms				Households with four rooms				Households with five rooms or more			
			Number of members		No. of house holds		No. of members		No. of house holds		No. of members		No. of house holds		No. of members		No. of house holds	
			Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1.	SurenDRanagar District ..	T	6,944	22,406	20,829	14,808	1,406	4,786	4,411	691	2,654	2,554	329	1,542	1,262	829	1,542	1,262
		R	4,859	16,361	14,808	995	411	3,536	3,160	404	1,586	1,505	209	829	797	713	465	465
		U	2,085	6,045	6,021	310	967	1,250	1,251	136	503	477	57	365	244	365	244	244
2.	Wadhwan ..	T	535	1,643	1,542	118	389	218	549	46	168	174	24	92	109	92	109	109
		R	773	2,241	2,182	192	578	390	393	90	335	303	33	273	135	273	135	135
		U	509	2,485	1,496	107	338	322	322	56	264	209	13	54	44	54	44	44
3.	Muli ..	T	407	2,140	1,154	92	338	322	322	49	212	167	12	47	40	47	40	40
		R	102	345	342	15	52	71	71	7	52	42	1	7	4	7	4	4
		U	380	1,269	1,286	95	381	360	360	36	179	169	31	155	158	155	158	158
4.	Chotila ..	T	259	897	898	46	206	199	199	21	111	101	18	96	94	96	94	94
		R	121	372	388	49	175	161	161	15	68	68	13	59	64	59	64	64
		U	1,347	4,434	4,266	193	731	714	714	120	481	465	39	250	126	250	126	126
5.	Limbdi ..	T	991	3,366	3,197	158	625	605	605	67	289	276	23	148	95	148	95	95
		R	356	1,068	1,069	35	106	109	109	53	192	189	16	102	31	102	31	31
		U	467	1,407	1,411	121	459	417	417	53	187	187	24	100	92	100	92	92
6.	Lakhtar ..	T	379	1,142	1,157	90	363	319	319	26	102	109	11	42	43	42	43	43
		R	88	265	254	31	96	98	98	27	85	78	13	58	49	58	49	49
		U	462	1,487	1,404	46	162	147	147	30	106	123	7	29	33	29	33	33
7.	Sayla ..	T	351	1,178	1,096	39	147	123	123	18	61	76	3	12	16	12	16	16
		R	111	309	308	7	15	24	24	12	45	47	4	17	17	17	17	17
		U	979	3,081	3,004	194	645	606	606	130	508	488	59	242	262	242	262	262
8.	Dhrangadhra ..	T	593	1,954	1,880	125	451	404	404	69	263	240	26	106	122	106	122	122
		R	386	1,077	1,124	69	194	202	202	61	245	248	33	136	140	136	140	140
		U	614	1,939	1,831	115	392	356	356	50	175	192	19	120	78	120	78	78
9.	Halvad ..	T	466	1,571	1,477	102	358	319	319	28	129	118	12	59	53	59	53	53
		R	148	368	354	13	34	37	37	22	46	74	7	61	25	61	25	25
		U	878	2,470	2,407	225	659	651	651	80	251	244	80	227	225	227	225	225

PART IV—ECONOMIC ORGANISATION

CHAPTER IV

AGRICULTURE AND IRRIGATION

Agriculture is the mainstay of the people and as such it plays a predominant role in the economy of the district. All efforts are being made to develop the agricultural sector under the schemes relating to distribution of improved seeds, fertilizers and pesticides alongwith the increase in irrigational facilities. These measures have been implemented with a view to achieve the goal of self sufficiency in food. It is a fact that with the expansion and rapid growth of industrialization the land is rapidly going out of cultivation. Secondly, the population is increasing at a faster rate, *i.e.*, about 2.7 per cent per year in this district. This situation needs urgent attention and, therefore, agricultural technology is applied to overcome such a situation.

AGRICULTURAL POPULATION

According to the 1971 Census, 66.82 per cent of the total working population of the district was engaged in agriculture as against 65.60 per cent in the State as a whole. Amongst the working population, cultivators account for 39.86 per cent and agricultural labourers 26.96 per cent as against 43.12 per cent and 22.48 per cent respectively for the State. It is significant to note that the percentage of agricultural labourers is higher in the district than in the State, which shows that the economy of the district is mainly agricultural. The following table shows the number of persons working as cultivators and agricultural labourers in 1971.

<i>Persons Engaged in Agriculture</i>						Total	Males	Females
As cultivators	..	..	..	..	..	103,539	96,041	7,498
As agricultural labourers	..	..	..	..	..	70,023	45,819	24,204
Total	..	..	..	..	..	173,562	141,860	31,702

Source : District Census Handbook, 1971, Part X-C-I, Surendranagar District, p. 70.

The above statement indicates that the proportion of female workers is higher in the case of agricultural labourers.

As regards population engaged in agriculture the *Report on the Administration of Wadhwan State*¹ stated as follows : "Kunbis and Sathwaras are the most conspicuous for their hard work. They are diligent agriculturists and take a keen interest in the improvement of land. Some of them in Khodu, Rampura, Kholadiad, Malod, Kharwa, Baldana and Vaghela are in a flourishing condition. It is a pity that like the Kunbis of Gujarat, they do not take interest in breeding cattle. Next come the Kolis, who do their best, but are still backward in agriculture. The Girasias, Rajputs and Kathis are poor agriculturists. Their straitened circumstances are mainly due to their illiteracy, easy-going habits and want of thrift. The Bohras and Ganchis cultivate land and earn an honest living".

These classes still continue to remain the main agricultural classes in the district.

LAND UTILISATION

Proper utilisation of land forms an important part of agricultural development. If there is optimum utilisation of the available land resources agricultural production can be maximised.

In the past, there were vast areas of waste lands in the district which remained uncultivated for various reasons. After integration of the princely States in the Indian union and under the impact of the Five Year Plans, there has been vast improvement in the land utilisation.

The following statement gives details of land utilisation during the years 1949-50, 1959-60 and 1969-70.

STATEMENT IV.1
Land Utilisation

(AREA IN '00 HECTARES)

Sl. No.	Classification of area	1949-50*	Percentage	1959-60*	Percentage	1969-70†	Percentage
1	2	3	4	5	6	7	8
1.	Total reporting area for land utilisation purposes	7,011	100.00	10,363	100.00	10,369	100.00
2.	Forests	N.A.	..	139	1.34	51	0.49
3.	Land put to non-agricultural uses	414	5.90	44	0.43	330	3.18
4.	Barren and unculturable land.	(A)	..	2,313	22.32	1,747	16.85

1. *Report on the Administration of Wadhwan State for the year 1919-20*, p. 1.

STATEMENT IV.1-Conclld.

Sl. No.	Classification of area	1949-50*	Percentage	1959-60*	Percentage	1969-70†	Percentage
1	2	3	4	5	6	7	8
5.	Permanent pastures and other grazing lands.	.. (B)	..	419	4.04	418	4.03
6.	Culturable waste	.. 844	12.04	516	4.98	385	3.71
7.	Fallow lands other than current fallows.	.. (C)	..	221	2.13	381	3.68
8.	Current fallows	.. 1,212	17.29	199	1.92	289	2.79
9.	Net area sown	.. 4,541	64.77	6,512	62.84	6,768	65.27
10.	Total cropped area	.. 4,542	64.78	6,574	63.44	6,845	66.01
11.	Area sown more than once	.. 1	0.01	62	0.60	77	0.74

Source :

**Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1968), pp. 32-33.

†Directorate of Agriculture, Gujarat State, Ahmedabad.

Note—Data of 1969-70 are provisional.

(A)—Included in land put to non-agricultural uses.(B)—Included in culturable waste.

(C)—Included in current fallows.

N.A.—Not available.

The statistics of 1949-50 are not comparable with those of 1959-60 and 1969-70 due to changes in the classification of land utilisation. However, it is apparent that the net area under cultivation has increased from 62.84 per cent in 1959-60 to 65.27 per cent in 1969-70. At the same time, the extent of barren and unculturable land has been reduced from 22.32 per cent to 16.85 per cent and the culturable waste from 4.98 per cent to 3.71 per cent. This indicates the trend towards greater utilisation of the agricultural resources.

IRRIGATION

The district lacks adequate irrigation facilities. Its climate is dry. The rainfall is irregular and insufficient. The percentage of irrigated land in the district is only 6.41 per cent¹ as against 10.52 per cent² in the State (1968). Thus, about 94 per cent of the cultivated land depends entirely on monsoon rains. The district moreover experiences scarcity conditions periodically and, therefore, development of irrigation facilities becomes a desideratum.

In the past, there were no big tanks or irrigation projects in the district. Irrigation, therefore, depended mainly on wells. Unlike

1. *Approach Paper, Surendranagar District*, Part I, p. 12.

2. *Gujarat 1968*, Director of Information, Ahmedabad, 1969, p. 71.

in other parts of Zalawad, the number of wells was fairly large in Chuda with ample scope of irrigation during the year of good monsoon¹. The princely states carried out the work of deepening the existing wells and digging new ones every year but the shortage of rain many a time diminished the sub-soil water currents, so that the work of digging and deepening wells was not crowned with the expected success.

Moreover, in some states like Sayla natural subterranean water supply was deficient and hence the area of well irrigation was proportionately small, inspite of the efforts to dig as many wells as possible every year².

Thus agriculture solely depended on monsoon rains, which, as stated earlier, were usually inadequate rendering the district agriculturally backward.

IRRIGATION PROJECTS

In the absence of any big rivers there is no major irrigation project in the district. But irrigation is provided through the medium and minor irrigation projects. There are four medium irrigation schemes, namely Brahmani, Bhogavo-I (Nayka), Bhogavo-II (Wadhwan-Bhogavo), and Limbdi-Bhogavo all of which were taken up during the First Five Year Plan period.

The Brahmani Irrigation Project The Brahmani Irrigation project consists of an earthen dam across the river Brahmani near village Govasan in the Halvad taluka of the district. The construction of the dam was started in 1949 and completed in 1954, at a cost of Rs. 79.23 lakhs. The length of the dam is 2,652 metres and its height from the bed of the river is 19 metres. The width of the dam at the bottom is 116 metres, and at the top it is 5 metres. There are two waste-weirs on the right and the left with a length of 427 metres and 549 metres, respectively. The irrigation potential of this project is 10,927 hectares. The actual area irrigated by the dam during the last

decade is shown in the following table :

Year 1	Area in hectares 2		
1962-63	..	..	1,765
1963-64	..	..	1,261
1964-65	..	..	2,143
1965-66	..	..	4,806
1966-67	..	..	8,354
1967-68	..	..	9,073
1968-69	..	..	9,313
1969-70	..	..	10,036
1970-71	..	..	13,411
1971-72	..	..	11,431

The Bhogavo-I Irrigation Project—The Bhogavo-I Irrigation Project comprises an earthen dam of 2,012 metres in length with a masonry waste-weir of 671 metres having electrically operated gates across the river Wadhwan-Bhogavo near village Nayka in the Muli taluka of the district. The canals on the right bank of the dam provide irrigation to an area of 2,023 hectares covering Kukda, Limli, Godavari and Shekhpar of Muli taluka and Kherali, Malod, Joravarnagar, Wadhwan City and Ratanpur of Wadhwan taluka.

The construction of the dam was started in 1954 and completed in 1966, at a total cost of Rs. 70.41 lakhs. The irrigation potential of the project is 1,700 hectares. The actual area irrigated under this scheme during the last decade is shown below :

Year 1	Area in hectares 2		
1962-63	..	..	383
1963-64	..	..	542
1964-65	..	..	424
1965-66	..	..	880
1966-67	..	..	1,303
1967-68	..	..	1,724
1968-69	..	..	2,300
1969-70	..	..	2,464
1970-71	..	..	2,047
1971-72	..	..	2,188

1. *Administration Report of the Chuda State for the year 1934-35*, p. 3.

2. *The Annual Administration Report of the Sayla State for the year 1932-33*, p. 7.

The Wadhwan Bhogavo-II Irrigation Project—The Wadhwan Bhogavo-II Irrigation Project consists of an earthen dam across the river Wadhwan-Bhogavo near Surendranagar town.

The head works were started in 1951 and completed in 1959. The canal works were started in 1960 and completed in 1963. The cost of construction of the dam and canals came to about Rs. 66.74 lakhs. The maximum height of the dam is 17 metres with a top-width of 5 metres. The total length of the dam is 3,956 metres. The irrigation potential of the dam is 607 hectares. Besides irrigation, it provides drinking water to the town of Surendranagar, Joravarnagar and Wadhwan City. The area irrigated by the dam during the last ten years is given in the following table :

Year 1	Area in hectares 2
1962-63	342
1963-64	488
1964-65	454
1965-66	659
1966-67	820
1967-68	1,034
1968-69	1,291
1969-70	135
1970-71	554
1971-72	830

The Limbdi-Bhogavo Irrigation Project—The Limbdi-Bhogavo Irrigation Project consists of a reservoir across the river Limbdi-Bhogavo near village Thoriali in the Sayla taluka of the district. The construction of the dam was started in 1956 and completed in 1964 at a cost of Rs. 53.14 lakhs. The dam is 2,739 metres long with a maximum height of 20 metres and a top-width of 5 metres. Its irrigation potential is 3,237 hectares.

The details about area irrigated during the last decade are given below :

Year 1	Area in hectares 2
1962-63	584
1963-64	381
1964-65	877
1965-66	1,784
1966-67	1,830
1967-68	2,204
1968-69	2,537
1969-70	2,501
1970-71	1,325
1971-72	1,241
1972-73	507

Minor Irrigation—Minor irrigation works provide irrigation facilities to areas where major or medium irrigation schemes are not feasible. As the rainfall is inadequate, and as there are no big rivers in the district, schemes of minor irrigation works assume greater importance. Minor irrigation works mainly consist of tanks, wells, and other sources such as lift irrigation, tube-wells, etc. Their construction is cheap and their maintenance easy. They help increase agricultural production.

Before the formation of the State of Saurashtra in 1948, there were only six small tanks in the district which provided irrigation to an area of 445 hectares. By the end of the First Plan period, additional tanks were constructed at Moldi, Chanpa, Shapar, Ranagadh, Sardhara, Sakar, Digvijay Sagar, Sudamda and Dhedhuki bringing an area of 3,960 hectares under irrigation. Thereafter, Kundhada, Dhajala, Gujarvadi and Gedi schemes were undertaken during subsequent Plans.

At present, there are 32 minor irrigation schemes, details about which are appended at the end of this chapter (Annexure I).

SOURCES OF WATER SUPPLY

The main sources of water supply for irrigation purposes in this district include wells, Government canals and tanks. Of these sources, the wells have remained the most important source of irrigation since old times. The following are the figures of area irrigated by different sources of water supply in the district between 1949-50 and 1969-70.

Area Irrigated by Sources

(AREA IN '00 HECTARES.)

Source	1949-50*	1959-60*	1969-70†
Government Canals	3	35	86
Tanks	59	8	3
Wells	59	93	235
Other sources	..	2	..
Total	62	138	324

Source :

*Basic Agricultural Statistics, Directorate of Agriculture, Gujarat State, Ahmedabad, (1968), p. 43.

† Directorate of Agriculture, Gujarat, State, Ahmedabad.

It will appear from the above statement that the area under irrigation has increased steadily and progressively during the last two decades. Before the introduction of the Five Year Plans, the area under irrigation was only 6,200 hectares. After a decade of planning,

it increased to 13,800 hectares and in 1969-70 it was more than doubled. The well irrigation continued to be the most important source of irrigation and accounted for about 72 per cent of the area under irrigation during 1969-70. The Government canals provided irrigation to nearly 27 per cent and tanks to a negligible portion of less than one per cent. Irrigation facilities available talukawise during 1969-70 are given in the following statement.

STATEMENT IV.2
Sources of Water Supply and area Irrigated, 1969-70

Sl. No.	Taluka	(IN NUMBER)										(AREA IN HECTARES)			
		Private Wells										Net area irrigated by			
		Gov- ernment Canals	Gov- ernment Tube wells	Maso- nry	Non- maso- nry	Total	Reser- voirs	Tanks	Total Oil engines & electric motors	Gov- ernment Canals	Tanks	Wells	Total		
1	2	3	4	5	6	7	8	9	10	11	12	13	14		
District Total		10	3	13,366	12,340	25,706	2	11	12,634	8,609	284	23,497	32,390		
1. Chotila		..	..	400	2,725	3,125	..	5	1,033	..	282	2,830	3,112		
2. Dasada		..	..	500	189	689	..	2	1,069	..	..	498	498		
3. Dhrangadhra		..	..	2,979	1,489	4,468	..	..	2,454	..	..	4,689	4,689		
4. Halvad		..	..	3,554	1,388	4,942	..	..	2,088	5,360	..	2,863	8,223		
5. Lakhitar		..	..	365	86	451	..	2	186	..	2	332	334		
6. Limbdi		..	3	2,312	1,448	3,760	..	..	1,889	105	..	3,554	3,659		
7. Muli		..	1	904	1,900	2,804	..	..	1,809	502	..	6,032	6,534		
8. Sayia		..	2	580	1,285	1,865	2	2	1,016	1,247	..	742	1,989		
9. Wadhwan		..	4	1,772	1,830	3,602	..	..	1,090	1,395	..	1,957	3,352		

Source :

Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that there are 10 Government canals in the district. Wadhwan has 4, Halvad and Sayla have 2 each and Limbdi and Muli have 1 each. Of the total of 25,706 private wells in the district, 13,366 are masonry and 12,340 are non-masonry. Halvad claims the highest number of wells (4,942), followed by Dhrangadhra (4,468) and Limbdi (3,760). Lakhtar (451) and Dasada (689) have the least number of wells. There are only 11 tanks in the district. Of these, 5 tanks are in Chotila. Dasada, Lakhtar and Sayla have 2 each. The district has 12,634 oil-engines and electric motors of which Dhrangadhra claims the highest number (2,454), followed by Halvad (2,088). The Lakhtar taluka stands at the bottom in the list.

Area Irrigated.—Expansion of irrigational facilities is of considerable importance to agriculture as it reduces dependence on monsoon rains and increases agricultural production. As noted earlier, the district has 32,390 hectares of land under irrigation (1969-70). Of these, Halvad has the maximum area of 8,223 hectares followed by Muli (6,534 hectares) and Dhrangadhra (4,689 hectares). Lakhtar has the least (334 hectares) irrigated land.

The principal irrigated food crops in the district are wheat and *bajri*. Irrigated wheat is grown in almost all talukas, while irrigated *bajri* is grown largely in Halvad and Muli. Under the impact of the Five Year Plans and advance in technology and research, irrigated cotton was grown extensively. It covered the largest area (21,937 hectares) in 1969-70. Except Dasada and Lakhtar, all other talukas had a fairly large areas under irrigated cotton during the year 1969-70. Cultivation of irrigated fodder crops is concentrated mainly in the Muli and Chotila talukas.

The following are the comparative figures of area under irrigated crops between 1949-50 and 1969-70.

STATEMENT IV.3

Area under Irrigated Crops

				(AREA IN '00 HECTARES)		
Crops 1				1949-50* 2	1959-60* 3	1969-70† 4
<i>Total food crops</i>	..	..	..	52	80	81
<i>Paddy</i>	..	..	..	1	6	1
<i>Jowar</i>	..	..	..	19	13	4
<i>Bajri</i>	..	..	..	..	..	12
<i>Wheat</i>	..	..	..	31	34	55
<i>Total cereals</i>	..	..	..	51	53	72
<i>Gram</i>	..	..	..	1	..	1
<i>Total food grains</i>	..	..	..	52	53	73
<i>Other food crops</i>	..	..	..	..	27	8
<i>Total non-food crops</i>	..	..	..	10	58	243
<i>Cotton</i>	..	..	..	10	55	219
<i>Groundnut</i>	..	..	..	..	..	3
<i>Other non-food crops</i>	..	..	..	..	3	21
Total area under irrigated crops	..	..	..	62	138	324

Source :

* *Basic Agricultural Statistics*. Directorate of Agriculture, Gujarat State, Ahmedabad., (1968), pp. 66-69.

† Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that the total area under irrigated crops has increased steadily during the period of two decades between 1949-50 and 1969-70. This increase is more significant in the case of non-food crops. Before the introduction of the Five Year Plans the cropping pattern of irrigated crops was quite different and as many as 84 per cent of the area was covered by food crops and only 16 per cent by the non-food crops (1949-50). After two decades of planning, there is a vast change in the cropping pattern of irrigated areas. In 1969-70, only 25 per cent of area under irrigated crops was occupied by food crops and the remainder, *i.e.*, 75 per cent by

the non-food crops. The high percentage of irrigated area under non-food crops in recent times reflects the clear trend towards cash-crop cultivation.

The talukawise figures are given in the statement appended at the end of the chapter.

SOIL CONSERVATION

Soil, which is the physical basis of all agricultural activities needs to be properly conserved. Extensive soil erosion due to wind and water has led to deterioration of fertility of soil. Erosion by wind is more extensive if there is no protective vegetation. It occurs by denudation of forest areas as a result of ruthless cutting and grazing. Erosion by water occurs in monsoon due to action of rain water. One of the component factors of the soil conservation system is bunding of cultivable areas along contours. Soil conservation is, therefore, necessary in any effective system of farming in order to assist retention of rainfall in the land and to check loss of soil by erosion. It prevents soil erosion by preservation of soil fertility and conservation of moisture.

Irregular and inadequate rainfall, and the peculiar topography of the land have created two problems in this district, namely (i) erosion of soil and (ii) poor retention capacity of soil moisture. Moreover, due to the hot winds blowing from across the Rann of Kutch, on the north, the soils of the district are subjected to heavy erosion.

There are various schemes of soil conservation including : (i) contour-bunding, (ii) afforestation, (ii) reclamation of land, (iv) *nala-plugging*, (v) *kotar* reclamation and (vi) terracing. Under these schemes the slopy and unlevelled fields are bunded to retain and conserve rain water.

The land around the Nal Sarovar on the eastern border poses a peculiar problem of protection from the salinity of the waters of the lake because the latter is more or less a storage tank for the surplus monsoonal discharge of seasonal rivers and the sweet rainy water becomes saline every year after early January. During the period of the princely States a number of bunds were constructed around the Nal lake. The main purpose was not to increase the storage of water in the lake but to save the adjoining lands from the saline waters of the Nal lake. Moreover, bunds are necessary for

storing water to raise paddy crops and to prevent low levels from being submerged. Lakhtar was one of the States which maintained at a great annual cost good many bunds within the State for protecting lands and for raising paddy crops.¹ These bunds are now in a dilapidated condition and as a result, an area which once produced the *Kamod* rice is now devoid of good crops.

To remedy the situation, one soil conservation sub-division was started in this district in 1955-56 which executes the work of contour-bunding. The progress made under this division is indicated in the following statement :

STATEMENT IV.4

Progress of Contour Bunding

Sl. No. 1	Year 2	Contour bunding in Hectares 3	Expenditure incurred in Rs. 4
1.	1962-63	1,490	138,369
2.	1963-64	1,235	105,851
3.	1964-65	2,894	213,118
4.	1965-66	4,889	501,896
5.	1966-67	4,897	426,999
6.	1967-68	2,947	334,265
7.	1968-69	2,726	298,508
8.	1969-70	7,046	829,701
9.	1970-71	8,564	2,209,967
10.	1971-72	2,974	377,978
11.	1972-73	10,533	1,703,706

Source : Sub-Divisional Soil Conservation Officer, Surendranagar.

SOIL

There are five main types of soils in the Surendranagar district. They are alluvial, light sandy soil, rocky, medium black and red soil. The medium black soil is the most predominant variety of soil in the district. It covers about 80 per cent of the area of the district. This type of soil is highly retentive of moisture and is sticky and is, therefore, best suited for cultivation of cotton. Cotton is, therefore, one of the important cash crops of the district. In some parts of the district, especially parts of Dasada and Lakhtar talukas, soil is formed by receded sea and, therefore, naturally has comparatively greater degree

1. *The Annual Administration Report of the Than-Lakhtar State for the year 1911-12, p. 7 and 1943-44, p. 4.*

of salinity. In Dhrangadhra, soil is formed from sandstone and hence soil is thin and sandy and exposed to erosion. Red soil is found in parts of Halvad and Dhrangadhra talukas where the soil is poor and light and grows only inferior type of millets and pulses. Hilly soils are found in the Chotila taluka, where about 25 per cent of the area is estimated to be under the effect of these hills. The main crops commonly grown in these soils are cotton, groundnut, *jowar* and *bajri*.

CROPPING PATTERN

In the past, the principal crops in this district were cotton, followed by *bajri*, *jowar*, wheat, barley, *kalthi*, *mug*, *math*, gram and *tal*. Sugarcane was grown in few villages. The pattern of cropping was almost the same throughout the district, varying according to the local conditions and needs. Moreover, during 1914-15, immediately on the breaking out of the First World War, strict orders were issued prohibiting the sowing of cotton in the Bhal territory and all the available cultivable land was reserved for growing wheat.

After Independence, and under the impact of the Five Year Plans, the pattern has changed. The total area under cultivation in 1969-70 was 684,548 hectares of which food crops claimed 308,943 hectares or 45.13 per cent while non-food crops covered 352,050 hectares or 51.43 per cent. The fodder crops accounted for 23,555 hectares or 3.44 per cent. It is significant to note that the cultivation of non-food crops is predominant in the present cropping pattern. An analysis of the crop statistics of different crops reveals that among the food crops *bajri*, *jowar* and wheat are more extensively grown, while among non-food crops, cotton and groundnut occupy a pride of place.

The following statement gives figures of area under principal crops for the period between 1949-50 and 1969-70.

STATEMENT IV.5 Area Under Principal Crops

(AREA IN '00 HECTARES)			
Crops 1	1949-50* 2	1959-60* 3	1969-70@ 4
Paddy	5	7	1
Wheat	269	374	115
<i>Jowar</i>	1,215	1,294	1,411
<i>Bajri</i>	1,098	1,158	1,461
Other cereals ..	5	21	19
<i>Total cereals</i> ..	2,592	2,854	3,007
Gram	31	70	14
Green Gram ..	..	..	14
Math	..	..	42
Other pulses ..	..	75	4
<i>Total pulses</i> ..	31	145	74
<i>Total food grains</i> ..	2,623	2,999	3,081
Sugar-cane ..	..	..	1
Chillies	..	4	2
Cotton	1,273	2,696	3,107
Groundnut ..	24	595	274
Sesamum	90	109	139
Other oilseeds ..	..	..	..
<i>Total oilseeds</i> ..	114	704	413

Source :

*Statistics of Area, Production and Yield per Acre of Principal Crops in Gujarat State for the period 1949-50 to 1963-64, Directorate of Agriculture, Gujarat State, Ahmedabad, (1965), pp. 26-162.

@Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement shows that between 1949 and 1969, the area under food grains has on the whole increased. *Bajri* has increased from 109,800 hectares to 146,100 hectares while *jowar* from 121,500 hectares to 141,100 hectares. The area under wheat and paddy has increased between 1949 and 1959 but has declined thereafter rapidly. Other cereals grown in the district are *banti*, maize, etc. Among pulses,

cultivation of gram fluctuated. *Math*, green gram and horse-gram are the other varieties of pulses grown in the district in 1969-70. Sugar-cane and chillies covered 104 hectares and 171 hectares respectively. Vegetables occupied 519 hectares among which the principal varieties in order of area covered include brinjal, tomato, field-vetch, (*guvar*), etc.

There has been a considerable increase in recent years in the cultivation of non-food or cash crops, mainly cotton. The area under cotton increased steadily from 127,300 hectares in 1949 to 269,600 hectares in 1959 and as many as 310,700 hectares in 1969. Sesamum also increased steadily from 9,000 hectares to 10,000 hectares and ultimately to 13,000 hectares. The area under groundnut was found fluctuating during that period.

OUT-TURN OF CROPS

The out-turn of principal crops in the district during the period 1949-50, 1959-60 and 1969-70 is given in the following statement.

STATEMENT IV.6
Out-turn of Principal Crops

(IN '00 TONNES)

Crops 1	1949-50* 2	1959-60* 3	1969-70† 4
Rice	4	8	1
Wheat	144	142	92
Jowar	154	124	84
Bajri	194	95	235
Barley	1	..	..
Other cereals	..	2	5
<i>Total cereals</i>	497	371	417
Gram	4	21	7
Other pulses	..	7	8
<i>Total pulses</i>	4	28	15
<i>Total food grains</i>	501	399	432
Groundnut	9	271	176
Sesamum	20	9	15
<i>Total oilseeds</i>	29	280	191
Sugar-cane	..	2	4
Chillies	..	2	1
Cotton	914	858	1,006

Note : 1. Out-turn of sugar-cane is recorded in terms of '00 tonnes of gur.
2. Out-turn of cotton is recorded in terms of '00 bales of 180 kg. each.

Source : *Statistics of Area, Production and Yield Per Acre of Principal Crops in Gujarat State for the period 1949-50 to 1963-64, Directorate of Agriculture, Ahmedabad, (1965), pp. 26-163.

†Directorate of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that production of foodgrains has remained static during the last two decades while a substantial overall increase has been recorded in the production of cotton and groundnut the principal cash crops of the district.

MODE OF CULTIVATION OF PRINCIPAL CROPS

Cereals

Bajri (*Pennisetum typhoideum*)—Among food crops, *bajri* has the place of prime importance in this district as it occupies the largest area under food crops. For cultivation of this crop, preparatory tillage and harrowing of land are undertaken in the month of April. Manuring is done in the month of May. The land is thus made ready for sowing before the onset of the monsoon. The sowing operation is taken up after the first good rainfall. About two months after, usually in the month of August, interculturing and weeding of grass, etc., are taken up. The grain formation commences from September. Harvesting, threshing and winnowing operations keep the cultivators busy during the months of October and November.

Bajri covered 146,033 hectares in 1969-70. It is cultivated extensively in Chotila, Sayla, Muli, Limbdi and Wadhwan talukas. The improved hybrid variety of *bajri* is grown all over the district.

Jowar (*Andropogon sorghum*)—*Jowar* is another important cereal crop grown all over the district mainly in *kharif* season. It is grown as a fodder crop. However, if sufficient rain is received during monsoon, it yields grain also. Hybrid C.S.H. 1 variety is tried recently in this district and it has given promising results in irrigated land. As regards the mode of its cultivation, the seed is sown after the first fall of rain in June. Interculturing and weeding of the fields are taken up in the month of August. In September, germination, flowering and grain formation start. The harvesting and threshing operations commence in the month of October.

Jowar covered 141,108 hectares in 1969-70. It is grown extensively in Limbdi, Dasada and Dhrangadhra talukas.

Wheat (*Triticum aestivum*).—Wheat is an irrigated crop, cultivated with the help of well or canal irrigation. Dry wheat is grown in Limbdi, Lakhtar and Dasada talukas. The high yielding varieties of the irrigated wheat recommended in the district are Kalyan Sona, Sonalika and Junagadh 1-7. The improved variety N.P. 824 is replaced by Arnej 206 which is a dry variety. Wheat is sown in

November, grain formation starts in January and the crop is ready for harvest in February or March. Wheat covered an area of 11,518 hectares in 1969-70. The crop is grown extensively in Limbdi, Chotila, Muli, Dhrangadhra and Halvad talukas.

The other important cereal crop grown in the district is *banti*. It was cultivated in 1,892 hectares in 1969-70. Paddy, barley and maize occupied a very small area.

Pulses

The important pulse crops grown during 1969-70 were *math* (4,210 hectares), green gram or *mag* (1,459 hectares), gram (1,409 hectares) and horse gram (362 hectares).

Fruit Crops

Due to light and shallow soil of the district, fruit crops are not grown to an appreciable extent. During 1969-70, fresh fruits covered only 9 hectares of which *papaya* occupied 6 hectares.

Vegetables

Vegetables covered 519 hectares during 1969-70. Brinjal, onion, tomato, radish, lady's finger (*bhinda*), etc., constitute the chief varieties of vegetables.

Cotton (*Gossypium herbaceum*)

Cotton is the most important cash crop of the district. It is grown all over the district both as a rainfed and an irrigated crop.

In the past, Wadhwan cotton had maintained a high reputation. To ensure quality, the State had prohibited cultivation of the *Mathia* variety during 1914-15. It was the lower quality with very short staple. In the Chuda State, two kinds of cotton seeds were grown namely, *vagdla*, and *lalia*. The *Kanyi* variety was also sown in some places in this State. It being a superior quality, fetched better price. As this variety requires greater amount of moisture its cultivation declines rapidly when the rainfall is scanty.

After the introduction of the Five Year Plans, the programme of cotton development aimed at replacing the local strains of *vagad* and *mathia* by improved varieties such as *kalyan* and *pratap* which had better ginning out-turn. The production was further assisted by encouraging proper manuring of the crop. During the First Plan

period, nearly the entire cotton tract was brought under the improved strains. The schemes of supplying improved seed and assisting the cultivator in regard to his manurial requirements was continued in the subsequent plans also.

During 1969-70, cotton covered 310,709 hectares of which *vagad* claimed 116,860 hectares while *Co₂-170* covered 103,919 hectares. *Viramgam 797* variety grown as irrigated as well as unirrigated crop covered 85,240 hectares.

The *mathia* variety of cotton, grown in Sayla, Wadhwan and Chotila talukas covered 3,096 hectares. The *sanjay* variety is grown all over the district except Chotila taluka, while *deviraj Co₂-170* variety is cultivated in almost all the talukas of the district.

Under the impact of the Intensive Cotton Development Scheme, the area under cotton has been increasing considerably. The Central Government selected this district under Cotton Development Programme to intensify the cultivation of unirrigated cotton from September, 1971. The programme includes 70 villages of Halvad, Muli and Wadhwan talukas and covers about 20,000 hectares of land. Under this programme, Government gives 25 per cent subsidy for crop-protection services. Moreover, priority is given under endemic programme when crop protection medicines are sprayed by aeroplanes. For this spraying, 100 per cent subsidy is given to cultivators. Besides, the subsidy for crop protection implements such as sprayer, duster, etc., is also granted up to the limit of 25 per cent of approved cost of implement or Rs. 200 whichever is less. To popularise this programme, 50 per cent subsidy on urea fertiliser is given during the first two years.

Oilseeds

The important oilseeds grown in the district are groundnut, sesamum and soyabean among the edibles and castor among the non-edibles. The former predominate over the latter. The total area under oilseeds in 1969-70 was 41,341 hectares of which as much as 99.88 per cent was under edible oilseeds and only 0.12 per cent under non-edible oilseeds. Of the edibles, groundnut is by far the most important crop covering 27,363 hectares or 66.19 per cent of the area under oilseeds. Sesamum came next occupying 13,877 hectares followed by soyabean with 41 hectares only. Castor among non-edibles, was grown in an area of 50 hectares.

KHARIF AND RABI CROPS

Crops grown in the district can be grouped into two main categories, namely, the kharif and the rabi. The kharif or rainfed crops are sown in monsoon after the first rainfall in June-July and are harvested usually in October-November. The rabi crops are usually sown in September-October and are harvested in February-March. The main kharif crops in the district are *jowar*, *bajri* and cotton. Wheat is the main rabi crop. During 1969-70, food crops occupied 308,943 hectares or 45 per cent, while the non-food crops covered 375,605 hectares or 55 per cent. Of the total area of 684,548 hectares under cultivation, kharif crops occupied 665,948 hectares, while rabi crops occupied 18,085 hectares. The summer crops occupied 515 hectares only because of the scarcity of water.

CROP CALENDAR

The various agricultural operations are undertaken by the cultivators according to the time schedule depending on the advent of monsoon, distribution of rains and the nature, type and condition of crops. Before the rains set in, cultivators start preparatory tillage operations during May. They remain busy with various agricultural activities from the first week of June to the end of October-November for kharif crops, while in the case of rabi crops, the agricultural season commences from November and lasts upto March-April. A crop calendar showing the details about sowing and harvesting period of principal crops of the district is given below :

Name of Crop 1	Month of sowing 2	Month of harvesting 3
<i>Bajri</i> (Kharif)	June-July	October
<i>Jowar</i> (Kharif)	June--July	October
Wheat	November	February-March.
Groundnut	June--July	October
Cotton	June--July	February-March
Hot weather <i>Bajri</i>	February	May

Source :
, District Agricultural Officer, Surendranagar.

ROTATION OF CROPS

Cultivators of this district follow a simple system of crop rotation. As a rule, where cotton is cultivated the rotation is cotton in the first year followed by *bajri* and groundnut in the second year. On virgin land, the first crop is generally *bajri* or groundnut, followed by wheat and cotton. In areas with poor soils, cereals are grown every year while pulses are grown as a mixed crop.

ACTIVITIES OF THE DEPARTMENT BEFORE INDEPENDENCE

During the administration of the former princely States, sporadic attempts were made to improve agricultural conditions in the area.

The Dhrangadhra State for example, took measures to reduce the proportion of uncultivated waste lands by bringing them under the plough. It also encouraged cultivation of cotton. To increase the economic stability of the cultivating classes, the State introduced permanent tenancy system with a right of alienation. As a result, cultivators evinced greater personal interest in the cultivation of their holdings. These measures induced a considerable influx of cultivators from outside the limits of the State during 1913-14.

The conservation of soil and water was one of the important schemes implemented by the State department. The total amount spent on soil and water conservation measures amounted to Rs. 64,000 during 1945-46.

The irrigated crop of wheat often suffered from rust which not only greatly reduced the yield but also spoiled the quality of grain. A new variety, wheat No. 808 was brought from Bhavnagar on experimental basis as it was a rust-resistant variety. Similarly, the improved type of *Vagad* cotton seed was purchased. It was multiplied and distributed in all villages of the State. As a result, the ginning percentage of cotton crop was increased.

Other important activities of the department were as follows :

1. *Manure Experiments*—With a view to inducing the cultivators to increase the yield of crops by use of manures like ammonium sulphate and groundnut oil cake, five tons of ammonium sulphate was distributed among the cultivators at concessional rates. The groundnut oil cake was supplied free of charge for use as manure for the wheat crop.

2. *Potato Cultivation* - Experiments were conducted in river beds and in some irrigated lands to cultivate potato. The experiments however were not successful.

In order to increase food production, the following orders and concessions were declared by the State: (a) The State directed that out of the total cultivated land 60 per cent may be sown with cereals and the remaining 40 per cent with non-food crops. (b) Cotton was not allowed to be sown in irrigated lands. The State directed that *bajri* followed by wheat should be sown in irrigated lands. (c) If a cultivator brought under the plough cultivable waste land, no cess was charged for that area. (d) Seeds required for sowing recultivated land were supplied at concessional rates. (e) Necessary *tagavi* advances were granted for the purchase of bullocks, implements, artificial manures and for sinking new wells. (f) The town refuse collected by the Municipal department was allowed to cultivators on payment of nominal rate of one anna per cart-load.

In 1908-09, the Limbdi State engaged an Agricultural Expert to demonstrate the importance of various kinds of manures and rotation of crops. From 1924-25, onwards the State carried out experiments on various crops for maximising their outturn.

With a view to inducing new cultivators in the Wadhwan State, the new comers were assisted with an advance of Rs. 1,470 during 1909-10. Moreover, Rs. 549 were spent in building or repairing houses for them.

In 1913-14, a demonstration was held by the Wadhwan State for improved implements. Two leading cultivators were also deputed to attend the Broach Agricultural Conference, so that knowledge of improved methods of cultivation could spread among people.

PROGRESS OF SCIENTIFIC AGRICULTURE

Agricultural production can be increased either by extensive cultivation or by intensive cultivation. Extensive cultivation is possible by bringing larger areas under cultivation by reclaiming waste lands, *Khar* lands, fallow lands, etc. Intensive cultivation consists of applying scientific methods in cultivation, provision of improved seeds evolved through agricultural research and use of modern implements, chemical fertilizers, etc.

Agricultural Implements

In the past, the cultivators used traditional wooden implements, which included the plough or *hal*, for ploughing the land, the harrow or *ramp* for preparatory tillage, the roller or *kaliu* for levelling the land, the seed-drill or *dantal* for sowing, the *rpto* for covering seed in the furrow and the *pat* for breaking clods. Besides, there were other hand-tools such as the pick-axe or *kodali*, the shovel or *pavdo*, the sickle or *datardu*, the rake or *kham pali*, the weeder or *kharapdi*, the mallet or *mogri* for breaking clods and the axe or *kuvadi* for cutting wood and felling trees. These implements were cheap in cost, simple in construction, and light in weight. It is for these reasons that most of these implements are still in use. This is more true of the traditional wooden plough which is still being widely used in the district as in other parts of Gujarat.

Improved implements are vital for adopting and implementing proper techniques of production and raising levels of agricultural output. These implements are needed for irrigation, soil conservation, crop protection, etc. With the introduction of the Five Year Plans which have stressed the importance of agricultural development the need for farm mechanisation has become apparent. As a result, improved and mechanised implements such as oil-engines, electric pumps, tractors, etc., are now used very extensively.

The following statement gives details about the important implements in use in the district according to the Livestock Censuses of 1951, 1961 and 1972.

STATEMENT IV.7
Agricultural Implements

Name of the Implements ↓	1951* 2	1961* 3	1972† 4
Ploughs	16,200	37,828	41,861
(i) Wooden	15,000	37,588	40,744
(ii) Iron	1,200	240	1,117
Carts	18,848	25,459	31,550
Sugar-cane crushers	87	80	118
(i) Power	23	21	111
(ii) Bullocks	64	59	7
Oil-engines	290	584	19,201
Electric pumps	9	20	1,159
Tractors	N.A.	48	197
<i>Ghanis</i>	164	161	53
Persian wheels or <i>Rahats</i>	..	4	28

Source : * *District Census Handbook*, 1961, Surendranagar, p. 173.

† Director, Bureau of Economics and Statistics, Government of Gujarat, Ahmedabad.

Note : (i) N.A. = Not available.
(ii) Data of 1972 are provisional.

It will appear from the statement that the use of improved implements like oil-engines, electric pumps, tractors, etc., has increased considerably under the impact of the Five Year Plans. The number of wooden ploughs has increased from 15,000 in 1951 to 37,588 in 1961 and to 40,744 in 1972. Similarly, despite motor-trucks and other mechanised vehicles, the bullock cart still holds the fort. Its number has increased steadily from 18,848 in 1951 to 25,459 in 1961 and to 31,550 in 1972. This increase may be attributed to the multiple uses to which this traditional vehicle is put. The number of sugar-cane crushers has increased from 87 in 1951 to 118 in 1972. Oil *ghanis* show a steep decline in their number from 164 in 1951 to 53 in 1972 due to establishment of the oil-mills.

Mechanisation of agriculture is manifested in the number of oil-engines and electric pumps, which have recorded the maximum increase from 290 to 19,201 and from 9 to 1,159 between 1951 and 1972. Tractors which were almost non-existent in 1951 have increased rapidly between 1961 and 1972 from 48 to 197. The allround increase in the number of improved agricultural tools and implements within a period of two decades reflects the impact of the modern methods of farming propagated under the Five Year Plans.

AGRICULTURAL RESEARCH

The district has three research stations one each at Kukda(Muli), Halvad and Nana Kandhasar (Chotila). The Kukda and Halvad farms conduct experiments in irrigation crop while the Chotila farm conducts experiments in dry farming.

The Dry Farming Research Station, Nana Kandhasar (Chotila)—The Dry Farming Research Station was established at Nana Kandhasar of Chotila taluka in 1960. Initially, experiments in land improvement were carried out on this farm. Actual research work could start only after 1966-67. Several experiments of interculturing, application of scientific manures, nitrogen spraying, etc., have been conducted on hybrid *bajri*, hybrid *jowar*, groundnut (Junagadh-11) and cotton (C. J. 73).

The Trial-cum-Demonstration Farm, Halvad.—The Trial-cum-Demonstration Farm was started at Halvad in 1954. It conducts experiments on irrigated crops and arranges demonstrations in order to demonstrate the results of the crops to farmers. During 1972-73, the results were not encouraging due to scanty rainfall. However, during the year 1973-74, experiments on hybrid *bajri*, hybrid castor, cotton V.797, cotton 579-188, groundnut bunch type and sunflower varieties

of *kharif* have been undertaken. While the experiments on wheat, barley, *isabgul*, coriander, etc., will be carried out in the rabi season.

The Irrigation Demonstration Farm, Kukda (Muli taluka)—The Irrigation Demonstration Farm was established at Kukda (Muli taluka) in the year 1961 with the main object of (i) studying requirements of irrigation for different crops, (ii) examining possibilities of growing new irrigated crops and (iii) selecting improved varieties under proper farming practices.

Some of the important research conclusions derived from the experiments carried out at the farm are given below :

Bajri—It was found that N-28-15-2 and E.M.S., varieties of *bajri* give higher yield.

Jowar—S-213 variety of *jowar* was found to give 1900 kg. yield per acre against 1,265 kg. from the local variety.

Groundnut—S. B. 11 variety was found to give 22 per cent higher yield. Cultivation of this variety was, therefore, recommended by the Department.

Agronomic research was also carried out on *bajri*, cotton (Gujarat-67), groundnut and hybrid maize. Experiments in the study of spacing, manure requirements, methods and time of application of fertilisers and irrigation requirements at available moisture were carried out. On the basis of the experiments, it was found that Co₂-170 cotton gave higher yield. The Department has, therefore, recommended this variety alongwith the varieties of hybrid *bajri*, wheat and groundnut. The farm is engaged in seed multiplication work of cotton, groundnut and wheat.

The Agricultural School, Halvad—For successful implementation of the agricultural development schemes, education and training of young farmers is necessary. With a view to imparting systematic training to them, the Agricultural School was started at Halvad in 1960. This school runs a two-year training course and imparts both practical training and theoretical knowledge in agriculture. During the year 1971-72, the school had 38 students on the roll.

Seed Supply

Development of agriculture depends to a great extent on agricultural inputs of which seeds form the most important ingredients. Improved seed is defined to be one that gives a higher yield of at least 10 to 15 per cent over the local seed.

The usual practice with many of the cultivators in the district is to select good earheads and preserve them for the seed purpose. Some of them obtain their seeds from co-operative societies, which supply improved varieties of seeds recommended by the Government. Others obtain their requirements from the well-to-do or progressive farmers or from local grain merchants in the market.

In order to supply improved seeds to cultivators a scheme of setting up a seed multiplication farm at each taluka headquarters has been implemented since 1957. Under this scheme, six farms were started during the Second Five Year Plan period at Chotila, Muli, Wadhwan, Limbdi, Halvad and Dhrangadhra. During the Third Five Year Plan, three more farms were set up at Lakhtar, Dasada and Sayla. The improved seeds produced on these farms are distributed to "A" type registered seed growers selected by the Gram Sevaks in each taluka.

The area under improved seeds for the last five years is as follows :

STATEMENT IV.8**Area under improved seeds**

Name of Crop 1	(AREA IN HECTARES)				
	Year				
	1967-68 2	1968-69 3	1969-70 4	1970-71 5	1971-72 6
<i>Bajri</i> No. 207	.. 11,200	9,830	22,746	..	..
<i>Bajri</i> Hybrid 115	.. 10,500	30,200	11,809	..	..
<i>Bajri</i> Hybrid 104		..	5,004	30,400	34,400
<i>Jowar</i> E-56		..	14,682	..	..
Hybrid <i>Jowar</i> CHS 1	.. 22	187	218	510	240
Wheat N 824	.. 10,000	8,000	7,010	10,000	9,000
Wheat A 2.4	.. 7,800	6,700	7,365	6,000	4,000

STATEMENT IV.8 Concl'd.

Name of Crop 1	Year				
	1967-68 2	1968-69 3	1969-70 4	1970-71 5	1971-72 6
Wheat S 227	..	..	82	..	..
Wheat Kalyan Sona	..	..	159	9,500	12,000
Wheat Sonalika	..	..	1,000	500	300
Wheat J. I	..	..	..	..	200
Hybrid Cotton-4	..	..	..	23	100
Castor J-3	..	..	..	..	10

Source :

District Agricultural Officer, Surendranagar.

The above statement reveals that hybrid varieties of *bajri* and *jowar* are grown extensively in the district. In the case of wheat, improved varieties N.824 and 206, Kalyan Sona and Sonalika covered larger areas. So far as the cotton crop is concerned, the hybrid 4 variety was sown in 100 hectares during 1971-72.

Fertilizers

Fertilizers hold great potentialities for stepping up the production of food and non-food crops. Nitrogenous fertilizers play a vital role in increasing the fertility of the soil. The importance of chemical fertilizers has been sufficiently realised by the cultivators in recent times because of (i) their greater availability and (ii) relatively higher yield accruing from their use. To further popularise their use, the agricultural extension staff in the district arranges demonstration programmes of different fertilizers for the benefit of the cultivators. Arrangements are also made for supply of chemical fertilizers to the cultivators through recognised agencies, co-operative societies and authorised dealers. The statement showing the distribution of fertilizers between 1965-66 and 1971-72 is given below :

STATEMENT IV.9**Fertilizers Distributed**

			(IN TONNES)	
Year 1			Nitrogenous 2	Phosphatic 3
1965-66	..	..	1,011	1,209
1966-67	..	..	2,378	1,320
1967-68	..	..	2,600	1,307
1968-69	..	..	2,698	1,366
1969-70	..	..	1,095	770
1970-71	..	..	3,513	2,227
1971-72	..	..	3,880	2,425

Source :

District Agricultural Officer, Surendranagar.

The above statement indicates that the use of chemical fertilizers has gradually increased every year except during years of scarcity.

Manures

Organic manures are cheap and effective. In this district, the livestock population is large enough to produce farm yard manure required for agricultural purpose. Wherever there are large stocks of sheep and goat, the farmers bargain with the shepherd to keep the flocks in their fields for a few days to get the land manured with urine and excreta. The rest of the farmers get the manure from interior part of Limbdi and Dasada talukas in form of *rodi* of tanks. In past (1911-12) the Lakhtar State implemented an important scheme of this type to provide good and useful manure¹. Under this scheme, small tanks were dug out at short distances to supply the earth as manure to cultivator's fields.

The Bajana State encouraged cultivators to manure their fields with good quality manures. Those who thus raised better crops were provided concessions in land revenue. They had to pay only 1/4 share instead of 1/3 share of *vaje* from the produce of their fields for a period of four years.²

After the introduction of the Five Year Plans, arrangements were made for supply of manures to cultivators through local bodies in order to encourage them to use adequate quantities of manure. The local bodies are encouraged to prepare rural and town composts. As a result, the town municipalities of Limbdi, Lakhtar, Chuda and Muli started preparing composts during the Third Plan period. The following statement gives statistics regarding production and distribution of town and rural composts for the last five years.

STATEMENT IV.10
Town and Rural Composts

			(Figures in tonnes)	
Year		Production	Distribution	
1		2	3	
1967-68	..	5,694	..	
1968-69	..	5,733	..	
1969-70	..	4,604	..	
1970-71	..	7,999	595	
1971-72	..	5,824	4,409	
			5,829	

Source :
District Agricultural Officer, Surendranagar.

1. Annual Administration Report of the Lakhtar State for the year 1911-12.
2. Administration Report of the Bajana State for the year 1921-22, p. 6.

The above statement indicates that the production figures have fluctuated reflecting the financial condition of the Panchayats and the municipalities. However, the distribution of composts has increased steadily during the last three years.

AGRICULTURAL PESTS AND DISEASES

The standing crop is usually damaged by (a) natural calamities, (b) inroads by birds and animals and (c) agricultural pests and diseases. The damage done by natural calamities like floods, famines or wind storms is occasional. Birds and stray cattle that cause damage can be prevented by proper vigilance and fencing of fields. But pests and diseases are responsible for large-scale damage and loss of agricultural produce and therefore, require to be controlled by scientific methods.

Pests

The pests that most commonly affect crops in this district are described below :

Mashi or *Molo*, the aphids (*aphis maidis* F.) is a wide-spread pest affecting cotton, groundnut and vegetable crops. These soft-bodied insects suck the sap of the leaf by mouth. They are controlled by spraying resin solution, nicotine sulphate or by dusting benzene hexachloride.

The stem borer and blister beetle damage cereal crops like *jowar*, *bajri*, wheat, etc. The pink boll worms are widely spread in cotton crops.

Among crop diseases, one that is widely prevalent is *jowar* smut. It affects the *jowar* crop after the formation of the ear-heads and ultimately destroys the grain seeds. The disease is controlled by sulphur treatment.

Crop protection

The cultivator requires guidance and assistance in protecting his crops from pests and diseases. Technological advancement now provides specific remedies against several common pests and diseases. The use and efficacy of these chemical weapons are demonstrated and explained to the cultivators from time to time by the department. Insecticides, pesticides, fungicides and crop protection appliances are

supplied to cultivators at concessional rates through co-operative societies.

ANIMAL HUSBANDRY

The animal husbandry plays a vital role in the development of agriculture. Livestock forms the main source of supply of draught power for cultivation and rural transport and of protective feeds such as milk, meat, eggs and other products like wool, hides, skins and organic matter.

There were days in the past when a man's wealth was counted by the number of the cattle-heads he maintained. However, during lean years, such surplus animals became a burden on cultivators and the State. This resulted in evolving various schemes regarding cattle development.

Cattle Development—One of the first essentials for the development of cattle is the choice of the breeding stock and in the case of cattle, it is the quality of the bull that largely determines this choice.

The main breed of cows found in this district is Gir. Similarly the Kankrej or Vadhiari breed of bullocks and Jafrabadi breed of buffaloes are generally found in the district. With a view to improving the quality of cattle through scientific breeding, feeding and management practices, a key-village block with six stockmen and an Artificial Insemination Centre were started at Wadhwan during 1961. This scheme continued till 1967. As cattle owners of the district did not take full advantage of the centre, it was shifted to Limbdi in 1970. The average number of inseminations recorded at the centre was about sixty per year.

In 1960-61, a scheme for rearing good bull-calves was started in this district and continued upto 1967-68 during which period 127 bull-calves were reared. Thereafter, under the Premium Bull Scheme, which was initiated in 1971-72, 12 certified bulls for artificial insemination were maintained at a cost of over Rs. 6,000.

Dairy Farming—At present, the district has no public dairy.

Sheep Breeding—Sheep occupy an important place among the livestock population of the district, but there is no sheep breeding farm in the district. However, a scheme for drenching of sheep has been started since 1970-71 by the District Panchayat to improve the quality and quantity of wool and also to reduce the sheep mortality

rate. Under this scheme, sheep are regularly drenched with modern anthelmintic drugs. This scheme has become popular with the shepherds.

Poultry Farming—Poultry keeping can be usefully practised on agricultural farms as a subsidiary occupation. One co-operative poultry farm with approximately 500 birds is maintained at Kharaghoda since 1970-71. Moreover, the Department has under consideration a scheme to open small poultry units under the Applied Nutrition Programme at Chotila and Sayla.

Fodder Development Scheme—Fodder development programme aims at encouraging farmers to undertake improved fodder development practices such as improvement of grass land, use of seeds and fertilizers and cultivation of high-yielding varieties of fodder. Under this scheme, a plot of three acres was developed at a cost of Rs. 750 during 1971-72.

A special programme is undertaken to provide better quality of fodder during scarcity conditions. Under this programme, 50 village panchayats and institutions have been selected and a subsidy of Rs. 1.50 lakhs has been granted.

Area under Fodder Crops—Because of the limited area available for cultivation, crops are grown mainly for grain purposes and fodder is grown only as a by-product. Fodder crops occupied 23,555 hectares in 1969-70. Grass, babuls, jowar, lucern and field vetch constitute the main fodder crops grown in the district.

Veterinary Facilities—During the First Plan period, there were only five veterinary hospitals and dispensaries in the district. One minor dispensary was opened in the Muli Development Block at Muli in 1957. By 1957, the district had 6 veterinary dispensaries, 3 major and 3 minor. Of these dispensaries, five were maintained by the Zalawad District Panchayat. The number of dispensaries however was not sufficient to provide veterinary aid to the entire district and as a result two new minor veterinary dispensaries, one at Halvad and the other at Lakhtar were started during the Second Plan period. In 1956-57, one mobile veterinary dispensary was also put on road in this district, to render services in villages.

At present, there are 11 veterinary dispensaries, one at each taluka headquarter except Chotila and Limbdi which have two each. Moreover, there are two branch veterinary dispensaries, one at Raj-sitapur in the Dhrangadhra taluka and the other at Dasada. The

district has 9 veterinary aid centres, 3 in Dasada taluka and 2 each in Dhrangadhra, Limbdi and Sayla talukas.

There were frequent out-breaks of rinderpest (*Mata*) in this district. The illiteracy and orthodox nature of the agriculturists had hindered control operations. However, the extensive propaganda made by the field staff to educate the villagers has succeeded in creating adequate interest in the modern curative and preventive veterinary services.

Animal Diseases—The prevalence of cattle diseases is one of the most serious obstacles to the improvement of cattle. Animals suffer from a number of diseases such as foot and mouth disease, contagious caprine pleuro pneumonia, liverfluke, bovine surra, etc. Of these, foot and mouth disease is a highly communicable disease affecting clovenfooted animals and is characterised by fever, formation of vesicles and blisters in the mouth, on the udder and the skin. The disease spreads generally by direct contact or indirectly, through infected water, manure, hay and pastures.

Contagious caprine pleuro-pneumonia disease of goats is widely prevalent in the district. It is one of the most serious maladies of goats and assumes serious proportions. The disease may make its appearance at any time of the year, although cases are most frequently encountered during winter.

Free vaccination given by the Department could control the diseases to a large extent. Generally every year, the prophylactic vaccinations were carried out at places where the above diseases were endemic. In 1971-72, 1,597 out-breaks of different contagious diseases were recorded, which claimed a toll of 71 lives as detailed below :

STATEMENT IV.11
Animal Diseases Recorded, 1971-72

Name of the disease	Cattle			Buffaloes		Sheep		Goats		Poultry		Total		
	Attacks	Deaths	2	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths	13
Foot and mouth disease	..	1,326	..	..	..	..	..	..	..	..	..	1,326	..	..
Bovine Surra	..	..	4	4	3	..	..	..	..	..	..	8	7	7
Liverfluke	..	..	..	..	..	16	15	..	..	..	..	16	15	15
Contagious Caprine Pleuro-Pneumonia	..	..	..	..	..	..	..	238	46	..	..	238	46	46
Bacillary Diarrhoea	..	..	..	..	..	..	..	..	..	9	3	9	3	3
Total	..	..	1,330	4	4	16	15	238	46	9	3	1,597	71	71

Source : District Animal Husbandry Officer, Surendranagar.

The above statement shows that foot and mouth disease, though most widespread is not fatal. On the other hand, liverfluke and the pleuro-pneumonia have proved to be the most fatal disease. The incidence of other diseases is almost negligible.

LIVESTOCK POPULATION

According to the livestock censuses of 1951, 1961 and 1972, the cattle population of the district was found to be distributed as under :

STATEMENT IV.12
Livestock 1951 to 1972

Categories of Livestock 1	1951* 2	1961* 3	1972† 4
Total Livestock	467,856	529,827	636,509
Cattle	160,203	250,772	239,528
Males over 3 years	75,953	104,367	102,726
Females over 3 years	59,118	80,836	75,953
Young-stock	25,132	65,569	60,849
Buffaloes	54,881	76,680	73,907
Males over 3 years	352	848	1,049
Females over 3 years	40,835	42,697	41,383
Young-stock	13,694	33,135	31,475
Sheep	154,599	98,858	148,219
Goats	92,346	88,649	161,541
Horses and Ponies	5,020	10,198	5,444
Mules	20	39	..
Donkeys	300	4,454	..
Camels	477	177	2,697
Pigs	10	..	..
Other livestock	..	..	5,173
Poultry	1,500	4,460	12,568

Source:

* District Census Handbook 1961, Surendranagar, p. 173.

† Director, Bureau of Economics and Statistics, Government of Gujarat, Ahmedabad.

Note.—Data of 1972 Census are provisional.

As the statement indicates, the total livestock population has increased from 467,856 in 1951 to 529,827 in 1961 and ultimately to 636,509 in 1972, registering an overall increase of 36.05 per cent in two decades. The number of cattle and buffaloes increased considerably between 1951 and 1961, but declined in 1972 due to drought conditions. The population of sheep, goats, horses and ponies was found fluctuating between 1951 and 1972. The population of camel has increased 14 times between 1961 and 1972 because of the increase in the number of camel carts.

The category of poultry shows steady and considerable increase between 1951 and 1972. This may be attributed to the incentives given by the Animal Husbandry department to the poultry keepers of the district.

DOMESTIC ANIMALS

In the past, the princely States maintained elephants, camels, horses, cows and dogs. The elephants were maintained for State processions and for a status of kingship. The camels and horses were kept for war purposes. Several rulers preserved fine herds of cows, some of which gave 10 lbs. of milk at a time. The Dhrangadhra and Zalawad bullocks were generally considered of a superior quality. The donkeys of the Dhrangadhra territory were cast in a larger mould and were more sturdy than those of other parts of the province. Similarly the Zalawad horses were hardy and cheaper in price than those from other parts of Saurashtra.

At present, the chief domestic animals found in the district are cows, buffaloes, horses, sheep and goats. The predominant breed of cattle in this area is that of Gir. The Gir cows are good milkers and are docile in nature. They are brown in colour with short curved horns and bright eyes. The Gir bullocks are strong and hardy but slow in work. Agriculturists in this district therefore prefer the Kankrej bullocks for their agricultural operations as they are strong and fast moving animals. The cows are mainly maintained by the Bhavads and Rabaris. The average milk production per cow and buffalo is about 4 and 5 litres respectively. For a cow, the price varies from Rs. 500 to Rs. 900 and for a bullock it varies from Rs. 1,000 to Rs. 2,000. A buffalo costs between Rs. 900 and Rs. 2,000.

In Chotila and Sayla talukas, mares and horses are found in large numbers. They are of the Kathiawadi breed. The average price of a mare or a horse varies between Rs. 1,000 and Rs. 2,000.

As regards sneep, mainly the Patanwadi and Marwadi breeds are found, the former being predominant. The average wool-yield per sheep is estimated at 800 to 900 grams.

The goats found in this district are black in colour with white spots on the body, and with sharp eyes and long ears. They are known as the Zalawadi goats and yield more milk. The price of a sheep or a goat varies from Rs. 75 to Rs. 150.

FISHERIES

The Statistical Account of the Dhrangadhra State, (1884) enumerated twelve kinds of fish found in the State viz., Bhingar, Kathia, Dol, murakho, Jharkho, Popri, Sonia, Palo, Seti, Khumla, Chori and Kandhia. They were mainly caught in nets and for the most part eaten fresh on the spot; some were sold in the neighbouring villages and some were salted or dried for export to distant towns.

At present, the district is devoid of fisheries. The main fishing centres are Ranagadh and Nani Kathechi in Limbdi taluka. They have respectively 45 and 57 fishing boats. Only Palla and Jinga varieties are found in the catchment areas of the Brahmani dam in the Halvad taluka. The following are the figures of the production consumption and export of fish from the Surendranagar district in, 1970-71 and 1971-72.

Year	Production		Consumption		Export	
	Quantity in Kg.	Value in Rs.	Quantity in Kg.	Value in Rs.	Quantity in Kg.	Value in Rs.
1	2	3	4	5	6	7
1970-71	3,234	6,468	294	588	2,940	5,880
1971-72	1,100	2,200	100	200	1,000	2,000
Total	4,334	8,668	394	788	3,940	7,880

Source :

Commissioner of Fisheries, Gujarat State, Ahmedabad.

The statement reveals that the local consumption was not much and that a major part of the production was exported from the district.

FOREST

The district is an area of low rainfall and has no regular forests. The total area under forests is only 137.22 sq. kms., in this district at present (1970-71) as against 116.68 sq.kms., in 1961-62. As a result, its forest wealth is very meagre in comparison with the other districts

of Gujarat. However, there are many reserve *vidis* in the Chotila and Sayla talukas where highly nutritious grass is grown. On the border of the Kutch desert, there is one 'Tikar Sarna Bid'. The Saurashtra Government developed this Bid in order to arrest the onward march of the desert. The State Government undertook various schemes of forest development under which the area near the desert was planted with the 'gando baval', i. e., *prosopis juliflora*. By now, about 1,240 hectares of land have been afforested. These species of trees cover large tracts of waste lands in this district and are a boon to the poor who solely depend on these species for their requirements of firewood.

There is an urgent need for conserving and mobilising the scarce forest resources of the district. Afforestation would indirectly improve the soil, conserve the moisture and increase the sub-soil water. In order to improve production of grass and preserve the top-layer of the fertile land, the soil and moisture conservation works on the desert borders are now taken up by the Forest Department. The Department has also constructed a peripheral bund 85 kms., in length in the desert itself for soil reclamation which proved as a boon to the local population.

There are extensive areas of waste land in the district. The Forest Department has undertaken schemes for development of grass lands under its drought prone area programme. So far an area of 4,500 hectares has been covered under the programme by sowing grass seeds of *cenchrus ciliare* and planting grass husks of *dicanthum annulatum*. (Details about forest products are given in Chapter I—General).

STATE ASSISTANCE TO AGRICULTURE

In the past, a cultivator was mostly at the mercy of the village money-lender for his financial needs. In order to free the cultivator from the bondage of the village money-lender several sporadic attempts were made by some of the princely States. For example, the princely State of Dhrangadhra had made an attempt to help them by establishing an Agricultural Bank as far back as 1904-05. The chief object of the Bank was to reduce the high rate of interest prevailing in dealings with cultivators and to prevent them from entering into un-economic transactions. During the year 1904-05, 2,500 members were enrolled as members of the Bank. Monetary aid amounting to Rs. 16,000 was given to nearly 720 members.

A similar co-operative bank also functioned in the Limbdi State. The bank advanced money to cultivators at 6 per cent simple interest per annum. It had proved to be a great boon to the peasantry.

By this arrangement, the cultivator was saved from the clutches of the village money-lender. In a few cases where the bank could not lend money under its rules, *tagavi* advances for seed or for purchasing livestock were made by the Revenue Department.

The cultivators in the princely States had the benefit of the *tagavi* loans from their States. In 1914-15, for example the Wadhwan State granted a sum of Rs. 5,200 as *tagavi* loans in addition to Rs. 3,262 granted for repairs of irrigation dams. During the lean year of 1923-24, the State of Bajana had provided a sum of Rs. 50,000 for loan advances to the Bhayats and the Mulgirasias and Rs. 31,000 as *tagavi* to needy cultivators. The State of Chuda also helped the agriculturists by giving liberal grants of *tagavi* and in several cases by suspending State revenue dues, in years of scarcity. Moreover, a Famine Fund for the benefit of the cultivators was started by the State in the year 1917-18. The total amount in the fund was Rs. 28,678 out of which Rs. 12,261 were advanced to the cultivators. The State of Lakhtar had set apart an amount of Rs. 50,000 for the development of agriculture during 1901-02. This amount increased to Rs. 110,000 during 1911-12. The State of Muli did its best to help cultivators by advancing them *tagavi*, in the shape of *kos*, *varat*, seeds, bullocks and even grains. Grass was sold at a concessional rate. The cultivators also received assistance in sinking new wells and deepening and clearing old ones. Gratuitous relief was given to those who could not work and had no one to help them. Similar assistance was given to the Bhayats and their Ryots without any distinction. This type of assistance was continued till the merger of the States in the Indian Union, after Independence. It would appear from the survey of the State assistance to the agriculturists that there was no directive from the Political Agent or the State Darbars to undertake measures for providing financial relief to farmers. A few viable advanced States like Dhrangadhra and Limbdi started Agricultural Banks to provide finance to farmers. The British system of providing *tagavi* loans for agricultural improvement or in the event of failure of rains was followed in a few States. However, no concerted measures were taken to provide agricultural credit during the princely regime. As a result, even though vast areas of waste lands were available for cultivation they remained fallow.

After the integration of States into the State of Saurashtra, these measures were continued. *Tagavi* loans were granted to agriculturists under the two well-known Acts, viz., the Land Improvement Act, 1883 and the Agriculturists' Loans Act, 1884. The former was concerned broadly with long term finance and the latter with short term accommodation. The Collector, as a matter of procedure, was

given certain amounts, from time to time, to grant such loans. The work of providing long term finance was undertaken by the Saurashtra Co-operative Land Mortgage Bank, which was specially established for this purpose. The bank opened its first branch in the town of Limbdi in the year 1955. Thereafter, in 1956, its branches were established in Dhrangadhra, Halvad, Patdi, Muli, Sayla and Lakhtar. After the formation of the Bombay State, its branch at Surendranagar was opened in 1958. The Chotila branch was opened in 1960. After the formation of the Gujarat State the Saurashtra Co-operative Land Mortgage Bank was redesignated as the Gujarat State Co-operative Land Development Bank and its jurisdiction was extended to all the districts of Gujarat. At present, there are 9 branches in the district functioning at taluka headquarters.

The following statement gives details of the finances made available to cultivators by these branches :

STATEMENT IV.13

Agricultural Finance Advanced to Cultivators upto June, 1972

Purpose 1	Amount in Rs. 2	Percentage 3
Sinking of new wells and repairs to old wells ..	37,970,918	47.8
Oil-engines, electric motors, pumping sets, etc. ..	20,584,186	37.3
Purchase of tractors	5,465,851	6.9
Contour bunding	354,682	0.4
Construction and repairs to farm houses and machine rooms	3,295,159	4.2
Redemption of old debts and other unclassified purposes ..	2,694,293	3.4
Total	79,365,089	100.0

Source :

Annual Report, Gujarat State Co-operative Land Development Bank Ltd., Ahmedabad, (1971-72), pp. XVIII and XIX.

The statement given above shows that more than 85 per cent of the advances given by the Bank were utilised for increasing irrigational facilities, i.e., purchase of oil-engines, electric motors, pumping sets, etc., and construction of new wells or repairs of old ones.

The branchwise advances given by the Bank upto June, 1972 are shown in the following statement :

STATEMENT IV. 14
Branchwise Advances upto June, 1972

Branch 1	Advance in Rs. 2
Surendranagar District	79,365,089
Surendranagar	8,039,589
Halvad	16,697,264
Lakhtar	1,701,809
Limbdi	13,071,373
Dhrangadhra	14,702,265
Sayla	4,607,962
Patdi	6,693,449
Muli	8,351,224
Chotila	5,500,154

Source :

Annual Report, Gujarat State Co-operative Land Development Bank Ltd., Ahmedabad (1971-72), p. XXVII.

It would be seen that the largest (about 56 per cent of the total) advances are made at Halvad, Dhrangadhra and Limbdi which are progressive in agriculture.

FAMINES

The district has been frequently visited by scarcity and famines. This fact is borne out by the past Annual Administration Reports of the former princely States now forming part of this district. Information called out from these reports is stated below :

The Limbdi State

1899-1900 (Chhapanio)—The State passed through a state of severe distress. With the object of helping people tide over distress, the Limbdi State adopted certain relief measures. The whole of the land revenue of the famine year and all arrears of the past years were remitted. No revenue was levied for the irrigated crops that were raised. The amount of remission aggregated to Rs. 4 lakhs.

The years of 1900-1901 and 1901-1902 which followed the famine proved agriculturally bad seasons. As the rains were unseasonal and sparse the yield was nearly one third of the average. Further, the destruction of cattle and decrease in population prevented full utilisation of all available cultivable land.

A poor house opened at Limbdi for alleviating the distress of the infirm, the sick and the old, and such of the inhabitants of the villages of Limbdi State as were unable to go to the relief works were transferred to that poor house. Small relief works such as well and tank excavations and the making of field embankments were opened.

1912-13—As the famine conditions extended over a part of the year, relief measures had to be undertaken. All necessary measures were adopted to relieve the hardships of the ryots and to enable cultivators to carry on their agricultural operations satisfactorily for the next year.

1918-19—The monsoon of 1918 A.D., failed and caused famine. Steps were taken for the relief of the cattle and the poor people. As soon as the first signs of distress appeared, a municipal shop was opened at Limbdi and Rs. 25,000 were placed at its disposal by the State for purchasing food grains. The State imported food grains and distributed the same among all the villages of the State. This considerably kept down the food prices and gave great relief to the people of all classes. The stock of grass in the State was supplemented by importing about 20,000 mds. from various places and the same was supplied to the cultivators, etc., at cost price. The distress amongst men was slight, mostly due to abnormally high prices.

1919-20—There was partial famine as the annual rainfall was only 4.19 inches. Practically all crops were affected.

1927-28—The State was visited by an unprecedented calamity of rainstorm in July 1927. The cyclonic weather continued for about 5 days, during which period two of the State villages were completely wiped out and several houses collapsed in Limbdi and other State villages. Fortunately, during all this deluge there was no loss of human life (except two) but a number of cattle were swept away. The State organised a special committee of a few of the State officers to supervise the distribution of relief. Timely supply of food-grains, clothes, fodder and fresh seed for sowing purposes to cultivators, helped alleviate the distress. A sum of Rs. 5,000 was immediately sanctioned for gratuitous relief while a sum of Rs. 1,00,000 was sanctioned as relief loans to the cultivators to rebuild their houses. The non-officials and gentry of Limbdi, some of whom were prosperous merchants in Bombay and elsewhere, started their own private schemes of relief. During all these days, there was a close collaboration between the official and the non-official committees.

The Dhrangadhra State

1899-1900 —The famine of 1899-1900 (*Chhapania*) affected this State as badly as it affected others. However, no details regarding it are available.

1911-12 —In 1911-12, owing to failure of rains, crops had entirely failed and the prices of food stuffs shot up.

The State set up a Famine Department to draw up the relief schemes. The Revenue Commissioner was appointed the Chief Famine Officer in the State. To assist him, six *Vahivatdars* in charge of the *Mahals* or *Talukas* of the State were also appointed as Assistant Famine Officers.

The poorer classes were provided employment in the important towns of Halvad, Dhrangadhra and Tikar where the well-to-do built many houses in the famine year due to the availability of cheap labour. The rest were provided work by relief works that were opened by the State at Dhrangadhra, Sitapur, Halvad, Pratappur, Pratapgadh and Unkervalia. The total amount spent for famine relief exceeded Rs. 31,000.

The number of inmates in the Anath Ashram run by the State considerably increased because of famine. It gave shelter on an average to nearly 30 persons per day.

1918-19 —Owing to partial failure of the monsoon, the State had to cope with famine of a serious nature. Abnormal prices of almost all the food-stuffs and other necessities of life, together with the stringent restrictions on railway facilities owing to the war conditions aggravated the difficulties created by the absence of rain.

To supplement the existing stock of grass, cultivators were specially encouraged to repair old wells and to dig new ones wherever feasible. For every well constructed, the State granted bonus varying from Rs. 80 to Rs. 100. This induced the cultivators to construct about 174 new wells. The irrigational facilities thus created went a long way towards supplementing the fodder and grain reserves of the State. As a further incentive, the State gave up its share of produce on the *Chasatia* grain grown as an irrigated crop. The State opened cattle camps at different places such as Dhrangadhra, Halvad, Dighadia, Tikar and Sitapur. Besides these measures, the State grass reserves were thrown open free of charge for grazing to the cattle.

Famine conditions in the State did not press so hard on the working population, as on the lower middle class persons whose incomes were limited. In the case of its low-paid employees, some time after the outbreak of war, the State granted relief by giving them scarcity allowance. This allowance was increased to meet the famine conditions. Lastly, the State sanctioned write-off of the arrears of State dues amounting to Rs. 1 lakh.

1923-24 —The year was one of drought, the rainfall being less than half the average. In the case of agriculture, its consequences were very serious and were reflected in the poor outturn obtained from the different crops. Some charitable organisations which distributed grass, free or at concessional rates, were given substantial assistance both in money and in kind by the State.

1939-40 —As the monsoon failed, a cattle camp was organised in the beginning of August, 1939. But when the situation became critical, the Hazur Office appointed a committee for providing the cattle fodder and cheap grain shops for the poor. The committee collected nearly half a lakh of rupees. About 60,000 maunds of grain were supplied at cheap rates and a large quantity of grass was also supplied at the cost price.

The Bajana State

1915-16 —The year of 1915-16 was a famine year, as the rainfall was only 5.35 inches. The State had to advance *Tagavi* of Rs. 18,324 to cultivators.

1918-19 —The year 1918-19 was a famine year, as the total rainfall during the year was 6.42 inches only. Due to the paucity of rain, the crops of *jowar* and *bajri* were damaged and the outturn of cotton crop was only 2 annas in a rupee.

As most of the villages lie near the little Rann of Kutch, the villages on the border and on the eastern side experienced great difficulty for water. Simultaneously the epidemic of influenza caused havoc in the month of October. When it took a toll of over 500 persons. Moreover, due to the World War-I and the famine, the prices of food-grains and other articles rocketed skyhigh. However, the condition of the labouring class was better than that of the middle class in as much as they could obtain work on high wages. Moreover, as the Government salt works at Kharaghoda were near, almost all the Kolis of Bajana and nearby villages got gainful employment in the manufacture of salt.

1923-24 —The year 1923-24 was a scarcity year, as the rainfall was 3.74 inches only. The State provided financial assistance to cultivators and others to tide over scarcity.

1927-28 —The State had an excessive rainfall of 53.29 inches. In July 1927, the downpour was heavy and it rained 45 inches within 6 days. The situation was aggravated by the severe accompanying storm. As a result, all the crops sown were swept away. The State and the people suffered a loss of about Rs. 6 lakhs.

1928-29 —The floods were followed by a severe frost which damaged the cotton crop.

No details are available regarding later famines.

The Chuda State

1918-19 —The famine was mainly a fodder famine. It played havoc amongst the cattle and the Chuda State had to make stupendous efforts to save them.

1929-30 —In 1927-28, there was abnormal rain with violent winds. In 1928-29, frost and rust damaged cotton and wheat crops. During 1929-30, rainfall was scanty, untimely and unevenly distributed. The plants withered and the outturn on the whole remained poor. To add to the difficulty swarms of locusts appeared several times and caused damage to *jowar* and cotton crops.

No details are available regarding later famines.

The Lakhtar State

No details regarding the 1899-1900 (*Chhapania*) famine are available. However, this State was greatly affected by that famine.

1911-12 —Precautionary measures were taken to help the cultivators. They were encouraged to raise grass and foodgrains by well irrigation, as every *khatedar* possessed at least one well. *Tagavi* was advanced to the affected *khatedars*. Loans were advanced at the rate of Rs. 20 to Rs. 25 per *santi* to cultivators of Lakhtar, Lilapur, etc., (where there was no means of cultivation by well irrigation) to enable them to maintain themselves and their livestock by raising fodder. Those who were in need of help were given sufficient quantity of grass. Test works of digging the tanks at Lilapur and Lakhtar were opened in the Lakhtar mahal. Besides, this State assistance, the trustees of the private funds were asked to advance loans under State guarantee

to Bhayats and Mulgirasias to tide over the famine conditions according to the Agency Famine Rules. Thus men and cattle were saved from the effects of famine.

1918-19 —The war and the famine conditions seriously affected the supply and prices of the essential commodities. Scarcity of grain and fodder and inadequacy of transport facilities were seriously felt.

1929-30 —The rainfall was below average. It commenced a little late and disappeared early and was in no way sufficient either for the kharif or the rabi crops.

1933-34 —The crops suffered much owing to the frost.

The Muli State

1912-13 —There was a total failure of rains. The State therefore suspended the whole of the *santi vero* and other cash levies from the cultivators for the year. The failure of rains caused great scarcity of fodder. As the water in this area was mostly brackish, there was very limited scope for raising any kind of crop or fodder by means of irrigation. Grass had, therefore, to be imported from the 'Gir' forest as well as from the Central India. In all, 1 lakh lbs. of grass was imported for the use of State cattle and for distribution amongst the cultivators.

There were 700 old wells in the State, which were repaired during the famine ; while 205 new wells were sunk. Private charity was also availed of for maintaining the poor and the cattle. The Mahajana and the Swaminarayan Temple did commendable work. Test works were also started.

1915-16 —On the whole the year was a lean one. With the exception of a few bigger cities, having some industrial concerns, practically the rest of the State was absolutely dependent on agriculture. Consequently, any failure of rains or a deficient monsoon, considerably affected the economy. Thus, during 1915-16, the people were more or less affected by the insufficient monsoon.

1916-17 —The year was marked by the scarcity of fodder. In all, 2,76,016 lbs., of grass were imported by the State from various places. Distribution of grass was largely instrumental in saving the cattle. A cattle camp was opened at Muli, where about 500 cattle were fed. Similar cattle camps were opened by the Mahajans at some important villages in the State.

1918-19 —The situation of drought, coupled with abnormally high prices of almost all the consumer goods affected the people. Though there was not so much distress among human beings, the cattle were the worst affected.

1920-21 —Owing to the inadequacy of later rains, the monsoon of the year ended abruptly. Moreover, a heavy cyclone passed over Kathiawar on 11-6-1920 engulfing the territories of this State also. It came from the easterly direction and was accompanied by violent winds. It lasted for three days, causing immense damage to trees and houses.

The Wadhwan State

1899-1900 —The State was severely affected by the *chhapania* famine which occurred in the 1956th year of the Vikram era. Though no details are available from the Wadhwan Reports, the famine had a devastating effects all over the region of Saurashtra. To witness the famine situation Lord Curzon, the then Governor General had visited Wadhwan on 4th November, 1899¹.

1911-12 —Owing to the dire drought this year, scarcity of water and fodder was experienced inspite of the State efforts to ease the situation by deepening old wells, sinking new wells, growing fodder crops and importing grass. *Tagavi* was liberally given to cultivators and advances were granted to the Bhayats.

1918-19 —A programme of relief works was drawn up according to the local needs and the agricultural conditions prevailing in the State. As a result, 464 *pucca* wells were constructed and 1,382 *kutchi* wells were repaired. Fodder valued at Rs. 40,000 was imported from the Surat district and sold at concessional rates to cultivators. A cheap grain shop was opened at Wadhwan City to help the poor and needy.

1919-20 —Frost and cold damaged the cotton crop. The cereal crop was also affected to a certain extent. Encouragement was given to raise green fodder wherever possible, by sinking temporary wells, by allowing cultivators to use without assessment the Durbari unoccupied lands and beds of tanks and by advance of *tagavi* loans. Arrangements were made to import grass from the Surat district and other places and to sell it at reduced rates to *bona fide* cultivators.

1. *SurenDRanagar Shatabdi Ank*, Youngs Club, SurenDRanagar, (1964), p. 21.

Cheap grain shops were opened and gratuitous relief was given to the needy persons.

1928-29 —During 1928-29, the monsoon failed and the crops withered away. The calamity was aggravated by the locust invasion. Cash assessment varying from 25 per cent to 50 per cent was remitted. These remissions were continued in the next year (1929-30) which was a year of scanty rainfall.

1938-39 —In 1938-39, the failure of later rains considerably affected the cotton crop. The low prices of cotton further deteriorated the economic condition of the agriculturists because of a series of lean years. The State therefore, granted certain concessions including remission in *vighoti* to the extent of about Rs. 95,000. The rate of interest on *Tagavi* was reduced from one per cent to half a per cent. *Tagavi* of Rs. 28,000 was advanced to agriculturists.

1939-40 —In 1939-40, the rainfall was sporadic, insufficient and unseasonal. The first sowings failed and the failure of later rains marred the growth of the crops. Under the directive from the Political Agent, a Famine Reserve Fund with an initial amount of Rs. 11,000 was created during the year. A scheme for fodder reserve was also undertaken. To provide relief to the poor and the needy, relief works at Korda, Kholadiad, Vastadi, Kharwa, Munjpur, Malod and Khodu were started. These consisted mainly of deepening and repairing village tanks. *Tagavi* of Rs. 10,101 was advanced to agriculturists.

The Sayla State

Details about earlier famines are not available from the Administration Reports. The first recorded famine was that of the year 1915-16.

1915-16 —Lack of sufficient early rain, caused the danger of a drought. *Tagavi* advances were made to cultivators to enable them to buy *kos* and seeds and to sink new wells or deepen old ones. In some cases, fodder and food-grains were also given to maintain them till the new crops were ready. In some cases, new crops were a failure and hence some cultivators were given food grain and grass to save their cattle till the next monsoon.

1918-19 —Only 4.20 inches of rainfall was recorded. The year proved to be one of famine. There was great scarcity of both food-grain and fodder resulting in soaring of their prices.

1925-26 —The famine wiped away a large number of cattle throughout the State. Considerable area of land could not be culti-

vated as the farmers lost their oxen.

1927-28—A terrible and unprecedented cyclone swept over the State on the 24th July, 1927. It was accompanied by violent winds and continuous heavy downpour. All communications were cut-off. Prompt measures were taken and the stricken people were shifted to the State and public buildings and provided food and shelter at State expense. There was fortunately no loss of life. Further, 688 houses were razed to the ground and 1,304 houses were damaged. Jowar crop was slightly damaged, while bajri and math crops were considerably damaged. Sesamum was completely destroyed. Cotton crop was destroyed by 90 per cent. The destroyed crops were resown. Tagavi in the form of seeds and food was advanced by the State.

1939-40—The year of 1939-40 was one of dire famine. Water in the wells and tanks in Sayla, Dhedhuki and Shahpur dried up. As a result, the subterranean supply of water was inadequate. During the course of the year, there were two untimely rains coupled with a severe hail storm, which damaged the crops. The agricultural classes were hard hit by the famine and by the natural calamity.

FAMINES AFTER INDEPENDENCE

The years 1948-49, 1951-52, 1952-53, were bad years in most of the talukas in the district. Dasada and Lakhtar talukas were classified as the chronic scarcity affected areas. The years of 1968-69 and 1969-70 were very hard and critical due to scarcity condition prevailing throughout the major part of the district. The quick succession of drought in a row made the situation worst.

In 1969-70, out of the total population of 6.63 lakhs, nearly 6.07 lakhs (91.55 per cent) were affected. The detailed information regarding the number of villages affected is given below :

Year 1	Villages affected by		Total 4
	Scarcity 2	Semi scarcity 3	
1968-69	224	336	560
1969-70	247	258	505

The little Rann of Kutch skirting the northern border of the district is largely responsible for the frequent occurrence of scarcity

and is a menace to the adjoining fertile lands. In order to arrest the inroads of the Rann, special measures have to be taken regarding soil conservation, development of forest and grass lands, construction of dam, etc. The Government of Gujarat prepared a Master Plan with the help of the Government of India to solve this problem on a permanent basis. The Master Plan is in operation and after completion it will help in removing the horrors and terrors of the scarcity conditions for ever.

1972-73

The district has experienced severe scarcity conditions but the scarcity of the year 1972-73 was the worst. The total rainfall recorded during the year was only 147 mm., i.e., less than 1/3rd of the average. As a result, the kharif crops withered away. Besides, there was acute shortage of food, fodder and even water not only for irrigation but for drinking purposes also.

Out of the total of 662 villages, 660 villages were in the grip of scarcity, affecting a population of 796,000 human beings, and 441,615 heads of cattle. Test relief works were started as early as September 1972. The total expenditure incurred till May, 1973 amounted to Rs. 159 lakhs. Apprehending serious shortage of fodder, grass from other parts of Gujarat was purchased and distributed to the cattle owners of the district. Fair p rice shops were opened to supply food-grains to the people.

The above resume of the scarcities in the past indicates that the district felt pinch of the distress largely due to the fact that it is not endowed with adequate irrigational facilities. With all the efforts that have been made so far, the benefits of irrigation are not available to more than six per cent of the cultivable area of the district. As such the remaining areas have still to depend largely on the munificence of monsoon.

With a view to taking long-term measures, the highest priority is now accorded in the Master Plan of the district to productive works like irrigation schemes, soil conservation, percolation tanks, etc.

Scarcity Affected Areas—The Government of Bombay set-up a Fact Finding Committee in 1958-59, with a view to collecting full data regarding the famine and scarcity conditions in the State and making recommendations as to the preventive and ameliorative measures to be taken in future. The Committee visited the district

in 1959, and demarcated areas which suffered from chronic scarcity. It so graded the scarcity areas that those which suffered intensely due to failures of rainfall at frequent intervals could be distinguished from others where the failures were less frequent or less severe. It divided the scarcity areas into three categories, A, B, and C according as there had been a total or almost total failure of crop once every (a) three years, (b) six years or (c) ten years respectively. Accordingly, all the talukas of the district except the taluka of Chotila have been considered to be suffering from chronic scarcity and are treated as scarcity areas of class B, with the exception of Dasada which is treated as scarcity area of class A. Only the Chotila taluka was considered a scarcity-free taluka.

The Committee felt that the underground water was generally brackish and the scope of irrigation was limited. It, therefore, recommended the High Level Narmada Scheme which would benefit substantially the talukas of Dasada, Lakhtar and Limbdi.

In areas outside the command of major and medium irrigation schemes, there is scope for investigation of suitable sites for minor irrigation tanks. The Committee observed that the talukas of Muli, Sayla and Wadhwan afforded scope for contour-bunding and with a possibility of constructing double purpose bunds in the flat areas of the district. To implement these recommendations, suitable measures have been taken by Government by implementing schemes of irrigation, soil conservation, etc.

At present, 4 medium irrigation schemes and 8 minor irrigation schemes are in operation while 9 minor schemes are proposed to be constructed at an estimated cost of about Rs. 97 lakhs. Moreover, the work of 25 check dams is also in progress. This will cost about Rs. 11 lakhs. Survey and investigation of about 130 minor schemes and 30 check dams involving an expenditure of Rs. 120 lakhs and Rs. 15 lakhs respectively are yet to be carried out. So far as soil conservation work is concerned, an area of 27,000 hectares in the Sayla taluka has been contour-bunded at a cost of Rs. 54 lakhs. Additionally, 8,000 hectares of land in the Muli taluka and 200 hectares of land in the Wadhwan taluka have also been contour-bunded.

The severity of famine and scarcity years has been now reduced to some extent owing to the facilities of movement and quick transportation of grass, food and even water, which is carried these days to the affected areas by means of motor tankers. If food is not available locally, it can be quickly brought over from other parts of the country by the development of transport and communica-

tions. The effects on people in general and agriculturists in particular have been substantially alleviated by various measures of relief rendered possible through the advance of science and increased means of irrigation. The agriculturist is now in a far better position to withstand the ill-effects of scarcity and famine because his power of resistance has increased to a far greater extent than what it was 50 years ago.

ANNEXURE I

Minor Irrigation Schemes

Sl. No.	Name of the Scheme	Location		Commencement of construction	Year of Completion	Estimated cost of construction in lakhs of Rs.	In metres			Irrigation potential in hectares
		Village/Town	Taluka				Length	Height	Top width	
1	2	3	4	5	6	7	8	9	10	11
1.	Kundhada	Kundhada	Chotila	N.A.	1957	2.96	560	14	5	104
2.	Moldi	Moti-Moldi	Chotila	N.A.	1957	3.00	1,141	6	3	271
3.	Dhedhuki	Dhedhuki	Sayla	N.A.	1957	0.82	2,164	5	3	107
4.	Chanpa	Chanpa	Chotila	N.A.	1957	0.24	284	9	3	301
5.	Dhajala	Dhajala	Sayla	N.A.	1957	1.76	817	633	3	132
6.	Sudamda	Sudamda	Sayla	N.A.	1957	N.A.	N.A.	6	2	42
7.	Shapur	Shapur	Sayla	N.A.	1957	N.A.	N.A.	N.A.	N.A.	40
8.	Gujarvadi	Gujarvadi	Dhrangadhra	N.A.	1957	0.68	1,615	7	4	40
9.	Gedi	Gedi	Limbdi	N.A.	1957	3.49	3,383	5	2	120
10.	Sardhara	Lakhtar	Lakhtar	N.A.	1957	3.31	6,000	6	5	121
11.	Khari	Koiba	Hakvad	1971	1973	20.76	2,010	10	3	584
12.	Chandrabhaga	Ramgadh	Dhrangadhra	1972	1974	20.91	1,982	11	3	505
13.	Nana Matra	Nana Matra	Sayla	1972	1974	13.19	616	14	3	432
14.	Ranipat	Ranipat	Muli	1970	1974	23.48	768	11	3	920
15.	Ori	Ori	Sayla	N.A.	1974	9.26	2,196	8	3	223

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CHAPTER IV—AGRICULTURE AND IRRIGATION

16.	Sarghra	Lakhtar	Lakhtar	N.A.	1974	13.65	6,000	6	3	324
17.	Nagadka	Nagadka	Sayla	N.A.	N.A.	15.00	N.A.	N.A.	N.A.	121
18.	Sakar	Sakar	Lakhtar	1973	1973	3.14	1,500	5	3	74
19.	Panchavada	Panchavada	Chotila	1973	1974	8.84	1,207	9	3	144
20.	Goraiya	Goraiya	Sayla	1972	1974	17.40	657	10	3	216
21.	Gadhechi	Gadhechi	Chotila	N.A.	1975	19.40	1,100	11	3	300
22.	Chachka	Chachka	Limbdi	1973	1975	23.00	2,700	8	3	401
23.	Gedi	Gedi	Limbdi	1973	1973	5.52	3,383	5	8	121
24.	Bandiabeli	Thangadh	Chotila	1969	1974	9.35	810	9	3	418
25.	Mevasa	Mevasa	Chotila	1970	1973	11.76	825	15	3	425
26.	Bamanbore	Bamanbore	Chotila	1970	1973	12.85	N.A.	9	4	465
27.	Sauka Percolation Tank	Sauka	Limbdi	N.A.	1974	2.15	1,200	5	2	40
28.	Chuda Sattervala	Chuda	Limbdi	N.A.	1974	3.67	4,000	7	3	40
29.	Ramgadh	Ramdevgadh	Limbdi	N.A.	1974	4.58	4,000	5	3	200
30.	Tuva Percolation Tank	Tuva	Wadhwan	N.A.	1974	11.75	5,552	7	3	53
31.	Dhandhasar Detention Stream	Sadad	Lakhtar	N.A.	1975	10.00	6,000	5	3	200

N.A.=Not available.

Source : Executive Engineer, Irrigation, Panchayat Division, Surendranagar.

ANNEXURE II

Area of Principal Crops Irrigated by Talukas, 1969-70

Sl. No.	Crops	(AREA IN HECTARES)											
		Chotila	Dasada	Dhrangadhra	Halvad	Lakhtar	Limbdi	Muli	Sayla	Wadhwan	District Total		
1	2	3	4	5	6	7	8	9	10	11	12		
1.	Paddy	15	52	..	..	2	37	..	6	8	120		
2.	Wheat	1,112	56	870	809	2	680	874	594	523	5,520		
3.	Jowar	..	..	..	223	..	..	161	..	..	384		
4.	Bajri	..	..	5	817	..	..	332	56	..	1,210		
5.	Other cereal crops	8	..	4	..	..	..	5	..	..	17		
Total Cereals		1,135	108	879	1,849	4	717	1,372	650	531	7,251		
6.	Gram	..	..	..	..	..	..	33	..	..	33		
Total food grains		1,135	108	879	1,849	4	717	1,405	650	531	7,284		
7.	Sugar-cane	62	..	..	22	..	10	2	6	2	104		
8.	Chillies	32	..	32	2	..	67	11	17	10	171		
9.	Fruits & Vegetables	78	110	94	21	6	61	44	26	88	588		
Total food crops		1,307	218	1,005	1,894	10	855	1,462	705	631	8,087		
10.	Cotton	1,219	121	3,501	6,209	324	2,555	4,344	1,066	2,595	21,937		
11.	Groundnut	125	..	..	102	..	..	..	26	..	253		
Total non-food crops		1,344	121	3,501	6,311	324	2,555	4,344	1,092	2,595	22,190		
Total fodder crops		461	159	183	18	..	249	725	192	126	2,113		
Total area under irrigated crops		3,112	498	4,689	8,223	334	3,659	6,534	1,989	3,352	32,390		

Source : Directorate of Agriculture, Gujarat State, Ahmedabad.

CHAPTER V

INDUSTRIES

OLD TIME INDUSTRIES

Present Surendranagar district comprises the territories of princely States and Estates of which Dhrangadhra, Wadhwan and Limbdi States had some industries which provided gainful employment to some artisans. The Dhrangadhra State abounded in stones of very good quality for building purposes as many edifices built during the time of the State bear witness. Salt was also formerly the principal export from Dhrangadhra. The Kathiawar Gazetteer records that salt had been manufactured in Jhalawad prant from earliest times and at one time was entirely in the hands of the Jhala Chieftains. But after they successively lost Viramgam, Mandal and Patdi the manufacture of salt in those paraganas fell first into the hands of the Gujarat Sultans, and then into those of the Mughal Emperors. *The Statistical Account of Dhrangadhra State* narrates interesting details about salt industry. These are reproduced below :

"Salt has been manufactured in Jhalawar from the earliest times. Previous to, and during the reigns of the earlier Sultans of Gujarat, Viramgam, Mandal, Patri, etc., belonged to the Jhalas and were included in Jhalawar. Viramgam itself was indeed always called Jhalawarah by the Muhammadans as being the principal town of the district though the Chief never resided there ; latterly it was known as the greater Jhalawarah. Sadrah in the Mahi Kantha (properly Shahdarah), being called the lesser Jhalawarah. In these times the entire salt manufacture was in the hands of the Jhala chieftains. But after they successively lost Viramgam, Mandal and Patri the manufacture of salt in those paraganas fell first into the hand of the Gujarat Sultans and then into those of the Moghal Emperors. This salt has always been of superior quality and is called Wadagra or of the great agar or saltpan in contradistinction to the natural salt or salt such as is made further westward in Nawanagar territory. The crystals of Wadagra salt much resemble white, sugar-candy, and the *Mirat-i-Ahmadi* specially notices the Jhinjhuwarah salt which it says resembles pieces of sugar and is exported to Malwa and elsewhere. When the Jhala chieftains retired to Halwad they set up a salt work at Kuda ; this salt work (mimaksar) is specially mentioned in all the grants of the time, and is confirmed to Jaswantsinghji by the imperial grant of the 24th year of Aurangzeb's reign (1682). The salt made here is of the same kind made formerly by the Jhala's in their ancient possessions of Jhinjhuwara, Patri, etc., but its sale has been much

restricted owing to recent customs, regulations, etc., of the imperial government, and now is but little above 38,928 Indian maunds annually."¹ Till date this industry is thriving in the district.

Wadhwan and Limbdi were other States where industrial arts such as manufacture of brass and copperware and woollen blankets were practised by artisans. These crafts have still retained their hold on the district and have been catering to the needs of rural population of this and adjoining districts.

ON WAY TO INDUSTRIALISATION

As stated before, the district comprises the territories of the former States of Dhrangadhra, Limbdi, Wadhwan and other minor States and Estates such as Lakhtar, Muli, Sayla, Bajana, Dasada, etc. The industrial development in these States was negligible. Barring the State of Dhrangadhra, where the stone quarries and salt manufacture had been developed, other States had relatively neglected the development of industries. The Dhrangadhra State had, however, paid some attention to soda ash manufacture in twenties. In 1923, the State accepted the scheme for establishment of soda ash plant and entrusted Shri Kapilram Vakil with the execution of this scheme. After it was set-up the Dhrangadhra plant remained idle for a long time mainly because of lack of technical know-how and paucity of technical personnel. Later on, however, the plant was commissioned. It would thus be seen that the district had not industrially developed sufficiently prior to integration. A list of some of the prominent industrial concerns which existed in the district prior to 1948 is given below :

Cement products—The units mentioned below manufactured tiles, flower pots, pipes, benches, etc. They were as follows, viz., (1) Modern Cement Industries Ltd., Surendranagar, (2) The Saurashtra Blocks and Tiles Industries, Joravarnagar and (3) Shri Ambika Tiles Manufacturing Co., Ratanpur (Surendranagar).

Ceramics—(1) There were two ceramic works viz., (1) Parshuram Pottery Works, Co. Ltd., (1934)², (2) The Sayla Pottery Works, Vagadia.

These two units manufactured crockery, sanitary wares, refractories, stonewares, pipes, tiles, etc.

1. WATSON J. W., *Statistical Account of Dhrangadhra State*, 1884, p. 14.
2. Figures in the brackets indicate the year of establishment.

Chemicals—(1) the Dhrangadhra Chemical Works Ltd., Dhrangadhra (1939). This factory manufactured soda ash, soda bicarb and calcium chloride.

Cotton Ginning and Pressing—Even prior to integration, cotton played a vital role in the economy of the district. There were many cotton ginning and pressing factories in the district.

Iron Foundries—Fabrication of iron and steel goods is one of the important industries. Following are some of the foundries which existed prior to integration : (1) the Parmar Mechanic Works, Surendranagar ; (2) the Joravarnagar Iron and Brass Factory, Joravarnagar ; (3) the Cast Iron Foundry, Joravarnagar, (4) the Krishna Cast Iron and Brass Works, Surendranagar and (5) the Sewing Machine Parts Making Works, Surendranagar. These were manufacturing iron, brass and other metallic spare parts for all sorts of machinery.

Salt was also manufactured in larger quantities. The following were the important salt works at the time of integration : (1) the Kuda Salt Works, Kuda (1911), and (2) Laxmi Salt Works, Dhrangadhra (1948).

Besides the above mentioned industries, there were other industries such as textile accessories, bobbins, oil mills, etc., which flourished in the district.

After Independence, the pace of industrialisation began to increase in the district in line with other districts of Saurashtra region.

After Independence number of new factories came into existence. Prominent among them are the New Cotton Ginning and Pressing Factory, Dhanki (1950) ; the Bajana Cotton Ginning Factory (1954)¹ ; the Dhrangadhra Vibhag Mitha Utpadak Vividh Karyakari Sahkari Mandli, Dhrangadhra (1956), Shri Vasuki Pottery Works, Thangdh (1956), the Wadhwan Ginning Factory, Vana (1956) ; Shri Krishna Ginning and Pressing Factory, Halvad (1956), Shri Chamunda Vijay Pottery Works, Thangadh (1964) ; and Shree Jagrati Ginning and Pressing Factory, Dhrangadhra (1971).

To sum up, it would be seen that in the post-Independence period there has been some industrial development in the district. Most of the industries have been located at Surendranagar, Joravarnagar.

1. Figures in the brackets indicate the year of establishment.

Than, Dhrangadhra and Limbdi. The main industries are cotton-ginning, cotton pressing, salt production, textile manufacture, ceramics, manufacture of machinery parts, etc. Under the Indian Factories Act, 1948 there were 159 factories giving employment to 12,403 persons in 1969-70.

POWER

The development and economic prosperity of a region may be judged by its industrial and agricultural growth. Power is the prime necessity and the generation of power and its consumption by industry and agriculture are the indicators of development. The areas comprising the present Surendranagar district has a peculiar history of their own so far as power development is concerned.

Before the commencement of the First Five Year Plan, the position of power supply in the district was as under :

Sl. No. 1	Name of power house and nature of ownership 2	Installed capacity 3	Mode of supply 4
1.	The Surendranagar Power House (Private Licensee).	576 KW.	Low tension A.C. supply from Diesel power plant.
2.	The Limbdi Power House (Private Licensee)	270 ..	
3.	The Sayla Power House	39 ..	
4.	The Dhrangadhra Power House (Govt. Owned)	380 ..	Low tension D. C. supply from Diesel generation.
5.	The Lakhtar Power House	37.5 ..	
6.	The Muli Power House (Govt. owned and afterwards handed over to Muli Municipality for management.)	13 ..	
7.	Bajana (Private licensee)	46 ..	

Source :

Bombay State, *Second Five Year Plan, Zala-wad District*, p. 35.

Under the programmes of power development taken up in the First Five Year Plan period, the installed capacity of the Dhrangadhra Power House was increased by 450 KW., and the Surendranagar Power House was assisted in raising its installed capacity to 1,576 KW. Nursery stations with a generating capacity of 250 KW., were set up at Chotila and Halwad for encouraging load development in the area and to provide larger employment opportunities.

The Second Plan programme for power development in the district comprised mainly of establishing a 4,000 KW., steam station at

Surendranagar and taking power lines therefrom. After the formation of the reorganised Bombay State, the scheme had been revised and expanded so as to make bulk power available in a shorter time. Under the revised scheme, a 66 KW., extra high tension line was constructed from Barejadi to Surendranagar for bulk supply to the area from Ahmadabad. Sub-transmission lines of 22 KV., was carried power to Dhrangadhra, Limbdi, Than and Lakhtar areas. The network of transmission lines was planned in a manner whereby a large number of villages in the district were also be electrified. The work on the revised project was commenced and the line work on Surendranagar-Limbdi Transmission was completed. The line was further extended by 1960 to Botad in the Bhavnagar district *via* Chuda. The transmission line to Dhrangadhra was completed by 1958 and extended to Halvad by 1961.

After the formation of Gujarat Electricity Board, it was decided to construct bigger power stations at proper places and not to construct smaller diesel power station. As such Gujarat Electricity Board has not constructed any new power station in the district, but has constructed a number of high tension sub-stations and transmission lines to bring power from the central generating station.

All the diesel engines of the Board were sold out and there is no diesel power station as well as private company in existence in the district as on 31-3-1972.

The Gujarat Electricity Board has constructed following sub-stations in the district for transmission and distribution of power :

Sl. No. 1	Name of Sub-station 2	Capacity in KVA			Year of commissioning 6
		132/66 KV 3	66/22 KV 4	33/11 KV 5	
1.	Surendranagar	..	10,500	..	1960-61
2.	Limbdi	2,000	5,000	..	1970-71
3.	Than	..	..	3,000	1971-72
4.	Halvad	..	..	1,000	1965-66
Total		2,000	15,500	4,000	

Source :

The Secretary, Gujarat Electricity Board, Baroda.

The district gets power through grid system. Consumption of electricity during the years 1960-61, 1965-66 and 1970-71 is given in the following table :

Year 1	Sold to public for (in Million KWH)				
	Domestic Consumption 2	Commercial light and small power 3	Industrial power 4	Other Purposes 5	Total 6
1960-61	1.43	0.51	7.10	0.55	9.59
1965-66	3.17	0.35	12.73	0.64	16.89
1970-71	6.06	0.05	20.37	4.83	31.31

Source :

District Census Handbook, 1971, Surendranagar District, Part-X-C-I, p. 23.

The foregoing table shows that the consumption for industrial purposes has gone up from 7.10 million KWH in 1960-61 to 20.37 million KWH in 1970-71. This shows that there has been considerable industrial expansion in the district.

Rural Electrification

An important object of the Third Five Year Plan was to develop efficient small-scale industries in small towns and in rural areas so as to increase employment opportunities, raise incomes and living standard and bring about a more balanced and diversified rural economy. In achieving these objectives, the major limiting factor was the lack of power. With the supply of electricity, it has become possible to reorganise the traditional industries and to introduce small industries based on improved techniques in order to meet the new needs of the expanding rural economy. Viewed in this context, the scheme of rural electrification assumes great significance. Special attention is being given during recent years to rural electrification in the district. The table given below shows the plan-wise progress in the electrification of villages in the district.

