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*The Superintendent of Census Operations, Gujarat,
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CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 7

GUJARAT

VILLAGE SURVEY MONOGRAPH

7. GHADVI

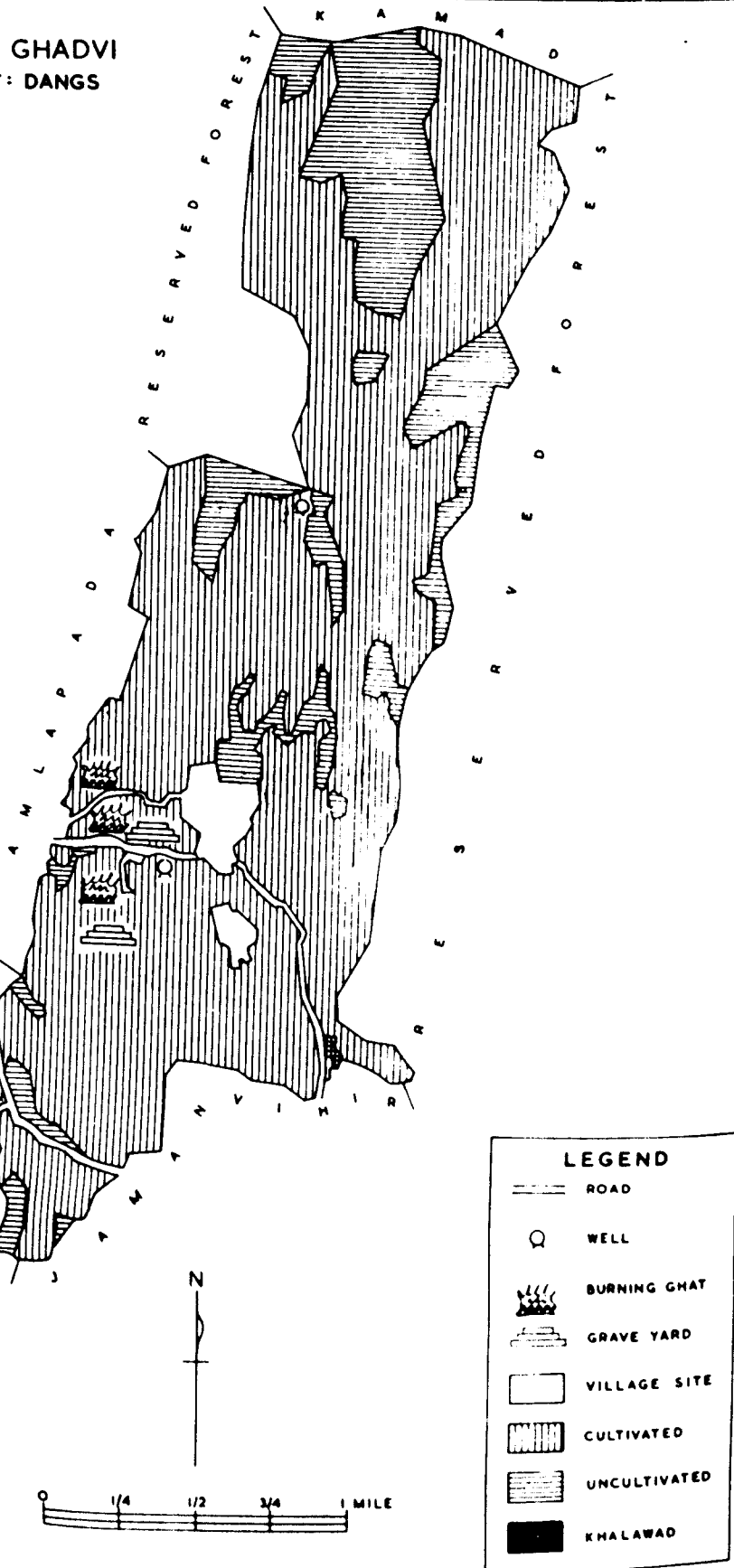
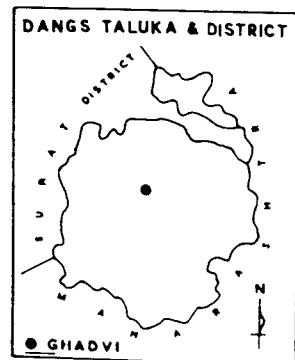
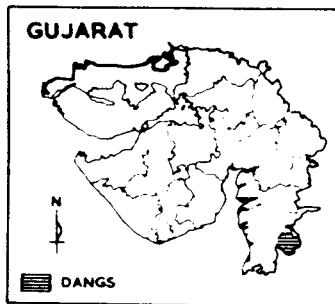
DISTRICT : DANGS TALUKA : DANGS

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Superintendent of Census Operations, Gujarat

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VILLAGE SURVEY MAP OF GHADVI TALUKA : DANGS DISTRICT : DANGS



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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what

was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It

should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed

at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961), restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been

lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the Monograph on village Pachhatardi, mahal Bhanvad, district Jamnagar.

PREFACE

The Village Survey Monograph on Ghadvi of Dangs District is the seventh in the series of Socio-economic Survey of selected villages.

The tribal population is mostly concentrated in the forest areas on the eastern border of the State starting from Sabarkantha district in the north to the Dangs in the south and accounts for nearly 13 per cent of the population of Gujarat. A survey of the tribals regarding their way of life, their approach and attitude towards social and economic problems, and response to measures taken to ameliorate their condition offers a fascinating study for the anthropologists, the sociologist, the economists and the planner. Villages from various tracts, mainly populated by different Scheduled Tribes were, also included among those selected for socio-economic survey. Other such villages besides Ghadvi are (i) Abhapur in Sabarkantha district, (ii) Jambur in Junagadh district, (iii) Ekalbara in Baroda district and (iv) Nana Sanja in Broach district.