Plan and Year 1	No. of villages electrified 2
Before I Plan	2
I Plan	6
II Plan	1
III Plan	9
1966-67	34
1967-68	14
1968-69	12
Three years of Fourth Plan	13
Total	66
	155

Thus it may be apparent that till the third year of the Fourth Plan, 155 villages in the district were electrified.

District Level Scheme

Every year, Government allots district-wise funds for all purposes electrification of the villages. From this district, only 3 villages were included in this scheme for the year 1971-72. All the three villages have been electrified.

MINING

The minerals of the district are mainly fire clay, silica sand, building stones, *Kankar*, murrum, gravel, etc. The table given below shows the mineral production in the district during 1969.

Sl. No. 1	Minerals 2	Production (M. tonnes) 3
1.	Building Stones	3,01,507
2.	Gravel	1,520
3.	Kankar	1,350
4.	Lime-stone	625
5.	Murrum	86,892
6.	Bricks clay	6,250
7.	Clay	3,050
8.	Sand	26,750
9.	Road Metal trap	40,518
10.	Sand stone	46,410
11.	Fire clay	50,004
12.	Silica sand	24,955
13.	Glass sand	3,882
	Total	5,93,713

Source :

Audhyogic Ruprekha, Surendranagar Jillo, (1971), p. 5.

The foregoing table shows that the total mineral production in the district was 5,93,713 M. tonnes in 1969. The State Directorate of Geology and Mining undertook a survey work during the field season of 1970-71 for minerals in the district. The results of the survey are indicated below.

The Surendranagar Coal Study Scheme¹

The part-time assignment of deep drilling of 325.30 m.(1100 feet) was successfully completed at Pipli village (Dasada taluka) in the district between 24th November, 1970 and 24th March, 1971. Coring right from the surface down to 325.30 m., was done having 3.01 m., long runs in general. The aim of the investigation was to study the sub-surface geology in the area with a view to demarcating the different formations from age point of view and to prove the coal-bearing horizons. On the basis of lithological studies of the core samples, it appears that older alluvium and recent formations are continuing down to 80 metres below ground level. Similarly, the lithological evidences of core sample from 80 to 90 metres below ground level are suggestive of the Wadhwan sandstone. The Dhrangadhra sandstone are continuing below Wadhwan. Six thin coal seams were struck and the thickness varies from 3 cms. to 0.35 metres. This laminations and fine grained sandstones are also noticed. The occurrence of coal can be put to Mesozoics.

TRENDS OF INDUSTRIES DEVELOPMENT

Trends of industrial development during the decade from 1956 to 1965 are reflected in the increased number of factories and workers compared in Statement V.1 given at the end of the Chapter. The Statement V.1 shows that as compared to the period from 1956 to 1960, the growth rate of the large-scale factories showed substantial increase during the period from 1960 to 1965. The growth of small-scale factories, however, was even during both the periods commencing from 1956-60 and ending up to 1960-65. The total number of factories has risen from 46 in 1956 to 64 in 1960 and to 79 in 1965. Similarly, there is a corresponding increase in the employment opportunities. The employment rose from 9,008 in 1956 to 10,810 in 1960 and 12,724 in 1965. Among the large scale factories both from the view point of employment and numbers, gins and presses deserve mention. However, in terms of employment, their contribution was noticeable. Numerically, it shows the slight decrease from 23 in 1956 and 1960 to 20 in 1965. The other large factories in 1965 related to manufacture of machinery (electrical machinery) (7)², manufacture of miscellaneous food preparations (6), and pottery, china and earthenwares (6).

The statistics concerning small-scale industries also reveal that there has been good progress, both in respect of increase in number

1. Government of Gujarat, Directorate of Geology and Mining, *Mineral Wealth*, October-December, 1971, pp. 16-17.

2. The figures in the brackets indicate the number of factories.

of factories and employment between 1956 and 1965. The number of small scale factories increased from 46 in 1956 to 64 in 1960 and 79 in 1965. The corresponding increase in employment was noticeable. The number of workers employed increased from 1,112 in 1956 to 1,336 in 1960 and 2,225 in 1965. Among the small-scale factories mention may be made of gins and presses (31), manufacture of miscellaneous food preparations (12) and manufacture of machinery (electrical machinery) (11). As a result of the extensive cultivation of cotton, there were as many as 31 gins and presses in 1965 providing employment to 931 persons.

LARGE-SCALE INDUSTRIES

The progress made by the large scale industrial units in the district is reflected in the results of Annual Survey of Industries conducted annually by the Government of India, since 1959 under the Collection of Statistics (Central) Rules, 1959. The coverage of this survey extends to the factories registered under the Indian Factories Act, 1948.

There are two sectors of Annual Survey of Industries, viz., Census and Sample sectors. In the Census sector, factories employing 50 or more workers with the aid of power or factories employing 100 or more workers without the aid of power are completely enumerated, whereas in the Sample sector, factories employing 10 to 49 workers with the aid of power and factories employing 20 to 99 workers without the aid of power are covered on the basis of probability sample. The table given below furnishes the data in respect of factories reported under the Census part of the Annual Survey of Industries, 1967. The table shows percentage share of the district in the State total.

Large Scale Factories, 1967

Sl. No. 1	Items 2	Surendranagar district (Percentage share of the district in State total) 3
1.	Number of reporting factories	4.82
2.	Productive capital	1.33
3.	Employment	3.29
4.	Gross value of Output	1.20
5.	Net value added by manufacture	1.55

Source : *Quarterly Bulletin of Economic and Statistics*, Gujarat State, Vol. XII. No. 1, January-March, 1972. p. 101.

From the foregoing table it is observed that the district can not boast of having large number of industries, as it is industrially backward. The percentage share of the district in respect of all the items is negligible.

REGISTERED FACTORIES

According to the returns furnished by the Chief Inspector of Factories, the total number of registered factories was 189 in 1971 in the district. Among these factories, 186 factories were in the private sector. The public sector accounted for only 3 factories. According to the prescribed Industrial Classification, their break-up is given in the following Statement V.2. Among the factories working in the private sector 149 were actually working in 1971 and 40 were closed.

STATEMENT V.2
Registered Factories and Workers, 1971

Sl. No.	Name of the Industry	Total No. of factories	Total No. of working factories	Total No. of working factories submitting returns	Average number of workers employed daily in working factories
1	2	3	4	5	6
I PUBLIC SECTOR					
1.	Food except beverages	1	1	..	..
2.	Transport equipment	2	2	1	34
	<i>Total</i>	3	3	1	34
II PRIVATE SECTOR					
1.	Processes allied to agriculture (Gins and Presses)..	57	38	21	2,337
2.	Food except beverages	38	26	11	538
3.	Textiles..	6	6	6	1,611
4.	Wood and cork except furniture	3	3	3	42
5.	Paper and Paper products	1	1	1	11
6.	Printing, publishing and allied industries..	1	1	..	..
7.	Chemical and chemical products	4	4	3	1,337

STATEMENT V.2—Concl'd.

Sl. No.	Name of the Industry	Total No. of factories	Total No. of working factories	Total No. of working factories submitting returns	Average number of workers employed daily in working factories
1	2	3	4	5	6
II PRIVATE SECTOR—(Concl'd.)					
8.	Non-metallic mineral products (except products of petroleum and coals).	22	20	16	1,514
9.	Basic metal industries	9	8	3	61
10.	Metal products (except machinery and transport equipment)..	6	6	6	147
11.	Machinery (except electrical machinery).	28	27	23	1,073
12.	Transport equipment	2	2	2	52
13.	Miscellaneous industries	9	7	2	295
	<i>Total</i>	186	149	97	9,018
	Grand Total	189	152	98	9,052

Source :

The Chief Inspector of Factories, Gujarat State, Ahmadabad.

Both from the view point of employment and number, the most important units in the private sector were process allied to agriculture (gins and presses). From the view point of number were next in importance, food except beverages, machinery (except electrical machinery), non-metallic mineral products (except products of petroleum and coal), basic metal industries, etc. The industries in operation covered a fairly good range of products based on local raw materials like cotton, groundnut and minerals such as limestone, fire clay, ball clay, etc. The extensive production of cotton in recent time is responsible for the establishment of cotton gins and presses located in Surendranagar, Limbdi and Halvad talukas of the district. Cotton, it may be pointed out plays an important part in the economy of the district. In the district one cotton textile mills in Surendranagar, namely, the Kanti Cotton Mills Private Ltd., is the oldest. Moreover, before 15 years a spinning mill in the co-operative sector at Limbdi was established with installed capacity of 12,000 spindles. Further the cotton crop in 1971-72 worked out to 2,35,000 bales in the district. It is, therefore, patent that cotton plays an important role in the economy of the district.

The particulars of the most important among large-scale industries are given below :

THE COTTON TEXTILE INDUSTRY¹

The cotton textile industry is perhaps the oldest and the largest industry in this country. It can be said that this industry had laid the foundation of industrialisation in the country. It plays an important role in the economy of the country, as it caters to entire country, besides making substantial exports and earning foreign exchange.

The cotton textile industry was established in Saurashtra 75 years ago. During the regime of the former princely States, its expansion was substantial. As regards the Surendranagar district, mention may be made of (1) the Kanti Cotton Mills Private Limited, Surendranagar and (2) the Limbdi Co-operative Spinning Mills, Limbdi. It is apparent that the economy of the district of Surendranagar largely depends upon these two cotton mills. The wage-bill of these two mills keeps the consumer markets buzzing.

(1) *The Kanti Cotton Mills Pvt. Ltd., Surendranagar*

This mill was started in 1937 and is perhaps the oldest mill in this region. It has 17,604 spindles and 326 looms at present. It has got a licence to increase its spindleage to 25,000. It produces 86 lakh metres of cloth and 8 lakh kgs., yarn for civil market. Its exports work out to the value of Rs. 49 lakhs per annum.

It provides employment to 1,277 workers and disburses Rs. 34 lakhs as wages. It pays excise duty of Rs. 7.63 lakhs per annum. This mill during the last 15 years, invested about Rs. 59 lakhs for rehabilitation, renovation and modernisation of its plant and machinery. It has a share capital of Rs. 50 lakhs and paid-up capital of Rs. 35 lakhs in 1973.

(2) *The Limbdi Co-operative Spinning Mills, Limbdi*

The expansion programme of the Limbdi Mills is in progress and within a short time, its spindleage will be 25,000. As Limbdi Mills is a spinning mill its employment potential may be comparatively less, but its wage-bill is more or less equal to that of the Kanti Cotton Mills Pvt. Ltd., Surendranagar.

The Parmar Mechanic Works, Surendranagar

In the year 1936 this firm was floated to carry on the manufacture of small, ordinary sewing machine parts, sprockets of cinema projectors, bicycle spare parts and temper rolls with the aid of one lathe machine in Surendranagar. The unit employed 168 persons in 1972-73.

The firm took up the manufacture of "textile ring spinning spindle" with the help of couple of machines. The increased demand necessitated an increase in production capacity and, therefore, new machines were designed which proved to be extremely suitable. The spindles, bearing "Diamond" Brand are even today heavily demanded by various textile mills all over India.

In 1956, the firm took up manufacture of machine tool industry besides the manufacture of spindles. In the first instance it started with the manufacture of cone pulley type precision lathe machine which brought success within a short time.

The firm is at present developing a sophisticated model of all geared head lathe machine under the licence from the 'Central Machine Tools Institute, Bangalore', and hopes to put the machine in the market shortly. The firm has also exported a number of lathes, to the Middle East, Sri Lanka and other countries.¹

The Jintan Clinical Thermometer Co. (India) Private Ltd., Surendranagar

The Jintan Clinical Thermometer Co. (India) Private Ltd., was established in March, 1961 at Surendranagar, in collaboration with Messrs Jintan Clinical Thermometer Co., Limited, Tokyo, Japan with an authorised and paid-up capital of Rs. 5 lakhs.

The industrial licence was granted with an installed capacity of 10,08,000 thermometers per annum. The company went into actual production in August, 1962.

The Company in 1972-73 employed 304 persons of whom 248 were women and 56 were males and disbursed total wages and salaries amounting to Rs. 4,83,664. It utilised raw materials, viz., mercury, red lead, selenium, cobalt, potassium carbonate, etc., valued at Rs. 14,30,000 in 1972-73.

In 1972-73, it manufactured 17,55,000 clinical thermometers valued at Rs. 22,81,500 and 9,575 kgs., of capillary tubings valued at

1. The Times of India, 19th March, 1973.

1. The section is based on the article by Shri A. P. Shah, published in the Times of India, Monday, March 19th, 1973.

Rs. 1,05,760 and 23,300 kgs., of glass rods valued at Rs. 1,50,950.

It started its export drive from 1966 onwards and from that year onwards the exports are continuously on the increase as will be evident from the following statistics.

Year 1	Quantity exported 2	Value in Rs. 3
1966-67	25,222	30,076
1967-68	80,496	81,389
1968-69	5,07,852	4,22,232
1969-70	6,52,079	5,19,201
1970-71	7,97,544	7,01,969
1971-72	8,70,648	7,51,793
1972-73	9,12,080	8,53,900

Parshuram Pottery Works Company Ltd., Thangadh

Ceramics in its wider sense connotes potteries, hume pipes, tiles, refractories, glass, etc. Almost all raw materials required for manufacture of potteries such as china clay, ball clay, fire clay, quartz, limestone and sand stone are available around Thangadh and other areas. The factory was started in 1914 by one Sorab Dalal, Government-Grass Contractor in Bombay. The factory was started for manufacturing roofing tiles. In this venture he was not successful. So he started manufacturing flooring tiles. Messrs Parshuram Pottery Works took the charge of the factory in 1934. After 1940 cement tiles came to be manufactured. As these tiles were not in demand stoneware jars for pickles and acids were manufactured successfully. In 1972 the work of manufacturing jars was stopped in order to expand crockery department. Sanitary ware department was started in 1930. As the demand was good the department has been developed in three different stages. Second stage began in 1957 when tunnel kiln was set-up. Third stage was completed in 1965 when another tunnel kiln was set-up with French collaboration (Porcher Company, France).

It is said that Thangadh is in every house of India in the form of roofing tiles, sanitary wares, crockery, pickle jars, toys, insulators, heaters and refractories.

In 1972-73 the factory employed 672 persons and disbursed wages and salaries to the tune of Rs. 10,35,197. In 1971-72 the factory

produced 324 tonnes of stoneware valued at Rs. 3,72,125 and 572 tonnes of crockery ware valued at Rs. 18,61,852 and 2,094 tonnes of sanitary ware valued at Rs. 40,69,813. The goods are marketed all over India and are exported abroad to such places as Daresalaam, Dubai, Port Louis and Aden.

SMALL-SCALE AND COTTAGE INDUSTRIES

Adequate data regarding distribution of the small-scale and cottage industries in the district are not available. Reliance has, therefore, been placed on the two surveys carried out by the Bureau of Economics and Statistics, Gujarat in 1959-60 and 1969-70. These surveys have thrown much light on the working of these industries and the employment provided by them. The results of these surveys are, therefore, briefly stated below :

I Survey (1959-60)

The survey was undertaken in all the districts of State except the Dangs and was spread over two years, 1959-60 and 1960-61. It aimed at (i) obtaining districtwise estimates of income of families in selected cottage and small-scale industries, and (ii) collecting information on other related aspects such as employment, production and consumption of raw materials.

In the survey, an 'establishment' was classified as cottage industry, if the number of persons engaged in it on any day during the year was 9 or less. If the number was 10 or more and the unit was not registered under the Factories Act, the establishment was classified as a small-scale establishment whether it was power-operated or not. Ordinarily industrial units employing 10 or more workers and using power should be registered under the Factories Act. However, if at the time of the inquiry, such a unit was not registered it was included in the survey.¹

The survey carried out was a sample survey covering the following sixteen industries in the cottage and small-scale sector (1) weaving, (2) dyeing and printing (3) *jari* thread works, (4) blacksmithy, (5) metal works (silver, brass, copper and bell), (6) carpentry, (7) cane and bamboo products, (8) bricks and tiles, (9) other potteries, (10) leather working and tanning, (11) oil-pressing, (12) *gur*-making, (13) bee-keeping, (14) soap-making, (15) match-making, and (16) paddy-husking.

¹ Quarterly Bulletin of Economics and Statistics, Vol. II, No. 1, January-March, 1962, p. 1.

For the purpose of survey the centres were classified into strata A, B and C. Stratum 'A' was related to the centres important for different industries. Stratum 'B' to urban areas other than those covered by 'A' and stratum 'C' consisted of groups of 4 to 5 villages in the rest of the rural areas from which about 4 per cent of the group villages were selected for the purpose of survey.

Distribution of Establishments by Industries

There were in all 11,056 establishments in the 16 industries surveyed in the district, out of which 11,052 (99.9 per cent) were in the cottage sector and only 4 (0.1 per cent) were in the small-scale sector.

Power Vs. No Power

Out of the 11,052 cottage establishments, only 54 (0.5 per cent) were operated with power and 10,998 (99.5 per cent) were operated without power. Out of 4 industries in the small-scale sector, 2 (50 per cent) of the establishments were operated with power and the remaining were operated without power.

Employment

The total number of persons employed in both the sectors in the district were 26,614, out of whom 26,014 (97.7 per cent.) were household persons and 600 (2.3 per cent) were outsiders. Thus, there were on an average 214 persons employed per 100 establishments. Taking the number of establishments into consideration, it would be observed that important industries were weaving, carpentry, bricks and tiles, other potteries and leather working and tanning.

II Survey (1969-70)

Small Industries in Unorganised Sector in Urban Areas

In 1969-70, the Bureau of Economics and Statistics, carried out the listing survey of small industries¹ in the unorganised sector of the urban areas of the district under the centrally sponsored scheme which was included in Fourth Five Year Plan.

The units were further classified as units using power and units not using power. The unit was considered to be using power if any kind of motive power was used directly or indirectly in the process of production. The data in the district was collected from the following 11 urban centres, viz., Chotila, Chuda, Dhrangadhra, Halvad, Lakhtar, Limbdi, Muli, Sayla, Surendranagar, Thangadh and Wadhwan.

1. Units not registered under the Factories Act of 1948.

The survey revealed that there were 193 industrial units employing 5 or more workers in the unorganised sector of the urban areas of the district providing employment to 1,639 persons. Of 193 units, 89 were found using power and 104 were not using power. The units using power provided employment to 782 persons, while units not using power provided employment to 857 persons.

The Statement V.3 given below shows the number of industrial units employing 5 or more workers and their employment in the unorganised sector.

STATEMENT V.3

Sl. No. 1	Name of the industry 2	Unit 3	Employment 4
1.	Manufacture of miscellaneous food preparation ..	14	95
2.	Tobacco manufacture	7	54
3.	Spinning, weaving and finishing of textiles	36	394
4.	Manufacture of weaving apparel	3	15
5.	Saw mill planning and other wood mills	3	17
6.	Manufacture of furniture and fixture	4	29
7.	Printing, publishing and fixture	3	15
8.	Manufacture of miscellaneous chemical products ..	4	27
9.	Manufacture of structural clay products	9	97
10.	Manufacture of non-metallic minerals products not elsewhere classified	10	101
11.	Manufacture of metal products except machinery and transport equipment	23	161
12.	Manufacture of machinery except electrical machinery..	16	133
13.	Repair of motor vehicles	4	36
14.	Manufacture of jewellery and related articles	1	5
15.	Manufacturing industries not elsewhere classified ..	14	95
16.	Others	42	375
	Total	193	1,639

Source :

Bureau of Economics and Statistics, Ahmadabad.
Report on Unorganised Small Scale Industries Listing Survey in Gujarat State, Part I, 1970.

INDUSTRIAL ESTATES

In a well-balanced pattern of industrialisation, it is necessary to ensure that the growth of industries is not lop-sided. During the Second Five Year Plan it was generally accepted that industrial estates could become a tool for dispersal and decentralisation of industrial units and also generate substantial employment, provided they are planned as an integral part of programmes for regional development. It is a tool which provides developed and planned suitable sites on an economical scale with group of well-planned factory buildings for existing as well as prospective small entrepreneurs. The sheds may be of different types and sizes made available within the capacity of entrepreneurs on rental, hire purchase or out-right sale basis. Industrial estate provides infra-structure such as water, drainage, power, internal roads, street lights, and allied amenities, which *inter alia*, include post office, canteen and watch and ward.

There are three developed industrial estates in the district, viz., Surendranagar, Limbdi and Dhrangadhra. One industrial estate at Thangadh is to come in existence only for ceramic industry in the near future.

The following table shows the capital investment in the industrial estates of the district by the Gujarat Industrial Development Corporation upto March, 1973.

Sl. No. 1	Name of the estate 2	Capital investment by G.I.D.C. in Rs. 3	Remarks 4
1.	Surendranagar	8.66 lakhs	..
2.	Limbdi	0.21 lakhs	The estate was transferred to G.I.D.C. by Government in 1969.
3.	Dhrangadhra	2.82 lakhs	..
4.	Thangadh	0.05 lakhs	..

Source : The Gujarat Industrial Development Corporation, Ahmadabad.

The following table shows the number of sheds sanctioned and completed upto March, 1973.

Sl. No. 1	Name of the estate 2	No. of sheds sanctioned 3	No. of sheds completed 4	No. of sheds occupied 5	Remarks 6
1.	Surendranagar	20	20	13	..
2.	Limbdi	4	4	3	..
3.	Dhrangadhra	8	8	Nil	..
4.	Thangadh	16	..	Nil	This estate is to come in existence.
Total .		48	32	16	

Source : The Gujarat Industrial Development Corporation, Ahmadabad.

The foregoing table shows that in all 32 sheds have been completed so far. Out of 32 sheds only 16 sheds have been occupied by the textiles, engineering, electrical, plastic, ceramics and glass industries.

The Surendranagar estate has provided employment to 75 persons while Limbdi estate has provided employment to 30 persons.

INDUSTRIAL ARTS

Woollen Blankets (Ram-Raj) of Shiani

The Surendranagar district is dry and arid area. The rural population around Chotila area engage itself in pastoral activities. As the district has a large number of sheep and goats, plenty of wool is available. A caste known as 'Dangasia' therefore, pursues the craft of woollen blankets at Shiani village (Limbdi taluka). Besides, Shiani, this craft is also practised at the villages of Vastadi, Dedadra and Tikar.

Shiani is an important centre in the district for the manufacture of Shawl and woollen garments known as *Ram-Raj*. This wollen garment is worn by women. In the village, 8 to 10 families of Dangasia are engaged in weaving of blankets and shawls. These Dangasia people were originally Maldharis. There are 300 to 350 families in the district.

The main raw material is black and white sheep wool. Yarn and colours are the subsidiary raw materials. The artisans purchase wool according to the demand. The cost of wool is approximately Rs. 200 per kilogram. Per one woollen blanket labour charges come to Rs. 60 and the cost of raw materials amounts to Rs. 40.

The technique of weaving is similar to that of cotton weaving. Simple looms or handlooms are used. The woollen yarn is first wrapped on bobbins and *falka* for preparation of warp and waft. The waft is then dyed into various colours, blue, black, violet and brown.

The table given below shows the names and prices of the articles manufactured.

Sl. No. 1	Name 2	Prices in Rs. Ps. 3
1.	Blanket	60.00 to 150.00
2.	Ram-Raj (only for women)	110.00
3.	Gamiya (Chundadi)	60.00
4.	<i>Charmalia</i>	50.00
5.	Woollen Shawl	40.00

The annual production of blankets is valued between Rs. 14,000 and Rs. 15,000 at Shiani. The total production in the district is valued at about Rs. 1 lakh.

The finished products are marketed through co-operative societies in the district. The total income of one family is estimated to vary between Rs. 250 and Rs. 300 per month. The craft is almost dormant. It has to face several difficulties including the difficulty of procuring white wool.

Brass and Copperwares of Wadhwan

The brass and copperware craft is one of the most important crafts in the district. In comparison to Surendranagar, Wadhwan was thickly populated. Moreover, Kansaras from different places settled at Wadhwan. People from adjoining areas always purchased utensils for day to day use and for wedding ceremonies from Wadhwan. The craft is believed to have developed during the last 200 to 300 years. It thrived prominently during the reign of Dajiraj in Wadhwan. He contributed to craft's prosperity. It is also believed that craft received impetus on account of some Kansaras of Dhrangadhra who settled at Wadhwan. The State of Dhrangadhra began to harass Kansaras as they did not fall in line with the State's policy of construction of houses. The State did not like that Kansaras should carry on their trade in the open bazar and disturb other people by their noise. It,

therefore, imposed a tax on them. Consequently they had to leave Dhrangadhra and settle at Wadhwan. Presently the craft besides being practised at Wadhwan, is carried on at Dhrangadhra, Limbdi and Joravarnagar. The distribution of total number of families is as follows :

Name of the place 1	No. of families 2
Wadhwan	100
Limbdi	50
Dhrangadhra	50
Joravarnagar	50

A Kansara Utpadak Sahakari Mandali was formed in the past. At present it is dormant. The Kansara Metal Merchants Association is also in existence. The craft has brought prosperity to Kansara community of Wadhwan.

It is estimated that 300 families are engaged in this craft at present. The main caste engaged in this craft is that of Kansara. Wadhwan is an important town where this craft is practised.

Despite mechanisation of the industry, about 50 per cent of the processing is still done by manual labour. The finished products are household utensils like plates, bowls, pans, water-pots, cups and saucers, etc. Water pots are of special size. Raw materials required are copper and brass sheet, tin, zinc and coal. The cost of raw materials is estimated between Rs. 30,000 and Rs. 35,000 per day.

The craftsmen for their originality in designs, cut the metal sheet into required size and beat it into pre-conceived shape with a mallet using stone as a stake. The different parts are then soldered with borax by heating them in a furnace. Finished products are cleaned by women by electric power. For this work, women are paid Rs. 0.30 paise to Rs. 0.35 paise per utensil, the amount of remuneration depending on the size of the utensil to be cleaned. The skilled workers are paid daily wages ranging between Rs. 4 and 6, while unskilled workers are paid between Rs. 2 and Rs. 3. Wages are also calculated on the weight of the vessel. This rate ranges from Rs. 2.50 to 3 per kilogram. About 1,000 utensils per day are manufactured in the district.

The aggregate value of the annual production of the utensils is estimated at Rs. 1 crore. The products find a market in Gujarat, Rajasthan and Maharashtra and are also exported abroad.

Pottery Industry—Thangadh¹

Thangadh is an important centre for the pottery works in the Surendranagar district. When one looks back to the pre-Independence period and takes stock of the conditions of the small scale ceramic industry then existing in the district, there was hardly any activity in the small scale ceramic industry. Even the word 'ceramic' was known only to a few who were closely connected with the few existing large scale units scattered over the country. The ceramic industry was then more popularly known as the pottery industry and it was an exclusive monopoly of a few units in different parts of the country such as Bengal and Saurashtra. The manufacturing activity of these units were restricted to manufactures of common crockery, stoneware jars and ordinary fire bricks, mostly using the locally available raw materials. There was hardly any activity known to exist then in small-scale sector in the district. Most of the requirements of the domestic demand were met through imports from Europe and Japan which were the main countries manufacturing ceramic-ware.

The initial years after Independence brought new life and vigour in industrial activity of the nation and the entire industrial activity was regulated by the promulgation of the Industrial Development and Regulation Act.

Thangadh is an important town in the district where number of pottery units have been established. These units manufacture a large variety of commercial and decorative articles. It is said that Thangadh is in every house of India in the form of roofing tiles, sanitary wares, pickle jars, etc.

The main reasons for the development of this industry in Thangadh are as under :

(1) The deposits of clay in and around Thangadh are of plastic ball clays and burns white after firing. This clay is suitable as *batch* constituents in the manufacture of all types of white wares, stone-ware, refractories, etc.

(2) Due to the pioneering industrial activities undertaken by the Parshuram Group of industries in the field of ceramic, the trained and skilled labour is available at Thangadh.

(3) The climate is suitable for this industry.

1. The section is based on the booklet entitled "Gujarat Ceramic Industry Seminar and Pradarshan, Surendranagar," (1973).

A unit requires initial investment of about Rs. 2 to 3 lakhs which is not an easy task with the industrial entrepreneurs. Many units have come up at Thangadh alone with the active assistance of the Gujarat Industrial Investment Corporation and the Gujarat State Financial Corporation ; still the development is not to the extent desired.

At Thangadh¹ there are 12 registered ceramic units under the Indian Factories Act, 1948. They provide employment to 1,417 persons approximately.

The main raw materials are china clay, ball clay, fire clay, bentonite, bauxite, quartz, silica sand, gypsum, red clay, feldspar, coal, etc.

Some units started their works with a few machines such as a small ball-mills and jigger and jolly equipments with a down draft furnace. Workers crushed their stony matter into small lumps by breaking the big lumps manually with hammer and then achieving the final grinding in the ball-mills by a period of operations longer, that would ordinarily be required. There were no filter presses installed, neither the plug mills or any other processing equipment that would be ordinarily needed in the grinding of raw materials and shaping on jigger and jallies. Most of the work was done by manual methods.

The units which started manufacture of fire bricks made a simple beginning by installation of a small disintegrator and a down draft furnace. These fire bricks manufactures crushed their materials, both clay and grog in the disintegrator, mix them in fixed proportions with water, allowing the mixture to remain for a number of days in tank for a going. This mix was trampled by feet for further pugging and pugged mass was then moulded in the shape of fire bricks by table moulding methods.

The articles manufactured at Thangadh are common and simple items and other ceramic ware items such as cups and saucers, stoneware, jars and fire bricks. The prices of ordinary cups and saucers vary from Rs. 40 to Rs. 45 per gross and the prices of bricks vary from Rs. 40 to Rs. 50 for hundred bricks.

1. (1) Parshuram Pottery Works Co. Ltd., (2) Witco Potteries Refractories, (3) Raneshi Pottery Works, (4) Vasuki Potteries, (5) Than Pottery Works, (6) Shakti Pottery Works, (7) Chamunda Vijay Pottery Works, (8) Ceramic Industries, Lesses, (M/s, Witco Potteries), (9) Shri Everest Pottery Works, (10) Moti Ceramic Industries, (11) Jagdamba Vijay Ceramic Industries and (12) Varia Tiles Works.

The daily wages for skilled labourer varies from Rs. 5 to Rs. 10 and for unskilled labourer from Rs. 2.70 to Rs. 3.50.

The goods are marketed in Saurashtra and all parts of India.

INDUSTRIAL POTENTIAL AND PLAN FOR FUTURE DEVELOPMENT

The industrial development, it may be observed is related to the availability of primary resources. The main occupation of the people in the district is agriculture and agricultural pursuits. The industries which thrive at present in the district are based upon these primary resources. The Surendranagar district being a cotton producing area, there are a number of ginning and pressing factories at places like Surendranagar, Wadhwan, Dhrangadhra, Limbdi, Shiani, Halvad, Lakhtar, Chuda, Sayla, Muli, Lilapur, Rajsitapur, Bhalgamda, Dhanki, Vana, Kherva, Rampara, Khodu, Velavadar, Mathak, Juna Devalia, Dudhreji, Dhandhalpur, Sudamada, Rojasar, Latuda, etc. There is a Cotton textile mill at Surendranagar and a Co-operative spinning mills at Limbdi. Apart from the ginning and pressing factories, the pottery industry has also developed. The clay deposits in the district being suitable for ceramics, the pottery industry at Thangadh, Dhrangadhra and Vagadia has made fairly good progress. The district is famous for its stone quarries which are located at Dhrangadhra, Rampara, Baldana, Katuda, Khamisana, Malod and Ratanpur. A comprehensive account of the existing industries in the district has been given in the previous pages. There has been some development in the periods of First, Second, Third Five Year Plans, Annual Plans of 1966-69 and four years of the Fourth Five Year Plan. With the increase in tempo of planning, new resources are becoming available for industrialisation in a large measure and facilities for their utilisation and for further development are being created in the district. An attempt is made here to review the resources available for industrial development from agricultural raw materials, minerals, salt and others and to discuss the potentialities of industrial development.

AGRO-BASED INDUSTRIES

Ginning and Pressing

The district is rich in cotton. Short staple cotton such as Mathio and Vagad varieties is mainly grown. The ginning and pressing of cotton industry has considerably developed. This industry has developed in Wadhwan, Limbdi and Halvad talukas of the district. There is considerable scope for further development of this industry.

Solvent Extraction of Oil-seed Cakes

Oil milling, solvent extraction, refining of oils, utilisation of by-products in the manufacture of soap and fat splitting are the chain processes to which oil is amenable. At the end of 1969, the total groundnut production was of the order of 22,770 metric tonnes. There are in all 100 oil mills in the district. In view of the flourishing oil milling industry, there is scope for establishment of one solvent extraction unit in the district.

MINERAL-BASED INDUSTRIES

The important minerals of the district are sandstone, fire clay, silica, building stones and salt. The clay deposits in the district being suitable to the ceramic industry at Thangadh, Dhrangadhra and Vagadia has made considerable progress. The most important industry in the district is salt manufacture which has developed at Kuda, Jesda, Zinzuwada, Kharaghoda and Patdi. The salt is sent to Uttar Pradesh, Madhya Pradesh, Bihar and Orissa. The Chemical Works at Dhrangadhra has been manufacturing important heavy chemicals from salt, viz., soda ash, sodium bicarbonate and calcium chloride. There are 19 co-operative salt producing units, 29 private salt units and one unit sponsored by the Central Government. The Gujarat State contributes 1/3rd of all India salt production and this district accounts for 1/3rd of all Gujarat salt production. Looking to the flourishing condition of the industry, there is considerable scope for expansion of the industry.

In addition to the above mentioned industries, there are some other industries which can be profitably established in the district. The details about such industries as suggested by State Government are given in the sub-joined Statement V. 4.

STATEMENT V.4

Possibilities of Development of Industries in the District

Sl. No. 1	Name of the industry to be established 2	Investment (approximate) in machinery and plant (in Rs.) 3	Annual production capacity 4
1.	Agricultural implements	81,000	Rs. 5 lakhs
2.	Plastic goods	70,000	150 tonnes
3.	Plastic emulsion paint	55,000	1,50,000 liters
4.	Polythene bags	30,000	18 tonnes
5.	Ball point pen and Refill	3,00,000	Rs. 7.50 lakhs
6.	Plastic pipes and tubes	2,02,000	350 tonnes
7.	Plastic packing materials	2,10,000	Rs. 4.50 lakhs
8.	Blow moulded things (polythene and PVC)	3,10,000	48 tonnes
9.	Ink for duplicating, printing, etc.	84,000	550 tonnes
10.	Light structural fabrication	24,000	Rs. 96,000
11.	Soap	4,000	185 tonnes
12.	Aluminium vessels	35,000	36 tonnes
13.	Sprayer and dusters	73,000	600 units sprayer 2,400 units dusters
14.	Automobile and ancillary parts	3,27,000	Rs. 10 lakhs
15.	Mechanical toys worked by springs	1,37,000	8,400 dozens
16.	Sodium silicate	26,000	700 tonnes
17.	Steel (for pen)	11,600	12,000 Gross
18.	Rolling shutter	2,16,500	1,800 shutters
19.	Multi-purpose food	1,10,000	280 tonnes
20.	Aluminium buildings hardware	44,000	Rs. 60,000
21.	Paints and varnishes	32,000	48 tonnes bright-est paint 48 tonnes Ready-made paint
22.	Drawing instruments	1,01,000	3,000 sets
23.	Metal switch, Transformer chucks	24,000	Rs. 3 lakhs
24.	Laboratory fire chemicals	1,40,000	150 tonnes

STATEMENT V.4—Concl'd.

Sl. No. 1	Name of the industry to be established 2	Investment (approximate) in machinery and plant (in Rs.) 3	Annual production capacity 4
25.	Leather suit-cash, Canvas bedding, travelling bags.	53,400	2,460 brief cases 1,800 suit cases 1,800 hard bags
26.	Leather and leather products	4,60,000	37,500 leather
27.	Cement pipes, Drainage pipes, jars, etc.	50,000	1,140 sq. metres
28.	Cups and saucers (Made of china clay)	1,38,000	7,200 Gross
29.	Electrical porcelain pressing parts	2,00,000	450 tonnes
30.	Stoneware jars	96,000	Rs. 2,32,000
31.	Absorbent cotton	43,800	Rs. 6 lakhs
32.	Mechanised bricks	7,75,000	2,70,000 bricks
33.	Glazed tiles	2,12,000	1,00,000 Dozens
34.	Pottery	1,38,000	7,200 Gross
35.	Chalksticks prepared from Gypsum	5,000	120 tonnes
36.	Cement jars perforated tracery	8,000	14,400 sq. metres
37.	Cover pipes (for irrigation)	11,000	1,44,000 metres
38.	Table salt and Dairy salt	1,67,000	300 tonnes
39.	Plaster of paris	8,000	10 tonnes
40.	Surgical bandage	5,000	75,000 metres
41.	Mangalore Tiles	1,00,000	1 lakh tiles
42.	Gypsum Board	20,25,000	9 lakhs sq. metres

Source :

Gujarat State, Industries Commissioner, *Audhyogic Ruprekha, Surendranagar Jillo*, (1971), pp. 23-24.

LABOUR AND EMPLOYERS' ORGANISATIONS

Labour Organisations

The trade union movement is in general associated with the growth of industries. It generally signifies a collective effort on the part of labourers to increase their bargaining power in the labour market and thereby improve their social and economic conditions. The growth and nature of labour movement depends upon the progress of industrialisation. Before integration of the States and Estates, there was no such freedom of association in the most of the States of Saurashtra. In the former States of Dhrangadhra, Limbdi,

Wadhwan, etc., the trade union movement was completely absent. Soon after the integration of the States of Saurashtra, the Government of Saurashtra announced that it was wedded to a progressive labour policy similar to the one followed by other States in India. Legislation on the pattern of the Bombay State was enacted.

The Government of Saurashtra promulgated the Trade Union Ordinance in the middle of 1949. This Ordinance embodied the provisions of the Indian Trade Unions Act, 1926. The trade unions functioning in the Surendranagar district at present are governed by the Indian Trade Unions Act, 1926. In the district, there were in all 21 registered trade unions with membership of 4,304 in 1969.

Employers' Organisations

For development of industry and maintaining contacts with commercial and public institutions in and outside the country, employers have formed associations in various industries. In the district there are registered organisations such as Saurashtra Millowners' Association, Surendranagar and the Ceramic Industries Association, Thangadh.

Saurashtra Millowners' Association, Surendranagar

In the year 1942, where there were Indian States in the region of Saurashtra, the Textile Millowners' Association was formed particularly for the distribution of cloth and yarn according to the policy fixed by the Government of India to meet the requirements of the Second World War. Gradually, the activities were expanded to cover distribution of coal and other controlled articles.

For the last 25 years, the Association has been handling all problems in the spheres of labour legislation, wages, and all the matters relating to the industry. It represents to the Central Government, to the State Government and all authorities, all problems affecting the cotton textile industry. It has got representation in all important committees of the State Government. The Association is effective in this region.

In 1942, one mill was the member of this Association from this district and this position continues even in 1972-73.

The Ceramic Industries Association, Thangadh

This Association was established in 1967 with a membership of 10. In 1973, it had in all 26 members. Its aims and objectives are

(i) to improve the co-operation among the members, (ii) to represent to the Central Government as well as State Government for the problems of transport, by railway, coal, etc.

WELFARE OF INDUSTRIAL LABOUR

In the former States of Saurashtra, there was no uniformity in regard to labour legislation. Adequacy or otherwise of labour welfare measures, varied with the stages of development in the different States. However, all the States were allergic to labour welfare or trade unionism. There was no regulation regarding hours of work, rates of wages, etc. No statutory compensation was prescribed and because trade union movement was invariably linked up with political movement, it was discouraged. Labour statistics were not compiled on a systematic basis and as such, little information is available for labour even in organised industries, for the period, prior to the integration. In the States merged in the Surendranagar district labour welfare was practically non-existent.

Soon after integration, it was made clear in the first policy announcement of the new Government that it was wedded to a progressive labour policy similar to the one followed by other States in India. The uniform labour legislation for the whole of Saurashtra, was, therefore, enacted by adapting important labour laws of the State of Bombay and was applied throughout Saurashtra. An adequate administrative machinery for implementation and enforcement of these measures was set-up and Government worked out and put into effect a much-needed welfare programme. The Union labour legislation also became applicable to this State. The district along with other districts of Saurashtra formed part of the Bombay State. After 1960 it formed part of Gujarat State. The administrative machinery consists of (a) Commissioner of Labour (b) Conciliators and Conciliation Officers, (c) Registrar, (d) Labour Officers and (e) The Industrial Court, Tribunals, Labour Courts and Statutory Wage Boards.

The Indian Factories Act, 1948

History—The harmonious industrial relationship in factories and workshops depends on the humane treatment of the workers. For the regulation of conditions of labour, a beginning in the labour legislation was made as early as 1881, when the Indian Factories Act, 1881 was passed. This Act was a simple piece of legislation primarily designed to protect children and to provide for some health and safety measures. The Act was amended several times to meet the changing conditions. In 1934, it was drastically overhauled to implement the

recommendations of the Royal Commission on Labour in India and the conventions of the International Labour Organisation. Since 1937, the Act has been amended from time to time widening its scope and enlarging the rights of workers. However, inspite of a series of amendments, the general framework of the Act had remained unchanged. Its working emphasized the need for complete revision with a view to strengthening its provisions relating to safety, health and welfare of the workers. It was also felt desirable to extend its protective provisions to a large number of smaller industrial establishments, which were then outside the purview of the Act. In 1948, therefore, an entirely new Act was enacted to consolidate and amend the law relating to labour in factories. The Act lays down the minimum provisions for safety, health and welfare of workers in factories.

The main provisions of the Act are as follows :

The Act covers all industrial establishments employing 10 or more workers, where power is used, or 20 or more workers where power is not used. It removes the distinction between perennial and seasonal factories. It has made a number of provisions relating to health, safety and welfare of workers. It provides for cleanliness, ventilation, cooling of air, sufficient lighting, supply of drinking water, separate latrines and urinals for males and females, artificial humidification, disposal of waste and effluents, etc.

It further provides for fencing of machinery by substantial construction, only specially trained adult male workers being permitted to handle the machinery in motion. No woman or child is allowed to clean, lubricate or adjust any part of the moving machinery. The other safety provisions relate to the casing of new machinery devices for cutting off power, hoists, cranes and other lifting machinery, protection of eyes and precaution against dangerous fumes.

Provision is made for adequate washing facilities, canteens in units employing 250 workers, creches in units employing 50 women and shelters or rest rooms in units employing 150 workers. The Act also requires the owner of any factory employing 500 or more workers to appoint a Labour Welfare Officer.

The minimum age for employment of young persons is fixed at 14 and the upper age limit in adolescents is raised from 17 to 18 years.

The hours of work have been fixed at 48 hours a week and 9 hours a day for adult workers. For persons below 18 the hours of work are fixed at 4½ hours a day. The employment of children and

women between 7 P.M. and 6 A.M. is prohibited. For overtime work, twice the normal rate of wage is to be paid.

As regards leave with wages, besides weekly holidays, every worker is entitled to enjoy leave with wages after one year's continuous service.

Thus, the Act makes adequate provisions for the safety, health and welfare of the workers.

SCHEME OF SUBSIDISED INDUSTRIAL HOUSING

With the growing consciousness of development and better living, the problem of adequate and sanitary housing for the industrial labour has assumed importance. The Government has undertaken various schemes through the State Housing Board and the subsidised industrial housing scheme is one of them. Under this scheme, an industrial worker covered by the Indian Factories Act, 1948, whose monthly income does not exceed Rs. 500 is eligible for a tenement at the subsidised rent. The ceiling for construction of tenement ranges from Rs. 4,850 to Rs. 8,050 towards which the Central Government grants 50% by way of loan and 50% as subsidy to the State Government. The following table gives figures of the tenements constructed during the First, Second and Third Five Year Plans in the district.

Sl. No.	Location	First Five Year Plan		Second Five Year Plan		Third Five Year Plan		Target for Fourth Five Year Plan	
		No. of tenements	Total cost in Rs.	No. of tenements	Total cost in Rs.	No. of tenements	Total cost in Rs.	No. of tenements	Total cost in Rs.
1	2	3	4	5	6	7	8	9	10
1.	Surendranagar	60	1,59,813	40	98,194	..	..	..	..
		..	..	100	3,16,215	..	..	..	..
		..	..	150	4,51,575	..	..	..	..
		..	..	150	4,53,223	..	..	..	..
2.	Limbdi	..	..	50	1,36,179	..	..	..	..
3.	Dhrangadhra	..	..	60	1,79,765	..	..	..	..
4.	Thangadh	..	..	..	..	..	..	24	1,62,000
	Total	.. 60	1,59,813	550	16,35,151	..	..	24	1,62,000

Source :

The Executive Engineer, Housing Division No. II., Gujarat Housing Board, Ahmadabad.

The district had 610 tenements constructed during the First, Second and Third Five Year Plans at a total cost of Rs. 17,94,964.

Apart from the Gujarat Housing Board, housing facilities have also been provided to their employees by the employers. The following Statement V.5 shows the number of tenements constructed and their cost.

STATEMENT V.5

Sl. No.	Name of the factory	No. of tenements	Cost of construction in Rs.	No. of tenements provided by the Gujarat Housing Board	Cost of construction
1	2	3	4	5	6
1.	New Age Industries, Surendranagar	1	6,000	..	..
2.	The New Cotton Ginning & Pressing Factory, Dhanki.	20	1,50,000	..	..
3.	Everest Pottery Works, Thangadh	13	13,000	..	..
4.	Shri Zalawad Ginning and Pressing Factory, Surendranagar.	20	60,000	..	..
5.	Wadhwan City Industrial Corporation, Wadhwan.	27	35,000	..	..
6.	Bharat Ceramic Industries, Surendranagar.	10	5,000	..	..
7.	Sayla Ginning and Pressing Factory, Sayla.	10	5,000	..	..
8.	Kothari and Mehta Steel Re-Rolling Mills, Surendranagar.	16	16,000	..	..
9.	Shri Janta Ginning and Pressing Factory, Dhrangadhra.	26	60,000	..	..
10.	Saurashtra Co-operative Spinning Mills, Limbdi.	12	2,50,000	50	N.A.
11.	Saurashtra Ginning and Pressing Factory, Wadhwan City.	20	30,000	..	..
12.	Parshuram Pottery Works, Thangadh, (Chotila).	109	1,40,352	..	..
13.	The Digvijay Tiles and Potteries Limited, Vagadia (Muli).	250	2,50,000	..	..
14.	Dhrangadhra Chemical Works, Dhrangadhra.	132	..	N.A.	..
15.	The Patadi Group Vividh Karayakari Sahakari Mandali Limited, Patdi...	12	10,000	N.A.	..
16.	Shri Jagruti Ginning and Pressing Factory, Dhrangadhra.	20	N.A.	..	..

Source :

Junior Inspector of Factories, Surendranagar.

MEDICAL BENEFITS

Almost all registered factories in the district have been provided with the First Aid Boxes.

LABOUR WELFARE CENTRES

In the district, there are four 'C' type centres fully equipped with Nursery Schools (*Shishu Vihars*). Two are at Surendranagar and one each at Dhrangadhra and Thangadh. In these centres provision has been made for the Bal Mandir, a library and a tailoring class. Moreover, provision is also made for playing indoor and outdoor games for the members of the centres.

Canteens and Creche Building Facilities

Canteens and refreshment have been provided by some of the large scale factories such as Jechand Jasraj Vora, Jorawarnagar, Parshuram Pottery Works, Thangadh ; Jintan Clinical Thermometers India Private Limited, Surendranagar ; Dhrangadhra Chemical Works, Dhrangadhra and Saurashtra Co-operative Spinning Mills, Limbdi. Shri Zalawad Ginning Pressing Factory, Surendranagar ; the Parshuram Pottery Works, Thangadh ; Ceramic Industries, Thangadh ; the Digvijay Tiles and Potteries Limited, Vagadia and Dhrangadhra Chemical Works, Dhrangadhra have provided creche building facilities.

WAGES

The problem of wage determination cannot be considered in isolation from the larger social and economic background prevailing in the district. A well-conceived wage policy aims at (a) continuous improvement in workers' living standard and (b) reasonable returns for the employers. The information regarding minimum wages for different industries in the district is given in Statement V.6. The Statement V.6 shows the wages for different categories of labour in the Surendranagar district fixed under the Minimum Wages Act, 1948.

STATEMENT V.6

Minimum Wages fixed for different Categories of Labour in different Industries under the Minimum Wages Act, 1948

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DISTRICT GAZETTEER : SURENDRANAGAR

CHAPTER V—INDUSTRIES

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Sl. No. 1	Name of Scheduled Employment 2	Categories of Labour 3	Wages fixed 4	Date of operation 5
1.	Cotton ginning or cotton pressing			
	Limbdi	Skilled	Rs. 140 p.m.	1-11-67
	Dhrangadhra	"	Rs. 100 p.m.	
	Surendranagar	Semi skilled	Rs. 90 p.m.	
		"	Rs. 80 p.m.	
		Unskilled	Rs. 70 p.m.	
	Other areas of the district	Skilled	Rs. 130 p.m.	
		"	Rs. 90 p.m.	
		Semi-skilled	Rs. 80 p.m.	
		"	Rs. 70 p.m.	
		Unskilled	Rs. 60 p.m.	
2.	Rice mill, flour mill or Dal mill			
	(1) Surendranagar	Skilled	Rs. 90 p.m.	1-4-67
		Semi-skilled	Rs. 80 p.m.	
		Unskilled	Rs. 72 p.m.	
	(2) In towns having population of 10,000 as per Census of 1961.	Skilled	Rs. 85 p.m.	
		Semi-skilled	Rs. 75 p.m.	
		Unskilled	Rs. 67 p.m.	
	(3) In all other areas having population of less than 10,000 as per Census of 1961.	Skilled	Rs. 80 p.m.	
		Semi-skilled	Rs. 70 p.m.	
		Unskilled	Rs. 62 p.m.	
3.	Pottery Industry			
		Skilled	Rs. 106-60 p.m.	1-2-69
		Semi-skilled	Rs. 91-00 p.m.	
		"	Rs. 80-60 p.m.	
		Unskilled	Rs. 70-20 p.m.	
		Superintendent and clerical staff	Rs. 110-00 p.m.	
4.	Salt-pan industries			
		Skilled	Rs. 104-00 p.m.	1-2-67
		Semi-skilled	Rs. 91-00 p.m.	
		Unskilled	Rs. 71-50 p.m.	
5.	Stone breaking and stone crushing			
		Skilled	Rs. 4-00 per day	1-11-67
		Semi-skilled	Rs. 3-00 "	
		Unskilled	Rs. 2-40 "	
6.	Any oil mill ¹			
		Skilled	Rs. 139-00 p.m.	15-8-72
		Semi-skilled	Rs. 119-00 p.m.	
		Unskilled	Rs. 104-00 p.m.	
		Clerical staff	Rs. 150-00 p.m.	

1. In addition to these above rates, every workman is to be paid special allowance of Rs. 7.80 p.m.

Source : The Government Labour Officer, Surendranagar.

B-382-23

STATEMENT

Number of Factories and Workers for all Industries

Sl. No. 1	Name of the Industry 2	1956					
		Large Scale		Small Scale		Total	
		F 3	W 4	F 5	W 6	F 7	W 8
1.	Gins and presses	23	2,702	27	733	50	3,435
2.	Manufacture of dairy products	..	..	..	..	..	..
3.	Manufacture of grain mill products	..	..	2	26	2	26
4.	Manufacture of bakery products	..	..	1	13	1	13
5.	Manufacture of miscellaneous food pre- parations	..	..	1	52	1	52
6.	Spinning, weaving and finishing of textiles	2	1,130	..	..	2	1,130
7.	Manufacture of wood and cork except manufacture of furniture	..	..	..	..	..	..
8.	Printing, book-binding, etc.	..	..	1	9	1	9
9.	Basic chemicals (including fertilisers and miscellaneous chemical products)	2	1,163	1	18	3	1,181
10.	Structural clay products	..	..	..	..	..	..
11.	Pottery, china and earthenwares	3	797	1	13	4	810
12.	Non-metallic mineral products	..	..	2	36	2	36
13.	Basic metal industries (ferrous)	..	..	..	..	..	..
14.	Metal products (except machinery and transport equipment)	..	..	3	46	3	46
15.	Manufacture of machinery (electrical machinery)	4	316	3	91	7	407
16.	Manufacture and repair of motor vehicles	..	..	..	..	..	..
17.	Photographic and official goods	..	..	..	..	..	..
18.	Scientific measuring	..	..	1	34	1	34
19.	Manufacture of industries (not elsewhere classified)	1	1,737	..	..	1	1,737
20.	Electric light and power	1	51	1	11	2	62
21.	Water supply stations	..	..	2	30	2	30
Total		36	7,896	46	1,112	82	9,008

F=Factories
W=WorkersSource: Government of Gujarat, Bureau of Economics and Statistics, *Location of Industries in Gujarat State 1956, 1960 and 1965*, Ahmedabad (1969).

V.1

in 1956, 1960 and 1965 in the Surendranagar District

1960						1965					
Large Scale		Small Scale		Total		Large Scale		Small Scale		Total	
F 9	W 10	F 11	W 12	F 13	W 14	F 15	W 16	F 17	W 18	F 19	W 20
23	3,710	32	680	55	4,390	20	3,492	31	931	51	4,423
..	..	..	..	..	..	..	..	1	19	1	19
..	..	1	14	1	14	..	..	1	12	1	12
..	..	1	15	1	15	..	..	..	..	..	..
7	1,388	11	272	18	1,660	6	2,168	12	382	18	2,550
2	465	..	..	2	465	2	1,669	..	..	2	1,669
..	..	..	..	..	..	..	..	1	29	1	29
..	..	1	11	1	11	..	..	1	12	1	12
2	1,112	1	13	3	1,125	2	1,045	1	12	3	1,057
..	..	1	20	1	20	..	..	1	23	1	23
3	1,023	1	21	4	1,044	6	1,260	3	86	9	1,346
..	..	1	22	1	22	..	..	3	43	3	43
..	..	..	..	..	..	..	..	2	38	2	38
..	..	4	56	4	56	1	53	4	125	5	178
4	276	4	119	8	395	7	582	11	346	18	928
..	..	..	..	..	..	..	..	2	46	2	46
..	..	..	..	..	..	..	..	1	31	1	31
..	..	1	24	1	24	1	230	1	19	2	249
1	1,500	3	34	4	1,534	..	..	1	14	1	14
..	..	2	35	2	35	..	..	2	57	2	57
..	..	..	..	..	..	..	..	..	..	..	..
42	9,474	641	336	106	10,810	45	10,499	79	2,225	124	12,724

CHAPTER VI

BANKING, TRADE AND COMMERCE

A—Banking and Finance

MONEY-LENDERS

Writing about the *modus operandi* of the money-lenders in the past in the former princely States and estates of Kathiawar (which also included major part of the present Surendranagar district) the old *Kathiawar Gazetteer* (1884) made the following observations : “Money-lenders belong to three classes : *sahukars* or bankers, *nanavatis* or money-changers and *Vohoras* or usurers also called *vorgatias* who respond to the *kisatias* of Gujarat. Besides these three classes of professional money-lenders, men of almost every caste who have capital, do a little money lending, when opportunity offers. Regular money-lenders usually belong to one of five Hindu castes : Vantias, Nagar Brahmans, Lohanas, Bhatias and Kanbis. Among Musalmans, the only professional money-lenders are Memons.”¹

Further, these money-lenders in Kathiawar relied much on the character and integrity of borrowers regarding security of advances. Bankers, unless the borrower was a stranger, did not insist on security from small tradesmen. Land holders and other borrowers had to pass a bond and to furnish security in the shape of ornaments or immovable property, and that among the lower classes when fresh loan was made, the practice of charging discount termed *kothli chhodaman* was in vogue.

The Gazetteer also mentions that the interest charged depended on risk involved in loans advanced and that the lower classes of people and cultivators were charged exorbitantly. In the case of petty traders, the rate of interest varied from six to nine per cent, in the case of agriculturists, from eighteen to twenty-four and in the case of labourers from nine to fifteen per cent in 1882 and if house, property or ornaments were pledged as security, money were advanced at six to seven and a half per cent interest.

In the absence of any alternative agency, money-lenders were the only agency catering to the credit requirements of the labourers, cultivators and small tradesmen. This tempted money-lenders to resort to certain malpractices such as forged accounts, charging of exorbitant interest, etc. The former princely States in this part of

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, 1884, p. 204.

Saurashtra do not seem to have taken any legislative measure to regulate the business of money-lenders. However, Dhrangadhra State started co-operative bank to provide agricultural finance, as may be gathered from the following observation.

“It is well-known that the ignorant Khedut is at the mercy of village money-lender, who is in a great majority of cases a man without any scruples or principles. In order to free the farmer from the thralldom that ties him to his remorseless sowcar, a co-operative bank has been started which may be joined by the cultivator classes on payment of an annual fee of Re. 1 per *santhi*. Chief object of the bank is to reduce the high rate of interest prevailing in dealings with cultivator class, to prevent them from entering into very disproportionate *kadhara* contracts, so ruinous to their economic condition.”¹

Further details about money-lenders in the Dhrangadhra State till Independence are not available. Nor are there any such data for the States like Sayla, Muli, Lakhtar, Wadhwan, Than, etc., which were integrated in the Zalawad district on the formation of the former Saurashtra State.

Realising the unhealthy practices adopted by the money-lenders, the State Government in 1948, adopted the Usurious Loans Act, 1918 by promulgating an ordinance. But this was not adequate. It, therefore, appointed in 1951, the Agricultural Debt Inquiry Committee to study the entire problem of the rural finance with special reference to agriculture. It (the committee) took the view that in the absence of adequate alternative credit agencies, any legal sanctions against money-lenders would encourage a tendency to divert funds to other fields to the detriment of cultivators.

Therefore, the Bombay Money-lenders Act, 1946 was applied to the Saurashtra area in 1960 with the main object of regulating money-lending by introducing licensing and registration, maintenance of accounts in prescribed forms, furnishing of receipts and statements of accounts to the debtors and fixation of rates of interest on secured and unsecured loans.

The following statement shows the number of licensed money-lenders and their loan transactions in the district during the period from 1960 to 1972.

1. *Annual Administration Report, Dhrangadhra State, 1904-05.*

STATEMENT VI.1 Activities of Money-lenders, 1960-72

(RS. IN LAKHS)

Year 1	No. of licensed Money-lenders 2	Loans		Total Rs. 6
		Traders Rs. 3	Non-traders Rs. 4	
1960-61	.. 645	11.49	59.48	70.97
1965	.. 515	8.08	55.33	63.41
1968	.. 475	15.34	90.03	105.37
1969	.. 485	133.38	113.09	246.47
1970	.. 486	182.40	97.55	279.95
1971	.. 486	235.51	88.88	324.39
1972	.. 466	286.47	65.50	351.97

The statement reveals that there is a decline in the number of licensed money-lenders, which may be due to the strict enforcement of the Act. Some money-lenders might have diverted their activities to other fields. But their loan transactions have risen from Rs. 70.97 lakhs in 1960-61, to Rs. 3.52 crores in 1972. This shows that despite the growth of huge financial institutions in modern times, the age-old institution of money-lenders has still retained its importance and hold on the masses because of (1) easy accessibility, and (2) absence of cumbersome formalities, normally associated with co-operative and commercial banks.

AGRICULTURAL INDEBTEDNESS

The economic condition of farmers in Saurashtra was far from satisfactory at the time of integration in 1948. This will be evident from the following observations of the Agricultural Debt Inquiry Committee appointed by the Government of Saurashtra in 1951.

“The tenants who had no fixity of tenure and little resources did not put heart into the work. Both landlords and cultivators used to incur heavy debts and were being exploited by money-lenders. The measures for relief from indebtedness were adopted only in a few States. The credit facilities through co-operative societies and other institutions were inadequate and the money-lender in the village was the mainstay of agricultural finance. In the absence of any comprehensive measures, the rural economy was on the whole in a deplorable state.”¹

1. Government of Saurashtra, *Report of the Agricultural Debt Inquiry Committee, 1953, p. 26.*

The committee found that prior to integration, cultivators were heavily in debt. No princely State in Zalawad seems to have either worked out any debt redemption scheme or introduced suitable legislation on the line of the Deccan Agriculturists Relief Act, 1879. However, in some of the States like Limbdi and Dhrangadhra, agricultural co-operative banks were set-up to provide financial assistance to the cultivators on reasonable terms.

After integration, Saurashtra Government adopted several measures with a view to reducing the burden of debt. It appointed the Agricultural Debt Inquiry Committee in 1951 to assess the extent of indebtedness in the region. The committee carried out sample survey in 12 villages which also included Mansor (Khalsa) of Halvac taluka and Limli (Non-Khalsa) of Muli taluka of the Surendranagar district. It was found that in Limli, eight *girasdar* families had contracted debts of over Rs. 96,000 for expenditure on social customs. The amount was mostly borrowed from the money-lenders and relatives at a rate of nearly 20 per cent.

The committee observed that frequent failure of monsoon and indiscriminate and extravagant expenditure by agriculturists were the main causes of their indebtedness. It emphasised the need for developing the co-operative movement. On the basis of its recommendations, the Government enacted "The Saurashtra Agricultural Debtors Relief Act" in 1954 on the pattern of the Bombay Act. Its main object was to help farmers in settling their debts equitably. Under this Act, the Civil Courts in the district received 4,634 applications involving an amount of Rs. 2,36,75,140. The total amount by which the debt was reduced came to Rs. 18,28,561.

Further details about indebtedness can be had from the *Village Survey Monograph of the Bamanbore Village* published by the 1961 Census. Situated in the hilly *panchal* area of the Chotila taluka, the village represents the *maldhari* or cattle breeders economy. Out of a total of 166 households 22.89 per cent households were indebted to the tune of Rs. 37,736. The average indebtedness per indebted household came to Rs. 993, and the *per capita* indebtedness for all the households was Rs. 36. Indebtedness was mostly confined to households belonging to the *Kathi*, *Koli* and *Bharvad* castes which accounted for 85.97 per cent of the total population in the village. Of the total amount of debt, 61.58 per cent were obtained from the land development bank, 13.71 per cent from co-operative societies and remaining 24.71 per cent from money-lenders, relatives, traders and others. It appears that the money-lenders, or traders who were the main sources of credit in the rural areas are being gradually

replaced by the co-operative institutions. Moreover, it was also found that 77.32 per cent of the total debt was incurred for productive purposes like purchase of tools, implements and bullocks, construction of wells, etc., and the remainder for social customs like marriage, death, etc.

JOINT STOCK BANKS

The joint stock banks play a very important role in the economic development of a region by attracting savings from the public and financing, with the help of funds collected, the main sectors of the economy.

It should be remembered that except for a few State owned banks, viz., the Bhavnagar Darbar Bank, the Rajkot State Bank, the Porbandar State Bank, the Palitana State Bank and the Vadia State Bank, there were no organised banks in Saurashtra prior to 1943. In the Zalawad area, mention may be made of the Zalawad Bank started by the former Dhrangadhra State and the Limbdi Bank by the former Limbdi State. These banks carried on business more or less on the lines of modern banking. However, the Zalawad Bank was closed in 1913-14 and the Limbdi State Bank was converted into a co-operative bank after integration.

So far as the Surendranagar district is concerned, the Dena Bank was the first commercial bank to start banking business by opening its branches at Surendranagar in March, 1945 and at Dhrangadhra in October, 1945. The Punjab National Bank opened its branches at Surendranagar in 1946 and at Wadhwan in 1947. The third bank was the Central Bank of India, which opened its branch at Surendranagar in January, 1947. Thus prior to Independence, there were five branches of the three commercial banks, viz., the Dena Bank, the Punjab National Bank and the Central Bank of India. Other branches of the Punjab National Bank were opened at Dhrangadhra and Limbdi in 1948.

After the formation of the State of Saurashtra in 1948, for achieving a balanced growth of the region, the monopolistic rights and concessions enjoyed by the existing scheduled banks were withdrawn. As a result, other banks were encouraged to capture the business. The Government, therefore, issued an ordinance in 1948, with a view to controlling the opening and removal of branches by the banking companies.

Another important step adopted by the former Saurashtra Government was the promulgation of State Banks (Amalgamation) Ordinance in 1950. By this ordinance, five banks belonging to the former States of Bhavnagar, Palitana, Rajkot, Porbandar and Vadia were integrated into the State Bank of Saurashtra. This bank played an important role in catering to the banking requirements of the Saurashtra region. Since the creation of the State Bank of India, the State Bank of Saurashtra functions as its subsidiary. In December 1970, the district had 26 branches of commercial banks of which 12 were those of the State Bank of Saurashtra.

The location of the branches in the district is shown below:

Sl. No. 1	Place 2	Name of the Bank 3
1.	Surendranagar	1. Dena Bank 2. Dena Bank (Jorvarnagar) 3. Punjab National Bank 4. Central Bank of India 5. Bank of Baroda 6. State Bank of Saurashtra
2.	Dhrangadhra	1. Dena Bank 2. Punjab National Bank 3. State Bank of Saurashtra
3.	Limbdi	1. Punjab National Bank 2. State Bank of Saurashtra 3. Dena Bank
4.	Wadhwan	1. Punjab National Bank 2. State Bank of Saurashtra
5.	Halvad	1. State Bank of Saurashtra 2. Dena Bank
6.	Patdi	1. Bank of Baroda 2. State Bank of Saurashtra
7.	Kharaghoda	State Bank of India
8.	Chotila	State Bank of Saurashtra
9.	Lakhtar	State Bank of Saurashtra
10.	Thangadh	State Bank of Saurashtra
11.	Sayla	State Bank of Saurashtra
12.	Chuda	State Bank of Saurashtra
13.	Siyani	State Bank of Saurashtra
14.	Muli	State Bank of Saurashtra

The above statement reveals that the Surendranagar, the district headquarters, had the largest number of branch offices, *i. e.*, six, followed by Dhrangadhra and Limbdi, both taluka headquarters, each of which had three branches. It also reveals that all the taluka/mahal headquarter places were served by the branch office of one or other commercial banks.

Deposits and Advances

The important functions of the banks are the collection of deposits from the public and making advances for profitable use in important sectors of economy. Since nationalisation of 14 major banks in 1969, there is a welcome change in the lending policy of the banks as part of their resources is diverted for the development of agriculture and small scale industries as well.

The following statement gives an idea about the deposits collected and advances made by these banks in the district in the year 1970.

STATEMENT VI.2

Working of Commercial Banks, 1970

(IN LAKH OF RUPEES)

District/Centre 1	No. of Offices 2	Deposits Rs. 3	Bank Credit Rs. 4
Dhrangadhra	3	145	100
Halvad	2	35	6
Limbdi	3	84	8
Patdi	2	11	15
Surendranagar	6	323	221
Wadhwan	2	62	20
Others	8	87	14
Total	26	747	384

Source : Statistical Tables Relating to Banks in India, Reserve Bank of India, 1970, P. A. 126.

The statement reveals that out of total deposits of Rs. 747 lakhs, Rs. 384 lakhs or 51.4 per cent were advanced on account of industries like thermometer, chemical works, pottery, stone quarry, salt works and other small scale industries in the district. Secondly, compared to other centres in the district, the collection of deposits and disbursement of advances were the highest in Surendranagar followed by Dhrangadhra. Thirdly, Patdi was the only centre where the advances

exceeded the deposits on account of locations of salt works and cotton ginning and pressing industry.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS

Prior to Independence, due to the conflicting economic interests of different States and estates, the co-operative movement could not make any headway in the district. This was the reason why the former princely States made little efforts to popularise the movement. However, mention should be made of the Agricultural Co-operative Banks set-up by Dhrangadhra and the Limbdi States in 1904 and 1910, respectively. The main object of such banks was to provide agricultural finance to the farmers at reasonable rate of interest and to inculcate in them the habit of thrift and selfhelp. However, because of lack of necessary finance and apathy of the people, the movement could not take its root in the district prior to 1948. Writing about the factors which hindered the growth of the movement in the Saurashtra region prior to Independence, in the Socio-economic Survey of Saurashtra, Prof. Vakil and Lakdawala make the following observations.

“In the pre-integration period, there was excessive officialisation of the movement. There were separate Co-operative Departments in charge of the organisation and development of the movement in some cases ; but without exception they had all virtually become the appendages of the respective Revenue Departments. The result was that there was little initiative and enthusiasm within the co-operative field. It was not unlikely that in some cases revenue interests prevailed over those of the movement proper dealing a severe psychological blow to the people's faith in the co-operative activity to function in the interest of the people it was intended to serve. On many occasions, cultivators were forced either into membership or to contribute to the working capital of the societies through compulsory deposits according to their resourcefulness which was usually decided upon the basis of the size of their holdings. Although this was done in good faith and the movement was officially supported with handsome grants and loans either free of interest charges or at nominal rates of interest, some how the gestures were not properly appreciated and an atmosphere of suspicion and apathy was createdThe non-credit aspects of the co-operative movement were never thought of. This deprived co-operation of the opportunity of entering the distributive trade in the days of controls and rationing and financially revitalising itself and gaining valuable experience in activities other than credit. These may broadly be regarded as factors that prevented the movement from touching the core of country-side in Saurashtra.”¹

1. VAKIL C. N. AND LAKDAWALA D. T., *Socio-Economic Survey of Saurashtra*, 1953, pp. 131-132,

After Independence and with the application of the Bombay Co-operative Societies Act to Saurashtra in 1948, the movement got off in the district. Co-operation was accepted as an ideal means to achieve socialistic pattern of society and hence large funds were made available in the Five Year Plans for the development of the co-operative movement. Though originally introduced for the uplift of agricultural classes, the movement was extended to a number of economic fields like housing, and other various types of distributive trade. The number of co-operative societies in the district was only 42 in 1951. These rose to 563 in 1961. The establishment of the District Central Co-operative Bank in 1959 provided much needed impetus to the co-operative movement.

The progress made by the credit societies-agricultural and non-agricultural in the district is reviewed below.

Agricultural Credit Societies—These societies play a very important role in the life of agriculturists. Though a number of new types of co-operative societies have developed after Independence, the agricultural credit societies still occupy the place of pride in the field of co-operative movement. In this district, which is frequently affected by scarcity and famine conditions, these societies have a more important role to play. In order to make these societies more useful to the agriculturists, service co-operatives have been introduced since 1959. Besides granting loans, these societies also distribute fertilisers, seeds, tools and also run consumer stores.

In the Surendranagar district, there were only 24 agricultural co-operative societies in 1951. Their number rose to 255 in 1956, 271 in 1961, 287 in 1969-70 and 292 in 1971-72. The membership of these societies also rose from 570 in 1951 to 43,847 in 1971-72. The Statement VI.3 shows the working of agricultural credit societies in the district since 1964-65 to 1971-72.

Non-agricultural Credit Societies—Just as the agricultural credit societies play an important role in the life of agriculturists, non-agricultural credit societies play important role in the life of small artisans, tradesmen, salary-earners, etc. Under this group fall the urban thrift and credit societies, the salary earners societies, the factory workers societies, etc. In 1961, in the district there were only 20 non-agricultural credit societies with a membership of 2,659. The number of societies and membership rose 329 and to 9,629 respectively in 1971-72.

The statement below shows the progress made by the credit societies—agricultural and non-agricultural in the district since 1964-65 to 1971-72.

STATEMENT VI.3

Operations of Credit Societies—Agricultural and Non-Agricultural 1964-65 to 1971-72

(AMOUNT IN LAKHS OF RUPEES)

Year 1	No. of societies 2	No. of members 3	Paid up share capital 4	Working capital 5	Loan advanced 6	Over dues 7	Deposits 8	Reserve and other funds 9
A—AGRICULTURAL CREDIT SOCIETIES								
1964-65	283	33,844	100.43	330.44	270.93	63.32	6.38	14.63
1965-66	282	34,001	115.15	424.42	348.31	76.58	4.80	23.28
1966-67	281	37,930	122.74	464.78	314.00	146.24	3.86	25.93
1967-68	281	34,471	133.49	503.13	337.85	148.15	4.93	35.01
1968-69	286	35,434	137.17	634.59	461.52	144.65	4.13	35.42
1969-70	287	43,543	139.88	700.98	350.24	168.91	7.43	44.41
1970-71	291	43,825	165.73	877.85	825.06	115.30	7.57	50.11
1971-72	292	43,847	183.24	874.84	463.91	163.30	7.46	52.44
B—NON-AGRICULTURAL CREDIT SOCIETIES INCLUDING URBAN BANKS								
1964-65	26	11,933	7.72	23.49	14.53	11.19	4.80	1.95
1965-66	21	11,540	7.38	24.30	20.34	11.60	5.82	1.69
1966-67	24	10,960	8.52	26.88	16.73	11.41	5.95	3.98
1967-68	27	7,827	6.88	20.76	61.06	2.04	8.66	1.58
1968-69	28	5,465	9.08	27.25	58.19	2.78	12.75	2.04
1969-70	31	3,556	10.21	33.07	73.50	2.79	16.20	2.60
1970-71	30	3,559	11.44	41.72	61.13	2.97	23.32	2.86
1971-72	32	9,629	13.69	54.75	106.33	3.25	32.42	3.62

As regards the agricultural credit societies, the statement reveals that there has been a steady development in the working of these societies. Between 1964-65 and 1971-72, their membership rose from 33,844 to 43,847, paid up capital from Rs. 100.43 lakhs to Rs. 183.24 lakhs, working capital from Rs. 330.44 lakhs to Rs. 874.84 lakhs, advances from Rs. 270.93 lakhs to Rs. 463.91 lakhs and reserve and other funds from Rs. 14.63 lakhs to Rs. 52.44 lakhs. However, with the increase in advances, overdues had also increased from Rs. 63.32 lakhs to Rs. 163.30 lakhs. This is a disquieting feature of development in co-operation.

Similarly, though there is no considerable rise in the number of non-agricultural credit societies, their paid-up capital, working capital, advances, deposits, etc., have recorded considerable rise between 1964-65 and 1971-72. During this period, the paid-up capital rose from Rs. 7.72 lakhs to Rs. 13.69 lakhs, the working capital from Rs. 23.49 lakhs to Rs. 54.75 lakhs, the loan advances from Rs. 14.53 lakhs to Rs. 106.33 lakhs and deposits from Rs. 4.80 lakhs to Rs. 32.42 lakhs.

The Surendranagar District Central Co-operative Bank—As the central financing agency for the co-operative societies in the district, the district central co-operative bank plays a very important role in promoting the growth of the co-operative movement and economic growth.

After the formation of the Saurashtra State in 1948, the Government initiated measures for economic development of the region. Among these, granting of occupancy rights to landless labourers was in the forefront. But this was not enough. Finance was the main bottleneck with the small land holders. The special team, therefore, appointed by the Government to study the entire problem of agricultural finance recommended *inter alia* the formation of the State Co-operative Bank for providing short and medium term assistance to cultivators through the agency of primary societies. Accordingly, the Saurashtra State Co-operative Bank with headquarters at Rajkot was started in 1951. Its branches at Surendranagar and Halvad were set up in 1953 and in 1954 respectively. Thereafter, branches were opened at Patdi (1955), Lakhtar (1955), Chotila (1955), Dhrangadhra (1956), Sayla (1956) and Muli (1958). In the meanwhile, the Saurashtra State was integrated with the Bombay State. On the recommendation of the Reserve Bank of India, the former Bombay Government decided to start a district central co-operative bank for each district in the State. Accordingly, the Surendranagar District Central Co-operative Bank was registered in 1959. It started functioning from 3-3-1960, after the transfer of the assets and liabilities from the Saurashtra State Co-operative Bank, Rajkot.

The progress of the co-operative movement has been noteworthy after the formation of the Gujarat State in 1960. A number of societies have been established in the last decade. When the bank took over the charge from the Saurashtra State Co-operative Bank, there were only eight branches in the district. The number of branch offices of the bank increased from 8 in 1959 to 20 by 1972.

The details about the working of the bank during the last ten years (1962-63 to 1971-72) merit mention. The number of member societies rose from 351 to 482, deposits from Rs. 49.43 lakhs to Rs. 238.52 lakhs, working capital from Rs. 190.69 lakhs to Rs. 810.96 lakhs, reserve and other funds from Rs. 4.74 lakhs to Rs. 56.98 lakhs and advances to co-operative societies from Rs. 151.67 lakhs to Rs. 676.96 lakhs. Thus during the decade, the bank has stepped up its activities considerably. The position of recoveries was not always satisfactory, and the overdues increased from Rs. 14.08 lakhs to Rs. 199.36 lakhs during the same period on account of recurring scarcity conditions caused by insufficient rainfall.

Life Insurance—Agencies doing insurance business play an important part in tapping a portion of the savings of the people in the form of insurance premia. Since the nationalisation of the life insurance in 1956, the Life Insurance Corporation of India is the largest agency doing life insurance business.

For the organisational and administrative convenience, the Surendranagar district is placed under the Rajkot division of the Corporation. The number of agents canvassing insurance business in the district numbered 215 in 1971-72. From 1967-68 to 1971-72, the Corporation issued in the district, 12,960 life policies valued at Rs. 6.77 crores. Total premium collected during the same period amounted to Rs. 33.17 lakhs.

Private and Public Limited Companies—The private and public limited companies play an important role in attracting savings of the people to finance diverse economic activities such as manufacturing, trading, transport, etc. The company finance thus constitutes an important aspect in the study of financial resources of the district.

In June, 1973, there were 21 private limited companies registered in the Surendranagar district with a total paid up capital of Rs. 59.58 lakhs. Of these six were registered prior to Independence. Surendranagar town accounted for the largest number of such companies (ten).

At present, there are only two public limited companies which were registered in the district prior to Independence. Their paid-up share capital was Rs. 2.58 crores in 1972-73.

SMALL SAVINGS

Small savings play an important role in financing the development schemes initiated under the Five Year Plans as also in checking

inflationary trends by withdrawing excess purchasing power from the people. The Government of India introduced the Postal Cash Certificates for the first time during the First World War (1914-18). After Independence, the Government of India has introduced various securities such as the National Savings/Defence Certificates, the Annuity Certificates, the Cumulative Time Deposit Scheme, etc., with different periods of maturity and attractive interest rates which help people realise handsome amounts after a stipulated period. The gross collection made under the different securities as also under the Post Office Savings Banks in the district amounted to Rs. 63.92 lakhs during the year 1971-72. Deducting withdrawals made during the year, net collection came to the tune of Rs. 12.61 lakhs. Largest gross collection (Rs. 39.46 lakhs) was made by the Post Office Savings Banks.

ASSISTANCE FOR INDUSTRIAL DEVELOPMENT

The industrial development depends on a number of factors. The lack of adequate finance to industries is perhaps the main bottleneck in achieving a balanced growth of a region. Unless sufficient money is provided and technical advice is tendered, growth of industries would be very slow. To help tide over these difficulties, institutional finance is encouraged in the country since Independence. The Government of India enacted the Industries (Regulation and Control) Act in 1948, so as to stream-line the administration of the different types of industries, and to acquire control over strategic industries producing material for defence. The enactment of the Industrial Finance Corporation of India Act in 1948, was a landmark in the history of the industrial finance. As a result, the first and foremost all-India institution for providing finance especially to large industries came into existence and was named the Industrial Finance Corporation of India. The State Governments also created similar autonomous corporations in their respective States for encouraging the industrial development. Since the formation of the Gujarat State in 1960, the State Government has set up a number of institutions for development of the infra-structure of industries in the State. The Gujarat State Financial Corporation which was established in 1960, became the fore-runner in the field. Subsequently, other corporations were also established by the State. These are the Gujarat Small Industries Corporation (1962); the Gujarat Industrial Development Corporation (1962); and the Gujarat Industrial Investment Corporation (1968). The last was the Gujarat Industrial Co-operative Development Bank, which was created in 1970. Besides the Industrial Finance Corporation, the institutions promoted by the Central Government are the National Industrial Development Corporation, (1954), the Industrial Credit and Investment Corporation of India (1955) and the Industrial Development Bank

functioning as the subsidiary to the Reserve Bank of India (1964). These agencies cater to the needs of small, medium and large industries in the different areas and thus help development of industries by providing financial and technical assistance wherever necessary. So far as the Surendranagar district is concerned, the Finance and other accommodation provided by the above mentioned agencies to the industrial units in the district are shown in the following statement.

STATEMENT VI.4
Institutional Finance to Industries, Surendranagar District

Sl. No. 1	Name of the Institutions 2	Type of Units assisted 3	Amount of assistance sanctioned 4	Remarks 5
1.	Gujarat State Financial Corporation, Ahmedabad	Small Scale and other Units.	64,01,000	till 31-3-72
2.	Gujarat Industrial Investment Corporation, Ahmedabad	Pottery works, technicians and owner of the rural work shops.	25,61,478	till 31-3-72
3.	Gujarat Small Industries Corporation, Ahmedabad	Machinery on higher purchase.	1,83,617	till 31-3-72
4.	Gujarat Industrial Co-operative Bank, Ahmedabad	Machinery	24,000	till 31st March, 1972
5.	Industrial Finance Corporation of India	Chemical works	55,56,000	till 31st December, 1972
6.	Industrial Credit and Investment Corporation of India	..	..	..
7.	National Industrial Development Corporation	Nil	Nil	..
8.	Industrial Development Bank	No direct assistance in the district till December, 1972.		

CURRENCY AND COINAGE

From the details given in the old *Kathiawar Gazetteer* (1884), it appears that the States and estates included in the present Surendranagar district, had no independent mint for issue of its currency. Imperial rupee coinage and notes issued by the British Government were legal tender throughout the Zalawad Prant. This is also borne out from the *History of Dhrangadhra State* written by Mr. C. Mayne : "The only coinage current in the State (Dhrangadhra) is the imperial rupee, and it does not appear that the Jhalas ever had a coinage of their own." (P. 304). This currency continued to be legal tender even after 1947 and subsequent States' merger into the Indian Union in 1948. After Independence, however, the Imperial designs on coins and currency notes were replaced by the replica of the national emblem, i. e., the lion and the disc.

1. In the whole of Kathiawar, only the States of Bhavnagar, Jamnagar, Porbandar and Junagadh had independent currency.

Decimal Coinage—But a revolutionary change was brought about in the currency system of the country in April, 1957 by introducing the decimal system of coinage.¹ For sometime, both the old and the new coins remained in circulation in the country till the former were progressively withdrawn. In the old system, an anna was equal to four paise, one rupee was equal to sixty-four paise or 16 annas or 192 pies, while in the decimal system, one rupee is equal to one hundred paise. In this context, the present coins are issued in the denominations of 1, 2, 3, 5, 10, 20, 25, 50 paise and one rupee. The currency notes are issued in the denominations of 1, 2, 5, 10, 20, 50, 100 and 1,000 rupees.

B—Trade and Commerce

In order to have a proper perspective of the conditions of trade in the Surendranagar district it is necessary to have an idea of the trade in the past. A review of the course of trade and commerce which obtained in the former princely States of Wadhwan, Dhrangadhra Lakhtar, etc., prior to the integration is briefly described below.

COURSE OF TRADE

About the course of trade, the *Gazetteer of Kathiawar*² (1884) mentions that, "The old trade route from Navanagar to Gujarat and Malwa was by Dhrol, Tankara, Morvi, Halvad, Dhrangadhra and Viramgam. The opening of the railway from Wadhwan to Ahmedabad has made the high road from Rajkot to Wadhwan, one of the chief lines of communications in the province".

"The local trade is carried on partly in carts and partly on pack bullocks and asses. Before the opening of the railway to Wadhwan, cartmen used to go to different parts of Navanagar and to Rajkot. They now generally go to Wadhwan and Jetpur. Many cartmen carry for hire. Traffic on pack-bullocks and asses is in the hands of Memans, Majothis, Golaranas, Jogirvalas and Charans, who carry grain, cotton-seeds, salt, clarified butter and oil.

1. It will be of great interest to learn that in June 1945, the Govt. of India issued a communique suggesting a decimal coinage for India in which rupee would be divided into 100 cents instead of 192 pies and invited public opinion on the proposal. The reasons advanced were that the decimal currency had displaced other forms in most countries of the world, the chief exceptions being India, Great Britain and certain Commonwealth countries. Public reaction was favourable to the proposal, but no definite decision was taken (See *The Indian Year Book and Who's Who*, 1945-46, Volume XXXII, p. 25).

2. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 219-20, 244.

"Besides carriers, there are peddlers, mostly Vanias, Lohanas, Bhatias, Vohoras, Khojas and Memans. The peddlers generally deal in groceries, cloth, vegetables and other miscellaneous articles. They fill their packs in the larger villages and carrying them on their own backs or on bullocks, sell to the people of neighbouring small villages, rarely for cash and mostly in barter for cotton and grain."

The details about trade in the former Princely States can be gathered from the *Statistical Account of Dhrangadhra* (1884), and the *Annual Administration Reports* published by the States of Dhrangadhra, Wadhwan, Than, Lakhtar, Limbdi and Chuda. Information gathered from these reports is briefly stated below :

In Wadhwan, the Banias were the chief trading class and they traded generally in cotton, cloth and other sundry articles of daily household use. Two foreign companies kept their store of kerosene oil in Wadhwan city from where they exported it to the adjacent districts. The Khatri of Wadhwan, Nagnesh, Khodu and Vastadi carried on trade in dyeing calico to make them into sadlas' (*sarees*).¹

In the *Statistical Account of Dhrangadhra* published in 1884, (pp. 8 to 10) it has been observed that trade of the State was chiefly carried on in the three towns of Halwad, Dhrangadhra and Sitha, and consisted principally of exporting stone, salt and grain to Mewar, Marwar, and Malwa. There was some setback to trade on account of famine of A.D. 1813-14. It did not revive upto 1843-44 A.D. Due to increase in the cultivated area, a larger export trade in grain, cotton and *ghi* gradually shot up, when salt also acquired a prominent position among the exports. Among imports though dye trade fell away, there were increased imports of piece goods. Among the exports, in spite of the general stagnancy of trade, the export of cotton had nearly trebled in value. The American War of 1863, greatly accelerated the trade in cotton to such an extent as to divert large areas for production of cotton to the detriment of cultivation of foodgrains so much so that grains which formed substantial part of exports in 1796, by 1877 grains were imported into the State in large quantities. The increased comforts in which the people lived on account of large income from the trade in cotton, as well as by improved means of communications, and safety and security could be judged from the fact that copper and brass vessels were substituted for the earthen or wooden ones, substitution of silk for other kinds of cloth, increased imports of timber showing that more and better houses were built.

1. *Annual Administration Reports of Wadhwan State* for the years 1908-09 to 1940-41.

and lastly by the augmented import of precious metals like gold and silver, showing increased prosperity both of trade and of the community in general.

Before the extension of the Bombay, Baroda and Central India Railway upto Wadhwan, the Dhrangadhra cotton was sent to Dholera, but thereafter, Bombay merchants established agencies at Wadhwan and Dhrangadhra, and cotton was largely purchased in these towns. Thus a large quantity was sent to Bombay by rail. Only large purchasers for mills sent cotton to Dholera. This, though a loss to the Dholera port, was an advantage to the Railway, and the producers of cotton gained largely by having a market brought comparatively to their doors instead of the distant port of Dholera.

Dhrangadhra had established its position as the most important cotton centre in Saurashtra attracting big cotton merchants from places like Bombay and Ahmedabad. For the convenience of this important branch of trade, the State established a cotton exchange at Dhrangadhra in 1923. This institution proved to be a source of great convenience to the merchants from outside specially in a very busy season. A superior quality of snuff was also prepared in the State which found a ready market outside and was consequently exported in large quantities.

A major portion of the salt produced was used in the Dhrangadhra Chemical Works. Large quantities of the salt were purchased by the Government of India, and also exported from the Dhrangadhra State to Nepal and the provinces of Bengal, Bihar and Orissa.¹

The trade in Than-Lakhtar State depended chiefly on cotton. There was a ginning factory with 44 gins and one cotton press at Lakhtar. These were the chief sources of the prosperity of trade on this side. Lakhtar and Than both were moderate grain marts and Than was also a large ghee exporting centre.²

The town of Limbdi once enjoyed the proud position of being the centre of all trade in Saurashtra. Owing to its geographical situation, all traffic between Kathiawad and Gujarat passed through Limbdi. The silting of the port of Dholera and the opening of the Bhavnagar Railway gave a death blow to its commercial greatness and with the decrease of the trade, the population began to decrease.

1. *Annual Administration Reports of Dhrangadhra State* for the years 1905- to 1944-45.
2. *Annual Administration Reports of the Than-Lakhtar State* for the years 1906-07 to 1943-44.

The opening of the cotton market and the Limbdi Bank gave great impetus to the trade. The Limbdi cotton enjoyed a high reputation in the Colaba Market and yielded high price.¹

In Chuda, trade was not in a flourishing State. The trade mostly consisted of foodgrains and cotton. Want of capital and lack of enterprise on the part of people were the chief factors retarding the growth of trade. No novel and progressive idea took root and hence no striking development of trade and manufacture was noticed.²

IMPORT-EXPORT

The former *Kathiawar Gazetteer* (1884)³ mentions that the chief articles of imports were grain such as wheat, rice, pulses, millet and groceries, sugar, sugarcandy, metals, dyes, ivory, piecegoods, cotton yarn, silk, dates, betelnuts, cocoanuts, timber, clarified butter, oil, molasses, tobacco, mahuda, opium and liquor. In times of scarcity and famine wheat was brought from the north India, *bajri* and *jowar* from Karachi, and rice from Bengal, the Konkan and Gujarat. The local stock of pulses was supplemented from Vagad in Kutch and Gujarat. Before the opening of the railway, articles like sugar, sugarcandy, metals, cotton and woollen cloths, cotton yarn, groceries, glass and china ware, wooden furniture, toys, European Liquor, silk, kerosene oil, cocoanuts, ivory and indigo were brought by sea from Bombay and both by land and sea there after. Dates were imported from the Arabian and Persian Gulf Ports; betelnuts, cocoanuts and timber from Malabar, the Konkan and Zanzibar, opium from Malwa, and silk cloth, molasses, tobacco, *kasumda* and mahuda from Ahmadabad and other parts of Gujarat. The chief articles of exports were cotton, grain, oil-seeds, wool, clarified butter and stone. From the wholesale merchants, cotton passed to the chief trade centres, where it was pressed into bales and sent to Bombay.

In Jhalavad, the opening of the railway has stopped the former bulk export of stone, salt and grain and the import of dyes from Mewad, Marwar and Malwa. Since the opening of the railway there has sprung up an export of cotton to, and an import of piece goods from Bombay. Vadagra salt made at Kuda in Dhrangadhra was transported to different parts of the province but was not allowed to be exported.⁴

1. *Annual Administration Reports of the Limbdi State* for the years 1908-09 to 1943-44.
2. *Annual Administration Reports of the Chuda State* for the years 1903-04, 1913-14 to 1940-41.
3. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 246-248.
4. *Ibid.*, p. 256.

The Administration Reports of the former princely States of Wadhwan, Dhrangadhra, Limbdi, Than-Lakhtar, Sayla, Chuda, Muli, and Bajana give details about import and export trade in their respective areas.

In Wadhwan Baniyas were the principal trading class and they traded generally in cotton, cloth, and other sundry articles of daily household use.

In Dhrangadhra, the chief articles of imports were timber, cotton goods, silk and woollen cloth, ivory, sugar, grain, matches, etc. Exports were cotton, wool, hides and tobacco.

Exports from Limbdi were cotton and wheat and cloth, grain, *ghee*, sugar and other articles of daily use were imports. Limbdi was noted for the manufacture of ivory-bangles, *nucruackers*, Indian old fashioned silk embroidery and brass plated boxes of Indian pattern. They were in great demand among foreigners.

The cotton bales were exported from Than-Lakhtar State to Ahmadabad, Bombay, Viramgam and other places. Lakhtar and Than both were moderate grain markets. Than was a *ghee* exporting centre. The principal export was cotton, while corn was chiefly imported.

In the Sayla State, the exports were cotton and sesamum. Cotton was sent to Wadhwan Camp, (Surendranagar), Bhavnagar, and Dholera and sesamum to different parts of the province. Cloth, rice and sugar were imported from outside.

In Chuda, trade consisted chiefly of imports of food grains, cotton, sugar, molasses and cloth. The exports were cotton, *ghee*, cotton-seeds, etc.

In the Muli State, the local trade consisted of exports and imports of cotton, cotton-seeds, grain, food-stuffs, etc., cloth, hardware and building materials were also imported from outside.

As there was no railway communication in the Bajana taluka nor in any other villages of this State, trade of any importance could not develop.

Post-Independence Period

On account of development of rail and road transport facilities consequent upon the implementation of the Five Year Plans, the trade

has become more diversified. Barriers to the development of trade like the Viramgam Customs Cordon were removed. Moreover many of the transit dues have been abolished and uniform rates have been introduced.

Present day imports in the district consist of cereals and pulses which are imported from the districts of Ahmadabad, Amreli, Bhavnagar, Vadodara, Banaskantha and Kheda. Fruits including dry fruits are imported from the districts of Gujarat such as Ahmadabad, Amalsad, Jamnagar, Porbandar, Surat and Junagadh and from other States. Among the different varieties in textiles, cotton cloth and *sarees*, both handloom and mill made are imported from Ahmadabad, Nadiad, Jamnagar, Porbandar, Rajkot, Jetpur and Bombay. Ready-made garments are brought from Ahmadabad and Bombay and silk and woollen cloths are imported from Surat, Ahmadabad, Rajkot, Jamnagar, Banaras, Delhi, Kanpur and Bombay. Cotton seeds, other oil seeds, tobacco, etc., are brought from Mahesana, Dhoraji, Ahmadabad, Bhavnagar, Jamnagar, Junagadh, Rajkot and also from other parts of the State. Forest products like teak-wood, plywood, coal, charcoal etc., are imported from Valsad, Surat, Ahmadabad, Godhra, Bhavnagar and stationery articles like fountainpens, ink-pots, pins, pencils etc., are brought mostly from Ahmadabad. Grocery articles such as sugar, tea, coffee, *ghee*, etc., are imported from Junagadh, Una, Kodinar, Kolhapur, Gandevi, Dhraagadhra, Ahmadabad, Rajkot, Vadodara, Bhavnagar and also from other States. Miscellaneous items such as hardware, crockery and soap are imported from Bhavnagar, Amreli, Ahmadabad, Vadodara, Jamnagar and Porbandar. Medicines are imported from the centres of manufacture like Bombay, Vadodara and Ahmadabad.

From the district, cotton is exported to Bombay, Rajkot and Ahmadabad. *Ghee* is exported to other centres of the State. Soda and its bye products are exported to other States. Salt from Kharaghoda and Kuda is also exported to Nepal, U.P., Punjab and other parts of the country¹.

REGULATED MARKETS

In view of the illiteracy and improvidence of farmers, village money-lender-cum-merchants took undue advantage in giving loans. Farmers borrowed large sums of money either to fight drought or to meet farm requirements or social obligations. Most of the amount borrowed was for unproductive purposes, i. e., social obli-

1. Chief Officer, Surendranagar, Wadhwan and Dhrangadhra Municipalities.

gations like marriage, death ceremonies, etc. This made him a chronic debtor to the money-lender who, by fair means or foul, such as charging exorbitant rates of interest, deducting discount at the time of advancing loans, maintaining forged accounts, etc., exploited him in all possible ways. so that the debtor could never extricate himself from the clutches of money-lender. The world wide slump in the thirties of this century made matters worse. The effect of this depression on agricultural produce was worse, as prices of farm produce had slumped down during this period all over the world and India was no exception.

To help the cultivators in such an unfortunate position, the Government of Bombay enacted the Bombay Agricultural Produce Markets Act, 1939, whereunder regulated markets were established at important centres in the State. This helped agriculturists get a better bargaining power in the sale of their marketable surplus.

The question of providing substantial long-term relief to agriculturists in general and encouraging healthy trading relations between agriculturists and traders in particular received serious attention of the State Governments after Independence. In the Saurashtra State, the Saurashtra Agricultural Produce Markets Act was passed in 1955, on the model of the Bombay Agricultural Produce Markets Act, 1939 but no regulated market was established under this Act. On the formation of the Gujarat State in May, 1960, the State Government adopted the old Bombay Act but later replaced it by the Gujarat Agricultural Produce Markets Act, 1963. The regulated markets in the Surendranagar district are now governed by this Act. Accordingly, the regulated markets have been established at Wadhwan, Patdi, Chotila and Dhrangadhra.

Each regulated market is governed by a market committee which is constituted in accordance with the provisions of the Act. The committee generally consists of 16 members 8 representing the agricultural class, 4 representing the trading class, one from co-operative societies, one nominated by the local body and two nominees of Government. Location of the markets and area served by them are as under :

Sl. No. 1	Name of Regulated Market 2	Area served by it 3
1.	Wadhwan	Principal yard at Surendranagar. It serves the whole of Wadhwan Taluka.
2.	Patdi	Principal yard at Patdi. It serves the whole of Dasada Taluka.
3.	Chotila	Principal yard at Chotila. It serves the whole Taluka.
4.	Dhrangadhra	Principal yard at Dhrangadhra. It serves the whole Taluka.

Wheat, cotton, groundnut, *jowar* and *bajri* are the main commodities regulated in these markets.

Brokers, weighmen and *hamals* constitute the market functionaries. These persons hold valid licences issued by each market committee on payment of prescribed fees. It is also observed that the agriculturists in the market area enter into private sales with traders and bring for sale only the small surplus to the market. As a result, agriculturists do not get the full benefits of the regulated markets.

TRADE CENTRES

Wholesale Trade

Wholesale trade is generally concentrated in the large towns. The movement of goods in this district is generally carried out by motor roads and rail which connect all the taluka headquarters. Surendranagar, the district headquarters, Wadhwan, Limbdi, Chotila, Halvad, Dhrangadhra, Muli, Lakhtar and Patdi are the important wholesale trade centres in the district. At all these centres the practice of charging brokerage, quality allowance, weighing, etc., is in vogue and the charges are generally uniform in all the markets, with slight variations according to local conditions. A brief description of each of these centres is given below :

Surendranagar—Surendranagar is the headquarters of the district and is an important railway junction from which the metre-gauge sections, viz., (i) the Surendranagar-Okha, (ii) the Surendranagar-Bhavnagar and (iii) the Surendranagar-Halvad sections of the Western Railway branch off in different directions of Saurashtra. It was previously known as Wadhwan camp, and was re-named as Surendranagar in 1947. The town is the largest business centre in the district. Its importance as a trading centre is increasing day by day, as a result of a number of new industrial enterprises which have developed after Independence. It is the largest centre of tea trade in Saurashtra. Wheat, *bajri*, groundnut, cotton and cotton-seeds are the principal products of the district and are exported to other centres in the State. One thermometer factory has been established here.

Wadhwan—Wadhwan, the taluka headquarters, is a railway station on the Bhavnagar-Surendranagar metre-gauge line of the Western Railway. It is famous for its brass and copper vessels industry and is a centre of trade in metal and cotton. *Bajri*, wheat and groundnut are the important commodities of wholesale trade.

Limbdi—Once the capital of the former State, Limbdi is a railway station on the Surendranagar-Bhavnagar metre-gauge section of the Western Railway. It is also connected by bus routes with other taluka centres in the district and outside. It is famous for its copper and brass vessels and also as a snuff grinding centre. A spinning and weaving mill run on a co-operative basis was started in Limbdi in 1958. It is the first of its kind in Gujarat. There are some powerlooms also for producing silk, art-silk and cotton. The main items of wholesale trade are cotton, groundnut, *bajri* and *jowar*.

Chotila—Chotila is the headquarters of the taluka and is situated on the Than-Chotila metre-gauge branch of the Surendranagar-Rajkot section of the Western Railway. It is also linked by roads with Ahmadabad, Rajkot and Jamnagar. It is marketing centre from which *ghee* is exported in large quantities to other centres in the State. Cotton, groundnut, *bajri*, wheat and *jowar* are the main items of the wholesale trade.

Dhrangadhra—Dhrangadhra was once the capital of the former State of that name. It is junction station on the Jhund-Kandla broad-gauge section of Western Railway and is also linked with Ahmadabad, Rajkot, Jamnagar and Bhuj by roads. One heavy chemical industry named the Dhrangadhra Chemical Works Ltd., is also established here. One pottery works named the Parshuram Pottery Works is also set up here. Dhrangadhra is famous for its sand-stones of variegated colours, useful for building purposes, copper and brass vessels, stone, hand mills, pottery and salt. It is a marketing centre from which soda ash and its bye products are exported to other centres in and outside the district. Cotton, *bajri*, *jowar* and wheat are the main items of wholesale trade.

Muli—Muli is another taluka centre situated on the Viramgam-Okha narrow gauge section of the Western Railway. It is also linked by road with other taluka centres in the district and outside. Muli was formerly famous for 'saddle-cloths' and leather water bags manufactured locally. Commodities like groundnut, cotton, cotton-seeds, wheat and *bajri* are the items of wholesale trade.

Lakhtar—Lakhtar is the headquarters of the taluka. It is situated on the Viramgam-Okha metre-gauge railway section between Viramgam and Surendranagar. It is a thriving centre of cotton trade. The important items of wholesale trade are *jowar*, *bajri*, cotton-seeds and wheat.

Halvad—Halvad is the headquarters of the taluka and is a railway station on the Jhund-Kandla broad gauge section of the Western Railway. It was once the capital of the Dhrangadhra State. It is also connected by roads with other taluka centres in and outside the district. Commodities like groundnut, cotton, wheat and *bajri* are the items of wholesale trade.

NUMBER OF TRADERS¹

There were 11,888 persons engaged in the trading profession in the district according to the 1971 Census. Of these, 7,211 persons were from urban areas and 4,677 from the rural areas. Workers engaged in wholesale trade numbered 7,635 only and 4,253 persons in retail trade. Even among retailers, those dealing in essential commodities like food and clothing were the largest. There were 7,794 units engaged in the wholesale and retail trade profession in the district.

Retail Trade—Retail trade is carried on by a large number of establishments in urban and rural areas and caters to the needs of local inhabitants. These traders usually obtain their goods on credit from local wholesalers and settle bills periodically. Their stock in trade is limited and generally depends upon their financial condition and local demand. Retailers quickly replenish items which are much in demand among the people. The capacity of retailers in rural and semi-urban areas for keeping large stocks of goods is, in most cases, limited, on account of their limited financial resources and maintain stock sufficient for their normal sales. But their counterparts in cities and towns, because of their better financial position and social status, are capable of keeping stocks in large quantities. The brisk season for business generally lasts from October to June, because the rest of the period is generally covered by monsoon, and people avoid celebrations of social functions like marriage. However, dealings in *pan*, *bidi*, tobacco, etc., are normal throughout the year, but during festivals and on holidays, the *pan-bidi* sales are the maximum. In other branches too, transactions in retail trade particularly are prominent during such festivals as the Holi, the Dassera, the Diwali and the marriage season. Retail sales are usually on cash basis, but running accounts are opened and settled periodically in case of acquainted customer.

Retail trade is generally distributed in the following branches
(1) grocery shops selling cereals, pulses, spices, *gur*, groundnut and

1. DOCTOR C. C., Census 1971, Part X-C-1, Departmental Statistics and Full Count Census Tables, Surendranagar District, p. 130.

seasmum, oil, *ghee*, tea, coffee, condiments, dry fruits, baking soda, manthol crystals, saffron, catechu, *agarbatti*, etc., (2) *pan-bidi* and tobacco shops, which are generally one-man establishments sell *pan* (betel leaves), *bidi*, cigarettes, cigars, match boxes, chewing tobacco, betelnuts, catechu, menthol crystals, lottery tickets, etc., (3) cloth and hosiery shops which deal in all kinds of textiles, in cotton, woollen silk and synthetic fibres and other super varieties of cloth and having a wide range of clothing such as shirting, coating, *sarees*, *dhotis*, *malmal*, *chhint*, voiles and hosiery articles of all sorts and varieties, (4) fuel and charcoal shops, (5) stationery and cutlery shops, (6) fruits and vegetables shops, (7) shops selling household utensils of brass, copper, aluminium, German silver and stainless steel, (8) hardware and building materials, (9) *chemists*, (10) sweetmeat and *farsan* shops and (11) leather goods and footwear.

Retail marketing centres are situated in almost all areas. As the population has increased and modes of communications have improved, retail shops have sprung up even in remote rural areas. Important centres are Surendranagar, the district headquarters and Dhrangadhra, Halvad, Limbdi, Wadhwan, Lakhtar, and Chotila the taluka headquarters.

FAIR PRICE SHOPS

On account of the exigencies of the Second World War, there was an abnormal rise in the prices of essential commodities like cereals, pulses, cloth, sugar, *gur*, kerosene, etc. To check the spiral of rising prices, the Government of India introduced a system of rationing whereunder fair price shops were opened under the Civil Supplies Department for selling essential commodities at fair and reasonable rates to persons in lower income group, i. e., middle and economically weaker sections of the society.

Prices have continued to rise even in the post-war and post-Independence periods causing greater hardships to the people. Except for a short-time depression in the year 1952, following the increase in the bank rate, the prices of essential commodities have continued to rise unabated. Government has therefore, introduced a system whereunder foodgrains are distributed to the economically weaker section of the community under the family card system. These cards are to be registered with the nearby fair price shop authorised by Government. There were 271 shops in the district during the year 1972, which distributed milo, wheat, *bajri* and rice. The total quantity of these articles sold through such shops amounted to 9,185 tonnes in the year 1969-70 and 16,081 tonnes in 1970-71. The scheme helped

the poor sections by providing the coarse food grains at cheaper rates. The rationing scheme provided great relief to the public in general. Besides foodgrains, sugar and groundnut-oil were also distributed through the fair price shops.

FAIRS

Fairs are generally associated with important deities, religious festivals, saints and local customs. They therefore, attract people from all strata of society and serve social, economic, cultural and religious purposes. In the past, when means of communications had not developed, fairs were the only market places for the village people, who could purchase articles for domestic consumption from these fairs. But in modern times, their economic significance has declined owing to the development of transport facilities, spread of education, decreasing influence of religion, and alternative modes of recreation and entertainment available almost at the door-step in villages and towns. On account of construction of railways and development of roads, every village or town has now a number of shops catering to the needs of their respective localities. Thus there is now practically little or no need for the village-folk to go to fairs for purchase of consumer goods. Yet fairs have not lost their importance, as influence of religion on masses is still considerable. They provide fun and enjoyment to children, adults and the aged alike.

From the view point of trade and commerce, generally common consumption articles, drinks, *pan-bidis* and cigarettes, bangles, cheap ornaments, hosiery and a number of other articles are brought to these fairs for display and sale in shops or booths specially set-up for them. They also provide refreshment, recreation and merriment to visitors. Fairs are generally attended by a large section of the people which encourage considerable trade in different commodities.

In all, 48 fairs are held in this district at different places and at different times of the year. Out of them, 13 fairs command special significance because of their popularity and consequent large congregation of people. Even among these, the Trinetrishwar Mahadev fair at Tarnetar in the Chotila taluka, the Janmashtami fair at Dhrangadhra and Limbdi and the Vasant Panchami fair at Muli are attended by a large number of people ranging from 50,000 to 10,000 in order.

More details about these fairs such as names, occasions, places, dates of the fairs, etc., are given in Chapter III—People and Chapter XIX—Places of Interest.

TRADE ASSOCIATIONS

Trade and commerce are among the principal economic activities of modern times. As a result, associations and organisations of manufacturers and merchants have come into existence to safeguard the interests of trade and industry. Recognising their importance, the Central and State Governments nominate their representatives on the various committees and sub-committees and invite the views of such associations on many important economic problems such as taxation, fiscal policy, location of industry, licensing policy, etc.

It is interesting to compare the merchants associations of the past with the present ones. The *Kathiawar Gazetteer* (1884) furnishes some very useful and interesting details on the subject. "Goldsmiths, carpenters, coppersmiths, tailors, blacksmiths, potters and other craftsmen, being generally of one caste have each a caste organisation or *mahajan*, which to some extent take the place of craft guilds. Dealers in cotton, grain, groceries, piece-goods and other articles belong to several castes and form a trade guild distinct from their caste organisations. This trade guild is the head *mahajan* and is composed of four or five of the leading local merchants. These leading men have the title of *shethia*. There is no regular or hereditary post of a head merchant or a *nagarsheth* in Kathiawar, though the title is sometimes used out of respect to a trader of marked wealth or unusual personal influence. Disputes are settled by the caste councils or *mahajans*. If its decision is not obeyed, the defaulter is either fined or turned out. In many cases, the trade guild levies a tax on trade and manufactures, and, under the management of the head guild, spends the proceeds in feeding the poor, in supporting animal homes or *panjarapols* and in building rest-houses or *dharamashalas*, cattle troughs or *havadas* or waterheads or *parabs*. To decide questions relating to the whole industrial class, several caste guild meet, and, where the questions is one of taxation, go to the local chief to redress grievances."¹

The formation of trade associations in the modern sense in this district is recent. The first such associations to be formed in the district was Shree Zalawad Chamber of Commerce and Industries, Surendranagar which was registered in the year 1962. The names of other associations formed are mentioned below. They are the associations of the foodgrain merchants.

(1) The Surendranagar Foodgrains Merchants' Association, Surendranagar.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 265-66.

- (2) The Chotila Foodgrain Merchants' Association, Chotila.
- (3) The Dhrangadhra Foodgrain Merchants' Association, Dhrangadhra.
- (4) The Thangadh Foodgrain Merchants' Association, Thangadh.
- (5) The Limbdi Foodgrain Merchants' Association, Limbdi.

The aims and objects of these associations broadly are (1) to safeguard the interests of trade and commerce of the region and help create harmonious relations among members, (2) to arbitrate whenever possible in trade disputes, (3) to study legislation affecting trade, commerce and industry and communicate its views to Government, (4) to watch development at home and abroad and introduce, if necessary, suitable changes in the existing pattern of trade and industry, (5) to maintain liaison between different associations and merchants in the interests of the trade and industry, (6) to co-operate with other industrial and commercial associations for the furtherance of their aims and objects and (7) to publish annual reports and other literature giving useful information regarding trade, commerce and industry, for the use and benefit of members.

WEIGHTS AND MEASURES

Mr. J. W. Watson¹ describes the weights and measures used in the Dhrangadhra State in the year 1884.

"The Dhrangadhra district weights correspond with those in general use in the surrounding British Districts. The *sir*, equivalent to one pound avoirdupois, consists of forty *tolas*, each *tola* weighing one rupee ; 40 *sirs* are equivalent to one *man*, 20 *mans* make one *khandi*, 20 *mans* of cotton pods are called a *dhar*. The measures of content for grain are as follows: 4 pawalas make one *pali* (each pawala containing grain to the weight of one *sir* of 40 *tolas*), 4 *palis* make one *man*, 6 *mans* make one *Sai* and 16 *sais* make one *Kalshi*."

In 1886, the weights and measures used in the former Zalawad areas were as under² :

1. WATSON J. W., *Statistical Account of Dhrangadhra*, 1884, p. 16.
2. KADAKA D. H., *Kathiawar Directory*, (1886), pp.380-81.

Measures		Weights	
40 Tolas	= 1 Pavalu	40 Tolas	= 1 Ser
4 Pavalas	= 1 Pali	40 Sers	= 1 Maund
4 Palis	= 1 Man (Maund)	20 Maunds	= 1 Bhar
6 Mana	= 1 Shai	(Kala & kapas)	
(maunds)			

Cotton	
6 Maunds	= 1 Bhar (Kapasias)
22 Maunds	= 1 Dhokdu
20 Maunds	= 1 Khandi
14 Maunds	= 1 Half pressed bale
16 Maunds	= 1 Full pressed bale

Apart from the weights and measures prevalent in the Zalawad, information is available about the weights and measures used in the States such as Limbdi, Muli, and Wadhwan. The details are given below:¹

(1) Ordinary weights	(2) Goldsmiths' weight
2½ Rupees = 1 Adhol	1 Rupees = 1 Tola
40 Rupees = 1 Sir	16 Wals = ½ Tola
40 Sir = 1 Man or Maund	(½ ani) = 1 Gadiyana
20 Maunds = 1 Khandi	¼ ani = ¼ Tola
	2 Gadiyanas = 1 Tola
(3) Measures of Content	(4) Milk Measures
1 yard = 36 Inches	1 Kalsa = 1 Sir
½ yard = 1 Hath	1 Toyali = ¼ Sir

1. Industries Inspector, Surendranagar District, Surendranagar.
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These weights and measures were used till the merger of the States in the Union of Saurashtra in 1948. The Bombay Weights and Measures Act, 1932 as amended from time to time was applied to the whole of Saurashtra. Even then, there were local variations and the units of weights and measures differed from place to place. This hampered the smooth flow of internal trade. A uniform system was, therefore, adopted by the Government of India by the introduction of the metric system of weights and measures by enacting suitable legislation in 1956. In pursuance of this legislation, the Government of Bombay passed the Bombay Weights and Measures (Enforcement) Act, 1958, for uniform enforcement of the standard weights and measures in all the constituent units of the Bombay State. Under this system, the weights and measures have been reduced to a multiple of ten. This Act was also applied to Surendranagar district in 1958. The use of the metric measures was made compulsory throughout the State from April, 1962. The Commissioner of Industries is responsible for its enforcement in the State. The salient features of the system are set out below :

- (1) Length is measured in metres instead of in yards
1 metre = 1.09 yards
- (2) Distance is measured in kilometres, instead of in miles
1 km. = 0.62 mile
- (3) Weight is measured into kilograms instead of in pounds (lb) or *seer*
1 kg. = 2.2 lbs., or 1.07 *seer*, and quintal instead of a maund
1 quintal = 5.38 mds.
- (4) Area of land is now measured in hectares instead of in acres
1 hectare = 2.47 acres.
- (5) Weighment in *tolas* has been replaced by grams, 1 gram which is one thousandth part of a kilogram is equal to 0.086 *tolas*.
- (6) Unit for valuable stone continues to be in carats
1 carat = one-fifth of the gram = 0.017 *tola*.

CHAPTER VII

COMMUNICATIONS

OLD TIME TRADE ROUTES

Writing about the old time trade routes in Kathiawad which also included Surendranagar district, the *Kathiawar Gazetteer* (1884) makes the following observations. "In old times the chief trade route in the province followed the coast from Gogha south-west to Somnath and thence north-west to Dwarka. The chief land routes were those joining the peninsula with the mainland. Of these, the most frequented passed by Jhinjhuvada and Patdi to Wadhwan, and by Viramgam to Wadhwan. The routes from Dholka and Dhandhuka to Wadhwan and Valabhi were also in common use. In Muhammadan times, especially under the imperial viceroys (1573-1707), the interior of the peninsula became populous, routes increased, and a road was opened from Wadhwan direct to Dwarka by Navanagar and Khambhalia. Before the Rajkot-Wadhwan road was made, the old route from Rajkot to Wadhwan passed by Sanosra, Ghiawad, Mahika, Than, Umarda and Muli, and before the extension of railway to Wadhwan, the road from Wadhwan to Ahmedabad passed by Talsana, Shahpur, Sanand and Sarkhej. When Dholera and Gogha were the chief ports, the routes to Dholera from Wadhwan and other places in Jhalavad were by Limbdi and Dhandhuka, and from Halar and Kathiawar proper by Vinchhia, Paliad, Ranpur and Dhandhuka.... The opening of the railway from Wadhwan to Ahmedabad has made the high road from Rajkot to Wadhwan, one of the chief lines of communication in the province."

The above extract reveals that in old times many important trade routes in peninsula passed through the territory of the present Surendranagar district. However, these were more or less cart-tracks. There were no made roads in the province till 1865. This will be evident from the following extract from the same Gazetteer.

"Up to 1865, there were no made-roads in the province. During the rainy season (June-October), when the ports were closed and the rivers flooded, outside dealings were at a stand and there was little movement within the province. Tracks for wheeled vehicles usually

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 219-220.

ran along the gravelly beds of small stream as the soil was there hardest and the friction least. But at the best of time, the passage of a larger stream was a grievous hindrance. In fair weather it was, and in parts it still is no uncommon sight to see train of laden carts halted at the bank of a river and a cattle of three or four carts formed into a team to drag, one across or when the cart was itself to see it unladen, taken across empty and filled on the opposite bank, the load being carried over bit by bit on men's heads."¹

Such poor condition of the roads in the peninsula can be attributed to following factors. Firstly, resources available to different princely States both financial as well as technical were inadequate. Secondly, the conflicting interests of the different States also came in the way of development of co-ordinated and well-knit road system. Lastly, the rulers of the erstwhile States and estates in the peninsula were, almost without exception either indifferent or not enthusiastic about construction of roads in their territories. Due to these reasons, there was hardly any made road in the district before 1865. This is corroborated by the facts given in the note submitted to the Government in 1854 by Captain J. T. Barr, the then acting Political Agent in Kathiawar. Writing about the routes, approaches and means of communication in the former Dhrangadhra State, he observed, "This is an inland Talooka. There are no made roads; carts, bullocks etc., are the usual means of communication. Dholera is the nearest port".² He made the similar observation in respect of other States like Limbdi, Wadhwan, Than, Sayla, Chuda, Muli, etc.

A happy beginning in respect of road construction was made in the peninsula in 1865 at the initiative of the then Political Agent, Col. Keatinge. This will be evident from the following extract from the old *Kathiawar Gazetteer*.

"In 1865, Colonel Keatinge, then Political Agent began systematic road making by constructing Rajkot-Wadhwan road. Thirty miles of this road were made at a cost of £ 140 (Rs. 1400) a mile. At first it was neither bridged nor metalled. The surface was only gravelled, the water crossings hardened and the approaches to the beds of streams sloped by an easy fall. One per cent. of the tribute paid by the Chiefs, about £ 700 (Rs. 7,000) a year were the only available funds. When the beginning had been made from the imperial

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), p. 220.
2. Selections from the Bombay Government Records, No. XXXVII, New Series, Miscellaneous Information Connected with the Province of Kattywar in Guzerat, (1856), p. 121

funds, the chiefs were pressed to make roads. In the following year, 250 miles of tracks were taken in hand, thirty five miles from Chotila to Wadhwan, forty-five miles from Rajkot to Jetpur, fifty-two miles from Rajkot to Navanagar and 120 miles from Rajkot to Bhavnagar."

Thus the road construction in the peninsula was started at the initiative of the British Political Agent. The above extract also reveals that Rajkot-Wadhwan road was the first road to be constructed between 1865 and 1884.

It is interesting to note that the road construction, which was started in the peninsula in the later part of the 19th century, could not make any substantial progress in the early years of the twentieth century. The main factor which diverted the attention of these States was the construction of the railways which was started in the peninsula in the last quarter of the 19th century. In the area of Surendranagar district also the railway construction was undertaken from 1872. The States like Dhrangadhra, Bhavnagar, Morvi, etc., also constructed the railways passing through the district as under : (1) The Bhavnagar State ; Bhavnagar-Wadhwan section ; (2) Morvi State ; The Wadhwan-Wankaner-Rajkot section ; (3) Dhrangadhra State ; Dhrangadhra-Wadhwan and Dhrangadhra-Halvad sections.* The States which had invested large amounts in railways, considered roads as a rival transport system and so the development of roads in themselves was given low priority. The district, therefore, remained backward in respect of roads till Independence. This will be evident from the fact that in the year 1948, there were only 14 miles of village roads and 137 miles of other roads in the district.

POST-INDEPENDENCE PERIOD

After integration, the Government of Saurashtra spent large amount on the development of the roads under the Five Year Plans. It is a significant fact that in Surendranagar district a large number of roads were constructed as a part of relief works during the scarcity and famine years. During the First Plan Rs. 54.56 lakhs were spent for the development of roads. As a result, the road length increased from 373 km., in 1950-51 to 863 km., in 1955-56. During the Second Five Year Plan, Rs. 104.29 lakhs were spent on the develop-

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), p. 220.

*The B. B. & C. I., Railway constructed the Viramgam, Patdi-Kharaghoda section in 1873.

ment of roads. During this period, 390 km., of new roads were constructed, thus bringing the total length of roads to 1253 km., in 1960-61. During the Third and the Fourth Plans, efforts were concentrated on improving the surface of the roads and providing causeways and bridges, wherever necessary. As a result, though there was no considerable increase in the total length of the roads, there was considerable improvement in respect of the surface of the existing roads in the district. Of the total of 1253 km., of roads in 1960-61, over 350 km., had metalled surface; while in 1972, out of a total of 1291 km., of roads, 692 km., had metalled surface. Out of these 1291 km., 529 km., are under the charge of State Government and 762 km., are under the District Panchayat, Surendranagar. The following statement shows the different types of roads in the district in 1972:

Category of the road 1	Length in km. 2
National Highways	121—00
State Highways	341—00
Major District Roads	207—57
Other District Roads	340—45
Village Roads	280—60
Total	1,290—62

A brief description of the important roads in the district is given below :

National Highways

The Ahmadabad-Kandla (National Highway No. 8-A)—This is one of the most important and the only National Highway passing through the district. After Bagodra village of the Dholka taluka in Ahmadabad district, the road enters this district near Jansali village of the Limbdi taluka. It runs almost in the westerly direction and after passing through Limbdi, Sayla, Chotila, etc., leaves the district boundary after Bamanbore village of the Chotila taluka and enters the Rajkot district. The total length of the road in the district is 121 km., with black-topped surface, trafficable throughout the year.

The road links important places in the district with Ahmadabad on the one hand and with Rajkot, the important industrial centre and Kandla, the only major port in the State on the other hand.

State Highways

Viramgam-Surendranagar-Dolia Road—Before the construction of the National Highway No. 8-A, this was the only important road joining Saurashtra with Gujarat. The road starts from Viramgam and after passing through Lakhtar and Surendranagar, meets the National Highway near village Dolia of the Sayla taluka. The total length of the road in the district (upto Dolia) is 86 km., of which 35.80 km., has cement concrete surface and 50.20 km., with black-topped surface. The road is motorable all the year round.

The Dhrangadhra-Surendranagar-Limbdi-Dhandhuka Road—This State Highway starts from Dhrangadhra, the taluka headquarters place and after touching important places in the district like Surendranagar, Limbdi, etc., goes on to Dhandhuka in the Ahmadabad district. The total length of the road in the district is 80 km., which has a black-topped surface. From Dhrangadhra to Limbdi, the road is all-weather and the remaining portion is fair weather.

The Sayla-Sudamda-Paliad Road—The road starts from Sayla which is situated on the National Highway No. 8-A. The length of the road in the district is 24 km., of which 6 km., are with black-topped surface, another 6 km., with water bound macadam surface and the remaining 12 km., have unmetalled surface. The road is at present motorable only in fair weather. The road links the district with the Bhavnagar district via Botad.

The Dhrangadhra-Halvad-Morvi Road—This road starts from Dhrangadhra and traverses in western direction towards Halvad and onward upto Morvi in the Rajkot district. The total length of the road in the district is 54 km., which has black-topped surface. The road is at present only partly bridged and hence is motorable only in fair weather. The portion of the road from Dhrangadhra to Halvad is proposed to be developed as National Highway in the 20-Year Road Development Plan of the State.

The Dudhrej-Vana-Malvan-Bajana-Patdi-Dasada-Becharaji Road—The Dudhrej-Patdi-Dasada-Becharaji Road is also an important State Highway in the district. It connects the important pilgrim place like Becharaji, and important tourist centre like Modhera in the Mahesana district. It is a short link from Saurashtra to Mahesana district and then onwards to Rajasthan. It

also connects the Dasada taluka where salt is manufactured in large quantities. Out of a total length of 99 km., 6 km., have black topped surface, 53 km., with W.B.M. surface and the remaining 40 km., with unmetalled surface. At present, it is only a fair weather road.

The above description shows that all the taluka/mahal head-quarter places are situated on the Highways-National or State.

Besides the above Highways, there are the Major District Roads and Other District Roads joining the taluka headquarters with each other and with the district headquarters. The village roads are usually approach roads linking the villages with either the taluka headquarters or with some marketing centres. The statement that follows gives an idea of such roads in the district. They are usually under the charge of the District Panchayat.

STATEMENT VII.1
Major District Roads, 1971-72

Sl. No. 1	Name of the Road 2	Length in km. 3
1.	Limbdi-Hadala	40.00
2.	Chotila-Anandpar-Vadali	36.00
3.	Dhrangadhra-Kuda-Tikar-Ghantila	34.61
4.	Kharaghoda-Patdi-Fuiki	26.50
5.	Halvad-Wankaner	19.32
6.	Chotila-Thar	18.00
7.	Jainabad-Zinzuwada	12.88
8.	Others (below 10 km.)*	20.26
	Total	207.57

Other District Roads, 1971-72

Sl. No. 1	Name of the Road 2	Length in km. 3
1.	Thar-Sara-Dhrangadhra	68.00
2.	Limbdi-Shiani-Lakhtar	35.00
3.	Dhrangadhra-Malvan **	32.00
4.	Karol-Chuda-Chokadi-Sudamda	31.00
5.	Limbdi-Nagnesh-Rangpur-Botad	26.00
6.	Muli-Sara	24.00
7.	Wadhwan-Munjpur	22.50
8.	Dudhrej-Khodu	16.00
9.	Halvad-Tikar	16.00
10.	Sudamda-Dhandhalpur	15.00
11.	Vadgam-Adariana	12.00
12.	Vanala-Chhalala	12.00
13.	Chuda-Vastdi	12.00
	Others (below 10 km.)	20.95
	Total	340.45

* Inclusive of Muli-Sayla M.D.R. of 9 km., length under the charge of State Government, P.W.D.

** The Road is in charge of State Government, P.W.D.

STATEMENT VII.1—concl.
Village Roads, 1971-72

Sl. No. 1	Name of the Road 2	Length in km. 3
1.	Rajsitapur-Methan	18.50
2.	Zinzuwada-Adariana	16.00
3.	Nani Kathechi-Kamalpur	16.00
4.	Dhama-Fatehpur-Visnagar	13.75
5.	Hadala-Jansali	13.50
6.	Digsar-Danawada	13.00
7.	Dhandhalpur-Shapur	13.00
8.	Gavana-Erawada	12.00
9.	Kherva-Kamalpur	11.00
10.	Ambala-Savda	10.00
11.	Lakhtar-Lilapur	10.00
12.	Malvan-Sedla	10.00
13.	Malvan-Sarval	10.00
	Others (below 10 km.)	113.85
	Total	280.60

The Municipal Roads—There are four municipal towns in the district, viz., (1) Surendranagar, (2) Wadhwan, (3) Limbdi and (4) Dhrangadhra. The total length of roads in charge of each of the above municipalities was 57.96 km., 51.5 km., 14.70 km., and 40.64 km., respectively.

VEHICLES AND CONVEYANCES

Beasts of Burden—There are certain animals which are used for carrying goods and passengers from one place to another. Their number according to Livestock Census, 1972 was bullocks 1,02,726, horses and ponies 5,444 and camels 2,697.

Bullock Carts—These vehicles are still the usual mode of transport and are largely used for transportation of goods from village to nearby markets. In view of the fact that some of the villages in this district are still without any approach roads, the carts occupy an important place in the rural economy. However, their importance has greatly diminished for long distance travels, as road and rail transport facilities have developed to a great extent. According to the Livestock Census, 1972, there were 31,556 bullock carts in the various parts of the district.

ROAD TRANSPORT

Prior to integration of the States, the region of Saurashtra in general and the Surendranagar district (Zalawad district) in particular was very poor in respect of good roads. However, the railways constructed by the then B. B. and C. I. Railway Company and some of the States in Zalawad Prant, *viz.*, Dhrangadhra, Wadhwan, Sayla, etc., provided some transport facilities in the area. This was quite inadequate and a large portion of the district was without any transport facilities.

After integration, it was realised that for the economic and social development, expansion of the road transport facilities was quite essential. With a view to bringing the whole transport system of Saurashtra on a par with that of the Bombay State, the Saurashtra Government adopted certain legislative measures such as enactment of the Motor Vehicles Act, the Bombay Motor Vehicles Rules, etc. On 15th May, 1948, the Saurashtra Government took over the road transport services and tramways operated in the former Rajkot State. A Road Transport Department was established by amalgamating the services operated by some of the former princely States. At the end of 1949, the Government decided to nationalise road transport in Saurashtra in stages. However, because of the strong opposition from the owners of the old bus companies, in the initial stages, private companies were allowed to operate bus services on certain routes by forming themselves into sub-divisionwise limited companies. It also encouraged the formation of the transport co-operative societies.

Before 1949, in this district, passenger road transport services were run by a few private operators. The operators organised a company called the 'Zalawad Motor Transport Company' in December, 1949. 'The Limbdi Motor Transport Company' and the 'Dhrangadhra Divisional Motor Transport Co-operative Society' plied their vehicles on certain routes.

To speed up the programme of nationalisation, the Saurashtra State Road Transport Corporation was constituted in March, 1956 which took over the charge from the Road Transport Department in April, 1956. A large number of routes were taken over from the private operators between the years 1956-58. The total number of routes operated by the Corporation till April, 1960, was 232 covering 11628 route km. Nearly 50 per cent of the road transport services were nationalised by that time.

With the formation of the separate State of Gujarat, the Gujarat State Road Transport Corporation was constituted and the Saurashtra State Road Transport Corporation was merged with it with effect from 1st May, 1960. This Corporation took over the rural routes operated by the private operators and co-operative societies. The process of taking over of mofussil routes was completed by 1963. The city routes operated by a co-operative society in Surendranagar were also taken over by the Corporation with effect from 16th January, 1969.

For the sake of administration, the Surendranagar district is placed under the Rajkot division of the Gujarat State Road Transport Corporation. At present there are two depots in the district, one at Surendranagar opened in 1957 and the other at Dhrangadhra opened in 1964. Besides, there are two control points one each at Limbdi and Halvad. The number of schedules operated by Surendranagar and Dhrangadhra depots are 49 and 27 respectively.

Because of the significant development in respect of the road construction in the region, a number of places which had hitherto remained isolated have now been provided with bus facilities. The taluka/mahal headquarter places are linked with each other as also with the district headquarter which in turn is also connected with important places in Saurashtra and Kutch as also with Ahmadabad and Vadodara. Out of a total of 659 villages and towns in the district, 440 or 66.77 per cent, covering 87.20 per cent of the total population is directly served by the State Transport buses. 72 or 11 per cent of the total villages have a bus stop within a distance of one to three km. Moreover, 97 or 15 per cent of the total villages are situated within a distance of three to five km., and the remaining 50 villages or 7.23 per cent of the total villages lie at a distance of more than 5 km., from the nearest bus station. These figures indicate a commendable progress made by the Gujarat State Road Transport Corporation.

To sum up, before integration there were only few made roads in the district and hence the road transport was not developed. Even taluka headquarters were not linked with district headquarter. After integration and nationalisation of passenger bus services, all the taluka headquarter places are linked with the district headquarter, Surendranagar. Secondly, these transport facilities have increased the mobility of the people and have brought about

diversification of occupations among the otherwise static rural folk. Thirdly, the social contacts have greatly increased. Lastly, the educational facilities have been brought within a common man's reach by the speedy communication facilities. Thus the bus services have brought about far-reaching socio-economic changes in the region.

RAILWAYS

The district is at present served by the following railway lines;

1. Mahesana-Viramgam-Surendranagar-Rajkot-Okha (M. G.)
2. Viramgam-Patdi-Kharaghoda (B. G.)
3. Surendranagar-Bhavnagar (M. G.)
4. Surendranagar-Dhrangadhra (M. G.)
5. Than-Chotila (M. G.)
6. Joravarnagar-Sayla (M. G.)
7. Viramgam-Dhrangadhra-Gandhidham (B. G.)

A brief description of each of the above lines is given below:

(1) *Mahesana-Viramgam-Surendranagar-Rajkot-Okha*—The year 1872 is a landmark in the economic history of Saurashtra when for the first time Wadhwan was brought on the railway map by the extension of the B. B. and C. I. Railway from Viramgam. Prior to construction of this line, most of the trade in the area was handled through the Dholera Port. The construction of this line adversely affected the trade at Dholera.

The narrow gauge line between Wadhwan and Rajkot through Wankaner was constructed by the former Morvi State in 1890. This brought to light the inconveniences of different gauges and consequently the whole Morvi State railway system was converted into metre gauge in 1905. Thus the Rajkot-Wankaner route became an important section for the traffic of the southern and eastern Kathiawar moving to and from Wadhwan. In 1897, the former Navanagar State constructed a railway line linking Jamnagar (Bedi port) with Rajkot. The line was subsequently extended upto Okha in 1922. Thus the entire line from Viramgam to Okha was opened for traffic by stages between 1872 to 1922.

This metre gauge line starts from Mahesana, and after traversing through the territory of Viramgam taluka of the Ahmadabad district, enters the Lakhtar taluka of the Surendranagar district near Bhaskarpara station at Km. No. 88 (from Mahesana). After passing through the talukas of Lakhtar, Wadhwan, Muli and Chotila, the line enters Rajkot district near Daldi station of the Wankaner taluka. The line thus connects the Surendranagar district with important places like Mahesana, Viramgam, Rajkot, Jamnagar, Dwarka and Okha. Important intermediate ports like Bedi (Jamnagar) and Okha are thus connected with this district by this line.

The total length of railway line in this district is 99.63 km. It is proposed to convert the entire Viramgam-Okha metre gauge line into broad gauge and the work relating to this is in progress.

(2) *Viramgam-Patdi-Kharaghoda*—This broad gauge line was constructed by the former B. B. and C. I. Railway Company in 1873. Prior to the construction of Jhund-Kandla railway, this was the only broad gauge line in Saurashtra. Important stations in the district on the line are Upariala-place of pilgrimage for the Jains and Kharaghoda, an important salt manufacturing centre in the district. The economic significance of the line lies in the fact that it helps transshipment of salt to distant places in the country.

(3) *Surendranagar-Bhavnagar*—This is also an important line in the Saurashtra peninsula. It was constructed by the former Bhavnagar State in 1880. It was rather a pioneering effort by the princely State in the peninsula and provided a much needed impetus to other rulers to construct railways in their respective States. The line was constructed primarily with a view to diverting the cotton traffic of the Zalawad area to the port of Bhavnagar. Though the B. B. and C. I. Railway Company opposed construction of this line by the Bhavnagar State, severe famine of 1877-78 in the peninsula necessitated relief works on a large scale. The Government of India, therefore, after a long controversy permitted the Bhavnagar State to construct the line linking Bhavnagar with Wadhwan.

After passing through the Wadhwan and Limbdi talukas of this district, the line enters into the Botad taluka of the Bhavnagar district. Important stations in the district on this line are Surendranagar, Wadhwan city and Limbdi.

(4) *The Surendranagar-Dhrangadhra Section (M. G.)*—This metre gauge line was constructed by the former Dhrangadhra State between 1897 and 1898 during the reign of Raja Mansinhji II, and was further extended upto Halvad in 1915. The State had a plan to extend this line upto Maliya and further upto the Rann of Kutch so as to provide the shortest route to Kutch and Karachi. It is also interesting to note that the Dhrangadhra State also contemplated the construction of a line eastward from Dhrangadhra to Viramgam via, Bajana. However, for one reason or the other the State could not implement this scheme.

Prior to the construction of the Jhund-Kandla Railway, this line traversed upto Halvad. At present it runs upto Dhrangadhra, a distance of 35 km., only as Halvad and other stations on the line are covered by the Jhund-Kandla broad gauge line.

The line was under the management of the former Bhavnagar State Railways till 1-10-1919 whereafter it was made over to the B. B. and C. I. Railway Company. The management of the line was handed over to Morvi State Railway from 1-1-1942. It now forms part of the Western Railways.

In this district, the line has been extended upto Kuda salt works. It thus helps transportation of the salt to different places in India.

(5) *Than-Chotila Section*—This metre gauge branch line was constructed by the former Morvi State Railway and was opened for traffic with effect from 16-6-26. The total length of the line is 21 km., only. There are only three stations on the line, i.e., Than, (a junction station on the Mahesana-Rajkot-Okha line) Suraj Devali and Chotila.

(6) *Joravarnagar-Sayla Section*—This is the only narrow gauge line in the district and was opened for traffic with effect from 1-4-48. The entire length of 28 km., is within this district. Joravarnagar and Sayla are important stations.

(7) *Jhund-Kandla Railway*—Construction of a broad gauge line from Jhund to Kandla in 1969 is an important landmark in the history of the railways not only of this district but in the entire State. The scheme for a broad gauge line connecting the north dates back to the year 1879 when a reconnaissance survey

was carried out for the two route for a broad gauge link with Sindh, viz., (i) northern route from Palanpur to Hyderabad (Sindh) and (ii) the southern route through the former Kutch State. This was followed by a detailed survey for a broad gauge link from Viramgam to Maliya in 1904. Two years later, another survey was conducted. As a result, it was recommended that the southern route should be constructed through Kutch. This proposal was dropped on account of the opposition from the then ruler of Kutch. The scheme was revived in 1948 when the West Coast Major Port Development Committee appointed by the Government of India recommended linking of the major port of Kandla with a broad gauge line. The scheme could be concretised in 1960, when the traffic survey of Jhund and Kandla was carried out for collecting detailed information about the topography of the rail routes, engineering and other details and time and cost of construction. The project was sanctioned in June 1964 and was completed in September, 1969, in stages. It passes through the districts of Ahmadabad, Surendranagar, Rajkot and Kutch. The entire line has been constructed at an estimated cost of Rs. 16.30 lakhs and has a total length of 234.11 km.

The line enters the district near Sadala station of the Dasada taluka and leaves the district after Devaliya station and enters the Rajkot district. The line links the district with Kandla and through it with its vast hinterland.

The above survey will show that the Surendranagar district is lucky in having a net-work of railways of different gauges. Besides, different gauges, it has certain distinguishing features in railway construction. It was the first district in Saurashtra peninsula to be linked with railways in the year 1872. Secondly, prior to the construction of Jhund-Kandla broad gauge line, in 1969, it was the only district in Saurashtra possessing a broad gauge line called the Viramgam-Kharaghoda section. Thirdly, the district has the distinction of being served by the broad gauge, metre gauge and narrow gauge railway lines. Fourthly, all the taluka and mahal headquarters of the district are connected by the railway. Fifthly, these railways were constructed by different agencies, such as the B. B. and C. I. Railway Company and the States like Bhavnagar, Dhrangadhra and Morvi. Lastly, the total length of railway lines in the district is 387 km. Of these 113 km., are in broad gauge, 246 km., in metre gauge and 28 km., in narrow gauge.

The Passengers and Goods Traffic—The following statement shows the passengers and goods traffic at each station in the district during the year 1972.

Passengers and Goods Traffic, 1972

Name of the line 1	Names of Stations 2	Passenger traffic (Outward and inward) 3	Goods traffic (Outward and inward) in Quintals 4
Viramgam-Okha (M.G.)	Bhaskarpara	5,993	..
	Lilapur Road	60,238	4,800
	Kesaria Road	19,080	..
	Lakhtar	1,02,928	13,679
	Bajarangpura	14,165	..
	Bala Road	41,645	..
	Suren dranagar	10,39,014	..
	Suren dranagar Camp	2,16,554	..
	Chamaraj	14,742	..
	Digsar	66,673	..
	Muli Road	95,766	8,208
	Ramparada	43,106	..
	Than	5,04,933	5,24,590
	Lakhamchi	34,493	16,368
	Vagadia	64,134	..
	Suren dranagar	1,21,792	..
	Joravarnagar	4,53,411	1,44,504
	Wadhvan City	1,52,781	91,463
	Baldana Road	85,046	..
Suren dranagar- Bhavnagar (M.G.)	Limbdi	5,08,619	1,84,946
	Chuda	3,00,203	49,496
	Vejalka	1,866	..
	Ranpur	3,34,404	13,808

Passengers and Goods Traffic—concl'd.

Name of the line 1	Name of the Stations 2	Passenger traffic (Outward and inward) 3	Goods traffic (Outward and inward) in Quintals 4
Suren dranagar- Dhrangadhra (M.G.)	Katuda	51,656	..
	Rajsitapur	58,045	9
	Dhrangadhra	2,84,171	28,20,919
Than-Chotila	Suraj-Devali	63,532	1,95,921
	Chotila	1,17,554	5,658
Joravarnagar-Sayla	Malodapara	1,60,985	..
	Kholidad	1,73,630	12
	Rampara	1,12,282	..
	Fulgram	1,02,785	..
	Sayla	1,15,641	3,295
Viramgam-Patdi- Kharaghoda	Upariala	19,967	..
	Patdi	37,775	6,094 (Wagons)
	Kharaghoda	21,069	13,474 (Wagons)
Viramgam-Dhrangadhra- Gandhidham (B.G.)	Sadla	25,942	..
	Bajana	71,345	76 (Wagons)
	Jatpipali	38,142	..
	Dhrumath	35,916	..
	Vasadava	56,512	..
	Ghanshyamgadh	3,222	..
	Soldi	19,144	..
	Chuli	45,142	..
	Halvad	2,50,218	1,258 (Wagons)
	Dhanala	38,278	..
	Devaliya	19,091	..

Source : Divisional Superintendents, Western Railways, Rajkot, Bhavnagar and Vadodara.

STATEMENT VII. 2

The Railways in the Surendranagar District, 1973

Sl. No. 1	Name of the Railway line 2	Year of opening 3	Agency/ State which constructed it 4	District through which it runs 5
1.	Viramgam-Surendranagar-Okha (M.G.)	1872-1922		
	A. Viramgam-Wadhwan	1872	B. B. and C. I. Railway Co.	Ahmadabad-Surendranagar
	B. Wadhwan-Rajkot	1905	Morvi State	Rajkot-Jamnagar
2.	Viramgam-Patdi-Kharaghoda (B.G.)	1873	B. B. and C. I. Railway Co.	Ahmadabad-Surendranagar
3.	Surendranagar-Bhavnagar (M.G.)	1880	Bhavnagar State	Surendranagar-Anreli-Bhavnagar
4.	Surendranagar-Dhrangadhra (M.G.)	1898	Dhrangadhra State	Surendranagar
5.	Than-Chotila (M.G.)	1926	Morvi State	Surendranagar
6.	Joravarnagar-Sayla (N.G.)*	1948	Saurashtra Government	Surendranagar
7.	Jhund-Kandla (B.G.)	1969	Government of India	Ahmadabad-Surendranagar-Rajkot-Kutch

B.G. - Broad Gauge, M.G. Metre Gauge, N.G. Narrow Gauge.

* A steam tramway was constructed between Wadhwan and Sayla jointly by the Wadhwan and Sayla States in 1924, (*Annual Administration Report of the Sayla State*, 1924-25, p.2).

WATER WAYS, FERRIES AND BRIDGES

As the district is land locked there are neither any ports nor any navigable rivers and hence there is no water transport.

Bridges—The bridges play an important role in making the roads trafficable all the year round. Important roads passing through the district have been provided with bridges. The details of the important bridges in the district are given below ;

STATEMENT VII.3

Bridges and Causeways, 1972

Sl. No. 1	Bridge/Causeways 2	Name of the Road 3	Category 4	River/ Nala 5	Length in feet 6
UNDER THE JURISDICTION OF THE STATE GOVERNMENT					
1.	Bridge	Devpura-Limbdi	N. H.	Bhogavo	4,014
2.	"	"	"	Nala	416
3.	"	"	"	Harbad	596
4.	Causeway	Dolia-Bamanbore	"	Nala	131
5.	Causeway	"	"	"	121
6.	"	"	"	"	86
7.	"	"	"	"	169
8.	Bridge (Near Chharad)	Wadhwan-Viramgam	S.H.	Umai	225
9.	" (Near Lakhtar)	"	"	Motisar tank	125
10.	Bridge (Near Kotharia)	"	"	Umai	225
11.	Bridge	Surendranagar-Dolia	"	Bhogavo	656
12.	"	Halvad-Morvi	"	Brahmani	480
13.	"	Dhrangadhra-Halvad	"	Dokamarda	175
14.	"	"	"	Khari	425
15.	"	Dhrangadhra-Surendranagar	"	Chandra-bhaga	210
16.	"	"	"	Umai	140
17.	"	Limbdi-Rangpur	"	Khari	192
18.	"	"	"	Vansal	120
19.	"	"	"	Bhadar	480
20.	"	"	"	Vansal	125
21.	"	"	"	Lindia	250
22.	"	"	"	Doli-Talavadi (Limbdi)	200
23.	"	Sayla Sudamda-Paliad	"	Bhogavo	529
24.	"	"	"	Nimbhani	280
25.	"	Surendranagar-Bajana Patdi-Vanod-Becharaji	"	Umai	210
26.	"	Wadhwan-Limbdi	"		

STATEMENT VII.3—concl'd.

Sl. No. 1	Bridge/Causeways 2	Name of the Road 3	Category 4	River/Nala 5	Length in feet 6
UNDER THE JURISDICTION OF DISTRICT PANCHAYAT, SURENDRANAGAR					
27.	Bridge	Malvan Bajana Patdi	M.D.R.	..	..
28.	"	Patdi-Jainabad-Zinzuwada	"	Vonkala	..
29.	"	"	"	..	..
30.	Causeway	Halvad-Tikar Road	"	..	..
31.	Bridge	Limbdi-Lakhtar Road	"	Bhogavo	180
32.	"	"	"	Golia	100
33.	"	Halala-Batol-Jansali Road	V.R.	Omkar	100
34.	"	Muli to Muli Station	M.D.R.	Bhogavo	..

Air Transport

There is no aerodrome in this district.

Travel and Tourist Facilities—Travel and tourists facilities available in the district can broadly be classified into (1) *dharmashalas* for the Hindus and *sarais* for the Muslims, (2) guest and rest-houses maintained by the Government and District Panchayats and (3) private guest-houses, lodging and boarding houses, etc.

(1) *Dharmashalas* These are usually built by some philanthropic persons and managed by charitable trusts and are the oldest institutions catering to the needs of tourists. For a short stay a traveller has to pay little or nothing. There were nearly 44 *dharmashalas* in the different parts of the district in 1973. The largest number of *dharmashalas* was located in the Wadhwan taluka (20) and the lowest in the Muli taluka (1). *Sarais* for the Muslim travellers were available at Chotila, Wadhwan, Dhrangadhra and Limbdi.

(2) *Rest-houses*—For providing facilities to the Government servants travelling on official business, different types of rest houses are provided by the Government and panchayats, i.e., *Atithi Grih* or circuit house, Guest house or *Vishram Grih* and *Aram Grih* or rest house. A list of the rest houses maintained by the State P. W. D. and the District Panchayat in the Surendranagar district is given below:

Guest houses (*Vishram grihs*) under P. W. D. (1) Surendranagar, (2) Wadhwan, (3) Limbdi.

Rest-Houses (*Aram Grih*) under District Panchayat—(1) Surendranagar, (2) Muli, (3) Lakhtar, (4) Halvad, (5) Patdi, (6) Vithalgadh, (7) Chotila (8) Thangadh, (9) Sayla, (10) Zinzuwada, (11) Bajana, (12) Dasada.

Private Guest Houses—In order to meet the growing needs of the travelling public, private guest houses and lodging houses combined with boarding facilities are run by the private entrepreneurs in the district on a professional basis. Such facilities are available in the district at Surendranagar, Wadhwan, Limbdi and Dhrangadhra.

POSTS AND TELEGRAPHS AND TELEPHONE OFFICES

The administration of the posts and telegraphs offices in the district is under the charge of the Senior Superintendent of Post Offices, Surendranagar.

Postal facilities were very inadequate in the district prior to Independence on account of the paucity of good made roads. However, after Independence, the road transport has developed and many farflung villages are provided with bus services.

The number of post offices in the district increased from 67 in 1951 to 111 in 1960-61 and to 269 in the year 1972. Of these 20 were combined offices. The highest number of pots offices was found in the Limbdi taluka and the lowest in the Sayla taluka. The following statement shows talukawise breakup of posts and telegraphs offices:

STATEMENT VII.4

Talukawise Distribution of Post Offices 1972

Sl. No. 1	Name of Taluka 2	No. of Post Office 3	No. of Telegraph Offices 4	No. of letter Boxes 5	No. of Villages without Post Offices 6	Remarks 7
1.	Wadhavan	40	4	110	18	
2.	Limbdi	50	3	115	48	
3.	Sayla	10	1	37	55	
4.	Chotila	11	2	77	98	
5.	Muli	23	1	25	38	
6.	Halvad	27	1	90	41	
7.	Dhrangadhra	38	2	65	31	
8.	Dasada	42	5	94	43	
9.	Lakhtar	28	1	65	16	
Total		269	20	678	388	

Source : Superintendent of Post Offices, Surendranagar.

TELEPHONES

The following statement shows the availability of telephone facilities in the district together with such details as type of exchange, number of connections, capacity and trunkline alignment. It shows that 18 places in the district are provided with telephone exchanges, as shown in the following statement

STATEMENT VII.5

Telephones, 1972

Sl. No. 1	Name of exchange 2	No. of connections 3	Trunk line alignment 4	Type of exchange and its capacity	
				Type 5	Capacity 6
1.	Bajana ..	13	Patadi-Bajana	MAX-III	25 lines
2.	Chuda ..	27	Limbdi-Chuda	"	35 "
3.	Chotila ..	53	Wankaner-Chotila	"	90-100 "
4.	Dasada ..	12	Mandal-Dasada	"	25 "
5.	Dhrangadhra ..	370	Dhrangadhra-Surendranagar	" -II	400 "
6.	Halvad ..	69	Halvad-Dhrangadhra	" -III	90/100 "
7.	Kharaghoda ..	22	Patdi-Kharaghoda	"	45/50 "
8.	Lakhtar ..	41	Lakhtar-Surendranagar	"	45 "
9.	Limbdi ..	193	Limbdi-Surendranagar	CBNM	210 "
10.	Muli ..	26	Muli-Surendranagar	MAX-III	30 "
11.	Patdi ..	98	Patdi-Viramgam	CBNM	100 "
12.	Rajsitapur ..	12	Rajsitapur-Dhrangadhra	MAX-III	25 "
13.	Sayla ..	37	Sayla-Surendranagar	"	45/50 "
14.	Siyani ..	10	Siyani-Limbdi	"	25 "
15.	Surendranagar	1039	Surendranagar-Botad	CBNM	1200 "
16.	Wadhwan city ..	151	Wadhwan City-Surendranagar	CBM	240 "
17.	Thangadh ..	88	Thangadh-Wankaner	MAX-III	90/100 "
18.	Zinzuwada ..	30	Zinzuwada-Patdi	"	45/50 "

Source :

Divisional Engineer, Telegraphs, Bhavnagar.

MAX=Multiple Automatic Exchange, CBNM=Central Battery Non-multiple, CBM=Central Battery Multiple.

CHAPTER VII—COMMUNICATIONS

Radio Wireless—There is no broadcasting station in the district. Radio receiving sets which began to be used in the early thirties of this century are becoming popular day by day. The total number of radio licences issued in the district till December, 1972 worked out to 41,057.

Rural Broadcasting—The scheme of rural broadcasting or more commonly called the 'contributory scheme' envisages installation of community listening radio sets in the villages of the State for dissemination of the news about the development and important happenings in and outside the State. The Rural Broadcasting Division of the Directorate of Information, Government of Gujarat, is entrusted with the implementation of the scheme. Under this scheme the subsidy is given by Government both for installation as well as maintenance of the radio sets in the villages situated in 56 economically backward talukas of the State. In the villages situated in the developed areas, the subsidy is given only for the maintenance of the radio set. Till December, 1972, 184 community listening radio sets were installed in the district under the above scheme.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

DISTRIBUTION OF WORKERS ACCORDING TO OCCUPATIONAL DIVISIONS

Before the occupational divisions are discussed, it is necessary to know the connotation of the word 'occupation'. It connotes the exact function of a person, such as a carpenter, a fitter, a mechanic, etc. The distribution of workers according to occupational divisions as returned at the 1961 Census is shown in Statement VIII.1 appended at the end of the chapter.

The important categories of occupations besides agriculture include craftsmen, production process workers and labourers not classified elsewhere (52.05 per cent), sales workers (11.79 per cent), farmers, fishermen, hunters, loggers and related workers (11.50 per cent), and service, sports and recreation workers (6.52 per cent). These occupations together claimed 81.86 per cent of the total workers in the district.

The Housing and Establishments Census conducted for the first time in 1961 has supplied some very interesting and instructive data about the types of industrial establishments in the district and the number of persons employed in them as shown in the Statement VIII.2 at the end of the chapter.

The total number of industrial establishments was 2,853 which provided employment to 12,424 persons in the district. Of these, preparation of basic items like food and clothing occupied 36.31 per cent of establishments and 18.55 per cent of workers. The position of traditional arts like manufacture of earthen vessels and pottery, embroidery and making of crape lace and fringes numbered 58 and engaged 350 persons. On account of mechanisation and revolution in the means of transport as many as 20 concerns have sprung up for carrying out repairs to motor vehicles. Further, manufacture and assembling of machinery, the brass and bell metal products, repairing and assembling of watches and clocks, lithography and printing, repairing of bicycles and tricycles, etc., which did not exist in the past, have come into existence in recent times because of their increased use. There were 50 concerns connected with cotton ginning and bailing, and weaving of handloom and powerloom cloth. These

concerns engaged 394 persons. There were 193 concerns for manufacture of leather goods and footwear which engaged 456 workers. *Bidi* making concerns numbering 10 engaged 71 workers. Considerable use of snuff by the people in the district can be gauged from the fact that there were 8 concerns employing 46 persons.

The rural/urban composition of certain selected miscellaneous occupations is shown in the Statement VIII.3 at the end of the Chapter.

The statement reveals that out of 95,876 workers in different categories in the district during the 1961 Census, 54 per cent were from the rural areas. Further, the professions which returned a large number of workers were: teachers (2,634), tailors, cutters, furriers and related workers (2,588), arts, letters and science (1,889), haircutting saloons and beauty shops (1,133), house-keepers, cooks, maids and related workers (727), and hawkers, pedlars and street vendors (468) in order. On account of expansion of the medical and health facilities, as many as 647 persons were engaged in the medical profession in the district. Of these 197, were from the rural areas.

LEARNED PROFESSIONS

Teachers

The data furnished by the 1961 Census show that 2,634 persons were engaged in the teaching profession. A majority of them were found in the rural areas indicating the expansion of education in these areas. Moreover, teachers in the primary and middle schools were the highest (2,036).

Lawyers

There were 118 legal practitioners and advisers as on 31st March, 1971 in the district. Surendranagar being the district headquarters had the highest number of such practitioners and Sayla had the lowest. There was no woman practitioner in the district.

Lawyers

Sl. No. 1	Name of the Town 2	No. of Practitioners 3
1.	Surendranagar	35
2.	Dhrangadhra	24
3.	Wadhwan	20
4.	Limbdi	18
5.	Lakhtar	6
6.	Bajana	5
7.	Muli	4
8.	Halvad	3
9.	Chotila	2
10.	Sayla	1
	Total	118

Doctors

The 1951 Census, returned following persons engaged in medical profession inclusive of nurses and midwives. The number of registered medical practitioners was 96, that of *vaidyas* and *hakims* 87. No female was found engaged in this profession. They were, however, found as, nurses (26) and midwives (23). In 1961 the number of physicians, surgeons and dentists increased to 249, the number of nurses and other health technicians increased to 398 and that of ayurvedic practitioners increased to 91. A welcome change is noticed in that in contrast to 1951, women have also taken up this profession because there were 10 women working as physicians, surgeons and dentists, 150 nurses and 4 women ayurvedic practitioners. Further, persons following modern medical profession were concentrated in urban areas whereas more *vaidyas* were found in the rural areas. This is borne out by the following figures.

Sl. No. 1	Group 2	Rural		Urban		Total		Total 9
		Males 3	Females 4	Males 5	Females 6	Males 7	Females 8	
1.	Physicians, Surgeons and Dentists ..	89	1	150	9	239	10	249
2.	Nurses, Pharmacists and other health technicians ..	60	47	188	103	248	150	398
3.	Physicians, Ayurvedic ..	55	1	32	3	87	4	91
	Grand Total ..	204	49	370	115	574	164	738

Source : District Census Handbook 1961, Surendranagar, pp. 44-45.

ARTS, LETTERS AND SCIENCE

The following occupations have been grouped under the category of "Arts, Letters and Science" in 1961 Census.

Persons Engaged in Arts, Letters and Science

Sl. No.	Occupations	Males	Females	Total
1	2	3	4	5
1.	Architects, Engineers and Surveyors ..	293	..	293
2.	Biologists, Veterinarians, Agronomists and related Scientists ..	20	..	20
3.	Social Scientists and related workers ..	94	17	111
4.	Artists, Writers and related workers ..	189	..	189
5.	Draftsmen and Science and Engineering Technicians n.e.c. ..	57	2	59
6.	Other professional, technical and related workers (including ordained and non-ordained religious workers) ..	2,275	201	2,476
	Total ..	2,928	220	3,148

NOTE : n. e. c. = Not elsewhere classified.

Source : District Census Handbook 1961, Surendranagar District, pp. 44-46.

Persons grouped under arts, letters and science numbered 3,148. Of these 220 were females. The highest number of workers (2,476) was found in the category of other professional, technical and related workers including ordained and non-ordained religious workers and the lowest in the category of biologists, veterinarians, agronomists and related workers (189).

PUBLIC ADMINISTRATION

Public administration jobs especially in the Government departments are highly valued because of the security, salary and other fringe benefits. The 1961 Census has returned, 959 persons engaged in various branches of public administration in the district. Of these, the State Government employees and village officials were the largest. Their break-up is shown below:

Number of Persons Engaged in Administrative Services, 1961

Sl. No.	Occupations	Males	Females	Total
1.	2	3	4	5
1.	Administrators and Executive Officials, Central Government ..	236	2	238
2.	Administrators and Executive Officials, State Government ..	188	8	196
3.	Administrators and Executive Officials in Local Bodies ..	61	1	62
4.	Administrators and Executive Officials, Quasis Government ..	15	3	18
5.	Administrators and Executive Officials, Government n. e. c. ..	44	..	44
6.	Village Officials ..	389	12	401
	Total ..	933	26	959

Source : District Census Handbook 1961, Surendranagar District.

AMENITIES TO PUBLIC SERVANTS

Besides providing such relief as dearness, house-rent, compensatory allowance, and festival advance, the State Government has also made provision for granting loans to Government servants for constructing residential buildings and purchase of vehicles. Residential accommodation is also made available, wherever possible. Government servants are given free medical treatment at Government hospitals and dispensaries. They are also allowed reimbursement of expenses incurred for medical treatment at institutions authorised by Government. Moreover, concessions of leave on average pay for a period of one year and extraordinary leave for another year are also available to the Government servants suffering from tuberculosis. Government also reimburses sanatorium charges and in certain cases, a fixed amount is paid for specialised diet, medicines and injections prescribed for the recovery of the T. B. patient during the period of convalescence.

In addition to the above benefits, Government servants are now entitled to travel concessions at specified intervals for visiting their home towns. They are also allowed to encash the whole or part of the earned leave surrendered to Government and receive average pay and dearness for a maximum period of 30 days once in every two years.

The Central Government and the statutory corporations like the Life Insurance Corporation have similar schemes meant to provide relief to their employees.

SELECTED MISCELLANEOUS OCCUPATIONS

Considering its urban characteristics, Surendranagar, the district headquarters, was selected for assessing the working of certain selected occupations. The information furnished by the local authority is embodied in the Statement VIII.4 at the end of the chapter.

The statement reveals that tailoring (22.26 per cent), *pan-bidi* (14.43 per cent), hair-cutting (11.06 per cent) and cycle-repairing (10.79 per cent), are the most popular occupations and jointly account for 58.54 per cent. Less than 10 per cent of establishments were concerned with sweetmeat and *farsan*, goldsmithy, laundries, lodging and boarding, restaurants and aerated waters, flour-mills, mattresses and pillow makers in order.

From the point of employment offered, hotels, lodging and boarding houses, restaurants and manufacture of aerated waters engaged 18.24 per cent of workers. The lowest was in the dyeing and printing being 0.14 per cent only.

A survey of one each of the large, medium and small-sized selected occupations in the Surendranagar town was undertaken in March, 1973. The selection of the occupations was made on a representative basis so as to give a broad picture of the occupations. The results of the survey are stated below.

Hotels, Lodging and Boarding Houses and Manufacture of Aerated Water—There were 253 persons including one child in these occupations. The survey disclosed that these establishments were mostly managed by owners themselves, but the bigger ones employed salaried workers. Most of them were housed in rented premises and paid rent ranging from Rs. 10 to Rs. 600 individually. The gross earnings of individual establishment ranged between Rs. 1,200 to Rs. 54,000 per month depending upon its size, location, popularity and delicious varieties served and treatment offered to customers.

Tailoring—In the Surendranagar town, there were 165 tailoring units employing 255 persons in March, 1973. A majority of them were one-man establishments, though taking minor work such as fixing of buttons, repairing of garments, etc., on daily wages was not uncommon with them. Sometimes members of the family were also engaged on such works to meet customers' demands for occasions like marriage and festivals. Some of these establishments were housed in owned premises. The gross earnings of an individual establishment varied from Rs. 2,000 to Rs. 6,000 per month, depending upon its popularity and quality of garments tailored.

Hair-cutting Saloons—There were 82 hair-cutting saloons scattered in different localities and mostly run as proprietary concerns. A majority of them were housed in rented premises, paying rent ranging from Rs. 10 to Rs. 50 per month. The gross income of an individual concern was reported to vary from Rs. 200 to Rs. 400 per month depending upon the location, size and skill and treatment given to customers. There is no association of the owners of the hair-cutting saloons in the Surendranagar town.

Goldsmithy—The total number of persons working as goldsmiths was 110 spread over 71 establishments in the town. A majority of them employed family members. These shops were housed in premises on a monthly rent varying from Rs. 25 to Rs. 40. The gross monthly income of an individual goldsmith varied from Rs. 300 to Rs. 12,000 per month. Those who sold prepared ornaments had larger monthly income upto Rs. 54,000 or more during the marriage season and in festivals like Diwali, etc., though it was adversely affected on account of promulgation of the Gold Control Order by the Government of India in 1963. There was no association of the goldsmiths in the town.

Sweetmeat and Farsan Shops—There were 73 establishments in the Surendranagar town, preparing items of sweetmeats and spiced and salty catables. The business of these concerns is mostly seasonal and becomes brisk during the marriage season and in festivals like Diwali, Holi, etc. The gross monthly income of an individual shop varied from Rs. 7,000 to Rs. 12,000 giving a net income from Rs. 200 to Rs. 300 per month depending upon its size, situation, popularity and quality of products. Only big shops employed salaried persons for preparation of various items. Elsewhere, the family members were employed to do subsidiary work, and also run the shops in the absence of owners. There was no association of these shop-keepers in the town.

Bakeries—There were only three establishments in the town and were worked as proprietary concerns. The survey disclosed that the monthly turnover of an individual concern varied from Rs. 1,200 to Rs. 3,800 showing increasing use of bread, biscuits and other bakery products made by the people from all stratas of society. Monthly rent paid by each of them varied from Rs. 65 to Rs. 75. There was no association of bakery owners in the district.

Pan-bidi—There were 107 *pan-bidi* shops employing 165 persons. It was found that the business was run largely on sole proprietorship basis. These units kept and sold additional items like tobacco, perfumery, cigarettes, confectionery, wax candles, and other sundry articles as well. It was observed that most of these were housed in rented premises, each on a monthly rent varying from Rs. 15 to Rs. 30 per month. The gross earnings of an individual establishment varied from Rs. 2,000 to Rs. 5,000 per month depending upon its location and popularity. Some of the very large concerns among them,

also sold betelnuts and tobacco to the people. There is no association of the *pan-bidi* shop-keepers in the district.

Flour-Mills—There were in all 37 flour mills in the town, which employed 74 persons. Most of them were sole proprietary concerns but the large units employed salaried workers or relatives to meet the demand from the public. The gross monthly earnings of an individual establishment varied from Rs. 400 to Rs. 600. The flour-mills were found spread over different localities and the rent varied from Rs. 6 to Rs. 90 per month per concern.

Cycle Repairing—There were 80 establishments employing 120 persons. Such a large number of these concerns indicates an increasing use of bicycles made by the public in the town. Some of the big concerns were reported to sell new bicycles, supply them on hire, and attend to repairs. A majority of these were housed in rented premises, for which monthly rent, varied from Rs. 15 to Rs. 75 depending upon its size and location. The gross monthly earnings of an individual concern varied from Rs. 400 to Rs. 500. The concerns which sold new bicycles had a larger turnover. There was no association of the owners of the cycle-repairing shops.

Mattresses and Pillow Makers—Only 4 establishments were reported to be functioning at Surendranagar. They were organised on proprietary basis. The survey revealed that the gross monthly income of an individual establishment varied from Rs. 600 to Rs. 2,000. These shops were not set up in one locality of the town but were housed mostly in the owned premises. There was no association of the owners of these establishments.

Laundries—There were 70 laundries concentrated in thickly populated areas of the town. They were mostly proprietary concerns and were housed in rented premises for which rent varying from Rs. 14 to Rs. 75 per month was paid by each of them. The monthly net income of an individual laundry varied from Rs. 200 to Rs. 800 depending upon the size, location, popularity and rates of washing, dry-cleaning and ironing charged by each of them.

EMPLOYEES' ORGANISATIONS

Since the inauguration of the Five Year Plans, there has been a great expansion of employment in the public service at

all levels including the Central Government, State Government and the local self-governing bodies like Municipalities, Panchayats, etc., as a large number of persons was employed for implementing various development schemes. These employees have formed their respective unions with a view to redressing their grievances. The State Government employees have also formed an organisation called the "Gujarat Rajya Karmachari Mahamandal" with branches in the districts affiliated to the Mahamandal at the State level.

The following are the various kinds of Government Staff Unions in the Surendranagar district.

Sl. No. 1	Name of the Union 2	Date of Registration 3	Approximate membership 4
1.	Gujarat Rajya Lands Records (Class III Staff)		..
2.	Surendranagar District Judicial Deptt. (Class III Staff)	28-5-1958	78
3.	Secondary School Teachers Union ..	.. 4-4-1969	146
4.	Jilla Karmachari Mandal, Collector Office	.. December, 1972	50
5.	District Police Clerical Staff Union ..		..
6.	Class IV Staff Union		60

Source :

Collector's Office, Surendranagar.

STATEMENT VIII.1

Distribution of Workers According to Occupational Division at Work,
Other than Cultivation, 1961

Sl. No. 1	Category 2	Total persons 3	Percentage 4	Urban 5	Rural 6
1.	Professional, Technical and related workers	5,444	5.68	3,132	2,312
2.	Administrative, Executive and Managerial workers	2,331	2.43	1,671	660
3.	Clerical and related workers	4,982	5.20	4,248	734
4.	Sales workers	11,302	11.79	6,582	4,720
5.	Farmers, Fishermen, Hunters, Loggers and related workers	11,024	11.50	2,648	8,376
6.	Miners, Quarrymen and related workers	954	1.00	129	825
7.	Workers in Transport, Storage and Communication Occupations	3,457	3.60	2,537	920
8.	Craftsmen, Production Process workers and Labourers not classified elsewhere	49,907	52.05	19,307	30,600
9.	Service, Sports and Recreation workers	6,256	6.52	3,858	2,398
10.	Workers not classified by occupations	219	0.23	10	209

Source :

District Census Handbook 1961, Surendranagar, pp. 4-58.

STATEMENT VIII.2

Number of Industrial Establishments, Surendranagar District, 1961

Sl. No. 1	Description 2	No. of Units 3	No. of Persons 4
1.	Production of rice, <i>atta</i> , etc.	293	810
2.	Manufacture of <i>bidi</i>	10	71
3.	Cotton weaving in handlooms	18	51
4.	Manufacture of sundry hardwares and engineering products	306	815
5.	Making of textile garments	567	1,043
6.	Cotton ginning, cleaning, pressing and baling	31	339
7.	Manufacture of other wood and allied products	2	23
8.	Manufacture of jewellery, etc.	412	998
9.	Manufacture of leather goods and footwear	193	456
10.	Production of other food products	176	452
11.	Production of edible fats and oils	43	163
12.	Cotton weaving in power looms	1	4
13.	Manufacture of snuff	8	46
14.	Sawing and planing of wood	14	50
15.	Manufacture and assembling of machinery	49	479
16.	Manufacture of earthen ware and pottery	55	347
17.	Repairing of motor vehicles	20	140
18.	Currying, tanning and finishing of hides and skins	11	42
19.	Embroidery and making of crape lace and fringes	3	3
20.	Manufacture of wooden furniture and fixture	63	131
21.	Manufacture of soap and other washing and cleaning compounds	7	34
22.	All other types of printing including lithography, with printing industry	18	78
23.	Repairing of bicycles and tricycles	88	161
24.	Manufacture of brass and bell metal products	122	455
25.	Assembling and repairing of watches and clocks	34	61
	Total	2,544	7,252
	Others	309	5,172
	Grand Total	2,853	12,424

Source : Census of India 1961, Vol. V, Gujarat, *Report on Housing and Establishments*, Part IV-A, (1963), pp. 231-232.

STATEMENT VIII.3

Number of Persons Engaged in Selected Occupations, 1961

Sl. No. 1	Name of Occupation 2	Urban 3	Rural 4	Total 5
1.	Physicians-surgeons and dentists	159	90	249
2.	Nurses, pharmacists and other medical and health technicians	291	107	398
3.	Teachers	1,576	1,058	2,634
	(a) Teachers, University	24	13	37
	(b) Teachers, secondary schools	332	..	332
	(c) Teachers, middle and primary schools	1030	1,006	2,036
	(d) Teachers, nursery and kindergarten schools	64	8	72
	(e) Teachers, (others)	126	31	157
4.	Jurists	159	8	167
5.	Arts, Letters and Science	1,307	1,841	3,148
	(a) Architects, engineers, surveyors	238	55	293
	(b) Biologists, veterinarians, agronomists and related scientists	13	7	20
	(c) Social scientists and related workers	79	32	111
	(d) Artists, writers and related workers	73	116	189
	(e) Draughtsman and science and engineering technicians, n.e.c.	58	1	59
	(f) Other professional, technical and related workers (including ordained and non-ordained religious workers).	846	1,630	2,476
6.	Administrators and executive officials of Government	550	409	959
7.	Hawkers, pedlars and street vendors	349	119	468
8.	Tailors, cutters, furriers and related workers	1,282	1,306	2,588
9.	Jewellers, goldsmiths and silversmiths	742	418	1,160
10.	Millers, bakers, brewmasters and related food and beverage workers	600	3,179	3,779
11.	House-keepers, cooks, maids and related workers	522	205	727
12.	Barbers, hair-dressers, beauticians and related workers	431	702	1,133
13.	Launderers, dry cleaners and pressers	300	28	328

NOTE : n. e. c.=Not elsewhere classified.

Source :

District Census Handbook 1961, Surendranagar District, pp. 44-58.

STATEMENT VIII.4

Persons Engaged in Certain Selected Occupations, Surendranagar, 1971

Sl. No. 1	Occupations 2	No. of Establishments 3	Per cent to total No. of Establishments 4	Persons employed inclusive of employer				Percentage to total No. of persons employed 9
				Males 5	Females 6	Children 7	Total 8	
1.	Bakeries ..	3	0.40	11	..	4	15	1.08
2.	(a) Hotel ..	17	2.29	65	..	1	66	4.76
	(b) Lodging and Boarding ..	12	1.71	89	7	..	96	6.92
	(c) Restaurant ..	16	2.15	87	1	..	88	6.34
	(d) Aerated waters ..	2	0.26	3	..	..	3	0.22
3.	Sweet and farsan... ..	73	9.85	186	..	..	186	13.40
4.	Hair cutting saloons ..	82	11.06	100	..	..	100	7.20
5.	Pan-Bidi ..	107	14.43	165	..	..	165	11.89
6.	Flour mills ..	37	4.99	74	..	..	74	5.33
7.	Goldsmiths ..	71	9.58	110	..	..	110	7.93
8.	Laundries ..	70	9.44	100	..	..	100	7.20
9.	Cycle-repairing ..	80	10.79	120	..	..	120	8.64
10.	Tailoring ..	165	22.26	255	..	..	255	18.37
11.	Mattress and pillow makers ..	4	0.53	8	..	..	8	0.58
12.	Dyeing and printing ..	2	0.26	2	..	..	2	0.14
Total ..		141	100.00	1,375	8	5	1,388	100.00

Source :

President, Surendranagar Joint Municipality, Surendranagar.

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

The livelihood pattern of the people of a region and the nature and variety of occupations followed by them are conditioned by the stages of economic development and the extent to which the available natural resources are utilised. The mainstay of the economy of this district is agriculture, as 72.01 per cent (74.23 per cent for the state) of its population is rural. The soil in this district is alluvial, thin sandy, thin poor, medium black and red. The medium black soil which is mostly found in this district is best suited for cultivation of cotton. Cotton is, therefore, one of the most important cash crops of the district. In some parts of the district, especially in the Dasada and Lakhtar talukas, soil is formed by receded sea and is, therefore, suited for the cultivation of wheat, *jowar*, *bajri*, *banti*, *mug*, *math*, groundnut, and sesamum. In the Dhrangadhra taluka the soil is formed from sandstone. In the Halvad taluka, red soil is found. In these areas inferior type of millets and pulses are grown. The district has 37.75 per cent of its active population engaged in different economic pursuits, of which agriculture and allied activities account for 23.29 per cent according to 1961 Census. This is slightly lower than the State's average (41.07 per cent according to the Census.)

On the basis of economic activities pursued, the workers were classified into the following nine industrial categories by the 1961 Census.

STATEMENT IX.1
Category of Workers and their Percentage, 1961

Sl. No.	Category of workers	Working population			Percentage to total workers
		Males	Females	Total	
1.	2	3	4	5	6
1.	As cultivators ..	83,963	39,018	122,981	49.12
2.	As agricultural labourers ..	18,306	13,204	31,510	12.59
3.	In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards, and allied activities ..	3,330	1,077	4,407	1.76

STATEMENT IX.1—contd.

Sl. No.	Category of workers	Working population			Percentage to total workers
		Males	Females	Total	
1	2	3	4	5	6
4.	At household industry ..	17,572	8,067	25,639	10.24
5.	In manufacturing other than household industry ..	15,442	1,287	16,729	6.68
6.	In construction ..	2,084	244	2,328	0.93
7.	In trade and commerce ..	11,964	457	12,421	4.96
8.	In transport, storage and communications ..	3,964	40	4,004	1.60
9.	In other services ..	23,064	7,284	30,348	12.12
	Total Workers ..	179,689	70,678	250,367	100.00

Source : District Census Handbook 1961, Surendranagar, p. 24., Part II, p. 22.

In the working population, for obvious reasons, the number of male workers is higher than that of females. Further, agricultural pursuits claimed as much as 61.71 per cent of workers. The remaining categories of workers accounted for 38.29 per cent only and were dispersed in mining, manufacturing, construction activities, etc.

The Census data throw further light on the rural/urban composition as shown below :

Category	Percentage of working population		Percentage of total working population
	Rural	Urban	
1	2	3	4
(a) Agricultural Pursuits ..	30.53	4.66	23.29
(b) Non-Agricultural pursuits ..	99.98	99.97	99.96

In the rural areas, agricultural and allied activities predominate whereas in the urban areas, non-agricultural activities claim higher percentage of workers in the working population.

HOUSEHOLD AND NON-HOUSEHOLD INDUSTRIES

According to the 1961 Census, 25,639 persons were engaged in the household and 70,237 persons in the non-household industries.

In the former, employees were 1.63 per cent only and others were 98.37 per cent. The periods of working in household industries under 20 per cent sample survey show that 2,124 households worked for a period of from 10 months to one year, 320 households worked for 7 to 9 months, 177 from 4 to 6 months, 97 from 1 to 3 months and 132 for unspecified periods.

In the non-household industries, employers accounted for 8.04 per cent, employees 44.72 per cent, single workers 36.98 per cent and family workers 10.26 per cent. Among the female workers in the district, single workers were 6,155 of whom 3,204 were employees and 927 were family workers.

PRINCIPAL AND SECONDARY WORK

There were some persons in the working population, who were engaged in more than one productive activity, classified into principal and secondary work.

The Census data showed that there were 6,965 persons in the district who did some secondary work to supplement their earnings. Of these, 68.08 per cent were mainly cultivators, but did secondary work as labourers and 23.51 per cent who worked principally at household industry performed secondary work as cultivators and agricultural labourers.

NON-WORKERS

According to 1961 Census, those not engaged in any economic activity numbered 412,839 (279,975 males and 132,864 females). They were divided into eight broad categories such as (1) full-time students, (2) persons engaged in household duties, (3) dependents, infants and disabled, (4) retired, rentiers, etc., (5) beggars, vagrants, (6) inmates of penal, mental and charitable institutions, (7) persons seeking employment for the first time, and (8) unemployed, but seeking work.

Among the male non-workers, 25.71 per cent were full-time students and 70.01 per cent dependents, against 54.67 per cent among females. The higher percentage of full-time students in the urban sector indicates greater educational opportunities available in towns. The percentage of females engaged in household duties was higher

in the urban areas because, women in villages also participate in the agricultural operations in addition to their household duties.

PRICES

Price mechanism is influenced by the law of demand and supply. Its impact is felt on the entire economy and is reflected in the levels of living of the people of a region. The present Surendranagar as an economically viable district came into existence after integration of the princely States and estates. It is, therefore, not possible to undertake analysis of the prices on a comparable basis. An attempt has, therefore, been made to give State-wise details for the periods for which they were available.

- (1) the period from 1855-56 and 1883-84,
- (2) the period from 1900 to 1945, and
- (3) the period from 1945 to 1972.

(1) From 1855-56 and 1883-84

The table given below shows that the period witnessed a sharp rise in the prices of all agricultural produce. This may be attributed to the increased demand for labour and the supply of cash among the middle and lower classes, and an increase in area under cotton.¹

Prices at Dhrangadhra

Name of produce 1			1855-56	1883-84
			Number of lbs. sold in 1855-56 for one rupee (two shillings) 2	Number of lbs. sold in 1883-84 for one rupee (two shillings) 3
Millet (<i>bajri</i>)	..	..	42	27
Jowar (<i>Holcus Sorghuni</i>)	..	..	60	34
Wheat	..	..	42	24
Gram	..	..	56	34
Rice	..	..	25	20
Pulse (<i>Dal</i>)	..	..	40	22
Cotton (Cleansed)	..	..	13	6
Tobacco	..	..	13	7

Source :

WATSON J. W., *Statistical Account of Dhrangadhra*. Being the contribution to the Kathiawar portion of the *Bombay Gazetteer*, (1884), p. 15.
1. *Ibid.*

(2) From 1900 to 1945

The prices then prevailing for the important food stuffs in the princely areas now forming part of present Surendranagar district are appended to the Chapter (Appendix I to IV).

The statistics reveal that there was a marked increase in the prices of foodgrains, pulses, cotton, etc. The factors responsible for this situation generally were famine and scarcity conditions, big Wars, holocausts, development of communications facilities, increase in demand as reflected in growing population and increased cultivation of cash crop like cotton and the consequent decrease in area and production under cereals and pulses in the region.

(3) Period from 1945 to 1972

The Second World War ended in 1945. After Independence (1947), the country was partitioned. The national economy was subjected to unprecedented stresses and strains as a result of influx of a large number of refugees. At the same time, to put the country's economy on an even keel, the Five Years Plans were introduced from 1951. They aimed at raising the living standards of the people by developing agriculture, industry, transport and communications and expanding the social services. These measures had an inflationary impact on the price mechanism as production at various levels did not rise in proportion to the investments. Secondly, there has been a general increase in the country's population since 1921 and the consequent large demand on the farm output. On account of the Five Year Plans, there has generally been an increase in the *per capita* incomes of individuals without the corresponding increase in production. This resulted in price rise of all items. During this period, prices have risen abnormally during the period except for a short pause in 1952 when the Government increased the bank rate as an anti-inflationary measure. Against this background, the position about the prevailing prices of important agricultural commodities during 1959, 1965 and 1972 are given in the sub-joined Statement IX.2.

STATEMENT IX.2

Annual Average Wholesale Prices of some Agricultural Commodities

Sl. No. 1	Name of the Commodity 2	1959 (Price in Rs. Np. per B. Md.)			1965 (Price in Rs. per Quintal)		1972 (Price in Rs. per Quintal) 7
		Surendra-nagar 3	Dhrangadhra 4	Limbdi 5	Surendranagar 6	Quintal	
1.	Rice fine ..	N.A.	N.A.	N.A.	N.A.		215.00
2.	Rice medium ..	36.24	28.75	N.A.	N.A.		201.04
3.	Rice coarse ..	N.A.	N.A.	N.A.	90.0		183.33
4.	Wheat (Red) ..	25.21	22.66	23.32	93.73 (medium)		102.91 (medium)
5.	Wheat (White or Coarse)	N.A.	N.A.	N.A.	75.21 (coarse)		93.08 (coarse)
6.	Jowar ..	15.91	14.34	14.58	67.33		87.71
7.	Bajri ..	16.80	19.32	17.61	72.25		87.71
8.	Gram dal ..	N.A.	N.A.	N.A.	131.12		152.71
9.	Mug ..	22.98	24.67	23.52	..		..
10.	Tur dal ..	..	..	..	133.08		237.92

N. A. = Not available.

Source :

Bureau of Economics and Statistics, Government of Gujarat, Ahmadabad.

(1) District Statistical Abstract, Surendranagar District, 1959-60.

(2) Handbook of Basic Statistics, Gujarat State, 1965 and 1966.

WAGES

Wages generally signify all remuneration capable of being expressed in terms of money paid to a person for the work done by him. The level of wages obtaining at a particular period gives an indication about the prevailing conditions of a region. Price fluctuations generally influence the wage level.

The data of wages for the Surendranagar district are not available, as there were a number of princely States and estates which were integrated at the time of the formation of the present Surendranagar district in 1948. The data, therefore, remained littered in the Annual Administration Reports published by these States. Further, it is not possible to give a coherent account of wages in all the States for the simple reason that such reports are not available for all the States for similar and comparable periods. An attempt has, however, been made here to give an idea about wages before integration for the periods for which such data are available.

The Dhrangadhra State

The following Statement IX.3 shows the wages prevailing during 1913 to 1919 in the State.

STATEMENT IX.3
Wages in Dhrangadhra State

Sl. No. 1	Type of labour 2	1913 Rs. As.P. 3	1914 Rs.As.P. 4	1915 Rs.As.P. 5	1916 Rs.As.P. 6	1917 Rs.As.P. 7	1918 Rs.As.P. 8	1919 Rs.As.P. 9
1.	Masons and Carpenters	1-0-0	1-0-0 to 1-4-0	1-0-0 to 1-4-0	1-0-0 to 1-4-0	1-0-0 to 1-4-0	1-4-0 to 1-8-0	1-4-0 to 2-0-0
2.	Sawyers and Bricklayers	0-12-0 to 1-0-0	0-12-0 to 1-0-0	0-14-0 to 1-0-0	0-14-0 to 1-0-0	1-0-0 to 1-2-0	1-2-0 to 1-8-0	1-4-0 to 2-0-0
3.	Unskilled male	0-8-0	0-8-0	0-8-0 to 0-10-0	0-8-0 to 0-10-0	0-10-0 to 1-0-0	0-12-0 to 1-4-0	0-8-0 to 1-8-0
4.	Unskilled female	0-6-0	0-6-0	0-6-0 to 1-7-0	0-6-0 to 0-7-0	0-6-0 to 0-10-0	0-8-0 to 0-12-0	0-6-0 to 0-12-0

Source :

Annual Administration Reports of the Dhrangadhra State for the years 1913 to 1919.

The above statement shows that there were no remarkable changes in wages upto 1917. Thereafter, the wages suddenly rose in 1918 and 1919, due to the high prices of foodstuffs and other necessities of life which came in the wake of First World War. Consequently, difficulty was experienced in augmenting skilled and unskilled labour for Government works at reasonable rates from within the State limits and this necessitated the urgency of obtaining a large number of labourers from outside.

The wages prevailing during 1920 to 1924 are shown below :

Type of labour 1	1920	1921	1923	1924
	Rs. As. P. 2	Rs. As. P. 3	Rs. As. P. 4	Rs. As. P. 5
Skilled Labour				
Masons and Carpenters	1-14-0 to 2-0-0	1-8-0 to 2-8-0	2-0-0 to 3-0-0	2-0-0 to 2-8-0
Sawyers and Blacksmiths	1-12-0 to 2-0-0	1-8-0 to 2-8-0	2-0-0 to 3-0-0	2-0-0 to 2-8-0

Type of labour 1	1920	1921	1923	1924
	Rs. As. P. 2	Rs. As. P. 3	Rs. As. P. 4	Rs. As. P. 5
Unskilled Labour				
Male	0-14-0	0-12-0	0-12-0 to 1-0-0	0-12-0 to 1-0-0
Female	0-12-0	0-8-0	0-8-0 to 0-12-0	0-8-0 to 0-12-0

Source :

Annual Administration Reports of the Dhrangadhra State for the years 1920, 1921, 1923 and 1924.

The foregoing statistics show the upward trend in the wages of both skilled and unskilled labourers.

The data from 1925 onwards are not available.

The Limbdi State

The *Administration Report of the Limbdi State* for the year 1908-09 mentions that wages and labour were dear owing to high rates of foodgrain and paucity of workers available to perform manual labour. The people preferred manual labour and, therefore, labourers used to go to big cities in the times of plague and other calamities to earn high wages.

The following figures show the rates of wages prevailing during 1914-15 and 1918-19.

Type of labour 1	1914-15		1918-19	
	Maximum Rs.As.P. 2	Minimum Rs.As.P. 3	Maximum Rs.As.P. 4	Minimum Rs.As.P. 5
Carpenter	0-14-0	0-11-0	1-1-0	1-0-0
Mason	0-13-0	0-10-0	1-4-0	1-0-0
Male labourer	0-7-0	0-4-0	0-10-0	0-7-0
Female labourer	0-5-0	0-3-0	0-8-0	0-5-0

Source :

Annual Administration Reports of Limbdi State for the years 1915 and 1919

It shows that wages were higher in 1918-19 as compared to 1914-15, due to (1) high prices of food, and (2) continuous increase in the demand for labourers.

INTER-WORLD WAR PERIOD

The wages prevailing in the inter-War period are shown below:

Sl. No. 1	Type of labour 2	1921-22		1925-26	
		Maximum Rs.As.P. 3	Minimum Rs.As.P. 4	Maximum Rs.As.P. 5	Minimum Rs.As.P. 6
1. Carpenter	..	1-13-0	1-8-0	2-0-0	1-8-0
2. Mason	..	1-12-0	1-8-0	2-0-0	1-8-0
3. Male labour	..	0-12-0	0-10-0	0-12-0	0-10-0
4. Female labour	..	0-8-0	0-6-0	0-8-0	0-7-0

Sl. No. 1	Type of labour 2	1930-31		1932-33		1936-37	
		Maximum Rs.As.P. 7	Minimum Rs.As.P. 8	Maximum Rs.As.P. 9	Minimum Rs.As.P. 10	Maximum Rs.As.P. 11	Minimum Rs.As.P. 12
1. Carpenter	..	1-4-0	1-0-0	1-4-0	1-0-0	1-8-0	1-0-0
2. Mason	..	1-4-3	1-0-0	1-4-0	1-0-0	1-2-0	1-0-0
3. Male labour	..	0-10-0	0-8-0	0-8-0	0-6-0	0-7-0	0-7-0
4. Female labour	..	0-6-0	0-5-0	0-5-0	0-4-0	0-5-0	0-5-0

Source :

The Annual Administration Reports of the Limbdi State for the years 1921-22 to 1936-37.

On account of world depression in 1929, rates of wages declined considerably as will be seen from the foregoing statistics. However, there was some improvement in wages in 1936-37.

The table given below shows the rates of wages during the Second World War period, i.e., 1941-42, 1942-43, 1943-44 and 1945-46.

Type of labour 1	1941-42	1942-43	1943-44	1945-46
	Rs.As.P. 2	Rs.As.P. 3	Rs.As.P. 4	Rs.As.P. 5
Carpenter and Blacksmith ..	1-2-0	1-8-0	2-0-0	2-0-0 to 2-6-0
Mason ..	1-2-0	1-4-0	1-12-0	1-12-0
Male labourer ..	0-7-0	0-8-0	1-0-0	2-0-0
Female labourer ..	0-6-0	0-6-0	0-12-0	0-10-0 to 0-12-0

Source : *The Annual Administration Reports of the Limbdi State for the years, 1941-42 to 1945-46.*

During the Second World War Period generally wages of skilled and unskilled labourers increased considerably.

The Than-Lakhtar State

The wages prevailing in the Than-Lakhtar State during 1917-18, 1919-20, 1921-22 and 1923-24 are shown below :

Type of labour 1	1917-18	1919-20	1921-22	1923-24
	Rs.As.P. 2	Rs.As.P. 3	Rs.As.P. 4	Rs.As.P. 5
Male labourer	0-12-0	0-6-0	0-10-0 to 0-12-0	0-10-0 to 0-12-0
Female labourer	0-10-0	0-4-0	0-6-0 to 0-8-0	0-6-0 to 0-8-0

Source : *Annual Administration Reports of the Than-Lakhtar State for the years, 1917-18 to 1923-24.*

The above figures indicate that the wages during 1919-20 were lower than in 1917-18. This tendency continued upto 1920-21. From 1921-22, wages began to show an upward trend. From 1925-26 to 1944-45, there was no change in the rates of wages. During this period the rate of wages for skilled workers was Rs. 1-8-0 to Rs. 2-0-0 per day and for an unskilled male labourer from Re. 0-8-0 to 0-12-0 and that for a woman labourer from Re. 0-6-0 to 0-8-0.

The Muli State

In the Muli State the supply of labour was very inadequate compared to the growing demand. The rates of wages had risen high. The chief reasons were; high prices of food, and the continuous increasing demand. Other avenues of labour had opened with the result that agricultural labour had become comparatively scarce and dear. People flocked to large cities where the growing manufacturing and other industries provided employment. This scarcity of labour had a certain tendency to enhance wages except for 1915-16 when owing to the failure of crops, brought about by want of rains, labour force was available. From 1931-32 to 1936-37, the rates of wages prevailing in the State were as under :

The rate for such a labourer was Rs. 1-8-0 per day. The rate for ordinary male labourer varied from 6 to 8 annas a day and that for a woman labourer from 4 to 6 annas.¹

The Sayla State

The *Annual Administration Report of the Sayla State* for the year 1908-09 mentions that the condition of the labouring classes had been greatly improved. There was great demand for unskilled labour. Labourers were very dear for ordinary work too.

In 1928-29, the position was as follows :

For every ordinary work, the wages were for a male from 8 to 10 annas per day, 5 to 6 annas for a female per day, while the field labourers got about 12 annas a day.

In 1941, the condition of the labouring classes was quite satisfactory.²

The Chuda State

The *Administration Report of the Chuda State* for the year 1906-07 states that the labourers earned very good wages.

1. *Annual Administration Report of the Muli State* for the years 1913-14, 1915-16, 1928-29, 1930-31, 1931-32, to 1936-37.

2. *Annual Administration Report of the Sayla State* for the years 1908-09, 1928-29, 1941.

By 1917-18, the rates of wages had shown an upward tendency which had rendered cultivation and construction work very expensive. The Report for the year 1925-26 mentions that the wages for labourers continued high and the scarcity of labour prevailed. In the year 1930-31, the wages of labourers were fair and the scarcity of labour was not felt.¹

The Wadhwan State

In the Wadhwan State in 1909-10, the daily wages of a day labourer were higher by 25 to 50 per cent. Throughout the year, the wages of an adult male were from 5 to 6 annas a day and those of an adult female varied from 3 to 3½ annas a day.

The rates of wages per day during 1914-15, 1920-21 and 1925-26 were as under :

Type of labour 1	1914-15 Rs.As.P. 2	1920-21 Rs.As.P. 3	1925-26 Rs.As.P. 4
Mason, Carpenters, ..	0-12-0 to 0-14-0	1-8-0 to 2-0-0	1-12-0 to 2-0-0
Unskilled male ..	0-4-6 to 0-6-0	0-6-0 to 0-12-0	0-9-0 to 0-10-0
Unskilled female ..	0-3-6 to 0-4-0	0-5-0 to 0-6-0	0-5-0 to 0-7-0

Source :

Annual Administration Reports of the Wadhwan State for the years 1914-15, 1920-21 and 1925-26.

The above figures show that the rates of wages revealed an upward trend from 1920-21 to 1925-26 and that, rates for skilled labour were higher than those for unskilled. But from 1931-32 to 1940-41, the wage rates in the State were comparatively lower as shown below:

1. *Annual Administration Report of the Chuda State for the years 1906-07, 1917-18, 1925-26, 1930-31.*

Type of labour 1	1931-32 Rs.A.P. 2	1935-36 Rs.A.P. 3	1940-41 Rs.A.P. 4
Mason, Carpenters, etc. ..	1-4-0 to 1-8-0	1-7-0 to 1-8-0	1-7-0 to 1-8-0
Unskilled male labourer ..	0-5-0 to 0-6-0	0-7-0 to 0-8-0	0-6-0 to 0-7-0
Unskilled female labourer ..	0-4-0 to 0-5-0	0-4-0 to 0-5-0	0-4-0 to 0-5-0

Source :

Annual Administration Reports of the Wadhwan State for the years 1931-32, 1935-36 and 1940-41.

The Bajana State

The *Administration Report of the State* for the year 1913-14 states that the condition of the labouring class was much better than that of the middle classes as they were getting ample labour on high wages. Sometimes, they were not available owing to the Government Salt Works where they generally used to work.

The Report for the year 1923-24 states that wages and labour were dear, though there was a slight reduction in the rates. The high cost of living and the high rates of labour in the War days were responsible for wages being too high.

In the year 1925-26, owing to the general economic reasons the wages and labour were dear.

POST-WAR PERIOD (1945-1970)

After Independence and the subsequent integration of the princely States into the Indian Union, the wage trends prevailing in other parts of the country began to be felt in this part also. As a result, the remuneration paid to different categories of workers came to be governed by the general law of supply and demand, nature of work done and the dexterity and aptituded shown by labourers.

The average daily wages for different categories of agricultural workers in the district during 1957-58, 1959-60, 1961-62, 1963-64, 1965-66 and 1968-69 are given in Statement IX.4 below.

The statistics show that there was a general increase in the wages both for skilled and unskilled workers during the period.

STATEMENT IX.4

Average Daily Rates of Wages in 1957-58, 1959-60, 1961-62, 1963-64, 1965-66 and 1968-69

(IN RUPEES AND PAISE)						
Type of labour 1	1957-58 2	1959-60 3	1961-62 4	1963-64 5	1965-66 6	1968-69 7
<i>Skilled Labour</i>						
Carpenter ..	4.68	4.87	4.75	5.05	5.62	6.18
Blacksmith ..	4.35	4.61	4.46	4.60	5.38	5.75
Mechi (Cobbler)	3.96	3.90	4.12	3.75	4.52	4.39
<i>Field Labour</i>						
Man ..	1.65	1.88	1.90	2.55	2.92	2.87
<i>Ordinary Labour</i>						
Man ..	1.65	1.88	1.90	2.35	2.56	2.77
<i>Herdsmen</i>						
Man ..	1.12	1.38	0.95	2.60	2.18	2.88

Source

Government of Gujarat, Director of Agriculture, Ahmadabad.

(1) *Basic Agricultural Statistics of Gujarat State* for the period 1949-50 to 1961-62, and

(2) *Season and Crop Reports* for the years 1963-64, 1965-66 and 1968-69.

STANDARD OF LIVING

The standard of living of the people generally depends on their income and tastes. This standard is reflected in the pattern of expenditure incurred by them in securing amenities and necessities of every day life. To find out the prevailing standard of living, a study of the family budgets of different strata of society is useful. It indicates the economic and social well-being of the people. For this purpose, a family budget survey of some selected income groups of families of different strata of society both in the urban and rural areas of this district was undertaken between January and April, 1973. The account that follows is based on the results obtained from this survey.

As regards the urban survey, two centres in the district were selected, viz., (1) Surendranagar and (2) Dhrangadhra. For the rural survey, one village from each of the nine talukas was selected, so as to give a broadly correct picture of the standard of living in these areas.

Rural Sector

The standard of living in the rural areas differs very considerably from that in the urban areas. Moreover, the assessment of the standard of living in the rural areas is beset with several limitations and difficulties because of the predominantly agricultural character of its economy. First of all, a majority of people living in these areas being cultivators, consume foodgrains produced by them. The district is mainly a cotton growing area of the State, and as such there is a preponderance of cash crops over the food crops. However, most of the cultivators prefer to reserve some area for growing foodgrains for their own consumption. As a rule, agriculturists do not normally prefer to purchase foodgrains from the market. Many of those engaged in agriculture often supplement their income either by following some ancillary occupation such as livestock or by doing casual labour work. Moreover, the village artisans mostly receive their remuneration in kind. This makes it difficult to assess their income and their expenditure on food items. Another point which needs to be stressed is the poor quality of the soil in many parts of this district. As a result, even cultivators with large holdings, which are many in this district, do not earn much from their produce. Further, the year 1972-73 was a year of dire distress due to scarcity conditions of an unprecedented magnitude. The crops failed to grow and the agricultural produce from even the larger holdings was much below normal. This resulted in a situation in which some of the biggest land-holders could not balance their budgets. The results of the survey depicted in the following paragraphs should, therefore, be evaluated in this background.

For the purpose of the survey, various categories of families in rural areas were classified into two broad groups : (1) agriculturists and (ii) non-agriculturists. The agriculturists were again divided into three categories according to the size of their holdings. All those having less than 5 acres of land were grouped as small cultivators, those possessing more than 5 acres

but less than 25 acres were termed as medium cultivators, while those cultivating more than 25 acres of land were grouped as large cultivators. The non-agricultural classes included field labourers, traders, village artisans, school teachers, etc.

Cultivating Classes

Before examining the family budgets of the cultivating classes, it would be helpful to study the size of their landholdings. The details about the number of landholders and the area of their holdings in 1972 are given in the following statement.

STATEMENT IX.5

Size of Landholdings in 1972

Sl. No.	Size in acres	No. of holders	Percentage to total holders	Area held in acres	Percentage to total area held
1	2	3	4	5	6
1.	Upto 5 acres	14,050	15.31	45,860	2.52
2.	Above 5 and upto 25 acres	51,329	55.92	688,114	37.80
3.	Over 25 acres	26,409	28.77	1,086,618	59.68
	Total	91,788	100.00	1,820,592	100.00

Source :

(i) Collector, Surendranagar, (ii) District Panchayat, Surendranagar.

The above statement reveals that more than half, i.e., nearly 56 per cent of the landholders are medium cultivators, each cultivating above 5 and upto 25 acres of land and between them sharing nearly 38 per cent of the total cultivated land. Nearly 29 per cent of the total landholders are large cultivators who possess between them nearly 60 per cent of the total land, each one of them having more than 25 acres. On the other hand, about 15 per cent of the total landholders who are small cultivators each cultivating upto 5 acres share between them only 2 per cent of the total cultivated land.

The Small Cultivators—The small cultivators possessing less than 5 acres of land form the lowest stratum of the agricultural population. About 15 per cent of the total cultivators of this district come under this group. To study their economic and social conditions, 37 families from this group were surveyed. As their holdings were very small, many of them had to work as labourers to supplement their income. The average size of a family in this group was six persons of whom three were earners. The average annual income of a family was estimated at Rs. 3,129 and the expenditure at Rs. 3,722. More than half of the families were reported to be in debt. Their expenditure pattern was simple. About 64.77 per cent of their total expenditure was spent on food; nearly 12 per cent was spent on clothing and seven per cent on *bidi*, tobacco, etc. The survey revealed that compared to other groups in the rural and the urban areas, the small cultivators spent the largest percentage of their income on *bidi* and tobacco. Fuel and lighting accounted for about three per cent. Religious ceremonies and social customs cost three per cent and medical treatment and education together cost nearly two per cent.

The Medium Cultivators—The medium cultivators formed nearly 56 per cent of the total agricultural population and held between them nearly 38 per cent of the cultivated land. Their average land holding was 13 acres. Of the 51 families surveyed from this group, 18 had surplus budgets, two had balanced budgets, while 31 had deficit budgets. The debt was mainly incurred for agricultural purposes or for incurring expenditure on social customs. A family on an average consisted of seven members of whom two to three were earners. The main source of their income was farming. The expenditure pattern of this group showed that 60.15 per cent of their total expenditure was spent on food. Clothing accounted for 10.69 per cent. Expenditure on social customs claimed nearly five per cent. Tea, *bidi*, and tobacco accounted for 5.54 per cent and fuel and lighting for 4.30 per cent of their total expenditure. Many of them hired servants to work on the field. It was found that almost all the families lived in their own houses. A majority of the families possessed silver and gold ornaments.

The Large Cultivators—This group includes agriculturists with large holdings of more than 25 acres. They constituted nearly 29 per cent of the total landholders but possessed among them as much as 60 per cent

of the total cultivated land. From this group, 38 families were surveyed, 13 of whom reported surplus budgets, while the remainder reported deficit budgets. More than 50 per cent of the families were reported in debt, which was incurred for agricultural purposes. On an average, a family under this group possessed 41 acres of land. The number of members in a family on an average was seven, of whom three were earners. The average income of a family under this group was calculated at Rs. 4,977. The average expenditure per family came to about Rs. 5,282 showing a deficit of Rs. 305 every year. Their expenditure on food could not be calculated precisely, as their food requirements were mostly met from their own produce. However, it was found that on an average, they spent 57.92 per cent of their total expenditure on food. The expenditure on clothing worked out to nearly 11 per cent. Their expenditure on social obligations and religious ceremonies was seven per cent. Tea, *bidi* and tobacco accounted for 5.33 per cent and fuel and lighting for 5.26 per cent of their total expenditure. All the families owned houses.

Non-cultivating Classes—This class includes labourers, village artisans, small traders and salaried people living in rural areas. Of the 38 families surveyed from this class, 25 reported deficit budgets, while the rest just managed to make both ends meet. Nearly half of them were in debt, the highest debt reported being Rs. 4,000. Their average annual income was Rs. 3,013, while their average expenditure was Rs. 3,439. They spent 58.70 per cent on food, 9.42 per cent on clothing, 6.12 per cent on tea, *bidi*, tobacco, etc., 4.08 per cent on social and religious customs, 1.63 per cent on education, 2.21 per cent on medicine and the remainder on miscellaneous items such as fuel and lighting, housing, etc. It was found that village artisans and small traders in general lived more or less a contented life but the salaried people suffered more due to rising prices and their limited income.

Urban Sector—According to the 1971 Census, the urban population of the district was 228,319, i.e., about 27 per cent of its total population. The district has 11 towns of which Surendranagar with a population of 66,667 is the largest. Dhrangadhra comes next with a population of 40,791. The remaining towns have population less than 30,000 each. Surendranagar and Dhrangadhra were selected for

the urban family budget survey, as they were found to possess pronounced urban characteristics compared to other towns. For the purpose of the survey, families were divided into three income groups: (1) lower income group, (2) middle income group and (3) higher income group.

Lower Income Group—Families earning less than Rs. 2,500 per year were grouped under this head. The group includes a vast majority of the people comprising unskilled labourers, shop assistants, hawkers, peons, etc. 20 families were surveyed from this group. All except two families had deficit budgets. In many cases employment was not of a permanent nature. The average size of a family in this group was 6. It had an average annual income of Rs. 2,025 as against an average annual expenditure of Rs. 3,316 showing a deficit of Rs. 1,291 per year. A major part of expenditure, i.e., about 70 per cent of the total was spent on food. Their expenditure on clothing amounted to about 6 per cent. Thus, after meeting their primary requirements of food and clothing, very little was left for other items of their expenditure. Fuel, lighting and housing accounted for between two and four per cent. Expenditure incurred on social obligations and education claimed nearly three per cent. More than half of the families surveyed were in the red and did not have any saving to fall back upon in times of stress. In order to make both ends meet, they had to take loans from their friends and relatives or to postpone payment of bills in whole or in part. The average debt per family was Rs. 913. Most of the families did not have any property except perhaps the house in which they lived. Their housing conditions were not satisfactory. About 60 per cent had their own houses. Their house-hold equipments were obviously insufficient and consisted mainly of a few utensils and cheap miscellaneous belongings. One noteworthy feature of this class was that the level of literacy among them was as high as 50 per cent. This is indeed an encouraging feature which promises a better living standard at least for their children.

Middle Income Group—In this group, families with an annual income above Rs. 2,500 but less than Rs. 5,000 were included. Representing a typical middle class family, the group includes school teachers, college lecturers, small traders, clerks in public and private undertakings and petty shop-keepers. The average size of the family was five. Their average annual income was Rs. 3,582 as

against their average expenditure of Rs. 4,554, showing an average deficit of Rs. 972 per year. Nearly 78 per cent had deficit budgets; 61 per cent of the families were in the red.

The people with fixed income in this group were hit hard. Their fixed income is depreciated by the increasing prices which have risen abnormally during the last one year. As a result, better standard of living is still a far off dream for these people.

The pattern of expenditure of this group was not much different from that of the previous income group. About 53 per cent was spent on food including 7.79 per cent on milk and ghee and 7.60 per cent on oil and spices. Expenditure on tea, tobacco, etc., was 4.74 per cent. Clothing claimed 10.75 per cent. Expenditure on fuel and lighting was 5.53 per cent while that on housing was 2.88 per cent. Social and religious ceremonies accounted for 3.08 per cent. The higher expenditure on these items reflect a higher social level of this class compared to the lower income group. About 1.21 per cent was spent on entertainment and 2.19 per cent on education, newspapers, etc. In a majority of cases, the income fell short of their expenditure. The resultant deficit had to be met by incurring debt or disposing of property, movable or immovable. Only four among the 18 families surveyed had a surplus budget. About 67 per cent of the families owned houses, and the others lived in rented premises having two rooms on an average. Their household equipment consisted mainly of utensils and pieces of furniture such as chairs, table, etc. About 83 per cent of the families owned radio sets. Literacy in this group was 48.89 per cent.

Higher Income Group—This group is composed of traders, technicians, medical practitioners, pleaders, proprietors of industrial establishments, Government or semi Government servants of higher grades, etc. Families surveyed in this group were found economically well off, leading a comfortable life. 23 families were surveyed in this group. The average size of a family was seven members. The average annual income per family was Rs. 7,573 and the annual expenditure was Rs. 7,320, showing a surplus of about Rs. 253 per year. Expenditure on education was the highest in this group. It was found that about 61 per cent of the total expenditure of a family in this group was spent on food. Clothing accounted for 8.23 per cent. About 3 per cent each was spent

on education, travel and social customs. The higher expenditure on these items reflected their higher level of living. As regards other items, 2.03 per cent was spent on entertainment, 3.96 per cent on cosmetics and 2.94 per cent on tea, etc. Nearly 70 per cent of the families surveyed in the group lived in their own houses. The families in this group had considerable assets in the form of buildings, ornaments, shares and securities and articles of comfort and luxuries. All the families surveyed in this group possessed radio sets. The percentage of literacy under this group was 82, the highest among all the groups.

General Level of Employment

The 1961 Census for the first time made actual assessment of the total working force and its distribution into main sectors of the economy. The comparison with the previous Census data would be helpful in determining the extent of shift of population from one sector to another, as shown in the following Statement IX.6.

STATEMENT IX.6

Percentage Distribution of Working Force by Sector between 1951 and 1961

PRIMARY SECTOR							
Total		As Cultivator		As agricultural labourer		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities	
1951	1961	1951	1961	1951	1961	1951	1961
60.95	63.47	38.71	49.12	14.64	12.59	7.60	1.76
SECONDARY SECTOR							
Total		At household industry and in manufacturing other than household industry		In construction			
1951	1961	1951	1961	1951	1961	1951	1961
12.13	17.85	11.48	16.92	0.68			0.93
TERTIARY SECTOR							
Total		In trade and commerce		In transport, storage and communications		In other services	
1951	1961	1951	1961	1951	1961	1951	1961
26.92	18.68	6.81	4.96	1.83	1.60	18.28	12.12

Source :

Census of India 1961, Vol. V, Gujarat, Part I-A (iii), *General Report on the Census Economic Trends and Projections*, (1965), pp. 12-13.

It can be seen from the above statement that the largest percentage of working force has continued to be employed in the primary sector of agriculture, whereas the percentage of agricultural labourers and in mining, quarrying, etc., has declined during this period. In the secondary sector the number of workers has increased from 12.13 per cent to 17.85 per cent indicating an increase in the pace of industrialisation and other non-agricultural activities in the district. However, the percentage of those engaged in the tertiary sector has decreased.

The following Statement IX.7 shows variations in employment of the working population in different industrial categories during 1951-61:

STATEMENT IX.7

Variation in Working Population by Industrial Sectors between 1951 and 1961

Sectors 1	District Working population		Increase or decrease 1951-61 4	Percentage increase or decrease 1951-61 5	Gujarat State
	1951 2	1961 3			Percentage increase or decrease 1951-61 6
All Sectors	209,145	250,367	41,222	19.71	28.91
Primary Sector	127,475	158,898	31,423	24.65	33.13
As cultivator	80,967	122,981	42,014	51.89	53.09
As agricultural labourers	30,612	31,510	898	2.93	2.17
In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities	15,896	4,407	-11,489	-72.28	-55.62
Secondary Sector	25,372	44,696	19,324	76.16	63.07
At household industry and in manufacturing other than household industry	24,020	42,368	18,348	76.39	61.87
In construction	1,352	2,328	976	72.19	79.21

STATEMENT IX.7—contd.

Sectors 1	District Working population		Increase or decrease 1951-61 4	Percentage increase or decrease 1951-61 5	Gujarat State
	1951 2	1961 3			Percentage increase or decrease 1951-61 6
Tertiary Sector	56,298	46,773	-9,525	-16.92	-1.30
In trade and commerce	14,233	12,421	-1,812	-12.73	-0.40
In transport, storage and communications	3,831	4,004	+173	+4.52	+59.30
In other services	38,234	30,348	-7,886	-20.63	-8.59

Source : Census of India 1961, Vol. V, Gujarat, Part I-A (iii), *General Report on the Census, Economic Trends and Projection*, (1965), pp. 10-11.

The total working force in the district increased by 19.71 per cent, during the inter-censal period as revealed by the *Report on the Economic Trends and Projections* published by the Census in 1965. The rise in the working force is of the order of 24.65 per cent in the primary sector and 76.16 per cent in the secondary sector, but in the tertiary sector the working force declined by 16.92 per cent. These statistics reflect a rapid development of the secondary sector in the district, and the corresponding relief experienced by the primary and the tertiary sectors. In the primary sector, persons engaged as cultivators increased by 51.89 per cent due to the implementation of the laws relating to land reforms and tenancy in the district. In the secondary sector, workers engaged in manufacturing industries have increased by 76.39 per cent and those in construction work by 72.19 per cent revealing a spurt in construction activities in this district as a result of implementation of the Five Year Plan schemes. In the tertiary sector, those engaged in transport, storage and communications have increased by 4.52 per cent as a result of development of roads and transport facilities.

EMPLOYMENT EXCHANGE

The Directorate of Man-power, Employment and Training, Ahmadabad has its subordinate offices in the districts—the Employment Exchanges—for assessing the man-power requirements of the public and private sectors. The Employment Exchanges (Compulsory Notification of Vacancies) Rules, 1960 require establishments in

the public and private sectors normally employing 25 or more persons to notify their vacancies to the nearest Employment Exchange before recruitment. Under these rules, an employment exchange office for the Surendranagar district was established in the year 1955. It maintains records of persons seeking employment, and of vacancies notified to it with a view to assisting the job-seekers in securing jobs suited to their qualifications, experience, etc.

The working of the exchange during the year from 1968 to 1972 is revealed by the following table.

Working of the Employment Exchange, Surendranagar

Year 1	No. of candidates registered 2	No. placed in employment 3	No. on the live register at the end of each period 4	No. of employers using exchange 5	No. of vacancies notified 6
1968	4,267	439	3,239	166	634
1969	5,683	931	3,912	238	1,452
1970	6,980	868	5,211	269	1,184
1971	5,499	967	4,930	312	1,413
1972	7,373	938	6,382	356	1,254

Source :

District Employment Officer, Surendranagar.

The table shows the part played by the exchange in the district. Figures of registration, number of applicants on live register, number of employers using the medium of exchange, etc., have increased steadily. One of the distinguishing features of the popularity of the exchange is that it has encouraged enrolment of Scheduled Castes/Tribes candidates by deputing staff specially to the backward areas in the district.

As a result of the efforts of the exchange, some of the employers in the district now recruit personnel through the exchange. The decreases noticed in 1971 in respect of registration and candidates on live register could be ascribed to good monsoon season when work in fields attracted sizeable number of workers.

NATIONAL PLANNING

The planning era was inaugurated in the country in 1951 with the formulation of the first Five Year Plan for achieving a balanced development of different regions and improving the standard of living of the people in general. The First Plan was followed by the Second, the Third and the Fourth Five Year Plans.