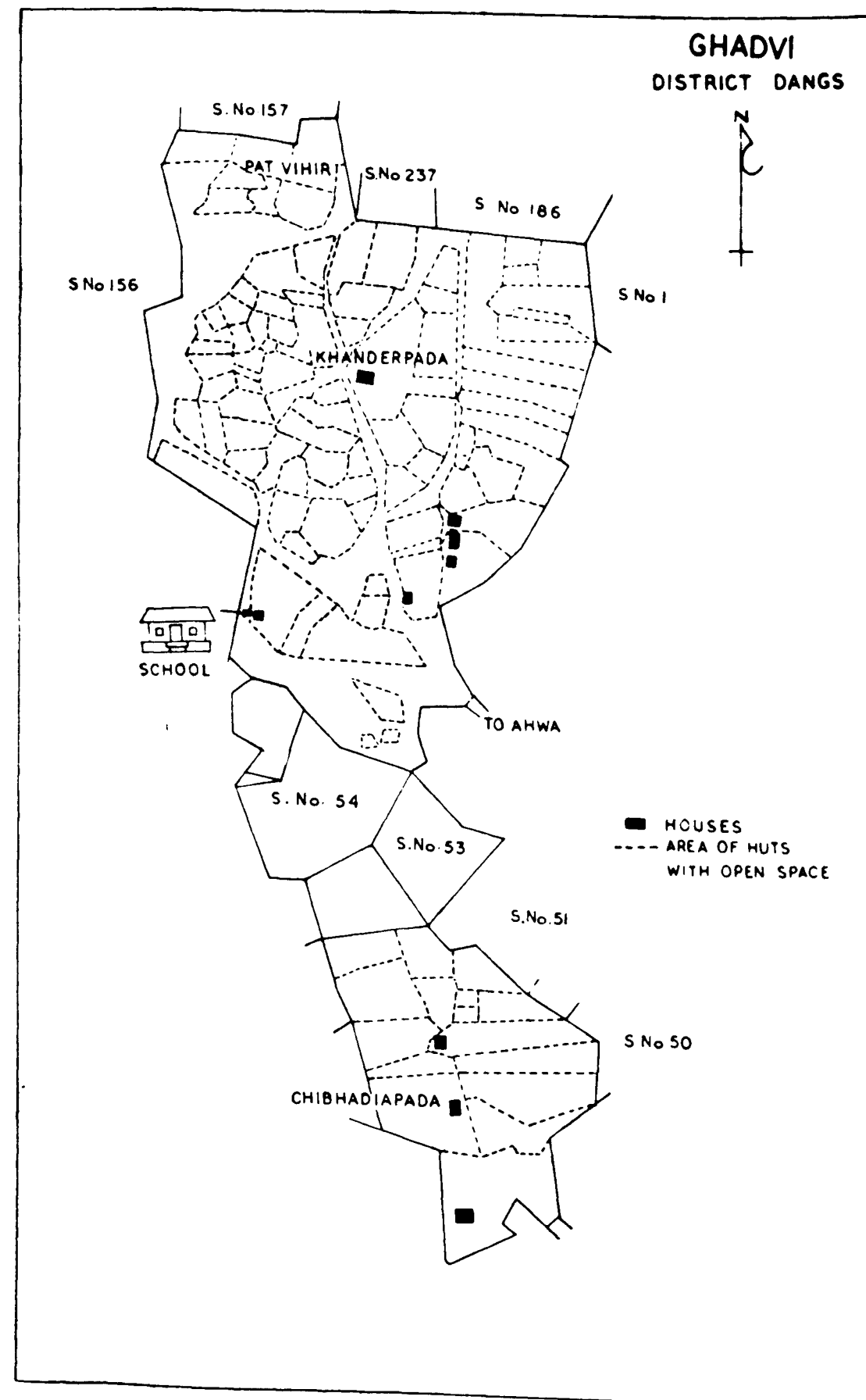
The forest of Dangs with its lush green vegetation, variegated flora and fauna and tribal inhabitants forms a distinct tract. Ghadvi, a representative village in the Dangs has been selected for studying the socio-economic life of the Adivasis, mainly Kunbi, Varli and Bhils, inhabiting the village. Till Independence, the Raja a feudatory chief, who also was a Bhil, exercised authority over his subjects whom he suppressed in a number of ways. The feudatory system has been abolished and various ameliorative measures undertaken by the government for the welfare of Dangis since then. The survey aims at bringing out the socio-economic condition of the tribals and the impact of various welfare activities undertaken in the areas.

The purpose of conducting a socio-economic survey of selected villages and the stages by which it progressed have been elucidated by the Registrar General, India, in the forward. The village and the Household Schedules which were canvassed respectively for the village as a whole and for each individual household have been printed in the Village Survey Monograph on Pachhatardi, district Jamnagar, the first in this series.

Before I conclude I must express my thanks to Dr. Roy Burman, Officer on Special Duty, in charge of Special Studies in the Office of the Registrar General, India, for going through this monograph before print.

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

AHMEDABAD,
February 9, 1967.



Village site map

CHAPTER I

THE VILLAGE

INTRODUCTION AND BASIS OF SELECTION

I.1 GUJARAT is not richly endowed with forests. Many of the so called forest areas have sparse vegetation, not thick enough to be economically valuable. Among the notable forest tracts are the Gir forest in Junagadh district in Peninsular Gujarat and the border tract to the east in Mainland Gujarat running from Banaskantha district in the north, through Sabarkantha, the Panchmahals, Baroda and Broach up to Surat and the Dangs in the south. The district of Dangs is entirely a hilly and forest region admeasuring 689.0 sq. miles and having the best jungles in the State. The term Dangs itself means forests. Its hill ranges on the northern fringes of the Sahyadri with a number of rivers and brooks, its lush green vegetation and variegated flora and fauna make the district a repository of rare beauty and natural wealth. Ghadvi which forms the subject matter of the present survey is situated in the heart of this wild territory. It is one of the biggest settlements of the tribal people nestling in these sylvan surroundings.

The Dangs district contains only the taluka of the same name and is entirely rural. Surrounded on all sides by tall trees, thick scrub jungle and dense vegetation, the village is populated on the outer ridges of Sahyadri mountain ranges. The village has been populated in three blocks, which are known as Ruimal, Khanderpada and Chibhadiapada, the latter located at a distance of about one mile from the first two blocks. Ruimal and Khanderpada are not far away from each other. The majority of people inhabits Ruimal having about 108 houses, while Chibhadiapada has only 30-31 houses. Khanderpada which means a locality of ruins, contains only five houses.

The village approach road is a foot track on rocky ground. The whole village seems to have a periphery of about 2-3 miles. There is no pucca

or metalled road in the village. The people move about on foot tracks from one locality to another. Houses are built on an undulating terrain.

Bhils and Kunbis are the predominant tribes of the village and all the households except three belong to the three Scheduled Tribes of Bhil, Kunbi and Varli. The survey which was started on 8th November, 1960 and completed on 30th December, 1960 covered all the 143 households residing in the village. Annexure I gives the list of tribes notified as Scheduled under President's order, viz., the Constitution (Scheduled Tribes) Order, 1950 as listed in the 8th Schedule to the Bombay Reorganisation Act of 1960.

LOCATION

I.2 Surrounded by forest areas and outcrops of Sahyadri, the village has a fine landscape and natural scenery. Tall teak trees about 100 to 125 feet high and erect like sentinels together with bamboo and other vegetation present a picture of a green carpet laid over the hilly terrain. Even in summer, sun-rays cannot penetrate the dense foliage of trees and reach the ground. During spring the lingering fragrance of innumerable flowers in bloom fill the atmosphere with sweet smell. The village is at a distance of 11 miles from the district headquarters of Ahwa, and 8 miles from the Lashkari-Amba village standing on Ahwa-Nawapur metalled road. The adjoining villages are Moti Kasadi to its north, Ahwa to its south, Kotba on the east, and Jamlapada on the west.

There is no transport service connecting this village with any part of the district and an outside visitor to this village has to walk on foot a distance of 8 miles from Lashkari-Amba bus stop.

HISTORY OF THE VILLAGE

I.3 The history as to when this village was inhabited and when the tribes of Bhil, Kunbi and Varli began to reside here is lost in oblivion.

The only area where Bhils, a Scheduled Tribe, retained their regal authority was in the Dangs States which were incorporated in the Bombay State as late as 1949. The Bhil Raja of Ghadvi is considered the senior most in the hierarchy of Rajas and Naiks of Dangs and receives an annual political pension of Rs. 18,504 after the merger of his territories into the Indian Union. The Bhil Rajas who were small chieftains enjoyed secular power over the members of their tribe and over Varlis and other economically more advanced tribal peasantry. In the year 1862, the British concluded an agreement with the Bhil Rajas of the Dangs whereupon the latter leased to the British the right of exploitation of forests but retained certain judicial powers. Basically the Bhils are food gatherers and slash-and-burn cultivators, cultivating small millets called *nagli* on hill slopes with their very primitive implements like axes and sickle. The political status and authority of the Rajas entitled them to levy taxes on their economically advanced ryots who adopted a superior type of cultivation by ploughs and bullocks. The relations between the Bhils and their subjects were never cordial. Bhil Rajas many a times oppressed their subjects with the help of their bowmen and took possession of their crops, cattle, food and even their girls. After Independence and surrender of their power, Bhil Rajas owing to indifference and indolence did not take steps to improve their agriculture on the lines of their tribal subjects. As their method of cultivation was primitive and returns from land were meagre, up to 1953 their mode of living was much inferior to their former subjects. Only a few of them took to ploughing by oxen-driven ploughs. The Raja

of Ghadvi exercised jurisdiction over about 80 villages. Under the feudal system in vogue, the real authority was delegated to inferior chiefs known as Naiks. The coexistence of materially backward tribes and economically progressive peasantry like Varlis, Kunbis, etc., was indeed unusual feature of relations between aboriginals and their advanced subjects. Though the Bhils wielded political authority over their progressive subjects, the latter maintained their own ritual superiority according to the Hindu caste hierarchy. They even refused to accept food at the hands of Bhils and ex-communicated any of their caste-men who ventured to have marital relations with a Bhil.