Under the Five Year Plans, the State and district plans are formulated keeping in view the concept of a Welfare State. The Plans are implemented through the district administrative machinery, which has been geared up to meet the exigencies of the new tasks ahead. For each scheme of development, physical and financial targets are fixed. The First Five Year Plan prepared the base for subsequent intensive development of different sectors, mainly agriculture, industries and social services. The attached statement shows the various heads of development and the amount spent for implementation of schemes since the First Five Year Plan was launched.

The Statement IX.8 shows that expenditure of the order of Rs. 1,624 lakhs was incurred during the period 1951-1972. Of this amount, Rs. 162 lakhs were spent in the First Plan, Rs. 739 lakhs in the Second Plan and Rs. 287 lakhs in the Third Plan.

The statement indicates that during the First Plan, transport and communications received the prime importance accounting for 33.53 per cent of the total expenditure followed by education (20.10 per cent) and irrigation and power (16.75 per cent). During the Second Plan, irrigation and power was assigned the highest priority (29.13 per cent) followed by other social services (28.56 per cent). During the Third Plan, transport and communications again received priority over others, accounting for 28.36 per cent of the total expenditure. Irrigation and power accounted for nearly 16 per cent of the total. Thereafter, between 1966 and 1972, it is agriculture which has received the top priority, as 20.56 per cent of the amount is spent on agriculture and 20.36 per cent on irrigation and power. Thus agriculture and irrigation together account for 40.92 per cent of the total expenditure in the district.

The district is backward in several respects. In order to achieve a balanced growth of economy, an all-round increase in agricultural and industrial production is called for. For this purpose, a number of minor and medium irrigation schemes have been put into operation. Chemical fertilisers are also distributed at concessional rates. A net-work of roads has been built to improve the transport and communications facilities and to bring about speedy development of the hilly and backward areas of the district.

To eradicate illiteracy, free and compulsory education was introduced in the primary stages. Classes for adult education were also opened. School buildings and hostels were constructed. Backward class students were awarded freeships in order to enable them to prosecute their studies. Programmes concerning improvement of public health by introducing compulsory vaccination against small-pox and tuberculosis and eradication of malaria were implemented.

The First Five Year Plan was more or less in the nature of preparing the ground-work for various development activities in the district. The Second and the Third Plans were both ambitious and bold in their outlook and contents. The Second Plan aimed at large increase in production, investment and employment. The Third Plan sought to achieve self-sufficiency in foodgrains, and to meet the requirements of industry, it aimed at increasing the tempo of development generated in the previous two Plans. Systematic efforts for the removal of various handicaps from which the district suffered were made by undertaking planned programmes on various sectors of development. Their implementation has resulted in structural changes in the socio-economic condition of the people.

The following Statement IX.8 shows the sectoral expenditure incurred from 1951 to 1972:

STATEMENT IX. 8
Expenditure Under different Heads during 1st, 2nd and 3rd Five Year Plans and 1-4-1966 to 31-3-1972

(IN THOUSANDS RUPEES)

Sl. No	Name of the Head	Ist Plan		IInd Plan		IIIrd Plan		Total Expenditure during 1st, 2nd and 3rd Plans		Percentage of total expenditure of		Expenditure from 1-4-66 to 31-3-72	
		Expenditure	Percentage of total Expenditure	Expenditure	Percentage of total Expenditure	Expenditure	Percentage of total Expenditure	1st, 2nd and 3rd Plans	Percentage of total expenditure of	Expenditure	Percentage	Expenditure	Percentage
		3	4	5	6	7	8	9				11	12
1.	Agricultural Production	21	0.13	295	0.40	243	0.85	559	0.50	8,960	20.56	8,960	20.56
2.	Land Development	..	..	..	..	517	1.80	517	0.45	10	0.02	10	0.02
3.	Minor Irrigation	..	..	..	..	1,087	3.80	1,087	0.92	6,519	14.96	6,519	14.96
4.	Animal Husbandry	9	0.06	215	0.30	1,165	4.06	1,389	1.16	109	0.25	109	0.25
5.	Forest	..	..	867	1.18	307	1.07	1,174	0.98	1	..	1	..
6.	Soil Conservation	10	0.07	829	1.12	1,864	6.50	2,703	2.27	626	1.43	626	1.43
7.	Community Development, Rural Development, etc.	1,005	6.18	4,147	5.63	3,116	10.86	8,268	6.95	1,965	4.52	1,965	4.52
8.	Co-operation	..	..	4,751	6.43	1,064	3.71	5,815	4.90	240	0.55	240	0.55
9.	Irrigation and Power	2,727	16.75	21,526	29.13	4,580	15.97	28,833	24.26	8,872	20.36	8,872	20.36
10.	Industry and Mining	..	..	675	0.91	142	0.50	817	0.68	303	0.69	303	0.69
11.	Transport and Communications	5,456	33.53	10,429	14.11	7,845	28.36	23,730	19.96	5,646	12.96	5,646	12.96
12.	Education	3,272	20.10	5,352	7.24	2,208	7.70	10,832	9.12	1,898	4.35	1,898	4.35
13.	Health	1,384	8.50	2,200	2.97	806	2.82	4,390	3.69	1,862	4.30	1,862	4.30
14.	Housing	368	2.26	1,500	2.02	107	0.37	1,975	1.66	118	0.30	118	0.30
15.	Other Social Services	2,021	12.42	21,106	28.56	3,620	12.63	26,747	22.50	6,435	14.75	6,435	14.75
	Total ..	16,273	100.00	73,892	100.00	28,671	100.00	1,18,836	100.00	43,564	100.00	43,564	100.00

Source : District Statistical Officer, Surendranagar.

COMMUNITY DEVELOPMENT PROGRAMME

The Community Development Programme is altogether a new and scientific endeavour for all round rural development through active participation of the people. This programme was first inaugurated all over the country on 2nd October, 1952. In the Surendranagar district, the community projects were started at Chotila, Muli, Wadhwan-Lakhtar, Halvad, Limbdi, Dasada, Dhrangadhra and Sayla respectively between the years 1953-58.

On 31st March, 1972 there were 9 community development blocks in the district covering the entire district. Of these, 3 were stage I blocks at Halvad, Wadhwan and Lakhtar, and 6 post-stage II blocks at Limbdi, Sayla, Patdi, Dhrangadhra, Muli and Chotila.

The entire district has been covered by the community development programme, which includes activities like agriculture, animal husbandry, irrigation, land reclamation and improvement, rural health and sanitation, education, communications, rural arts and crafts, small industries, co-operation, etc.

The details about physical achievements upto 31st March, 1972 for these schemes are given in Statement IX.9 appended to the Chapter. It shows that the programme has been instrumental in creating among the people consciousness about their needs and aspirations for their betterment.

TRENDS OF DEVELOPMENT

Economic progress of a region depends on a number of factors such as the availability of the natural resources, fertile soil, mineral wealth, forests, etc., and facilities for their exploitation. Further, the availability of technical know-how, adequacy of financial resources, etc., are other essential factors for the development of a region.

With the promulgation of the Constitution in 1950, the State has become welfare oriented. The Planning era which commenced with the launching of the First Five Year Plan in 1951, aroused among the masses hopes and aspirations for improvement in their living standards, literacy of the masses and socio-economic growth.

There were several princely States which lay interspersed with adjoining Indian Union territories. Such interspersal hindered the balanced growth of the region. Soon after the Independence, these States were integrated with the rest of the country. Thus when the First Five Year Plan was launched in 1951, there were no vestiges of feudalism. Land reforms measures and other enactments were uniformly applied to all the areas. Occupancy rights were conferred on tenants in order that they may have a stake in land, which may provide an incentive for increasing agricultural production. Obnoxious cesses/levies were abolished. The medium irrigation schemes implemented so far are the Brahmini, the Bhogavo-I, Bhogavo-II and the Limbdi Bhogavo. Construction of new wells as well as repairs to old ones and installation of pumps have been carried out through the agency of the Land Development Bank. As a result, the dry areas of the district have been converted into green fields where crops like *hajri*, *jowar*, cotton, groundnut, and wheat are grown in considerable quantities.

Measures to promote and develop the non-agricultural sectors were also taken *pari passu*. Decimalisation of currency and metric system of weights and measures were introduced throughout the country. These measures have considerably simplified the transactions at various levels in the country. Special concessions are offered by the Government for the establishment of small-scale and cottage industries and necessary finance and technical assistance are provided through agencies specially created for the purpose.

Such industries as ginning factory, cotton mills, chemical works, pottery and ceramic industries, bobbin factory, clinical thermometer industry and oil mills have been established. The district is rich in minerals like salt. A number of salt works are located on the northern boundaries of the district. (The details for industrial potential and plans for further development have been given in the earlier Chapter on Industries.)

There are 26 branches of the commercial banks which provide finance to trade, commerce and industry, agriculture and small-scale industries. At present, there are co-operative societies catering to the needs of different sections of society. Since Independence, a net work of good made roads has been built on which State transport buses and trucks ply regularly for transport of people and goods. Similarly, with the completion of the

Jhund-Kandla railway line in 1969, the district has at present the longest broad gauge rail route in the Saurashtra peninsula, which provides direct connection with Kachchh in the north west and Bombay in the south.

Posts, telegraphs and telephone communications facilities have been expanded in the post-Independence period. There are 237 posts and telegraphs offices.

The progress in all fields in this district appears to be on the whole satisfactory.

APPENDIX I

Prices in Dhrangadhra State

Articles	During March, 1913 per one rupee			During March, 1914 per one rupee			During March, 1923 per one rupee			During March, 1924 per one rupee		
	Mds.	Seers	Tolas	Mds.	Seers	Tolas	Mds.	Seers	Tolas	Mds.	Seers	Tolas
1	2	3	4	5	6	7	8	9	10	11	12	13
Bajri ..	0	21	0	0	21	0	0	15	0	0	16	0
Jowar ..	0	24	0	0	24	0	0	20	0	0	19	0
Wheat ..	0	20	0	0	20	0	0	14	0	0	14	0
Gram ..	0	24	0	0	24	0	0	15	0	0	19	0
Rice ..	0	14	20	0	14	0	0	7	0	0	7	0
Math ..	0	26	0	0	26	0	0	19	0	0	19	0
Mug ..	0	16	20	0	16	20	0	13	0	0	12	0
Adad ..	0	20	0	0	19	20	0	13	0	0	13	0

Source : Annual Administration Report of the Dhrangadhra State for the years 1914 and 1924.

APPENDIX II

Prices in Limbdi State

Article	During March 1908-09		During March 1914-15		During March 1918-19		During March 1924-25		During March 1930-31		During March 1932-36		During March 1938-36		During March 1943-44	
	S.	T.	S.	T.	S.	T.	S.	T.	S.	T.	S.	T.	S.	T.	S.	T.
Bajri	11	..	9	0	4	0	6	40	16	0	11	0	19	0	3	0
Wheat	7	40	5	0	4	20	6	40	13	0	13	0	20	0	5	10
Jowari	12	40	12	40	5	0	10	40	20	0	21	0	25	0	3	20
Grafi	9	40	10	0	5	40	6	40	10	0	12	0	32	0	6	10
Rice	5	..	6	0	2	0	3	40	8	0	9	20	11	0	15	40 Plain 22 20 superior
Mug	10	40	7	40	2	0	6	0	8	0	9	20	19	0	4	120

Source: *Annual Administration Report of the Limbdi State for the years 1908-1909 to 1943-44.*

APPENDIX III

Prices in Wadhwan State

Articles	During March 1909-10		During March 1914-15		During March 1919-20		During March 1925-26		During March 1931-32		During March 1935-36		During March 1940-41	
	M.	S. T.	M.	S. T.	M.	S. T.	M.	S. T.	M.	S. T.	M.	S. T.	M.	S. T.
Bajri	..	..	0	11 30	0	9 0	0	4 60	0	13 0	0	13 0	0	13 0
Jowar	..	..	0	13 0	0	12 5	0	5 40	0	21 0	0	20 0	0	17 0
Rice	..	..	0	6 30	0	6 25	0	4 55	0	9 0	0	8 0	0	6 0
Mug	..	..	0	11 30	0	7 25	0	3 30	0	9 20	0	11 0	0	6 0
Wheat	..	..	0	9 20	0	8 0	0	4 10	0	13 0	0	12 0	0	9 0

Source: *Annual Administration Reports of the Wadhwan State for the years 1909-10 to 1940-41.*

APPENDIX IV Prices in Muli State

Articles 1	During March 1912-13 per rupee		During March 1915-16 per rupee		During March 1919-20 per rupee		During March 1924-25 per rupee		During March 1928-29 per rupee		During March 1934-35 per rupee		During March 1936-37 per rupee	
	Seers	Tolas	Seers	Tolas	Seers	Tolas	Seers	Tolas	Seers	Tolas	Seers	Tolas	Seers	Tolas
Bajri	..	10 40	9 0	7 0	7 0	0	7 0	0	7 00	20 00	13 00	14 00	13 00	14 00
Jowari	..	12 40	10 40	9 40	8 0	10 00	26 00	14 00	14 00	14 00	14 00	14 00	14 00	14 00

Source :

The Annual Administration Reports of the Muli State for the years 1912-13 to 1936-37.

STATEMENT IX.9 Physical Achievement of Community Development Blocks upto 31st March, 1972 (Since Inauguration)

Sl. No. 1	Name of Item 2	Unit 3	Achievement 4
1.	<i>Agriculture</i>		
(a)	Distribution of improved seeds	Qtls.	344,948
(b)	Distribution of fertilisers	"	426,175
(c)	Distribution of improved implements	No.	5,294
(d)	Agricultural demonstrations	"	8,864
2.	<i>Animal Husbandry</i>		
(a)	Improved breed of animals supplied	No.	202
(b)	Improved breed of birds supplied	"	119
(c)	Animals castrated	"	5,938
(d)	Animals artificially inseminated	"	507
3.	<i>Minor Irrigation</i>		
(a)	Kutchia wells constructed, repairs or renovated	No.	6,828
(b)	Pucca wells constructed, repairs or renovated	"	10,691
(c)	Tank constructed, repairs or renovated	"	18
(d)	Tubewells and pump sets installed	"	5,761
(e)	Others	"	2,376
(f)	Net additional area likely to be irrigated	(hectares)	27,988
4.	<i>Health and Rural Sanitation</i>		
(a)	Primary health centres started	No.	9
(b)	Rural latrines constructed	"	1,768
(c)	Drinking water wells constructed or renovated	"	2,108
(d)	Disinfections of drinking water wells	"	573
(e)	Hand pump installed	"	101
5.	<i>Social Education</i>		
(a)	Literacy centres started	No.	913
(b)	Adults made literate	"	31,566
(c)	Reading rooms and libraries started	"	207
(d)	Youth clubs started	"	292
(e)	Farmers' Unions started	"	318

STATEMENT IX.9—*contd.*

Sl. No. 1.	Name of Item 2	Unit 3	Achievement 4
6.	<i>Women's Programme</i>		
(a)	<i>Mahila Samiti</i> or Mandal started	No.	168
(b)	Membership	"	2,745
7.	<i>Communications</i>		
(a)	Kutchia roads constructed or improved	(km.)	6,862
(b)	Culverts constructed or repaired	No.	148
8.	<i>Village Small Industries</i>		
(a)	Improved <i>Ghanis</i> introduced	No.	37
9.	<i>Co-operation</i>		
(a)	Co-operative Societies started	No.	621
(b)	Membership	"	53,510
10.	<i>General</i>		
(a)	Village Panchayats established	No.	603
(b)	No. of villages covered	"	648
(c)	<i>Vikas mandals</i> or village councils started	"	133

PART V—PUBLIC ADMINISTRATION

CHAPTER X

GENERAL ADMINISTRATION

INTRODUCTORY¹

Public administration, as understood today, was not evolved before Independence when the functions of Government were mostly limited to the management of land and preservation of law and order. Land revenue and the police administration were the only important departments in most of the princely States of the Kathiawar Political Agency. Very little expenditure was incurred on social services. The machinery of administration, however, differed in different States and estates according to their size, powers of the rulers, financial resources of the State and the character of administration. Since the form of Government was monarchical, the ruler was the repository of all powers, civil and criminal.

The present Surendranagar district which was known as Zalawad came into existence in 1948 as a result of integration of States, *viz.*, Dhrangadhra, Limbdi, Wadhwan, Lakhtar, Sayla, Chuda, Muli, Bajana, Patdi and the *thanas* of Vanod, Vithalgadh, Zainabad, Rajpur, Anandpur (K. S. Hathi Desa), Anandpur (K. S. Desa Jiva), Chotila, Bhoika, Zinzuwada, Dasada and part of Raisankli. After the reorganisation of the States in 1956, it became part of the Bombay State. It was renamed as the Surendranagar district on 19th June, 1959. It formed part of Gujarat State when the latter came into existence as a result of bifurcation of the bilingual Bombay State on 1st May, 1960. The princely States and estates were of different ranks and gradations such as State, Taluka and Thana.

THE HISTORICAL EVOLUTION

Most of these States in Kathiawar were under the Kathiawar Political Agency. For the purpose of administrative convenience, the Agency was sub-divided into subordinate agencies known as Western and Eastern Kathiawar Agencies. The States in Zalawad district were under the Eastern Kathiawar Agency. All the States were in direct political relations with the Honourable Agent to the

1. (a) *District Census Handbook* 1961, Surendranagar, 1964, pp. 4-5.
(b) *The Indian Year Book and Who's Who*, 1933-34, p. 186, 1945-46, p. 209

Governor General. These States were classified into 7 classes and although the classes have since been abolished, the various jurisdiction continued to be graded as fixed in 1863 till merger. Under the Eastern Kathiawar Agency there were 12 States and several *thanas* of which only Dhrangadhra State was Class I State. Limbdi and Wadhwan were Class II States. Lakhtar, Sayla, Chuda were Class III States. Muli, Bajana and Patdi were Class IV States while Vanod and Zinzuwada were Class V States. Lastly, Chotila, Bhoika and Dasada were *thanas*.

At the head of the Agency was Political Agent who had a number of Assistants. The talukas upto the 3rd class were under his direct supervision. Other *thanas* and talukas or group of petty estates were divided among his Assistants. The Assistant Political Agent had also the charge of Agency Police. The Personal Assistant had the charge of all Estates and Talukas attached by the British Government during the minority of the holders or in the event of mismanagement. The Assistant Political Agent was aided by the Native Deputy Assistant. The officer in charge of the *prant* was the Diplomatic Agent for the larger States and was District Magistrate and Civil Judge in the petty talukas in his *prant*. The Deputy Assistant exercised full powers of first class magistrate and jurisdiction of upto Rs. 3,000. The small talukas which possessed very limited or no jurisdiction were supervised by the Thanadars under the order of the Prant Officer. The revenue administration of such estates was left to the respective owners, while the judicial and executive authorities were exercised by the Thanadars with limited powers. Details of these States are as under :

The Dhrangadhra State¹

The Dhrangadhra State was the first class State of Kathiawar. The ruler of Dhrangadhra was the head of the Jhala family of Rajput, originally called Makwana. The administration was carried on by the Diwan under the Maharaja's direction. As the head of the State, His Highness enjoyed all powers and authority over the State. The executive and legislative functions of the Government were carried on by the Executive Council in which His Highness was the President. The judiciary, though responsible to His Highness as the head of the State, was independent to the Executive. The State council consisted of His Highness, the Diwan who was

1. (a) *Administration Report of the Dhrangadhra State* for the years 1945-46, 1947, pp. 1-3.
(b) *The Indian Year Book and Who's Who* 1933-34, p. 187 and 1945-46, p. 206.

also the Vice President ; the general member, revenue member and special officer. The distribution of portfolios was as follows. The Diwan held portfolios of foreign and political, finance and accounts, audit, Sarbhara. The general member held the portfolios of education, medical, commerce and industries, railways, Riasat, veterinary, police, public works, municipalities. The revenue member held portfolios of revenue, agriculture, civil supplies, salt and customs, forests, grass, old records, court of wards, jail, stationery and printing.

The Limbdi State¹

The Limbdi State was one of the Western Indian States and enjoyed powers of internal sovereignty. It had 49 villages under its full jurisdiction. It also had 34 talukadari villages situated within the British Collectorate of Ahmadabad which were as Khadol-Barwala mahal. The State was tributary. The succession of *gadi* was governed by the rule of primogeniture. It entitled to dynastic salute of 9 guns and enjoyed the right of adoption.

The Wadhwan State²

The Wadhwan State was under Kathiawar Political Agency. It ranked as second class State in Kathiawad. The Chief had powers to try his own subjects for capital offences. The rulers were the Jhala Rajputs and succession to the *gadi* was governed by the rule of primogeniture. They enjoyed a dynastic salute of 9 guns and had the right of adoption.

The Than-Lakhtar State³

Than-Lakhtar State was under Eastern Division of the Western India State Agency. The ruler enjoyed jurisdictional powers and honours of a second class State with 9 guns salute. Since 1927, Government had, however, granted the dynastically full jurisdictional powers.

The Sayla State⁴

The Sayla State was non-salute jurisdictional State under the Eastern Kathiawar Agency of the Western India States Agency. The

1. *The Annual Administration Report of the Limbdi State*, 1932-33, pp. 1-3.
2. *Report of the Administration of the Wadhwan State*, 1940-41, pp. 1-2.
3. *The Annual Administration Report of the Than-Lakhtar State*, 1940-41, pp. 1-3.
4. *Administration Report of the Sayla State*, 1941, pp. 1-3.

State ranked as a third class State in Kathiawar. The ruler had full powers and authority. The general administration of the State was carried on by the Chief Karbhari who was assisted by the heads of the various departments.

The Chuda State¹

The Chuda State was a jurisdictional State under the Western India States Agency. The rulers of the State were Jhala Rajputs and their succession to the *gadi* was governed by the rule of primogeniture. It was a tributary State.

The Muli State²

The Muli State was the fourth class State under the Western India States Agency. The chiefs were Parmar Rajputs and the succession to the *gadi* was governed by the rule of primogeniture. The ruler was the supreme and final authority in the State and the general administration of the State was carried on by the Karbhari of the State under his direction.

The Bajana State³

The Bajana State was the fourth class State under the Kathiawar Political Agency. The Chiefs were Jat Muslims. The administration of the State was carried on by the Kamdar under his supervision. The kamdar was invested with the powers of a District Magistrate.

After integration, the administrative structure was radically changed to meet and fulfill the aims and objectives of the free democratic Government. The administrative structure was changed both in content, size and spirit.

The evolution of the administrative machinery in the present form may be considered into three distinct phases. During the first phase, the entire structure of administration was reorganised on the basis of district, which became a principal unit of administration with intermediate functionaries at taluka and village levels.

1. *Administration Report of the Chuda State*, 1941-42, pp. 1-3

2. *Administration Report of the Muli State*, 1932-33, pp. 1-3

3. *Administration Reports of the Bajana State* for the years 1913-14 to 1926-27, pp. 1-3

During the second phase, attempts were made to give a new form to the public administration in order to implement the ideals of the Welfare State by making the administrative machinery development-oriented and by increasing association of the people in development activities. During the final phase, the administrative set-up was decentralised to suit the changing needs of the times in tune with the socialistic pattern of society. These phases are dealt with below :

With the district as the principal unit of administration, the Collector became the key functionary and the pivot of administration, instead of the principal district officer responsible for the collection of land revenue and maintenance of law and order. He had manifold functions to perform. In the administration of land revenue, he was concerned not only with the maintenance of land records, collection of land revenue and administering the land revenue laws, but also with the implementation of land reforms which were introduced immediately after integration to do away with a medley of special land tenures, levies and perquisites which hampered agricultural production. As the judiciary was separated from the executive, his judicial powers were mainly magisterial and restricted to the maintenance of law and order in the district. On the development side, he co-ordinated the activities of various other departments such as Agriculture, Animal Husbandry, Co-operation and Social Welfare, etc., which were then created at the district and lower levels.

The second phase began with the increasing association of the public with the welfare activities undertaken by the State under the Community Development Programme in 1952. The Collector was also the Chairman of the District Development Board, which looked after development work in rural areas, particularly in the field of agriculture, irrigation, community development, co-operation, social education, panchayats, etc. A further step in the direction of popular association and local self-Government was taken by the establishment of panchayats in villages or groups of villages with a view to associating the people in the village administration. They were thus enabled to take active interest in works of public welfare and utility, and to accelerate the pace of development activities for the amelioration of the conditions and prospects of the village people. The Panchayats were also invested with powers to try petty criminal offences and certain civil disputes.

THE PANCHAYATI RAJ

The third phase in the evolution of the administrative structure was reached when the Gujarat Panchayats Act of 1961 was enforced with effect from 1st April, 1963, with a view to decentralising the entire administrative machinery from the district to the village level. The main objective of the Panchayati Raj is to enable the people of each area to achieve intensive and continuous development for the entire population. It comprehends both the democratic institutions and the extension services through which the development programmes are executed. For this purpose, the integrity of the structure of technical and administrative services need to be fully ensured. This revolutionary change in the administrative set-up led to the bifurcation of functions and responsibilities of the Collector, who now retains certain powers in respect of land revenue administration, maintenance of law and order, elections, civil supply and other subjects not transferred to the Panchayati Raj institutions. All the development activities, which were formerly within his charge as well as some of the functions under the Land Revenue Laws, have as will be seen later in the Chapter on 'Local Self-Government' been transferred to the Panchayati Raj bodies constituted under the Gujarat Panchayats Act.

Under this set-up, there are three tiers, namely the District Panchayat, Taluka Panchayat and Gram and Nagar Panchayat. The principal Executive Officer of the District Panchayat is the District Development Officer, mainly drawn from the Indian Administrative Service. The Taluka Development Officer is likewise the principal officer at the Taluka Panchayat level and the Secretary, Gram Panchayat, at the village level.

ROLE OF THE COLLECTOR

Formerly, the Collector used to be the pivot of the district administration. He was recognised as the local agent of Government in the district for all purposes whether he was specially empowered or not. Because of the overriding importance of his big role as well as his proximity to the people, he was considered the *ma-bap* of the people, as the ultimate point of reference and redressal of grievances. Besides supervising the collection of land revenue, the duties of collection of excise and other special taxes and the stamp revenue also devolved on him (the Collector) as the

executive head of the district. Before the Gujarat Panchayats Act, 1961, came into force in April, 1963, he co-ordinated the work of different departments and ensured implementation of the development schemes in the district. But after the introduction of the Panchayati Raj, the collection of land revenue has been entrusted to the Village Panchayats. The Collector still remains responsible for implementation of the land reforms laws and the collection of fees, dues, etc., recoverable as arrears of land revenue under various Acts such as the Bombay Irrigation Act (1879), the Bombay Entertainment Duty Act (1923), the Bombay Electricity Duty Act (1958) and the Gujarat Education Cess Act (1962). There are also other Acts, which provide for recoveries of other Government dues as arrears of land revenue. Under the Bombay Prohibition Act (1949), the Collector is empowered to issue permits to liquor and drug addicts and recover assessment fees from shops permitted to sell liquor and drugs. He is also the chairman of the Prohibition Committee of the district. Over and above these major functions, the Collector is entrusted with the work of watching the proper implementation of the district level plan schemes retained with the State after introduction of the Panchayati Raj.

Apart from the civil functions, the Collector has to perform duties as the District Magistrate under Section 17(1) of the Bombay Police Act (XXII of 1951). The District Superintendent of Police and the police force of the District are under the control of the District Magistrate. The District Superintendent of Police, who is the executive head of the police, exercises general powers subject to the orders of the District Magistrate. Besides being in control of the police, the Collector as District Magistrate has extensive powers under the Criminal Procedure Code and for proper administration of jails and sub-jails. In his capacity as District Magistrate, he is concerned with the issue of licences and permits under the Indian Arms Act (1959), the Petroleum Act (1934), the Explosives Act (1884) and the Poisons Act (1919). Under the Factories Act, 1948, the District Magistrate is the Inspector for his district, in which, capacity he has powers of inspection and supervision of factories, magazines, etc.

Prior to 1962, the District Treasury was under the overall charge of the Collector to whom the District Treasury Officer was subordinate. He was responsible for all the cash, stamps, etc., received in the Treasury as also for the proper maintenance of accounts. The Sub-Treasury establishments at the taluka head-

quarters formed part of the revenue establishments in the district. But from 1st April, 1962, the sub-treasury establishment was separated from the Revenue Administration and placed under the administrative control of the Director of Accounts and Treasuries working under the Finance Department. The Collector, however, continues to exercise general powers and functions as the head of the district administration. The Treasury is, thus, under the direct control of the Finance Department, though the Collector exercises supervision over it as required under the Bombay Treasury Rules.

Among the quasi-judicial functions of the Collector, over and above the hearing of appeals from the Prant Officers under the Land Revenue Code and various other revenue laws, the following may be mentioned : (1) revisional powers under section 23 of the Mamlatdars' Act, which are delegated to an Assistant or Deputy Collector ; (2) functions which the Collectors perform in connection with the execution of Civil Court decrees ; (3) proceedings and awards under section 11 of the Land Acquisition Act, 1894 ; (4) cases under the Bombay Government Premises (Eviction) Act and (5) powers exercised as District Magistrate under the Preventive Detention Act, when it was in force.

Besides the land revenue, the land reforms and the magisterial work, the Collector is in-charge of various important duties connected with civil supplies, small savings, land acquisition, elections to the State Legislature and Parliament and members of the District Panchayat, Census, etc. As a District Registrar, he controls work of registration of documents within the district, supervises the work of Sub-Registrar at the taluka levels and ensures proper performance of their duties as per the Indian Registration Act (1908). Under the Famine Relief Code, 1951, the Collector is required to keep himself at all times informed about the agricultural conditions within the district, and to organise relief measures and create as far as possible or permanent Family Relief Fund on a charitable basis for the relief of the needy persons. With a view to accelerating the tempo of development of industries in the district and achieving more effective co-ordination in providing infrastructure facilities to industries, Government has designated Collector as *ex-officio* Deputy Commissioner of Industries and delegated to him certain functions and powers for allotment of factory sheds and open plots in the Government industrial estates; formulation of the district master plans and co-ordination

of activities of various heads of offices and departments. Even after the introduction of the Panchayati Raj, the Collector has to carry out the Jamabandhi audits of Taluka Panchayats and villages.

The Collector is authorised to purchase or take on lease only protected monuments and to accept gift or bequest for any protected monuments with the sanction of the Central Government.

By virtue of his office, as the President of the District Soldiers, Sailors and Airmen's Board, he remains in general contact with Army authorities, ex-soldiers and problems of their rehabilitation and welfare.

Collector's Office--There are four main branches in the Collector's office, viz., (i) Revenue, (ii) Head Clerk, (iii) Civil Supply and (iv) Magisterial Branch. For the purpose of administration, the district is divided into three sub-divisions with nine talukas viz., (A) Wadhwan sub-division, comprising (i) Wadhwan taluka including Surendrangar (B) Limbdi sub-division comprising 1) Limbdi (2) Chotila (3) Sayla and (4) Muli talukas and (C) Dhrangadhra sub-division comprising (1) Dhrangadhra (2) Halvad (3) Lakhtar and (4) Dasada talukas. All these sub-divisions are placed in charge of Prant Officers, who are designated as Assistant Collectors or Deputy Collectors. Their headquarters are at Surendranagar, Dhrangadhra and Limbdi. The taluka heads are called Mamlatdars who work under the Prant Officers.

The Assistant/Deputy Collector is also a Sub-divisional Magistrate for his sub-division. After the separation of the judiciary from the executive, he does not try cases under the Criminal Procedure Code. The Mamlatdar is the head of the revenue administration at the taluka level. He is for his charge what the Collector is for the district. By virtue of his office, he is also the Superintendent of the taluka sub-jail and the Assistant Custodian of the evacuee property under the Bombay Evacuee (Administration of Property) Act of 1949.

Judiciary—Another important department at the district level is the Judicial Department headed by the District and Sessions Judge.

who exercises jurisdiction in matters Civil, Criminal and Appellate. After the formation of the State of Saurashtra, the Saurashtra Separation of Judicial and Executive Functions Act, 1952 was enacted and enforced on 17th May, 1952 in order to bring uniformity in the working of courts in the State. It was repealed after the integration of Saurashtra State in to the Bombay State and the Bombay Separation of Judicial and Executive Functions (Extension) and the Code of Criminal Procedure (Provisions for Uniformity) Act, 1958 was applied from 16th November, 1959. It divided the magistracy into 'Judicial Magistrates', who became subordinate to the District and Sessions Judge and 'Executive Magistrates' who became subordinate to the District Magistrate. The judicial set-up of the district is at present comprised of one District and Sessions Judge, one Civil Judge (Senior Division) and 8 Civil Judges (Junior Division).

DISTRICT DEVELOPMENT OFFICER

In the Panchayati Raj, the District Development Officer is appointed from the cadre of the Indian Administrative Service. The executive powers of the District Panchayat for carrying out the provisions of the Act vest in him. Subject to the orders of the President of the District Panchayat, he exercises all the powers as the Chief Executive Officer in regard to the administration and execution of development programmes, the details of which will be found in Chapter XIV--Local Self-Government.

DISTRICT LEVEL OFFICERS

The general pattern of administration has been changed after integration of the State. Besides, Revenue, Judiciary and Police which were the principal departments in the past, the departments of Agriculture, Animal Husbandry, Co-operation, Rural Development, Panchayats, Public Works, Social Welfare and Primary Education are now functioning with enlarged powers and resources under the District Panchayat, having their functionaries at various levels of administration. The following is the list of district officers functioning at the district level.

1. The Collector and District Magistrate.

2. The District and Sessions Judge,
3. District Superintendent of Police,
4. Civil Surgeon, Limbdi,
5. District Commandant, Home Guards,
6. District Superintendent of Prohibition and Excise,
7. Superintendent, District Jail,
8. Executive Engineer, Roads and Buildings, Public Works Department,
9. Executive Engineer, Rural Water Supply, Public Works Department,
10. Deputy Engineer, Irrigation, Public Works Department,
11. Deputy Engineer, Water Supply Scheme, Public Works Department,
12. District Inspector, Land Records, Dhrangadhra,
13. District Supply Officer,
14. District Treasury Officer,
15. District Information Officer,
16. District Industries Officer,
17. District Employment Officer,
18. District Record Keeper, Wadhwan,
19. District Labour Officer,
20. Superintendent, Cotton,
21. Sales Tax Officer,
22. District Education Officer,
23. Sub-Divisional Soil Conservation Officer,
24. Motor Vehicle Inspector,
25. Assistant District Registrar, Co-operative Societies,
26. Assistant Geologist, and
27. Deputy Conservator of Forest.

All the offices of these officers except those mentioned at 4, 12 and 18 above are located at Surendranagar.

OFFICERS UNDER THE DISTRICT PANCHAYAT

After the enforcement of the Gujarat Panchayats Act, 1961 and with the transfer of many departmental schemes, a number of district level functionaries have been transferred to the District Panchayat. These officers are under the administrative control of the District Development Officer, and for technical supervision they are under the control of their own heads of departments at the State level.

The following is the list of Officers working under the District Panchayat:

1. District Development Officer,
2. District Agriculture Officer,
3. Administrative Officer, Education,
4. District Health Officer,
5. District Ayurved Officer,
6. District Animal Husbandry Officer,
7. District Social Welfare Officer,
8. District Statistical Officer,
9. Executive Engineer, Roads and Buildings, Panchayat.
10. Executive Engineer, Irrigation and
11. Assistant District Registrar, Co-operative Societies.

CENTRAL GOVERNMENT OFFICERS

In addition to the State Officers, there are several officers of the Central Government in the district. These are listed below ;

1. District Superintendent, Central Excise,
2. Income Tax Officer,
3. Post Master, Head Post Office.

CHAPTER XI

REVENUE ADMINISTRATION

THE REVENUE ADMINISTRATION DURING EARLY DAYS

The revenue history of different States and Estates constituting the district is briefly stated below:

Dhrangadhra State¹

The collection of land revenue was conducted on the time honoured system of Bhagbatai except for some villages. This Bhagbatai system had conferred benefits upon the ryots during the famine years, but under ordinary conditions, it could not claim to promote agriculture. Therefore, the ruler of Dhrangadhra sanctioned the Butta, or permanent tenancy system, to be combined with the Bhagbatai system. Thus conferring on tenants restricted rights of property over their holdings with a right of alienation. The scheme proved attractive and was much appreciated by cultivators.

Limbdi State²

The Limbdi State consisted of 48 villages, 4 Non-Jurisdictional villages of the Khadol-Barwala Pargana and 44 Non-Jurisdictional Bhayati villages.

The lands in all State villages were surveyed and settled. At the request of a few villages, however, a levy of a share of the produce in kind according to the old system was continued. Many people preferred the latter but the cash system was preferred by the State because of difficulties in watching and weighing the crop.

The system of revenue collection in the jurisdictional villages was mostly the Vighoti system, while that in the non-jurisdictional villages was mostly Bhagbatai. The Vighoti was levied under two instalments, viz., 12½% on the 5th of January and 87½% on the 15th of the April every year. Under the Bhagbatai system, besides taking a certain

1. *The Annual Administration Reports of the Dhrangadhra State for the years ending the 31st March, 1913, 1914 and 1915.*
2. *The Annual Administration Reports of the Limbdi State for the years, 1908-09, 1914-15, 1918-19 and 1924-25.*

share in the produce, called Vaje, the State levied, certain cesses in cash, such as Santi Vero, Kanagari, Tolamni, Zumpadi Pagari, etc.

Later on the Vighoti system was introduced in almost all of the jurisdictional villages with only a few exceptions where on account of certain special considerations the Bhagbatai system was still allowed to continue. The latter system was moreover in force in the non-jurisdictional villages.

Special Features of Tenancies in the Limbdi State The cultivators in most of the villages of the State were technically tenants-at-will, although as a matter of fact they were generally not evicted. About 13 villages of the State were receiving special treatment wherein a kind of occupancy right or what is called Chav-Hak was enjoyed by ryots whereby they could alienate their holdings according to certain rules. The ownership of soil of these villages rested with the State but the occupant had got a statutory guarantee that he would realise full value for the improvement made by him in his holdings.¹

A special feature of tenancies in the villages of the State was that the cultivators even where they had no right to alienate their *sim*-land, were permitted to buy, mortgage or sell their houses in the village sites. This privilege induced them to build spacious houses. This privilege of alienations of village property was very keenly appreciated.²

Wadhwan State

The Wadhwan State was the Second Class State. It exercised plenary jurisdiction over 31 villages of which 6 were owned by Darbar and the Bhayats. It had also revenue rights over several villages and Wantas in the Ahmadabad Collectorate, viz., 4 entire villages, a seven annas share in the villages of Patna and Piprali, 4 *Packista timbas* in the Dhandhuka taluka and 5 Wantas in the Viramgam taluka and Sanand taluka. It owned besides, a four annas share in village of Lakhavad under the Paliad *thana*.

All the lands of the State had been regularly surveyed and settled. The Wantas in the Viramgam taluka and Sanand taluka had, however, not been surveyed and the share of the State with regard to its *jhilla* lands was levied in kind and partly in cash.

1. *The Annual Administration Report of the Limbdi State for the year 1928-29.*
2. *Ibid.*, 1924-25.

Bhagbatai—The Bhagbatai system existed in the villages of Katuda and Kotharia. The Chauth Bhagdars in Moti Vavdi, Bodia, Malanpur, Barnia and Patna were adverse to the Vighoti system and, therefore, the Bhagbatai system was maintained.

The Vighoti System—In all the villages of the State which were surveyed and settled, cash recoveries were made on the Vighoti system. The Bhagbatai system existed in the Jhilla villages of the State.

Chav-Hak—Since 1900 the ryots had been granted occupancy rights (Chav-Hak) over their holdings.

The villages under the British India Jurisdiction were neither surveyed nor classified and the old system of levy in kind (Bhagbatai) existed in them. The cultivators of the villages of the former class were granted (Chav-Hak) occupancy rights which were not enjoyed by the cultivators of the villages of latter.¹

*Lakhtar State*²

The revenue collection in the Lakhtar State was carried on in two ways, viz., (1) Bhagbatai and (2) Vighoti. In the Nalkantha villages, the revenue survey and classification of the lands had already been completed according to the Gujarat Survey and Settlement System and the rate of assessment was fixed. This system was adopted on the condition that in a year of scarcity, drought or any other natural calamity, cultivators might apply to the State upto Asho Sud 10th for remission or suspension of land revenue and pay the same on the Bhagbatai system. In all the other villages, the Bhagbatai system was in existence.

Udhad Vero—This Vero was levied upon non-cultivators, traders, *rabaris* and *bharwads*, *kolis* and others in proportion to their means every year by the revenue authority.

Bhayati Jama—The Jama Sudharo and other *Babuts* were levied from Bhayats, Mulgirasias and Vantias in accordance with Hak-Patraks and a cash levy was collected from alienated holders.

1. *Annual Administration Reports of the Wadhwan State for the years, 1914-15, 1923-24, 1930-31 and 1935-36.*

2. *Administration Reports of the Lakhtar State for the years 1911-12, 1919-20 and 1938-39.*

The State was the owner of land which was held by tenants where possession was generally never disturbed, except on the ground of inability to work, or to pay up the State dues. The tenancy was heritable.

Bhayati, Mulgiras and Alienated Lands—These comprised almost one half of the area of the State. Of these lands, those held by Bhayats, Mulgirasias and Vantias were mainly Dharmada lands. They were settled by the State according to the Local Settlement Act and a levy of two annas¹ per *bigha*, per year was recovered from them.

*Chuda State*²

The State had 14 villages, of which 6 were *khalsa* and the rest were Bhayati. The Chokha Bhag system obtained in this State. The Darbari Share of the produce was recovered from the cultivators in kind.

As to Bhutta system or the grant of permanent tenancy, all cultivators were as usual tenants-at-will and they had no right to alienate their holdings.

*Sayla State*³

Land Revenue System—This was a Third Class State. The Bhagbatai and in some places the *Udhad Vighoti* were in force.

The cultivators were satisfied with the Bhagbatai system. The system of land revenue collection had its advantage of being elastic and more considerate.

The cultivators of the State were tenants-at-will. They had no permanent occupancy rights over the land cultivated by them. They were, however, not evicted generally and continued from generation to generation. They were treated as dormant tenants so long as they cultivated their lands well and paid the State dues.

1. Equal to 13 Paise.

2. *Administration Reports of the Chuda State for the years 1913-14, 1928-29 and 1937-38.*

3. *The Annual Administration Reports of the Sayla State for the years 1907-08, 1912-13, 1917-18, 1927-28 and 1931-32.*

*Muli State*¹

The State comprised 21 villages including the town of Muli. 12 villages were known as *Swang Bhayati* villages, and 9 villages were *Majmu* and *Khalsa* villages of the Darbar.

The Bhagbatai system of revenue collection prevailed in the State. Besides taking a certain share in the produce, called Vaje, the State levied certain cesses in cash, viz., Santi Vero, Kangari. The old 'Mela Bhag' system was subsequently replaced by the 'Chokha Bhag' from the year 1908.

*Bajana State*²

The Bhagbatai system was in force from the beginning. All Dharmada lands were exempted from the operation of the State Settlement Act, 1906-07. The perusal of Reports upto 1931 indicate that cash assessment was not introduced in the State.

LAND REFORMS

Broadly speaking, in the district, there were two privileged tenures, viz., Girasdari, and Barkhali the holders of the villages and land on these tenures were called Girasdars and Barkhalidars. There were constant disputes relating to rents and Gharkhed between the landlords and their tenants. In order to settle their relations and rationalise the system of revenue administration in 1950, the Government of India appointed the Agrarian Reforms Commission to study the land tenures of Saurashtra. The Commission recommended the abolition of the Girasdari and Barkhali tenures and conferment of occupancy rights on the existing tenants. The Girasdars were to be classified into categories A, B, and C for compensating them for the loss of the agricultural lands which would pass to their tenants. It recommended grant of compensation for non-agricultural lands, assets and dues and allotment of lands for Gharkhed. In the process of allotment of lands for Gharkhed to the tenure holders eviction of some tenants was inevitable. After prolonged consultations with the Girasdars and Barkhalidars, three Bills were prepared with the common consent

1. *Administration Reports of the Muli State for the years, 1912-13, 1924 to 1927 and 1935-36.*

2. *Annual Administration Reports of the Bajana State for the years, 1913-14 and 1930-31.*

passed by the State Legislature into the following Acts :

- (1) the Saurashtra Land Reforms Act, 1951
- (2) the Saurashtra Barkhali Abolition Act, 1951 and
- (3) the Saurashtra Estates Acquisition Act, 1952.

These Acts provide far more liberal compensation than recommended by the Commission and simultaneously ensure that no tenant should be evicted in allotment of lands for Gharkhed.

The Saurashtra Land Reforms Act, 1951

The main incidents of the Girasdari tenure were as follows: The generic term "Garasia" included Talukdars, Bhagdars, Mulgirasias and Bhayats, who were landholders with proprietary rights. The Girasias collected and enjoyed the revenues of their lands in their own right. The proprietary rights of the Girasdars in Saurashtra were, however, circumscribed by limitations, some of which, were inevitable and some were imposed on account of political exigencies or requirements of feudal economy.¹

On the basis of the recommendations of the Commission, the Saurashtra Land Reforms Act, 1951, was enacted and enforced with effect from 1st September, 1951. It abolished the Girasdari system with all its incidents. The Act made all lands liable to the payment of land revenue to the State. But the liability differed according to the class of the Girasdars. It divided the Girasdars in three classes, viz., A Class-those holding more than 800 acres of lands, B Class-those holding between 120 and 800 acres, and C Class-those holding less than 120 acres. The Girasdars were permitted to hold their Gharkhed lands and in addition were allotted additional lands from the acreage held by their tenants according to the class of the Girasdars. The A Class Girasdars were allotted lands upto three economic holdings; B Class between 1½ and 2½ economic holdings and C Class only half the area of the land in possession of their tenants but limited to 1 or 1½ holdings. The limits were worked out on the total holding comprising Gharkhed and the allotted lands.

The Girasdars were made occupants of the Gharkhed and allotted lands. Their tenants were made occupants in respect of the lands

which remained after allocation to the Girasdars, on payment to the Girasdars occupancy price equal to six times the assessment of the lands. Such tenants could mortgage their lands to the State Bank, Co-operative Society or a Land Mortgage Bank for obtaining necessary loans to pay the occupancy price.

The Saurashtra Land Reforms Act, 1951, was amended¹ in 1954 in order to provide for the claims of the widow-Jiwaidar of the Girasdar (*vide* Saurashtra Land Reforms (Amendment) Act, 1954.)

Since certain tenants were unable to pay the occupancy price under section 28 (1), the Saurashtra Land Reforms (Amendment) Act, 1955, was enacted empowering the Settlement Commissioner to acquire occupancy rights in respect of such lands by declaring that he should hold them as an occupant in trust and on behalf of such tenants, the occupancy price of six times the assessment should be paid by the Settlement Commissioner to the Girasdars concerned. The Settlement Commissioner was to continue as an occupant in trust till the amount paid to the Girasdar by him (the Settlement Commissioner) as compensation in respect of such occupancy holding was recovered in full from the tenants. The tenant had to pay to the Settlement Commissioner 2½ times the assessment payable to the Girasdar. Out of this amount 9 single assessment was to be credited to Government as land revenue and the remaining 1½ assessments towards the amount payable to the Girasdar as compensation. This Amendment of the Act enabled many poor tenants to purchase occupancy rights.

This Act was made applicable to 469 villages of the district with effect from 1st September, 1951. Of the 469 villages, 369 were entire villages and 73 were villages with scattered Giras lands. Before the Act came into force, there were 10,911 Girasdars in the district. The tenure covered an area of 13,51,809 acres assessed to Rs. 26,36,015. The tenure holders paid Rs. 3,08,763 as judi to Government. After the abolition of the Girasdari tenure, 28,595 persons became occupants in respect of 8,93,633 acres assessed to

¹ In order to enable Government to exercise revisional authority under this Act. Section 63 was substituted wholly by a new section by the Amending Act of 1954.

1. Government of India, *The Agrarian Reforms Commission* (1950), para 35.

Rs. 20,13,715. Of the 28,595 persons, 20,757 persons got occupancy rights in respect of 5,22,487 acres assessed at Rs. 14,08,135 on payment of occupancy price. While 7,838 persons got occupancy rights in respect of 3,71,046 acres assessed to Rs. 6,05,580 without payment of occupancy price.

Provision has been made for compensation to Girasdars. Accordingly compensation was to be awarded to the Girasdars after the cases of tenants were decided. An amount equal to 6 times the assessment was to be recovered from the tenants. While the Government had to pay the amount of compensation and re-settlement to the Girasdars, the amounts equal to 6 times the assessment of Rs. 85,06,644 have been recovered from 20,757 tenants. The Government has paid Rs. 9,57,114 to 848 'A class' Girasdars, Rs. 3,25,490 to 2,200 'B class' Girasdars and Rs. 3,66,471 to 4,088 'C class' Girasdars.

The Saurashtra Barkhali Abolition Act, 1951

Under the Barkhali tenure, the land-holders comprised the following categories, viz.,

(1) Inamdars, including Imperial grantees, i.e., grantees of the former paramount power such as the Emperor of Delhi, the Peshwa or the Gaekwad;

(2) Jiwaitars;

(3) Dharmada including Kherati grantees; and

(4) Service-tenure holders such as Chakariats and Pasaitas.

The fundamental fact about these holders was that they had no proprietary interests in the lands held by them, but were entitled to the usufruct of their holdings. The Barkhali lands consisted of entire villages and lands. They used to pay to Government 4 annas per acre from Gharkhed land and 12½% of assessment from the non-Gharkhed land.

In order to remove these intermediaries from the administration, the Saurashtra Barkhali Abolition Act, 1951, was enacted and enforced with effect from 1st September, 1951. It abolished the

Barkhali tenure with all its incidents with effect from 1st September, 1951. All the rights, titles and interests of the Barkhalidars in the agricultural lands comprised in the Barkhali estates were resumed and vested in Government free from all encumbrances.

The occupancy rights were conferred on the Barkhalidars in respect of his Gharkhed lands and the additional lands were allotted to him under the Act. The allotment of lands was made to a Barkhalidar in whose estate the agricultural land was equal to two economic holdings or less and who was not a Chakariat, Dharmada institution or Jiwaitdar for life. The tenants were first given an area equal to half the economic holding and, thereafter, if any Barkhali land remained, the Barkhalidar was given land to make up half an economic holding including Gharkhed and Khalsa lands in his possession. The maximum land to be allotted was not to exceed one economic holding. Thus, the existing tenants were not deprived of their entire holdings in the process of allotting additional lands to the Barkhalidars. Under these provisions, the Barkhalidars and their tenants became occupants.

As regards the Gharkhed lands cultivated personally by a holder of religious and charitable institution, the religious or charitable institution was recognised as an occupant of those lands. Thus, the element of alienation was abolished in respect of the Gharkhed lands held by those institutions.

This Act was made applicable to 449 villages of the district with effect from 1st September, 1951. Of these villages, 25 were entire villages and in 424 villages there were scattered lands. Before the Act came into force, there were 6,575 Barkhalidars in the district. The Barkhali tenure covered an area of 1,88,916 acres assessed to Rs. 4,52,780. The tenure-holders paid Rs. 55,108 as judi to Government. After the abolition of the tenure, 10,880 persons became occupants in respect of 1,72,371 acres of lands assessed to Rs. 3,21,443. All the 10,880 persons got occupancy rights in respect of 1,72,371 acres assessed to Rs. 3,21,443 without payment of occupancy price.

The Act provides for compensation as under :

Years 1	Barkhalidars 2	Annual amount 3
		Rs. Ps.
For 15 years	6	15,209 00
For 12 years	2,386	99,815 00
For 18 years	122	7,388 00
For life time	379	20,325 00

The Saurashtra Estates Acquisition Act, 1952

This Act was passed in order to acquire certain estates of the Girasdars and Barkhalidars, which were not vested in Government under the Saurashtra Land Reforms Act, 1951, and the Saurashtra Barkhali Abolition Act, 1951. It mainly affected the non-agricultural assets of such tenure-holders. It is modelled on the provisions of section 6 of the Bombay Taluqdari Tenure Abolition Act, 1949, with suitable variations. It came into force on 11th February, 1952.

The Act empowered the State Government to vest any estate or a part thereof with effect from a specified date by a notification in the Gazette. All public roads, paths, lanes, etc., all cultivable and uncultivable waste lands (excluding land used for building or other non-agriculture purposes), all *bid* lands, all un-built village site lands and village site land on which dwelling houses of artisans and landless labourers were situated and all schools, *dharmashalas*, village *choras*, public temples and such other public buildings or structures together with the sites were vested in Government. It did not, however, apply to the Gharkhed and allotted lands of the Girasdars and Barkhalidars and the lands held by the tenant-occupants.

The Act vested certain lands in Government. Some of the Girasdars and Barkhalidars, who had to apply for compensation within 12 months from the date of vesting, could not apply for compensation within that period. In order to enable such tenure-holders to apply for compensation, the Act was amended in 1956 extending the period of application to 1st July, 1956.

The Saurashtra Estates Acquisition Act, 1952 is applicable only to the non-agricultural properties such as waste land, roads, etc. The total properties admeasuring 4,26,987 acres were vested in the Government.

The Saurashtra Landholders (Recovery of Records) Act, 1954

On the model of the Bombay Recovery of Records Act, 1953, the Saurashtra Landholders (Recovery of Records) Act, 1954, had been enacted for taking over the records maintained by certain classes of holders of villages and lands.

The Bombay Saranjams, Jagirs and other Inams of Political Nature, Resumption Rules, 1952

The Patdi town was a political *inam* in the Ahmadabad district to which the Saranjam Rules, 1952 were made applicable from 17th October, 1952. The Patdi town was transferred to the Surendranagar district in 1959. Saranjams were *Jagirs* given or recognised by the British Government. It was the practice of former Governments, both Muslims and Marathas, to maintain a species of feudal aristocracy for the State purposes by temporary assignments of revenue either for the support of the troops or for personal service, or the maintenance of official dignity or for other specific purposes. The holders of such grants were empowered to collect and appropriate the revenue and manage villages and lands. Under the Muslim rule, such grants were called *Jehagirs* and under the Maratha rule, they were called Saranjams. But such a distinction became blurred during the British period and these terms became convertible.

The political *inams* were governed by the Saranjam Rules of 1898. Accordingly, the Saranjams were ordinarily continuable during the pleasure of the Government. They were life-estates which, on the death of the holder, were formally resumed and a fresh grant was made to the next holder. Thus, they were technically re-grants. They could not be subdivided. The re-grants were subject to provisions for the maintenance of the widow or widows of the deceased holder. These general rules which were applicable to the Saranjams, held good in the case of the political *inams* of other nature. Such *inams* granted on political considerations were continued under a *sanad* as an order creating the grant. If the *inam* was alienated outside the family, it was liable to be resumed unless such transfers were expressly provided. These rules were rules of convenience only. They did not exhaust the general powers of Government or prevent Government from making any decision referable to a particular Saranjam or political *inam*.

These grants were recognised or made by the British as a matter of political expediency and the ancient historical families, which generally held them, were thereby preserved without performance of service. Thus, the historical families which were deprived of power and position in the administration were placated by continuance of grant of political *inams*. By and large, the *inams* were continuable during the pleasure of Government. These items were resumed with effect from 1st November, 1952 under the Bombay Saranjams, Jagirs and other Inams of Political Nature, Resumption Rules, 1952.

The Resumption Rules distinguished grants which were purely grants of soil and which were grants consisting of exemption from payment of land revenue (*i.e.*, grants of revenue only). In the case of the soil grants, the resumption was outright and if any encumbrances were created by *inamdars*, they were extinguished. Only the inferior holders paying assessment anterior to the grants were recognised as occupants. In the case of land revenue grants, the resumption was by levy of full assessment, the lands having been the private property of the holder. The Rules abolished the cash allowances chargeable to the State revenues but did not affect those chargeable to the central revenues.

The Gujarat Agricultural Lands Ceiling Act, 1960

Ceiling on Land Holdings—The Gujarat Agricultural Lands Ceiling Act, 1960 was enacted and enforced with effect from 1st September, 1961. It provides for ceilings on existing holdings as well as on future acquisition. The ceiling is on a person which includes a joint family. No allowance is made for the size of a family. The ceiling area varies according to the class of land. In the case of dry crop land, ceiling varies from 56 acres to 132 acres, in the case of rice land from 38 acres to 88 acres, in the case of seasonally irrigated land from 38 acres to 88 acres, and in the case of perennially irrigated land from 19 acres to 44 acres. Thus, the ceiling varies from 19 acres to 132 acres according to local areas and classes of land. The level of ceiling on future acquisition is the same as that on existing holdings.

The ceiling areas prescribed for different classes of land are as under :

Ceiling Area				
Class of Local area 1	Dry crop land 2	Rice land 3	Seasonally irrigated land 4	Perennially irrigated land 5
Class A	56	38	38	19
" B	60	40	40	20
" C	72	48	48	24
" D	80	54	54	27
" E	84	56	56	28
" F	96	64	64	32
" G	108	72	72	36
" H	120	80	80	40
" I	132	88	88	44

All the villages of the district have been included in class H.

About transfer, very stringent provisions have been made. No transfer or partition can be made by a person holding land in excess of the ceiling area after the commencement of the Act. Any transfer or partition made between 15th January, 1959 (the date of the Nagpur resolution) and 1st September, 1961, shall be deemed to have been made with a view to defeating the object of the Act and shall be ignored in computing the surplus land held by the person. The surplus so determined shall be taken in the first instance from the transferor to the extent of land available with him and the balance, if any, shall be taken in the first instance, from the transferee to whom the transfer was made after 1st September, 1961 and, thereafter, from the transferee to whom the transfer was made after 15th January, 1959 and before 1st September, 1961.

Under the law, the landowners are enjoined to declare the surplus area within the time prescribed. Elaborate provisions are made for computing the surplus lands :

Exemptions—The following categories of lands, are, however, exempted from the ceiling limits :

(i) lands held in compact blocks of efficiently managed farms on which heavy investments or permanent structural improvements have been made and breaking of which will lead to a fall in production;

(ii) lands leased to or held by bodies or persons for growing fruit trees and used for that purpose for not less than the last 3 years ;

(iii) lands held or leased by approved Land Development Banks ;

(iv) lands held or leased by approved co-operative societies for improvement of economic and social conditions of peasants or for ensuring the full and efficient use of land ;

(v) lands leased or held by approved industrial undertaking which *bona fide* carries on any industrial operation ;

(vi) lands being the property of a public trust for an educational purpose, hospital, Panjrapole, Gaushala or an institution for public religious worship the entire income from which is for the purpose of the trust.

The lands in the categories mentioned above will not be taken into account for computing the ceiling area of a person, but if the extent of the land held under such categories exceeds the ceiling area, the person will not be permitted to retain other lands.

As the majority of landholders in the district are small cultivators, not much surplus land could be acquired in this district under this Act. In the district, land aggregating to 3,540 acres were declared surplus under the law till February 1972. Out of 3,140 acres taken in possession 2,474 acres have been distributed among the Harijans, Backward Classes and others.

The Gujarat Surviving Alienations Abolition Act, 1963

The Gujarat Surviving Alienations Abolition Act, 1963 was brought into force with effect from 1st August, 1963. The law was enacted with a view to doing away with the surviving *inams* which were not abolished under any of the tenure abolition laws of the former Saurashtra and Bombay States. The Act extends to the whole of Gujarat State. It abolished the surviving alienations with all these incidents and the lands have been made liable to the payment of land revenue under the Bombay Land Revenue Code.

In the district, there was no *inam* lands of this type. But there were 211 persons holding miscellaneous cash allowances. Out of 211 persons, 145 persons had applied for compensation under the Act and their cases had been disposed of.

The Gujarat Devasthan Inams Abolition Act, 1969

In order to abolish the *inams* held by religious or charitable institutions in the former Bombay area of the State of Gujarat, the Gujarat Devasthan Inams Abolition Act, 1969 was enacted and brought into force with effect from 15th November, 1969. Thus, the Act had a limited application. Firstly, it extends only to the former Bombay area of the State of Gujarat and excluded the Saurashtra districts and Kachchh district from its purview. Secondly, it applied to the Devasthan Inams consisting of lands only and not to cash allowances in kind.

It abolished Devasthan inams consisting of lands only together with all their incidents. The lands were made liable to payment of land revenue. Occupancy rights are granted to (1) the *inamdar*, where such land was in his possession and had been cultivated on behalf of the *inamdar*. (2) authorised holder or inferior holder, where such lands was in possession of an authorised holder or inferior holder, and (3) the *inamdar*, where such land was in possession of a person other than the *inamdar*, authorised holder, unauthorised holder or inferior holder.

Where any Devasthan land was in possession of an unauthorised holder, it should be resumed and an unauthorised holder should be summarily evicted. If in the opinion of the State Government, the eviction of such holder would entail hardship on him in view of the investment made by him in the development of the land or in the non-agricultural use, the State Government might direct to the Collector to regrant the land to such holder on payment of such amount and subject to such terms and conditions as the State Government might determine. If such land was not so regranted, it should be liable to be disposed of under the provisions of the Bombay Land Revenue Code, 1879. The lands, which were not so regranted, shall be disposed of under the provisions of the Bombay Land Revenue Code.

All public roads, lanes and paths, the bridges, ditches, dikes and fences, rivers, streams, lakes, wells, tanks, canals and water courses, etc., and all lands excluding land used for buildings and other non-agricultural purposes in respect of which no person was deemed to be an occupant and all mines whether being worked or not and minerals whether discovered or not and all quarries situated within the Devasthan

lands had been vested in Government. All rights held by Inamdars in such property should be deemed to have been extinguished and such lands should be available for disposal by the Collector.

For abolition of the *inam* rights in Devasthan lands, the law provides for payment of compensation to the Inamdars in the form of perpetual annuity. If the grant consisted of soil with or without exemption from payment of land revenue, the amount of compensation payable would be an average of the full assessment leviable during a period of three years before the commencement of the Act. If the grant consisted of assignment of land revenue or the share in such land revenue, the gratuity shall be an amount equal to an average of the amount of land revenue or the share therein received by the Inamdar on application to the Collector. The Collector shall decide the compensation application. An appeal against Collector's decision shall lie to the Gujarat Revenue Tribunal. The Act provides for abolition of (1) the exemption enjoyed by institutions for public religious worship under section 88-B of the Bombay Tenancy and Agricultural Lands Act, 1948, (2) the exemption which was available to the Devasthan Inams in regard to the provisions available to the landlord in regard to the termination of tenancy, and (3) the exemption which was provided for the Devasthan *inam* land in the Ceiling Act.

The Gujarat Devasthan Inams Abolition Act was applicable to only one case in Kharaghoda village transferred from the Ahmadabad district. It involved 19 acres in respect of which the tenants have been conferred occupancy rights.

TENANCY LEGISLATION

So far as the tenancy legislation is concerned the position of the district is as under :

(1) The Bombay Tenancy and Agricultural Lands Act, 1948 is applicable to 2 villages only, viz., Patdi and Kharaghoda which were originally in the Ahmadabad district.

(2) The rest of the areas of the district are governed by the legislation enacted during the Saurashtra Government.

The position for both the areas is stated below :

Abolition of Intermediaries (1950 and onwards)

On the basis of the Agrarian Reforms Commission's Report, the Saurashtra Land Reforms Act, 1951, and the Saurashtra Barkhali Abolition Act, 1951, were passed. Under those Acts, the cultivators have been made occupants on payment of occupancy price equal to six times the assessment. In the case of the Barkhali Abolition Act, the tenants and the Barkhalidars were recognised as occupants in respect of the lands in their actual possession without payment of any amount to the State except where the holdings were large. All these measures have substantially reduced and solved the tenancy problem.

It was claimed on behalf of the Saurashtra Government that as a result of the implementation of the land reforms, the cultivators, who were tenants-at-will in the two-third *khalsa* area and the one-third non-*khalsa* area of the State, had become occupants, and, except to a very small extent, in respect of land held originally by the Girasdars as Gharkhed. There were to be no tenants in the entire State. The net result of the implementation was that not only the intermediaries were abolished but the tenancy system was also almost abolished.

In order to ensure that no intermediate interests between Government and cultivators were created in future, the Saurashtra Government passed the Saurashtra Prohibition of Leases of Agricultural Lands Act, 1953. It came into force on the 7th October, 1953. It was amended in 1954 and 1955. The main provisions of the Act as amended are that the existing leases are to be registered by the lessors and that unregistered leases are not to be recognised. The occupants of the lands, are enjoined to cultivate their lands personally and not to lease out the lands in future. Leases are, however, permitted in the case of occupants, who are widows, minors, disabled persons and members of the armed forces. If any lands are leased out in contravention of the provisions of the Act, an occupant is liable to be punished with fine which may extend to an amount equal to 6 times the assessment of the land for the first contravention, 12 times the assessment for the second contravention and 20 times the said amount for further breaches of the law. Abetment of leasing is also made punishable.

The Act, however, does not apply to :

(a) Agricultural lands held on lease from Government or local authority,

(b) Agricultural lands held on lease for the benefit of an industrial or commercial undertaking,

(c) Any land reserved as *Gharkhed* by or allotted for personal cultivation to a Girasdar or a Barkhalidar under the provisions of the Saurashtra Land Reforms Act, 1951, or the Saurashtra Barkhali Abolition Act, 1951. In short, the Act insists upon personal cultivation of the lands by occupants and prohibits leases except in the cases mentioned above.

The tenancy rights in the district are not regulated under the Bombay Tenancy and Agricultural Lands Act, 1948, which extends to only two villages, Patdi and Kharaghoda in the Dasada taluka which were transferred to this district from the Ahmadabad district (former Bombay State area). In the former Bombay State, there was no special law regulating the relations between landlords and tenants. The relations between the two were mostly governed by mutual contracts or local usage and customs. The provisions of section 83 of the Bombay Land Revenue Code, 1879 constituted the tenancy law of the State. With a view to safeguarding the rights of tenants in the Bombay State the first tenancy legislation called the Bombay Tenancy Act, 1939 was enacted. This Act introduced a new concept of protected tenants covering those tenants who held land continuously for a period of not less than six years. It gave to the tenants for the first time, fixity of tenure, a ceiling on rentals, rights in house-sites and trees and protection from eviction under certain circumstances. After Independence, this Act, of 1939 was replaced by a comprehensive legislation in 1948. This Act was amended extensively in 1956. It provided that on the 1st April, 1957 described as the "Tiller's Day", every tenant whether permanent, protected or ordinary, was deemed to have purchased from the landlord the land leased to him subject to the condition that the tenant cultivated the land personally and his total holding did not exceed the ceiling areas. This Act was also amended from time to time.

The original Bombay Tenancy Legislation of 1948 as amended in 1956 made comprehensive provisions for regulation of rent, security of tenure, transfer of ownership to tenants, imposition of

ceilings on existing holdings as well as future acquisition, restrictions on transfers of agricultural land, management of uncultivated lands, etc. Under the laws, the maximum rent is not to exceed five times the assessment or Rs. 20 per acre and shall not be less than twice such assessment and where the amount equal to twice the assessment or exceeds the sum of twenty rupees per acre the rent shall be twice the assessment.

As regards security of tenure, permanent tenants have been given complete security of tenure. Other tenants are given security subjects to landlords' right to resume lands not exceeding 3 economic holdings (12 to 48 acres) on condition that every tenant retains half the area leased. A small holder is defined as an agriculturist cultivating land in area exceeding one economic than an economic holding and who earns his livelihood principally by agriculture or by agricultural labour. He can resume half the area leased from a tenant in all cases. There are constraints on resumption. The main constraints are that the income by the cultivation of land of which a person is entitled to take possession is the principal source of income for his maintenance and that land leased stood in his name or any of his ancestors on 1st January, 1952. If a landlord after terminating the tenancy does not cultivate the land personally within one year of resumption or after having commenced such cultivation, discontinues the same within 12 years, the tenant will be entitled to restoration.

Transfer of ownership to permanent tenants was provided with effect from 'Tiller's Day', i.e., 1st April, 1957. Other tenants except those of small holdings were also deemed to have acquired ownership from that day. As regards tenants of small holders, the law was subsequently amended to provide transfer of ownership to tenants in respect of non-resumable lands with effect from 1st April, 1962. During the course of implementation, it came to the notice of Government that in many cases there were possibility of purchases by the tenants becoming ineffective due to the tenants's absence before the tenancy courts and the due to their repeated unwillingness to purchase these lands. In many cases their purchases were likely to be become ineffective due to non-payment of due instalments of purchase price to the landlord. The State Government has by two important amendments, tried to prevent such ineffective purchases. Under one amendment, the tenants who remained absent before the tenancy courts and who

expressed unwillingness to purchase the land had been given an opportunity to apply for purchase of the lands, if they had not been disposed of by submitting an application within one year from 29th December, 1965. By another amendment, the State Government had extended the period of paying arrears of instalments by three years more. The Government had, at the same time framed Rules under the Agriculturists Loans Act for advancing *tagavi* to assist them in paying the arrear amount of the instalment within the extended period of three years. In the villages, viz., Patdi and Kharaghoda there were 650 tenants who had to pay occupancy price amounting to Rs. 4.95 lakhs for acquisition of occupancy rights. The amount is almost recovered and paid to the landlords.

In December 1972, the Gujarat Assembly adopted with minor amendments the Tenancy Amendment Bill which safeguards the rights of tenants by plugging loopholes in the existing Bombay Tenancy and Agricultural Lands Act, 1948. One of the most radical provisions of the amendment pertains to a ban on the sale of farm land for agricultural use to a non-agriculturist whose annual income exceeds Rs. 5,000. The measure is intended to prevent the entry of non-agriculturists into the farm sector as many of those earning more than Rs. 5,000 buy farm land to avoid the payment of income-tax. As a result of this genuine farmers find it difficult to secure land in the open market because of prohibitive prices.

The law also guarantees occupancy rights to tenants who had surrendered their tenancies but had continued to remain in actual possession of the land with or without the consent of the landlords up-to the specified date.

The Act is applicable to 2 villages, viz., Kharaghoda and Patdi of the Dasada taluka. Before the Act came into force, there were 5 tenure holders in the district. The *inams* covered an area admeasuring A141-G29 assessed to Rs. 157.23. After abolition of these *inams*, 12 persons became occupants in respect of A 141--G 29 assessed to Rs. 157.23. All the 12 persons got occupancy rights on payment of occupancy price.

SURVEY AND SETTLEMENT

For a perfect land revenue system, the scientific survey and settlement are a *sine quo non*. The conditions which existed in the former States and Estates of the present Surendranagar district

were not satisfactory. In this district, there were various States namely, Dhrangadhra, Wadhwan, Limbdi, Muli, Sayla, Chuda, Zinzuwada, Raisankli, etc. According to Prof. Vakil and Lakda-wala, the original survey and settlement operations were started in Wadhwan (1897), Limbdi (1898 to 1903), Lakhtar (1883), Sayla (1915) and Dhrangadhra (1920 to 1925). Revision survey and settlement operations were not undertaken in any of these States except the Wadhwan State where they were started in 1918.

Survey Operations

In these circumstances, much leeway had to be made to bring the land revenue system on a par with the former British districts. The Survey and Settlement Operations had to be carried out, unsurveyed lands had to be surveyed and surveyed lands had to be resurveyed to conform them to the new standards. Soils had to be classified and settled on scientific basis so as to remove existing disparities in the rates of assessment and bring down the incidence of land revenue to a reasonable level. To this end, the State of Saurashtra set-up a separate Department of Survey and Settlement under the Director of Land Records and Settlement with the Superintendent of Survey in-charge of survey operations and District Inspectors of Land Records in-charge of Survey and Land Records of districts.

The Surendranagar district (formerly known as Zalawad) consists of 663 villages distributed in 9 talukas. The survey operations in non-*khalsa* villages of the former States and Estates were, however, carried out after merger and completed between 1952 to 1965.

Some villages of the former Bombay State have been merged with this district. The survey and settlement operations were carried out in these villages.

Classification of Soils

Soils of some villages of the former Wadhwan State and villages of former Bombay State included in this district were classified. The Gujarat Classification System was followed in the former Wadhwan and the Bombay State areas. The main classes of land as recognised for classification in the former Wadhwan and Bombay State villages were (1) *jirayat* (dry crop) and (2) *peet* (irrigated)

which generally correspond to the Gujarat Soil Classification System except in respect of sub-soil factor.

The soil of villages of the former Wadhwan State merged in this district was classified according to the Gujarat System of Classification during the former Wadhwan State regime, but in respect of sub-soil classification, the classification values adopted were 50 per cent higher than those adopted under the Gujarat system. This point was examined in 1959-60 and on consideration of comparatively smaller amount involved in sub-soil assessment and the low cost of construction of wells in the area, it was decided not to disturb the existing sub-soil classification values. For the classification of the lands of the various former States villages which were not classified, the Land Records Department of Saurashtra evolved a system of classification, which though mostly analogous to the Gujarat Classification System differed slightly from it in respect of soil classes and their values and details of sub-soil classification and average classification values. Instead of working out average classification values for each survey number or its sub-division, the areas with different classification values in the same survey number or sub-division were converted into areas of 16 *annas* classification value unlike Gujarat Classification System. Well irrigated lands according to Saurashtra Classification System were treated as *bagayat* lands. The sub-soil classification system was more or less similar to that of Gujarat classification system, but differed from the latter in so far as the sub-soil classification scale was not related to soil classification values and 4 or 3 acres of land as the case might be was considered as irrigable from each *kos* or water bag on the existing well instead of all the lands in the zone or Vaga adjudged to have this facility. The above system of classification was continued after the States reorganisation for villages where soils were not classified before or for villages where the soils, though classified before, were required to be re-classified. However, where soils of a part of a village were classified before and those of the remaining part were to be classified, the system followed in the part of the village was adopted for the rest of the village to maintain uniformity.

As far as this district is concerned, the work of the survey and classification has been completed in all the villages. No original survey and classification work remains to be done now.

The villages of former Wadhwan and Limbdi States were declared as deemed settled villages. The villages of the rest of the former States were unsettled. For deemed settled villages, remission of excess of the existing rates of assessment over the rates of assessment obtaining in the comparable Union Areas were sanctioned with effect from 1959-60 under the Land Revenue Rule 18 framed under section 52 of the Bombay Land Revenue Code allowing rates of assessment where they were lower to continue as they were. For other villages and areas not so deemed settled, the Land Revenue Rule 17 was framed under section 52 of Bombay Land Revenue Code. According to this rule, the villages were placed into homogeneous groups on consideration of the factors of physical configuration, climate and rainfall, price and yields of principal crops and then for each of these groups, the comparable Union Areas were determined on the basis of homogeneity of soil and crop pattern. The rates prevailing in the former State villages were then compared with the rates of comparable Union Areas. In respect of classified villages, the prevailing rates have not been respected but if the assessment worked out by application of the comparable Union Areas rate to the classification value is more than that prevailing *i. e.*, the existing assessment, the latter has been continued and where the former was lower than the latter, the latter has been brought down to the level of the former. Where the lands were not scientifically classified, they were classified as good, medium and inferior and 2/3rd of the rate for good lands had been applied to the medium land and 1/3rd to the inferior lands. Well irrigated lands were considered as *bagayat* and double the rate of dry crop land in the group was considered as the rate for such lands. Assessments had been worked out accordingly for all the survey numbers and sub-divisions in the district and were recovered accordingly. In respect of unclassified villages, the existing rates were respected if they were lower than the comparable Union Area rates and were brought to the level of the latter, where they were higher.

On the analogy of Land Revenue Rules 19-N and 19-O, the Land Revenue Rules 17 and 18 have been framed for the Saurashtra areas under the provision of the Bombay Land Revenue Code.

The Land Revenue Rule 17 provides for the fixation of the amount of assessment to be paid under section 52 of the Code on all agricultural lands which are not wholly exempt from the payment of land revenue and for which the assessment has not been fixed under the

provisions of Chapter VIII-A of the Code. Detailed provisions have been made for fixing the assessment. The Rule 17 embodies almost all the factors to be taken into consideration while fixing assessment under Chapter VIII-A. The assessment is to be worked out on the basis of the factors embodied and the procedure laid down in the Rule.

The Collector shall arrange the groups of villages homogeneous in respect of physical configuration, climate and rainfall, prices and yield of principal crops. Then he shall classify lands into three categories, viz., dry crop, rice and irrigated. He shall then determine the comparable Union Areas for each group on the basis of homogeneity of soil and the cropping pattern. Thereafter, he shall fix the respective rates of the dry crop and rice lands in each group, having regard to the respective rates of assessment in the comparable Union Areas. For the lands irrigated by wells, the rates of assessment shall not exceed twice the rates fixed for such lands in the comparable Union Areas. Regard, however, shall be had to the quantity and quality of water available for irrigation.

Where individual holdings have been surveyed and classified under Chapter VIII of the Land Revenue Code, the assessment shall be fixed on the basis of survey and classification. Such holdings shall first be classified into dry crop, rice and irrigated and then sub-divided into good, medium and inferior classes, after taking into account the yield of the principal crops and the *ad hoc* classification. Thereafter, the rates will be fixed first for the good lands, and then they will be applied to medium lands and inferior lands which will be 2/3rd and 1/3rd respectively.

In the case of unassessed lands in villages deemed settled under Land Revenue Rule 117-R, the rates of assessment shall be fixed on the basis of the standard rates applicable to these lands.

These rates, which are to be fixed initially for one (current) revenue year, are to continue till they are revised by the Collector.

The Land Revenue Rule 18

The Land Revenue Rule 18 applies to the deemed settled

areas which formed part of the former States of Wadhwan, Limbdi, Dhrangadhra, Sayla, etc. For the purposes of this Rule, the settlement groups of villages of the deemed settled areas are compared with the settlement groups of villages of the union areas on the basis of permanent and semi-permanent factors of physical configuration, climate and rainfall, markets and communications and standard of husbandry. The rates obtaining in merged areas (deemed settled areas) are compared with those obtaining in the comparable Union Areas and the excess of the former over the latter has been remitted and the former is continued if lower than the latter under this Rule.

REVENUE ADMINISTRATION

The Collector is primarily in charge of the revenue administration and District Development Officer for certain revenue functions transferred to him. Prior to the implementation of the Gujarat Panchayats Act, 1961, in 1963 the hierarchy of revenue officials consisted of Prant Officer or Deputy Collector in charge of a sub-division, Mamlatdar or Mahalkari in charge of a taluka/mahal, with Circle Inspectors and Talatis functioning at the lower level. In the Surendranagar district, there are three sub-divisions, namely, (1) Wadhwan, (2) Limbdi and (3) Dhrangadhra each in charge of the Deputy Collector. The Resident Deputy Collector is in charge of only one taluka, viz., Wadhwan with Surendranagar as his headquarters, other two headquarters are at Limbdi and Dhrangadhra. The sub-division of Limbdi consists of four talukas, namely, (1) Limbdi, (2) Sayla, (3) Muli and (4) Chotila. The Dhrangadhra sub-division consists of four talukas, namely, (1) Dhrangadhra, (2) Halvad, (3) Lakhtar and (4) Dasada. These all three sub-divisions are under the control of the Resident Deputy Collector and Deputy Collectors. The nine talukas of this district are in charge of Mamlatdars and Taluka Development Officers.

Since the implementation of Gujarat Panchayats Act, the work of collection of land revenue has been entrusted to gram and nagar panchayats. The Taluka Development Officer has all the powers over the subordinate revenue officers in matter of revenue collection as the Mamlatdar had prior to the implementation of the Act. The Circle Inspector works under his direct control and is also responsible for the work of the Talati-cum-Mantri who looks after collection of revenue and maintenance of records. There are in all one Circle Officer and 25 Circle Inspectors in

the district of whom one Circle Officer and 13 Circle Inspectors work under the Collector and 12 under the District Development Officer. Their work is also supervised by the District Inspector of Land Records in matters relating to maintenance and repairs of boundary marks, crop-inspection and Government waste lands.

FUNCTIONS OF THE LAND RECORDS DEPARTMENT

The Land Records Department in Saurashtra was created in the year 1949 and integrated with the Land Records Department of Bombay State in 1956. The Land Records Department is now a separate department of Gujarat State and is an adjunct to the Revenue Department. At the State level, the Department is headed by the Settlement Commissioner and Director of Land Records. For administrative purposes, the State is divided into circles each in charge of a Superintendent of Land Records, who has under him Inspectors of Land Records functioning at the district level.

The functions of the Department of Survey and Settlement are: (1) to maintain all survey, classification and settlement records up to date by keeping careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records, (2) to collect and provide statistics necessary for the sound administration of all matters connected with land, (3) to help reduce, simplify and cheapen litigation in revenue and civil courts by providing reliable survey and other records, (4) to supervise the preparation and maintenance of Records of Rights and, of the periodical inspection of boundary marks, (5) to conduct periodical revision and settlement operations, (6) to organise and carry out village site and city survey on an extensive scale and arrange for their proper maintenance, (7) to undertake special survey for private individuals and public bodies, survey in connection with rail ways, municipal and local projects, town planning schemes, and surveys for the Defence and other Government departments, (8) to maintain up to date village, taluka and district maps, reprint them and arrange for their distribution to various Government departments for administrative purpose and sale to the public, and (9) to train revenue officers in survey and settlement matters.

The District Inspector of Land Records is the principal officer in charge of the Land Records Department in the district.

is a Gazetted Officer (of a Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records, Ahmadabad and is directly subordinate to the Superintendent of Land Records, Rajkot Circle, Rajkot in all technical matters. He is also subordinate to the Collector of Surendranagar and has to carry out all administrative orders of the Collector in the matters of survey and land records. He is headquartered at Dhrangadhra.

Records of Rights—The Records of Rights have been introduced in all the villages of the district. After survey, the Land Records Department supplies the *mapni* or survey register and map to the revenue officials for compilation of Records of Rights. Section 135 B (1) of the Land Revenue Code provides that the Record of Rights should contain the following particulars:

(a) names of all persons who are holders, occupants, owners, or mortgages of the land or assignees of the land or assignees of the rent or revenue thereof; (b) the nature and extent of the respective interests of such persons and conditions or liabilities attached thereto; (c) rent or revenue, if any, payable by or to any such persons, and (d) such other particulars as the State Government may prescribe under the Land Revenue Rules.

The State Government has now applied these provisions to all tenancies by Notification under section 135 B(2) of the Code, whereunder any acquisition of rights in land is to be reported to the village officer within 3 months by the person acquiring it, unless the right is acquired under a registered document.

City and Village Site Survey

In this district, city survey and village site survey work was not done during regime of the former States. The city survey and enquiry work of Wadhwan, Joravarnagar and Surendranagar was completed in 1972. One post of City Survey Superintendent has been created at Wadhwan to maintain the city survey records. The City Survey Superintendent is a Gazetted Officer. The city survey work of Limbdi was also completed in 1972 and enquiry

work is carried on by the Enquiry Officer at Limbdi. The city survey work of Dhrangadhra has been started from January 1973 and the theodolite work is in progress.

Special Staff

In addition to the normal set-up of the department, there is a separate staff for original and revision survey and classification of soils in the areas unsurveyed, if any, or are due for revision survey. After the merger of Saurashtra State into the Bombay State, one post of Special Superintendent of Land Records, Rajkot was created for land records work in that region and the special survey and classification staff working under the Survey Mamlatdars was also placed under him. Later on, when the scheme of survey and classification in Saurashtra and Kutch was included in the Second Five Year plan, the working of the entire scheme in these areas was transferred to a separate Superintendent of Land Records, Rajkot specially appointed for the purpose.

Village Maps

Village maps have been prepared for all the surveyed villages showing survey numbers, their boundary marks and other topographical details such as roads, rivers, *mullahs*, forests, hills, from the detailed *tippans* of the individual survey numbers. They are generally drawn on a scale of 1"=20 chains=1 furlong or 201.17 metres. From the village maps, taluka and district maps are constructed either on a scale of 1"=2 miles or 1"=4 miles. A district map requires frequent revisions due to territorial changes and development works such as construction of new roads, canals, railways, hospitals, *bundhas*, dams, etc., undertaken under various plan schemes.

INCOME FROM LAND REVENUE AND OTHER CESSES

Land revenue is one of the important sources of income in the district. The Statement given below indicates the demand and collection of land revenue for the years 1968-69, 1969-70 and 1970-71.

STATEMENT XI.1

(in Rs.)

Sl. No.	Item	1968-69	1969-70	1970-71
1	2	3	4	5
	Demand			
1.	(a) Current	39,69,133.01	49,34,824.02	50,58,040.66
	(b) Arrears	31,21,927.92	49,81,319.57	73,44,712.05
	(c) Total	70,91,060.93	99,161,43.59	1,24,02,752.71
2.	Collection	6,77,58,676.60	24,99,754.25	14,64,516.15
3.	Remission and Write off	16,146.46	71,686.58	21,764.75
4.	Suspension	15,34,481.23	29,35,535.75	15,14,162.41
5.	Percentage of collection	95.55	25.20	11.80

Source :

The Collector, Surendranagar.

The Statement shows an increase in original demand in the years 1969-70 and 1970-71. The decrease is observed in respect of percentage of collection both in the years 1969-70 and 1970-71. The decrease is mainly attributed to the scarcity conditions prevailing during both the years in the district.

Local Fund Cess

The Saurashtra Local Development Fund Act, was enacted in 1956. Section 4 of the Act provided for a levy of a cess at the rate of three *annas* (equal to 19 paise) on every rupee of land revenue payable by an occupant. Under the Act, a fund was created. The Government of Saurashtra used to allot to every district panchayat, its share out of this fund. The cess was continued after the integration of Saurashtra in to the Bombay State. In 1960, the district panchayats, were converted into the district local boards. Thereafter, the Bombay Local Boards Act, 1923, was applied to this district. The cess was continued to be levied under section 93 of this Act. It was formerly collected by the Government along with land revenue. After the enforcement of the Gujarat Panchayats Act, 1961, the functions of collecting land revenue and local fund cess have been transferred to the panchayats in 1963. The cess which was first levied at the rate of 20 paise on every rupee of land revenue is now recovered at the enhanced rate since 15th July, 1966 under section 169 of the Gujarat Panchayats Act, 1961. The gram/nagar panchayat also after obtaining permission of the State Government levies a cess at the rate of 25 paise in a rupee payable to the State Government as land revenue. The cess can be increased up to 100 paise under certain circumstances for undertaking certain specified works or projects for the benefit of the community under section 181(2) of the

Gujarat Panchayats Act. The total net revenue realised from local fund cess was Rs. 17,62,352-54 in 1971-72 in the district.

Irrigation Cess

The Irrigation cess is an annual charge payable by every land owner of cultivable area under command of an irrigation project. This cess is a fixed charge per acre and is not liable to variation from year to year. The Bombay Irrigation Act, 1879 was applied to the Saurashtra area (including the Surendranagar district) from 10-10-1962 as per Public Works Department's Resolution No. RIS/4/61, dated 28-12-1962. In the case of new irrigation works, it was decided to make the cess payable after two years from the commencement of irrigation. It was found that farmers did not utilise the full irrigation potential. In order to force recalcitrant cultivators to use irrigation facilities, compulsory irrigation cess at the rate of Rs. 2.50 per acre per annum is being levied with effect from 15th February, 1963 on all lands within the command of irrigation works, irrespective of the fact whether irrigation water is used or not. This compulsory levy is primarily meant to cover the working expenses of the irrigation system. In the Surendranagar district, the total collection of this cess in the year 1970-71 amounted to Rs. 7,96,618-34.

Education Cess

For promotion of education, in 1962 a surcharge on agricultural and non-agricultural lands was levied by enacting the Gujarat Education Cess Act, 1962. The Act came into force from the 1st August, 1962. An Education Cess Fund has been created out of the receipts from (1) the surcharge on all lands, agricultural and non-agricultural assessed to land revenue, and (2) tax on lands and buildings in urban areas. A surcharge of 20 per cent is levied with effect from 1st August, 1962 on agricultural lands which are assessed or held for the purpose of agriculture and not used for any purpose unconnected with agriculture. A surcharge varying from 12½ per cent to 75 per cent of non-agricultural assessment is levied on all unalienated lands subject to non-agricultural assessment and on all alienated lands (excluding village sites used for purposes other than agriculture.)

In the urban areas, the lands and buildings are liable to

rates of tax which vary from 2½ per cent to 4½ per cent of the annual letting-value of the property. These rates have come into force from 1st October, 1965.

The surcharge levied on agricultural as well as non-agricultural lands is transferred at the end of the year to the State Education Cess Fund and is utilised on schemes for promotion of education in the State. During 1963-64, Government had directed that one-third of the tax collected on lands and buildings within the municipal areas should be given to the municipalities as grant with effect from 1st August, 1962, the date from which the tax has been levied. Against a total demand of Rs. 11,85,918.57 a sum of Rs. 1,91,492.95 was collected during the year 1970-71 in the district.

THE BHOODAN MOVEMENT

In order to reduce inequalities in the distribution of land, legislative measures for abolition of intermediaries, tenancy reforms and land ceilings have been adopted by the State Government. These measures have not helped to solve the problem of landless labourers. In this context, the contribution of the Bhoodan Movement as one of the schemes of land distribution to the landless has got a special value. Secondly, this movement is a reminder that the land problem cannot be solved by legislation alone. The Bhoodan Movement also attempts at the abolition of the concept of private ownership. The fundamental principle of the movement is that all land belongs to God (*Sab Bhumi Gopalki*) and a man is only a trustee of the land which should be treated as a social agent of production for the entire community.

This movement, which started in 1951 in Telengana region of the former Hyderabad State (now in Andhra Pradesh) spread during the propaganda tours undertaken by Shri Vinobaji.

In the district, this movement was started in 1953. As the existing laws and rules prohibited transfer of cultivable lands donated by the donors in the Bhoodan movement, the Government of Saurashtra enacted a special law, viz., the Saurashtra Bhoodan Yagna Act, 1953 to facilitate the donation of land in Bhoodan for settling landless persons.

Distribution of Donated Lands

Distribution of the donated lands is vital to the success of the movement. It is, therefore, necessary to know the main rules for the land distribution, which are stated below :

(1) The date on which the land is to be distributed is announced by a beat of drum or leaflets in the village.

(2) The Revenue Officers from the Talati to the Collector upwards and the village panchayat members attend the function.

(3) As far as possible, one-third of the land is given to the Harijans.

(4) As far as practicable, the land is given to the landless of that very village. After distribution to the landless, the excess land, if any may be distributed amongst the landless of the adjacent villages. Such lands are to be given to persons who are capable and willing to cultivate land personally.

(5) For a family of 5 persons, 1 acre of irrigated land or $2\frac{1}{2}$ acres of dry land are to be granted. In special circumstances, land exceeding 5 acres may also be given.

(6) Attempts should be made to consolidate the scattered lands into the compact block. If small parcels of land, cannot be given for cultivation, they may be assigned for manure pits, public latrines, etc.

(7) The lands which are cultivable should be liable to payment of land revenue to Government from the day of grant.

(8) If such lands remain uncultivated for a period of 2 years, it will be open to Government to grant them to other landless persons.

(9) Three-years limit is fixed for making cultivable virgin lands, waste lands or *khar* lands so donated.

These are the main principles for distribution of lands received in the Bhoodan.

The movement, which raised high hopes and aspirations in the beginning, has not made much headway particularly in this district. This is evident from the fact that till March 1973, only 4,039 A.- $2\frac{1}{2}$ G. were donated and 1,094 A.- $37\frac{1}{2}$ G. were distributed to 242 landless.

RURAL WAGES

A large number of persons in this district possess no land of their own but have to depend upon agriculture for their livelihood. They are labourers who are employed to work on the field either casually during harvesting season or throughout the year as annual workers. According to the 1971 Census, 1,03,539 persons in the district were returned as cultivators and 70,023 as agricultural labourers. Out of 70,023 persons, 45,819 were male labourers and 24,204 female labourers. This section analyses the difference in the wages earned for different operations in which they are engaged.

Most of the land-holders employ casual field labourers only when there is a rush on the farm and pay them on daily basis usually in cash and sometime in kind. The farm labourers are recruited both for permanent and casual employment. The casual labour employment is common in the district. The period of employment ranges from June to October and also from November to February. The period of employment so far as farm labour is concerned ranges from April to March each year.

Wage Payment

The employment and wages appear to differ not merely from area to area, crop to crop or season to season, but also from place to place, and from village to village. These complexities are heightened by the prevalence of casual labour employment on daily wages with the system of attached labour under varying shades of bondage.

The wages are different for men and women. From the State-ment, it is also observed that children are also employed in agriculture and they draw a distinct set of wages. In a few contracts of periodic employment or for specific work, the payment is partly in cash, partly in kind like food and other eatables and partly in

clothing. The system of *sathi* described elsewhere also indicates a peculiar mode of wage payment. The wage rates in the district vary according to demand and supply of labour and the proximity of urban marketing centres. Labourers who are nearer the town prefer to go and work there instead of bargaining for a low wage rate in their own villages. There is a tendency that females rest content with whatever little they get in their own village. Casual workers work from sunrise to sunset with a break of about two hours for lunch at noon. The main source of labour is the village itself, though at times during the harvesting season, help of labourers from surrounding villages is also called for to meet the local shortage. Field labourer being seasonal, they have to seek alternate employment during the off season. Such work includes collecting and selling of hay, spinning and weaving. Harvesting of crops like *bajri*, *jowar*, groundnut and wheat is given on contract basis. The system is known as *udhad* wherein labourers are paid a certain quantity of grain for harvesting a particular piece of land.

Those cultivators whose holdings are large enough to provide continuous and regular employment for the whole year engage annual servants also. They are known as *sathi*, a *sathi* binds himself to do all types of farm work and is available all the hours of day and night. The contract is entered into generally for one year and renewed year after year with the consent of the parties. In addition to cash remuneration, a *sathi* is provided food, clothing, shoes and residential accommodation. Normally, payment to a *sathi* is made at the end of the year, but when necessity arises, he is given small amounts of money occasionally by way of part payment. The annual wages paid to *sathis* (males) varied from Rs. 200 to Rs. 400 in the district.

STATEMENT XI.2

Agricultural Wages for Man, Woman and Child in the Different Talukas of Surendranagar District for the year 1972

Sl. No.	Name of taluka	Man	Woman	Child
1	2	3	4	5
1.	Sayla	3.50	2.65	1.75
2.	Muli	3.50	3.00	1.50
3.	Chotila	2.94	2.40	1.35
4.	Dasada	3.08	2.25	1.40
5.	Dhrangadhra	3.30	2.15	1.57
6.	Lakhtar	2.95	2.40	1.50
7.	Halvad	4.00	3.50	3.00
8.	Limbdi	5.00	3.75	2.00
9.	Wadhwan	4.20	3.10	2.20

Source :

The Director of Agriculture, Ahmadabad.

REGISTRATION

Registration of Documents

Under section 17 of the Indian Registration Act (XVI) of 1908, the registration of instruments of immovable property is compulsory. These documents are divided into four categories, viz.:

- (1) Instruments of gift of immovable property,
- (2) Other non-testamentary instruments, which purport or operate to create, declare, assign, limit or extinguish any right, title or interest of the value of Rs. 100 or upwards to or in immovable property and receipt or payment of any consideration of such documents,
- (3) Lease of immovable property from year to year or for any term exceeding one year or reserving a yearly rent, and
- (4) Non-testamentary instruments transferring or assigning any decrees, order of a court of any award when such decree or order or award purports or operates to create, declare, assign, limit, or extinguish any right, title or interest of the value of Rs. 100 and upwards to or in immovable property.

There are certain documents, however, the registration of which is optional under section 18 of the Act. These are documents of immovable property valued at less than Rs. 100, leases exempted under section 17. Wills, notices of pending suits or proceedings referred to in section 52 of the Transfer of Property Act, and all other documents not required to be registered under section 17. As a rule, fees are levied for the registration of all documents, but the State Government has given exemption from payment of fees to co-operative societies registered under the Gujarat Co-operative Societies Act, 1961. Certain types of societies enjoy restricted exemption in respect of certain documents involving consideration upto a prescribed limit. Registration fees are charged on documents involving higher consideration.

Registry Offices

There are at present five full time sub-registries in the district, one each at Wadhwan, Limbdi, Dhrangadhra, Dasada and Muli. The jurisdiction of each Sub-Registrar covers one, two or three talukas.

For convenience of public, the Sub-Registrar of Limbdi pays visit on a fixed day every week to Chuda, the Sub-Registrar of Dhrangadhra pays visit to Halwad for two days in a month throughout the year. The Sub-Registrar of Muli visits Chotila on a fixed day each month throughout the year. The Office of the Sub-Registrar of Dasada is located at Patdi. He visits Dasada on two fixed days during the months of January to July.

District Registrar

The Collector is the *ex-officio* District Registrar. He exercises powers of supervision and inspection over the entire registration staff in the district. Though the Sub-Registrars are appointed by the Inspector General of Registration, the District Registrar has powers to fill in the temporary vacancies. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act, (XVI of 1908), against refusals to register documents by the Sub-Registrars under him. Under sections 25 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearances of executants provided the delay does not exceed four months, and directs such documents to be registered on payment of a fine, not exceeding ten times the proper registration fee. He is also competent to order refund in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. Under section 42 of the Act, a will or codicil may be deposited in a sealed cover and it may be got registered at the cost of the party desiring it after the depositor's death. He is also authorised to record and register births and deaths under the Births, Deaths and Marriages, Registration Act, (VI of 1886).

The Sub-Registrar

The main functions of the Sub-Registrar are to register documents, keep a record of all documents registered and to send to officers concerned extracts affecting immovable property for which a record of rights is maintained. Every Sub-Registrar is an *ex-officio* Sub-Registrar for the registration of births and deaths.

The Sub-Registrar working as Headquarters Sub-Registrar at Surendranagar is also the Marriage Officer for the Surendranagar district and vested with the powers of solemnising marriages under the Special Marriage Act, 1954. The Sub-Registrar is also an

ex-officio Registrar under the Parsi Marriage and Divorce Act, 1936. The Bombay Registration of Marriages Act, 1953 is also in operation in the municipal areas of the district.

The Headquarters Sub-Registrar, assists the Collector in adjudication of documents impounded under section 33 of the Bombay Stamp Act, 1958 (IX of 1958) and also in the adjudication of cases under section 31 of the Bombay Stamp Act, 1958.

In the year 1971-72, the annual income of Registration Department in the Surendranagar district was of the order of Rs. 2, 18, 142 and the annual expenditure was Rs. 50,808. Copying of documents is done by hand in all the offices. In all, 7,833 documents were registered in the district in the year 1971-72. Of these, 7,743 documents falling under compulsory registration were of the aggregate value of Rs. 2,55,95,065; 9 documents falling under optional registration were of a value of Rs. 6,311; 12 documents affecting movable property were of the aggregate value of Rs. 49,010 and 69 were wills.

STAMPS

The Superintendent of Stamps is the authority controlling the supply and sale of the State Stamps. In the Surendranagar district, the Collector is the administrative head of the district and in charge of the entire work relating to the stamps. He has to regulate the sale of stamps and ensure the collection of stamp duties. As there is no treasurer in the treasury, the work of sale of stamps to vendors and to the public is done by a Senior Clerk who is also an *ex-officio* stamp vendor under the direct supervision of the Treasury Officer. The Senior Clerk is in charge of the local depot at Surendranagar and is responsible for the maintenance of the stock of stamps, their distribution to the branch depots in the district and sale to the public. Refund of the value of unused, spoiled and obsolete stamps is not within the competence of the Treasury Officer, as these powers are not delegated to him, after the separation of the Treasury from Revenue Department. The powers are exercised by the Collector and Deputy Collectors and Mamlatdars. A branch depot located at every taluka headquarters, is in charge of a Sub-Treasury Officer. As per Government Notification No. GHM/M/80/STP/1068/54035-H, dated 13th January, 1969 all the Sub-Treasury Officers have been appointed as "Proper Officers" for the purpose

of the Act and under the Rule 9 of the Bombay Stamp Rules, 1939, they are empowered to affix the special adhesive stamps on the unexecuted documents presented for stamping by the public.

For the convenience of the public, stamps are sold not only at the district depot and branch depots but at various other centres by licensed stamp vendors in the district. There are 17 stamp vendors in the district. The non-judicial stamps in the case of instruments requiring stamp duty of the value of above Rs. 500 and the Court Fee stamps exceeding the value of Rs. 125 are sold directly to the public by the Treasury and sub-Treasury. The stamps below these denominations are sold by the authorised Vendors. The Sub-Treasury Officers act as *ex-officio* stamp vendors at taluka places by virtue of their appointment as Sub-Treasury Officers.

Over and above the sale of non-judicial and judicial stamps by the Treasury, the postal stamps depot is also maintained by the Treasury Officer. The postal stamps, viz., the post card, the envelopes, the inlands, the foreign air mail letters, national savings stamps and postage stamps are also kept. The postage stamps are obtained from the Controller of Stamps, Nasik. The postal stationery is issued only to the public by the post office through its vendors and not by the Treasury. The sale of postal stamps during the year 1971-72 amounted to Rs. 21,55,773.20. The total income realised from the sale of the stamps in the district in year 1971-72 was Rs. 15,58,316.01 for non-judicial stamps and Rs. 4,90,784.80 for judicial stamps. The vendors are allowed a small discount which in the year 1971-72 amounted to Rs. 28,576.20 for non-judicial stamps and Rs. 2,142.44 for judicial stamps.

OTHER SOURCES OF INCOME

In order to meet the growing expenditure on developmental activities, the State and Central Governments have to augment their financial resources by tapping additional sources of revenue. Other sources are Sales tax, Taxes on Motor Vehicles, State excise Central excise and Income-tax. These are briefly examined below.

SALES TAX

As a source of revenue, sales tax occupies a distinct position in tax structure. It is not only productive from the point of view of

revenue but has the additional advantage of flexibility. By changing the rates of tax, the yield can be adjusted to the revenue needs of the State.

As stated before this district was formerly known as Zalawad district. In the Surendranagar district which comprises the territories of Wadhwan, Dhrangadhra and Limbdi States and other minor States and Estates, the sales tax was not levied upto 30th June, 1950. The State of Saurashtra introduced the sales tax by promulgating the Saurashtra Sales Tax Ordinance, 1950 (Ordinance No. XVIII). From 1st July, 1950, the sales tax was levied on certain selected items but subsequently from 1st December, 1952, it was applied to other items. This Ordinance provided for a single-point levy of tax, classified as 'General Tax' and also a special tax which remained in force till 31st December, 1959.

Since different systems of sales tax operated in the constituent units of the former Bombay State, the Bombay Government appointed a committee under the chairmanship of Shri Babubhai J. Patel to make recommendations for a uniform system of sales tax for the entire State. On the basis of the recommendations of the committee, the Bombay Sales Tax Act, 1959 was enacted and enforced with effect from 1st January, 1960. After bifurcation of the Bombay State, this Act of 1959 was adopted by the Gujarat State. In order to rationalise the tax-structure and further to simplify the procedure of assessment with a view to removing the hardships to dealers, the Government of Gujarat appointed in 1967 the Sales Tax Enquiry Committee with Shri M. M. Odedra as its Chairman. The terms of reference of the committee were to examine the existing system of sales tax, to review its working and to make recommendations for the sales tax, simplification of procedures, measures for removal of hardships to dealers and streamlining the administrative system. In making the recommendations, the committee was asked to take into account the revenue requirements of the State and measures for avoidance and evasion of tax. This committee submitted its report to Government on 28th June, 1968. Its main recommendation related to the provision of a single-point tax. On the basis of this recommendation, a Sales Tax Bill, was introduced and passed in the Assembly in 1969. The enactment is called the Gujarat Sales Tax Act, 1969 and is made applicable to the entire State with effect from 6th May, 1970. The salient features of the law are: (1) that a single-point levy may be combined with a double-point levy, (2) that a levy of retail sales tax is abolished

and (3) that exemption from the tax is granted to small manufacturers and traders of special category with an annual turnover of Rs. 30,000. It is hoped that these provisions will greatly benefit the traders. In 1975 the Sales Tax Act was again amended.

The total collection of sales-tax in the Surendranagar district for the year 1970-71 amounted to Rs. 1,07,85,493.

TAXES ON MOTOR VEHICLES

Tax on motor vehicles constitutes one of the important sources of State revenue. The Motor Vehicles Department is responsible for the proper administration and execution of the Motor Vehicles Act, 1939 and the Rules made thereunder. It also collects taxes on the motor vehicles and passengers and goods carried by roads under: (1) the Bombay Motor Vehicles Tax Act, 1958, (2) the Bombay Motor Vehicles (Taxation of Passengers) Act, 1958 and (3) the Gujarat Carriage of Goods Taxation Act, 1962. The Department also performs general duties and responsibilities enjoined on it under the provisions of these Acts and the Rules made thereunder.

The Administrative Set-up

The Department is headed by the Director of Transport with headquarters at Ahmadabad. At present, the State is divided into four regions, viz., Ahmadabad, Baroda, Rajkot and Surat. Accordingly, there are four Regional Offices, each of them being headed by a Regional Transport Officer. The Surendranagar district is placed in the Rajkot Region which covers the revenue districts of Surendranagar, Rajkot, Bhavnagar, Kutch, Jamnagar, Junagadh and Amreli. There are three Sub-Regional Offices in Rajkot region each one stationed at Bhavnagar, Jamnagar and Bhuj. The Surendranagar district was under the Bhavnagar Sub-Regional Office upto 31st March, 1970. From April, 1970, the Surendranagar district has been placed under the control of the Rajkot Office. Separate figures of the tax collection for the Surendranagar district are not available. The net collection of the revenue realised for the Rajkot office for the year 1970-71 are, therefore, given below.

Sl. No.	Name of the Act	Amount in Rs.
1.	The Indian Motor Vehicles Act, 1939	5,83,495
2.	The Bombay Motor Vehicles Act, 1958	73,54,969
3.	The Bombay Motor Vehicles Act, 1958 (Taxation of Passengers)	88,489
4.	The Gujarat Carriage of Goods Taxation Act, 1962	16,00,584
	Total	96,27,537

STATE EXCISE

Excise or *abkari* revenue is one of the sources of the State revenues, though not an important one in view of the policy of the total prohibition adopted by the Government of Gujarat. The Prohibition and Excise Department in the district is responsible for the administration of the following Acts, viz., the Bombay Prohibition Act, 1949, the Bombay Opium Smoking Act, 1936, the Bombay Drugs (Control) Act, 1959, the Dangerous Drugs Act, 1930, the Medicinal and Toilet Preparations (Inter State Trade and Commerce) Control Act, 1955. The Department is headed by the Director of Prohibition and Excise, Gujarat State, Ahmadabad. The Surendranagar district is placed under the control of the Superintendent of Prohibition and Excise. He has under him one Sub-Inspector of Prohibition and Excise stationed at Surendranagar. The State Government levies excise duties on the following commodities under Section 105 of the Bombay Prohibition Act, 1949.