Bhil Rajas retained their authority till Independence. Even under favourable circumstances no major change in their economic condition was visible though, the Raja family had an assured and comfortable income from taxes and rent accruing from forest rights. They still led a primitive life of forest dwellers and followed a shifting type of traditional cultivation. Their economic condition is worsening as they have to maintain their tribesmen and family members. During monsoon they have to subsist on wild roots and other jungle products and partly on the wages earned by forest labour.

SETTLEMENT OF HOUSEHOLDS

I.4 The settlement history of households throws light on trends of migration. It is interesting to note that 48 households of different castes have settled in this village from near-by villages with their families, as detailed in the following statement.

STATEMENT I
Settlement history of households

Caste/tribe/community	No. of households	Number of households settled				
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	One generation ago	In the present generation
1	2	3	4	5	6	7
Bhil	78	43	..	13	1	21
Kunbi	56	29	1	7	..	19
Varli	6	1	..	..	..	5
Suthar	1	..	..	..	..	1
Sonar	1	..	..	..	..	1
Muslim	1	..	..	..	..	1
Total	143	73	1	20	1	48

The present survey has revealed that out of 143 households residing in this village, as many as 73 have settled there for more than 5 generations; one household for the last 4-5 generations; 20 for 2-3 generations ago and only one household has come one generation ago. 48 households are the latest settlers who have taken up residence during the present generation.

PHYSICAL ASPECTS

I.5 The village lies on the northern Sahyadri ranges. Its natural beauty is derived from high and dense wood land, green foliage, rivers and rivulets criss-crossing the land. The valleys and ravines, carved out by the rapid flow of the rivers Gira, Khapri, Ambica and Purna are overlaid with a green carpet as soon as monsoon advances, and the rivers look like silver stitches on this carpet. During spring when the Khakhra (*Erythrina suberosa*) trees bear flowers, which are scarlet red, the forest looks ablaze.

FORESTS

I.6 The Dangs district is favourably situated for the growth of forests, as it lies within the belt of heavy rainfall. It, therefore, abounds in dense forests. The forest is an emporium of innumerable varieties of vegetation, timber, woods and other medicinal herbs. Some of the important timbers found in the district are listed in Appendix II of this monograph. Teakwood accounts for a major share (45 per cent) of timbers found in the Dangs, used in construction, furniture and ship-building. The teak tree in this region grows straight without any knots and reaches a height of 125 feet. The people of the neighbouring Surat district first realised the utility of this wood, and used to get carloads of teak in exchange of nominal gifts to the Bhil Rajas. Thereafter other tradesmen of Bulsar and Bhagda were attracted to this trade and exported teak to other parts of India on a large scale. This teak was later on known as *Bulsari sag* (*Tectona grandis*) as it used to be exported through Bulsar. The English used to utilise it in building ships when they established their factory at Surat at the end of the 17th century, but later on wrested the monopoly of cutting teak from the Bhil Rajas. The forest area in the district of Dangs in the

year 1961-62 admeasured 660.18 sq. miles, out of which the reserved forest claimed 356.91 sq. miles.

FLORA AND FAUNA

I.7 The important forest products are bamboo, *sisam* (*Dalbergia sissoo*), *sajad*, (*Terminalia tomentosa*), *haldarvo* (*Adina cordifolia*), etc. The wood of the tree last mentioned is mainly used in the manufacture of bobbins required in spinning mills, as also for manufacturing reels. *Sajad* (*Terminalia tomentosa*) is the chief material out of which railway slippers are made. Its bark yields precious dyes used in dyeing and printing of cloth. Very thick variety of bamboo is known as *katas* which at times grows 100-120 feet high, while the thin variety is known as *manvel* which attains the height of 50 feet. Other varieties of vegetation are *billa* (*Aegle marmelos*), *babul* (*Acacia arabica*), *sivan* (*Gmelina arborea*), *kudi* (*Wrightia tinctoria*), *pipal* (*Ficus religiosa*), *dhaman* (*Grewia asiatica*), *limba* (*Azadirachta indica*), *bondara* (*Lagerstroemia parviflora*), *dhandhu* (*Anogeissus latifolia*), *mahuda* (*Madhuka indica*), *semala* (*Bombax malabaricum*), etc. The forest products useful as Ayurvedic medicines are *amarvel* (*Cuscuta reflexa*), *vando* (*Loranthus longiflorus*), *musli* (*Orchis latifolia* or *Curculago orchoides*), *sonaru* (*aggheda*) (*Achranthus aspera*), *burandu* (*Lagerstroemia parviflora*), *nagpheni* (*Sensiviera roxburgiana*), *garmalo* (*Cassia fistula*), *hardan* (*Terminalia chebula*), *bedan* (*Terminalia belerica*) and *amla* (*Phyllanthus emblica*). Moreover, oil is extracted from a special quality of grass called *roicha* (*Cymbopogon schoenanthus*) which is found here and used for mixing it with scents. In the reserved forest areas, people are prohibited either to settle or cultivate land. Reserved forests are divided into several parts called *kup* and given to contractors for cutting. The administration as well as the responsibility of protecting these forests inhabited by Adivasi people lie with the Forest Department. In the year 1950-51 its income was Rs. 22 lakhs which shot up to Rs. 57 lakhs in 1955-56 and rose to Rs. 122 lakhs in 1960-61.

Forests are in the constant danger of fire, which generally takes place by negligent smokers or by accident or by the friction of two *arni* (*Clerodendron phlomidis*) trees. It takes a heavy toll of lives of men, birds and beasts. In former

days great precautions were taken when the news of fire were received. Watchmen were posted on high hills to keep watch and to inform the people whenever fire broke out. They used to communicate the news by beating the drums and pointing by means of flags the direction from which the fire broke out. The people on receiving these signals ran to the rescue of the endangered area and helped in controlling fire. This arrangement, however, was found to be inadequate since it did not guarantee effective prevention of such a mishap. The Forest Department has now adopted the modern techniques and means of extinguishing fire. The subdivisional offices of the Forest Department have been equipped with wireless sets for the transmission of information about fire. The district headquarters at Ahwa which is equipped with modern fire extinguishing appliances and fire fighting crew, makes immediate arrangements for rushing aid to the spot and attends to casualties. In the year 1960 a heavy fire broke out in the jungle area which was immediately brought under control by communicating news through wireless sets which proved to be a boon in this time of distress.

Wild life is still extant in this forest though gradually decimating. Formerly the Dangs forest was a favourite spot for huntsmen and *shikaris*. Tiger, the graceful and lithe big cat, abounds in plenty in this region. It usually rests in dense tall grass, bamboos or other dense shrubs. It is also frequently sighted when it prowls about for prey in the jungle. The tiger measures 10' to 12' in length and is superior in strength and agility to the leopard or the panther also found in this forest. Bears are also not infrequent. Wolf, boar, hyaena, monkey and wild cat are some other inhabitants of this forest. Nature is merciful and has provided feed to these beasts of prey in the form of wild goats called *bhader* and wild buffaloes (*rangau*) which graze leisurely in the wild. Among reptiles, huge pythons which can swallow a human being alive and various species of snakes inhabit this forest. Among various species of snakes king cobra, *kamalia* and *fodchi* are poisonous and are in great demand by the Haffkine Institute at Bombay where vaccine is prepared out of the poison

of snakes. This vaccine is administered efficaciously against snake bites.

The bird life of this region is colourful and rich. Different birds are seen in different seasons. The Dangs forest is a repository of migratory birds visiting India from far off climes. Among different species mention may be made of wild pheasants, wild fowls, partridges, owls, pigeons, etc. The birds and colourful butterflies along with glow worms heighten the beauty of the forest.

Configuration of this area is rugged and hilly about 1,500' to 2,000' above sea-level. The continuous stretches of hills interspersed with deep ravines through which minor rivers and their tributaries flow, make the terrain difficult for access.

The forest and hilly contours of the region which sometimes rise as high as 3000'-3500' above sea-level have rendered it possible for the State to convert some of the spots into hill stations. Saputara (3,200') and Don (3,500') having pleasant climates are the places proposed to be developed as such resorts.