- (a) any alcoholic preparation for human consumption,
- (b) any intoxicating drug and hemp,
- (c) opium and any other excisable article as defined in clause (13) of the section 2 of the Bombay Prohibition Act, 1949.

The total net revenue realised from excise duty in the district for the year 1971-72 was Rs. 9,608-57.

CENTRAL EXCISE

For the administration of central excise, the Surendranagar district is placed under the control of the Superintendent of Central Excise, Assessment Range, Morbi. He has under him two Inspectors stationed at Surendranagar and one Inspector at Dhrangadhra. The Central Excise Department in the district deals with excise duties mainly levied on tobacco, soda ash, cotton fabrics, cotton yarn, chinaware, porcelain wares, copper and copper alloys, electric wires, electric batteries, vegetable non-essential oil, roller bearings, steel furniture, bicarbonate of soda, bolts and nuts, domestic electrical appliances, patent and proprietary medicines, sodium silicate, power driven pumps and confectionary.

Such duties yielded a total annual revenue of Rs. 80,00,000 in 1970-71 in the district.

INCOME TAX

This is one of the most important direct taxes levied by the Central Government. Assessment and collection of Income-tax of Surendranagar district is done by the Income-tax Officers under the administrative control of the Inspecting Assistant Commissioner of Income-tax, Bhavnagar range, Bhavnagar. Appeals on the specific orders enumerated in the Income-tax Act lie before Appellate Assistant Commissioner of Income-tax, Bhavnagar having headquarters at Bhavnagar.

The total net collection of Income-tax, Wealth-tax and Gift-tax in the district during 1975-76 was Rs. 1.81 crores. The amount was realised from 8,194 assesseees. The Income-tax in the district is realised from Kala Kapas (Cotton pods and Cotton) and salt.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Police

INCIDENCE OF CRIMES

The following statement shows the incidence of crimes committed in the district between the years 1968 and 1971. It will appear that the crimegraph has risen from 8,754 in 1968 to 11,521 in 1971. Among these, the crimes committed under special and other local laws have increased by 2,458. Not a single offence was reported in both the years, 1968 and 1971 under the categories : (i) army and navy, (ii) coins, (iii) stamps, and (iv) weights and measures during the period. Besides, not a single offence was reported in the following categories in the year 1968: (i) Offences relating to public servants, (ii) unnatural offence, (iii) causing of miscarriage, etc., and (iv) breach of contract. Offences against person and property increased by 29 between 1968 and 1971.

STATEMENT XII. 1

Incidence of Crimes

Sl. No.	Description of the offence	Number of offences	
		1968	1971
1	2	3	4
1. Against the State		1	..
2. Army and Navy		..	..
3. Public tranquillity		33	62
4. Public servant		..	26
5. Contempt of the lawful authority of public servant		35	163
6. False evidence		4	2
7. Coins		..	..
8. Stamps		..	..
9. Weights and measures		..	..

STATEMENT XII.1 *contd.*

Sl. No. 1	Description of the offence 2	Number of offences	
		1968 3	1971 4
10.	Affecting the public health, safety, convenience, decency and morals	89	104
11.	Religion	1	9
12.	Affecting life	69	59
13.	Causing of miscarriage, etc.	..	7
14.	Hurt	505	519
15.	Wrongful restraint and confinement	17	28
16.	Criminal force	51	75
17.	Kidnapping	7	6
18.	Rape	4	4
19.	Unnatural offence	..	12
20.	Theft	208	194
21.	Extortion	4	1
22.	Robbery	18	11
23.	Criminal misappropriation	9	4
24.	Breach of trust	11	51
25.	Stolen property	24	5
26.	Cheating	88	76
27.	Fraudulent deeds, etc.,	11	3
28.	Mischief	87	112
29.	Criminal trespass	318	296
30.	Offence relating to documents, trade or property marks	7	31
32.	Breach of contract	..	1
32.	Offences relating to marriage	13	17
33.	Defamation	16	12
34.	Criminal intimidation, insult and annoyance	68	117
35.	Under special and other local laws	7,056	9,514
Total		8,754	11,521

Source :

District and Sessions Judge, Surendranagar.

EARLY HISTORY

When the British assumed political charge of the province of Kathiawar in 1820, there was neither safety of life nor of property. The absence of any judicial machinery left the chiefs, both large and small, to deal with their subjects as they chose. Village guard was the only agency which guarded the country side and protected the travellers from thieves and guided them through the village limits. Crimes of most heinous nature were passed over with no severe punishment other than an insignificant fine. It was usual to afford protection to fugitives and criminals, a principle of high honour which was seldom or never violated. This certainty of finding protection was a powerful inducement to some of the *Girasia*s or land holding classes deprived of their land or revenue rights over the villages they held, to resort to outlawry. The dacoits (*baharvatias*) were the most inhuman. They murdered innocent people in cold blood, set villages on fire without even a thought to pity, harried cattle and maimed all they could not carry. The conditions in this region were thus unsettled and life and property insecure towards the middle of the nineteenth century. The advent of the British in the peninsula helped the princes establish the rule of law and bring order out of chaos by bringing offenders to book.¹ The conditions of law and order in different States is described below:

THE DHRANGADHRA STATE

The Statistical Account of Dhrangadhra (1884) sums up the position of village police in the former Dhrangadhra State as under:

"The village police consists of a Mukhi or Police Patel, aided by the village Pasaitas; and in addition to these a regular police force of horse and foot is under the orders of the Chief's brother Kunwar Pratapsinghji, who presides over the State Police. These men he deposes wherever he may consider necessary, and they are then placed under the orders of the Mahal and Tapa Foujdars. The headquarters of the State Police are at the capital, where they guard the jail, treasury, etc., and perform various other semi-military

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884) pp. 324-33.

duties. There are *pagis* or trackers in almost every village, and robberies are comparatively of rare occurrence."¹

The police organisation in the former Dhrangadhra State was headed by the Superintendent of Police who was assisted by the Inspector of Police, Chief Constables, Police Constables, mounted horse and camel swars and other staff. The designation of the head of the police force was changed into Commissioner of Police in 1909-10.²

The Dhrangadhra State police force was reorganised from 1st May, 1943. There were four different categories of police, viz., (1) the regular police, (2) the reserved police, (3) the mounted police, and (4) the village police. Though the village police were under this Department, they also helped the Revenue Department in the discharge of certain functions.³

THE WADHWAN STATE

The police organisation in the former Wadhwan State was headed by the Superintendent of Police, who was assisted by the District Inspectors, the Chief Constables and other staff. Their strength in 1940-41 was 216.⁴

THE LAKHTAR STATE

The police organisation in the Lakhtar State was headed by the Superintendent of Police, who was assisted by the Chief Constables, Police Officer, Mounted Police and other staff. The total strength of the police force was 55 in 1944-45.⁵

THE CHUDA STATE

The police organisation in the Chuda State was headed by the Superintendent of Police, who was assisted by the Swars, Foot Police, Police Patels, Village Police and other staff. The total strength of the police force was 89 in 1941-42.⁶

1. WATSON J. W., *Statistical Account of Dhrangadhra*, (1884), p. 44.

2. *Annual Administration Report of the Dhrangadhra State*, 1909-10 and 1945-46.

3. *Ibid.*

4. *Annual Administration Report of the Wadhwan State*, 1940-41.

5. *Annual Administration Report of the Lakhtar State*, 1944-45.

6. *Annual Administration Report of the Chuda State* 1941-42.

THE SAYLA STATE

The police organisation in the Sayla State was headed by the Superintendent of Police who was assisted by the foot and mounted police, Fouzdar and other staff. The total strength of the police force was 43 in 1940-41.¹

THE BAJANA STATE

The police organisation in the Bajana State was headed by the Superintendent of Police, who was assisted by the Fouzdars, Jamadar, Foot and Mounted Police, Police Patels and other staff. The total strength of the police force was 43 in 1930-31.²

THE LIMBDI STATE

The police organisation in Limbdi state was headed by the Superintendent of Police who was assisted by Chief Constables and other rank and file. The total strength of the police force was 127 in 1945-46.³

THE MULI STATE

The police organisation in the Muli State was headed by Superintendent of Police who was assisted by Constables, Foot Police, Mounted Police, Fouzdar, Jamadar and other staff. The total strength of the police force was 41 in 1937-38.⁴

To sum up, every princely State, whether big or small, had a police organisation headed by a Superintendent of Police, who was assisted by the subordinate staff at the district, taluka and village levels. In the nature of things, the strength of the police force varied according to the size and the financial resources of the States and magnitude of the law and order problems of the States. Since the surveillance of the police was very close, the people were cowed down and dare not commit any offence within the State limits.

1. *Annual Administration Report of the Sayla State*, 1940-41.

2. *Annual Administration Report of the Bajana State*, 1930-31.

3. *Annual Administration Report of the Limbdi State*, 1945-46.

4. *Annual Administration Report of the Muli State*, 1937-38.

Function of the Police

The primary functions of the police are prevention and detection of crime, maintenance of law and order, escort and guarding of prisoners, protection of Government treasuries and private and public property, prosecution of criminals and apprehension of offenders, inspection of shops selling explosives and poisonous drugs, etc. They have, however, certain other duties to perform such as extinguishing fires, giving aid to displaced persons and pilgrims, and verification of character and passports. These functions are incorporated in the Bombay Police Act, 1951, as adapted and applied to the Gujarat State.

POLICE ADMINISTRATION

The Saurashtra State

On the formation of the Saurashtra State, the district police force was organised on the pattern of police administration obtaining in the Bombay State. The district force was placed under a Superintendent of Police with hierarchy of officials functioning at various levels. This set up continued till its merger into the Bombay State in 1956 and the subsequent bifurcation in 1960.

The Gujarat State

For the purpose of the police administration, the Gujarat State has been divided into two Police Ranges, viz., Vadodara and Rajkot, each under a Deputy Inspector General of Police. The Surendranagar district has been placed in the Police Range, Rajkot. Under the law, the District Magistrate is vested with powers of control over the District Superintendent of Police and the police force of the district. He decides the questions of policy and matters relating to the administration of law within the district but does not interfere with such matters as recruitment, internal economy and organisation of the police force. The District Superintendent of Police is the executive head of the police force in the district. At the district headquarters, the District Superintendent of Police is assisted by an Inspector who is termed as Home Inspector and who works as his Personal Assistant. He supervises the work of his office at the headquarters during the former's absence. In large districts, an Inspector for

Local Crime Branch is also provided. In the Surendranagar district, there are officers of the rank of Sub-Inspectors of Police for the Local Crime Branch. Each district is divided into a number of Police Stations, each in charge of a Sub-Inspector of Police, who has under him Head Constables and Constables.

The Police Divisions

The district is divided into Surendranagar and Dhrangadhra sub-divisions with their headquarters at Surendranagar and Dhrangadhra respectively, each in charge of a Deputy Superintendent of Police. He is responsible for all crime work within his sub-division and carries out the general orders of the Superintendent. He is also responsible for the efficiency and discipline of the officers and men in his sub-division. He has to make detailed inspections of police stations and outposts in his charge at regular intervals. There are two Inspectors of Police for Surendranagar and Dhrangadhra circles. The Inspectors are employed for crime work and supervision over bad characters and gangs in their circles. They also supervise and co-ordinate the crime work of different police stations within their circles.

In addition to the police headquarters at Surendranagar and Dhrangadhra, there are in all 17 police stations and 17 outposts in the district.

The sanctioned strength of Police Officers and men in the year 1972 was 1,196 distributed as under: District Superintendent of Police 1, Deputy Superintendents of Police 2, Police Inspectors 3, Police Sub-Inspectors 29, Head Constables 210 and Constables 951.

The Railway Police

The control and administration of the Railway Police is vested in the Superintendent of Police, Western Railway, Vadodara, who has a parallel organisation on the lines of the District Superintendent of Police. He functions under the supervision and control of the Deputy Inspector General of Police, C. I. D. (Crime and Railways), Ahmadabad.

The railway police station for the Surendranagar District is located at Surendranagar and is headed by a Police Sub-

Inspector. He is assisted by 8 Head Constables and 21 Constables. There are eight out posts of which five, viz., Dhrangadhra, Limbdi, Muli, Wadhwan and Than are in the revenue limits of Surendranagar district and three, viz., Morvi, Wankaner and Navlakhi are within the revenue limits of the Rajkot district. The work of Surendranagar railway police station is supervised by the Circle Police Inspector, Western Railway, Rajkot and the Sub-divisional Police Officer, Western Railway, Rajkot.

Anti-Corruption and Prohibition

With a view to eradicating the evil of corruption, the anti-corruption force has been set up under the Director of Anti-corruption Bureau, Ahmadabad. Every district has at least one Sub-Inspector of Police from this force.

The Village Police

Under the Bombay Village Police Act, 1867, the control over the village police is vested in the District Magistrate, who may delegate any of his powers to the District Superintendent of Police. Each village generally has a Police Patel, who is required to collect information regarding suspicious characters and supply it to the police stations. He has to keep a strict watch over the movements of notorious characters under surveillance of the police and to give all the information he possesses about the happenings in the villages, when the patrolling policemen visit the village. The strength of the village police was 628 and that of *pasaitas* 229 at the end of the year 1972.

The Home Guards

The Home Guards organisation functions under the District Commandant, Surendranagar. The Home Guards Cadets strive for maintenance of peace and prevention of crime against person and property, and assist the police in times of emergency.

The Home Guards organisation is headed by the District Commandant. He is assisted by Staff Officers and Commanding Officers in charge of Units and Sub-units. In the year 1972, there were nine units, one each at Surendranagar, Limbdi, Lakhtar, Dhrangadhra, Muli, Sayla and Chotila and two units at Wadhwan

and three sub-units at Chuda, Thangadh and Tiker. The strength of Home Guards cadets was 844 males and 108 females respectively in the year 1972.

The Gram Rakshak Dal

In villages, the Gram Rakshak Dal has been established for men by Government for the protection of person and property and safety and security of public against anti-social elements. During the times of emergency, the Gram Rakshak Dal works in close co-operation with the police in maintaining internal security. The District Superintendent of Police is the appointing authority for the members of the Gram Rakshak Dal. He has under him honorary District and Taluka Gram Rakshak Dal Officers. Under this scheme, at the end of December, 1972, there were 13,445 cadets inclusive of Naiks and up-Naiks.

The Mahila Gram Rakshak Dal

A similar organisation for women was started in the wake of the Pakistani aggression in 1965, with the objective of inculcating a spirit of defence among women and inducing them to take part in protecting life and property in villages. During emergencies such as flood, fire, earthquakes, etc., they are required to give first aid to the injured and prepare food for the affected. The District Superintendent of Police is the appointing authority, and has under him honorary Mahila Gram Rakshak Dal Officer. At present the Mahila Gram Rakshak Dal is functioning in 23 villages and has a membership of 829.

Jails

ORGANISATION

The prisons in the Gujarat State have been established under the provisions of the Prisons Act of 1894. The Inspector General of Prisons, Ahmadabad, is the head of the Jail Department and exercises, subject to the orders of the State Government, general control and superintendence over all the prisons, jails and the headquarter sub-jails in the State. The Jail Department functions under the Home Department.

The sub-jail is located at Surendranagar. All the undertrial prisoners from Wadhwan taluka are confined here. The prisoners, who are committed to sessions by the magistrates are also transferred here from all the taluka headquarters in the district. As this is headquarter sub-jail, prisoners sentenced upto six months imprisonment are detained here whereas juvenile delinquents are transferred to the District Jail at Junagadh, habitual prisoners to the Bhavnagar District Prison, prisoners sentenced more than six months but upto five years to the Rajkot District Prison, those awarded more than five years sentence to the Ahmadabad Central Prison and those suffering from serious diseases to the Jamnagar District Prison as per the reclassification rules. The long term prisoners are transferred to the Central Prison at Vadodara. In the district, there are six Taluka sub-jails at Wadhwan, Limbdi, Muli, Chotila, Dhrangadhra and Bajana under the Revenue Department. The Mamlatdar is designated as Superintendent of the Taluka Sub-Jails, and the Clerk of his office works as the Jailor on payment of a monthly remuneration of Rs. 5.

The sub-jail at Surendranagar has a capacity to accommodate 63 male and 9 women prisoners. The women undertrial prisoners are confined here. The convicted woman prisoner who is sentenced to more than 15 days is transferred to the Central Prison at Vadodara. There is no separate accommodation for different categories of prisoners, like political prisoners, criminal convicts, etc.

PRISON DISCIPLINE

Jail offences committed in the Surendranagar sub-jail during the year 1972 numbered 4 and were classified as follows: offences relating to work 1, and breach of discipline 3. The prison life is well-organised. Prisoners behave in a disciplined manner and any breach of prison discipline is dealt with under the Prisons Act, 1894. Those found guilty are awarded various types of punishments such as : (i) cut in the remission period, (ii) separate confinement, (iii) stoppage of canteen facilities, etc.

In the sub-jail of Surendranagar, cotton cot-tapes are woven. The process of tape manufacture being simple prisoners learn it within a week's time. The cot-tapes worth Rs. 5,087 were manufactured and net profit of Rs. 1,103 was earned during the year 1972. The demand for cot-tapes manufactured in jails is greater because

of their durability and availability at reasonable rates in the market. The jail has a small garden where vegetables are grown.

WELFARE OF PRISONERS

Though jails are considered penal institutions, the policy of Government towards prisoners is not retribution or revenge but of reformation and rehabilitation. Whatever may be the cause of a prisoner's entry into jails, the jail administration provides training so as to enable him after release to settle down as honest, decent, and useful citizen of the community. With this end in view, various reforms have been introduced in jails. The prisoners get furlough at certain intervals. They are allowed to appear at competitive examinations. They are supplied books and newspapers. Cultural activities are also organised on important social and religious occasions. Film shows are arranged by the Publicity Department for entertainment of the prisoners. Ordinary convicts are allowed to write letters to their relatives. Convicted prisoners are granted one interview in a month. Undertrial prisoners are allowed to write one letter and are granted one interview in a week. Provision exists for additional letters and interviews in special cases.

Social Defence

The social welfare activities under the Social Defence Department in the State include child welfare, youth welfare, women welfare, and welfare of the handicapped. They also pertain to implementation of various social laws and provision of grant-in-aid to the voluntary agencies working in the field.

The activities of the Directorate of Social Defence in the district are as under :

The Remand Home, Surendranagar

A Remand Home was started at Surendranagar in 1961 to implement the provisions of the Saurashtra Children Act, 1956. The object of the home is to provide shelter and protection to the children till pendency of their cases in the children's court. It imparts training to the inmates in small crafts such as weaving, gardening, etc. The children are also given liberal education. Besides, physical training is imparted to such children for the

development of their personality. It has its own building with a capacity to accommodate 35 inmates. It is placed in charge of the probation Officer-cum-Superintendent, who is assisted by a clerk-cum-house master, a craft teacher, a literacy teacher, etc.

THE BOMBAY PROBATION OF OFFENDERS ACT, 1938

This Act is one of the progressive social laws and aims at helping the first and young offenders by re-educating them to be better citizens.

The Office of the Chief Officer under this Act was established in the year 1965 in this district. He has to visit various courts of the Judicial Magistrates First Class in the district and the courts refer to him suitable cases for necessary action. He inquires into the antecedents, character and such other social and economic background of an accused and gives his confidential report to the court. Under the law, the court may release a person on probation of good conduct for a certain period instead of sentencing him to jail. A young person below 25 may be placed under the supervision of the Chief Officer who acts as friend, philosopher and guide to the probationer. The Chief Officer is assisted by the District Probation Officer.

Judiciary

EARLY HISTORY¹

Before the advent of the British on the political scene, the people of Kathiawar had no idea of civil or criminal laws, nor did they seem to be aware of the want. Each caste managed its own affairs through *panchayats* or councils. The people were left pretty much to themselves in the settlement of disputes and muleting was almost the sole penalty. Capital punishment was rarely inflicted save in two or three of the large States. One of the peculiar features in the criminal investigation of the country was a custom which prevailed in many of the states of maintaining spies to report cases of breaches of chastity. As regards the state of the judicial administration of the Kathiawar province at the beginning of the 19th century, Colonel Walker wrote : "The administration of justice amongst the Marathas

¹ I. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, (1884), pp. 324-31.

was entirely neglected... The Government seldom inflicted capital punishment, and this was the source of one of its greatest abuses. Almost every crime was commutable for money and fines were considered a regular branch of the revenue. The only object the Maratha Government had in view in Kathiawar was the collection of tribute". In short, in 1820, when the British Government assumed supremacy over the native States of Kathiawar, there was security neither of life nor of property. In 1831, the British Government established a court of criminal justice in Kathiawar, presided over by the Political Agent, who was aided by three or four chiefs. It was set up for the trial of capital crimes in the estates of chiefs who were too weak to punish such offences, and of crimes committed by the petty chiefs among themselves or otherwise than in the legitimate exercise of authority. With this exception the Political Agent exercised no magisterial powers. A curious feature in the constitution of the court of criminal justice was that the chiefs who sat with the Political Agent, were judges, not simply assessors, and that they were entitled to vote, not only as regards the conviction, but also as regards the sentence and the punishment.

In 1863, the administration was reorganised by arranging the jurisdictional chiefs into seven classes, and defining their powers and the extent of their jurisdiction.

The Agency Courts

The major portion of the Kathiawar peninsula which was under the authority of the Political Agent was divided into 4 administrative divisions or *prants* such as ; (1) Jhalawad, (2) Halar, (3) Sorath and (4) Gohilwad. Each administrative division was under the charge of an Assistant Political Agent aided by a native Deputy Assistant. The officer in charge of the *prant* was diplomatic Agent for the larger states and exercised the powers of a District Magistrate and Civil Judge in the petty talukas in his prant. The Deputy Assistant exercised the powers of a First Class Magistrate and civil jurisdiction upto Rs. 3,000. The small talukas, which possessed very limited or no jurisdiction, were supervised by Thandars under the orders of the Prant Officer. The revenue administration of such estates was left to the respective owners, while the judicial and executive authority and powers were exercised by the Thandars who had limited powers.

So far as the Jhalawad prant was concerned, the Assistant Political Agent, exercised control over the States and talukas of the Jhalawad division, subject to the orders of the Political Agent. He also held original jurisdiction in civil suits of all descriptions without limit as to the value. In criminal matters, he also exercised powers of the District Magistrate and could pass any sentence or order "which under the law at the time in force in the British India a District Magistrate had power to pass." The Deputy Assistant Political Agent for the Jhalawad prant performed such political work as may be referred to him by the Assistant Political Agent and had jurisdiction over the original suits upto Rs. 3,000 and exercised powers of a First Class Magistrate in criminal matters.¹

The Dhrangadhra State - The State of Dhrangadhra was a class I State in the Kathiwar peninsula and as such exercised first class jurisdiction with powers to try capital offences without permission from the Political Agent, but it could not try British subjects.

*The Statistical Account of Dhrangadhra*² (1884) sums up the position of Judiciary in the Dhrangadhra State in the following terms:

"There are in all seven Criminal Courts in the State, viz., four courts of Thanahdars at Sitha, Bharada, Umarda, and Tikar, with powers of fine up to Rs. 100, and imprisonment of either description up to one month; two Courts of Nyayadhis at Dhrangadhra and Halwad, the former with powers of fine up to Rs. 1,000, and imprisonment of either description up to two years, and the latter of fine up to Rs. 200, and imprisonment of either description up to six months. A Sar-nyayadhis's Court with power of imprisonment of either description upto fourteen years and fine of Rs. 5,000, in cases where a capital sentence is necessary, sentence is passed by this Court, but its confirmation and permission for execution is first obtained from the Huzur Court."

"In Civil matters the four Thanahdars have jurisdiction upto Rs. 250, the Halwad Nyayadhis upto Rs. 3,000 and the Dhrangadhra Nyayadhis upto Rs. 5,000. There is no limit to the amount of the original jurisdiction of the Sarnyayadhis's Court."

Appeal Courts - "The Halwad Nyayadhis hears appeals from the decisions of the Tikar Thanahdar in Civil and Criminal matters;

1. KADAKA DHANJISHAH H., *Kathiwar Directory*, (1886), pp. 44-47, 388-90.
2. WATSON J. W., *Statistical Account of Dhrangadhra*, (1884), p. 44.

and appeals from his decisions lie to the Sarnyayadhis. The Dhrangadhra Nyayadhis hears appeals from the decisions of the Thanahdars of Sitha, Bharada, and Umarda, and appeals from his decisions lie to the Sarnyayadhis. The Huzur Court is the final court of Appeal in all matters."

The details about Judicial systems in the former princely States of Dhrangadhra, Limbdi, Lakhtar, Sayla, Muli, Bajana, Wadhwan and Chuda in the pre-Independence period are available from the Annual Reports of these States and are described briefly below :

In the Dhrangadhra State, the courts of original criminal jurisdiction were, (1) the Huzur Court, (2) the Sar Nyayadhis Court, (3) the Rajprakarni Bhayati Court, (4) the Small Causes Court, (5) Nyayadhis Court, (6) the Nyayadhis Court at Halvad, (7) the Second Class Magistrate Court at Sitapur, and two Courts of Third Class Magistrates at Umarda and Methan.

The Huzur Court was the highest Court of appeal in the State. The Sar Nyayadhis Court exercised the powers of a Sessions Court and in civil matters had full original jurisdiction in suits of the value of over Rs. 5,000. It heard appeals from the decisions in criminal and civil cases of the First and Second class Nyayadhis Courts of Dhrangadhra, Halvad and Sitapur.

The Small Causes Court heard monetary suits upto Rs. 25 in the Dhrangadhra division. The Nyayadhis Court at Dhrangadhra exercised the powers of a First Class Magistrate in criminal matters and disposed of civil suits valued upto Rs. 5,000. It had powers of a District Magistrate in certain cases and heard appeals from the decisions of Third Class Magistrates.

The Nyayadhis Court at Halvad had the powers of a Second Class Magistrate in criminal matters with special powers of commitment and heard and decided civil suits valued upto Rs. 2,000.

In civil matters, the Second class Magistrates' Court at Sitapur possessed original jurisdiction in suits valued up to Rs. 500.

In Civil matters, the Third Class Magistrates' Courts at Umarda and Methan had jurisdiction upto Rs. 250.

The High Court, was the highest tribunal in the State in judicial matters. The judiciary was independent of the executive.

In 1945-46, the position of the court was as under :

1. The High Court.
2. The District and Sessions Court-cum-District Magistrate Court (Sarnayadhish Court).
3. Nyayadhish Courts at Dhrangadhra, Halvad and Sitapur.
4. Rajya-Prakarni Bhayati Court and Settlement Court at Dhrangadhra.

The High Court was responsible for supervision and exercised control over all the Civil and Criminal Courts in the State.¹ This position continued till Independence.

In the Limbdi State, the Criminal Courts in the State, were, viz., the High Court, the Sessions Court, the District Magistrate and the First Class Magistrate. The judiciary was separated from the executive.

On the civil side, Civil Courts in the State were, viz., High Court, the District Judge, the Subordinate Judge and Munsiff, the Small Causes Court and the Kheduti Court. The District Judge executed the powers of the Small Causes Court.²

In Than-Lakhtar State, there were four Courts of Civil and Criminal jurisdiction, viz., the Thangadh Nyayadhish Court, Lakhtar Nyayadhish Court, the Sar Nyayadhish Court and the Hazur Court.

The Thangadh Nyayadhish Court had the powers to hear suits upto the value of Rs. 500 in civil matters and had the powers of a First Class Magistrate in criminal matters.

The Lakhtar Nyayadhish Court exercised the powers to hear suits upto Rs. 2,000 in civil matters, and had the powers of a First Class Magistrate in criminal matters.

1. *Annual Administration Reports of the Dhrangadhra State*, 1904-5 and 1945-46, p.14
2. *Annual Administration Report of the Limbdi State*, 1945-46, pp. 17-18.

In civil matters the Sar Nyayadhish Court was the principal Court of civil jurisdiction. Its powers were unlimited. It was also a court of small causes and tried such suits upto the value of Rs. 100. In criminal matters, it was the court of sessions. He exercised the powers of the District Magistrate in the State and was also the Extradition Officer. This Court was also the court of first appeal both in civil and criminal matters.

The Hazur court was the High court or the Highest Court of appeal in matters both civil and criminal.¹

This was the position of the courts till the merger.

The Sayla State—The Hazur Court was the highest and the last appellate Court in all proceedings, civil, criminal and political in the State. It exercised all the powers of the High Court and had all the Courts in the State under its general control and authority.

The Sir Nyayadhish Court had original civil jurisdiction in suits of the value of Rs. 5,000 and more. On the criminal side, it had all the powers to hear appeals of a Sessions Judge and a District Magistrate. It was also invested with the powers to hear appeals, civil and criminal, over the decisions of the Nyayadhish and the Sara Thandar.

The Nyayadhish Court exercised the powers of a First Class Magistrate and disposed of unclaimed property. The work of extradition was entrusted to it. It was authorised to hear original civil suits upto the value of Rs. 5,000 and applications regarding grant of probate and certificate of heirship.

The Sara Thandar Court was invested with the powers of a Second Class Magistrate and those under the Whipping Act and to hear original suits of the value of Rs. 500 coming from Sara Mahal.

The Bhayati Court heard and decided disputes and suits of political nature with Bhayats and Mulgirassias.²

The Muli State—There were two Courts in the State for the dispensing criminal as well as civil justice : (1) The Hazur Court and (2) the

1. *Annual Administration Report of the Lakhtar State*, 1944-45, pp. 6-7.
2. *Annual Administration Report of the Sayla State*, 1940-41.
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Court of the First Class Magistrate which was also the Court of Nyayadhish for the civil cases.

The Court of the Nyayadhish was also a Giras Court for the original Rajasthanik Court cases and the Hazur Court was the appellate Court for the Rajasthanik Court cases, decided and disposed of by the Nyayadhish Court.¹

In the Bajana State, there were three Courts, viz., Chief Court, Hazur Court and Nyayadhish Court. The Court of Nyayadhish heard original civil suits upto the value of Rs. 2,000 and exercised original jurisdiction in the Giras matters, i.e., Bhayati cases. Hazur Court heard original civil suits of value over of Rs. 2,000, had full civil jurisdiction in the State and heard appeals from the decisions of the Subordinate Court.

In the State, there was the First Class Magistrate's Court at Bajana which exercised full criminal jurisdiction in the State and had powers to commit cases to the Court of Criminal Sessions of the Western India States Agency. The Hazur Court had the powers of a District Magistrate, while the Chief's Court was the final Court of Appeal.²

There were four courts of justice in the Wadhwan State, viz., the Huzur Court, the Sar Nyayadhish Court, the Nyayadhish Court, and the Nagnesh Thandar's Court.

The Huzur Court was the Court of the highest authority in the State. The Court of the Sar Nyayadhish exercised the powers of a Sessions Judge and of a District Magistrate in criminal matters. It was invested with civil jurisdiction to hear original suits above Rs. 5,000, suits regarding partnership up to any amount, applications regarding insolvency, grant of probate and certificate of heirship. It heard appeals in civil and criminal cases against the decisions of the Nyayadhish. It also exercised the power of a Small Causes Court up to Rs. 100. The Sar Nyayadhish was also a Registrar under the Registration Act.

The Court of the Nyayadhish exercised the powers of a First Class Magistrate and was authorised to hear civil suits upto Rs. 5,000.

1. *Annual Administration Report of the Muli State, 1937-38.*
2. *Annual Administration Report of the Bajana State, 1930-31.*

The Court of the Nagnesh Thandar was invested with criminal powers of a Third Class Magistrate. It was authorised to hear civil suits up to Rs. 200 and to register documents up to the value of Rs. 200.¹

This position continued till the merger.

In the Chuda State, the Huzur Court had the full jurisdiction in the State in criminal and civil matters. The State Nyayadhish was invested with the powers of a First Class Magistrate and appeals against his decisions were heard by the Huzur Court.

There were also two Courts of civil justice in the State, viz., (1) the Huzur Court and (2) the court of the Nyayadhish.

The Huzur Court exercised full powers in the State and also heard appeals from the decisions of the Nyayadhish, who had been authorised to hear suits upto the value of Rs. 3,000.²

Saurashtra State

After the integration of State in 1948, the courts which were in existence during the princely States, were abolished and the Court of the Civil Judge, Senior Division and a Munsiff Court were established at Surendranagar. The Munsiff Courts opened at Wadhwan, Limbdi, Chuda, Chotila, Muli, Sayla, Than, Lakhtar and Bajana were invested with the powers of the First Class Magistrate. These courts were discontinued from 1st October, 1952 and the Courts of Civil Judges, Junior Division and First Class Magistrates were established at Wadhwan, Limbdi, Muli, Chotila, Dhrangadhra and Bajana.

After integration, the Than Mahal was merged with Chotila taluka and for sometimes a Munsiff Court was established at Lakhtar. Thereafter, Lakhtar was linked with Wadhwan, later on with Chuda and finally with Surendranagar. The court of Munsiff was closed in 1951 and in its place the court of Joint Civil Judge, Junior Division and Judicial Magistrate First Class came into existence at Surendranagar.

1. *Annual Administration Report of the Wadhwan State, 1940-41, p. 12.*
2. *Annual Administration Report of the Chuda State, 1940-41.*

After the integration, a court of District and Sessions Judge was established at Surendranagar.

It was invested with the powers to hear appeals in civil and criminal matters. The District and Sessions Judge was also empowered to try special cases.

In the year 1955, the Government of Saurashtra had also constituted separate Boards of Civil Judges, Junior Division under the Saurashtra Agricultural Debtors' Relief Act, 1954 at Wadhwan, Limbdi, Lakhtar and Dhrangadhra. Besides, one court of Civil Judge, Senior Division under the above Act was established at Surendranagar for the whole district. The above mentioned Boards were discontinued from 1st April, 1959.

The Saurashtra District and Subordinate Civil Courts Ordinance, 1948 was also made applicable to Zalawad (Surendranagar) district and the District and Sessions Judge, the Civil Judge, Senior Division and the Civil Judges, Junior Division and Judicial Magistrate First Class were invested with the powers as mentioned in the said ordinance.

The Reorganised Bombay State

At the time of the reorganised Bombay State, the Zalawad district came to be known as Surendranagar district. The position in judicial set-up remained unchanged till 1st April, 1959 when the Bombay Civil Courts Act, 1869 was applied to the entire Bombay State after repealing the Saurashtra District and Subordinate Civil Courts Ordinance, 1948. After the application of the Bombay Civil Courts Act, 1869, the judicial set-up continued to remain in force till today. The District Judge, the Civil Judge, Senior Division and the Civil Judges, Junior Division are invested with the powers as mentioned in Bombay Civil Courts Act, 1869.

The provisions of the Civil Manual, 1960 and the Criminal Manuals, 1960 are made applicable to this district.

PRESENT SET-UP

(1) Civil Courts

District Judge—After the formation of the Gujarat State, the set-up of the judiciary in the Surendranagar District did not undergo

any change. The District Judge, Surendranagar, is the highest judicial authority in the district. He presides over the District Court, headquartered at Surendranagar. It is the principal court of the original jurisdiction in the district and is a court of appeal for all decrees and orders passed in the suits valued upto Rs. 10,000 by the subordinate courts. The provisions of the Civil Manual of 1960 of the Bombay High Court (Appellate side), were applied to this district with effect from 28-4-1960. The District Judge exercises general control over all the civil courts and their establishments and inspects the proceedings of subordinate courts. He also exercises jurisdiction under the following special Acts, viz., the Bombay Motor Vehicles Act, 1939, the Bombay Land Acquisition Act, 1894, the Public Trusts Act, 1950 and the Bombay District Municipalities Act, 1901, as adopted and applied to the Gujarat State.

Appointment to the post of an Assistant Judge is made whenever necessary depending upon the volume of work in the District Court. He exercises both original and appellate jurisdictions. So far as the appellate jurisdiction is concerned, he is empowered to try such appeals from the decrees and orders of the subordinate courts which are filed in the District Court and which may be transferred to him by the District Judge. The court of the Assistant Judge is in existence in the district since 14th December, 1972.

At Surendranagar, besides the District Court, there is a court of Civil Judge, Senior Division and also one court of Joint Civil Judge, Junior Division and Judicial Magistrate, First Class. As the Small Cause Judges, the Civil Judges (Senior and Junior Divisions) try cases upto the prescribed pecuniary limits as per powers vested in them by the High Court. There are also six courts of Civil Judges, Junior Division and Judicial Magistrate, First Class one each at Wadhwan City, Limbdi, Muli, Chotila, Dhrangadhra and Bajana. In addition to these Courts, there are three linked courts as detailed below :

Linked Courts

1. Surendranagar-Lakhtar. The Joint Civil Judge, Junior Division and Judicial Magistrate First Class,

SurenDRanagar, holds his court at Lakhtar for one week beginning from 2nd Monday of each month.

2. Muli-Sayla

The Civil Judge, Junior Division and Judicial Magistrate First Class, Muli, holds his court at Sayla for two weeks beginning from 2nd Monday of each month.

3. Dhrangadhra-Halvad.

The Civil Judge, Junior Division and Judicial Magistrate First Class, Dhrangadhra, holds his court at Halvad for five days beginning from 2nd Monday of each month.

Whenever necessary looking to the quantum of work, either Second or Third Joint Civil Judge, Junior Division and Judicial Magistrate First Class is appointed at SurenDRanagar.

The Children's Court—The Saurashtra Children Act, 1956 was applied to the Saurashtra area repealing the Saurashtra Children Act, 1954. Accordingly the Children's Court at SurenDRanagar was established in October, 1956. At present, the Joint Civil Judge, Junior Division and Judicial Magistrate First Class at SurenDRanagar, presides over the Children's Court.

(2) CRIMINAL COURTS

The District Judge, SurenDRanagar is also the Sessions Judge of the district. He tries criminal cases committed to his court by the Judicial Magistrates after preliminary inquiry and hears appeals against the decisions of the subordinate Magistrates. He is also the special Judge of the district and tries all cases under the Prevention of Corruption Act, 1947.

The Assistant Judge exercises the powers of Additional Sessions Judge on the criminal side for the trial of the sessions cases,

criminal appeals and miscellaneous criminal applications transferred to him for disposal by the Sessions Judge. If the Assistant Judge is not invested with powers of a Sessions Judge, he works as an Assistant Sessions Judge only. The Sessions Judge and the Additional Session Judge may pass any sentence authorised by law, but any sentence passed by them is subject to confirmation by the High Court. They can also hear appeals and revision applications from the decisions of the Magistrates. The Assistant Sessions Judge can pass a sentence of imprisonment for 10 years. But he has no powers to hear appeals and criminal revision applications. The Additional Sessions Judge is working in the district since 14th December, 1972.

The Bombay Separation of Judicial and Executive Functions Act, 1951 and the Code of Criminal Procedure Act of 1898 classify the Magistrates into two categories, viz., (1) the Judicial Magistrates, and (2) the Executive Magistrates. All the Judicial Magistrates in the district are the Magistrates of the First Class. They are subordinate to the Sessions Judge.

Executive Magistrates fall under the following classes: (1) District Magistrate, (2) Sub-Divisional Magistrates and (3) Taluka Magistrates. All Sub-Divisional Magistrates are subordinate to the District Magistrate and the Taluka Magistrates to the Sub-Divisional Magistrates concerned subject to the general control of the District Magistrate. Their powers and functions are detailed in the Criminal Procedure Code. Appeals from orders of Executive Magistrates requiring security for keeping peace lie to the Sessions Court. The Criminal Manual of 1960, issued by the Bombay High Court, was made applicable to the Saurashtra area (including the SurenDRanagar district) with effect from April, 1960.

Law Officers—The Law Officers of Government functioning in this district are : (1) the District Government Pleader and Public Prosecutor and (2) the Assistant Government Pleader and Assistant Public Prosecutor. There are 109 legal practitioners in this district.

Civil Cases—The following statement shows the number of civil cases classified according to (a) the nature of suits and (b) the amount involved in them during the year 1972.

STATEMENT XII.2 Civil Suits

Sl. No. 1	Particulars 2	No. of cases 3
<i>A—Civil cases classified according to the nature of suits, 1972</i>		
1.	No. of cases pending at the end of the year 1971	1,870
2.	New cases instituted during the year 1972	2,731
	<i>Cases relating to—</i>	
(a)	Money and movable property	2,276
(b)	Immovable property	315
(c)	Specific Relief	102
(d)	Mortgage	16
(e)	Others	22
	Total	2,731
3.	Cases revived and received otherwise	97
4.	Suits disposed of during the year 1972	2,667
5.	Cases pending at the end of 1972	2,031
<i>B—Civil cases classified according to amounts involved during 1972</i>		
1.	Not exceeding Rs. 10	10
2.	Over Rs. 10 but not exceeding to Rs. 50	126
3.	Over Rs. 50 but not exceeding to Rs. 100	254
4.	Over Rs. 100 but not exceeding to Rs. 500	1,034
5.	Over Rs. 500 but not exceeding to Rs. 1,000	381
6.	Over Rs. 1,000 but not exceeding to Rs. 5,000	575
7.	Over Rs. 5,000 but not exceeding to Rs. 10,000	134
8.	Over Rs. 10,000	53
9.	Cases of which the monetary value could not be estimated	164
	Total	2,731

Out of a total of 2,731 cases registered in the year, 1972, those relating to money and movable property amounted to 83 per cent. Of these, cases upto Rs. 5,000 numbered 2,380. There were 164 cases, the monetary value of which could not be estimated. Out of the total cases 2,667 suits were disposed of during the year and 2,031 cases were pending at the end of 1972. There were 219 appeals pending at the end of the year 1971. During the year 1972, 218 more appeals were filed bringing the total to 437 of which 248 appeals were disposed. Of these, 32 were either dismissed or not prosecuted. Decrees of the lower courts were confirmed in 82 cases, modified in 27 and reversed in 11 and remanded in 96.

Criminal Cases—In the year 1972, 9,209 offences were reported in the criminal courts of the district, and the number of

persons under trial was 15,900. Cases of 13,457 persons were disposed of. Of these 6,894 persons were discharged or acquitted, 6,441 persons were convicted; 118 persons were committed to the sessions and 4 persons died or escaped.

In the Sessions Court, 52 offences were reported during the year 1972. Persons under trial were 177 of whom 107 persons were acquitted or discharged, 19 persons were convicted, and cases against 46 persons were pending for trial at the end of the year 1972. Out of 19 persons convicted, all were sentenced to imprisonment including 2 for life.

The Nyaya Panchayats—Over and above the judicial courts discussed above, the Panchayat courts were also established under Gujarat Panchayats Act, 1961 in villages in this district, to try minor cases of a civil nature and petty criminal offences with a view to avoiding undue hardship and expenditure to the village people. The provision for constituting Nyaya Panchayats was first made in the Saurashtra Village Panchayats Ordinance, 1949, whereunder powers to try certain civil suits and criminal complaints under the Indian Penal Code were conferred. An appeal against the decision of the Nyaya Panchayat lay before the District Judge within 30 days of the judgment of the Nyaya Panchayat. The Nyaya Panchayats could not inflict any punishment by way of imprisonment but could only impose a fine upto Rs. 40. Nyaya Panchayats established under the relevant Act exercise powers invested to them under several rules and acts. In 1972-73, there were in all 113 Nyaya Panchayats in the district.

Bar Association—At Surendranagar, the Bar Association has been formed, with a view to promoting co-operation among the members of the Bar.

CHAPTER XIII

OTHER DEPARTMENTS

AGRICULTURE DEPARTMENT

The District Agricultural Officer is in charge of the agricultural activities in the district. He is responsible technically to the Superintending Agricultural Officer, Rajkot and administratively to the District Development Officer, Surendranagar. Of the two Assistant District Agricultural Officers under him, one assists the District Agricultural Officer in the general technical work while the other looks after the seed multiplication farms. The District Agricultural Officer is responsible for the following activities :

- (i) implementation of development schemes under the Five Year Plans.
- (ii) arrangement of field demonstrations,
- (iii) organisation of crop protection services,
- (iv) supervision of agricultural activities in blocks; seed-multiplication farms and trials of improved seeds and fertilizers,
- (v) organisation of farmers' unions, and *Van Mahotsava*,
- (vi) distribution of improved seeds and implements,
- (vii) submission of various periodical returns and carrying out rural development activities,
- (viii) distribution of plant protection appliances, insecticides, fungicides, etc.,
- (ix) preparation of town and rural compost, and
- (x) technical guidance to co-operative farming societies.

Since the introduction of the Gujarat Panchayats Act, 1961 from 1-4-1963 production committees have been formed at district and taluka levels. The District Agricultural Officer is the Secretary at the district level and the Extension Officer (Agriculture) at the taluka level.

ANIMAL HUSBANDRY DEPARTMENT

The officer at the district level in charge of animal husbandry activities is the District Animal Husbandry Officer. He is responsible technically to the Director of Animal Husbandry, Gujarat State, Ahmadabad and administratively to the District Development Officer, District Panchayat, Surendranagar. The main functions of the District Animal Husbandry Officer are to implement schemes relating to improvement of the breed of cattle, control of contagious diseases, treatment of sick animals in veterinary dispensaries, castrations of scrub bulls and other animal husbandry schemes. He is assisted in his work by seven veterinary officers posted at Limbdi, Dhranagadhra, Wadhwan, Sayla, Lakhtar, Chuda and Chotila. There are 17 stockmen posted at various places in the district.

FOREST DEPARTMENT

The Forest Department is headed by the Chief Conservator of Forests, Gujarat State, Vadodara. He is assisted by five Conservators of Forests placed in charge of each forest circle at (1) Surat, (2) Vadodara, (3) Junagadh, (4) Gandhinagar and (5) Research and Working Plan Circle, Vadodara.

The Surendranagar Forest Division is newly created on 25th January, 1971. It falls under the jurisdiction of the Conservator of Forests, Junagadh Circle. In the district, the set-up of the Forest Department is as follows : The Surendranagar Forest Division is headed by the Deputy Conservator of Forest who belongs to the Gujarat Forest Service Class I.

The 'Division' is sub-divided into small executive charges called 'Ranges' in charge of the Range Forest Officers who are non-gazetted subordinate officers Class III. They are usually trained at one of the forest colleges in India at Dehradun or at Coimbatore or promoted from the rank of Foresters. There are in all four Range Forest Officers in this district. Two are located at Dhranagadhra and one each at Muli and Thangadh.

Each 'Range' is further sub-divided into 'rounds' and each round is managed by a Round Officer or Forester, who is usually

trained at forest classes in the State at Chhota Udepur in the Vadodara district (now shifted to 'Kankrapar' in Surat district). There are in all 16 Foresters including 3 Grass Foresters and 2 Grass Clerks. Finally each round is sub-divided into still smaller rank called 'beat' and each beat is managed by a Forest Guard. A training class for Forest Guards has been opened at Junagadh which trains the Forest Guards from all Forest Circles in the State. There are in all 32 Forest Guards in this Division. Apart from this there are 7 posts of Grade Chowkiats in the Grade of Rs. 90-2-110 and 15 posts of Vidias on fixed pay of Rs. 80 per month for the protection of Vidis and grass in godowns.

The total forest area of the Surendranagar district in charge of the Deputy Conservator of Forest, Surendranagar as on 31st March 1973 was 164.41 sq. km., out of which 86.43 sq. km., of area had been declared as reserved forests.

The main functions of the Forest Department are : (i) protection, conservation and development of forests, prevention of soil erosion and increasing of soil fertility, (ii) the exploitation and utilisation of the forests so as to obtain the maximum yield. This implies framing of working plans for the scientific management of forests, and (iii) the conduct of research into silviculture, utilisation and other problems affecting the regeneration and development of forests. The State Government has, however, laid special stress on conservation and afforestation schemes. It has undertaken further schemes for afforestation of arid and blank areas, soil conservation, rehabilitation of pasture lands, preservation of wild life, etc.

There are extensive areas of waste lands in the district. The Forest Department has undertaken schemes for development of grass lands under drought-prone area programme. So far, the total area of 4,500 hectares have been covered by sowing grass *Cenchrus ciliaris* seeds and planting tusks of *Zizva* grass.

PUBLIC WORKS DEPARTMENT¹

The Public Works Department deals with (1) roads and buildings, (2) irrigation, (3) electricity, and (4) ports. The sphere

1. Section is prepared on the basis of information supplied by the Public Works Department, Government of Gujarat, Sachivalaya, Gandhinagar.

of activities of each of these four branches is quite distinct from one another. The first two branches work under separate Superintending Engineers, whereas electricity is placed under the charge of the Chief Engineer (Electrical) to the Government. The Port Organisation is headed by the Director of Ports with headquarters at Ahmadabad, under the administrative control of the Public Works Department.

(1) *Roads and Buildings*

The activities in regard to roads and buildings cover the construction, maintenance and repairs of the roads, bridges and Government buildings.

There is a separate division at Surendranagar for the roads and buildings under the charge of the Executive Engineer. He functions under the control and guidance of the Superintending Engineer, Ahmadabad Roads and Buildings Circle No. 2, Ahmadabad.

The division has four sub-divisions as under :

- (i) Wadhwan Roads and Buildings Sub-division, Surendranagar,
- (ii) Chotila Roads and Buildings Sub-division, Dhrangadhra,
- (iii) National Highway Sub-division, Limbdi, and
- (iv) Mechanical Sub-division, Surendranagar.

Each sub-division is placed under the charge of a Deputy Engineer, who functions under the control and guidance of the Executive Engineer at Surendranagar. Each sub-division is further divided into sections, each under the charge of a Junior Engineer/Supervisor.

The Superintending Engineer and the Executive Engineers belong to the Gujarat Service of Engineers, Class I, while the Deputy Engineers belong to the Gujarat Service of Engineers, Class II.

Since the introduction of the Panchayati Raj, the roads below the category of National Highways and State Highways, *i. e.*, Major District Roads, Other District Roads and Village Roads, have been transferred to the Panchayats and are placed under the charge of the Executive Engineer, District Panchayat.

There is a Mechanical Sub-division under the administrative control of the Executive Engineer, Roads and Buildings, Division.

Surendranagar. It deals with the maintenance and repairs of all Government vehicles in the Surendranagar District.

There is a separate division for the Roads and Buildings under the Surendranagar District Panchayat and under the charge of the Executive Engineer, Surendranagar. He functions under the control and guidance of the Superintending Engineer, Ahmadabad Panchayat Circle, Ahmadabad.

The following eight Sub-Divisions are under the Panchayat:

- (1) Wadhwan Panchayat Sub-division, Surendranagar,
- (2) Limbdi Panchayat Sub-division, Limbdi,
- (3) Dhrangadhra Panchayat Sub-division, Dhrangadhra,
- (4) Planning Panchayat Sub-division, Surendranagar,
- (5) Rural Development Sub-division No. 1, Surendranagar,
- (6) Rural Development Sub-division No. 2, Muli,
- (7) Rural Development Sub-division No. 3, Chotila, and
- (8) Road Project Sub-division, Surendranagar.

These sub-divisions are placed under the charge of the Deputy Engineers who function under the control and guidance of the Executive Engineer, Panchayat Roads and Buildings Division, Surendranagar.

In the Surendranagar district, the aggregate length of 1,291 km., of roads was maintained in the year 1972. Of these, 529 km., were under the charge of the State Government and 762 km., under the District Panchayat.

(2) *Irrigation*

For administrative convenience and efficient execution, the irrigation works are distributed among the different Irrigation Circles, which are placed under the charge of Superintending Engineers. The

Surendranagar District is placed under the charge of the Superintending Engineer, Rajkot Irrigation Project Circle, Rajkot, and the Rajkot Irrigation Circle, Rajkot.

The following offices of the Rajkot Irrigation Project Division are located in the Surendranagar District and work under the Rajkot Irrigation Project Circle.

Sl. No. 1	Name of the offices 2	Head-quarters 3	Officer in charge 4
1.	Sukhbhadar Head Works Sub-Division	Limbdi	Deputy Engineer, Sukhbhadar Head Works Sub-Division, Limbdi.
2.	Dhari Head Works Sub-Division	Chotila	Deputy Engineer, Head Works Sub-Division, Chotila.
3.	Dhari Canal Sub-Division	Chotila	Deputy Engineer, Dhari Canal Sub-Division Chotila, is in charge of survey, investigation and execution of the Dhari Canal and distribution system.

Out of five sub-divisions under the Rajkot Irrigation Project Circle, concerned with irrigation management, two sub-divisions, viz., (1) the Surendranagar Irrigation Sub-Division, and (ii) the Survey, Investigation Sub-Division (for works of check-Dams) are located at Surendranagar.

The Deputy Engineer in charge of the Surendranagar Irrigation Sub-Division, deals with Irrigation management in respect of four irrigation schemes of the District, viz., (1) the Brahmani, (2) the Wadhwan-Bhogavo-I, (3) the Wadhwan-Bhogavo Stage-II, and (4) the Limbdi-Bhogavo. The Deputy Engineer also looks after the irrigation management of the whole sub-division with the help of his subordinate staff.

The Survey and Investigation sub-division (check-dam), Surendranagar was transferred from the District Panchayat and placed under the Rajkot Irrigation Division with effect from 6-12-1972¹. This sub-division looks after the survey and investigation work of check-dams in the Surendranagar District.

¹ This sub-division has been now again transferred to Surendranagar District Panchayat.

The Ground Water Investigation activities are placed under the Director, Ground Water Investigation, with headquarters at Ahmadabad.

Activities in regard to ground water investigation cover (i) the drilling, equipping and harnessing of tubewells for irrigation purposes in the whole State, (2) survey, investigation, assessment and exploration of ground water potentials for irrigation, and (3) water supply for industrial purposes.

In the Surendranagar District, there is one sub-division, viz., the Gujarat Tubewells Mechanical Sub-Division No. VII, at Surendranagar, under the charge of the Deputy Engineer (Mechanical) for drilling, equipping and harnessing of tubewells under different programmes of construction of tubewells. It is under the administrative control of the Executive Engineer, Gujarat Tubewells Division No. III, at Rajkot.

Since 18-3-1972, one Irrigation Division of the Public Works Department functions under the District Panchayat, Surendranagar. The headquarters of the Executive Engineer, Panchayat Irrigation Division is at Surendranagar and those of the sub-divisions under the charge of Deputy Engineers are as under :

- (1) Irrigation Sub-Division, Limbdi,
- (2) Irrigation Sub-Division, Chotila,
- (3) Survey and Investigation, Sub-Division, Surendranagar,
- (4) Irrigation Sub-Division, Sayla,
- (5) Irrigation Sub-Division, Dhrangadhra, and
- (6) Irrigation Sub-Division, Surendranagar.

The Executive Engineer, Panchayat Irrigation Division has to supervise all the District works as well as carry out the administrative functions of the division and sub-divisions under his charge.

This division is placed under the direct control of the Superintending Engineer, Ahmadabad Panchayat Circle, Ahmadabad, which has come into existence only recently (1973).

The flood protection works of this district are dealt with by the Flood Control Sub-Division, Surendranagar. The sub-division is in charge of the Deputy Engineer, and is under the control of the B-282-35

Flood Control Division, Bhavnagar, headed by the Executive Engineer, under the overall charge of the Superintending Engineer, Flood Control Circle, Ahmadabad.

The sub-division has to undertake investigation of the schemes costing more than Rs. 3.00 lakhs. Those costing less than Rs. 3.00 lakhs are to be dealt with by the concerned district panchayat authorities.

The flood control organisation was created in the year 1969, after the occurrence of the heavy floods in the year 1968 in the State.

The Water Resources Investigation Circle, Ahmadabad, looks after the investigation works of Surendranagar and Bhavnagar districts.

(3) *Electrical Organisation*

For carrying out advisory, administrative and executive duties pertaining to the use of electricity in the State, there is an Electrical Wing in the Public Works Department headed by the Chief Engineer (Electrical), to the Government, with head-quarters at Ahmadabad. There are four Electrical Divisions, each under the charge of an Executive Engineer with head-quarters at Ahmadabad, Vadodara, Rajkot and Gandhinagar.

The Surendranagar District is placed under the jurisdiction of the Electrical Division, Public Works Department, Rajkot, who arranges for electrical installation in Government buildings with the help of the Deputy Engineer at Rajkot. An Electrical Supervisor is stationed at Surendranagar to look after the various electrical installation works in the district.

(4) *Ports*

There are no ports in the district.

CO-OPERATION DEPARTMENT

The Co-operative Department is headed by the Registrar of Co-operative Societies with head-quarters at Ahmadabad. This

department works under the Agriculture, Forests and Co-operation Department at the State level. The Registrar also functions as the Registrar General of Money-lenders, the Director of Cottage Industries and the Director of Agricultural Marketing. At the headquarters he is assisted by the Deputy and Assistant Registrars. As the Registrar General of Money-lenders, he looks after the enforcement of the Bombay Money-Lenders Act, 1946. As the Director of Agricultural Marketing, he attends to the implementation of the Gujarat Agricultural Produce Markets Act, 1963 and performs the functions of organisation and constitution of the regulated markets. As the Director of Cottage Industries, he looks after the development of cottage and small-scale industries. In this work, he is assisted at the headquarters by (1) a Deputy Registrar, (2) a Deputy Development Officer for Handicrafts, (3) an Engineer for Cottage Industries, (4) a Textile Expert, (5) an Assistant Director for the Khadi and Village Industries, and (6) a Textile Officer.

Before the reorganisation of the department in 1968, there were three Divisional Deputy Registrars at Ahmadabad, Vadodara and Rajkot and District Registrar in each district. Surendranagar district was placed under the Deputy Registrar of the Rajkot Division. In the districts, the District Registrars carried out all the activities of the Department such as : (i) co-operation, (ii) industrial co-operatives, (iii) agricultural marketing, and (iv) money-lending.

The Panchayati Raj was introduced in the State from April, 1963. As a result, some of the powers and functions of the co-operative department were transferred to the Panchayats and the services of the District Registrars were placed at the disposal of the District Panchayats, though they continued to hold the charge of the subjects dealt with by the Government. But from September, 1964, the District Registrars were withdrawn from the Panchayats, and the services of Assistant District Registrars were placed at the disposal of the Panchayats for the subjects transferred to it. Thus, one Assistant District Registrar, Co-operative Societies, deputed to the District Panchayats, deals with the following subjects: (i) registration of societies, (ii) maintenance of registers, (iii) powers of formation, registration or continuation of the societies and their membership, (iv) amendment of the bye-laws, (v) a change of name of the society, (vi) disposal of the surplus assets in the event of dissolution of societies, and (vii) holding annual general and special meetings of the societies. The Assistant District Registrar exercises

these powers in relation to the agricultural credit societies inclusive of service co-operatives, consumers' stores, labour contract, industrial co-operatives, etc.

With a view to achieving economy in expenditure, the department was reorganised in June, 1968, as a result of which the offices of three Divisional Deputy Registrars were abolished and the powers exercised and duties performed by them were adjusted between the offices of the Registrar at the State level and the District Registrars at the district level. Moreover, the activities of the department were divided into (i) Co-operation and Marketing, (ii) Industrial Co-operatives and Cottage Industries, (iii) Money-lending, and (iv) Audit. Further, instead of placing all the above mentioned diverse functions under the charge of a single District Registrar, the first three sections are placed under the charge of different District Registrars, who are functioning quite independently of each other and are in charge of one or more districts. The work relating to the Audit is carried out by the departmental and certified auditors. But no change has been made in the set-up of the department at the State level, as the Registrar continues to be the administrative and executive head of the department. Lastly, even after the reorganisation of the department, the previous arrangement of deputing one Assistant District Registrar to each District Panchayat continues.

The Departmental set-up of the Co-operative Department in the Surendranagar district is briefly described below:

(1) *Co-operation and Marketing*

The District Registrar class I, with headquarters at Bhavnagar exercises jurisdiction over this district also. At headquarters, he is assisted by the Office Superintendent, a Head clerk and a Co-operative Officer. In the Surendranagar district, there is one Assistant District Registrar, Class II, who functions under the guidance and control of District Registrar, Bhavnagar. He is assisted by a Head clerk, a Co-operative Officer, and other staff.

(2) *Industrial Co-operatives and Cottage Industries*

The District Registrar (Industries), Class I, with headquarters at Rajkot looks after the administration and development of industrial co-operatives and cottage industries including forest labour and

labour contract societies in this district also. He functions through one Co-operative Officer, class III, posted at Surendranagar.

(3) *Money-lending*

For exercising check over the activities of the money-lenders and for proper implementation of the Bombay Money-lenders Act, 1946, the Surendranagar district is placed under the District Registrar, Money-lending, Rajkot, who exercises jurisdiction over the districts of Saurashtra and Kachchh. In the Surendranagar district, there is a Co-operative Officer, who implements the provisions of the aforesaid Act. He detects the cases of illicit money-lending and sends them to the Assistant District Registrar, Money-lenders, at Bhavnagar, who forwards them with his remarks to the District Registrar, Money-lenders, Rajkot for necessary action.

(4) *Audit*

Section 84 of the Gujarat Co-operative Societies Act, 1961 provides for statutory audit of every society once a year by a Registrar of Co-operative Societies or by any person authorised by him. This duty is carried out by the Special Auditor, Surendranagar.

THE INDUSTRIES DEPARTMENT

The main functions of the Department of Industries are the development of large scale and medium scale industries, assistance to small scale and cottage industries, establishment of industrial estates, purchase of stores for Government departments, enforcement of the Weights and Measures Act, control of raw materials for industries, issue of essentiality certificates, export promotion, etc. According to the Government policy, the department assists the industrialists in securing land, water, raw materials, power and other requirements. It gives them technical advice and also furnishes information in respect of raw materials, processes of manufacture and industrial potentialities. It conducts research and investigation in technical problems relating to industries.

The Department of Industries is headed by the Commissioner of Industries, with his headquarters at Ahmadabad. He is also the Controller of Weights and Measures, Controller of Coal and Coke, Controller of Molasses and State Textile Commissioner. The office

of the Commissioner of Industries is the agency through which the industrial policy of the State Government is implemented. It looks after large scale as well as organised small scale industries. In Conformity with the Government policy, the Department assists the industrialists in securing land, water, raw materials, power and other requirements, for establishing the infra-structure of industries. For this purpose, the office of the Industries Commissioner has several officers under him. The Industries Commissioner is assisted by the Additional Industries Commissioner, three Joint Directors, five Deputy Directors., two Officers on Special Duty, one Accounts Officer, nine Assistant Directors, one Public Relation Officer, ten Industries Officers, one Industrial Statistician and one Recovery Mamlatdar at the Head Office. Besides there are six regional offices of which five are headed by the Deputy Directors and one by the Assistant Director. There are in all 16 Industries Officers each in charge of one district only, but the Kachchh district is under the Assistant Director of Industries. There are in all 73 Inspectorial Divisions spread over throughout the State. The Industrial Research Laboratory, Vadodara deals with the analytical and research work. The Industries Commissioner has also the services of two Technical Advisors--one for chemicals and other for the engineering industries. The District Collectors have been designated as *ex-officio* Deputy Industries Commissioners. Their functions relate to the formulation of District Master Plans, holding of industrial seminars and co-ordination of activities of various departments in providing infra-structure facilities.

The Surendranagar district is placed under the Deputy Director of Industries, Rajkot (a class I Officer of the Gujarat Industry Service). He is assisted by an Industries Officer at the district level.

The Deputy Director is in charge of the growth and development of organised small scale industries in his region. He plays an important part in the promotion and development of industries and implements the industrial policy of the Government as per the directives issued by the Industries Commissioner. He is charged with the responsibility of promoting growth and development of organised small scale industries in his region. The units have to face several problems and finance is one of them. He is empowered to recommend applications for implementing the hire-purchase schemes of the National Small Scale Industries Corporation, New Delhi. He also inquires into applications of small

scale units for registration with the Director General, Supplies and Disposals, Government of India, New Delhi and forwards them with necessary recommendations to the authority concerned. He looks after the work pertaining to the grant of subsidy on consumption of electric power by small scale units in his region having connected load not exceeding 30 British Horse Power. He is the controlling officer for the administration of the Bombay Weights and Measures (Enforcement) Act, 1958 and the Rules thereunder. Under the Act and the Rules, the Industries Inspectors levy and collect fees for verification and reverification of weights and measures, inspect instruments of weights and measures, and stamp them if found correct. He launches prosecutions for breaches of the provisions of the Act. He also looks after the collection of quarterly production statistics under the Industrial Undertakings (Collection of Statistics and Information) Rules, 1959.

At the district level the Industries Officer is posted at Surendranagar and is in charge of the industrial development of the district. He is assisted by two Industries Inspectors also posted at Surendranagar.

The Industries Officer is charged with a number of functions which are more or less analogous to those assigned to the Deputy Director at the Regional level. Out of them, the promotional aspect of industrial development of the district is the most important. To this end, he has to render all possible help to the parties approaching him for advice regarding the industrial potentialities such as availability of the infra-structure facilities like water, power, land, communications, etc. He has to assist them in getting required raw materials, loans and machinery on hire-purchase system. Other functions besides these relate to the proper enforcement of the Bombay Weights and Measures (Enforcement) Act, 1958 and Rules thereunder. In this work, he is assisted by the Industries Inspectors who are required to visit centres allotted to them. In addition to the work of weights and measures, these Inspectors assist the Industries Officer in investigation of applications for the import of scarce and controlled raw materials, power subsidy, registration of small scale industries, telephone priority, collection of industrial statistics and information relating to industrial activities in the district. After investigation, the Inspectors submit their reports to the Industries

Officer, who after ascertaining their genuineness, forwards them to the Deputy Director of Industries, Rajkot with his recommendations. Thereupon, the latter issues necessary permits or essentiality certificates on merits. Similar procedure is followed in respect of applications for loans under the State Aid to Small Scale and Cottage Industries Rules, 1935 or under the schemes operated by the State Bank of India or the Gujarat State Financial Corporation or for the hire-purchase of machinery.

Further, under the rehabilitation schemes, the Industries Officer grants loans to goldsmiths as well as to the Burmese and the Portuguese repatriates to the extent of Rs. 2,000 per applicant. He is empowered to register small industries and grant power subsidy to the registered units.

Power Subsidy to Small Scale Industries

The quantum of subsidy admissible to a small-scale industry is the difference between the actual rate paid per unit consumed and (i) 3 paise per unit subject to a maximum of 12 paise per unit, if the industry is situated in an area with a population upto 20,000 ; or (ii) 6 paise per unit subject to a maximum of 9 paise per unit, if the industry is situated in a municipal area with a population between 20,000 and 1,00,000 or (iii) 9 paise per unit subject to a maximum of 6 paise per unit if the industry is situated in a municipal area with a population above, 1,00,000. Subsidy is payable for a period of ten, seven, and five years in case of (i), (ii), and (iii) respectively from the date of registration of the unit.

DUTY EXEMPTION

Provision exists for exempting new industries from the payment of electricity duty for the first five years. In the case of the unit generating their own power, exemption is given for ten years. With a view to avail of this facility, it is necessary to obtain eligibility certificate for such exemption from the Collector of Electricity Duty, Ahmadabad.

Since October 1967, the District Collector is appointed as an *ex-officio* Deputy Commissioner of Industries for his district.

The functions and powers assigned to him include allotment of factory sheds and plots in the Government industrial estates, holding of seminars connected with industries, formulation of District Master Plans and carrying on correspondence with all authorities in or outside the State directly with regard to the difficulties of industries in the district. The meeting of the district level committee is called under the chairmanship of the District Collector to solve the general problems with regard to infrastructure facilities such as land, water and power.

OFFICE OF THE DISTRICT INFORMATION OFFICER, SURENDRANAGAR

The office of the District Information Officer was first started in 1958 at Surendranagar. The District Information Officer is in charge of all works relating to information, publicity and public relations in the district. He acts as a link between Government offices of various departments and the press. He collects and makes available information regarding the various developmental activities carried out by Government in the State and the district. He helps tourists and others visiting the district and gives them necessary informations. He keeps the authorities at the district level and Government departments at the State level through the Director of Information, well-posted with the important happenings as viewed in newspapers. He issues regular press notes and news items giving factual information about schemes and activities of Government and also contradicts incorrect newspaper reports in consultation with the departments concerned. He organises visits of journalists to various development works as and when necessary and calls press conferences on behalf of Government departments. He organises cultural programmes and helps popularise various campaigns and schemes undertaken by the Government, and arranges exhibitions and display shows at important fairs and festivals in the district.

As in every other district of the State, a mobile publicity van is placed at his disposal. It is equipped with 16 m.m. film projector and other accessories for field publicity. It moves round the district giving film shows and talks on various development activities which are both instructive and entertaining. He keeps the rural folk informed of the various concessions and facilities offered to them by the State and Central Governments, distributes booklets, leaflets, pamphlets, posters, etc., to

the public. An Information Centre has been started at Surendranagar where books, periodicals, charts, etc., bearing on the Five Year Plans and other Government publications are displayed and sold.

Rural Broadcasting

To provide entertainment and information to the rural population, the Director of Information has undertaken a scheme of installing radio sets in the villages on a contributory basis. According to revised scheme, the villages joining the scheme have to pay an "Installation Contribution" amounting to Rs. 398-00 if the set is operated by battery and Rs. 380-00 if it is operated by electricity *plus* Rs. 75-00 in respect of transistorised battery sets and Rs. 60-00 in respect of electric sets annually as maintenance contribution." These sets are installed by the Government of Gujarat and are its property.

The Government of Gujarat has installed 189 radio sets in the district till 31st May, 1973. The Government has undertaken a revised scheme of installing transistorised radio sets, replacing valve type old sets from 1st April, 1970. The sets are maintained and repaired by Technician-in-charge of Rural Broadcasting stationed at Surendranagar.

OFFICE OF THE DISTRICT STATISTICAL OFFICER, SURENDRANAGAR

The office of the Bureau of Economics and Statistics, Ahmadabad is the apex office concerned with the collection and compilation of statistical data so very essential for planning and development programmes of the State. It has a statistical office in each district under a District Statistical Officer, who is responsible for the collection and improvement in the quality of basic statistics at the district level.

Prior to the inauguration of the Panchayati Raj, the office of the District Statistical Officer functioned independently at the district headquarters under the control of the Bureau of the Economics and Statistics. But from April 1963, it has become a part and parcel of the District Panchayat Office. The District Statistical Officer is mainly responsible for improving the quality of the basic statistics at the district level. Some of the important activities carried out by the District Statistical Officer are publica-

tion of the District Statistical Abstract, collection of data pertaining to prices, progress of Community Development Programmes, plan statistics, and conduct of socio-economic surveys. In other words, so far as statistics of the district are concerned, he maintains the liaison between the Government and the Panchayati Raj institutions.

PART VI—WELFARE DEPARTMENT

CHAPTER XIV

LOCAL SELF-GOVERNMENTS

INTRODUCTION

The history of local self-Government dates from ancient time onwards. The Shanti Parva of the Mahabharat, describes the importance of politics (Rajdharma) in the following manner:

“The king’s duties include all aspects of sacrifice, all cultural influences, all knowledge, and is accepted by the whole world as the local point.” In this importance of royal functions (*Rajdharma*) Local Self-Government bodies have played an important part. The importance of these bodies is linked up with the rise of Aryan civilization thousands of years ago. Mahajans and guilds were given wide powers in those days. The rulers, especially in the Mauraya and Gupta periods paid close attention to the views of city corporations Janapadas and municipalities. Subsequently excepting the dark age of the Afghan-Mughal period (1000 A. D. to 1850 A. D.) the system of city corporations and village panchayats continued without stop. After this glance at history we may now trace the history of Local Self-Government institutions in the district.

MUNICIPALITIES

The history of municipal administration of the Surendranagar district needs to be traced to the former regime of Princely States of Wadhwan, Limbdi, Dhrangadhra, Sayla, Chuda, etc. In the Wadhwan, the municipality was established in 1892. Municipalities were also established by the former Limbdi and Dhrangadhra States in the year 1949. In these States, the municipalities were formed as department of States and functioned through their grants. Membership in these municipalities was generally by nomination. When the Union of United State of Saurashtra was formed in April, 1948, the Saurashtra Government had before it enormous task of bringing about uniformity in legislation applicable to all the municipalities. In 1948, the Government appointed a Committee to frame rules in accordance with the local conditions of Saurashtra. Introduction of

legislation in consonance with the democratic set-up in place of the laws of the native States was an urgent necessity and so by an Ordinance of 1949, the municipal laws of the Bombay State were adopted like other Acts, subject to amendments to suit local conditions. To the municipalities of Surendranagar district the Bombay District Municipal Act, 1901 was applied.

With the formation of a separate State of Gujarat in 1960, the municipalities in the Surendranagar district continued to be administered under the Bombay District Municipal Act, 1901 till 1st January, 1965 when the Gujarat Municipalities Act, 1963 was applied to the district.

Prior to the implementation of the Gujarat Panchayats Act, 1961, there were 11 municipalities in the district. However, there was no municipality having population of 50,000 and above in the district. These municipalities were as follows : (1) Surendranagar, (2) Chotila, (3) Chuda, (4) Dhrangadhra, (5) Halvad, (6) Lakhtar, (7) Limbdi, (8) Muli, (9) Sayla, (10) Thangadh, and (11) Wadhwan.

The Democratic Decentralisation Committee appointed by the State Government recommended in 1961 formation of gram panchayats at places having population between 10,000 and below and *nagar* panchayats at places having population between 10,000 and 30,000. These and other recommendations were accepted by the Government and accordingly the Gujarat Panchayats, Act, 1961 was enacted. As a result, 11 municipalities underwent structural transformation. Of these 11 municipalities, 7 were converted into the gram panchayats leaving 4 municipalities, *viz.*, Surendranagar, Wadhwan, Limbdi and Dhrangadhra. These municipalities as stated before are now being governed by the Gujarat Municipalities Act, 1963. The Act provides for elected councillors and reservation of seats for women and Scheduled Castes and Scheduled Tribes. Every municipality is charged with the functions relating to the provisions of water supply, drainage, lighting, disposal of night soil and rubbish, medical aid, care of the sick particularly at the time of outbreak of epidemics, protection of life and property of the people, registration of vital statistics, etc.

The Act empowers the municipality to levy taxes on buildings, lands, vehicles, water supply and drainage, lighting, etc., octroi on animals or goods, sanitary cess and a special cess on education.

Financial Resources and Income and Expenditure of Municipalities

In the existing rules pertaining to municipalities, there is a provision for raising sources of income for fulfilling their duties and functions in their jurisdictions. It includes the following taxes, *viz.*, (1) Property tax, (2) Wheel tax, (3) Octroi duty, (4) Sanitary cess, (5) Water rate, (6) Electricity tax and (7) Pilgrim tax.

In Surendranagar district, Surendranagar Joint Municipality, Wadhwan Municipality and Dhrangadhra Municipality have derived their income by tapping some of the above mentioned taxes. The Statement XIV.1 indicates income and expenditure of the municipalities of Surendranagar district.

STATEMENT XIV.1

Income and Expenditure of Municipalities, 1969-70

(Rs. in '000)

Sl. No.	Name of Municipality	Area within Municipal Limits (in sq. km.)	Population within Municipal Limits 1971	Total seats including nominations	Classification of members					Total Income (Excluding opening balance)
					Nominations	Women	Scheduled Castes	Scheduled Tribes	Reserved	
1	2	3	4	5	6	7	8	9	10	11
1.	Dhrangadhra	..	10.36	40,791	25	2	2	..	21	25
2.	Limbdī	..	5.18	25,462	25	2	2	..	21	25
3.	Wadhwan	..	18.41	30,584	25	2	2	..	21	25
4.	Suren dranagar	..	14.19	66,667	25	2	2	..	21	25
										2,974

Sl. No.	Name of Municipality	Income derived from				Expenditure incurred					
		Realisation under Special Acts and Properties	Grants and Contribution for General Purposes	Rates and Taxes	Total Expenditure (Excluding closing balance)	General Administration and collection charges	Public Health and conveyance	Public Safety	Education	Contribution for General Purposes	Miscellaneous
1	2	3	4	5	6	7	8	9	10	11	12
1.	Dhrangadhra	..	75	120	536	139	45	455	14	..	194
2.	Limbdī	..	238	111	438	124	52	331	66	..	203
3.	Wadhwan	..	29	111	267	83	29	223	7	52	143
4.	Suren dranagar	..	210	705	1,251	191	125	1,127	652	..	833

Source:

Annual Administration Report, 1969-70 published by Panchayat and Health Department, Table 14.7, Census 1971.

THE SURENDRANAGAR JOINT MUNICIPALITY

Suren dranagar was formerly known as Wadhwan Civil Station. Under the Wadhwan State Resolution No. 48 dated 15th March, 1949, a temporary municipal committee consisting of President, Vice-President and five other members was appointed. The adjacent villages of Joravarnagar and Ratanpur formed part of the former Wadhwan State. A municipality was established at Joravarnagar on 15th July, 1948. After Independence, Wadhwan Camp was renamed as Suren dranagar under the order of Thakor Saheb of Wadhwan State Shri Surendrasingh from 1-8-47. Thereafter, Joravarnagar and Ratanpur villages were amalgamated with Suren dranagar and a Joint Municipality known as Suren dranagar Joint Municipality came into existence on 15th October, 1947. The Bombay District Municipal Act, 1901 was adopted and applied to this municipality. After the formation of the separate State of Gujarat, the Gujarat Municipalities Act, 1963 has been applied to this municipality since 1st January, 1965.

Out of 35 elected members, three seats are reserved for women, and two for the Scheduled Castes. The total area within the municipal limits admeasures 14.18 sq. km. According to the 1971 Census, it has the total population of 66,637 persons.

This municipality functions through the following committees :

- (1) the Executive Committee,
- (2) the Road Construction Committee,
- (3) the Water Supply and Garden Committee,
- (4) the Sanitary Committee,
- (5) the Purchase Committee,
- (6) the Legal Committee,
- (7) the Health Committee,
- (8) the Lighting Committee,
- (9) the Octroi and Taxes Committee,
- (10) the Transport Committee,
- (11) the Balmandir and Women Activities Committee, and
- (12) the Library and Culture Activities Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

There is a joint water supply scheme named as Surendranagar-Wadhwan joint water supply scheme. Water from Dholi Dhaja Dam is filtered at the filtering station and is thereafter supplied to the Surendranagar and Wadhwan municipal areas by the Government. The common water works is maintained by the Government.

Roads

The total length of the roads within the municipal areas is 57.96 km., of which asphalt roads account for 26.30 km., metalled roads 12.38 km., cement concrete 2 km. and *kutchha* roads 17.28 km.

Conservancy and Drainage

The municipality employs 200 male sweepers and 30 women-sweepers to clean the roads, streets, public and private latrines. 10 *peon-mukadams* are also employed to supervise the work of sweepers. The roads are cleaned twice a day. It has also made arrangements to remove night-soil and rubbish from the city. The night-soil and rubbish collected is sold by auction. The income realised from manure amounted to Rs. 425 in 1970-71. There is open surface drainage system in the municipal area.

Public Safety

It maintains one fire fighter with a staff of 10 persons to extinguish fire.

Street-lighting

Street-lighting is done by the municipality. There were 984 ordinary lights, 823 tube-lights, 14 flood lights and 20 lanterns in 1970-71. The annual expenditure on street-lighting was Rs. 81,427 in 1970-71.

Markets

The municipality maintains two vegetable markets and one meat market. The two vegetable markets have 65 shops and 62

stalls. The meat market has 8 stalls. The total income realised from all the markets amounted to Rs. 12,038 in 1970-71.

Education

Primary education is the responsibility of State Government. The municipality has taken over primary education since 1st May, 1965. It runs municipal primary schools, Shri P. B. Parekh Balmandir, Shri Gijubhai Badheka Balmandir, Sarabhai Chimanlal Balmandir and Madhukant Balmandir. It also runs the Woodward Library renamed as the Jawahar Nehru Library at Surendranagar and Laherchand Koonverji Library at Joravarnagar.

Public Health

The municipality runs two dispensaries, and two maternity and child health centres. Persons residing within the municipal areas and suffering from T. B. and Cancer are given free medicines. 12 reserved beds are provided in the T. B. Hospitals, viz., (1) Shri K. J. Mehta T. B. Hospital, Amargadh-Songadh, (2) Shri A. V. Jasani T. B. Hospital, Kotharia, District Rajkot. The patients residing within the municipal areas are sent there for free medical treatment.

Housing

The municipality has constructed 75 quarters for Harijan employees and 18 quarters for non-Harijans.

THE WADHWAN MUNICIPALITY

The Wadhwan city municipality was established in 1892 during the regime of former Wadhwan State. After the formation of the State of Saurashtra in 1948, the Bombay Municipal Act, 1901 was applied to this municipality. At present the municipality is governed by the Gujarat Municipalities Act, 1963. The area within the municipal limits admeasures 18.41 sq. km. According to the 1971 Census, it has total population of 30,584 persons. There are in all 25 members out of whom two seats are reserved for the Scheduled Castes and two for women.

The municipality functions through the following committees, *viz.*,

- (1) the Executive Committee,
- (2) the Sanitary Committee,
- (3) the Public Works Committee,
- (4) the Octroi Committee,
- (5) the Library Committee,
- (6) the Lighting Committee,
- (7) the Water Supply Committee, and
- (8) the Culture and Garden Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The Wadhwan water works were constructed during the regime of the former Wadhwan State. The old water works is still in existence. Water is supplied through pipes. The Government has executed the Surendranagar-Wadhwan major water supply scheme. Accordingly a major tank was constructed from which the water is supplied. There are also some wells in the tanks.

Roads

The total length of roads maintained by the municipality is 51.49 km.

Conservancy and Drainage

The work of open drainage system is in progress in the town. The work of 50,000 feet drainage has been completed. The municipality has employed 68 sweepers to clean the roads twice a day. The expenditure incurred on sanitation was Rs. 1,50,568.16 in 1972-73. Income realised from manure was Rs. 29,101 in 1972-73. The municipality has one tractor, one motor truck and a tempo to remove rubbish. Three separate latrines have been constructed for ladies.

Public Safety

The municipality maintains one fire-fighter and one tractor tanker to extinguish fire.

Street-lighting

There were in all 1,115 electric lights in 1972-73, out of which 900 were ordinary lights, 65 mercury lights and 150 tube lights. The total annual expenditure on street lights amounted to Rs. 53,888.73 in the same year.

Education

This municipality has not taken up the responsibility of primary education.

Gardens

It maintains four gardens, *viz.*, (1) Shivanand Baugh, (2) Ful Baugh, (3) Azad Baugh and (4) Navo Baugh. One radio-set has been installed in the Azad Baugh.

Markets

The Municipality maintains two markets. In the year 1972-73 total income realised from both the markets was Rs. 4479.70.

Housing

The municipality has constructed 40 quarters for Harijan employees.

THE DHIRANGADHRA MUNICIPALITY

The Dhrangadhra municipality was established in the year 1949. It was governed by the Bombay District Municipalities Act, 1901 after integration. There were 20 seats. Of these, one seat was reserved for the Scheduled Castes and one for women.

After the formation of the separate State of Gujarat, the Gujarat Municipalities Act, 1963 is applied to this municipality from 1st January, 1965. Out of 25 elected members, two seats are reserved for the Scheduled Castes and two for women. The total area within the municipal limits admeasures 10.36 sq. km. According to the 1971 Census, it has the total population of 40,791 persons.

The municipality functions through the following committees :

- (1) the Executive Committee,
- (2) the Public Works Committee,
- (3) the Store and Purchase Committee,
- (4) the Legal Committee,
- (5) the Establishment Committee,
- (6) the Vehicles Committee,
- (7) the Garden Committee,
- (8) the Health and Cultural Committee,
- (9) the Sanitation Committee,
- (10) the Water Works Committee,
- (11) the Library Committee, and
- (12) the Consultative Committee.

The Chief Officer is the executive head of the municipality.

Water Supply

The municipality has completed the Water Works Scheme through the Government. The Scheme has been financed by the Government by the way of loan and subsidy. The total cost of construction amounted to Rs. 16.32 lakhs. The water is also supplied from two bore-wells and one overhead reservoir. Over and above the two bores, one bore has also been recently set up. The water is supplied through pipe line except the newly developed areas in the city.

Roads

The total length of the roads within the municipal areas is 40.64 km. Of this, the asphalt roads account for 11.42 km., the metalled roads 21.51 km., unmetalled roads 7.56 km., and the cement roads 0.152 km.

Conservancy and Drainage

There is open drainage system in the town. Municipality has employed 120 sweepers to clean pavements and streets once a day. Night soil and rubbish are collected by motor vehicles. There are 50 dust bins kept at the different places in the town. The total expenditure incurred for collection of rubbish and night soil and

preparing manure was Rs. 13,581 in 1970-71 and the income realised from manure was Rs. 12,260 in 1970-71.

Public Safety

The municipality has two fire-fighters with trained staff to extinguish fire.

Street lighting

There were in all 943 lights. Out of this, 890 were ordinary lights, 41 tube-lights and 12 mercury lights. The annual expenditure on street lighting by the municipality was Rs. 39,542 in 1970-71.

Markets

There is one vegetable market which was constructed in 1952 at the cost of Rs. 1,62,300. It has 75 shops and 32 stalls.

Education

The municipality has not taken up the responsibility of primary education. It only runs one public library and two *balmandirs*.

THE LIMBDI MUNICIPALITY

The Limbdi Municipality was established in the year 1949 during the former State regime. At the time of the establishment of the municipality, the Bombay District Municipal Act, 1901 was made applicable to it. At present, the municipality is being governed by the Gujarat Municipalities Act, 1963. The present area within the municipal limits admeasures 5.18 km. According to the 1971 Census its total population is 25,462. There are in all 25 members, out of whom two are from the Scheduled Castes and two from the females.

The municipality discharges its functions through the following committees, viz.,

- (1) the Executive Committee,
- (2) the Health and Sanitation Committee,
- (3) the Public Works Committee,
- (4) the Bus Service Committee,

- (5) the Octroi Committee,
- (6) The Water Works Committee, and
- (7) the Dispensary Committee.

The Chief Officer is the executive head of the municipality.

Water Supply Scheme

The water works of the Limbdi town was constructed during the time of former State regime. In the time of the Saurashtra Government, the Major Water Supply Scheme was constructed at the cost of Rs. 12 lakhs. The municipality took charge of the water works from 30th March, 1967. Water is supplied to the public through pipes. In all 1600 private connections have been provided till December, 1972. There are also 15 public water stands.

Roads

The total length of roads maintained by the municipality is 14.40 km., of which tar roads claim 9.60 km., metal roads 1.60 km., and *kutchha* roads 3.20 km.

Conservancy and Drainage

There is open drainage system in the municipal area for the disposal of waste water in the town. The municipality has employed 73 sweepers to clean the roads twice a day. The disposal of refuse collected is given on contract basis. The income realised from refuse was Rs. 14,000 in 1972-73.

Public Safety

The municipality maintains two fire fighters with a staff of one driver and one cleaner.

Lighting

There are 895 lights, out of which 575 are tube-lights, 317 ordinary lights and 3 mercury lights. The annual expenditure on street lighting in the year 1972-73 was Rs. 40,000.

Gardens

The municipality maintains one garden called the Digvijay garden. One radio-set has been installed in the garden.

Markets

The municipality maintains one vegetable market and one mutton market. The vegetable market has 37 shops and 58 stalls. The mutton market has 3 shops. The income from the vegetable market amounted to Rs. 26,117 and from mutton market it was Rs. 540.

Housing

The municipality has constructed 20 quarters for its Harijan employees.

TOWN PLANNING

During the time of princely state regimes, there was hardly any town planning development in the Surendranagar district. A systematic effort was made during the time of the former Saurashtra State when the Saurashtra Town Planning Act, 1955 was brought into force. The town planning activities in the Surendranagar district, however, were started after the formation of the Gujarat State in 1960. The development plans for the towns and cities in the district were undertaken. Under the Bombay Town Planning Act, 1954, it is obligatory on the part of the local authority to prepare the development plan for the area under its jurisdiction within the prescribed time-limit. The development plan envisages the population projected for next twenty years for the area and the various needs for the land such as residential, industrial, commercial, recreational, etc. The population projection as well as the various land demands are worked out in the scientific way and entire area of the town is planned accordingly. This becomes the guide line for the future development of the town.

After the formation of Gujarat State, the need for uniform legislation in respect of town planning was felt. In the Bombay State areas the Bombay Town Planning Act, 1954 was in operation while in the Saurashtra areas, the Saurashtra Town Planning Act, 1955 was in force. For the Kachchh area there was no town planning legislation. In order to bring about uniformity in the town planning law,

the Saurashtra Town Planning Act, 1955 was repealed and the new Bombay Town Planning Act, 1967 (Gujarat Extension and Amendment) was extended to the whole of Gujarat State from 1st June, 1968 by amending the Bombay Town Planning Act, 1954.

The Town Planning and Valuation Department in the Gujarat State performs manifold activities in the sphere of both the town planning and valuation of lands and buildings and provides consultancy services to the Government. Since most of the local authorities have no technical staff of their own, it has been decided by the department to prepare development plans on behalf of local authorities. So far as the Surendranagar district is concerned the preparation of development plans for the following towns have been undertaken.

Surendranagar

The development plan for the Surendranagar town was prepared by this department on behalf of the local authority and submitted to the State Government for approval. The plan was approved by the Government on 22nd November, 1968 and came into force on January 1st, 1969.

Limbdi

The work of preparation of development plan of Limbdi is entrusted to the Town Planning and Valuation Department. The plan is under preparation.

THE DISTRICT PANCHAYAT AND DISTRICT LOCAL BOARD

In 1956, the District Panchayat Board was established more or less on the basis of the District Local Board under the Saurashtra District Panchayat Act, 1956 with a view to making the rural population take active interest in the administration of their day-to-day affairs as well as for taking speedy measures for tackling local problems like public health, primary education, medical care, water supply. The functions of the board were classified into two parts, viz., obligatory and discretionary. The obligatory functions included the construction and repair of roads, markets, *dharmashalas* and other public buildings, public tanks, wells and vaccination. The discretionary functions were very wide and included a number of activities

under agriculture, animal husbandry, education and village industries.

The District Panchayat Board started functioning from May, 1956 with 30 members. After the formation of the bilingual State of Bombay on first October in 1956, the Bombay Local Boards Act was applied to the Saurashtra region in place of the Saurashtra District Panchayat Act and as a consequence, the District Panchayat Board was replaced in 1960 by the District Local Board in the districts of Saurashtra.

All the 30 members of the former District Panchayat were re-appointed as members of the District Local Board. The main sources of income were civil works, local rates, medical and land revenue and the major heads of expenditure were civil and public works and medical. The achievements of the District Local Board during the tenure were as under :

The Board maintained 33 ayurvedic, 4 allopathic and 5 veterinary dispensaries. It also distributed 150 large and 90 small medicine boxes. 1,23,360 patients took advantage of these boxes.

Democratic Decentralisation—In the First Five Year Plan, the role of local bodies in the implementation of development programmes was emphasised. It indicated that the general policy of Government should be to encourage them to assume responsibility for as large a portion of administrative and social services within their areas, to the extent possible. As these local bodies depended mostly upon Government grants which were subjected to various conditions and restrictions, their activities were too limited to produce any discernible impact on the rural areas. As a result, the real object underlying the formation of Local Self-Government institution was frustrated.

The proposals of the Planning Commission for the Second Five Year Plan stressed the needs for creating within the district a well-organised democratic structure of administration in which the village panchayats were to be organically linked with popular organisations at a higher level. In such a structure, the functions of the popular body would include the entire general administration and development of the areas, other than such functions as law and order, administration of justice and certain functions pertaining to the revenue administration. In this background the Balvantray Mehta Committee

was appointed to go into the question of the working of Community Projects and National Extension Service. After inquiries, the Committee came to the conclusion that community development could not progress without responsibility and power which would be possible only under a process of democratic decentralisation from a village to the district level. They further held that community development could be real only when the community realises its responsibilities, exercises its necessary powers through its chosen representatives and maintains continuous interest in local administration. With this object in view, they recommended an early establishment of statutory elective local bodies which alone could lead to effective rural development. They also recommended that necessary resources, powers and authority should be vested in such bodies. In effect, the Committee recommended that if the experiments of democratic decentralisation were to yield maximum results, it was necessary that all the three tiers of the scheme, viz., Village Panchayat, Panchayat Samiti and Jilla Parishad should be started at the same time and operated simultaneously in the whole district. In May, 1958, the National Development Council accepted the recommendations of the Committee with regard to the "democratic institutions functioning either at the village level or at the block or taluka level or the district level and that the process of democratisation should be completed as speedily as possible. As agreed in the meeting of the Standing Committee of the National Development Council in January 1958, the pattern of democratisation would be worked out by the State Governments in the light of their own conditions and requirements. As a consequence, the Government of Gujarat appointed a committee in July, 1960, under the Chairmanship of the Revenue Minister to study this question and to make recommendations. The Committee submitted its report on 31st December, 1960. Their recommendations were incorporated in the Gujarat Panchayats Act, 1961 which provided for a three tier system, viz., the gram/nagar panchayats which were already in existence at the lowest level, the taluka panchayats at the taluka level and the district panchayat at the district level. This democratic decentralisation came to be subsequently called the Panchayati Raj.

The Gujarat Panchayats Act, 1961

The Panchayati Raj was ushered in the districts of Gujarat on 1st April, 1963 when taluka and district panchayats providing the middle tiers of the democratic decentralisation scheme were formally

inaugurated. The introduction of the scheme which vests the elected bodies at all levels with wide powers and provides them with necessary funds and trained administrative personnel was completed with the formation of the State Panchayat Council on May 1, 1963.

The Gujarat Panchayats Act, 1961 has been amended recently. In April, 1973 the Gujarat Assembly passed the Panchayats (Amendment) Bill. This Bill sought to reform the institutional set up of the Panchayats in the State, on the recommendations of Shri Jinabhai Darji Committee. It provides for sweeping changes in the election pattern of panchayats. It provides for the direct election of village sarpanch instead of the present practice of electing the Sarpanch by village panchayat members. It seeks to do away with the practice of *ex-officio* and co-opted members of the panchayats at the village, the taluka and the district levels. As a result, the village sarpanchs and taluka panchayat, presidents will be automatically debarred from becoming *ex-officio* members of the taluka and district panchayats respectively. This will affect village sarpanchs who used to become *ex-officio* members of panchayats. The amended Act also seeks to provide more representation on panchayats to women and proportionate representation to Adivasis and Harijans. Another significant provision in the amendment is provision of social justice committees at all levels to safeguard the interest of weaker sections of the society. These changes are incorporated at the appropriate places.

The Gram Sabha

All adult persons whose names are included in the list of voters maintained for a gram shall be deemed to constitute a Gram Sabha of the gram. A Gram Sabha has to hold annually at least two meetings, provided that the sarpanch may, at his option and if required by taluka panchayat or district panchayat may call a meeting of the Gram Sabha. It has to consider annual statement of accounts, administration report, development and other programmes of works and the audit notes and replies thereto and any other matter which the taluka panchayat or district panchayat, may require to be placed before the meeting of the Gram Sabha.

The Gram Sabha is required to carry out such other functions as prescribed in the Gujarat Gram Panchayats (Gram Sabha Meetings and Functions) Rules, 1964.

The Gram Panchayat/Nagar Panchayat

A gram panchayat is constituted for a local area, the population of which is less than 10,000 and a nagar panchayat is constituted for a local area, the population of which normally exceeds 10,000 but does not exceed 20,000. Such a local area may be a revenue village, or a group of revenue villages or hamlets forming part of a revenue or such other administrative unit or part thereof. The number of members of a gram panchayat varies from 7 to 15 and that of a nagar panchayat from 15 to 21. By the recent amendment, the sarpanch is to be elected by ballot by the qualified voters of the gram from amongst themselves and the Up-Sarpanch shall be elected by the members of gram panchayat from amongst themselves and a nagar panchayat will elect a Chairman and Vice-Chairman from its own members.

Provision is made for reservation of seats for women in the following manner :

(i) two seats where the total number of seats does not exceed seven,

(ii) three seats where the total numbers of seats exceeds seven but does not exceed eleven, and

(iii) four seats where the total number of seats exceeds eleven,

and one seat for a member of the Scheduled Castes and one seat for the Scheduled Tribes in every gram panchayat. In addition to allotment of one reserved post for the Scheduled Castes, more seats are allotted on the basis of their population in the gram/nagar. Provision is also made for the reservation of the members of the Scheduled Tribes on the population basis. In case of the nagar panchayat, for women following amendment is made : Four seats where the total number of seats does not exceed eighteen and five seats where the total number of seats exceeds eighteen.

Duties of a gram/nagar panchayat are specified in the Act. If the funds permit, the gram/nagar panchayat has discretion to take up certain other activities such as education, medical relief, promot-

tion of social, economic, and cultural well-being of the inhabitants of its areas and arranging public receptions, ceremonies or entertainments within its jurisdiction.

Taluka Panchayat

The taluka panchayat under the amended Act, shall consist of elected and associate members from amongst themselves. The number of elected members of taluka panchayat will depend on the population basis of the taluka and such members will be elected from the qualified voters of the taluka concerned. The total number of members varies from 15 to 31 ; 15 where the population of the taluka does not exceed sixty thousand, 19 where it does not exceed one lakh, 23 where it does not exceed one and half lakhs, 27 where it does not exceed two lakhs and 31 where it exceeds two lakhs. Out of the total number of seats, following provision is made for reservation of seats for women (i) three seats where the total number of seats is fifteen, (ii) four seats where the total number of seats is nineteen (iii) five seats where the total number of seats is twenty-three and (iv) six seats where the total number of seats is either 27 or 31. Provisions for reserved seats for Scheduled Castes and Scheduled Tribes are made in the following manner:

(a) for the Scheduled Castes, such number of seats as may be determined by the State Government so that the number of seats so determined bears, as nearly as may be, the same proportion to the number arrived at by deducting from the total number of seats specified in sub-section (3) the number of seats reserved for women under clause (a) as the population of the Scheduled Castes in the taluka bears to the total population of the taluka ;

(b) for Scheduled Tribes, such number of seats as may be determined by the State Government so that the number of seats so determined bears, as nearly as may be, the same proportion to the number arrived at by deducting from the total number of seats specified in sub-section (3) the number of seats reserved for women under clause (a) as the population of the Scheduled Tribes in the taluka bears to the total population of the talukas :

Provided that the reserved seats may be allotted by rotation

to different constituencies in a taluka in the prescribed manner.

The following shall be the associate members of a taluka panchayat namely :

- (i) members of the Gujarat Legislative Assembly elected from any constituency in the taluka or part thereof ;
- (ii) Presidents of all the municipalities within the revenue taluka or mahal and where any administrator or person has been appointed to perform the functions and exercise the powers of any such municipality, such administrator or persons ;
- (iii) a representative of the District Co-operative Union of the district in which the taluka panchayat is functioning, nominated by the Managing Board of the Union ;
- (iv) a representative of the District Co-operative Bank of the district in which the taluka panchayat is functioning nominated by the Managing Board ;
- (v) One such representative of the Taluka Co-operative Purchase and Sale Union or of an agricultural produce market committee in the taluka, nominated by the State Government ;

Provided that the representatives to be so nominated under clauses (iii) to (v) shall be persons ordinarily residing in the taluka.

An associate member of the panchayat shall have the right to speak or otherwise take part in the proceedings of the panchayat or of such committee of the panchayat as may be prescribed but he shall not be entitled to vote in any such proceedings.

The functions of the taluka panchayat as scheduled in the Act relate to sanitation, health, education, culture, social education, community development, agriculture, irrigation, animal husbandry, village and small scale industries, co-operation, women's welfare, social welfare, rural housing, pastures and relief against natural calamities. As in the case of gram/nagar panchayats, a taluka panchayat has certain discretionary functions.

The District Panchayat

The district panchayat consists of elected and associate members and has a President and a Vice-President elected by its elected members from amongst themselves. The number of elected members of a district panchayat varies from 31 to 51—31 members where the population of the district does not exceed ten lakhs; 35 members where the population does not exceed twelve lakhs, 39 where the population does not exceed fourteen lakhs, 43 where the population does not exceed sixteen lakhs; 47 where the population does not exceed eighteen lakhs and 51 where the population exceeds eighteen lakhs. Out of the total number of seats provision is made for reservation of seats for women and the Scheduled Castes and Scheduled Tribes as under : For women (i) three seats where the total number of seats is thirty one, (ii) seven seats where the total number of seats is thirty five, (iii) eight seats where the total number of seats is thirty nine, (iv) nine seats where the total number of seats is either forty seven or fifty one. Provisions for reserved seats for Scheduled Castes and Scheduled Tribes are made in the following manner :

(a) for Scheduled Castes, such number of seats as may be determined by the State Government so that the number of seats so determined bears, as nearly as may be, the same proportion to the number arrived at by deducting from the total number of seats specified in the Act, the number of seats reserved for women under clause (a) as the population of the Scheduled Castes in the district bears to the total population of the district;

(b) for the Scheduled Tribes, such number of seats as may be determined by the State Government so that the number of seats so determined bears, as nearly as may be, the same proportion to the number arrived at by deducting from the total number of seats specified in the Act the number of seats reserved for women under clause (a) as the population of the Scheduled Tribes in the district bears to the total population of the district.

Provided that the reserved seats may be allotted by rotation to different constituencies in a district in the prescribed manner.

The following shall be the associate members of a district panchayat, namely:

(i) members of the House of the people elected from the areas within the jurisdiction of the district panchayat or part thereof;

(ii) member of the Council of States residing in the revenue district;

(iii) members of the Gujarat Legislative Assembly elected from the area within the jurisdiction of the district panchayat or part thereof;

(iv) the Collector of the revenue district;

(v) Presidents of all municipalities within the revenue district and where any administrator or person has been appointed to perform the functions and exercise the powers of any such municipality, such administrator or person;

(vi) One of the Directors of the Managing Board of the District Co-operative Bank in the district as may be nominated by the Board;

(vii) a representative of the District Co-operative Union in the district as may be nominated by the Managing Board of the Union.

An associate member of the panchayat shall have the right to speak or otherwise to take part in proceedings of the panchayat or of such committee of the panchayat as may be prescribed but he shall not be entitled to vote in any such proceedings."

The district panchayat is vested with administrative and executive powers. It is responsible for various developmental activities in the district such as establishing and maintaining dispensaries, public health centres and allied institutions. It has been entrusted with a wide range of educational activities. It manages primary education and uses the agency of taluka panchayats to supervise it. It co-ordinates and integrates community development schemes and looks after the development of irrigation, agriculture, animal

husbandry, public health, medical relief, social welfare, cottage and small scale industries, collection and maintenance of statistics, etc. All these functions have been transferred to the district panchayat on an agency basis. A large number of executive functions such as registration of co-operative societies, approval of amendments to their bye laws, calling of or extending the period for the calling of annual general meetings of co-operative societies and such other functions as were exercised by the Registrar, Co-operative Societies, under the Co-operative Societies Act.

Administrative Machinery

In order to carry out various duties and functions entrusted to the district and taluka panchayats under the Gujarat Panchayats Act, 1961 and others Acts, a hierarchy of administrative machinery has been devised and experienced personnel transferred to man it. The District Development Officer is the chief executive officer for the district panchayat and so is the Taluka Development Officer at the taluka level. In order to enable them to discharge their executive functions efficiently, these officers are given certain powers which are laid down in sections 123 and 143 of the Gujarat Panchayats Act, 1961. With the transfer of many of the departmental schemes and activities, a large number of district level functionaries have also been transferred to the district panchayat. These are; Executive Engineer; (Roads and Buildings), District Health Officer, Deputy District Development Officer (Revenue), Deputy District Development Officer, (Development), District Agricultural Officer, District Animal Husbandry Officer, District Statistical Officer, Assistant District Registrar, (Co-operative Societies), District Backward Class Welfare Officer, Administrative Officer, (Education), Project Officer, (Rural Industries) Executive Engineer (Minor Irrigation) District Family Planning Officer, Administrative Officer (Family Planning) and Accounts Officer.

At the taluka level, the Taluka Development Officer is assisted by Extension Officers in various fields, viz., agriculture, co-operation, industries, social education, etc. At the village level, there is a Talati-cum-Secretary who looks after the collection of land revenue and maintenance of records of the gram panchayats.

Progress in the Establishment of Panchayats

It has been seen previously that the panchayat is the basic

unit for development of the community at the village level and provides an important agency for formulation and implementation of development plans in the rural areas. In the district there was no gram panchayats before 1948. In 1949, the Saurashtra Gram Panchayat Ordinance, was made applicable to the district. The first gram panchayat in the district was established in 1950 at the Hadala village of the Limbdi taluka. There were 483 gram panchayats by the end of 1955 covering 528 villages. At the end of the Second Five Year Plan, there were 607 panchayats covering 648 villages. The panchayats were classified into 'A' class and 'B' Class. According to this classification only the Hadala Gram Panchayat of the Limbdi taluka was placed in 'A' Class. At the end of the Third Five Year Plan, there were 613 gram panchayats covering 656 villages. Seven municipalities were converted into gram panchayats after the introduction of the Gujarat Panchayats Act, 1961. In 1970-71, there were 613 village panchayats, 9 taluka panchayats and one district panchayat.

Income and Expenditure of Gram, Taluka and District Panchayats

There were in all 613 gram panchayats and 9 taluka panchayats in 1971. The income and expenditure of gram, taluka and district panchayats are stated below.

STATEMENT XIV. 2
Income of Gram Panchayats, Taluka Panchayats and District Panchayat for the Year 1971-7

Gram Panchayats/ Nagar Panchayats 2	Rs. 3	Taluka Panchayats 4	Rs. 5	District Panchayat 6	Rs. 7
Government grants (land revenue)	..	5,94,821.00	..	Government grants	..
Gifts and donations	..	1,34,775.00	..	Statutory grants	..
Taxes, fees	..	12,10,513.00	..	Land revenue	1,13,964.00
	..	From District Panchayat's own fund	..	Local fund cess	25,49,855.49
Total	..	19,40,109.00	..	Total	42,61,084.81
			..	1,32,57,492.77	

Source : District Development Officer, Surendranagar District.

From the Statement XIV.2, it will appear that the Government grants are given to all the three tiers of the Panchayati Raj. The gram panchayats, taluka panchayats and district panchayat got their shares in fixed percentage from the land revenue collected. However, there are several distinguishing features. To start with, in case of gram panchayats gifts and donations amounted to Rs. 1,34,775 in the year 1971-72. It is significant to note that neither taluka panchayats nor the district panchayat got any gifts or donations from the public. The gram panchayats got such amount as donations presumably to commemorate the memory of some family member by construction of a school, library or water works at the villages. Secondly, it is only the gram panchayats which levied taxes and fees. Broadly speaking, the Panchayati Raj bodies are run practically from Government grants and revenues. Apparently there was no tax effort on the part of the taluka panchayats and district panchayat.

Statement XIV.3 shows items on which expenditure is incurred by gram panchayats, taluka panchayats and district panchayat.

STATEMENT XIV.3

Expenditure incurred by the Gram Panchayats, the Taluka Panchayats and the District Panchayat for the Year 1971-72

Sl. No.	Gram Panchayats	Rs.	Perce- ntage	Taluka Panchayats	Rs.	Perce- ntage	District Panchayat	Rs.	Perce- ntage
1	2	3	4	5	6	7	8	9	10
1.	Sanitation and health ..	6,59,368	7.45	Sanitation and health ..	16,47,221.16	11.88	Sanitation and health ..	13,77,792.23	13.33
2.	Public works ..	7,21,677	8.15	Public works ..	17,44,473.77	12.58	Public works ..	63,54,656.18	61.48
3.	Education and culture ..	6,72,497	7.59	Education and culture ..	66,76,174.08	48.14	Education and culture ..	4,72,751.05	4.57
4.	Administration ..	13,70,865	15.48	Administration ..	2,78,958.08	2.01	Administration ..	8,16,220.50	7.90
5.	Welfare of people ..	16,735	0.19	Welfare of people ..	14,43,392.93	10.41	Welfare of people ..	5,54,671.43	5.37
6.	Agriculture, preservation of forests and animal husbandry ..	56,689	0.64	Agriculture, preservation of forests ..	37,111.50	0.27	Agriculture, preservation of forests ..	4,74,703.02	4.59
7.	Village and cottage industries ..	2,460	0.03	Village and cottage industries ..	33,536.52	0.24	Village and cottage industries ..	46,348.20	0.45
8.	Collection of land revenue and maintenance of land records ..	53,50,491	60.42	Collection of land revenue and maintenance of land records ..	10,59,844.28	7.64	Collection of land revenue and maintenance of land records ..	..	..
9.	Village defence ..	4,140	0.05	Animal husbandry ..	2,45,869.46	1.78	Animal husbandry ..	2,00,025.85	1.94
				Miscellaneous ..	7,00,851.92	5.05	Miscellaneous ..	39,651.65	0.37
	Total ..	88,54,922	100.00	Total ..	1,38,67,488.70	100.00	Total ..	1,03,36,820.11	100.00

Source : District Development Officer, Surendranagar District.

The expenditure pattern varies with the level of Panchayat Raj, and development programmes. The gram panchayats spent the largest amount 60.42 per cent on collection of land revenue and maintenance of land records, followed by 15.48 per cent on administration, 8.15 per cent on public works, 7.59 per cent on education and culture and 7.45 per cent on sanitation and health. For agriculture, preservation of forests and animal husbandry, welfare of people, village defence and village and cottage industries, they spent 0.64 per cent, 0.19 per cent, 0.05 per cent and 0.03 per cent respectively.

In the case of taluka panchayats, the maximum expenditure amounting to 48.14 per cent was spent on education and culture, followed by 12.58 per cent on public works. For sanitation and health, welfare of people, and collection of land revenue and maintenance of land records and miscellaneous, they spent 11.88 per cent, 10.41 per cent, 7.64 per cent and 5.05 per cent respectively. On administration, animal husbandry, agriculture, preservation of forests; village and cottage industries, they spent 2.01 per cent, 1.78 per cent, 0.27 per cent and 0.24 per cent respectively. In comparison to the expenditure incurred by the gram panchayats, they spent more on education and culture, public works, sanitation and health and welfare of people.

In the case of the district panchayat, the bulk of expenditure, 61.48 per cent was incurred on public works, 13.53 per cent on sanitation and health, 7.90 per cent on administration and 5.37 per cent on welfare of the people. On agriculture, preservation of forests, education and culture, animal husbandry, village and cottage industries, and miscellaneous, it had spent 4.59 per cent, 4.57 per cent, 1.94 per cent, 0.45 per cent and 0.37 per cent respectively.

CHAPTER XV

EDUCATION AND CULTURE

EDUCATION AND CULTURE

It is an acknowledged fact that education and culture go together and have a distinct bearing on the life of the community and the individual. Culture reflects the moral values established by a society, the stage of development attained by it in the sphere of literature, art, and music, and approach towards life. Education connotes both the stages as well as the contents of culture, and is an important factor in moulding it. Education has also been considered to be a very potent force in giving meaning to the concepts of social justice and equal opportunity. There is an intimate link between education and economic progress too, as also between poverty and illiteracy. It is the most important factor in achieving rapid economic development. It has, therefore, a very important role to play in moulding the life of the individual and the people.

Historical Background

From the dawn of the Aryan civilization in India, the values, ideas and forms of discipline of the people had been moulded by the elite of the society. These were reflected in the religious teachings, epic recitals and a well-regulated system of education. In the educational system evolved by the Aryans, a fairly long period of education was laid down. The initiation into *brahmacharya* was the starting point when the educational career of the student actually began with a chosen *guru*, as the guide and philosopher. The father of the boy was himself a preceptor in the Vedic period, and taught what a son ought to learn. Schooling through *gurukula* was the order of the day, where strict adherence to rules and regulations was insisted upon. The student had to go to the *guru's ashram* for study and stay there till he completed his education. The residential atmosphere in the *gurukulas*, which enforced strict discipline, was to a great extent conducive to the formation of the character of these pupils. The *guru* was held in high esteem and his word had the force of law to his pupils. Admission of deserving students to the *guru's ashram* for study was open to all, rich and poor alike.

With the passage of time, the *gurukula* system of learning became less popular. For centuries thereafter, this region along with other regions of Saurashtra presented rather a bleak picture of warring principalities, which cared little for the educational or cultural advancement of the people. This had a calamitous effect upon the social and economic life of the region. Peace and stability began to be restored after Col. Walker's Settlement in 1807, whereafter the foundations of an integrated machinery for law and order were laid, paving the way for progress and growth of educational and cultural activities in Saurashtra. The State/run schools and institutions began to function. But much headway could not be made during the major part of the 19th century, as neither the State authorities nor the leading men of the time showed a keen interest in education. Describing the condition of education in Saurashtra, that was equally applicable to this district, the then Political Agent of Kathiawar, in 1842 wrote ; "In point of education, Kathiawar ranks very low. Few of the chiefs can read or write ; and the persons who manage their affairs know little or nothing beyond their immediate sphere. Books are rare and are not appreciated. In every town some small provision is made for schooling but the funds set apart for this purpose are inadequate. I regret that the chiefs and other leading men have shown the most entire apathy on the subject of education".¹

In 1846, Mr. Malet, the then Political Agent of Kathiawar, laid foundation of the modern educational system by recommending that under the direction of the Agency, an English and a vernacular school should be opened at Rajkot. This was the first school of its type to be opened in Kathiawar. The Political Agent was of the opinion that if education was to be established on a firm basis, it would be necessary to open schools at all large towns of the peninsula. But the chiefs were slow to adopt such a suggestion and none of them was willing to support a school at Rajkot or to agree to anything more than to maintain schools at their own capitals. Later on, the chiefs began to take some interest in education. Vernacular schools were opened at the capitals of most of the leading States. The representatives of the States were averse to levy of school fees. But the Political Agent so strongly opposed the free admission of pupils, that it was at length settled that fees should be charged. In Kathiawar, a fee of one anna was charged throughout without distinction as to

1. *Gazetteer of the Bombay Presidency*, Vol. VIII, (Government Selections XXXVII-48), Kathiawar, Bombay, (1884), p. 343.

standard. There was a re-entrance fee of four annas for boys who left school once, but re-entered it within one year. No fees were, however, charged in the Sanskrit and Urdu schools and in the girl's schools.

BEGINNING OF STATE ACTIVITY IN THE FIELD OF EDUCATION (1855-1950)

The Dhrangadhra State

The foundation of the modern educational system in the Dhrangadhra State can be traced back to 1855 when the first vernacular school was established. In the year 1860, the first English School for boys was opened at Dhrangadhra. In the same year, a beginning for the female education was also made, when a vernacular school was opened exclusively for the girls. The Dhrangadhra English School was raised to the status of a full fledged High School in 1905.

The progress of education in the State during 1901-10 can be evident from the following table :

Type of School 1	1900-01 2	1910-11 3
English Schools	1	2
Vernacular Boys' Schools	36	43
Vernacular Girls' Schools	3	5

The number of students also increased during this period. It increased in the Vernacular Boys' schools from 1,410 to 1,789 and in the Girls' schools from 278 to 365. Beside these, the number of students taking English education was 382.

In order to accelerate the progress of education, the Dhrangadhra State made primary education free in 1907-08. This was followed by making secondary education free in 1908-09.¹

According to the Administrative Report for the year 1921-22, there were 63 State Schools in the State. The classification of these schools was as given in the following table :

1. *Administration Report of the Dhrangadhra State* for the year 1911.

Name of the School 1	No. of Schools on 31st March, 1922 2	No. of Pupils on 31st March, 1922 3
Sir Ajitsinhji High School, Dhrangadhra ..	1	461
Halvad Middle School ..	1	232
Seetapur English School ..	1	35
Tikar English School ..	1	25
Charadva English School ..	1	9
Vernacular Boys' Schools ..	53	2,864
Vernacular Girls' Schools ..	5	622
Total ..	63	4,248

In addition to these, there were five private schools (four at Dhrangadhra and one at Halvad). There were 383 boys studying in these schools of which the Urdu Madressa, and the Sanskrit Pathshala at Dhrangadhra and Halvad were grant-in-aid institutions.

During the period, 1921-32, the progress of Education was steady. One school was closed and as a result, the number of students also decreased.

On the eve of Independence, the Dhrangadhra State made a remarkable progress in the field of education. The number of schools increased to 66. Details regarding the type of schools are given below :

Type of School 1	No. of Schools 2
High Schools each at Dhrangadhra and Halvad for Boys	2
Middle School for Boys ..	1
Composite Schools for Boys ..	1
Primary Schools for Girls ..	3
Middle School for Girls ..	1
Composite school for Girls ..	1
Primary Schools for Boys ..	54
Sanskrit Pathshalas ..	2
Urdu Madressa ..	1
Total ..	66

The number of students in primary schools was 4,096 (2,762 boys and 1,334 girls). In secondary schools, the number was 1,378 (1,172 boys and 206 girls).

It deserves to be noted that, primary as well as secondary education was absolutely free in the Dhrangadhra State.

It is noteworthy that the primary education for all boys and girls between 8-12 years was made compulsory during this period.

The Limbdi State

According to the Kathiawar Directory (1886), in the Limbdi State, there were 14 Gujarati Schools, 1 Anglo-Vernacular school and 2 girls' schools. In 1908-09, there were 13 primary boys' schools, 2 girls' schools and one High School, maintained by the State.¹ Besides these, there were the Urdu Madressa, the Antyaja School and a Sanskrit Pathshala in the State. The Sanskrit Pathshala provided free boarding.

Education was made free in the State in the year 1907. Special attention was given to the female education. Books, clothes and cash were given as incentive to girl students. Poor students were supplied books and materials free of charge.

During the year 1921-22², the total number of schools maintained by the State rose to 30, as detailed below :

Type of School 1	No. of Schools 2
Sir Jaswantsinhji High School, Limbdi ..	1
The Taluka School No. 1, Limbdi ..	1
The Taluka School No. 2, Limbdi ..	1
The Girls' School, Limbdi ..	1
The Sanskrit Pathshala, Limbdi ..	1
The Urdu Madressa, Limbdi ..	22
Primary Schools ..	1
The Girls' School, Shiani ..	1
The English School, Barwala* ..	1
Total ..	30

*Barwala is now merged in the Dhandhuka Taluka of Ahmadabad district.

The total number of boys and girls in the primary and secondary schools was 2,009. The Sanskrit Pathshala had about 20 boys. The total number of boys in the High School was 430. Besides, these, there was one indigenous vernacular school for boys. It was conducted by private agency and two night schools and two girls schools were maintained by the Jain community.

1. *The Annual Administration Report of the Limbdi State* for the year 1908-09.

2. *Ibid.*, 1921-22.

In the year 1932-33¹, there were 32 schools maintained by the State. Besides these, there was one indigenous vernacular school for boys at Limbdi conducted by private agency. One State-aided night school and two Girls' Schools were maintained by the Jain Community. There was also one *Antyaja* School with 85 pupils. The Bohra community also started a school, with the grant from the State. This school had 25 students. The total number of boys in the High School was 608. The total number of girls receiving primary education in the State schools was 403 and 370 girls in the Jain Girls' Schools.

On the eve of Independence the progress of education in the Limbdi State² was remarkable. There were 64 schools, of which one was High School, 3 Middle Schools, 3 Girls' Schools and 57 were Primary Schools. The total number of pupils in these schools was 4,678.

Besides these State Schools, one indigenous vernacular school for boys was run by private agency in Limbdi town with 122 boys. One primary school was run by the Bohra Community with 47 students. A Girls' School called "Shri Mulchand Jivraj Kanya Vidyalaya" was maintained by Sheth Mulchand Jivraj with 267 students. There was also a Sanskrit Pathshala and Madressa for religious education in the State.

The number of boys in the High School was 302 and in the Middle Schools was 452.

Education was free throughout the State and primary education for boys between 7 and 11 years of age was made compulsory in villages where there was a school. It was similarly compulsory for girls between the ages of 7 and 10. The rule of compulsory education was relaxed in suitable cases.

The Wadhwan State

According to the Kathiawar Directory (1886), in the Wadhwan State there were 18 Gujarati Schools, 2 girls' schools and one high school.

¹ *The Annual Administration Report of the Limbdi State* for the year 1932-33
Ibid., 1st 45-46.

During the year 1908,¹ there were 22 State schools, and 8 indigenous schools in the Wadhwan city. The details regarding the type of schools and number of students are given below :

Type of School 1	No. of Schools 2	No. of Pupils 1908-09 3
High School	1	321
S. G. Anglo-Vernacular School, Nagnesh	1	27
Primary Boys' Schools	18	941
Primary Girls' Schools	2	263
Indigenous Schools	8	498
Total	30	2,050

The total number of students receiving education in the State was 2,050 (1,552 in State Schools and 498 in private schools).

One Missionary school upto Std. IV was established during the famine (1908), at Wadhwan camp. The inmates were children of the Officers, converted Christians and orphans. In the school religious teaching was compulsory, and on Sunday morning all students were required to attend prayers.

From the year 1908-09 the primary education was made free throughout the State.

During the year 1921-22, there were 30 State Schools in the State. They were as under :

Type of School 1	No. of Schools 2	No. of Pupils 3
High School	1	524
S. G. Anglo-Vernacular School, Nagnesh	1	24
Primary schools for boys including two schools for depressed classes	25	1,614
Primary schools for girls each at Wadhwan city, Nagnesh and Rampur	3	454
Total	30	2,616

1. Wadhwan State : *Short Notes on the Administration of the Wadhwan State, 1908-09.*

The number of boys receiving the English Education was 548. (524 in the High School and 24 in Nagnesh School).

There were 1,614 students in the primary boys' schools. Out of them, 42 were depressed class students. 454 girls were attending the primary schools for girls. The number of students receiving religious instruction in the Jain Girls' Schools was 489.

There were 9 private institutions in the Wadhwan city with 709 students.

It may be recalled that the primary education was made free throughout the State from the year 1908-09. The secondary education was similarly made free from the year 1921-22.

According to the Administration Report of the Wadhwan State for the year 1940-41, there were 35 State Schools. They were as under :

Type of School 1	No. of Schools 2	No. of Pupils 3
High School, Wadhwan	1	806
S. G. A., Gujarati Schools at Nagnesh and Jorawarnagar	2	74
Primary Schools for boys. (including 1 Balmandir and 2 Harijan Schools)	27	2,297
Primary Schools for girls	5	1,067
Total	35	4,244

The number of boys in the primary schools was 2,297. The number of girls receiving primary education in the girls' schools was 1,067 (130 girls were taking education in the village primary schools).

69 Harijan students were in Harijan Schools.

Out of 32 villages of the State 23 villages were provided with educational facilities.

Than-Lakhtar State

In 1853 one coronation taluka school was started at Lakhtar by the State. In 1886, there were 8 primary schools and one girls' school in this State. In 1906-07, the number of primary schools rose to 9 (boys). One middle School was started in 1907 at Lakhtar which became fullfledged High School in the year 1923.

The year 1907-08 was a milestone in the history of the education in the State, as the primary education was made free throughout the State. The secondary education was made free in 1909-10.

In the year 1915-16 there were 13 schools in the State. Out of these, 9 were primary schools for boys, 2 for girls and 2 Anglo-vernacular schools, one each at Lakhtar and Than. In the primary schools there were 656 students and in the secondary schools there were 97 students.

For the benefit of students going for higher education, especially for engineering, medical, technology and commerce courses, an educational trust was established by the State. This trust was awarding scholarship to the needy students.

One Harijan School was started at Lakhtar in the year 1930, another school for Bhangi-students was started at Thangadh.

On the eve of Independence, there were 13 State schools. They were as under :

Type of School 1	No. of Schools 2	No. of Pupils 1944-45 3
Sir Jaswant Sinhji High School, Lakhtar	1	266
The Middle School, Than	1	80
The Girls' Schools	2	278
The Boys' Schools	9	700
Total	13	1,324

Over and above, there was a Sanskrit Pathshala at Lakhtar, started in 1943 called Shri Karansinhji Sanskrit Pathshala. There were also two Harijan Schools, one each at Lakhtar and Thangadh. They were grant-in-aid institutions.¹

The Bajana State

According to the Kathiawar Directory (1886), there were 5 vernacular schools in the State. It rose to 7 in the year 1913-14. The number of students in these schools was 254. There was also a Madressa for Muslim students, where the Quran was taught. In the year 1904-05, education was made free in the State.

1. Annual Administration Report of the Than-Lakhtar State for the year, 1945-46.
D. 282—38

In the year 1921-22, there were in all 9 vernacular schools in the State including one English Middle School opened in the town of Bajana during this year. The number of students in these schools was 428. The secondary education was also made free from the year 1921.

In the year 1928-29, there were 12 schools in the State, viz., 10 for boys one for girls, and one middle school. The total number of students in these schools was 464. All the schools were under the control and supervision of the Educational Officer, Western India State Agency.

The Chuda State

There were 7 Gujarati schools (six Gujarati schools for boys and one for girls) in the State during the year 1886.¹ The number of the schools increased to 10 by the year 1902-03.² One of them was an Anglo-vernacular school at Chuda for the boys. The total number of boys under instruction in Gujarati schools was 399 and in English School was 37.

During the year from 1903 to 1911, the progress of education was almost steady; only one new school was opened.

According to the Administration Report of the Chuda State for the year 1921-22, there were 13 schools. Out of these, at Chuda there was an English School, one taluka school, one was girls' school and one Antyaja School (Depressed Class) and nine schools were in the villages of the State. 5 boys' schools and one girls' school were under the supervision of the Agency Educational Officer, and rest were under the direct-control and supervision of the State. There were 542 students in primary boys' schools and 16 were in Antyaja school, 189 girls were attending primary schools for girls.

Primary education was made free throughout the State.

Progress of education during the period from 1921 to 1931 was steady.

1. KADAKA D. H., *The Kathiawar Directory* (Revised Edition), 1886.

2. *Annual Administration Report of the Chuda State* for the year 1902-03.

In 1941, the number of schools remained the same (13), but the number of students increased in primary as well as in secondary schools.

There were 596 students in the primary boys' schools and 272 were in the girls' school. The total number of students in the English Middle school was 110.

In the State, there were one Sanskrit Pathshala called Shri Jorawarsinhji Sanskrit Pathshala and two Jain Pathshalas where students of the Brahman, and Jain communities were taught their religious scriptures. They were grant-in-aid institutions.

The Sayla State

In the year 1886, there were 4 Gujarati boys' schools and one girls' school in the State.¹ In 1907-08², there were 275 boys and 45 girls, receiving education in these five schools.

According to the Administration Report of the Sayla State for the year 1921-22, there were 4 boys' schools, one English School and one girls' school. The number of students in primary schools was 394 (320 boys and 74 girls).

In the year 1927-28, education was made free throughout the State. In the year 1931, there were 6 schools in the State with 462 students. There was one Sanskrit Pathshala, for Brahman boys, where religious instruction was imparted free. It was a grant-in-aid institution.

In the year 1941, the total number of schools rose to 11. They were as under :

Type of School 1	No. of Schools 2
Shri Merubha Middle School, Sayla	1
Seth Pitambardas Girls' School, Sayla	1
The Taluka School, Sayla	1
The Antyaja School, Sayla	1
The Composite School, Sayla	1
Vernacular School, Narichana	5
The Village Schools	11
Total ..	..

1. KADAKA D. H., *The Kathiawar Directory* (Revised Edition), 1886.

2. *The Annual Administration Report of the Sayla State* for the year 1907-08, 1931-32.

The Total number of students in these schools was 621.

The Muli State

In the year 1886¹, there were six vernacular schools in the State. It rose to 12 in the year 1912-13. Out of these schools, 3 were at Muli, viz., one middle school, one taluka school and one girls' school and 9 were in different villages of the State. There were 40 students in the Anglo-vernacular school, 131 girls were in girls' school and 526 boys in 10 vernacular schools. 21 girls were in boys' schools.²

The primary education was made free in the State in the year 1911.

In the year 1921-22, there were 13 schools in the State. They were as under :

Type of School 1	No. of Schools 2	No. of Pupils 3
The Anglo-Vernacular School-Muli	1	72
The Girls' School, Muli	1	121
The Taluka School, Muli	1	255
The Village Schools	10	306
Total	13	754

The Education Department of the State was under the supervision and control of the Kathiawar Agency Educational Officer.

In the year 1936-37, although the number of schools remained the same (13), the number of students increased from 754 to 825.

LITERACY

Growth of Literacy Since 1951

According to the Census of 1951, there were 93,528 (18.86 per cent) literates in the Surendranagar district as constituted then. Percentage of male literates was then 26.43, while that of female literates 10.97 per cent. In 1961 the percentage of general literacy rose to 24.52 per cent (33.83 males and 14.66 females). The recent

1. KADAKA D. H., *The Kathiawar Directory* (Revised Edition), 1886.

2. *The Annual Administration Report of the Muli State* for the year 1912-13.

Census of 1971 has recorded a further rise of the literacy percentage to 29.86 (40.02 males and 19.06 females). Thus, during the past 20 years (1951-1971), the literacy percentage has risen from 18.86 to 29.86.

Percentage of literacy to total population by age and sex is given for total/rural/urban in the following statement.

STATEMENT XV.1

Literacy Percentage by Age-groups, 1961

Age-groups 1	Total			Rural			Urban		
	Persons 2	Males 3	Females 4	Persons 5	Males 6	Females 7	Persons 8	Males 9	Females 10
All ages	24.52	33.83	14.66	16.90	25.93	7.29	44.13	54.28	33.47
5-14	28.88	36.41	20.39	20.45	29.19	10.62	50.40	54.75	45.45
15-34	33.35	45.99	19.92	23.04	35.36	10.04	58.68	71.86	44.47
35-59	26.88	39.61	13.35	18.60	30.06	6.07	47.97	65.08	30.98
60+	20.29	35.26	8.11	13.17	24.38	3.75	36.28	61.22	17.46
Age not stated	13.31	18.49	7.58	11.76	14.29	6.67	14.79	24.45	8.05

Source : *District Census Handbook 1961*, Surendranagar, p. 16.

Literates among children in the age-group 5-14, constitute 28.88 per cent of whom males account for 36.41 per cent and females 20.39 per cent. The age-group 15-34 recorded the highest per cent of literacy among persons and males. This is obviously the result of educational and literacy drive sponsored under the Five Year Plans. The highest percentage of literacy among females is found in the age-group 5-14 in total, rural and urban areas of the district.

The following statement furnishes the sexwise details of literacy by total/rural/urban for each taluka of the district.

STATEMENT XV.2

Total/Rural/Urban Literacy by Sex, 1971

District/ Taluka	Total/ Rural/ Urban	Literates (number)	Percentage of total population	Literate males	Percentage of total male population	Literate females	Percentage of total female population
1	2	3	4	5	6	7	8
District	T	2,52,418	29.86	1,74,274	40.02	78,144	19.06
Total	R	1,36,243	22.08	1,02,504	32.28	33,739	11.26
	U	1,16,175	50.88	71,770	60.82	44,405	40.25
Wadhwan	T	69,483	43.22	44,297	53.66	25,186	32.20
	R	15,935	25.09	12,418	38.06	3,517	11.39
	U	53,548	55.06	31,879	63.86	21,669	45.78
Limbdi	T	43,525	28.49	30,934	39.44	12,591	16.94
	R	30,102	23.67	22,366	34.34	7,736	12.47
	U	13,423	52.44	8,568	64.37	4,855	39.52
Sayla	T	8,726	17.26	6,469	24.60	2,257	9.31
	R	5,429	13.07	4,334	20.01	1,095	5.51
	U	3,297	36.55	2,135	46.10	1,162	26.47
Chotila	T	15,052	19.53	10,532	26.34	4,520	12.18
	R	6,008	10.51	4,848	16.32	1,160	4.22
	U	9,044	45.20	5,684	55.27	3,360	34.87
Muli	R	12,322	21.46	8,952	30.17	3,370	12.15
Halvad	T	17,875	25.01	13,221	35.97	4,654	13.43
	R	13,244	21.64	10,385	32.83	2,859	9.67
	U	4,631	45.02	2,836	55.30	1,795	34.80
Dhrangadhra	T	38,195	34.49	26,159	45.66	12,036	22.52
	R	16,918	24.19	12,545	35.09	4,373	12.79
	U	21,277	52.16	13,614	63.20	7,663	39.81
Dasada	T	31,656	27.83	23,120	39.50	8,536	15.45
	R	25,406	25.92	19,007	37.79	6,399	13.41
	U	6,250	39.71	4,113	49.98	2,137	28.46
Lakhtar	T	15,584	30.61	10,540	40.75	4,994	20.04
	R	10,879	26.41	7,649	36.36	3,230	16.03
	U	4,705	48.44	2,941	59.37	1,764	37.06

Source :

District Census Handbook 1971, Surendranagar.

According to the Census of 1971, the highest percentage of general literacy was recorded in Wadhwan taluka (43.22 per cent) and the lowest in the Sayla taluka (17.26 per cent). In the Urban areas, percentage of literacy is comparatively higher than that of rural areas. The highest percentage of literacy in the urban areas was found in Wadhwan taluka (55.06 per cent) and the lowest in the Sayla taluka (36.55 per cent). The highest percentage of literacy in the rural areas is in Lakhtar taluka (26.41 per cent) and the lowest in the Chotila taluka (10.51 per cent).

The highest percentage of literacy in the Wadhwan taluka was distributed in the proportion of 53.66 per cent for males and 32.20 per cent for females and the lowest percentage of literacy for both the sexes in Sayla taluka 24.60 per cent for males and 9.31 per cent for females.

The urban literacy was the highest for males in the Limbdi taluka 64.37 per cent and 45.78 per cent for females in the Wadhwan taluka. It was lowest both for males and females in the Sayla taluka, 46.10 per cent and 26.47 per cent respectively.

In the rural areas, the highest percentage of males literacy (38.06 per cent) was found in Wadhwan taluka and for females, it was in Lakhtar taluka (16.03 per cent). The lowest percentage was in the Chotila taluka with 16.32 per cent and 4.22 per cent respectively.

Educational Standards

The true picture of the educational standard in the district can be had from the Census (1961) Statement shown below :

STATEMENT XV.3
Educational Levels in Urban and Rural Areas, 1961

Sl. No.	Educational Levels	Urban			Rural		
		Persons 3	Males 4	Females 5	Persons 6	Males 7	Females 8
	Total	1,85,642	95,035	90,607	4,77,564	2,46,266	2,31,298
1.	Illiterate	..	..	..	..	..	..
2.	Literate (without educational levels)	..	..	..	..	..	..
3.	Primary or Junior Basic	..	..	..	..	..	..
4.	Matriculation or Higher Secondary	..	..	..	..	..	..
5.	Technical diploma not equal to degree	..	..	..	..	..	..
6.	Non-Technical diploma not equal to degree	..	..	..	..	..	..
7.	University degree or post-graduate degree other than technical degree	..	..	..	..	..	..
8.	Technical degree or diploma equal to degree or post-graduate degree	..	..	..	..	..	..
	(I) Engineering	..	..	..	..	..	..
	(II) Medicine	..	..	..	..	..	..
	(III) Agriculture	..	..	..	..	..	..
	(IV) Veterinary and Dairying	..	..	..	..	..	..
	(V) Technology	..	..	..	..	..	..
	(VI) Teaching	..	..	..	..	..	..
	(VII) Others	..	..	..	..	..	..

Source : District Census Handbook 1961, Surendranagar

This Statement gives a glimpse of the progress of education which the district had made during recent years. The statement clearly shows the common pattern of standard of education in urban and rural areas. Generally, the standard of education is lower in the countryside than in the towns. As many as 83.10 per cent of the total rural population was illiterate as against 55.87 per cent for the urban areas. It is due to the availability of greater educational facilities in towns than those in villages.

In recent years, some progress in the field of university and technical education has been made in the district. According to the 1961 Census, in the urban areas, 579 persons received university education or the post-graduate degrees other than technical degree and 239 persons were reported to have technical qualifications. It is interesting to note that of the persons taking post-S. S. C. courses, 29.22 per cent held technical degree or diploma equal to degree or post-graduate degree and 70.78 per cent had university degrees or post graduates degrees other than technical degrees. Among the technical courses 'Engineering', 'Medicine' and 'Agriculture' are given preference. Females have also started taking benefits of higher and technical education.

PRE-PRIMARY EDUCATION

The pre-primary classes of the Balmandir pattern are conducted at several places in the district. In the year 1972, there were 10 Balmandirs with 820 children. Out of these four Balmandirs, those at Wadhwan, Dhrangadhra, Chuda and Lakhtar were important.

PRIMARY EDUCATION

Soon after the formation of the State of Saurashtra in 1948, the question of the expansion of primary education engaged the attention of the Government. Provision of free and compulsory primary education to the children, as enjoined by the Constitution of India gave a great impetus to this policy. In 1953-54, the Government launched an intensive drive to provide schools to as many villages as possible and adopted the policy of opening a school in every village with a population of 500 and over. As a result of this campaign, out of 653 villages in the district, the total number of villages in the district without schools in 1970-71 was only 74. That is 88.79 per cent of the villages in the district were provided with facilities of primary education. An appreciable progress was discernible in this direc-

tion in the Wadhwan, Dharangadhra, Lakhtar, Halvad, Limbdi and Muli talukas. With the introduction of the Panchayati Raj from 1-4-1963, the primary education except in authorised municipal areas, has been transferred to the District Panchayat. The District Panchayat discharges its responsibility as regards primary education through their Education Committee. The Education Department appoints an Administrative Officer for this Education Committee in the district panchayat. In the urban areas, the authorised municipalities are responsible for the primary education which are also given grants in accordance with the rules.

Schools under Surendranagar Municipality

The management of the primary schools of Surendranagar town was taken over by the municipality on 1-5-1965. In the year 1974-75, the total number of schools in the town of Surendranagar was 26 of which 14 were managed by municipality, while 12 were under private management recognised by Government. The total number of students in all these schools was 13,079 (7,439 boys and 5,640 girls). There were 2 primary girls' schools with 1,401 students.

The municipal schools were housed in 14 schools buildings. Of which, 10 were owned by the municipality, 2 were rented and 2 were rent free.

Limbdi Municipal School Board, Limbdi—The management of the primary schools of Limbdi town was taken over by the municipality on 1-4-66. In the year 1974-75, the total number of schools in the town was 15, (including 4 girls' schools), of which 10 schools were managed by the municipality, while 5 were under private management recognised by Government. The total number of students in all these schools was 5,270 (3,252 boys and 2,018 girls).

The following table gives details about the progress made in the field of primary education after the introduction of Five Year Plans in 1951.

Year 1	No of primary schools (including basic) 2	No. of pupils		
		Boys 3	Girls 4	Total 5
1950-51 ..	303	17,644	6,107	23,751
1955-56 ..	576			44,918
1960-61 ..	638	37,680	17,058	54,738
1965-66 ..	640	56,604	26,179	82,783
1971-72 ..	651	62,729	29,134	91,863
1974-75 ..	669	70,541	33,510	1,04,051

Source :

1. District Census Handbook 1961-71, Surendranagar.
2. Administrative Officer, District Panchayat, Surendranagar.

As can be seen from the above, the primary education registered a remarkable progress during the Five Year Plan periods. The number of primary schools rose from 303 in 1950-51 to 669 in 1974-75. While the number of pupils increased from 23,751 to 1,04,051 during the same period.

Free and Compulsory Primary Education

This district forms a part of the Saurashtra region, where the Saurashtra Primary Education Act, 1956 is applicable. This Act provided for compulsory education within the municipal limits and the gram panchayats. Provision for the expansion of facilities for imparting free and compulsory education to children aged 6-11 years was, however, made in the Third Five Year Plan. As a result, compulsory primary education was introduced in the district in the age group 7-8 during the year 1961-62 and in the age-group 8-9 during the year 1962-63. In 1968-69, the students under the age group 7-11 were covered under this Act.

Basic Education

The basic education is a concept developed by Mahatma Gandhiji. The main idea of the basic education is that education should centre round some form of manual productive work. Children should not get merely book knowledge, but should also learn some simple craft to inculcate in them a sense of self-reliance, responsibility, initiative and resourcefulness. In the year 1958-59, there were 309 basic schools, out of which 168 were junior basic schools, 136 senior basic and 5 junior *lokshalas*¹. In the year 1971-72, the number of basic schools rose to 319. (104 junior basic and 215 senior basic). The number of students in these schools was 68,258. (10,535 in junior basic schools and 57,723 in senior basic schools)².

Primary School Buildings

The problem of housing increasing number of pupils in the schools, is also an important scheme in the development programme. In the year 1958-59, out of 601 schools in the district, 497 schools possessed their own buildings 28 schools were accommodated in rented

1. Bureau of Economics and Statistics, Gujarat, *Socio-Economic Review and District Statistical Abstract of Surendranagar District*, (1958-59),

2. Administrative Officer, District Panchayat, Surendranagar.

houses, while 76 have improvised accommodation in rented houses.¹ The number of schools buildings which was 573 at the end of the Second Five Year Plan (1961) increased to 695 in 1971-72. Out of them 607 were owned, 36 rented and 52 were rent-free².

Training Facilities for Primary School Teachers

The expansion of primary education necessitated corresponding expansion of training facilities for teachers in primary and basic schools. The first training college, for women teachers called the Vikas Adhyapan Mandir, Wadhwan, was established in 1950. It is managed by the Vikas Vidyalaya, Wadhwan. In the year 1956, Government established a college for men at Limbdi. In 1960, one more college for women was started at Surendranagar. It is called Shri M. L. Doshi Adhyapan Mandir and is managed by the Surendranagar Education Society. Thereafter one college for men was started at Dhrangadhra by the Government. In the year 1974-75 the total number of students in these four colleges was 349 (199 men, 150 women).

SECONDARY EDUCATION

The secondary education constitutes a vital link between the primary education and the college education. After integration, the progress of the secondary education was very rapid in the district. The following table shows the progress made in the district in this field.

Year 1	No. of Schools 2	Students		
		Boys 3	Girls 4	Total 5
1951 ..	7	2,475	294	2,769
1956 ..	14	3,668	885	4,553
1961 ..	34	5,967	1,794	7,761
1966 ..	39	7,655	3,553	11,208
1973-74 ..	66	12,161	5,642	17,803

Source :

District Education Officer, Surendranagar.

The above table shows a rapid growth between 1956-66, when it added 25 schools and 6,655 students.

1. *Socio-Economic Review and District Statistical Abstract of Surendranagar District, 1958-59.*
2. Administrative Officer, District Panchayat, Surendranagar.

In the year 1973-74, the number of institutions rose to 66 and students to 17,803 (12,161 boys and 5,642 girls).

Post-Basic Schools

There are two Post-Basic Schools in the district located at Dhanki and Dhajala. The number of students in Dhanki school was 83 (69 boys and 14 girls) and in Dhajala school the total number of students was 47 in 1973-74 (42 boys and 5 girls).

In the district there are two secondary schools with Agriculture bias, viz., Mangalayatan, Surendranagar and Vinay Mandir, Wadhwan. The number of students on their rolls in the year 1973-74 was 268.

PHYSICAL EDUCATION

Physical education is a curricular subject in general but a compulsory subject in the Secondary Schools of the State. At primary level, one period per day is allotted to physical education. Besides, a number of activities are organised to accelerate physical education in the State. The details of these activities and schemes sponsored in the district are described below :

District sports were organised in November, every year by District Sports Committee under the presidentship of Collector and District Education Officer as Secretary.

After 1973, this pattern is discontinued and, sports competitions are now held twice in every year as autumn and winter meet under the auspices of All India School Games Federation under the control of District Sports Council which is a Statutory Body framed (constituted) by Government of Gujarat ; whose Chairman is District Education Officer and Secretary is a Government servant under the control of Director of Youth and Cultural Activities, Gujarat State.

Sports competitions are held twice (the autumn meet and the winter meet) every year at the taluka, district and the State level for secondary schools. During the year 1974-75, number of participants were 440 in autumn meet and 556 were in winter meet at the district level. At the State level, the number of participants was 130 in the autumn meet and 120 in the winter meet respectively.

National Physical Efficiency Drive tests are conducted every year in the twenty centres of district from 1959. Many boys and girls participants of varied age are tested and awarded one, two or three stars and certificates. Some of them become eligible to participate at State award and National award competitions. These tests are very popular amongst school going children.

The total number of winners of the stars was 1,023 in the year 1974-75. Of these 781 were one star winners, 171 were Two Stars winners and 71 were Three Stars winners.

So far cricket is concerned Hill challenge Shield Cricket tournament for schools of Saurashtra Pradesh is organised every year. The shield is donated by the then Limbdi State. Many students are inspired for cricket and this shield has produced following famous cricketers.

Shri Kesari Master, Shri Nyalehand, Shri D. J. Zibba, Shri Shantilal Gandhi, Shri Bhavani, Shri Kaka Saheb of Limbdi, Karsan Ghavri, etc.

This district was champion district for several times at the State competitions in volley-ball, hockey and athletics.

Shri Kasam Badshah who is top listed National award winner sports belongs to Dhrangadhra taluka and is now selected for participation at International school boys championship meet to be held in France.

HIGHER EDUCATION

It is a significant circumstance that prior to 1956, there was no college in the Surendranagar district. In the year 1956-57, Shri M. P. Shah Arts and Science College was started. In the year 1961, a separate Arts college for women was started at Wadhwan, which was closed in the year 1973 and in its place a college of education was started from 1973. In 1963, Shri M. P. Shah College of Commerce and Law College was established at Surendranagar. In 1964, Shri S. P. Jain Arts and Commerce College was opened at Dhrangadhra. In 1972, one more Arts and Commerce College was established at Limbdi, in the year 1973-74, there were, therefore, 5 colleges in the district. The total number of students in these colleges was 3,620 (2,451 boys and 1,169 girls). The following statement gives details of these colleges.

STATEMENT XV 4 Colleges in the Surendranagar District

Sl. No.	Location	Name of College	Year of establishment	Whether housed in its own building or in a rented building	Management	Hostel facilities	Courses of Studies	No. of Students		
								1972-73		
								Males	Females	Total
1.	Surendranagar	Meghji Pethraj Shah Arts & Science College	1956	Own	Government	Yes	Graduate and post-graduate degrees (3 years degree course, 2 years post-graduate course upto M.A. and M.Sc.)	467	329	796
2.	Wadhwan (City)	Shrimati M. M. Shah College of Education	1973	Own	The Vikas Vidyalyaya, Wadhwan	Yes	B.Ed. (one year course) (1973-74)	312	65	377
3.	Surendranagar	Shri M. P. Shah College of Commerce & Law College	Com.1963 Law.1965	Rented	The Surendranagar Education Society, Surendranagar.	Yes	Graduate in Law and Commerce and post-graduate degree course upto M.Com. & First and Second L.L.B. (3 years degree Course)	N.A.	N.A.	33
							Commerce and post-graduate degree course upto M.Com. & First and Second L.L.B. (3 years degree Course)	1,023	88	1,111
								58	5	63
4.	Dhrangadhra	Sahu Shriyans Prasad Jain Arts & Commerce College	1964	Own	Halvad-Dhrangadhra Education Society, Dhrangadhra.	—	Graduate in Arts and Commerce (3 years degree course)	106	176	282
5.	Limbdi	Anjwaliben Ratilal Shrivlal Sakhiida Arts & Chhabildas Chunilal Gediwala Commerce College	1972	Own	Shri Limbdi Kelavani Mandal, Limbdi.	Yes	Graduate in Arts and Commerce (3 years degree course)	203	18	221
								88	76	164
								111	6	117

Note : All these colleges are affiliated to Saurashtra University.

TECHNICAL EDUCATION

In the past, urgent need was not felt for technical education. The professional education was imparted through a system of apprenticeship, which trained an individual in the techniques of production handed down from father to son. Such education was hereditary and traditional. With the adoption of modern mechanised means of production, the need for imparting professional and technical education was keenly felt. Such facilities during the pre-merger days were very meagre. After Independence, a number of steps have been taken in the direction so as to meet the requirement of technical personnel. The important technical institutions in the district are as under :

STATEMENT XV.5

Technical Institutions

Sl. No.	Name of the Institute & Location.	Management	Year of establishment	Subjects taught	Duration of courses	No. of students 1974-75	No. of members of staff (teaching)
1	Government Technical High School, Surendranagar	Government	1959	(1) Workshop Technology Grade I (2) Geometrical & Machine Drawing (3) Elements of Electrical & Mechanical Engineering	Std. VIII, IX, X, XI, 4 years	203	4
2	Government Technical High School, Dhrangadhra	Government	1959	(1) Workshop Technology Grade I (2) Geometrical & Machine Drawing (3) Elements of Electrical & Mechanical Engineering	Std. VIII, IX, X, XI, 4 years	130	4
3	Shri M.P. Shah Technical Training Institute (I.T.I.) Surendranagar	Government	..	(1) Fitter, Electrician, Machinist (comp.) Turner, Wiremen, General Mechanic, Engineer-cum-Electrical Mechanic. (2) Mechanic Diesel-Motor, Welder	2 years 1 year	261	23

Source :

Director of Technical Education, Ahmadabad.

COURSES IN COMMERCE

Commercial education in the State is provided through three types of institutions ; (1) the Commerce Colleges, (2) the Commercial High Schools or the Multipurpose Schools with Commercial bias and (3) the Commercial Institutions.

The Commerce Colleges are affiliated to the University and provide a three years degree course after the secondary stage. There are three colleges in the district one each at (1) Surendranagar, (2) Limbdi and (3) Dhrangadhra.

The commercial high schools and multipurpose schools provide a pre-vocational course of commercial education, along with general education, (From Std. VIII to XI). The commercial institutions provide instructions in courses such as short-hand, type-writing and accountancy. The multipurpose schools are very popular. There are four schools in the district teaching commercial subjects. They are listed below :

- (1) Shri J. N. Vidyalaya, Surendranagar,
- (2) Shri C. D. Kapasi High School, Chuda,
- (3) Sir J. High School, Limbdi, and
- (4) Sheth N.T.M. High School, Surendranagar.

In the year 1973-74, there were 2,792 students in these four institutions.

WOMEN EDUCATION AFTER INDEPENDENCE

After integration, the progress of primary education in this field was very rapid. In the following table the details of the progress of women education at the primary stage is shown :

Year	No. of girls' schools	No. of students	No. of girls' studying in mixed schools	Total no. of girls studying in primary schools
1	2	3	4	5
1950-51	23	6,107	N.A.	N.A.
1960-61	30	7,886	9,172	17,058
1968-69	23	7,160	17,975	25,135
1971-72	23	7,185	21,949	29,134
1974-75	23	7,401	26,109	33,510

N.A.=Not available.

From the table, it is found that in the period of first 10 years, i.e., 1951-61, the number of schools rose from 23 to 30. The number of students also increased from 6,107 to 7,886 but again in the year 1968-69, the number of the schools decreased to 23 and it remained constant upto 1974-75. The number of students increased insignificantly.

In 1960-61, there were 9,172 girls studying in mixed schools. With the progress in education, the number increased to 26,109 in 1974-75. The total number of girls students in primary schools rose from 17,058 to 33,510 during 1960 to 1974-75. These facts indicate that the former reluctance of the parents to send their girls to the mixed schools has practically disappeared. Still, however, separate primary schools for girls continue to exist.

In the field of the secondary education, the progress was comparatively less. One of the factors responsible for this was the absence of separate secondary schools for girls in the district. Early marriage was also another important factor for discouraging girls from taking secondary education. Upto 1956, there was no separate high school for girls in the district. Shrimati Rambhaben Pursottam Patadia Girls High School, Surendranagar was the first secondary school for girls started with 262 girls in the year 1956. The number of such high schools rose to 5 in 1961, with 356 girls. During this year, the number of girls taking secondary education was 1,794. Out of these, 1,438, were in mixed schools.

In 1973-74 the number of such schools rose to 8 and the number of girls students increased to 5,642 (3,311 in girls' schools and 2,331 in mixed schools).

At the University level, the girls started taking interest very late. There was one Arts College for women in the district called Smt. M.M. Shah Mahila College, Wadhwan which was closed in the year 1973. The females take higher education in mixed colleges. The number of females taking university education in the year 1973-74, was 1,169 in the district.

Over and above, in 1973-74 there were two training institutions for the primary school teachers (at Wadhwan and Surendranagar), viz., (1) The Vikas Adhyapan Mandir, Wadhwan and (2) Shri M.L. Doshi Adhyapan Mandir, Surendranagar. The dura-

tion of course in these colleges is of two years. In the year 1973-74, the number of students in these colleges was 81 and 86 respectively.*

ASHRAM SCHOOLS

The Ashram school is a residential school and generally set up away in hills and forests in the tribal tracts. It has agriculture as the main craft. The school provides free lodging, boarding and medical facilities.

There is only one Ashram school for the denotified tribe in the district at Dhajala (T. Sayla). It was established in the year 1967 and is managed by the Gram Vidyalaya Lokshala, Dhajala. In the school agriculture is the main subject, but spinning is also taught. The number of students on its roll at the commencement of the school was 30. In the year 1970-71, the number rose to 120 (97 boys and 23 girls).

EDUCATION FOR THE PHYSICALLY HANDICAPPED

Various measures for the education, training and rehabilitation of the various categories of physically handicapped are carried out by Government and also through voluntary organisations. These measures include schools for the blind which impart education upto the S.S.C. Examination, schools for the deaf-mutes, special institutions for the crippled and mentally retarded, workshops and training centres for the blind and deaf-mutes. The incentives by way of scholarships and financial assistance for starting small trades and vocations are also given by the Directorate. Most of the activities for this section of people are carried out through voluntary agencies. In 1972-73, there were two such schools in the district. The details of these schools are as under :

(1) *Shri M.T. Doshi Blind School, Surendranagar*

This institution was established in 1962 and is managed by a board of trustees. The students are given educational and vocational training. Besides free education, free lodging, boarding and

*Source :

- (i) *Pragatine Panthe, Yojanana Adhar Varsh, Surendranagar Jillo.*
- (ii) *Pragatine Panthe, Triji Panchvarshiya Yojana, Surendranagar Jillo, Gujarat Rajya, 1967.*
- (iii) District Education Officer, Surendranagar.
- (iv) Director of Education, Gujarat State.

clothing are provided to the students. The number of students on its roll was 28 in the year 1972-73.

(2) *Shri D. S. Parekh and Smt. Anrutaben Parekh Deaf-Dumb School, Surendranagar*

This institution was established in 1971-72. It is run by Shri M. T. Doshi Blind School Trust, Surendranagar. The students are given vocational and educational training. Besides free education, free lodging, boarding and clothing are provided to the students. The number of students on its roll was 27 in the year 1972-73.

ORIENTAL EDUCATION

Sanskrit

Special attention was given to the Sanskrit learning in the former States of Kathiawar such as Limbdi, Wadhwan, Dhrangadhra, Lakhtar, Sayla, etc., in the district. Shri Jorawarsinhji Sanskrit Pathshala was established at Limbdi in the year 1907. It provided free boarding to students. Thereafter, the Pathshalas at Wadhwan, Dhrangadhra, Halvad, Lakhtar, Chuda and Sayla were established. Some of them were run by the States and the some were grant-in-aid schools. Most of the schools were of short living. With the spread of the English education and establishment of the English High Schools in the talukas, the interests in the learning of Sanskrit has decreased. As a result in 1974-75, only one Sanskrit Pathashala called Sir J. Sanskrit Pathshala, existed at Limbdi. During the year 1974-75, there were 85 students in this institution.

SPREAD OF EDUCATION AMONG SCHEDULED CASTES AND TRIBES

Literacy and education among the Scheduled Castes and Scheduled Tribes for the rural and urban areas as returned by the 1971 Census are given below :

	Total population of Scheduled Castes and Scheduled Tribes			Literates and educated persons			Illiterate persons		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Total	92,671	47,201	45,470	16,515	14,360	2,155	76,156	32,841	43,315
Rural	74,621	37,862	36,759	11,205	10,093	1,112	63,406	27,759	35,647
Urban	18,050	9,339	8,711	5,300	4,257	1,043	12,750	5,082	7,668

Source : District Census Handbook 1971, Surendranagar.

These figures reveal a low level of literacy among the Scheduled Castes and the Scheduled Tribes. The level of literacy among those living in rural areas was very low. Their women-folk were mostly illiterate, as only 2,155 females out of a total of 45,470 females were returned as literate.

EDUCATIONAL FACILITIES FOR BACKWARD CLASS STUDENTS

The Scheduled Castes students were not admitted to the public schools in the past during the regimes of the princely rule, however, there were separate schools for them run by the States. After the merger, the former Government of Saurashtra took various steps to promote education among the Harijans. Government constituted a statutory board, called the Saurashtra Backward Classes Board which implemented many schemes for the spread of education among the Backward Classes during the First Five Year Plan. These schemes were continued during the Second and Third Five Year Plans period. The backward class students were freely admitted to public schools and colleges and also exempted from payment of fees. Liberal grant-in-aid to the extent of 50 per cent of the expenditure incurred were made available to hostels providing facilities to the students of the Backward Classes. "As a further inducement to social integration, an extra 10 per cent grant was given to the Harijan hostels admitting 10 per cent of the caste Hindus and *vice versa*". Other schemes for the welfare of the Scheduled Castes, the Scheduled Tribes and denotified tribes implemented by the Board included establishment of education centres, cultural centres and residential schools. During the First Five Year Plan, two hostels for the Backward Class students (one for boys and one for girls) were started at Wadhwan. During the Second Five Year Plan, two more hostels for backward class students were opened each at Limbdi and Dhrangadhra. During the Third Five Year Plan period, more schemes were sponsored for the education of the Backward Class students. In 1973-74, there were 5 Balwadis in the district one each at Sayla, Chotila, Halvad, Panshina, and Lakhtar for the Backward Class students.

During the Third Plan period, 2,515 students were provided tuition fees, examination fees, scholarships, etc. During the period of three years from 1966 to 1969, 2,629 students got the benefit of these schemes. The Government of Saurashtra also gave before

1-10-1956 grant-in-aid to the Backward Classes Board for the construction of buildings for the hostels of Harijans. This scheme was continued in the composite State of Bombay upto 30-4-1960 and is continued by the Gujarat State also. There is one Ashram school for the de-notified tribe in the district at Dhajala.

A brief description of some of the main schemes for promoting education among the Backward Classes is given below.¹

Concession in Fees, etc.

Primary and secondary education is free for all classes of students. In addition, the Backward Class students studying in std. VIII to XI are given annual scholarships from Rs. 60 to Rs. 96. They are also given examination fees for appearing at the S.S.C. Examination and scholarships as to defray the expenditure on books and stationery, on statutory-cum-poverty basis.

Under the Government of India scheme for the award of scholarships to the Backward Class students for the post-S.S.C. Examination studies, the State Directorate of Social Welfare awards scholarships to eligible students for prosecuting post-Secondary School Certificate Examination studies. The amounts of scholarship vary from Rs. 27 to Rs. 112 per month per student according to the subjects taken (Arts, Science, Medical, Engineering, etc.) and their attendance and also whether they are staying in hostels or are day scholars. The scheme is being administered by the State Government since 1959-60.

With a view to facilitating the admission of the students of the Backward Classes to various courses in institutions providing higher education and in hostels attached to them, Government has reserved certain percentage of seats for them in educational institutions.

Over and above these educational concessions, the voluntary agencies conducting Backward Class hostels are granted financial assistance.

1. *Pragatne-Panthe Gujarat Rajya, Ayojanana Adhar Varsh—Surendranagar Jillo.*

EDUCATIONAL MANAGEMENT

Before Independence, the chiefs of Kathiawar, promoted modern education in their respective States. After Independence the conditions changed and public spirited persons formed educational societies to undertake educational activities in the district. The general policy of Government is that the secondary education should be managed by private agencies with financial assistance from the State. The activities of some of the leading educational societies in the district are given below :

Shri Limbdi Kelavani Mandal, Limbdi

Shri Limbdi Kelavani Mandal was established in the year 1959. In the initial stage, the Mandal started two Balmandirs, one primary school, and two high schools. Sir Jasavantsinhji High School was formerly managed by Government but since 1972, its management was taken over by the Mandal from the Government. During the year 1972 following institutions were under its management :

Sl. No. 1	Type of Institution 2	Name of the Institution 3	Year of establishment 4	No. of students 5
1.	Balmandir	Shri Trambaklal Kasturchand Balmandir	1962	120
2.	Balmandir	Shri Kirtikant Shantilal Balmandir	1969	40
3.	Primary School	Shri Himatlal Kasturchand Kumar Shala, Limbdi ..	1959	469
4.	Secondary School	Shri Gijubhai Shukla Vidyalaya	1959	805
5.	"	Smt. Bhuriben Amulakh Kanya Vidyalaya, Limbdi ..	1961	515
6.	"	Panshina Madhyamik Shala Panshina, (Taluka Limbdi) ..	1961	150
7.	"	Shiani Madhyamik Shala, Shiani (Taluka Limbdi) ..	1961	120
8.	"	Balol Madhyamik Shala, Balol, (Taluka Limbdi) ..	1963	50
9.	"	Sir Jashvantsinhji High School, Limbdi	1972	3,227
10.	College	Shri Anjawaliben Ratilal Shivilal Sakhida Arts and Shri Chhabildas Chunilal Gediwala Commerce College Limbdi	1972	296
11.	Hostel	Shri Meghji Pethraj Sarvajani Chhatralaya, Limbdi ..	1959	47

Shri Surendranagar Education Society, Surendranagar

Shri Surendranagar Education Society was established in the year 1959. In the year 1971 Shri R.V. Shah Balkelavani Mandal was amalgamated with this society. During the year 1972, this society took over Smt. D. P. Patadia Girls High School from the Government. During the year 1972 the following institutions were under its management :

Sl. No. 1	Type of Institution 2	Name of the Institution 3	Year of establishment 4	No. of pupils 5
1.	Balmandir	Shri Manilal Kothari Balmandir	1948	N. A.
2.	"	Shri Fulchandbhai Shah Kumar Mandir	1948	365
3.	Secondary School	Shri J. N. Vidyalaya	1958	655
4.	"	Smt. R. P. Patadia Girls' High School	1962	1,200
5.	"	Shri Kirchandbhai Kothari Middle School	1965	225
6.	"	Shri Sharda Mandir High School	1971	43
7.	College	Shri M. P. Shah Commerce and Law College	1963 } 1965 }	1,100
8.	Training College	Shri M. L. Deshi P. T. C. Training College	1960	73

Note : N.A. : Not available.

Besides these, the society conducts Shri V.S. Raval Udyog Mandir and Shri Chimanlal Durlabhji Library at Surendranagar.

The Wadhwan Kelavani Mandal, Wadhwan

The late Shri Fulchandbhai Shah was the founder of this Mandal. It was started during the freedom movement (1920). The Rashtriya Shala, Wadhwan was run by this Mandal. The Mandal was closed for some period and was re-opened in 1953.

Since 1964-65, the Mandal has undertaken the management of the oldest school in the district, viz, the Dajiraj High School from the Government. In the year 1972, the following educational institutions were under the management of this Mandal.

- (1) the Sarvajanic Chhatralaya, Wadhwan,
- (2) the Vinay Multipurpose High School, Wadhwan,

- (3) the Dajiraj High School, Wadhwan,
- (4) the Sanskar Kendra each at Wadhwan and Surendranagar and,
- (5) Shishukunj (pre-primary) each at Wadhwan, and Surendranagar.

The Vikas Vidyalaya, Wadhwan

The Vikas Vidyalaya, Wadhwan was established in the year 1945 with a view to giving shelter to the destitute women and orphans. During the year 1970-71 the following institutions were under its management :

Sl. No. 1	Type of Institution 2	Name of the Institution 3	No. of pupils 4
1.	Chhatralaya	(1) Kanya Chhatralaya (2) Mahila College Chhatralaya (3) Adhyapan Chhatralaya (4) Pachhat Varg Kanya Chhatralaya	..
2.	Primary School	Shri M. M. Shah Prathamik Shala	142
3.	Secondary School	Shri M. M. Shah Girls' High School	289
4.	"	The Vikas Girls' High School	168
5.	College-Arts	Smt. M. M. Shah Mahila College	50
6.	Training College	The Adhyapan Mandir	67
7.	"	The Vikas Kala Shikshak Adhyapan Mandir	44
8.	Handicraft Training	The Vikas Handicraft Teachers Training College	44

The institution also conducts sewing and embroidery classes, the Khadi work, the Sanskar Kendras in different villages of the Wadhwan and Sayla talukas, and the Mahila Mandals at Surendranagar and Wadhwan, etc.

CULTURE

Literary Men of the District

A number of luminaries have shone on the literary and cultural firmament of the district. Of them, the more prominent were

Kavi Dalpatram Dahyabhai of Wadhwan who blazed a new trail in the Gujarati poetry, Shri Chunilal Vardhaman Shah also of Wadhwan, who was a noted journalist and a well-known writer of novels and short stories, Shri Zaverchand Kalidas Meghani of Chotila, a well-known poet, novelist, short story writer and folklorist, Shri Tarachand Popatlal Adalaja one of the few writers of historical short stories and folk literature.

The following paragraphs describe briefly the important contributions made by them to the various branches of Gujarati literature.

Shri Dalpatram Dahyabhai Kavi (1820-1898 A.D. Wadhwan)—He was a *daftardar* in the office of the Political Agent at Sadra, from where he was called by Mr. Forbes to Ahmadabad to assist him in his studies as well as his scheme for the encouragement of Gujarati letters, a most congenial field of work was opened out to him in which he laboured till last, earning regards from the Government. He joined the Vernacular Society in 1855. He served the Society till 1878.

Besides these, he wrote the 'Forbes Vilas' and the 'Forbes Virah'. He has written a number of Garbis (verses) intended specially for girls and women and wedding songs. He has written a great number of complimentary poems. He is considered one of the best poets of the last century. His first literary work was 'Hira Danti' followed by 'Kamallochani', both short stories. He had a good command on 'Brij Bhasha' and wrote 'Gnan Chatur' and 'Kavyachatur' in Brij. He was the first editor of the periodical, the 'Buddhi Prakash' published by the Gujarat Vernacular Society (now Gujarat Vidyasabha). Three things which predominate in his verse writings are (1) advocacy of a slow but steady reform of social evils; (2) love of liberty, with a horror for oppression, and (3) Patriotism. Some of his widely read works include :

Poetry—Dalpat Kavya Sangraha, Parts 1-2, (1879-85), 'Forbes Virah' (1865), 'Forbes Vilas' (1867), 'Venacharitra' (1868), etc.

Prose—'Gnati Nibandh' (1867), 'Bal Vivah Nibandh' (1854), 'Mithyabhimani' Natak (1854), etc. His other well-known works are (1) 'Dalpat Pingal' (1862), and (2) 'Kavya Dohan', Parts 1-2.

Shri Tarachand Popatlal Adalaja (b. 1887) belonged to Halvad and was a Modh Vanik. He wrote a number of historical novels, and compiled several works on folk-literature. Some of his known books are 'Hath Vanat' Parts 1 to 4 (1912-13), 'Virni Vato' Parts 1 to 4 (1925), 'Virangnani Vato' Parts 1-2 (1931), 'Saurashtrani Prem Kathao' (1932), 'Gujaratno Jai' (1963), Siddhraj (1963), 'Madijayo' (1964), etc.

Shri Chunilal Vardhaman Shah, (1887-1966 A.D.) was the native of Wadhwan. He was a known journalist and a good writer of novels and short stories. He was a co-editor of the Gujarati weekly the 'Praja Bandhu' published from Ahmadabad. He also edited the 'Akhand Anand' for some time. He wrote a number of historical novels. In appreciation of his literary works, he was awarded the 'Ranjitram gold medal' in 1939. Some of his widely read works are as under :

(1) Champraj Hado (drama, 1906), (2) Lata ane Lalita, Parts 1-8 (1908-19), (3) Sindh upar Swari (1912), (4) Somnathnu, Shivling (1913), (5) Jigar ane Ami (1944), (6) Nilkanth na Ban (1947), Ekalvir, etc.

Shri Bhimji Harjivan Parekh, 'Sushil' (b. 1888) belonged to Limbdi. He was a learned scholar of Sanskrit and was a well known journalist. He was a co-editor of the weekly 'Kutch Keshri' the monthly 'Jain Pataka' the weekly 'Saurashtra' the fortnightly, 'Jay Swadeshi', the monthly 'Yug Dharma' monthly 'Anand' and 'Phool Chhab' weekly. Some of his published works are ; (1) Mahavir Jivan Vistar, (2) Vivek Vilas, and (3) Jagat Sheth, etc.

Shri Jugatram Chimanlal Dave (b. 1891) is a native of Wadhwan and is an Audichya Sahasra Brahman. After coming into contact with Swami Anand and Kaka Kalelkar, he became a social worker. He was an editor of the 'Vidyapith Vachanmala'. He has written several poems. Some of his works are ; (1) 'Kaushik Akhyan' (poem 1926), 'Andhalanu Gadu' (drama), 'Rayan' (collection of poems), 'Achalayatan' (drama) 'Keri' (drama), etc.

Shri Navalram Jagannath Trivedi, M.A., (1895-1947 A.D.) belonged to Wadhwan and was a Audichya Sahasra Brahman. He was a known critic of Gujarati literature. The following are some of his works.

(1) Karavasni Kahani (trans., 1921), (2) Botadkar na kavyo (1923), (3) Ketakina Pushpo (1939), (4) Kalapi (1944), (5) Samalnu Varta Sahitya, etc.

Shri Zaverchand Kalidas Meghani B. A. (1897-1947 A. D.) the poet-laureate of Gujarat, was born at Chotila. He belonged to the Dasha Shrimali Jain Vanik caste. After doing a short stint in a private firm at Calcutta, he took to journalism and joined 'Saurashtra', a weekly published from Ranpur. Thereafter he joined the editorial staff of the 'Janmabhumi' a daily published from Bombay. He edited the literary supplement of this daily for quite a long period. Thereafter, he joined the 'Phoolchhab', a weekly published from Ranpur and remained its editor till his death in 1947. He was a great compiler of folk literature of Saurashtra, a good novelist and short story writer and above all, a very good poet. Because of his poetic talents, Gandhiji honoured him by calling him 'Rashtriya Shayar' (National Poet). During his two years of imprisonment, he wrote a book 'Jel-office-ni Bari'. His 'Misarno Mukti Sangram' and 'Hungeryno Taranhar' were written during the freedom movement. Some of his widely read works are as under ;

Folk-Literature

(1) Kurbanini Kathao (1922), (2) Raddhiali Rat, Parts 1-3, (3) Sorathi Santo (1928).

Novels

(1) Samaragan (1938), (2) Sorath Tara Vaheta Pani, (1946), Tulsi Kyaro (1946), Vevishal, etc.

Short-Stories

(1) Meghanini Navalikao Parts 1-2, (1942), Dhartinu Dhanvan (1947), Saurashtrani Rasdhar (1923-1927), Saurashtrana Baharwatias Parts 1, 2, 3.

Translations

(1) Asianun Kalank (1923), (2) Maraniun Ireland (1923), etc.

Poems

(1) Yug Vandana (1935), Ravindra Veena (1944), etc.

Dr. Trambaklal N. Dave (b. 1897), graduated from Samaldas College, Bhavnagar. He took his post-graduate education from the St. Xavier's College, Bombay and obtained his Ph. D., degree in the linguistics at the University of London. There he won a prize of £500 for his thesis on 'Old Gujarati'. He served different educational institutions at Bombay, Poona, and Ahmadabad. He was the Director of Research Institute of Indology for 5 years at Dwarka. At present he is busy doing research in "Vedanta of Shri Sankaracharya" and on "Purva-Mimamsa".

His chief publications are as under :

(1) "A Comparative and Historical Grammar of Old Gujarati" (16th Century) published by the London University, (2) "Linguistic Survey of Borderland of Gujarat" published by the Research Society of Gujarat (Bombay, 1938), (3) "Vowels in Gujarati Language" (Surat, 1936), and (4) "The language of Gujarat" (Bombay, 1964), published by Gujarat Research Society, (Ahmadabad Branch).

Shri Narsinh Muljibhai Shah, Ph. D., (1899-1971 A.D.) was Porwad Jain Vanik hailing from Limbdi. He worked as a professor in chemistry in several colleges of Gujarat and wrote a number of articles in Gujarati and English periodicals on chemistry. The following are his known works ; (1) Dudh (1940), (2) Lue Pasteur (biography) (1948), Bal Vignan Vanchan Mala, Parts 1 to 6, etc.

Shri Dhirajlal Tokarshi Shah (b. 1906) is a native of Danawada (Muli taluka). He is a Jain. He has published the 'Jain Jyoti', a periodical from Bombay. Some of his works are as under ; (1) Jivan Vichar Praveshika, (2) Jal Mandir Pavapuri (1931), (3) Ajantano Yatri (1931), (4) Achalraj Abu (1931), (5) Pavagadhno Pravas, (1931), etc.

Shri Balabhai Virchand Desai, 'Jaibhikhkhhu' (b. 1908-d. 1969) hailed from Sayla. He was a Visa Shrimali Vanik. He was a scholar of the Sanskrit and Jain religious scriptures. He was an author of several books for children. He was a journalist and wrote

features in the 'Gujarat Samachar' a leading Gujarati daily of Ahmadabad. He has written a number of novels and short stories in Gujarati. Some of his widely read works are : (1) 'Bhagya Vidhata' (1936), 'Betho balvo' (1938), 'Prembhakta Kavi Jaidev' (1947), 'Gai Gujar' (1947), 'Jhansini Rani', 'Buddhi Sagar' (1950), and 'Madre Vatan' (1950).

Shri Babalbhai Pranjivandas Mehta (b. 1910), hails from Sayla. He belongs to the Audichya Sahasra Brahman caste and is a social worker. Some of his works are 'Rusianu Ghatkar' (1934), 'Maru Gamadu' (1939), 'Ravishankar Maharaj' (1944), 'Jivan Saurabh' (1960), 'Sarvodayani Vato, parts 1 and 2' (1958), 'Pratham Gurumata' (1964), etc.

Shri Durgesh Tuljashanker Shukla, B. A., (b. 1911) belongs to the Audichya Sahasra Brahman caste of Wadhwan. He has written a number of poems, plays and short stories. Some of his works are :- 'Pujana fal' (1937), and 'Pallav' (1940) collections of short stories, 'Pruthvina Ansu' (collection of dramas (1942), 'Sundar Van, (drama), 'Pallavi Parni Gai' (drama (1957), 'Kabutarano Malo' (children's drama), 'Dole Chhe Manjari' (Children's poems), Range-Rani (drama 1960), etc.

Shri Dalsukhbhai Dahyabhai Malvania (Nyaya Tirtha) (b. 1910) is a native of Sayla. He is a scholar of Prakrit and Pali languages, and the Jain Philosophy. He was a Professor of Jain Agam in Banaras Hindu University. College of Oriental Learning (1938-41) and also Assistant Professor of Jain Philosophy and Logic in the same University (1943-59). He was the Director of Lalbhai Dalpatbhai Bhartiya Sanskruti Vidya Mandir, Ahmadabad and very recently retired. He was also the President of Prakrit and Jainism, All India Oriental Conference, Delhi (1957). He was also a visiting Professor, M. S. University, Baroda and Professor for Indian Philosophy, University of Toronto, Canada 1968-69. Among some of his known works are (1) History of Jain Literature (Hindi), (2) Prakrit Text Series (1957-67), (3) Lalbhai Dalpatbhai Bhartiya Sanskruti Vidya Mandir Series, (4) Dictionary of Prakrit Proper Names. Vols. 1-2.

He also edited a number of works in co-operation with other scholars, viz., (1) Pramana-mimamsa ; 1939 (Sanskrit), (2) Jnanbindu ; 1940 (Sanskrit) (3) Jain Tarka Bhasa ; 1939 (Sanskrit-Hindi), (4) Darshan and Chintana Vol. I, II. ; 1957 (Gujarati).

Among Monographs written by him following are noteworthy (1) Bhagwan Mahavira ; 1946 (Hindi), (2) Nayachakra ; 1957 (Hindi), (3) Hindudharma ; 1964 (Gujarati), (4) Agamayugaka Jain Darshana ; 1966 (Hindi).

Shri Manubhai Rajaram Pancholi (b. 1914) was born at Wadhwan in the Brahman community. He left the school at early age to join the Satyagrah movement in 1930. He is known by his pen-name "Darshak." He is a scholar of History and Sanskrit. He is a leading educationist and is at present the Director of Lok Bharati Gram Vidyalaya, Sanosara (Bhavnagar district). He is also an editor of "Kodiyun." He is a popular novelist and his novel "સરે સે વીરો છે મણી મણી" is highly appreciated by the people. It is also screened and staged. He has written a number of novels and dramas such as "Paritran" (drama), 'Deepnirvan' (historical novel), "Apno Varso ane Vaibhav" (collections of cultural articles) which are noteworthy.

Shri Devshanker Mehta (b. 1916) of Gujaravadi (T. Dhran-gadhra) is known as a novelist. He has written a number of historical novels and novels on village life depicting the problems of Backward Classes. Following are his wellknown works :

"Sindhu Tara Vaheta Pani", "Ladali Vanjhari", "Dhartino Pachhedo" (1957), "Dhartinu Hir", "Jati and Sati" (1959), "Akashna Chhoru" (1963), Bhasma Kankan, Parts 1-2, "Jal and Anna" (1964), etc.

Shri Prajaram Raval (b. 1917) of Wadhwan is a scholar of Gujarati literature and expert in Ayurved. He is at present the Principal of Ayurved College at Bhavnagar. His collections of poems 'Padma' is widely read and appreciated.

Shri Pandit Sukhlalji of Limbdi is a scholar of Jain philosophy. He wrote number of books on the subject. He is awarded a 'Padma Bhusan' by the Government of India (1974-75). His, well-known work on philosophy 'Darshan and Chintan' is a masterpiece.

Shri Dinkarra Vaidya (Min Piyasi) of Chuda is a poet and by profession a Vaidya. His collections of poems 'Varsha Jal' and his works on birds of Nalsarovar are widely appreciated.

Shri Kumarpal B. Desai (Birth 1942) hails from Ranpur (District Surendranagar). He is, at present, Lecturer in School of Journalism and in Nav Gujarat College, Ahmadabad. He also teaches at post-graduate centre of the Gujarat University. He had secured a number of prizes and Gold medals for his literary works. He regularly writes articles on various subjects in well-known journals, such as 'Buddhi-prakash', 'Parab' and 'Navchetan'. He regularly contributes a sport column in local daily 'Gujarat Samachar' which is very popular. He also gives sports reviews in All India Radio (Ahmadabad) programme. Following are his known books :

"Lal Gulab", biographical sketch of late Lal Bahadur Shastri, Prime Minister of India, "Dahyo Damaro", "Motne Hath Tali", "Apang-na-Ojas", "Ked Katari-Khabhe Dhal", "Cricket Jung."

Among other literary figures are Shri Narbheram Pranjivandas Dave (Chuda), Shri Pranlal Prabhashanker Bakshi (Dhrangadhra), Shri Imamkhan Kaysarkhan, Shri Jagjivandas Madhavji Kapasi (Chuda), Shri Dahyabhai Hargovinddas Jani (Wadhwan), Shri Manmohan Parshottambhai Gandhi (Limbd), Madhavlal Tribhuvan Raval (Muli), Shri Bachubhai Prabhashanker Shukla (Wadhwan), Shri Takhtasinhji Parmar of Kukda village (T. Muli), Shri Jaykant J. Raval, Shri Bhavanishanker Narsinhram Trivedi (Journalist), Shri Ganeshji Jethabhai Dubal (Journalist), Shri Naval-kishor Vyas (Chuda), Shri Vishnukumar A. Mehta (Limbd), Shri Amratlal R. Trivedi (Halvad), Shri Shashi Shah (Sayla) and Shri Ratansinh Makvana (Limbd) are novelists or short story writers. Shri Maneklal M. Vora (Halvad), Shri Labhshanker Raval (Jorawarnagar), Shri Dayashanker Kavi (Limbd), Shri Vijaykumar Kamdar (Halvad) are poets. Shri Prabhashanker Upadhyay (Halvad), Shri Amritlal Yagnik (Dhrangadhra) are known writers.

FOLK ART

Entertainment of various kinds are held in the villages during the months when there is little field-work. People come from the surrounding villages and hamlets. Dramatic performances are given by amateur actors—Rasdhari and Ramlilawalas. Among other entertainments, Ras dance is very popular past-time for the village people. The Ras dance, is in circular

motion wherein one leads and others follow, just as Shri Krishna led the *gopis*. The groups or *mandalis* of villagers in Saurashtra, play this Ras on important days or festivals. Some of them are masters of the art of producing rhythms, that they can beat more than one rhythms at a time. They tap with feet at one rate and with the hands at another.

In this district there are many known Ras Mandalis whose outstanding performances are highly appreciated by the people. The details of some of these known Ras Mandalis are as under :

In Halvad Taluka, generally every village has its own Ras Mandali, of which Ras Mandalis of Halvad, Merupar, Nava Ghanshyam Gadhi, Devaliya and Mayurnagar are noteworthy.

In the Chotila Taluka, Vasuki Ras Mandali of Morthala, Ras Mandali of Manadasar and Songadh are known. Among some communities, Ras Mandalis are very popular, of which Maldhari Ras Mandali of Wadhwan, Padhar Ras Mandali of Ranagadh (Taluka Limbd), Bharvad Ras Mandalis of Dhrangadhra and Surendranagar are noteworthy for their peculiar and patterned performances. In their Ras Dances, the sitting positions and circular motions are peculiar and artistic.

Some of the above Ras Mandalis had given performances at various places and took part in competitions. Ras Mandali of Morthala, Ranagadh and Manadasar had given their performances at Delhi. Ras Mandali of Morthala also gave programme on television at Delhi. Ras Mandalis of Mayurnagar and Parshuram Sanskar Kendra stood first at the competition held at State level.

Beside these known Ras Mandalis, there are a number of dramatic associations for amateurs. They performed dramas and Bhavais. The noteworthy dramatic society among them is 'Rangam Theatre', established in 1969 at Surendranagar. About 30 artists took part in various dramatic performances. This society had played "*Kabuliwala*" of Tagore, *Ghar-no-Divo*. *Var Padhravo Savdhan*, and *Malela Jiv* which is written by Panalal Patel. The Natak Mandali of Thangadh stood first in the year 1972-73 in the competition held in Saurashtra.

Among other artists, Shri Jayantilal Vaidya is a good story teller and gives interesting mimicry. Shri Punjalal Rabari is known for folk-songs and folk tales. He presents the stories and songs in very dramatic way. Manubhai Chauhan of Surendranagar is known for singing devotional songs. Shri Karsandas Padhiar of Limbdi is known for his folk songs, while Shri Premjibhai Dahyabhai Barot is an expert in playing *Ravanhattha*. He had given T. V. Programme of his performances for number of times. All these above mentioned persons are radio artists. Shri Gulam Mohamad Sheikh is a lecturer in Faculty of Fine Arts at M. S. University, Vadodara. His works of art and graphic prints were exhibited in National and International exhibitions held at Delhi and Bombay. He had exhibited 'One Man Shows' at different places and he got prizes for his exhibits in above mentioned shows. On behalf of Indian Council for Cultural Research, his paintings were exhibited at Bulgaria, Poland, Belgium, Soviet Russia and Germany. Over and above this, he had written a number of articles in Gujarati journals "Visvamanav", "Kshitij", "Kankavati", "Keshuda." and in "Dinman", and 'Pratipaksh' (Hindi Journal) 'Marg' Times Weekly (English Journal). He had also edited journal "Marg" in 1972. He has also written poems in Gujarati, Hindi and English journals. He has produced a short informative film depicting life of Adivasis of Chhota Udaipur (Vadodara).

LIBRARIES

In the district the library activity started about a century ago with establishment of the first State library in the year 1878 at Wadhwan. It was called the Native Library, and was entrusted to the Municipality for management. Thereafter in the year 1895, Sir Jaswantsinhji Library was established at Limbdi. In the year 1901, a library at Dhrangadhra was set up. Besides this, there were three libraries in the Dhrangadhra State. They were located at Halvad, Seetapur and Charadva. During pre-merger periods, the library movement was very slow but after the merger, a number of libraries were started. These new libraries, were run mostly with the aid of public donations. The Government of Gujarat also encourages the library movement by giving grant-in-aid under the rules framed for the purpose. In the year 1971-72, there were 14 leading libraries in the district. The details of these libraries are given below :

STATEMENT
Leading Libraries in the

Sl. No. 1	Location 2	Taluka 3	Name of the Library 4	Year of establishment 5
1.	Surendranagar	Wadhwan	Shri Jawaharlal Nehru Library	1878
2.	Limbdi	Limbdi	Sir Jaswantsinhji Library	1895
3.	Dhrangadhra	Dhrangadhra	Government Library Dhrangadhra (Shri Jaswantsinhji Library)	1901
4.	Lakhtar	Lakhtar	Government Library Lakhtar (Sir J. Free Library)	1909
5.	Chuda	Limbdi	Shri V. J. Gram Panchayat Pustakalaya	Old about 1913-14
6.	Limbdi	Limbdi	Shri Devchandrajji Public Library (Mobile Library attached)	1946
7.	Sayla	Sayla	Swami Shakaranandji Vanchanala and Vaidik Pustakalaya	1947
8.	Wadhwan	Wadhwan	Municipal Library	N. A.
9.	Chotila	Chotila	Smt. J. G. Dhruv Library (Smt. Jatanben Girdharlal Dhruv Library)	1957
10.	Surendranagar	Wadhwan	Government District Library	1958
11.	Sayla	Sayla	Shri Devchandrajji Sarvajani Pustakalaya	1961
12.	Muli	Muli	Shri K. M. Vohra Library	1962-63
13.	Patdi	Dasada	Sarvajani Pustakalaya	1963
14.	Thangadh	Chotila	Maharana Karansinhji Vanchanalaya	N. A.

NOTE : N. A. = Not available.

XV.5

Surendranagar District

Whether housed in its own building or in a rented building 6	Classification of books in different languages 1971-72					Total No. of Books 12	Management 13
	Gujarati 7	Hindi 8	English 9	Sanskrit 10	Others 11		
Own	8,841	1,481	2,406	..	..	12,728	Municipality
Municipal	11,798	831	4,486	..	..	17,115	Public Trust
Own	4,857	1,008	2,833	345	51	9,094	Government
Own	2,180	159	70	21	..	2,430	Government
Own	2,223	1	149	..	..	2,373	Gram Panchayat
..	20,334	1,677	3,909	..	1,363	27,283	Public Trust
Own	2,213	1,061	59	105	1	3,439	Shri Brihad Saurashtra Arya Pradeshik Sabha, Jamnagar
N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
Own	3,283	220	70	..	..	3,573	Gram Panchayat
Own	22,127	7,229	4,457	424	1,296	36,050	Government
Own	6,409	190	50	..	514	7,163	Public Trust
Own	1,290	25	..	..	..	1,315 (1972-73)	Gram Panchayat
Rented	2,362	26	61	..	..	2,449	Patdi Kelavani Mandal
Own	3,145	20	35	..	..	3,200	Gram Panchayat

FOLK-SONGS

Folk-songs are important as a social phenomenon and as a means of expression by social groups of its attitudes and cultural life. In the communal life of Gujarat, the music has played a very important part. It is interwoven with the very life of the people. For religious purposes and social functions, for the rich as well as for the poor, music is an instrument of entertainment. A marriage function or an entertainment of any kind without music is practically inconceivable here. From the simplest folk songs to the wonderfully complex compositions; there runs through all the various grades and kinds of music, a stream of fervent devotion and selfless adoration of the Divine. The stories of the various heroes and *avatars* from epics and the Puranas are written in song in almost all the vernaculars of India¹. The folk-songs reflect the aims and aspirations of the people in various walks of life. The folk-songs are generally associated with the weaker sections of the society, who though poor and indigent, live a free and natural life. They are not still much affected by the sophisticated ways of the modern life. As a result, they have been able to preserve their folk-songs. A few significant representative songs are considered below :

(1) This song is sung by the Padhars while digging up the *bid* grass in the areas round about the Nala Sarovar. They also sing songs at the time of cutting the grass from the Government *vidis*. They go with heavy iron sickles prepared by the local blacksmith. In this song, a woman says that her husband could cut 5 sheaves of grass against 50 sheaves cut by her. After preparing bundle of grass, she requests passer by to lift and place it on her head. He agrees to do it provided she becomes his wife. Thereupon, the woman becomes enraged and rebukes him and says that he is as good as her brother. At the time she appears very lustrous and powerful as a *sati*. She changes his mind. He lifts the bundle, places it on her head and behaves as her brother and gives Rs. 5 for bodice.

The song depicts the strong character of the woman who changes the mind and attitude of a passer-by and treats him as a brother. Secondly, it indicates the hard labour which the Padhars have to do for earning their livelihood.

1. MAJMUDAR M. R., *Cultural History of Gujarat*, (1965), p. 298.

બીડ ખોદતાં ગવાતું ગીત*

સવા તે શેરનું માફ દાતરડું રે,
 હાં, રે એને ઘડયું લાલીએ લુહાર સવા તે શેરનું.....
 સરકારી બીડલાં વાઢવા,
 હાં, રે મારે પરણે વાઢ્યાં પાંચ પૂજીયાં,
 એને મેં રે વાઢ્યા પચાશ, મારા વાલમજી રે,
 સરકારી બીડલાં વાઢવા, ગુજરડી રે,
 હાં, રે મારે મારગે આવે વટેમારગુ,
 વીરા, મને ભારો ચડાવ,
 સરકારી બીડલાં વાઢવા, ગુજરડી મારા વાલમજી રે.
 હારે તને ભારો ચડાવું ઘણા તે હેતથી,
 જો તું જા મારા ઘર કેરી નાર,
 સરકારી બીડલાં વાઢવા ગુજરડી.....
 ફટ ભૂંડા, ફટ પાપીઆ, તું મારો માત જાણ્યો ભાઈ
 સરકારી બીડલાં વાઢવા, ગુજરડી.....
 સત તે બાઈનાં પ્રગટિયાં, ખરી સતિ એ બાઈના પુન.
 મન પલટી વટેમારગુની,
 થયો સાચો મા જાણ્યો ભાઈ, ગુજરડી.....
 ભારો ચડાવ્યો ફટ દઈ લઈ,
 દીધાં રૂપિયાં કાપડાંના પાંચ,
 મા જાણ્યો બેન તું મારી ખરી,
 હું તારો મા જાણ્યો ભાઈ,
 સરકારી બીડલાં વાઢવા, ગુજરડી.....

(2) This song is concerned with the utter poverty and the sub-human life of the Padhars. The Padhars have to dig up the *bid* roots in the scorching sun in the month of Vaishak. They have neither enough clothes to cover their bodies nor shoes to cover their feet. They have also not enough bread to eat. In fact, they have nothing to fall back upon. The children thirst for water. There is nobody to patiently listen to their woes of life. For want of enough nourishment even the pick-axes drop down from their hands. They have no relatives who can come and feed them. Despite these disabilities, the Padhars live a picturesque life and relieve the tedium of life by songs and dances.

*પ્રાપ્તિસ્થાન : સૌરાષ્ટ્રના પઢારો, લે. ભગવાનલાલ લક્ષ્મીશંકર માંકડ, રાજકોટ, પાન : ૪૧.

બીડ ખાદવાનું ગીત*

ધોમ ધબિ વેશભના
એનો વરસે ચોગમ તાપ.
બીડલાં ખાદ્યાં કેમ ખાદાય ?
પગમાં ન મળે પગરખાં,
વસ્તર ઢોકવા ન કાપ.
બીડલાં ખાદ્યાં કેમ ખાદાય ?
પેટમાં તે નથી રોટલો,
ને નથી ઓઠ લેવાને છાંય.
* * *
કોણ અમારો તે બંધવો,
આ પાપીયાં પેટ ન પુરાય,
બીડલાં ખાદ્યાં કેમ ખાદાય ?

(3) This song relates to the Tarnetar fair held on Bhadrpad Sud 5 at Tarnetar village in the Chotila taluka. It describes the interest taken and pleasure enjoyed by one Moti in the fair. The fair is one of the important fairs not only in this district but in the whole of Saurashtra. People from all walks of life, irrespective of caste and creed, gather here from Saurashtra and Gujarat. Though, basically the fair is religious, the people go to the fair for various reasons. Generally, men visit the fair with their wives. But even though Moti has two wives, he goes alone to the fair, after applying black eye ointment and with two Choglas in his turban. At the fair, he purchases sweet-balls on payment of one rupee and eats them with his beloved Manki, on the embankment of the Sarovar. Thus, people attend the fair for fun and frolic.

તરણતરનો મેળો, મોતીડો ગેંડાની ઢાલ,
એકલો મેળે હાલ્યો, મોતીડો ગેંડાની ઢાલ.
બબ્બે તે બાયડીવાળો, મોતીડો ગેંડાની ઢાલ.
હાથમાં તે નેતર સોટી, મોતીડો ગેંડાની ઢાલ,
આંખમાં તે આંજણ આંજ્યા, મોતીડો
બબ્બે તે છોગલાં મેલ્યાં, મોતીડો ગેંડાની ઢાલ
કેડમાં તે છરીયું ઘાલી, મોતીડો ગેંડાની ઢાલ
રૂપિયાના લાડવા લીધા, મોતીડો ગેંડાની ઢાલ
મણચીની^૧ હાથે બેઠો, મોતીડો ગેંડાની ઢાલ.
પાળે બેહીને ટટકાવ્યાર, મોતીડો ગેંડાની ઢાલ
તરણતરનો મેળો, મોતીડો ગેંડાની ઢાલ.

૧. મણકીની. ૨. ખાધાં.

*પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, ગુજરાતી લોકસાહિત્ય સમિતિ, મણકા-૫, પાન-૧૧૮.

(6) This song depicts the exploitation of the Padhar labour by a contractor who has undertaken to construct a dam. The song is addressed to the contractor named Chunilal Mojdiwala. It says that the contractor exploits the Padhar labour by not giving adequate wages. He exacts so much work from the Padhars that their hands ache but the work is not completed. The Padhar women work with children on their waists and baskets on their heads. As the labourers ate bread without any enlivening article, the village people distributed 1½ mds., of onions among them. The labourers curse the contractor that his horse may catch some disease and the rider (the contractor) may suffer from belly-ache.

ચુનીલાલ મોજડીવાળા

કોશ કોદાળી પાવડો લીધો,
બંધ તે ખાદવા જાય, ચુનીલાલ,
ચુનીલાલ મોજડીવાળા
બંધ ખાદીને તે બાવડાં દુખ્યાં,
કામનો નાવ્યો પાર. ચુનીલાલ,
ચુનીલાલ મોજડીવાળા
માથે તે ટોપલી કાંખમાં છાકડું,
બંધ તે ખાદવા જાય, ચુનીલાલ,
ચુનીલાલ મોજડીવાળા
દોઢ મણની ગામે ડુંગળી વેંચી,
દાડીયાં લુખું ખાય, ચુનીલાલ,
ચુનીલાલ મોજડીવાળા.
તારા ઘોડાને સુમડો થાજે,
ચડનારાને ચુંક, ચુનીલાલ,
ચુનીલાલ મોજડીવાળા.

In this song, the valiant character of the Senva community (the Scheduled Caste) is depicted. The Senvas, main occupation is agriculture and agricultural labour. One Senva prepares himself to go out for fighting. His wife tries to dissuade him from going out for fighting. She requests him to look after their fully developed crops, but he was very eager to go out for fighting. She tells him to look at the rich harvest and particularly pearl like caves of the *jowar* crop. But all these arguments left him unconvinced he is itching for a fight. She warns him that the spears of the enemies will bore numerous holes into his body like a sieve and as a result, his

children will be orphaned. But in his bravado, he tells her to observe his heroic fight from the top of the heap of refuge. He boasts that, he would slay the infantry and cut the feet of horses. And in the event of his death, he suggests that she should repair to the Nalkantha area and bring up the children by feeding them with moth roots.

In short, the song describes the different attitudes of the Senva husband and wife in the matter of fighting.

સુવરિયા તારી ટેંબલે પાચી જર જો !
 સાચા રે માતીડે જુલે કાજુલવાં.
 સુવરડી, તું ટેંબલે ચડીને જોજો જો,
 ચેટલા રે પાળાને ચેટલા ઘોડે ચડ્યા ?
 સુવરિયા, કાંઈ પાળાનો નાંઈ પાર જો,
 રેવાતી આવે રે ધરતી ઢાંકતા
 સુવરડી, તું જોજો મારું જુધ જો,
 પાળાને ચડાવું ઝાડ-ખેડવે.
 સુવરિયા, તું જુધમાં માંડી વાળ જો,
 બચડાં છ નાનેરા, આપણે બે જાણાં
 સુવરિયા, તું જાળવજો તારું ડીલ જો,
 ભમ્મરિયા ભાલે રે તુજને વેંધશે.
 સુવરડી, તું જોજો મારું જુધ જો,
 રેવતના કાજું રે પગના ડાબલા.
 સુવરડી, તું જોજો નળને કાંઈ જો,
 માયરડી ખવરાવી બચડાં માટાં કયેં.

This folk song depicts vivid and painful picture about the plight of the people affected by the famine of Samvat 1956 (1900 A.D.) popularly known as *Chhappan*. This famine had extremely devastating effects on the lives of the people. Trials and tribulations were so great that even after 70 years, it is not blotted out of the mind of the people.

This song describes the nature of relief work which reeds with corruption. The people left their old and invalid parents in search of work. A number of them were engaged in work of road construction. They got only 2 annas as daily wages. The Circle Inspector being corrupt registered 3 days when the workers did 4 days' work. And when his palm was greased, he would make a correct entry of 4 days. For want of food, people also started raids or loot. They did not get even their usual coarse food of *kodra* and *banty*.

They, therefore, went to the Nalkantha and began to dig out *bid* (a type of root). For want of grass, many heads of cattle perished. At last, in the month of Ashad, the monsoon set in. There was good rainfall in Shravan. In Bhadrapad, they somehow managed to get seeds and oxen and raised the crop under these sordid circumstances. But when the crop were ripe for harvesting, thieves pitched in.

The song suggests not only the miserable plight of the people affected by famine, but also their sufferings due to corrupt administration.

છપ્પનિયો

છપ્પનિયા^૧ તારી સાલમાં, વાલ્યો શે કાળો કેરે
 માવતરને વિસારિયાં, ચોકરીયું^૨ ખોદવા જય; છપ્પનિયા.

આખો દન માટે વેવે^૩ તાણ^૪ બબ્બે આનાનું થાય,
 ચાર દાડે તો સરકલ માપે ને એક દન ઉડી જય; છપ્પનિયા.

સરકલને છાનું આપ તો ચોકડિયું પૂરી થાય,
 તેણ^૫ દહાડાના દોકડામાંથી સરકલ તાણી જય; છપ્પનિયાં.

દાણા વનાના દાખી થયા, પાડવા માંડી રીડ,
 કોદરા-બંટી ખાલી થયા ને ખાવા નારહી છીક; છપ્પનિયાં.

અકળાઈ પહોંચ્યા નળમાં કાંઈ કાઢવા માંડી બીડ^૬
 એક રૂપિયાની ચાર માણ વેકતા^૭ હવે તો થયું ઠીક; છપ્પનિયાં.

ચાર વનાના^૮ દાખી થયા, કાંઈ મૂઆ ઢાંઢાં^૯ ને ઢોર,
 અપાઢ મહિનો, આવતાં વાદળી ચડી આકાશ કેર; છપ્પનિયા;

સરાવણ મહિનો વરસ્યો, હવે તો થયું ઠીક,
 ભાદરવે તો ભોણ^{૧૦} ભર્યા, કાંઈ લાયા બળદને બીજ^{૧૧} છપ્પનિયાં.

જેમ તેમ કરી વાડિયું વાવી, ઠીક ઠીક પાચ્યો, મોલ,
 પરાણે વાડિયું પકવી, પાકતાં પોંચ્યા, ચોર; છપ્પનિયાં.

૧. સવંત ૧૯૫૬નો દુકાળ, ૨. ચોકડીઓ-સડક બંધાય ત્યારે માટી ખોદે તે ખાડો-ચોકડી. ૩. વહે ૪. ત્યારે, ૫. ત્રણ, ૬. એક કંદ, ૭. વેચતાં, ૮. ઘાસ વિનાનાં, ૯. બળદ, ૧૦. ભરાણાં, ૧૧. બી.

પ્રાપ્તિસ્થાન : ગુજરાતી લોકસાહિત્ય માળા, મણકો-૬, પાન : ૨૦૮-૦૯. ગુજરાત લોકસાહિત્ય સમિતિ.

This song gives a true picture of geo-physical features of Surendranagar District. The Northern part of the district adjoins the Runn of Kachchh. It is a flat, saline and barren track. The soil being dry without much sub-soil water, only *Kher*, *Baval*, *Bordi* trees are found. In the Summer the climate is very hot. There is scarcity of water and instead of water mirages are seen. Hilly ranges of this part of the district is merely a moderate elevation of the land. No hill is visible if one looks far away miles and miles. The song suggests that the land of Zalawad is like a female ascetic engaged in severe penance.

આલાવાડી-ધરતી

આ આલાવાડી ધરતી ;
 આવળ, બાવળ, કેર, બોરડી, શુષ્ક, રુદા, ચોન્દ્રતી !
 અહીં ફૂલ કેવળ આવળનાં !
 અહીં પાન અધિકાં મુજબળનાં !
 પુષ્પ, પત્ર પાણી વિણ કાયા ઘોર ઉનાળો બળતી ! આ. ૧૧
 જોજનના જોજન લગ દોખા ;
 એક નહીં ડુંગરને પોખા !
 વિરાટ જાણ મુલ્લી લથેળી સમથલ, કિતિજો ઢળતી ! આ.
 આને કોઈ જનમ-વેરાગાણ ?
 કે, કો ઉગ્ર તપતી જોગાણ ?
 સંન્યાસિની તણા નિર્મળ શુભ વેપે ઉર મુજ ભરતી ! આ. ૧૦

પ્રજારામ રાવળ

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

INTRODUCTORY

The climate of the district, though subjected to extremes of heat and cold is on the whole, dry and healthy. However, during the past, there were outbreaks of severe diseases like plague, malaria, smallpox, etc., which took a heavy toll of human life. This was due to the paucity of medical facilities and comparatively unhygienic habits of certain sections of the people. Moreover, diseases due to fever were also many. The untrained and low-paid village headmen who usually constituted the agency recording births and deaths reported fever as the cause of deaths whenever the real cause of death was not clearly diagnosed. Thus, more than two-thirds of the total mortality was recorded under the head fevers. Several ailments were classed indiscriminately under this head. Similarly, deaths due to other causes such as pneumonia, measles or whooping cough were wrongly returned as fever only because fever was a prominent feature of these diseases.

Before the introduction of the modern allopathic system of medicine, Ayurved was the popular mode of treatment. The princely states like Dhrangadhra encouraged Ayurved by opening Ayurvedic dispensaries. However, many people depended upon deities whose intervention they sought in all matters affecting their well-being. As they were ignorant and superstitious, they attributed every calamity including diseases to the evil influence of some spirit or deity.

Of late, however, the position has changed with the progress in medical science under the Five Year Plans. It has now become possible to diagnose complicated symptoms of various diseases more quickly and clearly. With the spread of education, western or allopathic system of medicine has been gradually and successfully introduced. As it provides quick relief, it has become popular with the people. However, the Ayurved system is still popular in villages because of its cheapness.

Medical facilities after Independence

After Independence and particularly after the introduction of

the Five Year Plans, the work of providing medical relief has been greatly accelerated. The number of medical institutions providing medical relief has also increased. During 1960, medical facilities in the district were provided by the State through 130 medical institutions, which included five hospitals, 61 dispensaries, seven rural health centres and 57 Ayurvedic dispensaries. In 1974 there were eight hospitals, 88 dispensaries including Ayurvedic dispensaries, 10 primary health centres and 10 family planning welfare centres. The number of beds at the hospitals increased from 368 in 1961 to 463 in 1971.

The total number of doctors in the district according to the Census of 1961 was 249 of whom 239 were males and 10 females. There were 91 Ayurvedic physicians of whom 87 were males and four were females. In terms of population served, there was one doctor for every 266 persons in 1961 as against 516 in 1951. As regards chemist shops, the number was 96 in the year 1974. Surendranagar had the highest number of such shops-27, followed by Dhrangadhra which had nine and Limbdi which had eight. The town of Halvad had five shops while Muli, Chotila, Wadhwan and Lakhtar had four each.

EPIDEMICS

During the earlier days, quite a large number of deaths occurred in this district due to the severity of epidemics like plague, cholera, smallpox and malaria. Though cholera and smallpox were widespread, it was plague that took a very heavy toll of human lives. The *Kathiawar Gazetteer* (1882) recorded that in June, 1819, the epidemic of plague raged furiously in several parts of this district. "About the end of June it came to Limbdi, and here death was so sudden and certain that after losing from 1500 to 2000 of their number, leaving a few to burn or bury the dead, the people fled. They gained little by their flight. So heavy were the rains that the country was under water, the raised village sites standing out like islands in a sea. In them there was much crowding, and the disease burst out in several towns and villages both to the east and west of Limbdi".

The subsequent Annual Administration Reports of Limbdi, Wadhwan, Dhrangadhra and other states indicate that both the plague and the smallpox took a heavy toll of human lives several times. Reports of the Dhrangadhra State indicate that in 1918-19 the epidemic of influenza raged very furiously and created havoc in most of the

towns and villages affecting more than 4,000 persons in the State.¹

After Independence, the Government adopted several measures for the control and eradication of these epidemics. These include the spraying of D.D.T., vaccination and re-vaccination, collection of blood smears and survey of affected and threatened areas and prompt and scientific medical treatment. All these have helped combat these epidemics and have brought down the mortality rate, which was very high in the past.

Smallpox—The State Government has adopted several measures to bring the epidemic under control. As a result, the district is now completely free from the fatal effects of the smallpox. The cases of smallpox and deaths due to it in this district during the last five years are given in the following statement:

Year 1	Cases 2	Deaths 3
1967	38	10
1968	308	58
1969	205	27
1970	36	8
1971	..	..

Source :

Director of Health Services, Gujarat State.

As the above statement indicates, the severity of the smallpox has been on decline after 1968. It was brought under complete control by 1971. During this year, there was no case of smallpox in the district.

The Medical Department carries out the intensive vaccination programme to make the population immune from smallpox. Rapid investigations are carried out by the Department to find out the unprotected population and the persons so detected are protected on the spot by vaccination. Visits are paid by the staff to the schools in remote villages of the district for vaccination and re-vaccination. Neo-natal vaccination, *i. e.*, vaccination within 28 days of birth is being insisted upon so that every new-born child is protected against smallpox. Hospitals, dispensaries and health centres have been directed to find out the population not covered by

1. *Administration Report of the Dhrangadhra State* for the year, 1913-19, p. 30.

vaccination and to get them protected immediately. Pre-paid post-cards are supplied to the Malaria Surveillance Workers for immediate notification of smallpox cases in their respective areas as and when detected by them, during their visits to the areas allotted to them. They are required to conduct a tour in their areas once every fortnight. The Talatis-cum-Mantris of each village, who constitute the reporting agency at the village level have been impressed upon to see that cases of smallpox are detected and promptly reported. The following statement shows the work of primary vaccination and re-vaccination performed in this district during the last five years :

Year 1	Primary vaccinations 2	Re-vaccinations 3
1967	33,145	26,720
1968	35,500	35,400
1969	29,260	1,45,550
1970	32,509	33,617
1971	43,478	40,356

Source:

Director of Health Services, Gujarat State.

Malaria—Malaria was one the of most wide-spread diseases prevailing in many parts of this district. The Annual Administration Report of the princely states reported malaria at the head of the list of the prevailing diseases¹. A malaria control scheme was introduced by the Dhrangadhra State in 1945 and a general committee consisting of the Chief Medical Officer, Vice Chairman of the Dhrangadhra Municipality, the Health Officer, the Municipal Secretary and one non-official member from each of the wards was appointed to carry out the anti-malaria campaign. Volunteers from various wards were enlisted to help the committee and with their cooperation and help, a regular campaign was started to control the disease. This had a very good effect on the general health of the people during the season. The disease lost much of its virulence on account of the control campaign. The committee took effective measures every year to prevent malaria as soon as the rains set in and carried on the work till the end of the season². For other states and estates, information about the malaria epidemic is not available.

1. *The Annual Administration Report of the Limbdi State*, (1941 to 1944), p. 34.

2. *The Annual Administration Report of the Dhrangadhra State*, 1942-43 to 1944-45, p. 60.

After the formation of the State of Saurashtra, the medical organisation for the State was set up in 1948. However, activities regarding the public health were initiated in this district only in the year 1952. Prior to that, the department confined its activities to providing medical facilities only. As a result, there was no scheme regarding public health in this district excepting that of anti-malaria drive. Under this scheme, spraying of D.D.T. was carried out at a cost of Rs. 2.30 lakhs during the First Plan period¹.

The National Malaria Eradication Programme was launched during the Second Plan period, when malaria eradication work was intensified. A six-year phased programme from 1958-59 to 1963-64 was drawn up to intensify the spraying of D. D. T. in all endemic and hypo-endemic areas and to conduct surveillance operations. Anti-malaria drugs were distributed by the special surveillance staff engaged under this programme at the rate of one surveillance worker for every 10,000 population and one surveillance inspector over 4 surveillance workers. As a result, malaria was gradually brought under control. The number of malaria cases detected in this district during the last five years is shown in the following statement:

Year 1	No of malaria cases 2	No. of fatal cases 3
1968	1907	Nil
1969	1197	"
1970	24409	"
1971	37330	"
1972	35862	"

Source:

Director of Health Services, Gujarat State.

Tuberculosis—Tuberculosis is a serious disease and Government has instituted a programme of B. C. G. vaccination, which makes it possible to give immunity from the disease for a considerable period. There is an Assistant Director of Public Health at the State headquarters in charge of B. C. G. vaccination and

1. *Pragati ne Panthe, Surendranagar Jillo*, 1961, p. 48.

T. B. control scheme. The B. C. G. vaccination programme was introduced in the district in the year 1956.

The number of persons who were provided B. C. G. vaccination in Surendranagar district during the year 1970 totalled 13,690 according to the 1971 Census.¹

COMMON DISEASES

Besides fever, diseases of respiratory system and dysentery and diarrhoea are the commonly prevalent diseases in the district.

The number of deaths due to various diseases during the over-all period of five years has come down from 7,386 in 1967 to 7,340 in 1971 inspite of an increase in population. This is evident from the following statement.

STATEMENT XVI.1

Common Diseases

Sl. No. 1	Cause of death 2	1967 3	1968 4	1969 5	1970 6	1971 7
1.	Cholera	1	7	13	5	4
2.	Fever	1,692	1,222	1,555	1,957	154
3.	Dysentery & Diarrhoea	216	124	222	281	164
4.	Respiratory system	527	413	261	393	259
5.	All other causes	4,950	5,557	5,772	6,335	5,379
	Total	7,386	6,323	7,823	8,971	7,340

Source :

The Director of Health Services, Gujarat State.

VITAL STATISTICS

As compared to the past, medical facilities have increased on a large scale. As a result, the epidemics which used to take a heavy toll of life in the past are now under control. During the first quarter of the present century, for example, the death rate was as high as 27 per thousand in the Wadhwan State, 24 in the Limbdi State and 20 in the Dhrangadhra State. This has now come down to about 9 due to the greater availability of medical facilities and greater health education. As regards the birth rate, it was as high as about 38.4 per thousand at the beginning of this century. At present,

¹ 1. *Surendranagar District Census Handbook 1971, Part-X-C-1, p. 24.*

due to the implementation of the family planning programme, the birth rate has fallen down to about 28 per thousand.

The following statement shows the rates of birth and death as well as infant mortality during the last five years.

STATEMENT XVI.2

Birth and Death Rates from 1967 to 1971

Year 1	Birth rate per thousand 2	Death rate per thousand 3	Natural increase in population 4	Death rate for infant per thousand live birth 5
1967	27.5	9.7	17.8	71
1968	31.1	8.1	23.0	51
1969	30.8	9.9	20.9	55
1970	28.5	11.1	17.4	78
1971	28.5	8.9	19.6	74

Source:

Director of Health Services, Gujarat State.

The statement indicates that the death rate between 1967 and 1971 has come down from 9.7 per thousand to 8.9 per thousand. However, the death rate for infants has increased from 71 to 74 per thousand. The birth rate during the same period has increased by only one per cent.

PUBLIC HOSPITALS

According to the *Kathiawar Gazetteer* (1882), the Zalawad, as the district was then known, had nine hospitals and dispensaries run by the State. These were located at (1) the Wadhwan station (2) the Wadhwan city (the present Surendranagar), (3) Dhrangadhra (4) Limbdi (5) Lakhtar (6) Sayla (7) Muli (8) Chuda and (9) Bajana. Of these, eight were wholly supported by the princely rulers, while the one at Wadhwan station was supported partly by the British Government and partly by the chiefs.

In the district, the first hospital was established at Dhrangadhra in 1880 and was called the King Edward VII Hospital. Later on, two public dispensaries were set up in 1882, one at Halvad and the other at Raj-Sitapur in the Dhrangadhra State.¹ The State gradually expanded medical facilities to meet the needs

¹ 1. *The Administration Report of the Dhrangadhra State, 1922-23, p. 19.*

of the people. In 1922, the State maintained as many as 11 medical institutions which provided free medical treatment to the people. It was claimed on behalf of the State that these medical institutions brought medical relief within easy reach of the people in the most remote villages of the State.¹ In 1945-46, there was one medical institution for every 8,000 persons and one doctor for every 6,050 persons in the State.