CLIMATE AND TEMPERATURE

I.8 The climate of Dangs is salubrious and pleasant during the months of January to March, which is the appropriate period for moving about in the district. The months from March to May are very hot. During summer the highest temperature is 42.22°C and the lowest 22.22°C. The forest of Dangs is very hot owing to its unique physical aspects. Both summer and winter are moderate. During winter, from November to February, the temperature is never below 15°C and higher than 32°C as seen from Table II in Appendix I.

RAINFALL

I.9 South-east monsoon winds bring rains on account of their impact with Sahyadri. Table I in Appendix I gives rainfall figures for the years 1942-1961 recorded at the headquarters station, Ahwa.

The statistics illustrate heavy precipitations in this area and especially in the years 1944 and 1956 when the total annual rainfall was above 100". Barring the years 1951 and 1957 with rainfall less than 50", the rest of the years had good monsoon with over 60" of rainfall.

Monsoon commences in June, although sometimes May witnesses light showers. Heavy rains pour in from July to September, the rainfall varying from 90"-100" on an average. Thus Dangs has the highest rainfall of all the districts of Gujarat. The rain water flows in the form of small rivulets and springs which proceed further to meet the rivers Ambica and Purna, the biggest in this district.

Though a region of high rainfall, the peculiar physical configuration entails great scarcity of water in summer. Flowing in uplands as they do, rivers and rivulets dry up in summer resulting in an acute scarcity of water. The rocky river beds cause the river-waters to run down to low lands unabsorbed by the sub-soil. Gira and Khapri originating from the forest of Dangs drag during their course large quantity of alluvium from the highlands of the Dangs and deposit it on the plains at lower levels. Of these two rivers, Gira originating from this district joins the Tapi. The Khapri another river embraces the Ambica whereafter it loses its separate entity. They enrich the orchards of Gandevi mahal with the silt they drag from the Dangs during their course.

TRANSPORT AND COMMUNICATION

I.10 Ten years ago transport and communication facilities were mostly absent. The forest areas are now connected with *pucca* roads. A sixty miles long metalled road has been built between Bilimora and Ahwa upon which State Transport Buses regularly ply. There is a good road from Ahwa to Nasik in Maharashtra via Saputara. A narrow gauge railway line also runs from Bilimora to Waghai. Interior places like Saputara, Ahwa, etc., are reached by bus. The only means of inter-village transport is the bullock-cart which

at times cannot ply on hilly tracts. People, therefore, prefer to travel on foot. During monsoon heavy downpour renders the village inaccessible from outside.

Post, telegraph or telephone facilities do not exist in the village. The mail is delivered through an extra-departmental agency thrice a week through the Chankhal post office six miles away.

PUBLIC PLACES AND AMENITIES

I.11 The Dangs have many visitors and tourists on account of its vast natural wealth. For officials and other visitors, a rest house is built a mile away from Ghadvi. There is no other public place like a village *chora* or an assembly place, a *dharmashala* or a temple in the village.

ADMINISTRATIVE AND WELFARE INSTITUTIONS

I.12 The panchayat system has not yet been introduced in the Dangs district. The revenue-cum-police *patel* locally known as *patil* looks after the general law and order of the village. However, one youth club having 19 members on the roll functions here sponsoring sports and other cultural activities.

MARKET

I.13 On every Sunday businessmen and artisans from Ahwa and neighbouring villages hold a weekly market at Ahwa where they sell commodities like cloth, grains, glass bangles, fancy goods, and other articles of daily needs. Villagers do most of their weekly shopping of articles like utensils, fish, oil, condiments and spices from this bazar. Besides the people of Ghadvi, villagers from other adjoining villages also patronise this market.

CHAPTER II
THE PEOPLE

A. Ethnic Composition

CASTES

II.1 THE POPULATION of Ghadvi can be divided into two distinct ethnic groups, viz., (1) tribal and (2) non-tribal. The former includes Kunbi, Varli and Bhil, while the non-tribals comprise a Suthar (carpenter), a Sonar (goldsmith) and a Muslim households. In other words, of the 143 households, as many as 97.90 per cent or 140 households belong to these tribes, while only three households or 2.10 per cent are non-tribal. The district has 92.55 per cent of its population tribal as against only 13.35 per cent for the State. Distributing these households according to religion, as shown in Statement II that follows, all households, except a

Muslim family profess Hinduism. In terms of persons, the tribal population claims 99.30 per cent of the total. The share of Suthar is 0.4 per cent while that of a Sonar and a Muslim household is 0.14 per cent each. Local people believe that the Kunbis, Varlis and Bhils of this area are the Nishads of Sanskrit literature. They are brave, frank, simple, credulous, complacent and of warlike spirit. Besides, they are bashful, shy, timid before the law, without any ambition in life, honest, straightforward and God-fearing. However, as is usually the case with tribal people, they believe in many superstitions and fetishes. The distribution of the village population into tribal and non-tribal, number of households, persons, males, and females together with their percentages to total population is given in the following statement.

STATEMENT II

Population by religion and caste

Religion	Caste/ community	No. of households	Percentage to total	Total Population			Percentage to total population
				Persons	Males	Females	
1	2	3	4	5	6	7	8
HINDU	Bhil	78	54.54	349	182	167	48.20
	Kunbi	56	39.16	328	159	169	45.30
	Varli	6	4.20	42	23	19	5.80
	Suthar	1	0.70	3	1	2	0.42
	Sonar	1	0.70	1	1	..	0.14
MUSLIM	Muslim	1	0.70	1	1	..	0.14
Total		143	100.00	724	367	357	100.00

BHILS

II.2 The forest of Dangs is known since the period of *Ramayana*. This part of the forest has been mentioned as Dandakaranya in the great epic of *Ramayana*. Most of his exile of twelve years is said to have been spent in these forests by Shri Rama. That Rama, Lakshmana and Sita lived here during their

exile in the forest, is a common theme in the folklore of Dangi people. During *satyayug*, many sages were residing here in hermitages in this forest and demons or *rakshasas* were also not uncommon. Parshurama is said to have once lived and moved over this land. Even Pandavas the heroes of *Mahabharat* visited this place. Thus the territory was under Adivasi kings, Rajputs and Muslims at various times in the medieval

period. The last Hindu king Karna of Gujarat passed through Dangs on his way to Baglan where he took refuge. Thereafter divided among various petty chieftains, the region came under the British rule. Since prehistoric times Bhil aborigines have inhabited this region. They were the ruling class of the land, while Kunbis, Koknas, etc. were their ryots. Prior to Independence, the Bhil Rajas wielded much power. It was Koknas who introduced permanent cultivation into the hills. This village was the seat of a Bhil chieftain who exercised jurisdiction over eighty villages and operated on a feudal basis by delegating his authority to inferior chiefs known as *naiks*. The relation between Bhil and other migrant tribes were those of the ruler and the ruled. Many a times the Bhil Raja and his archers took possession of crops and cattle, demanded supplies of food from the Koknas and on occasions even abducted their girls. Thus in Ghadvi there was a remarkable coexistence of a politically dominant but materially backward ruling tribe and subject tribes who were economically more progressive. Though the Scheduled Tribes of Kunbis, Varlis and Bhils are each distinct and separate they adhere to a regional culture which our present state of knowledge cannot associate with any ethnic group. The common cultural pattern found in their annual festivals celebrated with similar ritualistic observations is seen in their erecting a memorial stone to their deceased kinsmen. The tribal people belonging to whatever tribe, either Varli or Bhil, are called Dangis. That these people are the descendants of Anaryas residing here since the time of *Ramayana* receives some corroboration from the fact that their names are generally, Ramu, Laxmu, Dasaru, Situ, etc., and the name of the village Subir seems to have some connection with Shabari the old Bhil woman of *Ramayana* who welcomed Rama in this forest and served him with berries.

KUNBIS

II.3 The Kunbis and Bhils are less fair in appearance than Varlis. Women do not apply oil to their hair for months together and their hair assumes an appearance of a nest. They dress and comb it only on marriage and festive occasions. These people usually lead a settled

life and wandering habits are almost extinct among them. Some shift often from one village to another on account of oppression of money-lenders and usurious tradesmen.

VARLIS

II.4 Varlis are said to have been inhabiting the region since prehistorical times. According to Dr. Wilson, 'Varlis' mean uplanders, the name given in olden times to denote the residents of Varalat, the sixth of the seven Konkans.¹ The northern part of the Konkans was called 'Varalat' because Varlis originally lived there. However, Varal according to Dr. Wilson means a tilled patch of land. The people who cultivated these patches are, therefore, called Varalis or Varlis. Mr. Rajwade the famous Maratha historian and a research scholar of repute thinks that Varlis have been mentioned as a non-Aryan tribe by Katyayan in his *Vartikas* under the name Varud. Mr. Rajwade derives the words Varli from the word Varud as mentioned in Katyayan's *Vartikas* thus, Varud-Varudaki-Varulai, Varuli and finally Varali. Though the derivation seems somewhat far-fetched, it may be reasonably accepted that the tribe is of non-Aryan origin and lived in the country near the Vindhyas and Satpuras from which it came southwards. Some of them took shelter in the Satpura hills where we still find them. Some probably descended to the hilly forests of Dharampur and Bansda. Their language seems to be greatly influenced by Gujarati. Many Varlis claim that their original home is in Namnagar or Nagarhaveli, in the Daman territory. The southerners seem to have been more assimilated with tribes like Kolis and Kunbis who have imbibed lower Maratha practices in regard to marriage customs, religion, language, etc.

Enthoven is of the opinion that Varlis are a subdivision of Bhils, since they have many traits in common with them. That in culture, language and custom, Varlis were congeners of Bhils is further supported by Latham. The Bhils, Varlis, the Kolis, and other allied Scheduled Tribes of Gujarat and those on the western side of Bengal are believed to be of the same blood. Scholars have not come to any conclusion

1. SAVK K. J., *The Varlis*, 1945, p. 5

regarding the origin of this tribe. Other sources regarding their origin bear no historical importance. According to one source the name of Varlis have been derived from *Varla*—brush wood. This means that the tribesmen, conscious of their occupation associate themselves their tribe name with their profession. Varlis think themselves to be the humble creation of God and that God created them last, and that thereafter the trouble of God was over. Marathi word *varli* means 'over.' Thus there is a pun on the word *varli*. Varlis have a scanty growth of hair all over the body, especially on chest. Similarly they have no hair on leg which may probably be due to constant work. Varlis are not found with head clean shaven as they believe that without a tuft of hair there is no beauty. He is lean and emaciated and lacks vitality particularly because of starvation and addiction to drinks. However, they have wonderful stamina and, if determined, can put up any amount of hard work.

OTHER CASTES

II.5 The carpenter household who has settled here two years ago, has migrated from village Kalvan in Nashik district of Maharashtra State. The Sonar who is a teacher has come to the village for the last one and a half years from Maharashtra. The Muslim who is working as a Talati, has been in the village for two years, and belongs to Pachora in Khandesh district of Maharashtra State.

B. House Type

BUILDING MATERIAL

II.6 Dangs living as they do in a hilly and forest region are primitive by modern standards. They do not use stones and other materials used in *pucca* built houses. Their houses have in their front small rectangle in the open courtyard covered with thatched roof. Under its shade they rest and spend leisure hours. As brought out by the following statement, the houses are generally built of bamboo strips and wood. The roof is thatched and sometimes covered with Mangalore or *deshi* tiles. The floor of the house is made up of mud mixed with cow-dung. This plaster lasts for a month or two and is, therefore, redaubed again by women.

STATEMENT III

Wall materials

Caste	No. of households	Households using		
		Bamboo	Wood and bamboo	Wood, bamboo and grass
1	2	3	4	5
Bhil	78	..	78	..
Kunbi	56	1	54	1
Varli	6	..	6	..
Suthar	1	..	1	..
Sonar	1	..	1	..
Muslim	1	..	1	..
Total	143	1	141	1

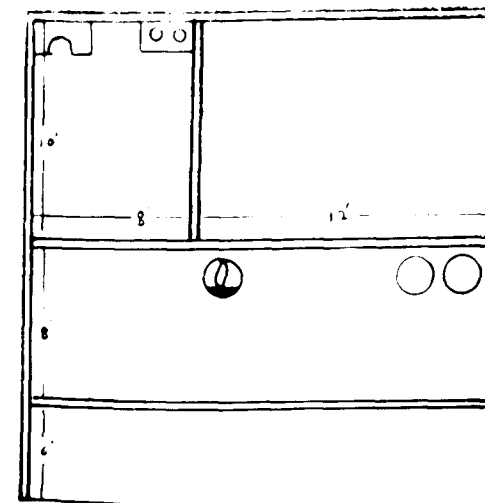
Type of Roof

II.7 The materials of roof is shown in the statement given below.

STATEMENT IV

Households using roof materials

Caste	No. of households	Iron sheets	Deshi tiles	Mangalore tiles	Grass, leaves, etc.	Deshi tiles and grass	Other combination
1	2	3	4	5	6	7	8
Total	143	1	2	34	85	1	20
Bhil	78	..	..	6	71	1	..
Kunbi	56	..	2	23	11	..	19
Varli	6	..	..	2	3	..	1
Suthar	1	..	..	1	..	..	..
Sonar	1	..	..	1	..	..	..
Muslim	1	1	..	..	..	..	..