The Limbdi State, another important princely state in the district maintained eight public hospitals in the year 1943.²

Before Independence, public hospitals were maintained by the princely States in Limbdi, Dhrangadhra, Surendranagar, Muli, Lakhtar and Sayla. Besides there was a Government hospital at Wadhwan. In 1936, the Alexander Care Memorial Hospital was established at Surendranagar by the Irish Presbyterian Mission. It was however closed subsequently. After Independence, the medical facilities in these and other centres were gradually increased. Thus, at the end of the First Five Year Plan, there were five public hospitals, 12 allopathic dispensaries and 39 Ayurvedic dispensaries in the district.³ The medical facilities were further expanded during the Second and the Third Plan periods when the number of beds in the public hospitals increased considerably. For example, in the Ram Rajendrasinhji Hospital at Limbdi the number of beds increased two-fold during the Second Plan period. Other facilities such as X-ray machine and up-to-date medical equipments were also provided. At present, the district has a class-I hospital at Limbdi, a municipal hospital at Surendranagar and class-II hospitals at Dhrangadhra and Wadhwan. These hospitals are functioning directly under the State Government.⁴

Among other well-established hospitals may be included the Mahatma Gandhi Memorial Hospital at Surendranagar which has been recently opened. In addition, there are 76 Ayurvedic dispensaries, where medicines are provided at cheaper rates.

There are eight public hospitals and 88 dispensaries in the district. The following statement gives names of the Govern-

1. *Administration Report of the Dhrangadhra State*, 1921-22, p. 31.
2. *The Administration Report of the Limbdi State*, 1941 to 1944, p. 31.
3. *Approach Paper to the Fifth Plan*, Surendranagar District, Part I, p. 32.
4. *Ibid.*, p. 33.

ment and other public hospitals.

- (1) The Government Hospital, Dhrangadhra,
- (2) The Lakhtar Dispensary and Maternity Home, Lakhtar,
- (3) Shri Ram Rajendrasinhji Hospital and Baluba Maternity Home, Limbdi,
- (4) The Surendranagar Tabibi Rahat Mandal, Surendranagar,
- (5) Shri Mahatma Gandhi Smarak Hospital, Surendranagar,
- (6) Shri Dipchand Gopalji Sarvajani Hospital, Thangadh,
- (7) The Women's and Children's Sarvajani Dispensary and Maternity Home, Wadhwan, and
- (8) The Government Hospital, Wadhwan.

The Government Hospital, Dhrangadhra—The Government hospital at Dhrangadhra was built during the State regime in the year 1912. It was started on a small scale but has gradually expanded. At present it has 73 beds. All types of common diseases are treated at the hospital which has an X-ray machine and a separate pathological laboratory. The hospital has a total medical staff of 24, including one Superintendent and three medical officers.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the period 1968 to 1972:

Year 1							Indoor patients 2	Outdoor patients 3
1968	..	..	..	..	..	..	21,541	194,856
1969	..	..	..	..	..	..	21,888	1,92,063
1970	..	..	..	..	..	..	20,905	1,98,798
1971	..	..	..	..	..	..	20,345	2,16,941
1972	..	..	..	..	..	..	18,393	2,12,674

The Lakhtar Dispensary and Maternity Home, Lakhtar—The Lakhtar Dispensary and Maternity Home was established in the year 1939 by the Lakhtar State. It has four beds for the indoor patients. There are separate wards for T. B. and family planning. The following statement shows the number of indoor and outdoor patients treated

at the hospital during the period of five years from 1968 to 1972.

Year 1	Indoor patients 2	Outdoor patients 3
1968	44	13,236
1969	19	12,522
1970	31	14,862
1971	39	13,371
1972	53	11,299

Shri Ram Rajendrasinhji Hospital and Baluba Maternity Home, Limbdi—Shri Ram Rajendrasinhji Hospital at Limbdi, was established in the year 1936 by the Limbdi State. In the initial stage, 46 beds were provided. At present, the hospital has 182 beds. It has got different departments, viz., Eye, X-Ray, Medical, Surgical, Gynaecology, T. B., etc. It maintains a blood bank also.

The following statement shows the number of indoor and outdoor patients treated at the hospital during the period of five years from 1967 to 1971:

Year 1	Indoor patients 2	Outdoor patients 3
1967	5,499	51,825
1968	5,999	58,301
1969	6,144	63,395
1970	6,433	70,487
1971	7,108	78,333

The above statistics show that more and more people now take advantage of the medical facilities provided in the hospital.

The Surendranagar Tabibi Rahat Mandal, Surendranagar—The Surendranagar Tabibi Rahat Mandal was established in the year 1934, with a substantial donation from Smt. Maniben Popatlal Thakersy Mehta. The institution started its activities by opening a women's hospital, the first of its type in Surendranagar in 1934. Prior to 1934, there was no public hospital for women and children in the entire district, and the death-rate of children and women during delivery was astonishingly high. The hospital was inaugurated by the then Dy. Political Agent for Kathiawad, Mr. Gordon. The hospital was first housed in rented premises but it built up its new building in the year 1938.

It is now one of the best-equipped hospitals in the district.

The institution runs the following departments :

- (1) Sheth Mangaldas Jeshingbhai Women's Hospital and Shreemati Manglagauri Maternity Home,
- (2) Sheth Chhotalal Jamnadas J. P., Sarvajani Hospital,
- (3) Sheth Virchandbhai Maganlal Ajmera Sarvajani Eye Hospital,
- (4) Smt. Surajben Kothari Surgical Hospital,
- (5) Maternity Child Health Centre No. 1, Maternity Child Health Centre No. 2,
- (6) Family Welfare Planning Centre,
- (7) Sheth Saralal Chimaunal Dental Clinic,
- (8) Smt. Kasturba Sanatorium,
- (9) Shri Mansukhlal Raghavji Doshi X-Ray department,
- (10) Shri Fulchandbhai Chaturbhai Shah Pathology department,
- (11) Smt. Surajben Kothari Children's Hospital.
- (12) Shri Jagjivandas Chaturbhai Shah Psychiatric department,
- (13) Shri Amratlal Raghavji Ajmera Dermatology and Venerology department,
- (14) Shri Shivubhai Sarabhai Jadav Ear, Nose, and Throat department,
- (15) Orthopaedic department,
- (16) Urological department, and
- (17) Cardiothoracic department.

The number of beds in the hospital at present is 100.

The following statement shows the number of indoor and outdoor patients treated at the hospital between 1967-68 and 1971-72.

Year 1	Indoor patients 2	Outdoor patients 3
1967-68	2,574	97,092
1968-69	1,796	82,462
1969-70	5,764	93,410
1970-71	11,991	81,191
1971-72	8,818	54,204

Shri Mahatma Gandhi Smarak Hospital, Surendranagar—The Mahatma Gandhi Smarak hospital was established in the year 1964.

The number of indoor and outdoor patients treated at the hospital during 1968 to 1972 stood as shown below:

Year 1							Indoor patients 2	Outdoor patients 3
1968	..	..	..	..	..	..	16,081	1,95,815
1969	..	..	..	..	..	..	22,557	2,45,389
1970	..	..	..	..	..	..	23,792	2,09,365
1971	..	..	..	..	..	..	15,698	1,23,083
1972	..	..	..	..	..	..	16,095	1,13,341

It is equipped with an X-ray machine, a screening machine, a cardiogram unit and a pathological laboratory. It has separate wards for the maternity home and the family planning centre.

All types of common diseases are treated at the hospital. The following statement shows the number of indoor and outdoor patients treated at the hospital between 1966-67 and 1971-72.

[illegible]

The hospital has proved its utility, which is indicated by the increasing number of indoor and outdoor patients.

The following statement shows the number of indoor and outdoor patients treated at the hospital from 1968 to 1972:

[illegible]

The Government Hospital, Wadhwan—This hospital was constructed in the year 1925 at a cost of Rs. 86,000 in memory of the late Thakor Jasant Singh of the Wadhwan State. At present it has 25 beds. The hospital has an X-ray machine and other necessary equipment. All types of general diseases are treated at the hospital. The following statement shows the indoor and outdoor patients treated at the hospital from 1967 to 1971:

Year 1							Indoor Patients 2	Outdoor Patients 3
1967	..	..	..	..	..	..	5,991	90,001
1968	..	..	..	..	..	..	4,497	73,562
1969	..	..	..	..	..	..	8,626	90,703
1970	..	..	..	..	..	..	13,792	81,635
1971	..	..	..	..	..	..	11,057	1,12,024

Government Dispensaries

The following is the list of places with Government allopathic dispensaries in the district :

<i>Village</i>	<i>Taluka</i>
1. Thangadh	Chotila
2. Sudamda	Sayla
3. Vastadi	Wadhwan
4. Hadala	Limbdi
5. Lakhtar	Lakhtar
6. Malvan	Dhrangadhra
7. Bajana	Dasada
8. Kharaghoda	Dasada
9. Zinzuwada	Dasada
10. Adariana	Dasada
11. Vanod	Dasada
12. Dasada	Dasada

THE AYURVED SYSTEM

The Ayurved system of medicine flourished in the district in the past. Its popularity and use gradually declined with the advent of the British rule due to several reasons such as encouragement to allopathy by the British, the absence of scientific research in the Ayurved, and want of *Vaids* well-versed in this science.

After Independence, the national Government realised the importance of the Ayurved and devoted attention to its revival, by research and development. As a result, several Ayurvedic dispensaries were opened in every part of the country. At present, there are 76 such dispensaries in the district.

The following statement gives the location of the Ayurvedic dispensaries, talukawise:

I *Dhrangadhra Taluka*

1. Jesada	8. Pratappur
2. Chuli	9. Kondh
3. Kankavati	10. Ganjanvav
4. Mota Ankevaliya	11. Dhrumath
5. Ganjela	12. Sultanpur
6. Gujarvadi	13. Ravaliavadar
7. Methan	

II *Limbdi Taluka*

1. Nagnesh	9. Ralol
2. Panshina	10. Balol
3. Ranagadh	11. Bhurgupur
4. Shiani	12. Mojidad
5. Khambhlav	13. Korda
6. Rangpar	14. Kantharia
7. Zobala	15. Devpara
8. Jambu	

III *Halvad Taluka*

1. Tikar	6. Mathak
2. Juna Devaliya	7. Malniyad
3. Charadva	8. Ranmalpur
4. Sapakada	9. Isanpur
5. Susvay	

IV *Chotila Taluka*

1. Anandpur	4. Sanosara
2. Bamanbore	5. Rajpara
3. Sarodi	

V *Lakhtar Taluka*

1. Talsana	4. Dervala
2. Vithalgadh	5. Nana Ankevaliya
3. Vana	6. Lilapur

VI *Dasada Taluka*

1. Upariala	5. Vadgam
2. Jainabad	6. Surel
3. Moti Majethi	7. Dhama
4. Kherva	8. Erwada

VII *Muli Taluka*

1. Umarda	4. Danawada
2. Sara	5. Sarla
3. Gautamgadh	6. Vagadia

VIII *Wadhwan Taluka*

1. Rajpar	5. Khodu
2. Bhadreshi	6. Baldana
3. Kharva	7. Katuda
4. Dedadara	

IX *Sayla Taluka*

1. Noli	5. Goraiya
2. Nagadka	6. Dhajala
3. Dhandhalpur	7. Ninama
4. Doliya	

Source :

District Health Officer, Surendranagar.

FAMILY PLANNING WELFARE CENTRES

The family planning programme now forms a very important part of the district health programme. It is implemented through the Rural Family Planning Welfare Centres in the rural areas and the Urban Family Planning Welfare Centres in the urban areas. The former are attached to the Primary Health Centres. Sub-centres are set up at the rate of one for every 10,000 population. Routine services like supply of contraceptive devices, male sterilization, etc., are provided at all urban and rural Family Planning Welfare Centres and other medical institutions. In addition, beds are reserved in public and private hospitals for free female sterilization operations.

The District Family Planning Officer with his headquarters at Surendranagar is responsible for implementing the family planning programme in the district. He is assisted by a male and a female Assistant Surgeon, District Health Educator and others.

The District Family Planning Bureau which was previously under the State Government is now placed under the District Panchayat. Its activities are conducted mainly through the Primary Health Centres and Sub-Centres (numbering 41), 3 grant-in-aid centres and 4 hospitals.¹

The district which got the first place in family planning campaign in the whole State in December, 1969, continues to be in the fore-front even today. The urban family planning centres are located at Dhrangadhra, Wadhwan, Surendranagar and Limbdi.

Centres	Sub-Centres
Chuda	Untadi, Kathariya, Pansila
Rampura	Fulgram, Momka, Katuda
Dhanki	Modhyana, Chharad, Dovaliya
Muli	Vagadia, Sarva, Votpla
Chotila	Devsar, Rajpur, Sansar
Sayla	Chorvira, Thajadu, Noli
Rajsitapur	Naroli, Ramgadh, Methan
Halvad	Ingorda, Cholasan, Navagam, Shyamgadh
Mayurnagar	Ratabhe, Hadiyana, Vavaderadiya
Patdi	Kharvan, Motimajethi, Odu.

¹ Approach Paper to the Fifth Plan, Surendranagar District, Part I, p. 36.

Maternal and Child Health—Prior to Independence, as public health sector was not properly organised, provision for the health centres did not exist. The health of women was many a time impaired during their pregnancy and delivery. Trained nurses and midwives were not available and the work was performed by untrained *ayahs* and indigenous *dais* with the result that death rate of both pregnant women and infants was high. After the implementation of the Five Year Plans, Government made necessary provision for training nurses and established a number of maternity and child welfare centres. The first maternity and child welfare centre in the district was opened at Limbdi in 1955. During the Second Plan period, eight more centres were set up in the district.¹ In 1971, the number of such centres was 11.

Primary Health Centres—The primary health centres and sub-centres provide basic health services in rural areas. Besides providing maternity and child health services in an integrated manner they carry out multipurpose functions such as environmental sanitation, control of communicable diseases, improvement of vital statistics, control of trachoma, leprosy, etc.

There are ten primary health centres in the district as mentioned below, talukawise:

Taluka	Primary Health Centres		
1. Limbdi	..	..	Chuda
2. Chotila	..	..	Rampura
3. Lakhtar	..	..	Dhanki
4. Muli	..	..	Muli
5. Chotila	..	..	Chotila
6. Sayla	..	..	Sayla
7. Dhrangadhra	..	..	Rajsitapur
8. Halvad	..	..	Halvad, Mayurnagar
9. Dasada	..	..	Patdi

Administrative set-up of the Public Health Department

The Director of Health Services is the head of all medical and health institutions in the State and is responsible for the efficient working of all such institutions under him. The Directorate is

¹ Approach Paper to the Fifth Plan, Surendranagar District, p. 32.

divided into two sections ; Medical and Public Health. On health side, there is a Deputy Director of Public Health (Inspection) at the headquarters to look after the activities of the Public Health Department except Family Planning and Malaria and Filariasis Programmes. He is assisted by the Assistant Director of Public Health in charge of different health programmes implemented by the Public Health Department through the District Health Officers who are in charge of all public health activities in the district. There is also a Joint Director of Public Health Services headquartered at Ahmadabad in charge of all activities connected with the Family Planning and Maternity and Child Health programme. This programme is implemented through the District Family Planning Medical Officer in the district. There is also a Joint Director (Statistics) at State level in charge of statistics pertaining to health section. Besides there is a Deputy Director of Public Health (Malaria and Filariasis). He functions through the Regional Malaria Officers and in-charge Unit Officers at the district level.

In the Surendranagar district, the schemes of district health organisation and family planning were transferred to the District Panchayat in 1963 and 1969 respectively.

All the primary health centres and dispensaries in the district are under the control of the District Health Officer functioning under the District Panchayat. The T. B. Clinic at Limbdi is directly under the administrative control of the State.

RURAL WATER SUPPLY

Among all elements essential for human survival, water occupies the highest place. But the mere availability of water is not by itself sufficient. If drinking water is not made available in a pure and protected form, it may immediately become a carrier of disease and suffering, instead of a blessing to the mankind. It is, therefore, very necessary that pure drinking water is made available to every individual.

The problem of availability of pure water in sufficient quantity has been an old problem for the people of this district. Before Independence, there were no adequate facilities for water supply, both in rural and urban areas of the district. No water works existed in rural areas. Attempts in this direction were made after Independence, especially after the introduction of the Five Year Plans. During the

Third Plan period the Government established a special "Investigation Division" to examine the problem of rural water supply. Preliminary investigations were carried out by this division to assess the nature and magnitude of the problem and to formulate proposals for providing drinking water supply to the rural areas of the State. The Rural Water Supply Investigation Division made use of data collected by the State Bureau of Economics and Statistics and classified the villages of the district in four categories, viz., (i) difficult and scarcity areas, i. e., no source category, (ii) special backward class areas, (iii) areas with unsafe and unwholesome water supply and (iv) areas with inadequate water supply to be raised to the maximum standard. The work of providing water to villages classified under (i), (ii) and (iii) are proposed to be completed on priority basis.

URBAN WATER SUPPLY

The projects of water supply and underground drainage so far prepared include the following :

1. The Halvad Water Supply Scheme,
2. The Lakhtar Water Supply Scheme,
3. The Chuda Water Supply Scheme,
4. The Muli Water Supply Scheme, and
5. The Sayla Water Supply Scheme.

The projects at present in the pipe-line are given below :

1. The Chotila Water Supply Scheme,
2. The Kharaghoda Water Supply Scheme,
3. The Patdi Underground Drainage Scheme,
4. The Surendranagar Underground Drainage Scheme, and
5. The Thangadh Underground Drainage Scheme.

The following paragraphs describe the existing water works in the district :

The Dhrangadhra Water Works, Dhrangadhra

The Dhrangadhra water works were originally constructed during the Saurashtra State regime. In 1965, a new scheme for water supply was commissioned at a cost of Rs. 16.5 lakhs. About 6 lakh gallons of water is supplied to the local population from the tube-

wells or bore wells. The water works have a total capacity to supply 10 lakh gallons of water. There are 2500 water connections at present. A chlorination plant is maintained by the water works.

The Limbdi Water Works, Limbdi

The Limbdi water works were constructed in the year 1955 at a cost of about Rs. 9 lakhs. The main source of water supply is river Bhogavo. It has a total capacity to supply three lakh gallons of water every day. The daily use of water supply is two lakh gallons. The number of water connections at present is 1,578. The water supply is neither filtered nor protected.

The Surendranagar Water Works, Surendranagar

The water supply scheme for Surendranagar was taken up during the year 1960 and completed in 1967 at a cost of Rs. 36 lakhs. The main source of water supply is the Dholi-Dhaja dam on the Bhogavo river from which 14 lakh gallons of filtered water is supplied to the local population every day. There are at present 4600 water connections in the town.

There is a joint water supply scheme for the towns of Surendranagar and Wadhwan.

CHAPTER XVII

OTHER SOCIAL SERVICES

The present chapter deals with social services other than medical, educational, etc., which are dealt with earlier. These include labour welfare, prohibition and welfare of the Backward Classes. Such welfare services constitute a new phase of public activities which have assumed considerable importance, especially after Independence.

The Government has undertaken various measures for the amelioration of conditions and prospects of the backward strata of the society which were hitherto neglected or exploited. For the welfare of the working classes, a number of labour welfare measures have been undertaken. Prohibition of liquor and other intoxicants has been strictly enforced as a measure of social reform. These measures are dealt with below.

LABOUR WELFARE

In the past, every worker was a self-employed artisan, but now his status and conditions have changed, much to his discomfort and disadvantage. He has now become an ordinary wage-earner and is exposed to the competition from the mechanised sector. Problems like unemployment, under-employment, exploitation of women and children on a large scale, insanitary and unsafe working conditions, physical ailments, risk to life and limb by accidents and social and moral degradation have cropped up as a result of industrialisation. These evils have created a number of labour problems. Although a few towns in the district are dotted with modern industries, by and large, the district is industrially backward and the labour problems have, therefore, not assumed serious proportions.

Labour Welfare Measures

From the scanty material available it appears that the princely States had done little to ameliorate the working conditions of labour. The Limbdi State had applied a few labour laws such as the Workmen's Compensation Act, 1923, the Boiler Inspection Rules, 1904, the Arbitration Act, 1940, the Provident Funds Act, 1925

etc., for the welfare of the labourers.¹ Similarly the Dhrangadhra State had adopted the Workmen's Compensation Act, 1923, and the Trust Act.² Most of the other princely States, however, had done little for improving the condition of labourer. The Government of Saurashtra, therefore, adopted measures for organising social services on a uniform basis. The first step in this direction was the enactment of the uniform labour legislation in the whole State by applying (1) the Factories Act, 1948, (2) the Industrial Disputes Act, 1947, (3) the Shops and Establishments Act, 1948, (4) the Indian Trade Unions Act, 1926, (5) the Minimum Wages Act, 1948, (6) The Workmen's Compensation Act, 1923 and (7) The Maternity Benefit Act, 1929.

These enactments have brought about important changes in industrial relations, wages and social security.

Labour Legislation

The labour laws at present in force in the district include the following :

- (1) the Indian Boilers Act, 1923,
- (2) the Workmen's Compensation Act, 1923,
- (3) the Cotton Ginning and Pressing Factories Act, 1925,
- (4) the Trade Unions Act, 1926,
- (5) the Payment of Wages Act, 1936,
- (6) the Employment of Children Act, 1938,
- (7) the Bombay Industrial Relations Act, 1946,
- (8) the Industrial Employment (Standing Orders) Act, 1946,
- (9) the Industrial Disputes Act, 1947,
- (10) the Bombay Shops and Establishments Act, 1948,
- (11) the Employees State Insurance Act, 1948,
- (12) the Factories Act, 1948,
- (13) the Minimum Wages Act, 1948,
- (14) the Employees Provident Funds Act, 1952,
- (15) the Working Journalists (Conditions of Services and Miscellaneous Provisions) Act, 1955,
- (16) the Working Journalists (Fixation of Rates of Wages) Act 1958,

1. *Annual Administration Reports of the Limbdi State, 1941-42 to 1943-44 and 1945-46.*

2. *Annual Administration Report of the Dhrangadhra State, 1945-46.*

- (17) the Employment Exchanges (Compulsory Notification of Vacancies) Act, 1959,
- (18) the Gujarat Labour Welfare Fund Act, 1961,
- (19) the Maternity Benefit Act, 1961,
- (20) the Motor Transport Workers Act, 1961,
- (21) the Apprentice Act, 1961,
- (22) the Gujarat Smoke Nuisance Act, 1963,
- (23) the Payment of Bonus Act, 1965,
- (24) the Beedi and Cigar Workers (Conditions of Employment) Act, 1966,
- (25) the Contract Labour (Regulation and Abolition) Act, 1970, and
- (26) the Payment of Gratuity Act, 1972.

Of these, the important laws are briefly described below :

The Maternity Benefit Act of 1929—The Maternity Benefit Act of 1929 as amended in 1961 was made applicable to this district in 1964. The Act regulates the employment of women for certain periods before and after child-birth and provides maternity benefits on the basis of average wage earned for a fixed period of 12 weeks of which not more than 6 weeks should precede delivery. This Act is applied to all the industries to which the Factories Act is applicable. At present, 81 factories are covered under this Act. The number of female workers benefited by this scheme between the years 1968 and 1971 was 90.

The Bombay Shops and Establishments Act of 1948—The Bombay Shops and Establishments Act, 1948 limits the hours of work in shops and commercial establishments and provides for a paid weekly holiday. It prohibits employment of any child below 12 years. The act was first applied to Surendranagar, Dhrangadhra and Wadhwan municipal areas in the year 1955. It was applied to the Limbdi municipal area in 1956 and the Patdi Gram Panchayat area in 1972.

The Factories Act of 1948—The Factories Act of 1948 lays down the minimum requirements regarding the health, safety and general welfare of workers and fixes their working hours besides providing for specific welfare measures such as rest, shelters, canteens, first-aid appliances, washing facilities, etc. The total

number of factories in the district regulated under the Factories Act is 81.

The Provident Funds Act of 1952—The Employees' Provident Funds Act, 1952 was made applicable to the district in 1961. The Provident Funds scheme covered 61 establishments employing 7,960 persons, 6,615 of whom contributed to the Provident Fund. The following statement gives the distribution of establishments, employees and subscribers, industry-wise:

STATEMENT XVII.1

Provident Fund Scheme

Sl. No.	Category of Industry	No. of establishments	No. of employees	No. of subscribers
1	2	3	4	5
1. Textiles	1	1,414	1,260	
2. Electrical Materials and General Engineering	30	2,439	1,881	
3. Edible Oils & Fats	1	60	24	
4. Tiles	2	52	52	
5. Sanitary Wares	1	781	737	
6. Heavy and Fine Chemicals	2	1,723	1,574	
7. Printing	1	38	31	
8. Dal Milling	1	22	19	
9. Crockery	6	594	436	
10. Processing or Treatment of Wood	2	52	35	
11. Banks	1	148	140	
12. Salt Industry	11	607	416	
13. Paper Products	1	13	8	
14. Fire Clay	1	17	2	
Total	61	7,960	6,615	

Source : Regional Provident Fund Commissioner, Gujarat State, Ahmadabad.

Labour Welfare Centres

Labour welfare activities in the State are being carried on by the Gujarat Labour Welfare Board constituted under the Bombay Labour Welfare Fund Act, 1953. After the formation of the Gujarat State, certain amendments were made in this Act and the amended Act was brought into force in the year 1962.

The Act provides for constitution of the Labour Welfare Fund which is vested in the Gujarat Labour Welfare Board as trustees and is used to promote the welfare of labourers and their dependents in the State of Gujarat. The main activities of the Board include establishment of community and social education centres for providing reading rooms and libraries, games and sports, drama, *garba*, excursion tours, holiday homes, cinema shows, entertainment and other forms of recreation.

These activities are mainly conducted through the labour welfare centres established at different places. There are four full-fledged 'C' type labour welfare centres equipped with Nursery Schools (Shishu-vihars) in the district. Two of them are at Surendranagar and one each at Dhrangadhra and Thangadh. The Board also gives grant-in-aid to the Parshuram Pottery Works, Thangadh to conduct Balwadis for the employees' children.

PROHIBITION¹

Prohibition as such did not exist in any state comprising the Zalavad area except in the State of Wadhwan. The excise matters were dealt with by the Revenue Department. The officer in charge of the Revenue Department was directly responsible to Hazur (Diwan). Full powers regarding the excise matters were given to the Diwan.

After its formation, the State of Saurashtra introduced prohibition in the whole State, in consonance with the Directive Principles of the Constitution. The entire State was covered by the Bombay Prohibition Act, 1949 with effect from 1st April, 1950.

Objectives and Working of the Prohibition Act

The prohibition law is brought into force primarily with a view to eliminating the drink and drug vices from the State, rehabilitating the home life of the addicts, and thereby raising the standard of living of the people.

Under the Bombay Prohibition Act, 1949, the import, export, transport, purchase, possession, use, consumption and manufacture of intoxicants are prohibited in the State except under a licence or a

1. Director of Prohibition, Gujarat State.

permit. The Act, however, provides for the grant of permits for possession, use and consumption of foreign liquor by foreigners, tourists, visitors and those requiring liquor either for medical purpose or on grounds of health. The manufacture, sale, consumption, etc. of the country spirit is not permitted except for sacramental purposes. As per the rules framed under the law, permits for sacramental wine required by the Jews, the Christians and the Parsis for religious purposes are granted. Provision is also made for grant of licences and permits for possession and use of alcohol for industrial, educational, medical and research purposes.

Apart from the Bombay Prohibition Act, 1949, there are other laws relating to prohibition in force in the Gujarat State, viz., (1) the Bombay Opium Smoking Act, 1936 ; (2) the Bombay Drugs (Control) Act, 1959 ; (3) the Dangerous Drugs Act, 1930 ; (4) the Medicinal and Toilet Preparations (Excise Duties) Act, 1955 ; and (5) the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955.

No major difficulties were experienced in the enforcement of the Prohibition law in the district after Independence.

Benefits of Prohibition

The introduction of the total prohibition in the State has brought about social and economic changes among the people. The standard of living of the poorer classes of the district has considerably improved. They are now able to eat better food, put on better clothes and purchase land, farm equipment and live-stock. The amount of income, which was formerly spent on liquor is now used for productive purposes. Most of the former addicts have redeemed their old debts. The number of crimes committed under the influence of drink have appreciably declined. Prohibition has brought peace and happiness to many homes. By and large, the use of liquor on festivals, marriage, etc, has considerably declined. A majority of the people, who were addicted to drink are now free from the evil effects of the intoxicants. A greater number of their children go to schools. The women-folk are happier because they are free from the beatings and harassment from their drunken husbands. Prohibition has reduced family tensions and brought about better relations at home, greater and proper care of children, almost complete absence of street brawls, and of quarrelsome atmosphere in the neighbourhoods.

Prohibition Offences

During the year 1971-72, 652 prohibition offences were detected. Out of them, 419 related to drunkenness and 226 to consumption of liquor. The remainder concerned intoxicating drugs and opium. Prohibition offences recorded in the district between 1965-66 and 1971-72 are given in the following statement:

STATEMENT XVII.2

Prohibition Offences

Year 1	Consumption of liquor 2	Drunk- enness 3	Opium 4	Intoxicating drugs 5	Total 6
1965-66	188	233	4	1	426
1966-67	250	356	7	3	616
1967-68	234	288	7	1	530
1968-69	277	393	6	..	676
1969-70	327	372	6	2	707
1970-71	383	454	5	5	847
1971-72	226	419	4	3	652

Source : Director of Prohibition and Excise, Gujarat State, Ahmadabad.

The above statistics show that the offences recorded under prohibition have increased. This may be attributed to stricter vigilance by the Government in detecting and bringing the offenders to book.

Set-up and Activities of the Department

The administration of the prohibition laws is entrusted to the Directorate of Prohibition and Excise working under the supervision, direction and control of the Education and Labour Department. The Superintendent of Prohibition and Excise, Surendranagar with its headquarters at Surendranagar is in actual charge of the work of the department in the district. He has under him one Prohibition and Excise Sub-Inspector stationed at Surendranagar. He has been invested with certain powers under the Bombay Prohibition Act, 1949, the Dangerous Drugs Act, 1930, the Bombay Opium Smoking Act, 1936, the Bombay Drugs (Control) Act, 1959, the Spirituous Preparations (Inter-State Trade and Commerce)

Control Act, 1955, and the Medicinal and Toilet Preparations (Excise Duties) Act, 1955. The Superintendent of Prohibition and Excise is also the Secretary of the Surendranagar District Prohibition Committee constituted by Government to advise the administration in the matter of grant of licences under the Bombay Prohibition Act, 1949.

The main function of the Superintendent and his subordinate officers is to enforce the various restrictions imposed under the above acts and the rules made thereunder, to grant licences and permits for excisable articles, to exercise check on the licences and permits granted and to recover exercise or countervailing duties and fees on liquor, opium, hemp drugs, medicinal and toilet preparations containing alcohol, opium, *ganja*, *bhang*, narcotic drugs, etc. In addition to this, the department has also to look after and attend to the prohibition propaganda work. The Superintendent has to organise prohibition propaganda work in the municipal areas of the district. The work relating to prohibition propaganda in the Panchayat areas is entrusted to District, Taluka and Village Panchayats of the district.

Dhrangadhra and Kuda areas of the district have been selected under the Fourth Five Year Plan for intensive prohibition drive. This scheme is being implemented by the Nashabandhi Mandal, Gujarat. One Nashabandhi Niyojak has been appointed by the Nashabandhi Mandal in these areas.

As in the case of criminal offences against the society, the work of prevention, detection, investigation and prosecution of the prohibition offences has been entrusted to the Police Department.

The Superintendent of Prohibition and Excise and the sub-inspectors have been authorised under section 123 of the Bombay Prohibition Act, 1949 within the limits of their respective jurisdiction to arrest without warrant any person whom they have reason to believe to be guilty of an offence under the Act, and to seize and detain any contraband article. The officer so authorised, when he arrests any person or seizes and detains any article has to immediately forward such person or articles, to the officer-in-charge of the nearest police station.

THE BACKWARD CLASSES

The Backward Classes may broadly be classified into two classes; the Scheduled Castes and the Scheduled Tribes. The predominant Scheduled Castes in the district are : (1) Bava (Dhed) or Dhed Sadhu, (2) Bhangi or Rukhi, (3) Chamar, Nalia or Rohit, (4) Dangasia, (5) Garoda, (6) Meghwal, (7) Senva, (8) Thori, (9) Turi, (10) Turi Barot or Dhed Barot, Vankar and Dhed or *Antyaj*. The total population of the Scheduled Castes in the district according to the Census of 1971 is 87,859 which forms 10.39 per cent of the district population.

The main Scheduled Tribes in the district are Padhars and Siddis. They claim only 4,812 or 0.57 per cent of the total population of the district.

Advancement of the Backward Classes

Before Independence, activities for the welfare of the Backward Classes in the district were limited to a few social workers. But no special efforts were made by the Government or the public at large for the amelioration of the condition and prospects of the Backward Classes. When Mahatma Gandhi awakened the social conscience of this country by stressing the need and urgency of promoting the well-being of these under-privileged classes, several efforts for the welfare of the Backward Classes came to be initiated.

Prior to Independence, the district comprised a number of States, among which Dhrangadhra and Limbdi were bigger ones. But because of the feudal system of administration and lack of consciousness among the population, the people in general were backward and orthodox. The condition of the Backward Classes and specially of the Scheduled Castes was rather pitiable. In spite of the efforts of social and political workers, the evil of untouchability prevailed in this district, as in other parts of the country. The social disabilities were accompanied by wide economic disabilities. After Independence, the Saurashtra Government adopted definite measures for ameliorating the conditions of the Backward Classes. It set apart a sum of Rs. 38.98 lakhs for their social and economic regeneration in the First Five Year Plan. Lands were given to these classes free or at a nominal price, and loans were advanced for construction of houses. Public wells for drinking purposes were sunk to meet the essential needs of the rural and backward people. Private agencies were

provided with subsidies to undertake construction or extension of hostels to accommodate the Backward Class students. The Government also accorded priority to the Harijans in the allotment of waste lands for cultivation. A Co-operative Harijan Housing Association was formed to tackle the problem of housing for the Harijans by providing long-term interest-free loans for construction of houses either on individual or co-operative basis.

Immediately on coming to power, the Saurashtra Government issued the Saurashtra Harijan (Removal of Social Disabilities) Ordinance in 1948, whereunder all Government educational institutions and public places such as hotels, theatres, public wells and conveyances were thrown open to the Harijans. The original ordinance applied only to seven castes. In order to make it applicable to all the fifteen castes classed as scheduled in Saurashtra under the President's Order, the Saurashtra Government modified the Ordinance in 1950-51.¹ But the removal of social and economic backwardness of the Scheduled Castes and Tribes required a far-reaching and comprehensive programme of development rather than mere social legislation. A Backward Class Investigation Committee was, therefore, appointed in March, 1948 consisting of nine members under the chairmanship of Shri Chhaganlal Joshi, a veteran Harijan worker. The committee submitted its report in May 1950. It divided Backward Classes into three groups, Scheduled Castes, Scheduled Tribes and other backward communities which included nomadic and denotified tribes. The former two were in accordance with the policy laid down by the Government of India, whereas the third was a special classification devised in view of the special conditions prevalent in Saurashtra where opportunities for their betterment were practically denied.

Since Independence, the conditions of the Harijans and the Adivasis have improved considerably, both economically and socially as a result of intensive work done by social workers and of various socio-economic legislative measures undertaken by Government to ameliorate their conditions. In addition to these enactments, which are in force in Gujarat, activities designed to bring home to the general public the evils of untouchability are also undertaken by celebration of the Harijan week, award of

1. The Bombay Harijan Temple Entry Act, 1947, the Untouchability Offences Act, 1955 and the Bombay Hindu Places of Public Worship Entry Authorisation Act of 1956 are now in force in the State and the district.

prizes to villages doing outstanding work for the removal of untouchability, grant-in-aid to voluntary agencies working for the eradication of untouchability, etc. The general attitude of the people towards the Harijans has also changed for the better, more so in towns than in villages. They are treated on par with other members of society in public functions or places of entertainment. Their children are now admitted, without discrimination, to schools and colleges. They are now eligible for the highest position in the State and public bodies. In sum, they are being gradually accepted in society on the basis of social equality and the former serious handicaps from which they suffered are slowly but surely being removed.

Their housing conditions have appreciably improved as a result of various housing schemes sponsored by the Government and local bodies. As will be seen later, their economic condition has also improved due to various concessions given by the State to overcome the disabilities from which they suffered in the past.

The Government of Gujarat has taken up several schemes for raising social, educational and economic standards of the Scheduled Castes and the Scheduled Tribes. Their representatives are associated in the State Advisory Board for Harijan Welfare, the Tribal Advisory Council, the Tribal Development Block Advisory Committee, etc.

Welfare Schemes for the Backward Classes

The existing schemes for the welfare of the Backward Classes can be broadly classified into schemes for ; (i) educational uplift, (ii) economic uplift, and (iii) health, housing and other schemes.

(i) Under the schemes for educational uplift, tuition fees and examination fees are granted to the Backward Class students. To encourage bright students, scholarships are awarded every year. The Backward Class students are given merit scholarships to enable them to purchase books, stationery, etc. Free boarding and lodging arrangements have also been provided through recognised hostels. Government of India scholarships are awarded by the Director of Social Welfare, Gujarat State to students prosecuting studies in post-S.S.C. courses subject to certain conditions. Provision is also made for liberal grants

for construction of hostels for the Backward Class students. In 1973, the number of such hostels was seven.

(ii) Most of the Backward Classes in this district are either agriculturists or landless labourers or artisans. Their condition can be improved only through schemes which have a direct bearing on their economic activity. Keeping this in view, the programme for their economic uplift includes the following schemes ;

(a) Agricultural schemes,

(b) Financial assistance to cottage industries and professions, and

(c) Financial assistance to co-operative societies.

Under the agricultural schemes, financial assistance is provided to cultivators for digging wells, purchasing oil-pumps, engines, agricultural implements, bullocks, bullock-carts, etc., as well as for minor irrigation purposes. Under the schemes for grant of subsidy for purchase of oil engines, subsidy is granted to a member of the Backward Class whose annual income does not exceed Rs. 3,600 to the extent of Rs. 1,500 or 50 percent of the actual cost of the engine, accessories, etc., whichever is less. Under the scheme for grant of financial assistance for improvement of lands, the amount of subsidy is given at the rate of Rs. 100 per acre subject to the maximum limit of Rs. 500. Under another scheme loans and subsidies to the extent of Rs. 1000 per individual are granted to the Backward Class members for starting cottage industries or developing professions such as tailoring, carpentry, etc. The ratio of loan and subsidy is 50.50. Similar assistance is given for cottage industries and co-operative societies started by the Backward Classes.

(iii) Under the head health, housing and other schemes, there are five schemes meant for the Scheduled Castes only, viz., construction of drinking water wells, medical aid, eradication of the practice of carrying night-soil as headload, provision of house sites, and housing subsidy for sweepers and scavengers. The special schemes for the Scheduled Tribes include construction

of roads, bridges, and culverts and establishment of subsidiary health units. Free legal assistance is provided to the Scheduled Castes and the Scheduled Tribes in civil and criminal cases.

During the First and the Second Plan periods, there was a scheme under which financial assistance was granted to co-operative housing societies of the Backward Classes in the form of subsidy and interest-free loan repayable in 25 yearly instalments. The scheme was discontinued in April, 1961, but was reintroduced on a slightly different pattern from 1972-73. At present, the Backward Classes are given financial assistance in the form of subsidy to the extent of Rs. 900 or 75 per cent of the expenditure incurred for construction of houses. A scheme for grant of financial assistance to the Backward Classes for medical treatment in genuine cases is in existence. Under the scheme, patients suffering from T. B., Cancer, etc., are given assistance at the rate of Rs. 50 p. m. for 12 months. In ordinary cases, a lump-sum of Rs. 25 and in cases of accident, etc., Rs. 100 is given.

Although the general policy of the Government is that there should not be separate wells for the Harijans, some relaxation in the matter has been made since 1971-72 for construction of new wells for Harijans in hard cases. The full cost for construction of the well to the extent of Rs. 3000 is borne by the Government.

To supplement the Government efforts for mitigation of the sufferings of the Harijans, the District Panchayat, Surendranagar has drawn up the following schemes ;

(1) Repairs to wells in the Harijan locality without any limit of expenditure.

(2) Grant of medical aid to the Backward Classes at the rate of Rs. 30 p. m. for 3 months.

(3) Grant of financial assistance for construction of houses at Rs. 250 per individual.

The details about expenditure incurred separately for the Backward Classes during the last ten years are given below:

STATEMENT XVII.3
Expenditure incurred under the Plan and Centrally Sponsored Schemes for the Backward Classes
in the Surendranagar District

(RS. IN LAKHS)

Sl. No.	Castes	III Five Year Plan 3	Annual Plans				IV Five Year Plan				Total 9
			1966-67 to 1968-69 4	Year 1969-70 5	Year 1970-71 6	Year 1971-72 7	Year 1972-73 8				
EDUCATION											
1.	Scheduled Castes	..	1.02	0.92	0.26	0.26	0.75	1.01	4.22		
2.	Scheduled Tribes	..	0.32	0.26	0.01	0.01	0.01	0.01	0.62		
3.	Nomadic Tribes	..	0.61	0.04	0.03	0.09	0.03	0.04	0.24		
4.	Denotified Tribes	..	0.03	0.14	0.15	0.18	0.25	0.31	1.06		
	Total...	..	1.38	1.36	0.45	0.54	1.04	1.37	6.14		
ECONOMIC UPLIFT											
1.	Scheduled Castes	..	0.26	0.11	0.07	0.18	0.32	0.36	1.32		
2.	Scheduled Tribes	..	0.24	0.04	..	0.05	0.02	..	0.36		
3.	Nomadic Tribes	..	0.01	..	..	..	0.03	0.01	0.05		
4.	Denotified Tribes	..	..	..	0.01	..	0.08	0.14	0.23		
	Total...	..	0.51	0.15	0.08	0.23	0.46	0.53	1.96		

STATEMENT XVII.3—concl'd.

Sl. No.	Castes	III Five Year Plan Year 3	Annual Plans 1966-67 to 1968-69 4	IV Five Year Plan					Total 9
				Year 1969-70 5	Year 1970-71 6	Year 1971-72 7	Year 1972-73 8		
HEALTH, HOUSING AND OTHERS									
1.	Scheduled Castes	..	0.16	0.13	0.10	0.07	0.39	0.29	1.14
2.	Scheduled Tribes	..	0.04	..	..	..	0.05	0.05	0.09
3.	Nomadic Tribes	..	0.04	..	..	0.03	0.09	0.04	0.20
4.	Denotified Tribes	..	0.01	0.03	0.05	0.06	0.07	0.04	0.26
	Total...	..	0.25	0.16	0.15	0.16	0.55	0.42	1.69
TOTAL									
1.	Scheduled Castes	..	1.44	1.16	0.43	0.51	1.46	1.68	6.68
2.	Scheduled Tribes	..	0.60	0.30	0.01	0.06	0.04	0.06	1.07
3.	Nomadic Tribes	..	0.06	0.04	0.33	0.10	0.15	0.09	0.77
4.	Denotified Tribes	..	0.04	0.17	0.21	0.24	0.40	0.50	1.56
	Grand Total...	..	2.14	1.67	0.98	0.91	2.05	2.33	16.08

Source :

Director of Social Welfare, Gujarat State, Ahmadabad.

Reservation of Seats for the Backward Classes

After Independence, the Government provided certain concessions to the Backward Classes in order to enable them to get employment in public services. The State of Saurashtra with a view to remedying the inadequacy of representation of the Backward Classes in Government service, passed an order in 1949 laying down the following percentage of recruitment in the following cadres :

Cadre 1	Percentage of recruitment 2
Clerks	10
Talatis	20
Bailiffs	10
Teachers	15
Peons	20

Government also ordered relaxation of the prescribed age limit upto 3 years in view of their general backwardness.

In 1953, the Government of Saurashtra revised its earlier orders of 1949 and fixed the following percentages of seats in Government Services for the Backward Classes, subject to their possessing the prescribed minimum qualification.

For the Scheduled Castes and the Scheduled Tribes taken together, the percentages are as under ;

(a) 5 percent of the vacancies in all categories advertised through the Public Service Commission,

(b) 10 percent of other vacancies in all other categories except class IV posts, and

(c) 6½ per cent of class IV posts.

Government also relaxed the upper age limit upto five years

After integration of the Saurashtra State into the Bombay State in 1956, the following minimum percentages of reservation of seats were fixed for the Saurashtra region¹ for the Backward Classes.

1. Government of Bombay, Labour and Social Welfare Deptt. Circular No. RBC-1058, dated 14th February, 1959, Bombay.

Category of Service 1	Percentage of vacancies to be reserved in recruitment 2
<i>Vacancies advertised through the Public Service Commission</i>	
1. All Class I, II and III services for Scheduled Castes and Scheduled Tribes	5
2. All other vacancies	10
(i) Scheduled Castes	10
(ii) Scheduled Tribes	Nil
(iii) Other Backward Classes	Nil
3. Class IV service	6½
(i) Scheduled Castes	6½
(ii) Scheduled Tribes	6½
(iii) Other Backward Classes	6½

Relaxation of age upto five years was continued as before. After the bifurcation of the Bombay State in 1960, the Government of Gujarat continued these reservation percentages till 1969, when it introduced certain changes which are in force at present. In the case of the State level posts, the Government has fixed¹ the reservation percentage for the Scheduled Castes and the Scheduled Tribes for the whole State as under :

Sl. No. 1	Category 2	Classification of services & percentage of reservation		
		Class I & II 3	Class III 4	Class IV 5
1. Scheduled Castes		5	7	7
2. Scheduled Tribes		10	14	14

As regards the district level posts, the percentages of reservation of seats are 10 per cent for the Scheduled Castes and 14 for Scheduled Tribes for class III and IV services.

It will be seen that the category of "Other Backward Classes" has been abolished from 1969.

Administrative Set-up

Before the Panchayati Raj was introduced in Gujarat in April 1963, activities for the welfare of the Backward Classes were carried on by the Social Welfare Department. The department

1. Government of Gujarat, General Administration Department, Resolution¹ No. BAC-1064-3373-CH, dated 20th September, 1969.
B-282-43

mental head was designated as the Director of Social Welfare, who had under him in his office one Deputy Director, one Personal Assistant, one Officer-in-charge of Backward Classes and Tribal Welfare and two Social Welfare Officers, in addition to the District Social Welfare Officers at the district headquarters.

This position was radically changed on account of the introduction of the Panchayati Raj with effect from 1st April, 1963, when almost all the welfare schemes of non-technical nature were transferred to the District Panchayats with the necessary staff. At present, every District Panchayat in the State is allotted the post of a Social Welfare Officer to implement various welfare schemes in the Panchayat areas.

As the work of implementation of welfare schemes for the Backward Classes in the municipal areas was not transferred to the District Panchayats, a separate machinery was created for the purpose and six posts of the Welfare Officers (State) as distinguished from those under the Panchayats were set up in the municipal areas of the State. Their headquarters were fixed at Ahmadabad, Mahesana, Surat, Vadodara, Amreli and Rajkot. The Surendranagar district falls under the jurisdiction of the Social Welfare Officer (State), Rajkot.

Before 1965, welfare activities for the Backward Classes were conducted by the Directorate of Social Welfare which had under it two wings : (1) the Backward Class Welfare Wing and (2) the Correctional Administration Wing. In 1965 the Backward Class Welfare Wing was separated and made an independent directorate known as Directorate of Backward Class Welfare. In 1968, the separate Directorate of Backward Class Welfare was abolished and the work was transferred to the newly formed directorate designated as the Directorate of Social Welfare. In 1969, this directorate was once again bifurcated and a new directorate for the Backward Classes was formed named as the Directorate of Harijan and Adivasi Welfare. In 1970, this directorate was re-designated as the Directorate of Social Welfare. It looks after the welfare activities of the Backward Classes. The officer at the district level working under this directorate is now designated as Social Welfare Officer instead of the Backward Class Welfare Officer.

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS

Before Independence, there was no centralised supervision over all the public trusts in the State. The Central enactments which were applicable to all the public trusts in the State were the Charitable and Religious Trusts Act, 1920, and the provisions of sections 92 and 93 of the Civil Procedure Code. In 1935-36, during the former Bombay State, the following Central and State laws were in force for the control and supervision over the management of the public trusts ; (1) the Bombay Public Trusts Registration Act, 1935, applicable to the public trusts existing for the benefit of the Hindu community ; (2) the Musalman Wakf (Bombay Amendment) Act, 1935 applicable to the Muslim Wakfs, and (3) the Parsi Public Trusts Registration Act, 1936 applicable to the public trusts existing for the benefit of the Parsi community. Thus before Independence, the machinery for exercising supervision and control over the public trusts varied according to the communities for whose benefit these trusts were created.

The public trusts in the Surendranagar district are at present governed by the Bombay Public Trusts Act, 1950 which was enacted with a view to covering all trusts irrespective of caste, creed or community and to introduce uniformity in their supervision and control. It has certain new features. Unlike the previous enactments on the subject, it applies to all the communities, in keeping with the principles laid down in the Constitution of India about the uniformity of civil laws and provides for a uniform machinery for exercising supervision and control by the State over the management of the public trusts. The definition of a 'public trust' has been widened so as to include the societies registered under the Societies Registration Act, 1860. The Act provides for the establishment of special machinery for dealing with all matters concerning the administration and management of public trusts, and working under the administrative control of the Legal Department. It provides for compulsory registration of all public trusts, and for the appointment of Charity Commissioners for regions and sub-regions into which the State is divided for administrative convenience. The Surendranagar district, which forms part of the Rajkot region, is under the jurisdiction of Deputy Charity Commissioner, Rajkot.

In 1972, the total number of trusts registered in the district was 1317. Of them, 979 were the Hindu trusts, 103 were the Muslim trusts, 180 were cosmopolitan trusts and 55 trusts were registered under the Societies Registration Act. Some of the important among them are listed below :

1. Shri Lalji Maharaj Trust, Sayla.
2. Shri Trinetreshwar Mahadev Mandir Trust, Tarnetar, Thangadh—Chotila.
3. Shri Surendranagar Jain Shwetambar Murtipujak Tapgatchha Sanghni Sheth Anandji Kalyanjini Pedhi Trust, Surendranagar.
4. Shri Swaminarayan Radhakrishna Mandir, Muli.
5. Shri Madhavrayji Mandir Trust, Muli.
6. Shri Mahajan Panjrapole, Wadhwan.
7. Shri Mehta Panachand Thakarshi Jain Vidhyarthi Bhavan, Surendranagar.
8. Shri Radhakrishna Dev Swaminarayan Mandir Trust, Wadhwan and Ghanshyam Mandir, Dhrangadhra.
9. Shri Dudhrej Vadvala Mandir, Dudhrej.
10. Shri Shishukunj, Dhrangadhra.
11. Shri Limbdi Kelavani Mandal, Limbdi.
12. Shri Revashanker Pancholi Pragati Grih, Halvad.

PART VII

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

PUBLIC LIFE

Representation of the district in the State and the Union Legislature

In the General Elections of 1952 and 1957, the Surendranagar district had one single-member Parliamentary constituency called Zalawad. In the General Elections of 1962 and 1967 and in the mid-term Parliamentary Elections of 1971, the constituency was named as Surendranagar. The Surendranagar Parliamentary constituency comprises the entire Surendranagar district plus some areas of the adjoining Rajkot district.

As regards the State legislatures, during the Saurashtra regime the district had five single-member constituencies and one dual-member constituency. The dual-member constituency was the Limbdi- Wadhwan constituency where one seat was reserved for the Scheduled Castes. After the merger of the Saurashtra State with the Bombay State at the time of General Elections of 1957, the district had two single-member constituencies and one dual-member constituency in the Bombay Legislative Assembly. After the formation of the Gujarat State in 1960, the double-member constituency was replaced by two single-member constituencies. As a result, at the time of the General Elections of 1962, 1967 and 1972, the district had five single-member constituencies. One of them, viz., Limbdi was reserved for the Scheduled Castes. Thus, at present the district has one representative at the centre in the Union Parliament and five representatives in the State Legislature.

The details of the present territorial extent or limits of the Parliamentary and Assembly constituencies are given below :

Delimitation of Parliamentary and Assembly Constituencies

Sl. No.	Name of the constituency	Extent in terms of Parliamentary/Assembly constituencies
1	2	3
(A) PARLIAMENTARY CONSTITUENCY		
1.	Surendranagr	Dasada, Wadhwan, Limbdi, Chotila, Dhrangadhra of the Surendranagar district and Morbi and Tankara of the Rajkot district.

Sl. No. 1	Name of the constituency 2	Extent in terms of Parliamentary Assembly constituencies 3
(B) ASSEMBLY CONSTITUENCIES		
1. Dasada	..	Dasada and Lakhtar talukas
2. Wadhwan	..	Wadhwan taluka
3. Limbdi (S.C.)	..	Limbdi taluka
4. Chotila	..	Chotila, Sayla and Muli talukas
5. Dhrangadhra	..	Dhrangadhra and Halvad talukas

Source:

The Gujarat Government Gazette Vol. VII, No. 13, Part IV-C, dated 31st March, 1966, pp. 558, 561.

POLITICAL PARTIES AND ORGANISATIONS

Prior to the General Elections of 1967, the main political party in the district was only the Indian National Congress which had dominated the field since the first General Elections. In the 1967 General Elections, the Swatantra party contested the elections for the first time and won a landslide victory by capturing all the five Assembly seats along with one Parliamentary seat. The Congress was routed. After the 1967 elections, with the split in the Congress, the position has changed. The main rival parties now (1973) comprise the Congress and the Congress (Organisation).

All the political parties contesting the elections in the district have their affiliation with the all India parties. There is no party of local origin in the district. A study of the election results of 1952, 1957, 1962, 1967, 1971 and 1972 reveals the relative hold of the various political parties in the district.

The General Elections of 1952

In the first General Elections of 1952, there were 5 political parties, viz., the Indian National Congress, the Socialist, the Hindu Maha Sabha, the Krishak Majdoor Praja Parishad and the Ram Rajya Parishad, besides the independent candidates. The Congress contested one Parliamentary seat and 6 Assembly seats in the Saurashtra Legislative Assembly and won all of them. One Assembly seat went to the Socialist Party uncontested. Thus the Congress established its hold over the political life in the district. The Congress polled 67.06 per cent of the votes, followed by the Hindu Maha Sabha (6.72 per cent),

the Krishak Majdoor Praja Parishad 5.62 per cent, the Socialist party 5.37 per cent, the Ram Rajya Parishad 3.24 per cent and the independent candidates secured 12.00 per cent of the total votes polled in the Assembly constituencies. The percentage of valid voting was 51.94 in the Parliamentary constituency and 51.79 in the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1952:

STATEMENT XVIII.1
Election Results, 1952

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
THE HOUSE OF THE PEOPLE (LOK SABHA)					
1.	Zalawad	1. Congress	1,63,963	98,033	59.79
		2. Hindu Maha Sabha		23,601	14.39
		3. K. M. P. P.		11,679	7.13
		4. Independent		30,650	18.69
THE LEGISLATIVE ASSEMBLY					
1.	Limbdi-Wadhwan (double-member One reserved for S.C.)	1. Congress	32,506	19,716	60.65
		2. Socialist		2,914	8.96
		3. K. M. P. P.		1,289	3.96
		4. Socialist	—Uncontested—	7,424	22.85
		5. Independent		1,163	3.58
		6. Independent		16,105	75.40
2.	Limbdi-Lakhtar	1. Congress	21,360	3,806	17.86
		2. Hindu Maha Sabha		874	4.09
		3. Independent		575	2.65
		4. Independent		12,361	74.35
3.	Dasada-Lakhtar	1. Congress	16,626	3,113	18.72
		2. K. M. P. P.		753	4.53
		3. Socialist		399	2.40
		4. Hindu Maha Sabha		9,245	64.34
4.	Dhrangadhra	1. Congress	14,370	3,660	25.47
		2. Ram Rajya Parishad		1,465	10.19
		3. Socialist		8,698	57.29
5.	Halvad-Muli	1. Congress	15,182	1,938	12.76
		2. K. M. P. P.		927	6.11
		3. Socialist		464	3.06
		4. Hindu Maha Sabha		3,155	20.78
		5. Independent		9,585	74.54
6.	Sayla-Chotila	1. Congress	12,860	2,916	22.67
		2. Hindu Maha Sabha		359	2.79
		3. Independent			

Source:

Report on the General Elections, 1952, Election Commissioner, Government of India, pp. 48, 118, 672, 673.

The General Elections of 1957

In the General Elections of 1957, there were three political parties, viz., the Congress, the Praja Socialist and the Hindu Maha Sabha. There was no independent candidate. The Congress contested one Parliamentary and 4 Assembly seats, the Hindu Maha Sabha fielded one candidate each for the Parliamentary and the Assembly seat, while the Praja Socialist Party contested three Assembly seats. All the four Assembly seats alongwith one Parliamentary seat were won by the Congress. The two other parties were wiped out at the polls. The Congress got 78.39 per cent, the Praja Socialist 19.01 per cent and the Hindu Maha Sabha 2.60 per cent to the total votes cast in the Assembly constituencies. The percentage of valid voting was 49.01 in the Parliamentary constituency and 53.36 in the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1957.

STATEMENT XVIII.2**Election Results, 1957**

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
THE HOUSE OF THE PEOPLE (LOK SABHA)					
1.	Zalawad	1. Congress	1,79,299	1,37,067	76.45
		2. Hindu Maha Sabha		42,232	23.55
THE LEGISLATIVE ASSEMBLY					
1.	Dhrangadhra	1. Congress	27,122	22,009	81.15
		2. Hindu Maha Sabha		5,113	18.85
2.	Surenranagar (double-member one reserved for S. C.)	1. Congress	1,40,211	54,758	39.05
		2. Congress		52,971	37.78
		3. P. S. P.		16,621	11.85
		4. P. S. P.		15,861	11.32
3.	Halvad	1. Congress	29,668	24,691	83.22
		2. P. S. P.		4,977	16.78

Source : Report on the General Elections, 1957, Election Commissioner, Government of India, pp. 128-129, 686-689.

The General Elections of 1962

In the General Elections of 1962, there were four political parties, viz., the Congress, the Praja Socialist, the Hindu Maha Sabha and the Jana Sangh besides six independent candidates. The Congress contested one Parliamentary seat and 5 Assembly seats. The Praja Socialist contested three Assembly seats, the Jana Sangh two and the Hindu Maha Sabha one. All the 5 Assembly seats alongwith one Parliamentary seat were captured by the Congress. The important fact was that the newly formed Swatantra Party had not put up any candidate in the district. The Congress polled 61.19 per cent, the Praja Socialist 3.63 per cent, the Jana Sangh 1.66 per cent, the Hindu Maha Sabha 0.78 per cent and the independent candidates 32.74 per cent to the total votes polled in the Assembly constituencies. The percentage of valid voting was 51.72 for the Parliamentary constituency and 49.12 for the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1962.

STATEMENT XVIII.3**Election Results, 1962**

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
THE HOUSE OF THE PEOPLE (LOK SABHA)					
1.	Surenranagar	1. Congress	2,26,230	1,23,006	54.37
		2. P. S. P.		11,186	4.95
		3. Jana Sangh		11,083	4.90
		4. Independent		80,955	35.78
THE LEGISLATIVE ASSEMBLY					
1.	Dasada	1. Congress	34,420	23,926	69.50
		2. P. S. P.		1,105	3.22
		3. Independent		9,389	27.28
2.	Wadhwan	1. Congress	32,792	15,338	46.77
		2. P. S. P.		3,383	10.32
		3. Jana Sangh		502	1.53
		4. Independent		13,569	41.36

STATEMENT XVIII.3—concl'd.

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
3.	Limbdi (Scheduled Castes)	1. Congress 2. Jana Sangh 3. P. S. P. 4. Independent	28,219	19,064 2,000 990 6,165	67.56 7.09 3.51 21.84
4.	Chotila	1. Congress 2. Hindu Maha Sabha 3. Independent	29,414	16,433 1,168 11,813	55.87 3.97 40.16
5.	Dhrangadhra	1. Congress 2. Independent 3. Independent	26,035	17,568 6,356 2,111	67.48 24.41 8.11

Source :

Report on the General Elections, 1962, Election Commissioner, Government of India, pp. 27,180.

The General Elections of 1967

In the General Elections of 1967, there were three political parties, viz., the Congress, the Swatantra and the Praja Socialist, besides the independent candidates. The Congress contested all the seats. The Swatantra party also fielded its candidates for all the 5 Assembly seats and the Parliamentary seat in the district and thus became the first strong rival party to the Congress. The Praja Socialist contested one Assembly seat. Besides, there were 10 independent candidates in Assembly constituencies and two independent candidates in Parliamentary constituency. The Swatantra party captured all the Assembly seats along with the Parliamentary seat, and the Congress lost its hold over the district. The Swatantra polled 62.18 per cent, the Congress 30.60 per cent, the Praja Socialist 0.19 per cent of the votes. The independent candidates secured 7.00 per cent of the votes in the Assembly constituencies. The percentage of valid voting was 60.71 in the Parliamentary and 61.34 in the Assembly constituencies.

The following table shows the party affiliations of the contesting candidates and the number of valid votes polled by them in the General Elections of 1967 :

STATEMENT XVIII.4

Election Results, 1967

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total valid votes polled 4	Number of valid votes polled by each candidate 5	Percentage to total valid votes polled 6
THE HOUSE OF THE PEOPLE (LOK SABHA)					
1.	Surenranagar	1. Swatantra 2. Congress 3. Independent 4. Independent	2,73,550	1,69,191 97,190 3,854 3,315	61.85 35.53 1.41 1.21
THE LEGISLATIVE ASSEMBLY					
1.	Dasada	1. Swatantra 2. Congress 3. Independent 4. Independent 5. Independent 6. Independent	38,228	19,089 14,418 2,803 972 779 169	49.93 37.72 7.33 2.54 2.04 0.44
2.	Wadhwan	1. Swatantra 2. Congress 3. Independent	43,380	29,776 11,211 2,393	68.64 25.84 5.52
3.	Limbdi (Scheduled Castes)	1. Swatantra 2. Congress 3. Independent 4. Independent	37,900	22,633 13,380 1,366 521	59.72 35.30 3.60 1.38
4.	Chotila	1. Swatantra 2. Congress 3. P. S. P. 4. Independent 5. Independent	38,753	20,297 16,576 389 761 730	52.38 42.77 1.00 1.96 1.89
5.	Dhrangadhra	1. Swatantra 2. Congress 3. Independent	43,599	33,727 6,250 3,622	77.36 14.34 8.31

Source : Report on the General Elections, 1967, Election Commissioner, Government of India, pp. 40, 232, 233.

The Mid-term Parliamentary Elections of 1971

The mid-term Parliamentary Elections brought about a major political change due to the split in the Congress and formation of the two rival parties, viz., the Congress (R) and the Congress (O). There was a straight fight in the district between the Congress (R) candidate and 6 independent candidates, because there was no other political party in the field. The Congress (R) won the seat by

defeating the nearest independent candidate by a margin of 8,691 votes and polling 49.02 per cent of the total votes polled in the Parliamentary constituency.

The General Elections of 1972

In the General Elections to the Legislative Assembly held in 1972, there were four political parties in the district, *viz.*, the Congress, the Congress (O), the Swatantra and the Jana Sangh. As many as 16 independent candidates also entered the electoral fray. The Congress contested all the five seats, while the Jana Sangh contested four, the Congress (O) three and the Swatantra only one. The Congress captured four Assembly seats, while one seat went to an independent candidate. The opposition parties thus lost in all the five constituencies. The Congress polled 51.78 per cent of the total valid votes, the Congress (O) got 18.75 per cent, the Jana Sangh 3.69 per cent and the Swatantra 0.80 per cent. The independent candidates (16 in number) secured 24.98 per cent of the valid votes polled.

The following statement shows the party affiliation of the contesting candidates and the number of valid votes polled by them in the General Elections of 1972.

STATEMENT XVIII.5

Election Results, 1972

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidates 3	Total number of valid votes polled 4	Votes polled by each candidate 5	Percentage to total valid votes polled 6
THE LEGISLATIVE ASSEMBLY					
1.	Dasada	1. Congress	48,033	23,948	49.86
		2. Congress (O)		16,393	34.13
		3. Jana Sangh		2,057	4.28
		4. Swatantra		1,624	3.38
		5. Independent		1,917	3.99
		6. Independent		1,092	2.27
		7. Independent		602	1.25
		8. Independent		400	0.84

STATEMENT XVIII.5—concl'd.

Sl. No. 1	Name of the constituency 2	Party affiliation of the contesting candidate 3	Total number of valid votes polled 4	Votes polled by each candidate 5	Percentage to total valid votes polled 6
2.	Wadhwan	1. Congress	38,853	21,445	55.20
		2. Congress (O)		8,200	21.11
		3. Jana Sangh		3,555	9.16
		4. Independent		3,387	8.72
		5. Independent		1,133	2.92
		6. Independent		579	1.49
		7. Independent		544	1.40
3.	Limbdi (S.C.)	1. Congress	32,183	18,878	58.66
		2. Congress (O)		13,305	41.34
4.	Chotila	1. Congress	38,977	25,769	66.11
		2. Jana Sangh		966	2.48
		3. Independent		11,023	28.28
		4. Independent		485	1.24
		5. Independent		444	1.14
		6. Independent		205	0.53
		7. Independent		85	0.22
5.	Dhrangadhra	1. Congress	44,042	14,578	33.10
		2. Jana Sangh		884	2.00
		3. Independent		24,886	56.51
		4. Independent		3,123	7.09
		5. Independent		571	1.30

Source.

Collector, Surendranagar district.

The following statement summarises the pattern of voting in all the General Elections, from the year 1952 onwards.

STATEMENT XVIII.6

Votes polled in the General Elections (1952 to 1972)

Election Year 1	Total No. of electors 2	Total votes polled 3	Percentage of col. 3 to 2 4	Total valid votes polled 5	Percentage of col. 5 to 2 6	Name of the parties 7	Votes polled by parties 8	Percentage to total valid votes polled 9
THE HOUSE OF THE PEOPLE (LOK SABHA)								
1952	3,15,707			1,63,963	51.94	1. Congress	98,033	59.79
						2. Hindu Maha Sabha	23,601	14.39
						3. K. M. P. P.	11,679	7.13
						4. Independent	30,650	18.69

STATEMENT XVIII.6—*concl'd.*

Election Year	Total No. of electors	Total votes polled	Percentage of col. 3 to 2	Total valid votes polled	Percentage of col. 5 to 2	Name of the parties	Votes polled by parties	Percentage to total valid votes polled
THE HOUSE OF THE PEOPLE (LOK SABHA)								
1957	3,65,781	..	..	1,79,299	49.01	1. Congress 2. Hindu Maha Sabha	1,37,067 42,232	76.45 23.55
1962	4,37,334	2,37,383	54.28	2,26,230	51.72	1. Congress 2. P.S.P. 3. Jana Sangh 4. Independent	1,23,006 11,186 11,083 80,955	54.37 4.95 4.90 35.78
1967	4,50,551	2,84,460	63.14	2,73,550	60.71	1. Swatantra 2. Congress 3. Independent 4. Independent	1,69,191 97,190 3,854 3,315	61.85 35.53 1.41 1.21
1971	4,97,425	2,93,151	59.00	2,78,789	56.05	1. Congress (R) 2. Independent	1,36,566 1,42,223	49.02 50.98
THE LEGISLATIVE ASSEMBLY (VIDHAN SABHA)								
1952	2,18,024	..	..	1,12,004	51.79	1. Congress 2. Hindu Maha Sabha 3. K.M.P.P. 4. Socialist 5. Ram Rajva Parishad 6. Independent	75,710 7,585 6,340 6,059 3,660 13,550	67.06 6.72 5.62 5.37 3.24 12.00
1957	3,69,184	..	..	1,97,001	53.36	1. Congress 2. P.S.P. 3. Hindu Maha Sabha	1,54,429 37,459 5,113	78.39 19.01 2.60
1962	3,07,184	1,62,126	52.78	1,50,880	49.12	1. Congress 2. P.S.P. 3. Jana Sangh 4. Hindu Maha Sabha 5. Independent	92,329 5,478 2,502 1,168 49,403	61.19 3.63 1.66 0.78 32.74
1967	3,29,077	2,13,382	64.84	2,01,860	61.34	1. Swatantra 2. Congress 3. P. S. P. 4. Independent	1,25,522 61,835 389 14,114	62.18 30.63 0.19 7.00
1972	3,88,731	..	..	2,02,088	51.99	1. Congress(R) 2. Congress(O) 3. Jana Sangh 4. Swatantra 5. Independent	1,04,618 37,898 7,462 1,624 50,486	51.78 18.75 3.69 0.80 24.98

Source :

1. Reports on the General Elections, 1952, 1957, 1962 and 1967.
2. 1971 and 1972 General Elections, Collector, Surendranagar.

NEWSPAPERS

No daily newspaper is published from this district. There are three Gujarati weeklies, viz., the *Sahakar* from Dhrangadhra, the *Samay* from Surendranagar and the *Surendranagar Times* from Sayla. The fortnightlies include the *Halvad-Dhrangadhra Samachar* and the *Ratna-Jyot* (1945) published from Surendranagar, and the *Jagte-Raho* published from Wadhwan. Moreover, there are five Gujarati monthlies, viz., the *Nayan Jyot* and the *Parivar* published from Surendranagar and the *Kalyan*, *Shri Mahavir Shasan* and the *Vidya* published from Wadhwan. The circulation of these periodicals is mainly confined to the district.

The Gujarati dailies published from Ahmadabad and Rajkot are widely read in the district. Among the English dailies, the *Times of India* and the *Indian Express* published from Ahmadabad are popular among the English-knowing public.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Introductory

Compared to many other districts of Gujarat, the Surendranagar district has a few organisations working in the field of voluntary social service. This may be attributed partially to the existence of several princely states and estates where it was very difficult, if not impossible, for the voluntary organisations to flourish. However, those few are well established in their respective fields of service. The genesis and growth of the voluntary organisations may be traced to the establishment of the Rashtriya Shala near Wadhwan in the first quarter of the present century as a result of the efforts of Shri Fulchandbhai Shah and a few devoted teachers. The Rashtriya Shala, however, had to be closed as a result of strong opposition from many orthodox elements against admitting the Harijan students on its roll. The Rashtriya Shala was then converted into Ghar Shala—a high school which is now run by the Wadhwan Kelavani Mandal established in 1922 with the efforts of such social workers as Sarva Shri Motilal Darji, Fulchandbhai Shah, Chamanlal Vaishnav, Swami Shivanandji, Rasiklal Parikh and others. The Mandal first established an Ashram-Shala for the children of the nomadic tribes and a Chhatralaya for the Scheduled Caste students. At present, it also runs an agricultural school for the benefit of the children of the agriculturists.

Almost during the same period one of the oldest existing social service institutions in the district came to be established. A few devoted social workers started the Hindu Anathashram at Wadhwan in the year 1915 to provide food and shelter to orphans. A few years later, an attempt at organising libraries of religious books was made by Shri Motibhai Darji, a devoted social worker of the district. He started such a library and himself distributed books among those interested. He thereafter established a gymnasium and inculcated among the younger generation, the habit of regular physical exercise. He also helped people in digging wells during the time of scarcity and helping the poor patients in the hospital. While serving the stricken persons, he died of plague at a young age of 26 years while serving people in Wadhwan. Although he died prematurely, he had become almost an institution of Wadhwan.

Till Independence, the area comprising this district, was educationally and socially backward. Women were mostly illiterate and cases of suicides were common. It was at this time that organised efforts were made by the Vikas Vidyalaya of Wadhwan (1945) in helping women in distress and rescuing them from immoral traffic. These efforts were pioneered by Smt. Pushaben Mehta and Smt. Arunaben Desai.

After Independence, a number of social service organisations have been established, some of which are doing excellent work in their respective fields of activities. The following paragraphs describe some of the more important institutions working in the district.

Shri Anath Ashram, Surendranagar

The Anath Ashram at Surendranagar which was established in 1915 is perhaps the oldest existing voluntary institution in the district. It was originally called the Hindu Anathashram but now orphans of other communities also are admitted into the Ashram. The objects of the institution are to provide food, shelter, clothes and education to the orphans and help them become self-dependent. For this purpose, it carries on various activities. It also runs a *chhatralaya*, a drawing class and a music class. It organises game competitions and physical training courses for them.

The number of inmates in the Ashram was 95 in the year 1971-72.

Shri Revashankar Pancholi Pragati Grih, Halvad

The institution was established in 1944 and was named after its founder Shri Revashankar Motiram Pancholi. It works for the uplift of the widowed, distressed and destitute women without any distinction of caste or creed. It provides food, clothes, shelter and education to such women and helps them to be self-dependent. It runs a Balmandir, a Kanya Vidyalaya, a Chhatralaya and a rescue home.

The Stree Pragati Mandal, Surendranagar

The Stree Pragati Mandal was started at Surendranagar in 1954. It works for the uplift of women without distinction of caste or creed. For this purpose, it runs sewing and embroidery classes, a Balmandir, a Kumar Shala and a women's library. It has its own building.

The Vikas Vidyalaya, Wadhwan

It was with the blessings of Mahatma Gandhi that the Vikas Vidyalaya of Wadhwan came to be established in 1945 as a branch of the Vikas Griha of Ahmadabad. The areas now comprising Surendranagar district were educationally and socially backward. The women-folk was mostly illiterate and cases of immoral traffic and suicides of women were numerous. It was, therefore, with a view to propagating new ideas of life and education among women and children that this institution started its activities, with 40 inmates during the first year. The institution started rescuing girls from immoral traffic and provided shelter to destitute women and orphans.

Besides running several educational institutions such as the Mahila College, the Primary Teacher's Training College, the Drawing Teacher's Training College, etc., (details about which are given in the chapter on Education and Culture), the Vikas Vidyalaya runs the following institutions for the uplift of women and children : (i) a Foundling Home, (ii) a Backward Class Chhatralaya, (iii) one Adhyapan Chhatralaya, and (iv) a College Chhatralaya for providing lodging and boarding facilities to students. Free lodging and boarding facilities are provided to orphans and distressed and destitute women. Moreover, it runs a Mahila Mandal at Wadhwan, a Backward Class Mahila Mandal at

Harijanvas, Wadhwan, Mahila Mandal at Joravarnagar, a number of Balwadis at various places in the district and Sanskar Kendras at Malod, Kholdiyad, Rampara, Badlana, Dedodara and Vastadi of the Wadhwan taluka.

The institution also runs a Vikas Handicraft Teacher's Training College and a Vikas Khadi Production Centre. The institution incurs an annual expenditure of about Rs. 5 lakhs on these activities. The number of inmates benefitted totalled to over 2200 during the year 1972-73.

The Vikas Vidyalaya aims not only to solve the problems of women, but also to educate them in such a way that they may supplement the income of their family or can live a self-dependent honourable life.

In addition to the institutions described above, there are a number of other institutions like Yuvak Mandals and Mahila Mandals which are doing important service to the people. The district branch of the Rotary Club also does useful social service. Besides there are many educational institutions which are already dealt with in the chapter on Education and Culture.

CHAPTER XIX

PLACES OF INTEREST

Anandpur (Bhadla)—Chotila Taluka; (P.* 1,993) V. P.

Anandpur is about 25 km., south of Chotila which is a railway station on the Than-Chotila metre gauge branch of the Mahesana-Surenranagar-Okha railway line. It is served by the State Transport bus service from Chotila, Rajkot, Gondal, etc. It is situated on the rivulet Sari, at the foot of the Thanga hills some of which are higher than one thousand feet. In former times, it was an outpost of the Anhilvad kings. The temple of Ananteshwar Mahadev is, therefore, believed by some to have been built by Siddharaj Jaysinh. But according to the bards, it was founded in 1068 A. D. by Chudasama Anand or Anant, who built a large Shiv temple and named it Ananteshvar, which subsequently came to be called Anteshvar. It is a monument of archaeological interest. The temple was destroyed by the Mahamud of Ghazni and the idols on the outer walls of the temple were damaged. It is said that a Maratha General of 1857 A. D., revolt fame had stayed here *incognito* as a Brahmachari. One of the temple rooms is, therefore, still known as Brahmachari's room. A copper plate on the interior wall of the temple indicates that the temple was renovated in Samvat Year 1929 by a Kathi Girasdar of this village with the assistance of the masons from Jamnagar. The village became deserted in about 1264 A. D., and remained uninhabited till 1608 A. D., when it was repopulated by the Kathis. In 1881, it belonged to the Khachar Kathis, a branch of the Kathis of Chotila.

About 20 km., away from Anandpur, there is a temple known as Gupteshwar Mahadev which people visit particularly in the month of Shravan (July-August).

There are two separate primary schools for boys and girls. Besides, there is a public health sub-centre with a family planning centre.

Note: The Places of Interest in the district are described in alphabetical order.

* ABBREVIATIONS:

P=Population, 1971 Census
V.P.=Village Panchayat,
N.P.=Nagar Panchayat,
G.P.=Group Panchayat,

Mu. = Municipality,
N.=North Latitude,
E. = East Longitude

The village is mainly populated by the Talpada Kolis and Kathis who eke out their maintenance by agriculture.

Bajana—Dasada Taluka; (P. 4,403) V.P., 23° 07' N. 71° 47' E.

Bajana was the capital of the Bajana Estate. It is situated on the southern boundary of the Little Rann of Kachchh, near its tip. It is 8 km., south of the Patdi Railway Station on the Jhund-Kandla broad gauge section of the Western Railway and is served by the State Transport bus service.

The Jats who were driven away from Sindh by its ruler managed to reach the Mandav hills near Than, then in possession of the Parmars of Muli who agreed to give shelter to them. They lay hidden in the hills for some time to protect themselves against the attack of the Sindh army which had shadowed them on their flight from Sindh. Later on, these Jats went to Ahmadabad and paid their respects to the Sultan. The Sultan employed them in the siege of Champaner where they distinguished themselves by their military prowess. After the capture of the Champaner fort, the Sultan bestowed 24 villages on their leader Malik Hedoji. As Malik Haider Khan (one of the Jat leaders) established himself there, Bajana and its neighbourhood came to be known as Nani Jatwar or little Jatwar.

There are two large tanks at Bajana. One is called Sadiyasar and the other the Gamedu tank.

With a view to preventing the Little Rann of Kachchh from advancing southward and converting cultivable lands into sandy area, continuous rows of foreign Babul trees have been planted along the southern boundary of the Little Rann and also in the interior. These trees which were first planted at Bajana, Zinzuwada and Tikar villages have converted saltish and marshy lands into a green forest belt.

There are separate primary schools for boys and girls besides a high school. The branches of the Surendranagar District Co-operative Bank and Dena Bank are set up here. There is an allopathic dispensary and a guest-house managed by the District Panchayat. The village is provided with post and telephone facilities.

Bajana is mainly populated by the Jat Muslims, who maintain themselves on agriculture and agricultural labour.

The civil court of the Dasada taluka is located here. It has also a police station and a jail. There is one cotton ginning factory.

Among places of public worship, there are Rughnathji temple of Luwanas, a Krishna Mandir of Koli Thakor, a Swaminarayan temple and a mosque.

Bhimora—Chotila Taluka

Bhimora is about 11 km., from Chotila. The village was founded by a Kathi named Nana Khachar who had constructed a fort around the village. The fort is so strongly built that though it is now in ruined condition, its stones are still intact. Near the village, there is a cave known as Bhim Gufa. Inside the cave, there is a temple of lord Shiv. It is believed that the Pandavas had stayed here during their period of exile. Bhimora is now a deserted village.

Bhrugupur (Bhadakva)—Limbdi Taluka; (P. 2,642) V. P., 22° 28' N. 71° 45' E.

Bhrugupur was originally known as Bhruguwas, which was subsequently changed to Bhadakva. In 1953, its name was changed to Bhrugupur. Bhrugupur has derived its name from sage Bhrugu whose Ashram was at this village. It is an ancient village about 11 km., south of Limbdi, a railway station on the Bhavnagar-Surendranagar metre gauge section of the Western Railway. It is served by the State Transport buses from Barvala, Surendranagar, Limbdi, etc. This was one of the talukdari villages of the Chuda State. The Gangvo Kund near Gangeshwar Mahadev is considered to be holy, where people take bath and immerse the ashes of the dead. The village Panchayat organises a fair, called Gangava fair on Bhadrapad Vad 30 (September). Another fair called Jasma Odan fair is held on Shravan Sud 11 (August), when persons belonging to the Od community and others visit the shrine of Jasma, a *sati* of the Od caste associated with the history of Siddharaj Jaysinh of Patan.

Among the population, the Sathwaras (Dalwadis) predominate. They depend upon agriculture for livelihood. They grow vegetables and send them to Limbdi and Surendranagar.

There is an old temple of Bhrugunath Mahadev. According to a local legend, it was established by Bhrugu Rishi. On the confluence

of the Vansal and Nagdukiyo rivers, there were the Ashrams of Bhrugu Rishi, Gautam Rishi and other saints where now stands a temple.

The village has one primary school, an Ayurvedic dispensary and water-works, which supply water through stand posts.

The Brahmani Irrigation Project—Halvad Taluka

Nearly 16 km., south of Halvad and near village Golasan is an earthen irrigation dam 8,700 feet in length. The irrigation scheme was mooted during the Dhrangadhra State regime when a survey of the area was made. But it came to be implemented by the Saurashtra Government after integration. On the dam, construction was started in 1948 and completed in 1952. It provides irrigation to 27,000 acres of land by means of a canal and subsidiary channels measuring 120 km., in length. The villages benefited by the scheme include Golasan, Merupar, Shiroy, Sundargadh, Mansar, Ranekpur, Halvad, Ranjitgadh, Kedaria, Nava Ghanshyamgadh, Raysanghpar, etc. As a result, the water-table has risen and farmers now are able to grow crops of wheat and cotton of improved variety.

Chobari—Chotila Taluka; (P. 762) G. P.

Chobari is a small village 20 km., from Chotila, the taluka headquarters. There is an old step-well known as Chomukhi Vav which is declared as a protected monument by the State Government. A little beyond the Chomukhi Vav, there are three temples sacred to Nag Devta (snake God). These temples are of historical importance. Near the temple, there is an unidentified tree which bears no fruits but has medicinal value. It is said that water sometimes oozes from this tree.

According to a legend, Lakha Phulani of Kachchh had camped here while he was on his way from Kachchh to Atkot (Rajkot district). It is said that a seed of Bajra which was given as a feed to his horse fell down here. Cultivation of Bajra which was till then unknown in this district thus started first in Chobari.

The village has a primary school.

Chokadi—Limbdi Taluka; (P. 2,662) G. P.

About 8 km., west of Chuda, a railway station on the Surendranagar-Bhavnagar metre gauge section, Chokadi is famous for the

shrine of Charmalyo Nag, one of the few shrines dedicated to snake worship in the peninsula. During the State regime, the temple was patronised by the rulers. It is served by the State Transport bus service. There is one primary school.

Among the population, the Karadia Rajputs predominate.

Chotila—Chotila Taluka; (P. 7,824) V.P., 22° 25' N. 71° 12' E.

Chotila is on the National highway and is connected by the State Transport bus service with Ahmadabad as well as Rajkot. It is a railway station on the Than-Chotila metre gauge branch of the Surendranagar-Rajkot section of the Western Railway.

Originally a holding of the Sodha Parmars, Chotila was conquered from Jagasio Parmar by the Khachar Kathis in 1566 A. D. Most of the Khachar Kathis trace their origin to the Chotila house. According to a legend, Jagasio Parmar of Muli was murdered by the Kathis of Khachar Kuman and Vala clans. These Kathis took possession of Chotila and then divided it into four parts (*char tilas*). The village thereafter came to be known as Chotila. Thereafter it was made the Agency Thana under the British. Chotila was a VI class princely State and came to be attached with the Nawanagar State under the Attachment Scheme prior to Independence.

Chotila is situated at the foot of the Chamunda hill which is surmounted by the temple of the Chamunda Mata at a height of 1,173 feet. There is also a temple of Lord Shiv known as Zaria Mahadev 8 km., north-west of Chotila, where water trickles from the hill and continuously flows over the *Shivling* all the year round. The *Shivling* is *swayambhoo* (self-emerged).

A little beyond the Zaria Mahadev is the Mandav forest wherein there is a fort of Analgadh which is now in ruins. It is believed that the encounter between the British Police force and the outlaw Vahala Thuntha took place here. As the fort was the rendezvous of the dacoits the British destroyed it later on.

About 8 km., south-east of Chotila near village Kahsar there is temple of the Dangnath Mahadev where an annual fair is held on the Shravan Vad 30. A little further there is a shrine of Goddess Machhu. The river Machhu originates from this place. *

It is the headquarters of the Chotila taluka and, therefore, has all the taluka offices, besides Gram Panchayat and a primary health centre with a family planning centre. A garden is maintained by the village Panchayat. It has a marketing yard where cotton, *bajri*, wheat and *ghee* are brought. Ghee of this place is famous and is sent out to Ahmadabad, Bombay, Calcutta, etc. There are two oil mills and one ginning factory. There is a Panjarapol managed by the Mahajan.

Chotila has branches of State Bank of Saurashtra and the District Co-operative Bank, one Balmandir, three primary schools and one secondary school. The Mahila Mandal runs a sewing class.

The village is mainly populated by the Kathis and Kolis whose principal avocation is agriculture. It is the birth place of the famous poet Zaverchand Meghani.

Chuda—Limbdī Taluka; (P. 8,988) V. P., 22° 29' N. 71° 36' E.

Chuda, originally known as Kankanpur is on the bank of the Vansal river. It is a railway station on the Surendranagar-Bhavnagar metre gauge section of the Western Railway. It is also served by the State Transport buses from Limbdī, Ahmadabad, etc.

Chuda was formerly the headquarters of the Chuda State. Its climate, though hot and dry, is healthy. Its soil is fertile and water is good. There is a public health centre with a family planning unit. The building of the public health centre was donated by Shri Rajabali Bakubhai. In addition, there is a public dispensary called Janata Davakhana run by a public trust.

There is one remarkable feature of the municipal activities. The municipality started the bus service between Chuda town and the Chuda Railway Station (6½ km.) in 1958. After introduction of the Panchayati Raj, the municipality was converted into the Gram Panchayat in 1964. The Gram Panchayat has continued the bus service. It has a complement of three modernised buses at present.

The Kelvani Mandal of Chuda runs educational institutions right from the Balmandir upto the high school. The Kumar Shala

of Chuda has been declared as the best school among the Kumar Shalas of the district.

The Panchayat also runs a public library and a reading room. A gymnasium, a Mahila Sewing Centre and an Ambar Charkha Centre are run by the Chuda Rachanatmak Samiti (a public trust). One Panjarapol established about 150 years ago is run by a public trust.

Among places of public worship, there are several Hindu temples including the two Shiv temples, the Chaturbhujraji temple, the Rughnathji temple, a Swaminarayan temple and a Jain temple. There is a mosque.

There are two nutbolt factories, three cotton ginning factories, one cotton pressing factory and three oil mills. It is also a centre of handloom weaving and of chilly powder industry run as a home industry. Chuda has branches of State Bank of Saurashtra and the District Co-operative Bank. It has a veterinary aid centre.

Among population, the Audichya and Shrimali Brahmins predominate. Several Brahmin families have settled in Kenya and Uganda and in South Africa. Now they have shifted to England or India.

There is one Sanskrit Pathashala run by a public trust. The Hindi classes for examinations upto Kovid are run by the Gram Panchayat.

Shri Harikrishna Maharaj who has a good following in the Kheda and Ahmadabad districts was born here. He claimed to be God (अक्षर ब्रह्मस्वरूप) and installed his own idol in the temple at Chuda. His temples are at Sojitra, Dholka, Khambhat, Ahmadabad, Pimpri, etc.

Dasada—Dasada Taluka ; (P. 4,652) V. P., 23° 19' N. 71° 50' E.

Dasada is 22 km., south-east of Patdi, which is the nearest railway station on the Viramgam-Kharaghoda broad gauge section of the Western Railway. It is connected with Surendranagar and Dhrangadhra by the district roads on which the State Transport buses run *via* Dasada.

Dasada was a Muslim estate. It was the headquarters of the Thandar of the Dasada Thana of the former Eastern Kathiawar Agency. The talukdars of Dasada were Multani Maleks descended from Dada Nasruddin, one of the Thandars who lived and prospered in the time of Sultan Ahmad of Gujarat (A. D. 1411-1443). They were divided into two divisions, Gadhsath, the descendants of Malek Raje and Baharsath, the descendants of Malek Ahmadji. They were so called because the former resided within the fort or *gadh* and the latter outside it.

There was a dense forest at the place where the Dasada village is established. Among the forest, there was a *Nes* of Veja Ayar. After the name of Veja Ayar, the village tank is called Vejasar tank and the temple-Vaijnath Mahadev. The famous Vanraj Chawada, son of King Jayshikhari was born in the jungle somewhere between Dasada and Panchasar, a village about 12 km., from here.

The taluka is named Dasada but its headquarters are at Patdi.

There are two primary schools for boys and girls run by Government, a secondary school run by the District Panchayat, and a Government dispensary.

Dedadara—Wadhwan Taluka ; (P. 2,494)

The village Dedadara is about 12 km., from Wadhwan. To the south of the village there is a *kund* (reservoir) known as *Gangvo Kund** 52 feet in length and 38 ft. broad. On two sides of the *kund*, there are series of foot-steps leading downwards. The inside walls of the *kund* are architecturally decorated. On each corner of the *kund* there is a temple. Besides these, there are several other temples near this *kund*. These include temples of Ganesh, Shiv, Ambaji and Surya. The temples are of impressive architectural beauty and belong to the Chalukya period. Nearby there are two rows of *paliyas* (memorial stones). The oldest of them is dated Samvat 1783 and the latest one is dated 1946.

* The *Gangvo Kund* is so named because, according to a popular belief, it has some association with the river Ganga. It is believed that the river Ganga 'emerges' here on the 'ast day (Amas) of the month of Bhadrapad.

About half a km., from the *Gangvo Kund*, there is a Shiv temple popularly known as Mania Mama's temple. This temple is now in a dilapidated condition.

The village has a primary school, a secondary school and a post office. There is also a sewing class for women. About 3 km., from here, is a village Zampodad where there is an old shrine dedicated to Surya (Sun).

Dhandhalpur—Sayla Taluka; (P. 1,388) V.P., 22° 23' N. 71° 22' E.

Dhandhalpur is 16 km., east of Chotila, a railway station on the Than-Chotila metre gauge branch of the Mahesana Surendranagar-Okha section of the Western Railway. It is served by the State Transport buses from Rajkot and Surendranagar.

For a long time, Dhandhalpur was in possession of the Babarias who were expelled in 1790 A. D., by Godad Khavad. The Khavads are said to be the offsprings of one Jhala of the Patdi house named Khavadji, who married a Kathi woman.

Before the merger of the States, Dhandhalpur was under the jurisdiction of the Eastern Kathiawar Agency under the Thana.

It is said that while on her way to Dholka, Minaldevi, the wife of Karandev Solanki of Anhilvad Patan, halted at Dhandhalpur to visit the "*siddha*" or the saint who resided there. There she delivered a son, who the hermit predicted, would be a great ruler. In gratitude to the *siddha*, Minaldevi named her son, Siddharaj. When Siddharaj was the ruler of Gujarat, he built the fort of Dhandhalpur and constructed the tank at Adala (6 km., from Dhandhalpur) to commemorate his birth at that place, which was at that time the border town of the Anhilvad kingdom.

There is a twelve feet high image of saint Dhundhalinath¹ in Dhandhalpur where an annual fair attended by about 1,500 people

1. The name of the village is believed to have been derived from saint Dhundhalinath. He lived in Siddhpur Patan, where a potter and his wife looked after his requirements. Once it so happened that the disciples of Dhundhalinath who had gone for alms were harassed by the citizens of Patan. At this Dhundhalinath got infuriated and advising the potter couple to vacate Patan cursed the town by saying "પટ્ટણ સો દટ્ટણ." Immediately, the town of Patan was destroyed by his powers. Thereafter, Dhundhalinath came and settled at this place which came to be known as Dhandhalpur. There is still an idol of Dhundhalinath near a step-well outside the town. It is worshipped by the Rabaris who come here in large numbers on Ashadh Sud 2 and hoist a flag measuring 52 *gaj* over the temple. On the same day flags are hoisted at all temples in the village. According to another story, the village was named after Dhandhal Kathis who had originally settled here.

from the surrounding villages is held on Bhadrapad Sud 7, (August). Behind the Shrine of Dhundhalinath there is an old step-well which is declared as a protected monument by the State Government.

There is one primary school for boys and girls and a branch of the District Co-operative Bank. It has a sub-centre of the primary health centre (Sayla), an Ayurvedic dispensary and a veterinary aid centre.

Among the population, the Kolis, the Kumbhars and the Rabaris predominate. There are few families of the Khavad branch of the Kathi Darbars. There is a substantial population of potters who prepare earthen vessels and tiles.

Dhrangadhra—Dhrangadhra Taluka; (P. 40,791) Mu., 22° 59' N. 71° 28' E.

Dhrangadhra was the capital of the former Dhrangadhra State. It is one of the important towns in the district, being a railway station on the Dhrangadhra-Surenranagar metre gauge section and the Jhund-Kandla broad gauge section of the Western Railway. It is situated on the river Falku.

The chiefs of Dhrangadhra were the Jhala Rajputs, originally a sub-division of the Makwana family, who claimed to have descended from Markand Rishi and who are said to have once ruled over Keranti, a village in Sindh. Makwana Harpaldev resided in Patdi. A mad elephant one day broke into the courtyard where his children were playing. His wife, a daughter of Pratap Solanki, managed to rescue her children by miraculously extending her arm from a window and catching them up. As "catching" means "*jhalvun*" in Gujarati, her children came to be called Jhalas. The lady died in 1115 A.D. She is worshipped as Shakti or Goddess by all the Jhalas. After her death, Harpaldev left Patdi. The Jhalas then migrated to Halvad. In 1782 A.D., Jasvantsinhji, son of Gajesinhji, made Dhrangadhra the chief town of the Jhalas. At the time of Colonel Walker's Settlement in 1807-1808 A. D., the Dhrangadhra territory was much impoverished on account of the frequent incursions of the Jats and the Mianas. After the establishment of the Political Agency in 1820, it gradually recovered and steadily improved.

The name Dhrangadhra is probably derived from the Sanskrit *dharang*, stone, and *dhara*, holder, as the place abounds in stone quarries. The town is entirely built of this Dhrangadhra stone.

It has an old fort with four gates. At present, it is the headquarters of the taluka and the sub-division. It has two libraries, three gardens, a general hospital and the Prankunverba Women's Hospital both run by Government, a veterinary dispensary and a homeopathic public dispensary run by the Shahu Shriyans Prasad Jain Charitable Trust. The town has five social welfare centres—(1) The Majur Kalyan Kendra, (2) The Mahila Mandal, (3) The Meghji Pethraj Chhatralaya, (4) the Backward Class Social Welfare Centre, and (5) the Dhrangadhra Cultural Society. As regards education, it has three high schools, one Arts and Commerce College and the Technical Training High School. The town is provided with electricity.

The town can legitimately boast of a few key industries. They cover the Dhrangadhra Chemical Works Ltd. (heavy chemical industry) manufacturing soda ash, three ginning factories, the Saurashtra Metal and Mechanical Works, the Shakti Metal and Mechanical Works, the Laxmi Metal and Mechanical Works, the Transformer Manufacturing Industry, two ice factories, etc. It is known for its sand-stones of variegated colours used as building material, copper and brass vessels, stone hand-mills, pottery and salt. Dhrangadhra is an important centre for production of Khadi.

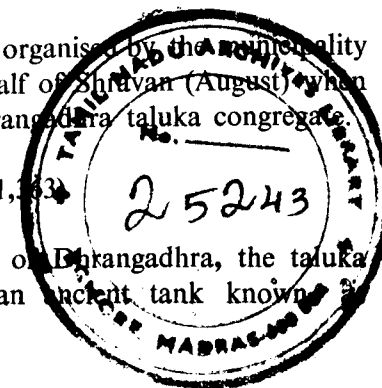
The palace called Suraj Mahel, the guest house known as Mayur Bhavan, the building of the former State called Man Mahelat which now houses all the local offices of the State Government, a civil court, the lakes called Jogasar and Mansar, and the two towers about 100 years old are attractions for the tourists.

Among the religious places are the Ram Mahel, the Shakti temple, the Shitala Mata temple, the Jain Derasar, the Deshal Bhagat's Chhapari, the temples of Ram, Ranchhodji, Krishna, Baldev, Rokadia Hanuman and two temples of Swaminarayan.

On the Gokulashtami day, a fair is organised by the municipality from the 7th to 10th day of the dark half of Shravan (August) when more than 50,000 people from the Dhrangadhra taluka congregate.

Dhramath—Dhrangadhra Taluka; (P. 1,133)

Dhramath is about 23 km., east of Dhrangadhra, the taluka headquarters. It is well-known for an ancient tank known as



Draupadi's kund. On the bank of the tank there are remains of several old temples. Dhrumath has a primary school, a Government dispensary and a post office.

Dudhai—Muli Taluka; (P. 1,040) V. P.

Dudhai is about 8 km., from Ramparda, the nearest railway station on the Mahesana-Surendranagar-Okha railway line. The State Transport buses ply only during fair weather.

Dudhai is famous for its temple called the Dudhai Vadwala temple established over 250 years ago by Shri Meghidasji Maharaj. It was renovated about 25 years ago. It is held in reverence by the Rabaris who come here on pilgrimage from distant places like Kachchh, Bhavnagar, etc. The temple is a branch of the Vadwala temple of Dudhrej in the Wadhwan taluka. It is said that people suffering from rabies are cured here on drinking buttermilk sanctified by the sacred rosary of the temple. The institution runs an *annakshetra*. It maintains 60 cows in its *gaushala*.

The village has a primary school and a post office.

Dudhrej—Wadhwan Taluka; (P. 4,004) V. P.

Dudhrej is about 3 km., north of Surendranagar on the bank of the river Umai. It is served by the State Transport bus service.

The village is known for its temple called Vadwala's temple constructed about 450 years ago. It has an idol of Shri Ram consecrated by one Shastam Swami. Although the idol of Ram is installed in the temple, it is not called Ramji Mandir, but is called Vadwala Mandir because of the sacred banyan tree planted there.

Dudhrej was originally a Nes of the Charans. Shastam Swami desired that a temple should be built on the bank of the tank and directed the Charan ladies going to Wadhwan that they should pour milk (*dudh*) over a particular place where he had planted a banyan tooth brush. The Charan ladies did likewise and from then the place began to be known as Dudhrej.

A stone rosary of the Swami is still preserved here and is worshipped by devotees. It is believed that the rosary has miraculous powers to cure rabid dog bites to animals and human beings. The patient has to come to the temple on Sunday or Tuesday. Then the rosary is dipped in the butter-milk. Such butter-milk is given to the patient who is cured of the rabies. The temple has a large area of agricultural land. There is a *gaushala* and a permanent *annakshetra* also where 50 to 75 persons are provided meals everyday. The temple is the place of pilgrimage of the Rabaris of Kachchh, Saurashtra and Central Gujarat. The Mahant gives *diksha*, i. e., he initiates the Rabaris into the ascetic order. At present, there are about 150 such Sadhus from the Rabari community residing in the temple. Two fairs are held here at the Vadwala temple, one on the Bhadrpad Sud-11 and the other on the Janmashtami day when Rabaris from different parts of Gujarat congregate in large number. The village has a primary school and a dispensary.

Halvad—Halvad Taluka; (P. 10,286) V.P., 23° 01' 'N. 71° 11' E.

Halvad is a railway station on the Jhund-Kandla broad gauge section of the Western Railway. It was once the capital of the Dhrangadhra State. The name "Halvad" is said to have been derived from "Hal", meaning a 'plough' and "Var" (વર) meaning 'like' as the old town had a plough-like shape. It is served by the State Transport bus service.

Halvad is believed to be an ancient town. It was once known as Mahmad Nagar. Recently, a Jain idol dated 1438 A.D., has been found from this town.

Among other places of interest in the town are the '*Satina Paliyas*' where the nuptial-knots of the newly weds are untied. These *paliyas* or memorial stones are built in memory of those women who died after their husbands and became *sati*. They date back to the 15th century and are preserved as protected monuments. Besides, there are a number of old step-wells, four of which are larger and consist of seven floors. It is believed that a bath in the step-well cures one from the skin diseases.

The town was formerly surrounded by a fortwall which is now in ruins.

A beautiful palace called **अक दंडीया महल** built on the bank of a fine lake called Samatsar is well-known for its beautiful wood work. Because of its architectural value it has been notified as a protected national monument. Near the palace, there is a temple of the Shakti Mata.

At a short distance to the west of Halvad on the bank of the Samatsar tank there is a pilgrim place of the Dawoodi Vohras called Maula Kaji where an *Urs* is held every year. It is considered to be a very important pilgrim place of the Vohras in Saurashtra.

There are six Mahadev temples encircling the Halvad town. Besides there are two temples of Swaminarayan, one Hanuman temple, two Jain temples, two mosques, etc. There are temples of goddess Bhavani and Bhuteshwar Mahadev in the cremation ground. These temples are about 500 years old and were declared by the Saurashtra Government as protected monuments. Near these temples, a fair is held every year for four days between Shravan Vad 7 and 11. The fair is attended by the Hindus and the Muslims alike.

Out of the total population of about 10,000, more than 50 per cent are Brahmins, mostly Audichya.

There are two cotton ginning factories, one pressing factory and a Manglore tiles factory. There is a very flourishing trade in salt. From places like Jogad, Kidi and Mafaniyad, salt is brought here for transport to other parts of the country. As regards agricultural produce, wheat and cotton are the principal crops.

The town has branches of State Bank of Saurashtra, Dena Bank and District Co-operative Bank. It is provided with electricity. It has an agricultural training school, a Government dispensary, a veterinary aid centre, a primary health and family planning centre, a Government secondary school and a Government aided private secondary school known as the Pancholi Pragatigrah for girls.

Kankavati—Dhrangadhra Taluka; (P. 1,861) V.P., 23° 04' N. 71° 21' E.

The Kankavati village is on the north side of the river Godra, about 28 km., east of Dhrangadhra. The nearest rail-

way station is Chuli on the Jhund-Kandla broad gauge railway line at a distance of about 8 km. It is served by the State Transport bus services.

The village is very old. It was known as 'Kuva' and was the first capital of the Jhalas. It is shown as Kuva in the Kathiawar map. The capital was later on shifted to Halvad and Dhrangadhra.

The battle between Jhala Vaghoji and Khan Khanan of Kachchh was fought here. The Jhala before going to the battle field had left a message that if his flag fell down he should be considered as defeated. On the battle field his flag once fell down through accident. The queens inferred that the king was defeated in the battle, and six out of seven queens killed themselves by plunging into a well. One who did not do so was from a family of the Parmars. For this reason, even today the Jhalas do not marry a girl from the Parmars. This historical incident is known as 'કુવાનો ઝે' because six women died by jumping into the well.

The village has an old Matri Vav (step-well) constructed by Rana Bhimsinhji. The Matri Vav and the gates have been declared as protected monuments. There is an old Shiv temple known as the Sabaleshwar Mahadev. Among other places of interest may be mentioned the ancient mosque of Mohmad Begada. There is a primary school and an Ayurvedic dispensary run by the District Panchayat.

Khambhada—Dhrangadhra Taluka; (P. 1,056) V.P.

The Khambhada village is situated about 12 km., south of Dhrangadhra on the State Highway from Surendranagar to Dhrangadhra. The village is served by the State Transport bus services. It owes its fame to the shrine of the Khambhadio Nag which is just outside the northern gate of the village. According to the tradition, killing or annoying of a snake is a taboo in the village. A legend has it that there were seven brothers, Rajputs of the Chavda clan, who lived in the Bhal area with their only sister, Lachhubai. Their village was attacked by plunderers who drove away the cattle. These seven brothers pursued the plunderers to recover the cattle but all of them fell fighting at

different places, viz., Shiani, Devdholera, Talsana, Tavi, Khambhada, Bechara and Dhavana. After their death, they became snakes and came to be worshipped as Nagdev. Their sister miraculously became *sati* at the same time in all the seven villages. When any of these seven Nags is mentioned, he is referred to as the brother of Lachhubai. These snakes are worshipped by the nomadic tribe of snake charmers called *Vadis*. At Khambhada, a fair is held at the Khambhadia Dev on the second Monday of Shravan when about 3,000 people from the Dhrangadhra taluka congregate.

There is a Shiv temple which bears the date of Samvat 1520.

Kharaghoda—Dasada Taluka ; (P. 5,793) V. P., 23° 11' N. 71° 44' E.

The name Kharaghoda is made of two words, *khara* meaning saltish and *ghoda* meaning a cluster of houses, i. e., a village. Thus, Kharaghoda means a village set up in the saltish area.

Kharaghoda is a railway station on the Viramgam-Kharaghoda broad gauge section of the Western Railway. The Little Rann of Kachchh starts from Kharaghoda from south. Here are located the well-known salt works where the Hindustan Salt Works Company manufactures salt on a large scale in an area of over 23,000 acres. For manufacture of salt, wells about 30 ft. deep are dug and the brine is put on the salt pans, where the salt is formed by solar evaporation. The salt produced here is called *Vadagara* salt because it is prepared in big (*vada*) or pans (*agar*).

Salt produced here is exported to Uttar Pradesh, Madhya Pradesh, Rajasthan, Bihar and Assam in India and further to Nepal.

Kharaghoda provides salt to the following salt-based industries :

- (i) The Shahu Jain, Varanasi, (Uttar Pradesh).
- (ii) The Rohtas Industry, Dalmianagar, (Bihar).
- (iii) The Kanodia Chemicals, Renukoot, (Uttar Pradesh).
- (iv) The Hukamchand Jute Mills, Amalai, (Madhya Pradesh).

(v) National Newsprint and Paper Mills, Neapanagar, (Madhya Pradesh).

(vi) The Gwalior Rayons, Nagda, (Madhya Pradesh).

(vii) The Standard Mills, Bombay.

(viii) The Andhra Sugars, Kovvur, East Godavari (Andhra Pradesh), etc.

The village has very old buildings which were constructed during the period from 1873 to 1884 A.D. The B. B. & C. I. Railway laid a broad gauge railway line from Viramgam to Kharaghoda in 1873 for transport of salt manufactured at Kharaghoda.