DISTRICT: DANGS

TALUKA: DANGS

VILLAGE: GHADVI

OWNER: UMARSHING KERALSHING
FORMER RULER OF GHADVI

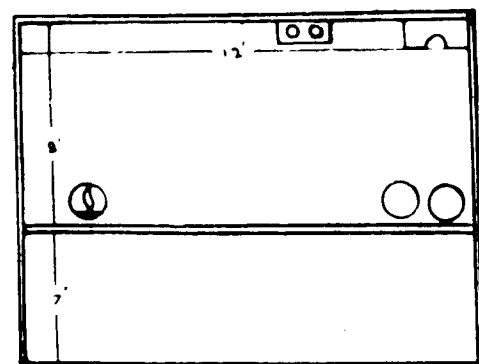
⊙ LOCATION OF HOUSEHOLD GOD

□ " " KITCHEN FIRE

○○ " " GRAIN STORAGE

⊞ " " WATER PLACE

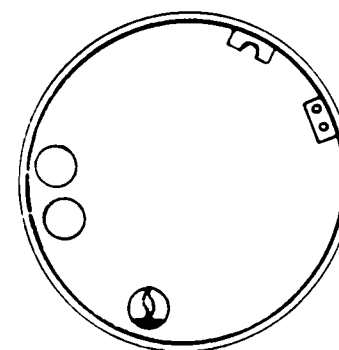
A well built house of the Bhil Raja



DISTRICT: DANGS
TALUKA: DANGS
VILLAGE: GHADVI

① LOCATION OF HOUSEHOLD GOD
 ☐ " " KITCHEN FIRE
 ○○ " " GRAIN STORAGE
 ☐☐ " " WATER PLACE

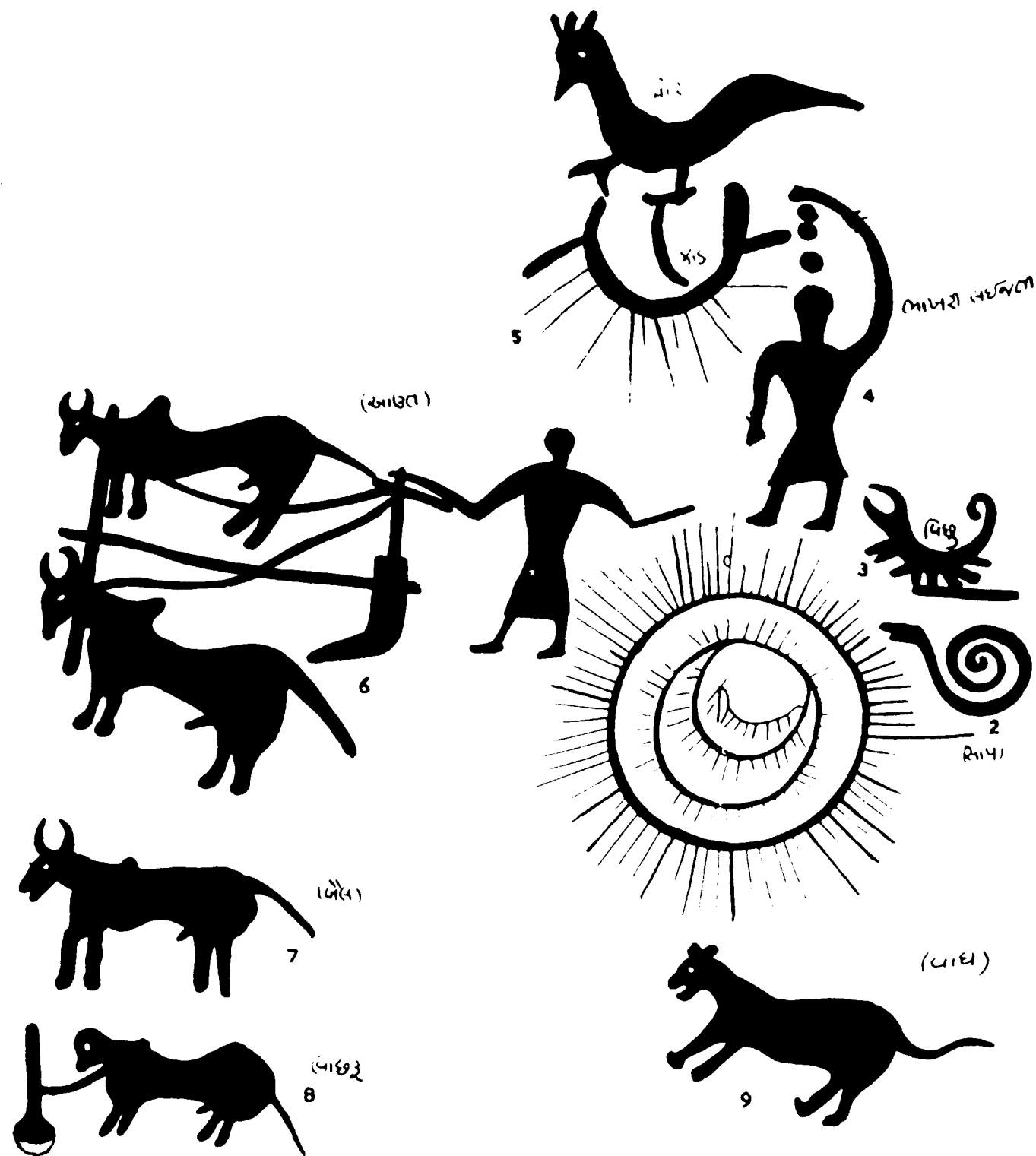
A good house



DISTRICT: DANGS
TALUKA: DANGS
VILLAGE: GHADVI

① LOCATION OF HOUSEHOLD GOD
 ☐ " " KITCHEN FIRE
 ○○ " " GRAIN STORAGE
 ☐☐ " " WATER PLACE

An average Dangi house



WALL PAINTINGS

1. *Stag*; 2. *Serpent*; 3. *Scorpion*; 4. *Woman carrying tiffin*; 5. *Peacock*;
6. *Plough and bullocks*; 7. *Ox*; 8. *Calf*; 9. *Tiger*



A Dangi woman



Females in traditional ornaments



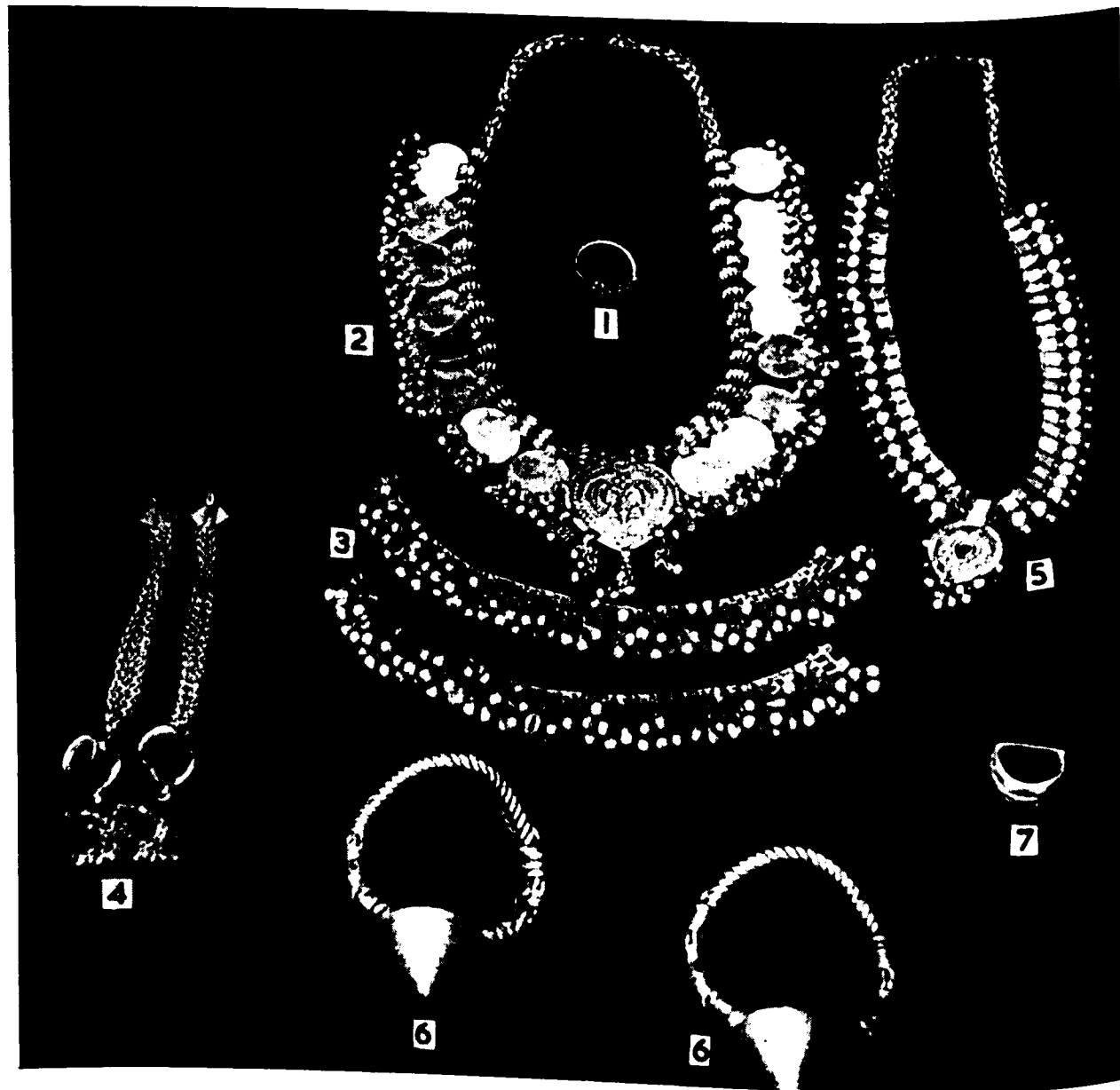
A group of males

BETWEEN PAGES 8-9



The village elderman with his wife

BETWEEN PAGES 8-9



TRADITIONAL ORNAMENTS

1. Nath (Nose-ring); 2. Pavalakyan (Necklace made of 4-anna silver coins); 3. Anklets;
4. Pagaran (Ear-clips with chain); 5. Har (Necklace); 6. Eliyan (Armbands); 7. Ring

BETWEEN PAGES 8-9



ORNAMENTS

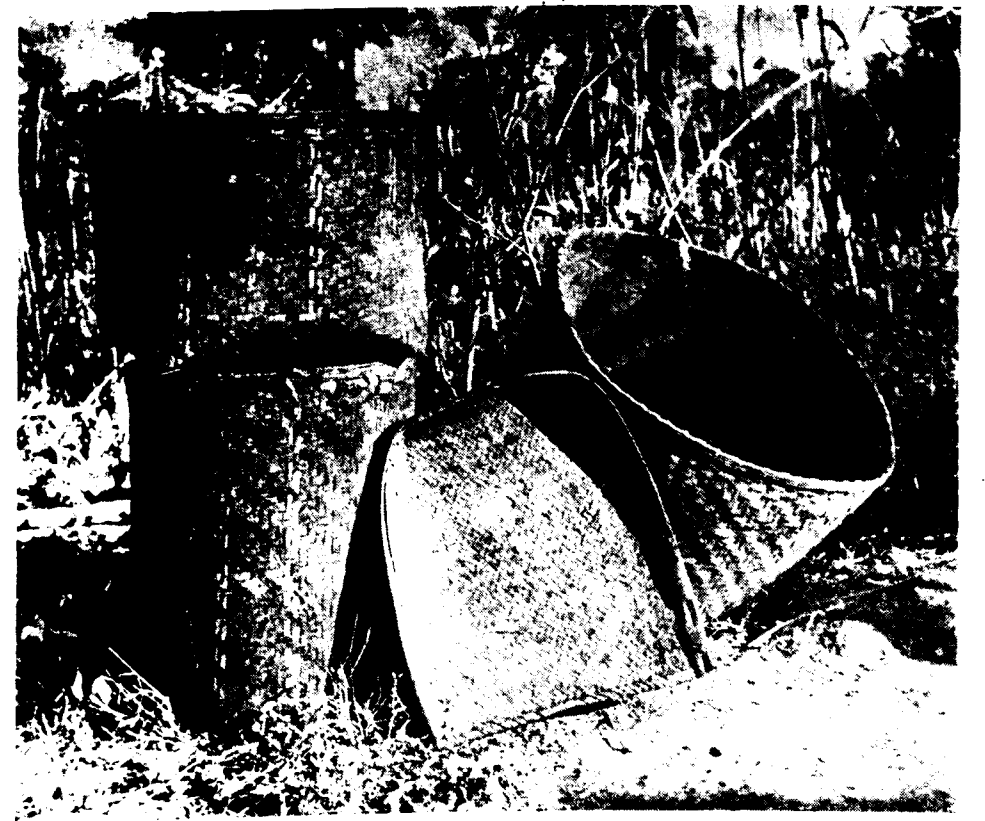
1. Pagaran (Ear-clips with chain); 2. Anklets; 3 & 4. Pavalakyan (Necklace);
5. Bangles; 6. Armbands; 7. Bead Necklace; 8. Jhulakiyan (Earrings); 9. Necklaces;
10. Eliyan (Armbands); 11. Ganthi (Necklace); 12. Hansadi; 13. Nath (Nose-ring)

BETWEEN PAGES 8-9

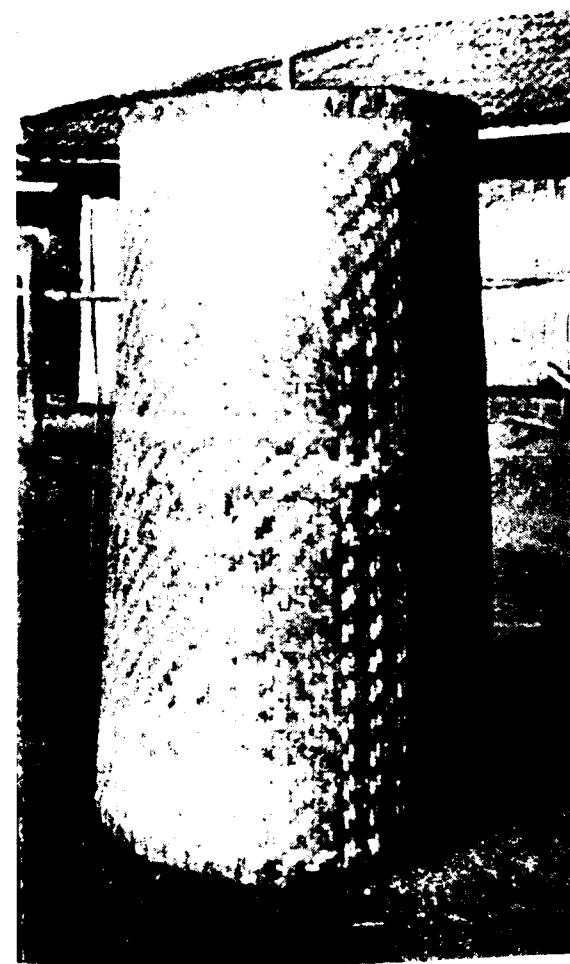


Household utensils

BETWEEN PAGES 8-9



*Storing receptacles and
a winnowing basket*



Muski—a storing receptacle

BETWEEN PAGES 8-9

As many as 34 households use Mangalore tiles, 2 *deshi* tiles and one iron sheets entirely as roofing material. In the remaining 106 households, grass and leaves is the predominant materials used to cover the houses in the village. Kunbi households are seen to favour Mangalore tiles which 10 of them have combined with leaves, Bhils use mostly grass and leaves and claim 71 of their 78 households. Of the 6 Varli households, 2 have roofs of Mangalore tiles, 3 grass, leaves, etc. and the remaining household combine grass, leaves and Mangalore tiles. Suthar and Sonar households have Mangalore tiles while the Muslim, iron sheets.

Housing Condition

II.3 The following statement furnishes details about the number of rooms occupied by each household.

STATEMENT V
Households by rooms used

No. of rooms	No. of households	Percentage to total households	No. of persons
1	2	3	4
Households with no regular room . . .	..	..	--
Households with one room	65	45.46	289
Households with two rooms	66	46.15	365
Households with three rooms	12	8.39	70
Households with four rooms and above . . .	--	--	--
Total	143	100.00	724

Of 143 households living in the village, those occupying one and two rooms account for about 16 per cent each, while the remaining 3 per cent occupy 3 rooms. Almost all the houses are single storeyed structures. Only one household lives in a house having two storeys. As to the accessibility of light and air, only 7 households can be said to be properly ventilated. Of the remaining households, 54 can be considered to have moderate condition while the remaining 82 are found to be subnormal.

The number of persons on an average residing in households with one room, 2 rooms, and

3 rooms show the extent of overcrowding as shown in the following statement.

STATEMENT VI
Average persons per room and per household

No. of rooms	No. of households	No. of persons	Average persons	
			Per room	Per household
1	2	3	4	5
One room	65	289	4.45	4.45
Two rooms	66	365	2.77	5.53
Three rooms	12	70	1.94	5.83
Four rooms	..	..	..	..
Five rooms and above	..	..	..	..
Total	143	724	3.11	5.06

Average number of persons per room comes to 4.45 in one room tenements. Corresponding proportions for households having two rooms is 2.77, against an average of 5.53 per household. In case of 3 room houses, the respective proportions are 1.94 and 5.83. The average number of persons per room in all types of houses stands at 3.11 per room and 5.06 per household.

Only 1 Bhil household out of 78 possesses good ventilation facilities and a separate room for kitchen with cup-board and a separate room for storage. 4 Kunbi households out of 56 have a separate kitchen.

The cost of bamboo house with Mangalore tiles is estimated at Rs. 400. The house of medium and poorer class people are smaller in size and roofed with thatch grass, palm leaves, etc. Such a house is valued at Rs. 250. The house is circular in shape, 10 to 12 feet in diameter with a bamboo pole fixed in the centre upon which the whole structure is propped. A hearth is usually provided in the middle of the house where most of the cooking is done. Drinking water-pots and water-storing utensils are kept in a corner. The huts are generally distributed in small clusters of a dozen or so, cut off from each other by furlongs and sometimes by miles. Lonely huts are sometimes to be found in a corner of the field. In the open space near the house vegetable plots are planned during the monsoon. The houses are for the most part

unfurnished. Amenities like bath-room, latrine, sleeping-room, etc., are on the whole unknown.