In the midst of the salt producing area of the village, there is an irrigation tank covering an area of 150 acres with sweet water. All the village lands are fit for cultivation.

Kharaghoda has three Balmandirs, three primary schools and a high school. Besides there is one *chhatralaya* subsidised by the State Government for the children of the *Agarias*. As regards medical facilities, there are two medical institutions—one hospital run by the Hindustan Salt Works and a dispensary run by the District Panchayat. There is a branch of State Bank of India which provides necessary finance to the local population.

Khodu—Wadhwan Taluka; (P. 2,972) V.P., 22° 48' N. 71° 29' E.

The Khodu village is about 24 km., to the north-west of Wadhwan. It is connected by the State Transport bus service from Surendranagar. There is a very old Sati monument at the village on which it is recorded that in Samvat 1141 (1085 A.D.) the virgin daughter of a Kanodia Jani became a Sati on the second day of the dark half of Shravan, the best among the months. Another inscription runs as follows :

“In Samvat-1544, Shravan Sud 8th, Thursday, Rana Shri Surdasdev, son of Rana Shri Vagh, the famous lord of Jhalavard died. To commemorate his death on this spot, his mother Purandi erected this temple. The mason who built it was Bhota by name.”

Khodu was the old capital of the Wadhwan State; but its revenue was very meagre. It was the village Rampar that

filled the coffers of the State. So, Khodu was a place of royal luxury where all the revenues of the State were spent. From his historical fact, a proverb 'એ રામપર અને ખાખ ખોડુ' has become current.

The place was once populated by the Balochs—a martial community who protected the village from the attacks of the Pindaras.

The village has an old fort. Touching the fort-wall, there is a temple of Ghughariali Mata which is called *Mata no Madh*. She is worshipped by the Waghari community. Near the temple there is a Shakti Mata temple which is the family deity of the Jhalas. Khodu is called a 'Tilat' village as the titular deity of the Jhalas is in this village. It was the custom in the royal family of the State that after marriage the newly-weds should come over here and worship Shakti Mata. Their nuptial knot is also untied here.

Because of the Bhansar lake nearby, irrigation facilities are greater as compared to other villages in the district.

The village is provided with an Ayurvedic dispensary, a school and a post office.

Kuda—Dhrangadhra Taluka; (P. 1,425) V. P., 23° 08' N. 71° 23' E.

Kuda is a small village on the southern boundary of the Rann of Kachchh and on the northern bank of a small river Godra. It is about 20 km., north-west of Dhrangadhra and 35 km., north-east of Halvad. It is served by a railway station on the Dhrangadhra-Kuda section which was constructed in 1923 for transshipment of salt from Kuda to Dhrangadhra and other parts of India. The place is served by the State Transport bus service.

The salt industry as an organised industry is said to have been established in the year 1883. In the year, 1939 the Dhranga-

1. Sartanji *alias* Sultanji and Rajoji conquered the Vankaner paragana. Sultanji later retained the chieftdom, and granted Rajoji the village of Rati Devli in Giras. Dissatisfied with this, Rajoji left the village and conquered Khodu and ruled there. After the death of Prathiraj, late father of Rajoji, Wadhwan was annexed to the Ahmadabad *Saltanat* and was farmed out to one Ahir Patel. As this Patel was unable to pay *jama*, Rajoji became responsible for it and moved his residence from Khodu to Wadhwan, which remained in his family thereafter.

dhra Chemicals Limited started salt manufacture to feed back its chemical industries. It has now 300 salt pans. Much progress in salt manufacture has been made during the last 20 years. However, the first salt producers' co-operative society called the Sarvodaya Society was established in the year 1958. The salt industry was then organised on a firm footing. At present, there are about 20 salt-producers' co-operative societies in the nearby areas. The Kuda Salt-Producers' Society was formed in 1971-72. The workers engaged in the salt industry are called Agarias, who are generally the Chunvalia Kolis. But there are a few Miyanas also who work as Agarias. They mainly reside in the 'Nimak Nagar', a village situated nearby.

From its salt-works, salt is exported even to places outside Gujarat and India. It is the main supplier of salt to the Dhrangadhra Chemicals Limited at Dhrangadhra and other allied industries in the State.

The Government of India has sanctioned a scheme for construction and maintenance of a hospital here, to be financed from the income from the salt cess collected here.

There is a primary school and a post office.

Lakhtar—Lakhtar Taluka ; (P. 9,714) G. P., 22° 51' N. 71° 47' E.

Lakhtar, the taluka headquarters, is a railway station on the Mahesana-Surendranagar-Okha section of the Western Railway. It is served by the State Transport bus service. It is on the State Highway from Ahmadabad to Rajkot *via* Surendranagar.

It was the capital of the Lakhtar State. Abhesinghji, son of Chandrasinghji of Halvad received Lakhtar in *giras* from the Dhrangadhra State and founded the house of Lakhtar in the beginning of the 16th century. Abhesinghji was succeeded by his son Vajerajji, who was a devoted worshipper of Shri Ranchhodji. The images of Shri Ranchhodji brought by Vajerajji from his maternal uncle at Dungarpur were kept in the Lakhtar Darbar-gadh. Lakhtar was, therefore, sometimes called *Ranchhodpuri*. It is surrounded by a fort-wall.

It is a thriving centre of cotton trade. There are four ginning and one pressing factories. Besides there are a seed farm, a

workshop for manufacturing agricultural implements and a snuff-manufacturing unit. There are branches of State Bank of Saurashtra and the District Co-operative Bank.

Lakhtar has a medical dispensary run by the District Panchayat and a maternity and child welfare centre run by the Gram Panchayat. There is a veterinary hospital also. Being the headquarters of the taluka, it has offices of the Mamlatdar, the Taluka Development Officer, the Civil Judge, the Sub-Inspector of Police, the Cotton Supervisor, the Soil Conservation Officer, etc.

As regards education, it has a Balmandir, four primary schools and two secondary schools (including one girls' school) run by the Mahila Mandal.

As regards religious places, there is a branch of the Jagadish Ashram of Limbdi besides a Swaminarayan temple, a Ranchhodrai temple, a Shiv temple, a Jain Derasar, two mosques and a Khoja Khana.

Limbdi—Limbdi Taluka; (P. 25,597) Mu., 22° 34' N. 71° 49' E.

Limbdi is a railway station on the Surendranagar-Bhavnagar metre gauge section of the Western Railway. It is about 23 km., south-east of the Wadhwan city on the north bank of the Limbdi-Bhogavo river.

Limbdi was previously the capital of the Limbdi State. The Limbdi house sprang from Harpaldev, the common ancestor of the rulers of the Dhrangadhra and Limbdi houses. It was Verisalji, the son of Aderajji, who shifted the capital to Limbdi from Shiyani. The British Government assumed the administration of the Limbdi State in 1867, as the mother of the minor chief Jasavantsinghji did not administer the State affairs satisfactorily but it was restored to Jasavantsinghji in 1876.

The town of Limbdi was at one time the centre of trade with Saurashtra. Owing to its geographical position, all trade between Gujarat and Saurashtra regions passed through Limbdi. The silting up of the port of Dholera (Ahmadabad district) and the opening of the Bhavnagar State Railway diverted the traffic to other channels and the commercial importance of Limbdi

gradually diminished.¹ Then Surendranagar had no place in the commercial world. The transactions of cotton and foodgrains of Gujarat, Khandesh and Rajasthan were made in Limbdi because the businessmen of Limbdi had their branches in Bombay, Ahmadabad, Calcutta, Karachi and Rangoon. Limbdi had facilities of telephone, telegraph and electricity.

In 1958, the first co-operative spinning and weaving mill in Gujarat was started in Limbdi with 12,000 spindles. Now there are 25,000 spindles. The mill is working with profit. It provides employment to 1,000 workers. About 12,000 bales of cotton yarn are produced every year.

Limbdi played an important role in the freedom movement especially in the struggle for democratic rule organised by the people against the princely regime.

It is now the headquarters of the Limbdi taluka and the Limbdi sub-division where all the taluka and sub-divisional offices are located. It is provided with electricity, piped water supply, a well-equipped civil hospital, a maternity home, a veterinary hospital, a public garden, two public libraries, three secondary schools and one Arts and Commerce College. There are boarding houses for students of Jain, Rajput and Brahmin communities. There is one *chhatralaya* for the Backward Classes. It is famous for its copper and brass vessels. It is also a snuff grinding centre. The *khapu* made in Limbdi is an article of foreign export.

In the town, the Gandhi Smruti Mandir, the Tower bungalow, the Jagadish Ashram and the Fulnath Mahadev temple are worth visiting. There is a Jain Bhandar which has preserved ancient manuscripts and books written by Jain monks.

The Limbdi Bhogavo Irrigation Dam—Sayla Taluka

The Limbdi Bhogavo Dam constructed in the year 1964, is 10 km., west of Sayla. It is on the river Limbdi Bhogavo near the village Thoriali of the Sayla taluka, and is, therefore, popularly known as the Thoriali Dam. It is planned to irrigate

1. *The Annual Administration Report of the Limbdi State* for the years, 1941-42, 1942-43 and 1943-44, p. 25.

about 8,000 acres of land by means of an irrigation canal and subsidiary channels, the aggregate length of which is 61 km. This is the only irrigation dam on the Limbdi Bhogavo river. The dam is 331.52 sq. km., in area.

Methan—Dhrangadhra Taluka ; (P. 2,120)

Methan is 20 km., from Dhrangadhra, the taluka headquarters. It is known for the group of three ancient temples. One of them is a Shiv temple, the second one is a Vishnu temple and the third one is a Sun temple. These temples were constructed in about 800 A. D.

The village has a primary school, a secondary school, a public dispensary and a post office.

Mojidad—Limbdi Taluka ; (P. 2,546) V. P.

Mojidad is famous as the birth place of Shriman Nathuram Sharma who was born here in the year 1914. His Ashram in the village is visited by a large number of his followers. The village is served by the State Transport bus services connecting it with Limbdi and other places in the taluka. There are temples of Lord Shiv, Krishna, Rama and Swaminarayan.

Mojidad is a handloom weaving centre. The *pachhedis* made in this village are very popular. The village has one primary school, one secondary school and an Ayurvedic dispensary run by the District Panchayat. Besides there is one educational institution known as Mojidad Kelavani Mandal.

Muli—Muli Taluka ; (P. 8,435) V.P., 22° 38' N. 71° 27' E.

The village Muli is on the Muli Road Railway station on the Mahesana-Surendranagar-Okha section of the Western Railway and is situated between Surendranagar and Chotila about 20 km., south-west of Surendranagar. It is on the eastern bank of the Bhogavo river.

It was the capital of the former Muli State. The Parmars who emigrated from Thar Parker in Sindh were permitted by Visaldev, the Vaghela Raja of Wadhwan, to encamp on the bank

of the Bhogavo river close to the spot where Muli was established. At that time, there was a "nes" on this spot, belonging to a Rabari woman named Muli. She used to supply milk to the Parmars. Later, when the present village was founded on the site of her hamlet, they named it Muli after her.

The monument of Sati Jambai, Mandavrai temple (a Sun temple built in memory of the Parmar Chiefs) and the Kamdhenu Mandir are places of religious interest.

The main attraction of the village is the large Swaminarayan temple built by Shri Brahmanand Swami. The trustees of the Swaminarayan temple organise annually two fairs ; one, the Vasant Panchami Fair (Samaiya) on Magh Sud 5 (January) to celebrate the advent of spring, when about 10,000 persons from all over Gujarat congregate and the other known as the Janmashtami fair (Samaiyo) on Shravan Vad 8 (August) to celebrate the birthday of Lord Krishna, which is attended by about 3,000 persons.

There are branches of the District Co-operative Bank and State Bank of Saurashtra. As it is the taluka headquarters, Muli has offices of the Mamlatdar, the Taluka Panchayat, the Civil Judge, the Sub-Inspector of Police, the Sub-Treasury and the Sub-Registrar. It has one ginning and pressing factory, a tiles factory, the Mahavir Stone factory, and a plastic frame factory.

The village is supplied with electricity. It has a secondary school for girls, a high school, a maternity home, a veterinary dispensary and a public health centre with a family planning unit. The Nayka dam recently constructed across the river Bhogavo, near Muli, provides irrigation facilities to 4,200 acres of lands in the neighbourhood.

Among the population, the Garasias predominate.

Patdi—Dasada Taluka ; (P. 9,947) V.P., 23° 11' N. 71° 48' E.

Patdi is an old town, encircled by a fortwall, on the Viramgam-Kharaghoda broad gauge section of the Western Railway. It was the chief seat of the former Patdi State which was originally included

in the Ahmadabad district. In the year 1959, it was transferred to the Surendranagar district.

Among places of historical remains, there are two old *todas*, pillars, where the legendry Babra Bhut had put on the first festoon, a *Toran*. Patdi was the original capital of the Jhalas. It was once predominantly populated by the Sonis (goldsmiths) who are, therefore, known as Patadia Sonis. During the British regime, the estate was recognised as a political saranjam.

It is an industrial centre for salt manufacture. It has the offices of two of the four co-operative societies of the *Agarias* manufacturing salt in the salt-pans at Fatepur, Verai and Degam situated in the Little Rann of Kachchh. The main offices of the Small-scale Licensed Salt Manufacturers Association and the Dasada Taluka Sale-Purchase Union are established at Patdi. There is one multipurpose co-operative society which runs a cotton pressing factory. Among industrial establishments, it has 4 lathe works, 2 automobile repairing works and 11 flour mills. The branches of State Bank of Saurashtra, Bank of Baroda, and the Surendranagar District Co-operative Bank are set up here.

Patdi is a big commercial centre. The saying '*Patdi Sonani Hatdi*' aptly describes its past prosperity, as all the agricultural produce of its hinterland covering Sami, Harij and Radhanpur was brought here for transshipment, before these places were connected by the railways. There are three Mahajans (associations of merchants) of which the Mesri Mahajan is the biggest. It undertakes social welfare activities and maintains religious temples. The other two Mahajans are the Shravak Mahajan and the Luvana Mahajan.

Patdi has a large number of temples for different castes and communities, such as the Dwarkadhish temple, the Dariyalal temple, the Swaminarayan temple, the Bahucharaji temple and the Trikamraji's temple. The temple of the Shakti Mata—the family deity of the Jhalas is inside the Darbargadh. There is a Jain temple of Shantinath having old idols dating back to 12th and 13th centuries. Lastly there is an old Muslim mosque.

There are two Balmandirs, four primary schools and a multi-purpose high school.

The place is served by a primary health centre, a maternal and child welfare centre, seven private dispensaries, and the post, telegraph and telephone facilities.

Among social service organisations, a mention may be made of the Mahila Mandal and the Rashtriya Jagruti Mandal.

Patdi is the headquarters of the Dasada taluka and as such, most of the taluka level offices are located here.

On Shravan Vad 7 and 8 (August) a fair called *Bahucharaji's* fair is held at Patdi, when about 6,000 persons congregate.

Rajsitapur—Dhrangdhra Taluka; (P. 3,212) V. P.

Rajsitapur is a railway station on the Surendranagar-Dhrangdhra metre gauge section of the Western Railway, about 20 km., south-east of Dhrangadhra and 17 km., north-west of Surendranagar. It was founded during the rule of Jhalakdevji between 1185 and 1210 A. D. Its original name was Shirshital. In Samvat 922, Gajna Ayar resided there in this *Nes*. He had a daughter named Sethi. On the death of her husband, she became *Sati*. So the name was changed to *Sitha*. It is encircled by an old wall, which was erected between 1846 and 1849 A. D. There is a large monastery of Shaivite *Bavas* (ascetics) who also worship Ambaji. There is a temple of Lalji Maharaj, where *Sadavrat* is given. There is a big Mahakali temple. Adjacent to this temple, there is an old step-well of believed to be about 1500 years old.

The place is served by a primary school, a secondary school, and branches of State Bank of Saurashtra, Dena Bank and the District Co-operative Bank. There is a big Khadi Karyalaya.

The village has a primary health centre with a family planning centre and telephone and postal facilities.

Ranagadh—Limbd Taluka; (P. 3,132) V. P.

About 45 km., from Surendranagar, the village Ranagadh is inhabited predominantly by the Scheduled Tribe of Padhars. They are famous for their vigorous and rhythmic folk dances. More

than 50 per cent of the total households in this village belong to Padhar. Ranagadh is situated on the border of the Nalsarovar, which is famous for watching migratory birds coming from over Siberia in December and January every year. On the Nalkantha area, paddy is grown extensively.

The village is served by one primary school and an Ayurvedic dispensary run by the District Panchayat.

Rangpur—Limbdi Taluka; (P. 1,838) V. P.

Rangpur is situated on the western shore of the Nalsarovar and about 29 km., to the north-east of Limbdi. It is famous for the temple of Hinglaj Mata said to have been founded by the Padhars.

The excavations at Rangpur made during 1953-56 have revealed the existence of the Harappan and the post Harappan culture in Saurashtra, certain elements of which continued undisturbed in Saurashtra inspite of several migrations into this territory. They go to show that though the Harappan settlements slowly deteriorated from well-planned and well-built townships into small villages, the traditions of their ceramic and other arts were preserved undisturbed.

Sarla—Muli Taluka; (P. 1,922) V. P.

The village Sarla is 14 km., north west of Muli, the taluka headquarters. It is served by the State Transport bus services. It is famous for the fire clay and white clay found there in abundance. The clay is transported to Ahmadabad and other places of Gujarat. The red clay used in making tiles is also found at this place.

The village has a Balmandir, a primary school and a family planning centre. It is inhabited by progressive agriculturists who mainly grow cotton, groundnut and bajri.

There is a story current in the Sarla village that Amarsingh, a ruler of Dhrangadhra State had encamped at this village. He saw a very beautiful Rabari girl. In infatuation, he called that girl to his camp at night. The girl told this to her parents who became much distressed. Her parents were the followers of Govind Bhagat of

the Kabirpanth. They approached Govind Bhagat and apprised him of the incident. Govind Bhagat consoled her parents and directed the girl to go to the ruler who he said, would not be able to satisfy his sexual desire. He assured her that her modesty would be protected by Kabir Saheb. Thereafter, she went to the ruler who had by then become impotent. Thus the girl was saved from the outrage by the ruler. The impotency of the ruler could not be cured by medicines. The ruler, therefore, approached and prayed to Govind Bhagat for mercy. Bhagat relented and said that he would remain potent during the first fortnight of the month and would become impotent in the second fortnight.¹

Sayla—Sayla Taluka; (P. 9,021) V.P.. 22° 33' N. 71° 29' E.

Sayla, the taluka headquarters, is the terminus station on the Joravarnagar-Sayla narrow gauge branch of the Bhavnagar-Surendranagar section of the Western Railway. It is served by the State Transport bus service. It is situated on the bank of a large and line tank known as Mansarovar which is said to have been built by Siddharaj Jaysinh. Sayla has a healthy climate. It was the capital of the Sayla State.

This place is famous for the institution started by Lalji Maharaj or Lala Bhagat. It has a temple of Shri Ramchandra where all persons irrespective of caste, creed or religion, are given free meals for the last over 150 years. At present about 1200 persons are provided free meals every day. The institution provides books, clothes, etc. to about 50 students of the village and runs a hostel for Brahmin and Bava students. More than 200 cows are maintained by the temple authority.

Lala Bhagat was so popular that the village itself is popularly called Bhagat's village. On Shravan Vad 7 and 8 (August), a fair is organised by the trustees of the temple to celebrate the birthday of Lord Krishna when nearly 5,000 people assemble.

Besides the Ram temple there are Kashivishvanath Mahadev temple, one Ajitnath Jain temple, the Vishbhujeswari Mata temple, the Goradia Hanuman temple, the Khodiyar Mata temple and the Ved Mandir of the Arya Samaj.

¹. *Kabirdas Bhaktu Pravesha*, (1969), pp. 10-11.

Sayla is the birth place of the Jain Munishri Nanchandji Maharaj who served humanity in various forms. In commemoration of the Maharaj, a Sadhana Kutir, one *Atithi-gruha*, a library and a building for the primary school have been constructed.

There are two public libraries, a Khadi Karyalaya and the Ambar Charkha unit which provide employment to about 500 persons.

There are branches of State Bank of Saurashtra and the District Co-operative Bank.

The village has a Balmandir, two separate primary schools for boys and girls and a secondary school. There are two public gardens, primary health centre with a family planning unit and a dispensary run by the District Panchayat. There is also a veterinary dispensary. Being the taluka headquarters, it has offices of the Mamlatdar, the Taluka Development Officer and the Civil Judge, Treasury, sub-Registrar, Deputy Engineer P. W. D., Veterinary dispensary and Police Sub-Inspector.

Among the population, the Kanbis predominate.

Sejakpur—Sayla Taluka; (P. 1400) V.P.

Sejakpur is an ancient village, 18 km., from Sayla, the taluka headquarters. It is famous on account of the Navlakha Shiv temple of exquisite architectural beauty. It is said that there were nine such temples in the past. During recent excavations, a Ganesh temple with a large-sized Ganesh idol has been discovered from here.

The village has a primary school and a post office.

Shiyani—Limbdī Taluka; (P. 4,140) V.P.

Shiyani is situated about one km., north of the Wadhwan Bhogavo river, 19 km., east of Wadhwan and 14 km., north of Limbdī. The village is ancient and was called Shiyani nagari about 1100 years ago. It is served by the State Transport bus service from Limbdī and Surendranagar.

It is one of the most ancient possessions of the Limbdī house. It was for some time the capital of the Limbdī State in the seventeenth century. It is mentioned in the *Ain-i-Akbari* as one of the three 'parganahs' under Jambu, viz., Jambu, Limbdī and Shiyani. There is a Jain temple which has an inscription dated Samvat 1076, (1020 A. D.) showing that certain images of Shantinath and other *Tirthankers* were installed by Parekh Jutha Madhavji at Shiyani nagari in that year. The temple is, however, said to have been built by *Sampriti Raja* (grandson of Ashoka) as stated in the Jain *kalpasutra* in the *Shantrunjaya-Uddhara* and the *Gautama Parakrama*.

There is an old temple of Lord Krishna known as Keshavrai Mandir. The legend is that the idol of Krishna is one which was worshipped by Mirabai. The state granted 150 *bighas* of land as *devasthan inam* for its upkeep. There is also a temple of Khandeswar Mahadev about 700 years old.

Among the population, the Rajputs, the Kanbis and the Harijans predominate. Harijans weave *dhotars* (ધોટી) which are in great demand and are sent to all parts of Gujarat.

The village is provided with electricity and telephone. It is a marketing centre for cotton and foodgrains for about 20 villages roundabout. There is one ginning factory at the village.

An Ayurvedic dispensary run by the District Panchayat functions here. It has a veterinary aid centre.

Shiyani is served by a branch of the Dena Bank. There is a primary school and a secondary school.

Sundari—Halvad Taluka; (P. 799) V. P., 22° 51' N. 71° 07' E.

Sundari is a part of the Panchal area. It is just near the irrigation dam on the river Brahmani, which is about 16 km., south of Halvad, a railway station on the Jhund-Kandla broad-gauge section of the Western Railway. It is served by the State Transport bus service.

It has a temple of the Samudri Mata or Sundari Mata, the 'Kuldevi' or family deity of Kandolia Brahmins. Sundari Bhawani

Mata is also the family deity of the Koli sailors, because Sundari was once a port inhabited by sailors. The Goddess is said to have been born from sea and so she is known as Samudri or Sundari Mata. Originally, the temple of the Goddess was erected at Prabhas (in Junagadh district) and then at Valabhipur. Both these temples are now destroyed. According to a legend, the Pandavas had stayed here. Because of this legend, the idols of the Pandavas have been installed at this place and have been preserved as a protected monument. It is also said to be the place where Kanva Rishi had his Ashram.

In 1940, Shri Bhomanand Swami established an Ashram with a Sanskrit library for propagating the Hindu culture. These religious activities are still carried on here.

The village is served by a primary school.

Surendranagar—Wadhwan Taluka; (P.66,667) Mu., 22° 43' N. 71° 38' E.

Surendranagar, the district headquarters is on the river Bhogavo. It is an important railway junction from which the metre gauge sections : (i) the Surendranagar-Okha, (ii) the Surendranagar-Bhavnagar, (iii) the Surendranagar-Dhrangadhra, and (iv) the Surendranagar-Veraval of the Western Railway branch off in different directions.

Surendranagar was established in the year 1864 and was previously known as Wadhwan Camp or Wadhwan Civil Station. It was the headquarters of the British Political Agent. The Political Agent withdrew from the Wadhwan Camp when retrocession took place. It was restored to the Wadhwan ruler in 1946 and was re-named Surendranagar in 1947 after the name of the ruler, Shri Surendrasinhji of the Wadhwan State.

This town played an important part in the struggle for freedom and was an important centre of passive resistance during various political freedom movements.

Among educational institutions, the town has 19 primary schools, five secondary schools (some of them in Joravarnagar

which is a residential suburb established in 1920 near Surendranagar), the M. P. Shah Arts and Science College and the M. P. Shah Commerce and Law College, an Adhyapan Mandir, a Stri Pragati Mandal, and a Stri Shiksh-natmak Kendra run by the Municipality. Recently, a Lok Vidyalaya with agriculture bias has been started near the Dholi Dhaja Dam at a distance of three km., west of Surendranagar on the Rajkot State Highway.

The town has four organisations for dramatic and musical activities, the Vidya Mandal, an orphanage, a Vruddhashram, a school for blind deaf and dumb and a town-hall. There are 4 libraries in the town. The district library is run by Government. The old Bird Wood Library is renamed as Jawaharlal Nehru Library and is run by the Municipality. Another one at Joravarnagar is also run by the Municipality. There is a colony for Harijans and a labour welfare centre.

The oldest buildings in Surendranagar are: (1) the Clock Tower (1872) and (2) the bungalows (now occupied by the District and Sessions Judge and Collector) which were built for the Political Agent, Eastern Kathiawar Agency.

The town is the largest business centre in the district and is fast developing as a result of a number of new industrial enterprises which are being started since Independence. There are three Industrial Estates in the town. One is run by Government. Among the remaining two Industrial Estates, one is run by the Gujarat Industrial Development Corporation and the other is run on a co-operative basis. They provide accommodation to 240 factories. There are four cotton-ginning factories, six groundnut-oil mills, three power-loom factories, one cotton-weaving mill known as Kanti Cotton Mills, the Scientific Mechanic works, the Parmar Mechanics, the Laxman Kadwa concern, the Vora Industries, the Cast-Iron Foundry and Krishna Cast Iron Factory, the Saurashtra Mechanical works at Joravarnagar, several soap factories, an important industry in the town and a big factory of clinical thermometers. Mill machinery spare parts are prepared at Surendranagar on a large scale. The stove-burners and canvas cloth made in Surendranagar are exported even outside India.

SurenDRanagar is considered the 'Gateway of Saurashtra' and as such it is an important commercial centre. To accommodate the increasing population, a number of housing societies have been established here.

Among hospitals, there are the Mahatma Gandhi Hospital run by the Government, the Chhotalal Jamnadas Hospital run by the SurenDRanagar Tabibi Rahat Mandal, the Municipal Dispensary, the Maternity Home, the Children's Hospital and the Ayurvedic Hospital.

Among the important co-operative institutions are the SurenDRanagar District Central Co-operative Bank, the SurenDRanagar District Industrial Co-operative Sangh Ltd., and the Gujarat State Salt-Producing Co-operative Sangh Ltd.

There are several Hindu temples, a Khoja Khana, two mosques, two tombs of Muslim saints and a Christian Presbyterian church in the town.

Talsana—Lakhtar Taluka; (P. 2,129) V.P.

Talsana, about 32 km., north-east of Limbdi and 16 km., south-east of Lakhtar, is situated in the vicinity of the Nalsarovar. It is known as Tai Talsana. Except in monsoon, the village is served by the State Transport bus service.

The village is known for the temple or shrine of Nagdev (Snake God). There is a legend that many Brahmins worship it as family deity, particularly those of the Gautam Gotra. In the case of ceremonies of marriage, sacred thread and conception, oblations are offered to this Nagdev. Like the Brahmins, the Banias and the Bharwads worship the Nagdev. The Marvadis also worship this Nagdev and come here for *pūja* when their vows are fulfilled. On the Ashadh Vad 30, a flag measuring 51 yards in length is hoisted on the Nagdev temple.

A fair is held at Talsana on Bhadrapad Vad 30 (September) when about 1,500 persons from the neighbouring villages congregate at the temple of Nagdev.

The village has a primary school and an Ayurvedic hospital.

Among the population, the Talpada Kolis, Harijans and Bharwads predominate.

Tarnetar—Chotila Taluka; (P. 930) V. P.

Tarnetar is 8 km., north of Thangadh, the nearest railway station on the Mahesana-SurenDRanagar-Okha section of the Western Railway. It is known for the ancient Tarnetar or Trinetrishwar Mahadev temple. The temple is called Trinetrishwar Mahadev, as Lord Shiv is said to have opened his third eye here to burn the God Kamdev. There are only two such temples in India, the other one being at Badrikashram in the Himalayas. As the temple was very old, Karansinhji, the ruler of the former State of Lakhtar renovated the temple in the year 1902 in commemoration of his daughter Karnaba. There is a stone inscription about this in the temple. The existing temple is on the bank of a rivulet with a *tulsi-kvara* in its midst. It is surrounded by three *kunds* (reservoirs) called Brahma, Vishnu and Shiv. Near the *kunds*, the pilgrims take heated stamp of Trishul on their hands. In the *kunds*, the ashes of the dead are immersed. Its architecture belongs to the 14th century and it is a protected monument.

The popular belief is that Draupadi's *swayamvar* was arranged here and Arjun, one of the five Pandavas, expert in archery, performed the *matsyavedh* where there is a Tulsi Kyara at present. As Arjun performed this feat successfully, Draupadi was married to the Pandavas.

A very big annual fair is held here on the Bhadrapad Sud 4, 5 and 6. It is attended by about one lakh visitors coming from all parts of Saurashtra, (Details about the fair are given in Chapter III—People and Chapter VI—Banking, Trade and Commerce).

Thangah—Chotila Taluka; (P. 12,095) V. P., 22° 35' N. 71° 12' E.

Than or Thangadh is famous throughout India as a centre of ceramic industry. It is a railway junction on the Mahesana-SurenDRanagar-Okha metre gauge section of the Western Railway, from which the Than-Chotila branch starts. It is situated on the west bank of the tributary of the Maha river 24 km., north of Chotila. The town is protected by a fort wall.

The Than State was originally under the Babarias who were ousted by the Parmars. The Parmars were ousted by the Kathis who made Than as their headquarters. In A. D. 1690, Kartalab Khan, the Viceroy of Gujarat, dispersed the Kathis and destroyed the temple of the Sun God which they worshipped. Than remained a Muslim *thana* till the Mughal power disintegrated. It then fell into the hands of the Jhala Rajputs of Halvad. At the time of integration it was an estate under the Lakhtar State.

To the east of the Darbargadh, there is what is known as Ghorno Kotho. It is associated with an interesting story of occupational rivalry between the potters and the coppersmiths of Thangadh.

At the instigation of the coppersmiths, the Thakor (ruler) of Lakhtar ordered the potters to stay outside the town. Mepa Bhagat a local saint, prepared one earthen pot. The Thakor had a condition that if the earthen pot or copper pot dropped from the bastion of the fort, breaks or gets damaged, the concerned community should leave Thangadh for good. To the surprise of all, the copper pot was damaged whereas the earthen pot remained intact. As a result, Mepa Bhagat saved his community from banishment from Than. The coppersmiths had to leave Than.¹ Even today there are only two families of coppersmiths, who were brought here a few years ago and who stay outside the town.

It is well-known for its ceramic industry. The ceramic industry was started by one Sorab Dalal in 1923. He sold it to Parsuram Ganpule, who has developed it.

Than is well-known throughout India for its pottery and crockery works manufactured by the Parsuram Pottery Works. It also manufactures sanitary articles, roofing tiles, toys, insulators, etc. Fine clay from Thangadh is exported to all parts of India, e.g., Calcutta Madras, Delhi, etc.

There are many small tanks of which the Pritam and the Kamal tanks in which Lord Krishna and his consort had bathed were once famous. But at present they are not known by these names.

About 8 km., north of Than, there is the temple of Trinetreshwar (three-eyed God, Shiv) which is a protected monument. There are also

1. *Saurashtrani Asmita* by Nandlal D. Devluk, (1968), p. 337.

the temples of the Snake God Vasuki and the shrine of Bandia Beli. The Vasuki temple is about 400 years old. It is said that the Jhalas got Thangadh with the help of Vasuki, which is worshipped as the village deity. The Bandia Beli Dam was constructed on the Maha river during 1970-72.

Near Than at a distance of two km., there is an old temple of the Sun God, about 800 years old. The temple is chariot-shaped. In 1914, the Kathis built a new temple of the Sun God near the Devsar village at a distance of 11 km., from Than near the Than-Chotila railway line. It is known as Suraj Deval. The railway station is also named after the temple. There is a temple of Kashyap Muni about 800 years old. It is declared as a protected monument.

Near the railway station, there is a *Satino Paliyo* where the nuptial-knots of the newly-weds of the Jain community are untied. There is a step-well known as *Satini Vav*. The water of the step-well is said to have miraculous powers, as it is believed to bring milk to the mother's breasts.

There are branches of State Bank of Saurashtra, Dena Bank and the District Co-operative Bank. There is a *panjarapol* maintained by the Jain community.

As regards medical facilities, there is one Government Medical dispensary, one Sarvajanic Hospital and a child and maternity welfare centre run by the village Panchayat. One veterinary dispensary is run by the district Panchayat.

Thangadh has three Balmandirs, three primary schools, one middle school and one high school. There is one Mahila Mandal run by the village Panchayat. There is a labour welfare centre.

Tikar (Rann)—Halvad Taluka; (P. 3,494) V.P., 23° 08' N. 71° 06' E.

Tikar (Rann) is a village on the left bank of the river Brahmani about 16 km., from Halvad. The Little Rann of Kachchh is about 5 km., on the northern side of the village. The nearest railway station is Halvad on the Jhund-Kandla broad gauge section of the Western Railway. The village was founded in 1328 A.D., by Raja Meghpalji and is named after the Gujarati word 'Tekaro', meaning an elevation,

since it is situated on a rising ground. It has a fine Jain temple built in 1837 A.D., by Sanghvi Hima Surchand.

The village is also famous for earthen vessels, and *chophals* (cotton coverlets). Natural salt is also found here.

Tikar has a secondary school, a Government dispensary and a primary health centre. The branch of Dena Bank is established here. There is one cotton ginning factory.

The village is mainly inhabited by Patels, and Sathwaras. Agriculture is their principal occupation.

Umrada—Muli Taluka; (P. 1,567) V.P.

Umrada is situated on the southern bank of the Bilvaganga river and is about 11 km., south-west of Muli. It is supposed to have been founded about 280 years ago and to have derived its name from a grove of Umra trees which flourished in those days.

The village originally belonged to the Dhrangadhra State. It has an old fort covering the area of the Dhrangadhra State. Umrada originally belonged to the Kathis.

To the east of the village there is the Bileshwar Mahadev temple on the confluence of three rivers, viz., one from Chotila, the other from Kanpur (Sayla Taluka) and the third known as the Bilvaganga. The temple of Bileshwar Mahadev is about 140 years old. Near the temple, the *Bili* trees grew in large numbers. The temple was, therefore, named as Bileshwar Mahadev. There are two *lings* in the temple. The old *ling* is in the background while the new one Narmadeswar Mahadev is in the foreground. Married couples desirous of progeny come here and pray for a child. Fairs are held on Mahashivratri and every Monday of Shravan (July-August) when about 1,500 persons assemble at the Mahadev temple.

The village has a primary school, an Ayurvedic dispensary and a sub-centre of the primary health centre of Muli.

There are two big tanks. There is a very large reservoir built in 1900, which provides water for irrigating fields. Its water percolates into the reservoir.

Vagadia—Muli Taluka; (P. 1,239) V.P.

Vagadia is about 16 km., from Muli, a railway station on the Mahesana-Surendranagar-Okha metre gauge section of the Western Railway.

A ceramic factory which was established at this village in 1952 is still functioning. There is a primary school and a post office.

Vanod—Dasada Taluka; (P. 3,909) V.P.

Vanod is about 16 km., north-east of Dasada and 30 km., north-east of Patdi. It is said to have been founded by the celebrated king Vanraj Chavda of Anhilpur Patan and named after him. The shrine of his Kuldevi Varnai Mata is situated near this village. It is connected by the State Transport buses with Surendranagar and other important places.

Vanod was a Muslim estate, originally called Vanod. The Suba of Ahmadabad gave it to the Muslim rulers of Vanod, who traced their descent from Jaychand Rathod of Kanauj, but were subsequently converted. The Panchasar village of Sami taluka (Mahesana District) is nearby. It is believed that Rani Rupsundari, wife of King Jaysikhri took shelter in the *Upashraya* of a Jain Muni Shil Gun Suri Maharaj, where she gave birth to Vanraj.

There is an old Dargah of Sumribai at the village. Vanod has a primary school, a secondary school and an allopathic dispensary.

Wadhwan—Wadhwan Taluka; (P. 30,584) Mu., 22° 42' N. 71° 40' E.

The Wadhwan city is on the Bhogavo (Wadhwan) river. It is a railway station on the Bhavnagar-Surendranagar metre gauge line of the Western Railway, and is served by the State Transport bus services.

After the reign of the Solankis of Patan, who succeeded the Chavdas, Wadhwan came into the hands of a branch of the Vaghelas who were dispossessed by the Muslims. Thereafter, it fell into the hands of the Jhalas of Halvad. It is the place where Ranak Devi is supposed to have become *sati* when she was brought there as a captive

by Siddharaj Jaysinh after the murder of her husband Ra' Khengar, ruler of Junagadh and her two sons.¹ Her small temple still stands on the southern bank of the Bhogavo river. It is a protected national monument. Within its compound, there is an area which is used as cremation ground for the members of the royal family. Several shrines have been built up here.

Wadhwan was originally known as Vardhmanpuri and was a centre of Jainism. Acharya Harishen wrote his '*Brahat Kathakoshi*' here in 933. A.D. It is a place of pilgrimage for the Jains, because there are the foot-prints (*paglas*) of Mahavir Swami.

Prior to the merger of the states, it was the capital of the former Wadhwan State. At present, it is the headquarters of the Wadhwan taluka. It has a Government hospital, a veterinary dispensary and four secondary schools. The town is provided with electricity. It is famous for its brass and copper vessels industry. Lastly, it is a centre of cotton trade.

There are two ancient step-wells (*vav*) here. One is called Madhavav bearing the inscription that it was built in the Samvat year 1350 (1294 A.D.) by Madhav, a Nagar Brahmin, Minister of Karan Ghelo, the last of the Anhilvad Kings. The second step-well is more ancient and is known as Gangavav built in the Samvat year 1225 (1169 A.D.). Both the step-wells are preserved as protected monuments. There is one less important *vav* called Lakha Vav.

The Hava Mahal started during Maharaja Dajiraj's reign remained incomplete, because Dajiraj died during its construction. The premature death of Dajiraj created a suspicion in the minds of the royal family with the result that no attempt was made subsequently to complete the construction of the palace.

There is one large Swaminarayan temple of the Wadhwan Gadi at Wadhwan. Besides there are temples of Shri Ram, Lalji Maharaj, Waghswari Mata and Mahavir Swami Jain temple where *Gadhua* silver coins were sometimes found.

1. Before becoming *sati* Ranakdevi is believed to have uttered the following couplet :

“ વાડે શહેર વડવાણ બાગે બાગવા વાડ,
બાગવે શ' બેંગાર, બાગવ બાગવા ધણી.”

Siddharaj Jaysinh later on built a monument to commemorate her memory.

For provision of finance, the branches of State Bank of Saurashtra, Punjab National Bank and the District Co-operative Bank have been established there.

Kavi Shri Dalpatram Dahyabhai, a well-known Gujarati poet of the past century was born here. Shri Chunilal Vardhaman Shah, a noted Gujarati novelist and journalist also hailed from this place.

A Vikas Vidyalaya is maintained for the welfare of the orphans and destitute women. It runs educational institutions from primary to the college level, a multipurpose girls' high school with fine arts, a khadi centre and a handicraft centre. It imparts education for the Drawing Teachers Certificate course, the Handicrafts course, the Senior Primary Teachers course, etc. There is an Anathashram for maintenance of orphaned boys.

Zinzuwada—Dasada Taluka; (P. 6,040) V. P., 23° 21' N. 71° 39' E.

Zinzuwada is about 24 km., north of Kharaghoda, which is a railway station on the Viramgam-Kharaghoda broad gauge line of the Western Railway. It is served by the State Transport bus service.

It is said that Zinzuwada was founded by one Jhunjho Rabari. According to a legend, he advised King Karan's queen, Minaldevi to request a local hermit residing in a small island in the adjacent Rann area, to bless her with a son. Thereafter, in due course, Minaldevi gave birth to a son, called Siddharaj. When Siddharaj became king he showed much respect to Jhunjho. According to another version, during her pregnancy, Minaldevi had once camped near this place. Jhunjho Rabari who had his *nes* nearby, served the queen to her satisfaction and took her to the Jhileshwar Mahadev temple, about 3 km., from here. In the temple, there was one Siddhanath Bava endowed with miraculous powers. Minaldevi experienced labour trouble which was overcome by the miraculous powers of this Siddhanath Bava. Minaldevi, therefore, named her son Siddharaj after him. Similarly, she named the *Nes* as 'Zungawada' or 'Zinzuwada' after the name of Jhunjho Rabari.

This ancient village has an old fort and a well-built tank called Sheshjal Talav. The four old gates of the ruined outer fortifications are very fine specimens of the ancient Hindu architecture. The fort is built with 20-30 feet stone slabs. The gates are carved with architectural designs. Many of the stones in the fortifications bear the inscriptions.

ptions of Mahanshri Uddal(મહંશી ડેદા) popularly known as Udo Mantri, who is said to be the minister of king Siddharaj Jaysinh of Anhilwad Patan. The stone walls are broad enough to allow two horsemen to pass at a time. The fort gates are preserved as national protected monuments. It is believed that Zinzuwada was the original Panchasar and that the battle of Panchasar between King Jayashikhari and Bhuvad was fought at this place. Salt is manufactured at this place and exported to Uttar Pradesh, Bihar, and Orissa.

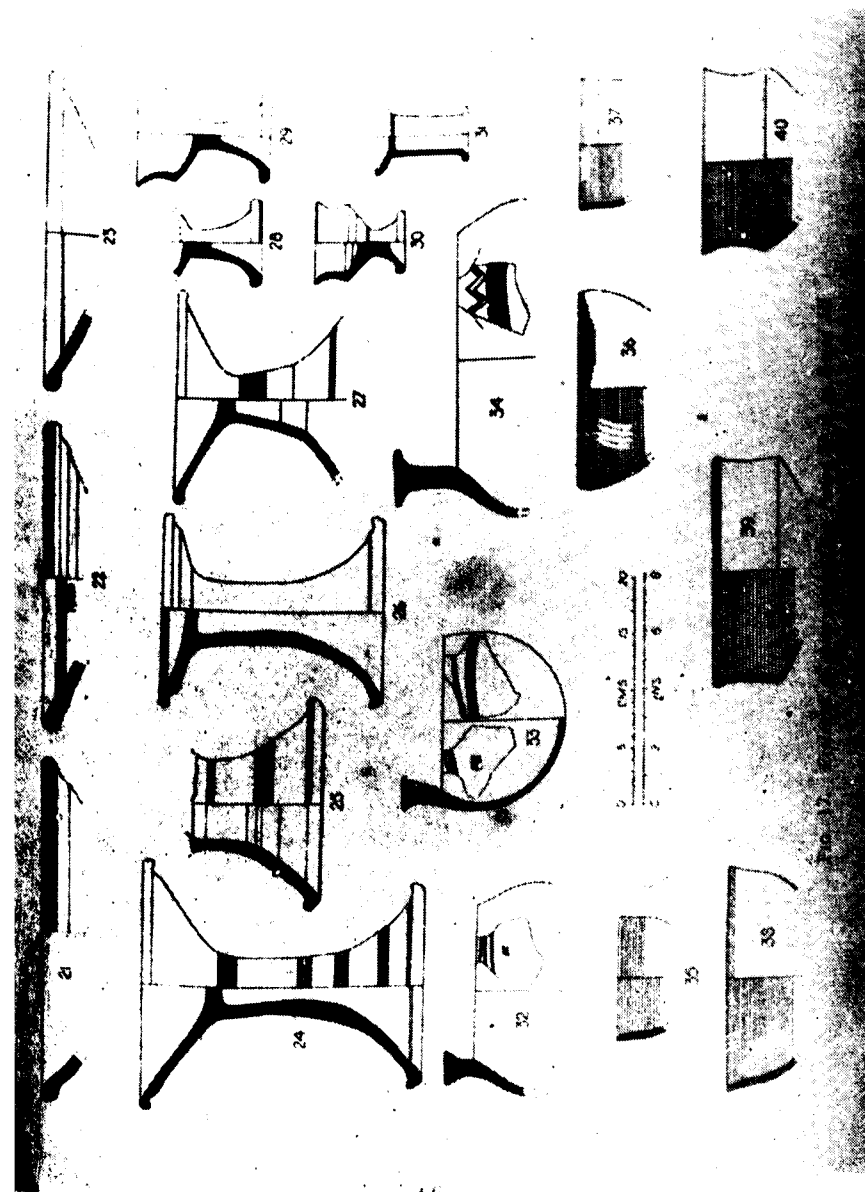
Zinzuwada has two primary schools and a high school. There is one Government dispensary. Banking facilities are provided by the branches of State Bank of India and the District Co-operative Bank. Among religious places there are one Ramji Mandir, three Jain temples, a Shiv temple, the Rajeshwari Mata temple and a mosque.

There is an old sacred *kund* at the temple of Jhileshwar Mahadev where a fair attended by about 3,000 persons from the villages of the Dasada taluka is held annually on Bhadrapad 30 (Amas) (September).

PLATES

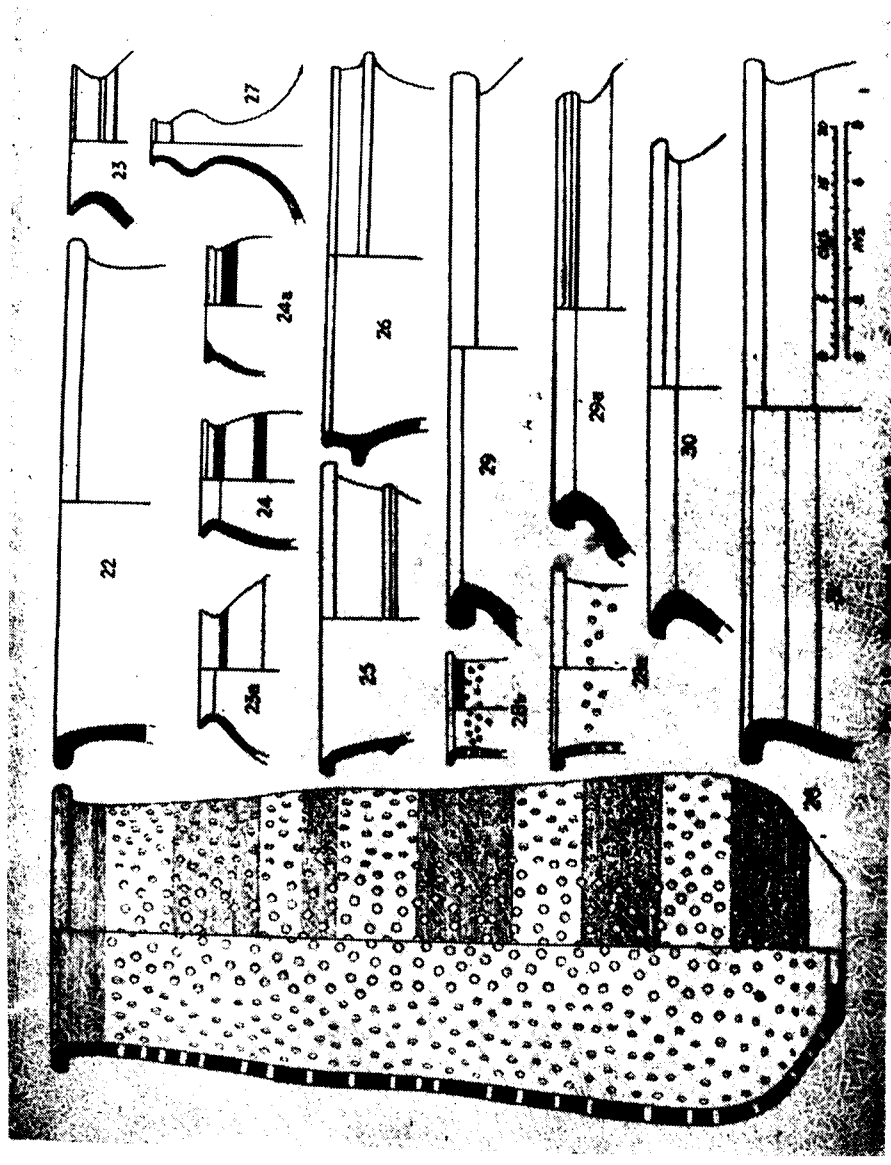
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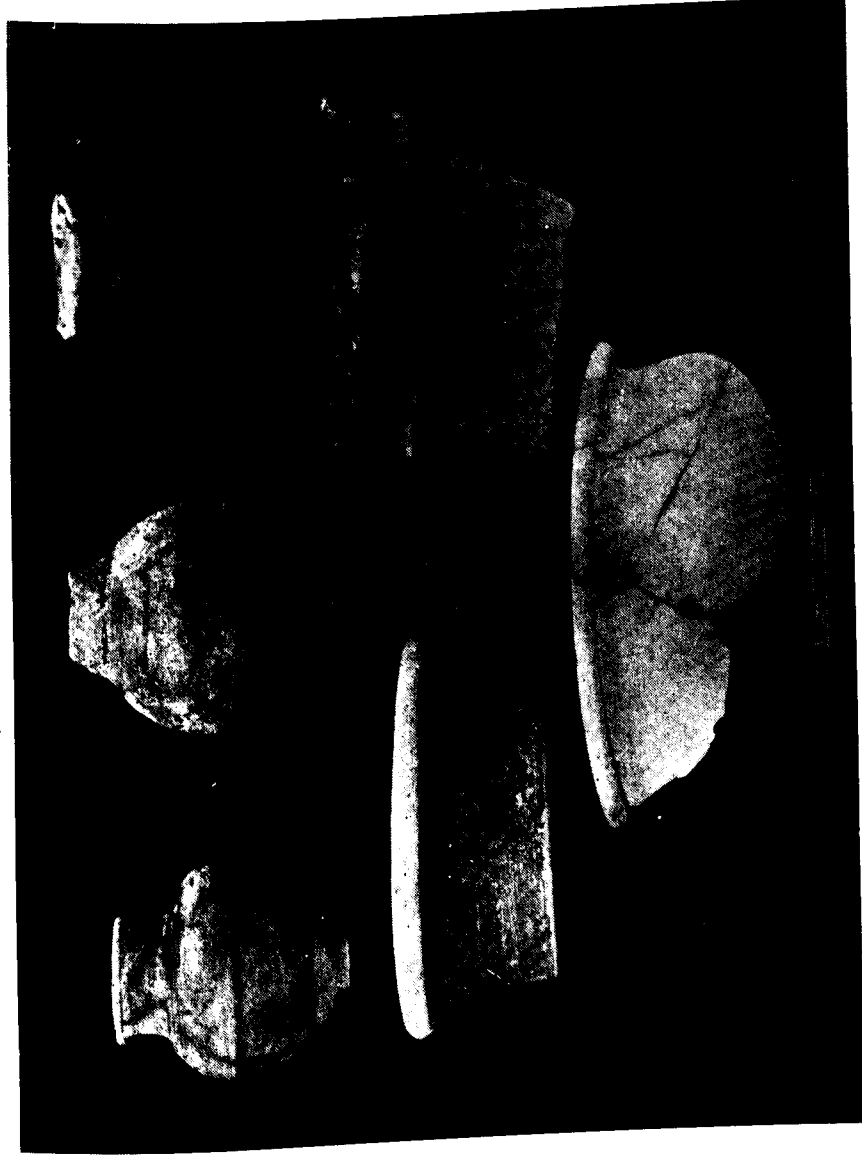
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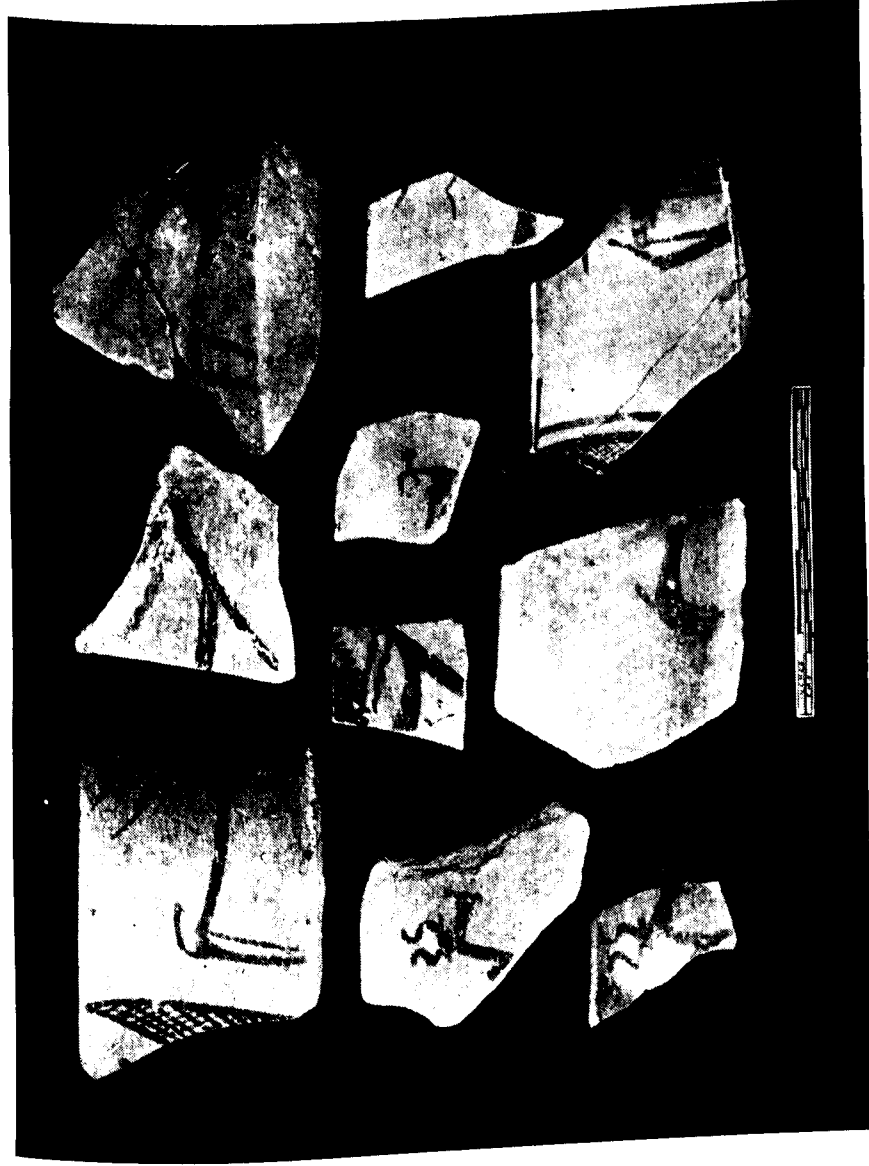


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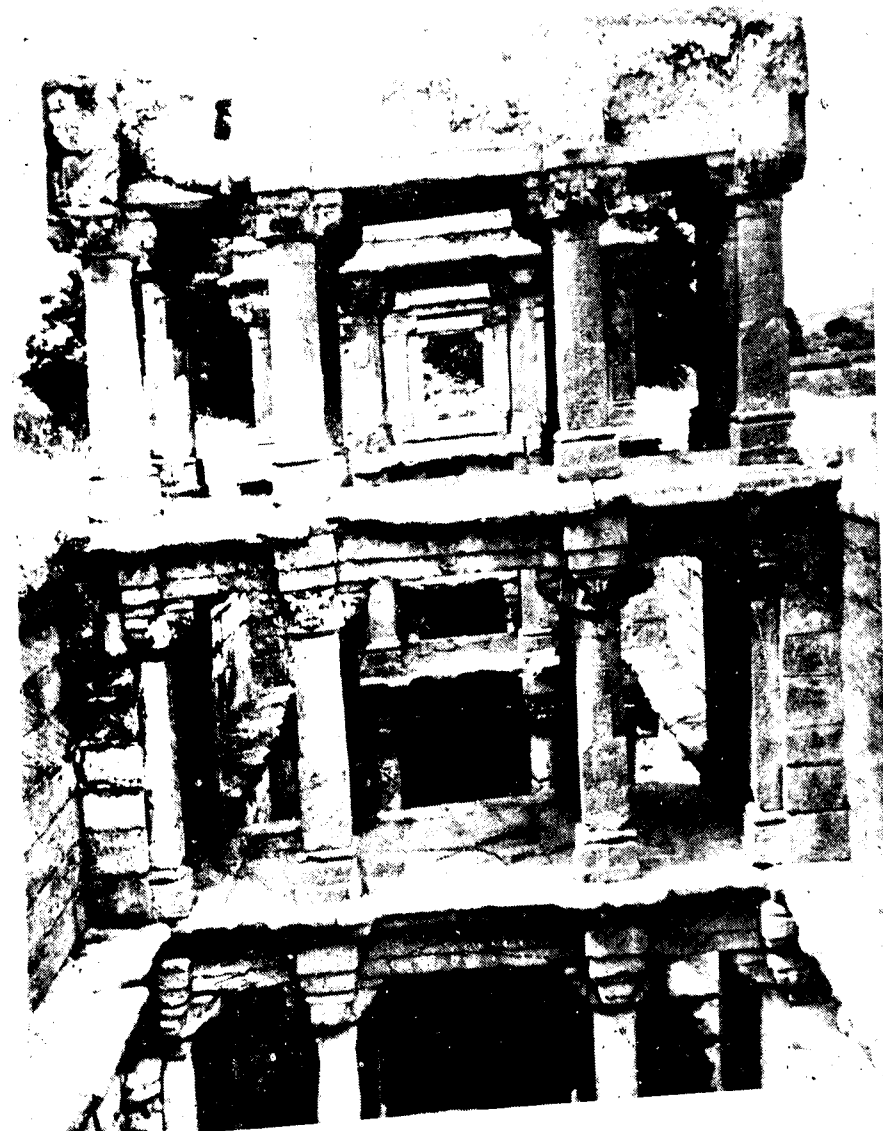
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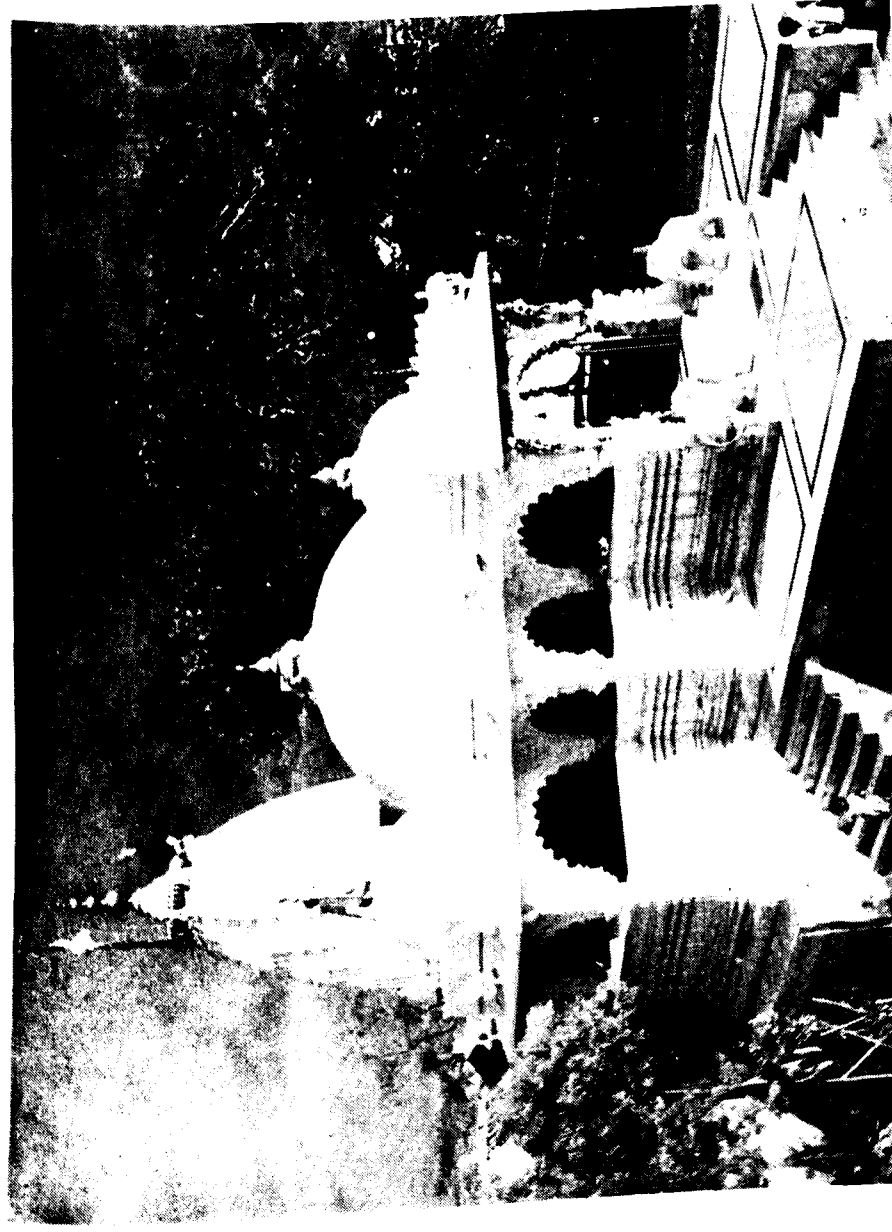
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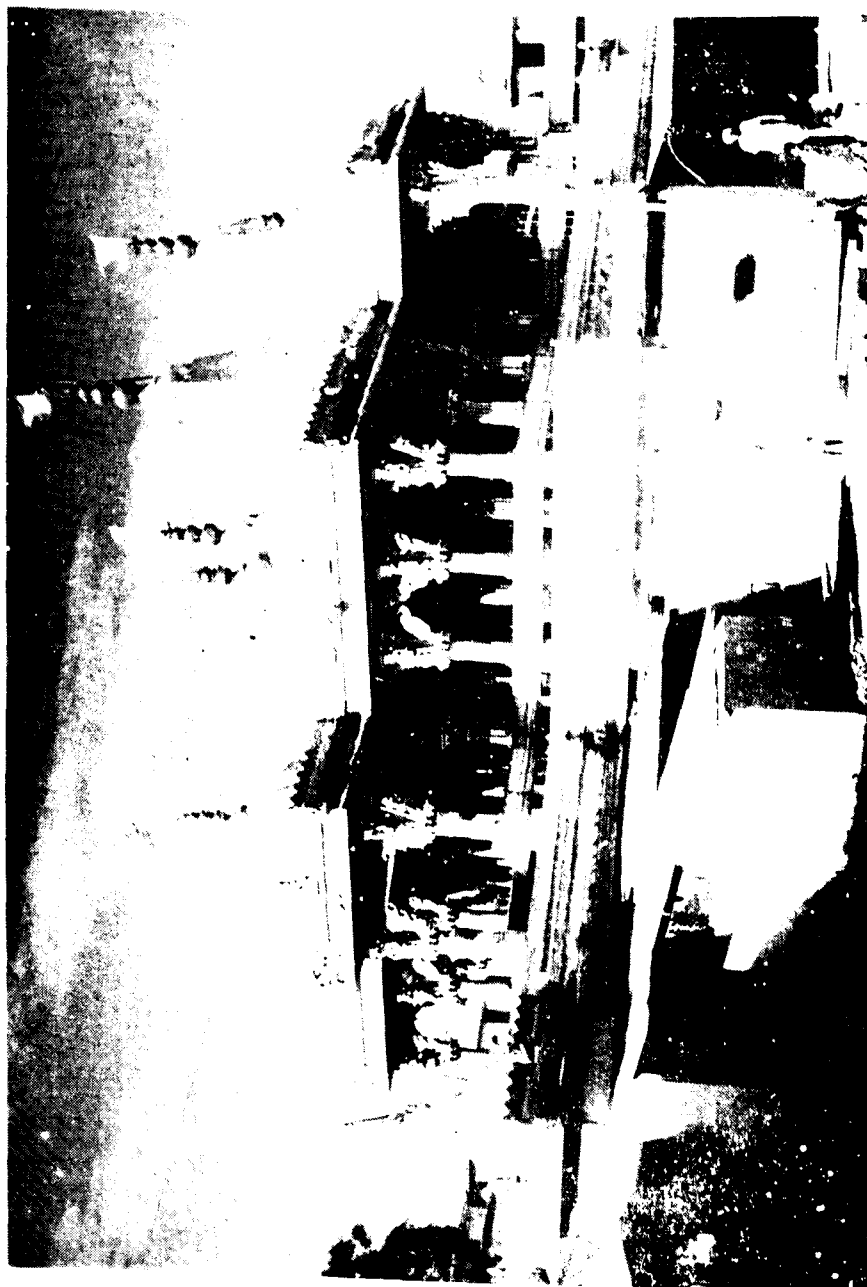
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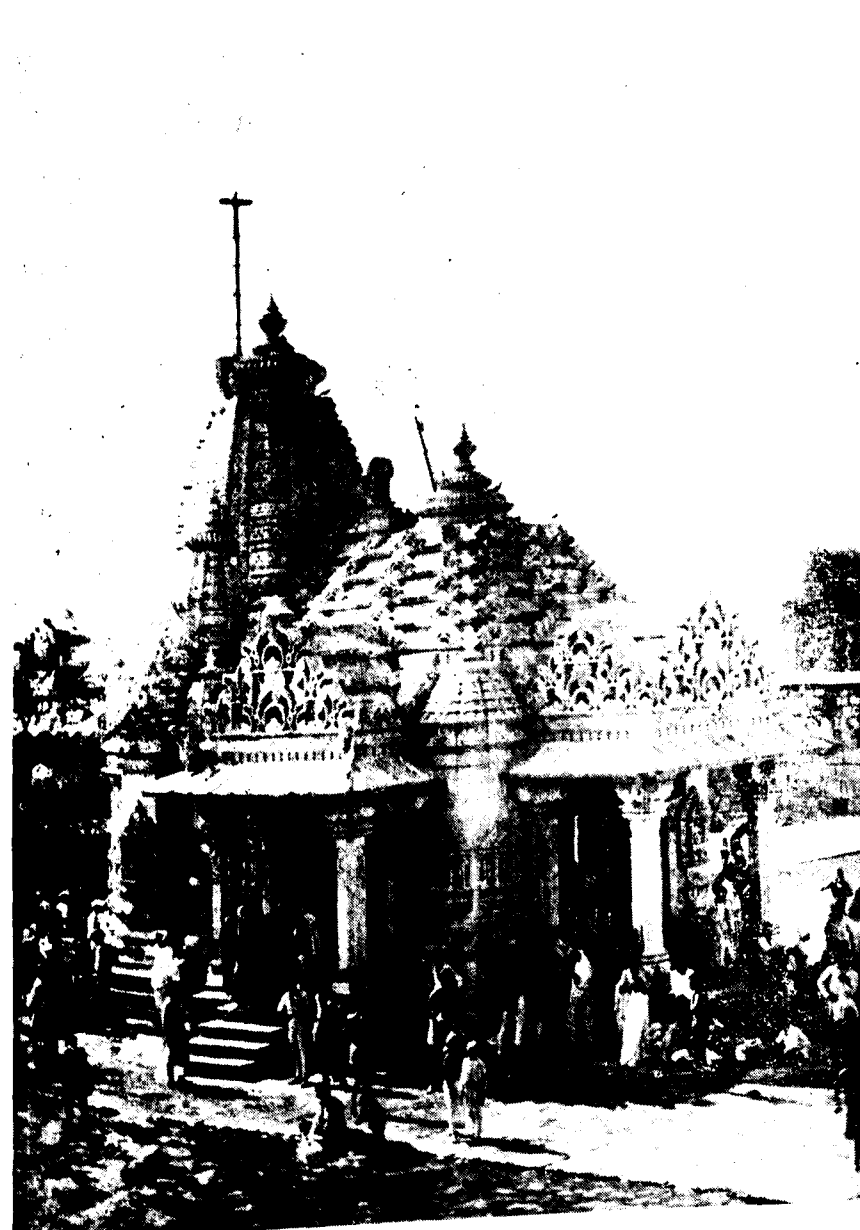
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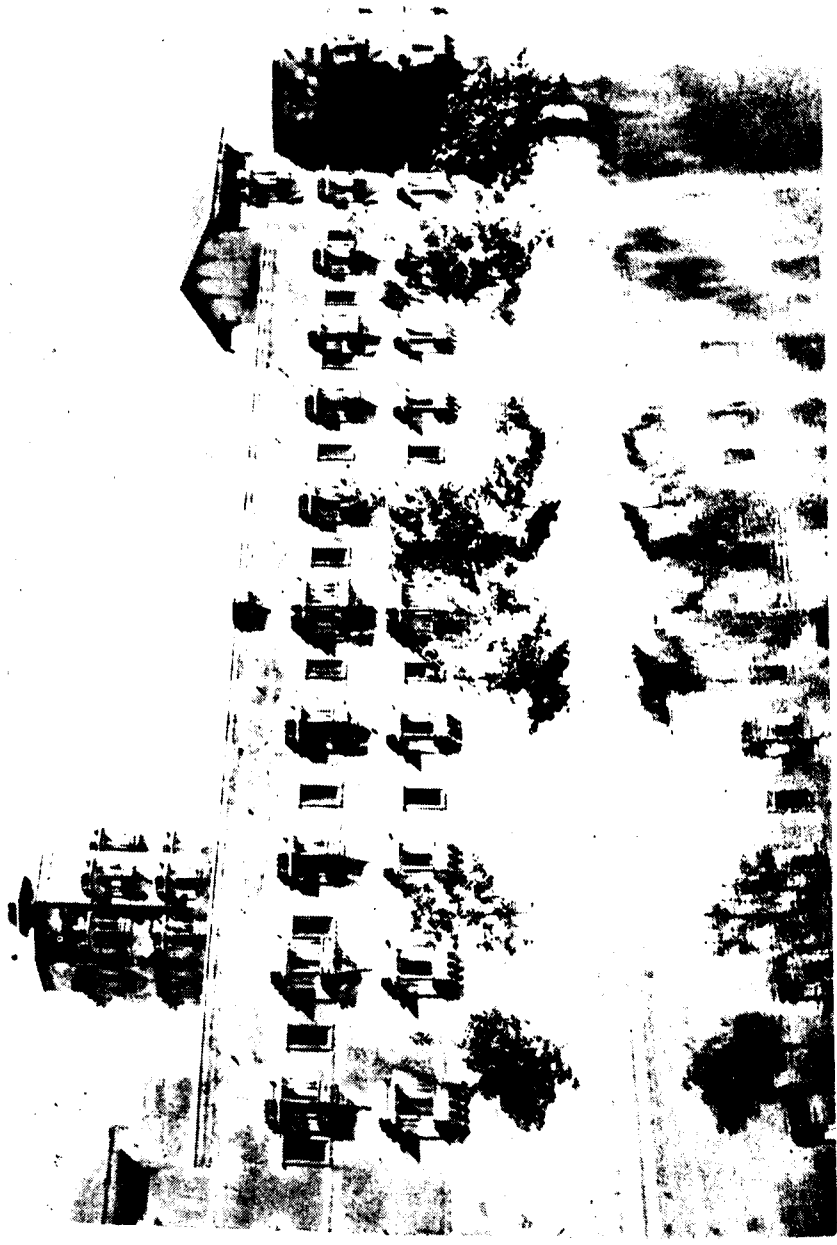
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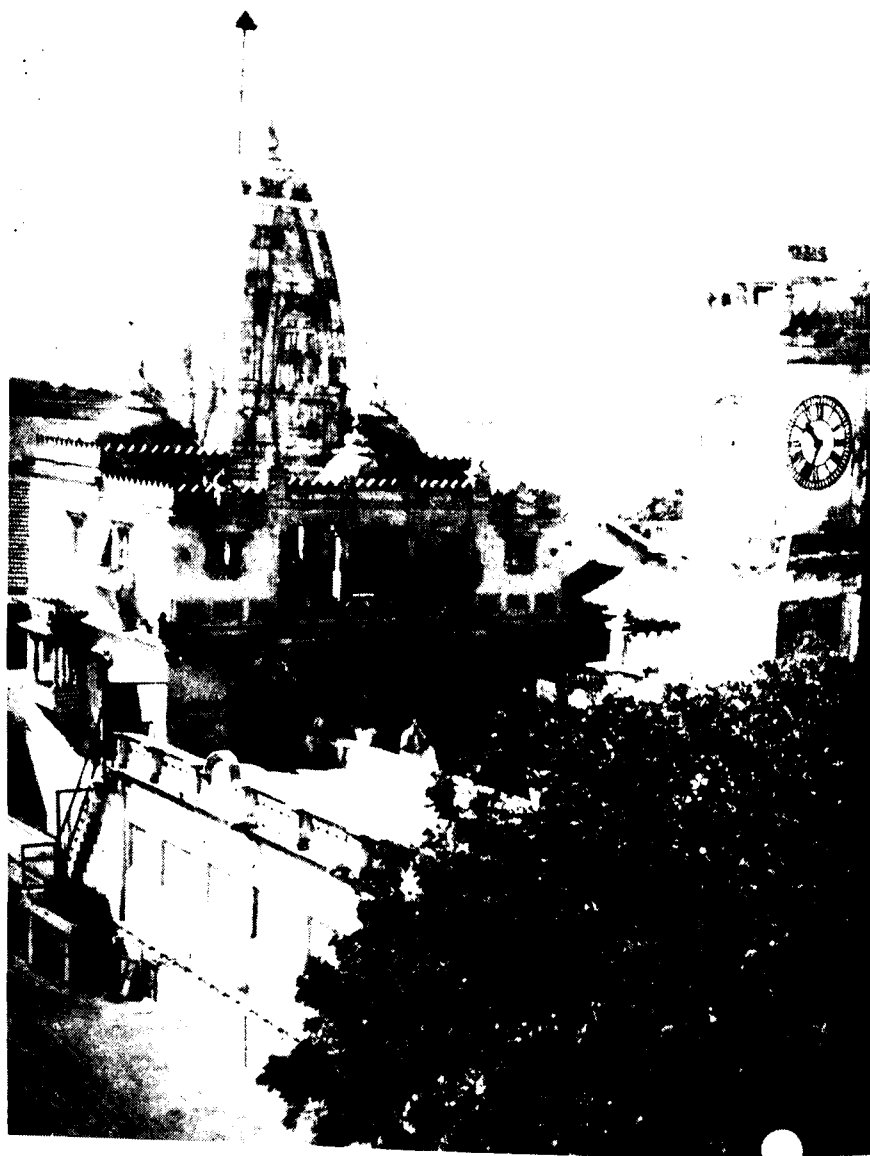
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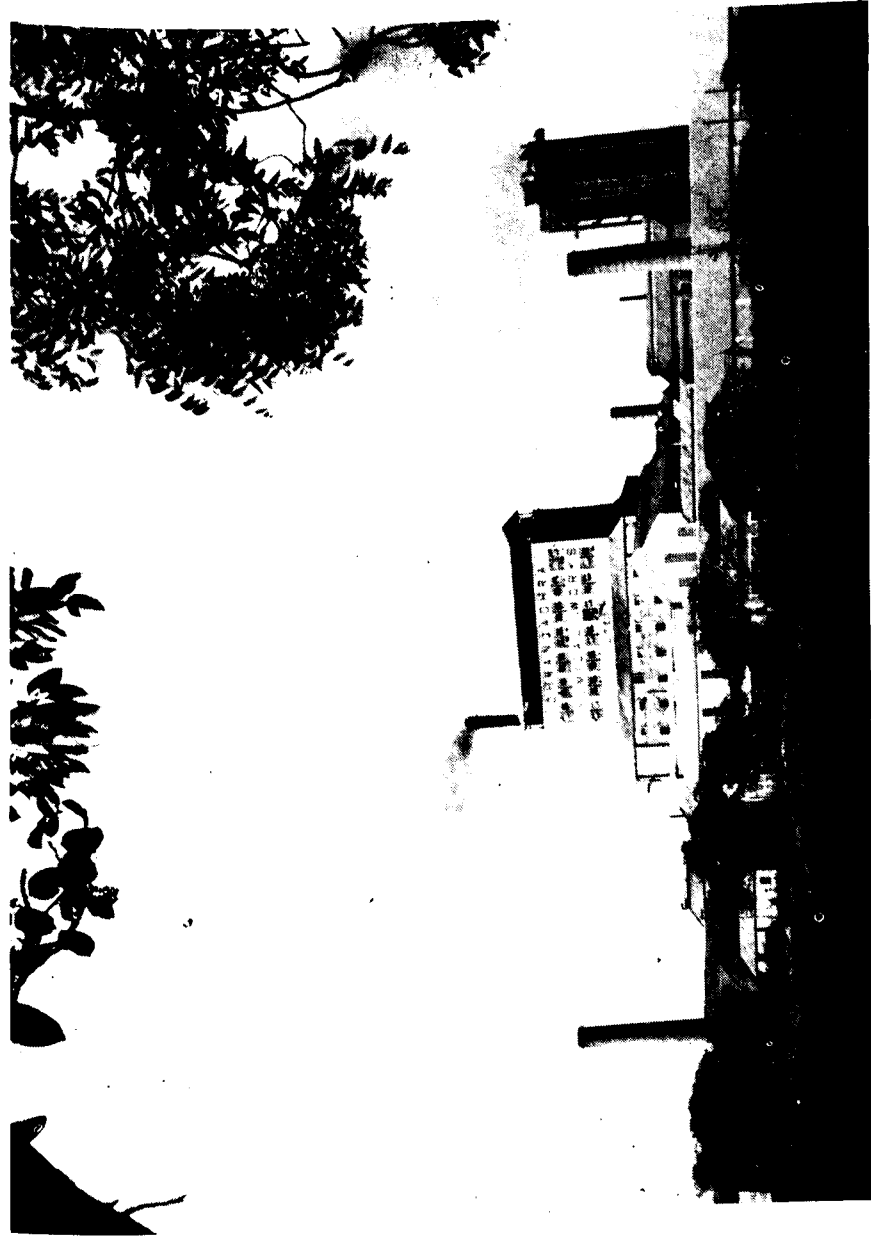
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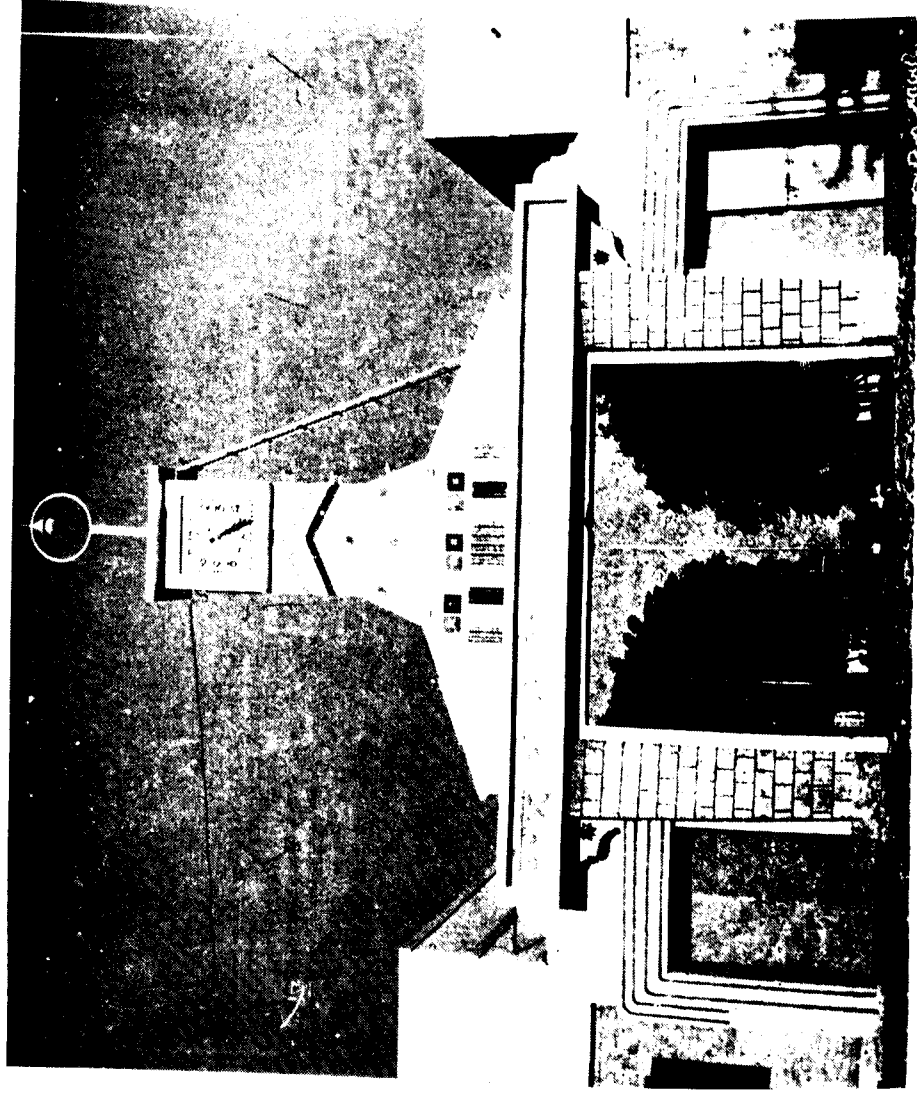
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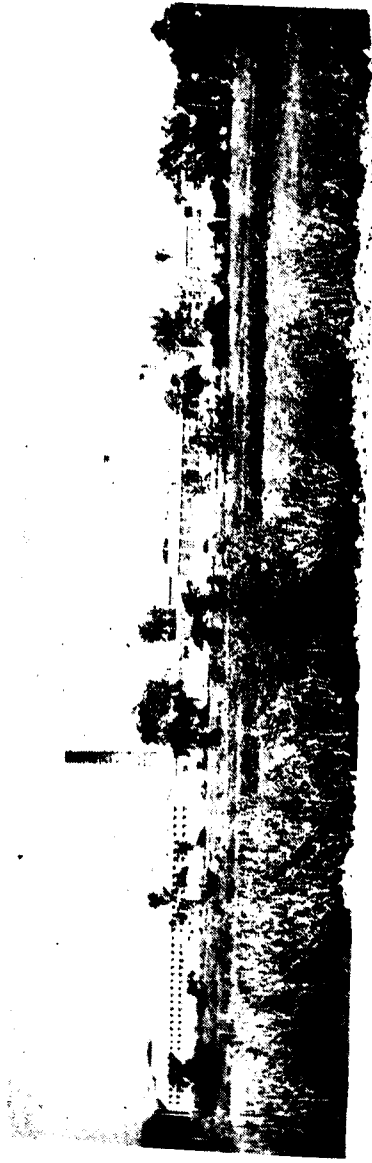
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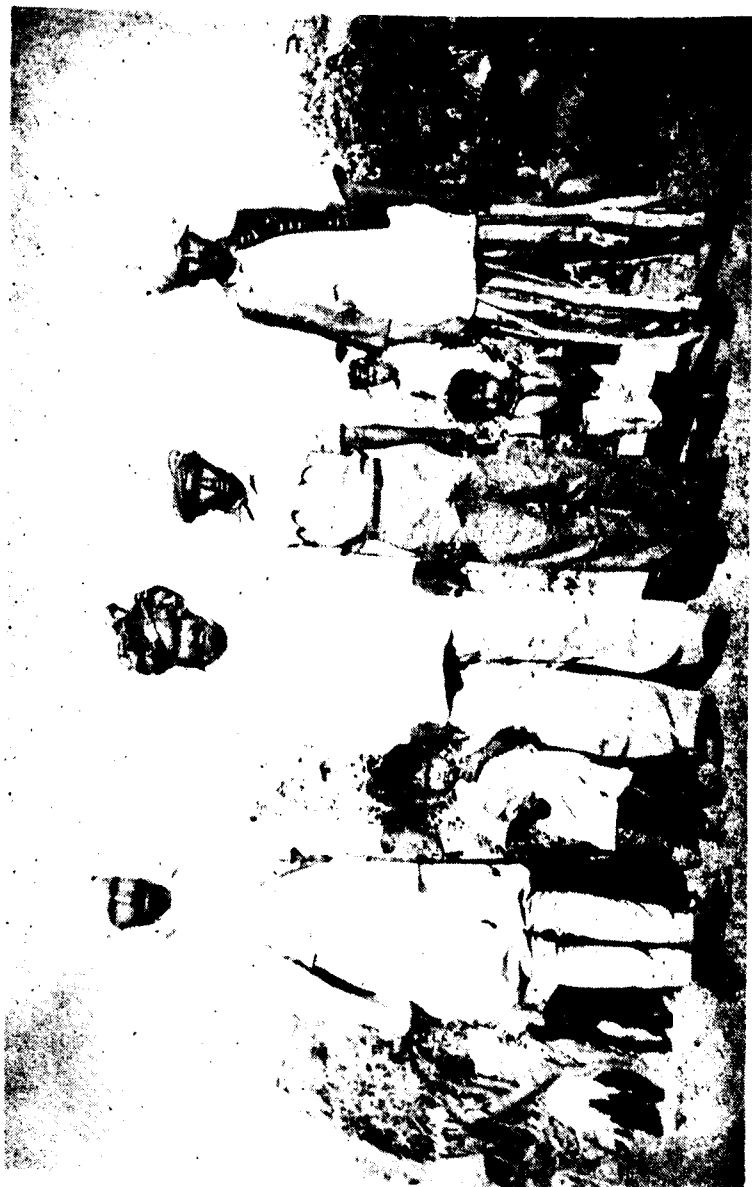
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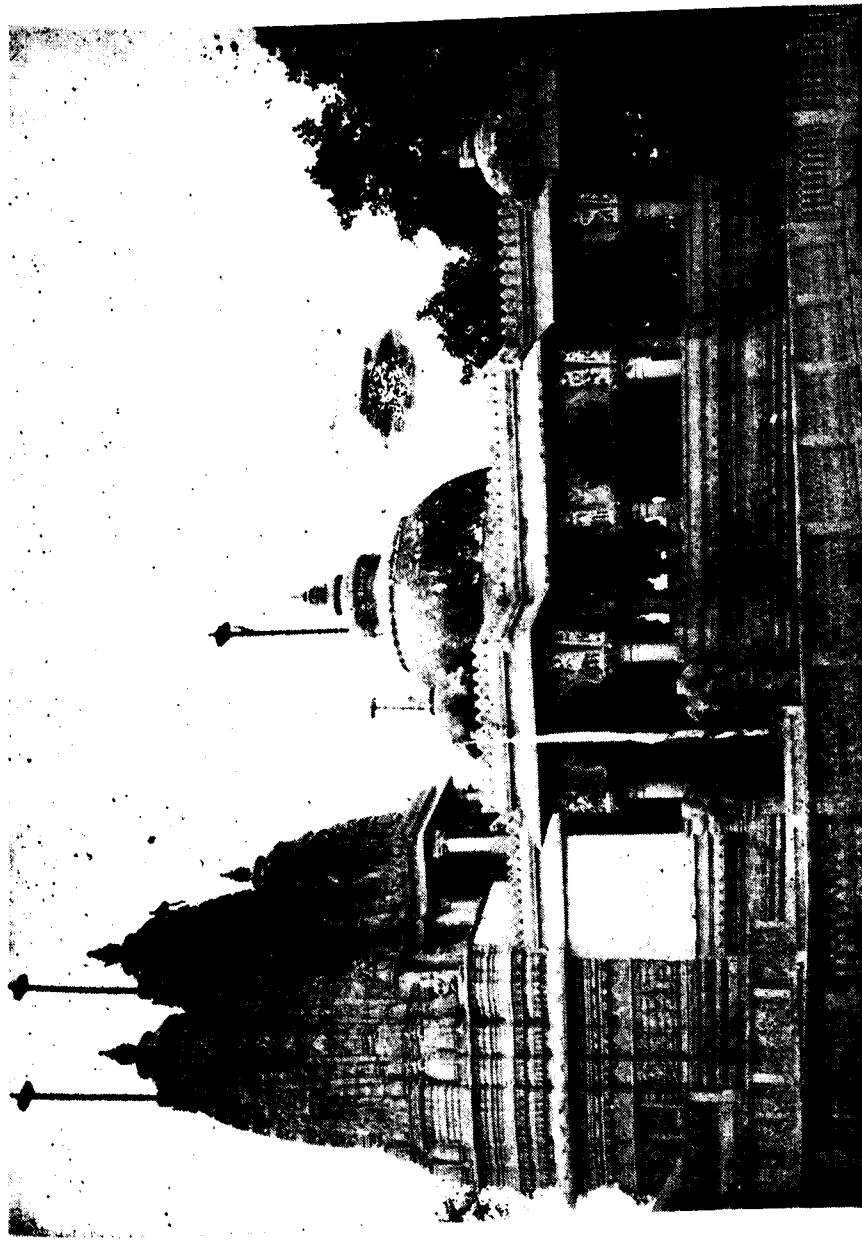
28. A Dater family.



29. A Miyana male, holding a spear in-front of a typical Miyana dwelling.



30. A Mivada woman



31. Vadvala Temple, Dudhrej, Taluka Wadhwan.

GLOSSARY

A

<i>Acharya</i> ..	.. A religious head; a preceptor.
<i>Adhyapan Mandir</i> ..	.. A Training School.
<i>Advaita</i> ..	.. A doctrine of Hindu philosophy propounded by Adi Shankaracharya that there is no duality between the soul and the God, but complete identity of the individual with the supreme spirit.
<i>Agarbatti</i> ..	.. An incensed stick, usually lighted near a deity or God.
<i>Akika</i> ..	.. A Muslim ceremony performed within a month after child birth.
<i>Angarkhu</i> ..	.. A coat.
<i>Ashram</i> ..	.. Hermitage.
<i>Atit</i> ..	.. A saint.
<i>Atta</i> ..	.. Flour.
<i>Avatara</i> ..	.. An incarnation.

B

<i>Baharvatias</i> ..	.. Dacoits.
<i>Bajri</i> ..	.. Indian millet; name of a cereal (<i>Panicellaria spicatta</i>).
<i>Balkridangan</i> ..	.. A play ground for children
<i>Balmandir</i> ..	.. A pre-primary school, A school for children below 5 years.

B—concl.

<i>Bandi</i>	..	..	Waist coat.
<i>Barkhalidar</i>	..	..	A person who holds a tenure as Barkhalidar, Jiwardar, Chakariat, Kherati or Dharmada and includes any person who has been granted any such tenure.
<i>Baval</i>	..	..	Name of a tree.
<i>Bhagbatni</i>	..	..	Crop-share.
<i>Bhajan Mandli</i>	..	..	A group or association of devotees who sing devotional songs.
<i>Bhakhari</i>	..	..	A bread of wheat.
<i>Bhat</i>	..	..	Cooked rice.
<i>Bhavai</i>	..	..	Folk-drama performed by peripatetic group mainly in rural areas by singing devotional songs.
<i>Bhayat</i>	..	..	A cadet of the ruling family.
<i>Bhuva</i>	..	..	A priest in the temple of a goddess or among the Adivasis who, when possessed by a spirit, forecasts future events and cures physical ailments.
<i>Bid</i>	..	..	A type of root.
<i>Bidi</i>	..	..	An indigenous cigarette made from <i>timru</i> leaves and tobacco.
<i>Bigha</i>	..	..	A unit of measuring agricultural land.
<i>Brahmacharya</i>	..	..	Religious studentship.

C

<i>Chaddi</i>	..	..	Half pant.
<i>Chakariat land</i>	..	..	Land held by village servants in lieu of service rendered to the community.
<i>Charanamrut</i>	..	..	The nectar of the feet, i.e., the water in which the feet of a holyman or a deity have been washed.
<i>Chaturmas</i>	..	..	Four months of the monsoon when devout Hindus take food once a day and observe vows and offer additional prayers.
<i>Chhas</i>	..	..	Butter milk, whey.
<i>Chhint</i>	..	..	Printed cloth.
<i>Chhogla</i>	..	..	Gold-threads in a turban, tassels in the turban.
<i>Chok</i>	..	..	An open square, either in the midst of a village or a house.
<i>Chora</i>	..	..	A public place in a village where a village accountant (Talati) holds his office and where meetings of gram panchayat are held.
<i>Chundadi</i>	..	..	A tie-and-dye saree.
<i>Chuni</i>	..	..	Nose ring.
<i>Churmu</i>	..	..	A sweet preparation of wheat, flour, ghee and sugar or gur.
<i>Chutney or Chatney</i>	..	..	Salad; sauce, a pungent mixture of chillies, turmeric, salt, etc.

D

<i>Dal</i>	..	.. Split pulse.
<i>Darbargadh</i>	..	.. Residence of a ruler, a royal palace.
<i>Darshan</i>	..	.. Sight or glimpse of a deity.
<i>Dharmada</i>	..	.. Grant of lands to individuals or religious institutions.
<i>Dharmashala</i>	..	.. A public resting place in a village, town or pilgrim centre.
<i>Dhoti</i>	..	.. A white waist cloth worn by males.
<i>Diyarvatu</i>	..	.. Levirate.
<i>Dokiyu</i>	..	.. An amulet, a talisman.
<i>Dudhpak</i>	..	.. Rice pudding.
<i>Duha</i>	..	.. A couplet.

E

<i>Ekadashi</i>	..	.. Eleventh day of a fortnight observed as a fast by the Hindus.
-----------------	----	--

F

<i>Falka</i>	..	.. A reel of thread.
<i>Faliyun</i>	..	.. Turban, a piece of cloth wrapped as head-dress.
<i>Farsan</i>	..	.. Salted eatables made of gram flour and fried in oil.
<i>Fenta</i>	..	.. A turban.
<i>Foujdar</i>	..	.. A Police Sub-Inspector or a Police Officer.

GLOSSARY

G

<i>Gadi</i>	..	.. A hereditary royal seat.
<i>Gainjo</i>	..	.. A barber.
<i>Gamiyu</i>	..	.. Saree.
<i>Garba</i>	..	.. A sportive dance of females performed during Navratri days in Gujarat.
<i>Garbi</i>	..	.. A sportive dance performed by males.
<i>Gedi-dada</i>	..	.. Name of a an Indian game resembling hockey.
<i>Ghaghara</i>	..	.. Petti-coat.
<i>Ghani</i>	..	.. An indigenous oil mill driven by bullock.
<i>Gharkhed</i>	..	.. Land under personal cultivation of a land holder.
<i>Ghee</i>	..	.. Clarified butter.
<i>Girasdar</i>	..	.. A talukdar, bhagdar, bhayat, cadet, or Mulgirasia and includes any person whom the Government may, by notification in the official Gazette, declare to be a Girasdar for the purpose of the Act, Land-holder with proprietary rights.
<i>Gor</i>	..	.. A family priest, a religious preceptor.
<i>Goradu</i>	..	.. A kind of soil
<i>Gotraj</i>	..	.. Born in the same family, the deity of a family.
<i>Gram</i>	..	.. Village.
<i>Gram, Panchayat</i>	..	.. Village council.

G—concl'd.

<i>Gram Vidyalaya</i>	..	Village school.
<i>Guru</i>	..	Preceptor.
<i>Gurukula</i>	..	A residential educational institution or university.

H

<i>Hamal</i>	..	A labourer, a coolie.
<i>Havan</i>	..	Sacrifice.
<i>Hijrat</i>	..	Migration associated with prophet Mohammed who went from Mecca to Madina in 622 A.D. or any exodus due to social, economic or political reasons.
<i>Hu-tu-tu</i>	..	A type of team game.

J

<i>Jama</i>	..	Tribute, revenue or assessment of revenue.
<i>Jamat</i>	..	Community.
<i>Jirayat</i>	..	Dry land.
<i>Jowar</i>	..	Name of a cereal, (<i>Sorghum vulgare</i>), a coarse variety of crop.

K

<i>Kabaddi</i>	..	Kabaddi is a game in which a person of one party trespasses into the area of the opposite party and cannot be captured so long as he repeats the word 'Kabaddi' without taking breath. It is also called <i>Hu-tu-tu</i> .
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K—cont'd.

<i>Kadhara</i>	..	Purchase or sale in a lump.
<i>Kala Shikshan</i>	..	Training in fine arts.
<i>Kan</i>	..	A visit of condolence.
<i>Kanku</i>	..	Red turmeric powder.
<i>Kansar</i>	..	A sweet preparation of wheat, flour, ghee and sugar or gur.
<i>Kanyadan</i>	..	Giving of daughter in marriage.
<i>Kanya Vidyalaya</i>	..	Girls' educational institution.
<i>Karbhari</i>	..	A manager, an administrator, an active worker.
<i>Kathol</i>	..	Pulse, all kinds of pulses.
<i>Kazi</i>	..	A Muslim priest who officiates at marriages and decides disputes.
<i>Kelavani Mandal</i>	..	An educational association.
<i>Khadi</i>	..	Home-spun cloth.
<i>Khalsa land</i>	..	Agricultural land held directly from the State.
<i>Khapu</i>	..	An eye-ointment.
<i>Khar land</i>	..	Saline soil.
<i>Kharopat</i>	..	Soil impregnated with salt.
<i>Khatedar</i>	..	A land-holder.
<i>Khatlo</i>	..	A wooden cot.

K—concl'd.

<i>Kherati land</i>	..	Land given in charity.
<i>Khir</i>	..	A preparation of milk, rice and sugar.
<i>Kholo bharvo or Simant</i>	..	The ceremony performed during the first pregnancy, 2 or 3 months before the delivery of child.
<i>Kodio</i>	..	Small cowry, sea shells used in play.
<i>Kodiyu</i>	..	An earthen lamp.
<i>Kos</i>	..	A leather bucket used for lifting water from wells.
<i>Kotar</i>	..	A deep and broad crevice of eroded land, a ravine.
<i>Kuka</i>	..	A rounded piece of stone used in play by girls.
<i>Kumar Mandir</i>	..	Boys' Institution.
<i>Kumar Shala</i>	..	Boys' School
<i>Kumkum</i>	..	Vermilion, red turmeric powder used by girls and women.
<i>Kutvun</i>	..	Beating of breasts by women in mourning.

L

<i>Laja Homa</i>	..	"This ceremony of scattering fried rice or grain is found in all the <i>grahyasutras</i> , where it is described as Laja homa. Even today this is considered to be one of the most important rituals of Hindu marriage. These fried grains are symbols of fruitfulness and prosperity". "Here the wife prays for her husband's long life while she scatters grains."
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L—concl'd.

<i>Langadi</i>	..	An Indian game in which a player on one leg limps forward and tries to catch his opponents, who move within the prescribed limits.
<i>Lapsi</i>	..	A sweet preparation of wheat flour, ghee and sugar or gur.

<i>Lokshala</i>	..	An educational institution.
-----------------	----	-----------------------------

M

<i>Ma-bap</i>	..	Guardian.
<i>Madaliyu</i>	..	An Amulet, talisman.
<i>Madhyamic Shala</i>	..	Secondary school.
<i>Madressa</i>	..	An Urdu primary school.
<i>Mahalkari</i>	..	A Revenue Officer in charge of a mahal.
<i>Mahant</i>	..	A religious head.
<i>Mānila</i>	..	Woman.
<i>Mahila Mandal</i>	..	A women's society carrying on welfare activities for women.
<i>Malmal</i>	..	Muslin.
<i>Mamlatdar</i>	..	A Revenue Officer in charge of a taluka.
<i>Mandap</i>	..	A marriage booth.
<i>Mandva</i>	..	A booth.
<i>Mangalsutra</i>	..	An ornament considered auspicious and worn by a married woman.

M—concl'd.

<i>Mata</i>	..	Goddess.
<i>Math</i>	..	A monastery of the Hindu priest.
<i>Matruka</i>	..	Local Goddess.
<i>Mayara</i>	..	The marriage booth.
<i>Mindhal</i>	..	The ematic nut; a fruit of the plant <i>Randia dumetorum</i> .
<i>Mosalu</i>	..	Marriage presents in the form of clothes offered by maternal uncle.
<i>Mukhi</i>	..	Police Patel.
<i>Mulgirasias</i>	..	Descendants of original proprietors who surrendered land to a neighbouring Chief in return for protection.

N

<i>Naivedya</i>	..	An offering of eatables to an idol.
<i>Nala</i>	..	Cause-way.
<i>Natra</i>	..	Widow remarriage.
<i>Nes or Nesda</i>	..	The habitat of cow-herds or <i>maldharis</i> .
<i>Nikah</i>	..	Marriage.
<i>Nirvan</i>	..	Attainment of the highest spiritual truth, demise.

O

<i>Odhani</i>	..	An upper garment worn by girls.
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GLOSSARY

P

<i>Pachhedi</i>	..	A sheet of cloth worn to cover one's body.
<i>Padsal</i>	..	The front portion inside a house used as a multi-purpose room.
<i>Paghadi</i>	..	A turban.
<i>Pali</i>	..	A unit of weight.
<i>Pan</i>	..	A betel-leaf.
<i>Panchamrut</i>	..	Mixture of milk, <i>ghee</i> , honey, curd and sugar.
<i>Pandit</i>	..	A scholar, a learned man.
<i>Pardah</i>	..	A veil or a curtain.
<i>Pargana</i>	..	An administrative division.
<i>Parkamma</i>	..	Circumambulation of a place, object or idol from left to right.
<i>Parva</i>	..	Festival.
<i>Pasaitas</i>	..	Village servants useful to Government.
<i>Pathshala</i>	..	An oriental school.
<i>Polku</i>	..	A blouse.
<i>Ponkhvu</i>	..	To receive or welcome the bride, the bridegroom or both with the traditional ceremonies.
<i>Prant</i>	..	A province, a larger administrative division consisting of 3 to 4 talukas.
<i>Prasad</i>	..	Offering to deity later on distributed among worshippers.
<i>Pujari</i>	..	A person in charge of a temple for the performance of rituals.

P—concl'd.

Purana Religious scriptures.

Q

Qawali A sort of choral devotional singing among the Muslims.

R

Rakhdi Protective thread usually of silk tied round the wrist by a sister on the Raksha-Bandhan day.

Ram-dhabli Woollen garment, a variety of saree.

Rangoli Designs drawn with different colours on auspicious days in front of the house or verandah.

Rannade Name of the wife of the Sun God worshipped by ladies.

Rasda A kind of folk-dance accompanied by folk-songs.

Rasmandlis A band of persons playing the sportive dance.

Rotla A loaf mostly of millet or jowar.

Rudraksha Rosary used by Shaivaites for counting beads and also worn round the neck ; (*Eacelocarpus ganitrus*).

S

Sadavrat A charitable institution where free food is provided daily to persons.

S—cont'd.

Sadhu A mendicant ; an ascetic.

Sadla Hindu women's chief garment draped round the body or saree.

Samadhi Self-immolation ; a memorial raised to honour a particular saint ; Meditation.

Samput A pair of earthen cups, one placed inverted over the other and tied together in the religious ceremonies.

Sanskar Kendra Cultural centre.

Santi vero A plough-tax.

Sanyasta Asceticism, renunciation of the world.

Saptapadi The seven rounds taken together by the Hindu bride and bridegroom round the sacrificial fire at the time of wedding.

Sarai A public resting place for Muslims in a village, town or pilgrim centre.

Saree Hindu women's chief garment draped round the body.

Sarovar A large lake.

Sarvajanik Chhatralaya... Students' hostel.

Sathi A partner in cultivation engaged by cultivator for the whole year on payment of wages in cash or kind.

Sathiya An auspicious mark or design drawn at the door step.

S—concl'd.

<i>Sati</i>	..	.. A woman who burns herself alive with her dead husband.
<i>Shashtra</i>	..	.. The Hindu scripture or a sacred book.
<i>Shraddha</i>	..	.. A ceremony performed for the salvation or propitiation of the departed soul.
<i>Surwal</i>	..	.. A trouser.

T

<i>Tabla</i>	..	.. A kind of musical drum used as an accompaniment to other instruments.
<i>Tadbhava</i>	..	.. Derived from an original Sanskrit word and used in Gujarati in a slightly or greatly changed form.
<i>Talukdar</i>	..	.. An estate holder.
<i>Tatsama</i>	..	.. Originally Sanskrit, and used in Gujarati in the original form.
<i>Taziahs or Tabuts</i>	..	.. A structure representing the <i>dargah</i> or tomb of Hussain at Karba'a, made usually of bamboo and tinsel, carried in procession for immersion in water.
<i>Thana</i>	..	.. A check-post, a police station.
<i>Thanedar</i>	..	.. An officer in charge of a <i>thana</i> or a police station.
<i>Tirthankar</i>	..	.. One of the 24 incarnations of God worshipped by the Jains.
<i>Tripunda</i>	..	.. A mark consisting of three curved horizontal lines made across the forehead with cow-dung; ashes, sandal, etc., by the followers of Shiva or Shakti.

U

<i>Udhad</i>	..	.. A measure of a quantity estimated but, not actually measured or a measure in lump.
<i>Udyog Mandir</i>	..	.. Industrial institution (public).
<i>Urs</i>	..	.. Death anniversary of a Muslim Saint at his Shrine.
<i>Utara or Janivas</i>	..	.. A place where the arrangements are made for the marriage party to stay.

V

<i>Vada</i>	..	.. Locality.
<i>Vaje</i>	..	.. Crop-share payable to Government or an Inamdar.
<i>Vahivat</i>	..	.. Administration, Management.
<i>Van Mahotsava</i>	..	.. An annual festival connected with planting of trees.
<i>Varat</i>	..	.. A thick rope used in fetching water from a well.
<i>Vidis</i>	..	.. Grasslands.
<i>Vigha</i>	..	.. A unit for measuring land, a square measure equal to about one third of an acre.
<i>Vighoti</i>	..	.. Cash assessment.
<i>Vishishtadvaita</i>	..	.. Qualified non-duality, a doctrine of Hindu philosophy propounded by Ramanuj called qualified monism, by which the individual souls and the insensate world are the attributes of the supreme souls and form his body.

V—concl'd.

Vrat A religious observance.

Vrudhashram .. A home for old persons.

Z

Zinzvo Name of a grass (*Andropogon pumilus*).

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