The details regarding the place where the people pen their livestock is particularly relevant in the context of housing conditions. Out of 104 households possessing livestock 98 keep them near their residential area during night time and at a distance from residential area during day time. Only 4 households have a separate room for keeping their animals.

Drainage facilities are totally absent in this village. Used water is generally thrown around the houses. Cleanliness and sanitary practices are beyond their ken. Their surroundings littered with rubbish and cowdung emit a foul smell.

APPEARANCE

II.9 The tribal people of Kunbi, Bhil and Varli tribes have black skin, big eyes, sharp and slightly flat nose, high cheek bones, well built body, muscular hands and strong chest. Women, however, do not appear to be as strong as men, though they are most industrious and hard working in contrast with men who are found to be more lazy.

DRESS

II.10 All the Scheduled Tribes, namely, Kunbi, Bhil, and Varli dress themselves in a similar fashion and no difference is marked in their mode and material of dressing. Males generally dress themselves in a small loin cloth and very few of them wear *dhoti*, which always remains above the knees. Nowadays, young boys working on road building wear shorts or *pyjamas*, trousers being seldom in use. Males wear a half-sleeved tunic called *bardi* resembling a waistcoat over a shirt. Sometimes a coat is also worn as an overall. The headgear is a *fenta* wrapped on the head with one end hanging loose and the other tucked over the front. However, a few males put on white cap made of *khaddir* or coarse handwoven cotton cloth. The upper garment *bardi* is usually made of cheap grey cotton cloth called *doti*, striped cotton cloth with gaudy colours being preferred for the shirt. The dress of a Dangi woman consists of *sari* made from 5-6 yards of cheap cotton cloth, dark red or sky blue in colour. The fashion of putting on

sari is peculiar. It is worn with a *kachhota* with the front pleats tucked behind, but instead of the loose end or *palau* draping the shoulders, it is wound up round the waist. Their *choli* is a buttonless blouse the lower corners of which are tied in a knot above the waist in the front. It is generally sewn by women themselves, who usually prefer checked cloth or any single coloured cheap cotton cloth. *Odhani* is 2-3 yards of dark red or ochre colour and *polka* is of dotted cotton cloth. Children of both the sexes generally go unclothed. When they attain the age of 5-6 years boys wear striped shorts or a broad ribbon-like cloth as a *langot*. The dress of boys and girls resembles that of their father and mother.

ORNAMENTS

II.11 Dangi women are very fond of adorning their hairlocks with *faraditya* or stringed strands of 4 anna coins. They wear bangles on their hands and *eloya* over elbow as an armlet. Bangles are generally made of nickel, though some women wear plastic and glass bangles. The nose ring called *nath* or *nath* is generally of gold or silver. Ear ornaments comprise ear-clips and chains called *pyjama*. The latter is a chain attached to ear-clips, the other end of which is clipped to the hairlock by passing it over the ears. Necklace or strands containing glass beads of variegated colours and coins of different denominations like a rupee, half a rupee, and four anna pieces, are also worn around the neck. Married women generally put on *harich* or a collar. On legs they usually do not put on anything. Some females, however, put on anklets on auspicious and festive occasions. These ornaments are generally made of silver and base metals, generally zinc. Males put on very few ornaments as compared to females. They put on silver *kadu* on the wrist, and their buttons with strands on shirts and *bardi*. Infants and children are not adorned with any ornaments. The lobes of ears of small girls are pierced at a tender age and pinned with needle-like stalk of grass. Girls sometimes wear string of beads of different colours around their neck. For the tribals, ornaments have a dual purpose of displaying the affluence of the wearer and augmenting the beauty of the person.

HOUSEHOLD GOODS

II.12 Table III given in Appendix I shows furniture possessed and the number of households who possessed them during the last five years. Of the 143 households, 86 possess some kind of furniture or the other, only 6 of them having acquired some new kind of furniture such as chair, table, bench and framed mirror during the last five years. Other articles of furniture are carpet, *palang*, *khatla*, *pat*, etc. Household articles are limited to the barest minimum that can be had in the huts of the tribal people. However, of late, domestic articles like hurricane lantern, bicycle, petromax, etc., have found their way into 62 households. Of these, only 16 households acquired them for the first time during the last five years. Among them one household, viz., of Bhil Raja has a radio set, 3 each a petromax and a bicycle while 9 have hurricane lanterns.

FOOD AND DRINK

II.13 Engaged in hard manual labour, the villagers usually take 3 meals a day in the early morning, noon and night. Of the 56 households of Kunbis, 54 take three meals a day as against two who have only two meals. Similarly among Bhils, 66 households take three meals while 12 do with two meals. All the Varli households eat thrice in a day. The only Muslim household and the Suthar household have two meals a day. The morning meals in case of those taking two meals a day are usually taken from 11 a.m. to 1 p.m. After a day's labour, people relax and take supper whenever they get themselves sufficiently rested between 7 and 8 p.m., excepting two Bhil households who take the evening meal at nine. The households taking 3 meals a day, eat one meal between 8 and 9 a.m., another at 11 a.m. and the evening meal between 7 and 8 p.m. The staple food of Dangi people is an inferior millet called *nagli*. They prepare bread out of dehusked grains of *nagli*, which are ground into flour. The bread is eaten with *chutney* which is a special pungent paste prepared by pounding green chillies. Rice and *nagli* are boiled with water for preparing gruel called *bhagar*. Rice of coarse variety is eaten at times

and on auspicious occasions the special dish consists of rice, *dal*, vegetables, fish and meat. Milk is not available even for babies and wheat and *ghee* are considered to be luxuries. They eat fowls, flesh of goat, deer, rabbit, wild pig and birds like pigeon, peacock, etc. It is also learnt that in very backward areas they also eat monkeys and bats. The flesh of cows, bullocks and buffaloes is abhorred and a taboo to them. By the beginning of monsoon the food stored by them is exhausted and some have to live on tender leaves, sprouts of bamboo, roots and tubers.

OTHER HABITS

II.14 Situated as it is in a forest area, the village is infested with insects and mosquitoes. However, the villagers of Ghadvi do not use mosquito-nets for protection against mosquitoes, excepting the only Muslim household in the income range Rs. 961-1,200. As for using toilet or washing soap, only 3 Kunbi households and two of Bhils in the income range Rs. 481-720 and Rs. 721-960 use soap, while those of Varlis never use any type of soap. The non-tribal households of Suthar, Sonar and Muslim use soap. There is, of course, no question of sending their clothes to a washerman since there is none in the village.

C. Customs and Practices

BIRTH

II.15 No prenatal ceremonies are performed in this village community. An expectant mother usually continues to work in the house and on the field. The child is generally delivered at her in-law's place. Any place is selected for confinement excepting the kitchen and an open verandah. No trained midwife or *dai* is called to attend to the delivery of a child. Generally a Dangi woman proficient in this work performs the function of a midwife. She is given Rs. 4 if a boy is born and Rs. 3 if it is a girl. Elderly women of the family supervise delivery and remain present at the time of a child birth. In complex cases when medical help is essential, a doctor from Ahwa is called. In several such cases an experienced midwife of the tribe or a *bhuva* is resorted to for spelling grains or string for warding off the calamity. It is, however,

noticed that nowadays doctors are consulted in case of child birth. The new born is bathed with water. The birth of a boy or a girl is received with equal rejoicings without any reservation. A girl is not considered a burden upon the family. However, since a son shoulders all the responsibilities of the father when he grows up, the birth of a boy is more welcome than that of a girl. These feelings are not expressed overtly by their deeds or rites. On the fifth day of the birth of a boy and on the third day in case of a girl, a ceremony called *panchuro* is celebrated, in which the midwife applies red lead on a stone and recites names of different gods. Small heaps of rice are made out of 1 to 1½ *kutchas* on the winnowing basket. A child is given a name according to the name of the day on which it is born. Generally parents, midwife and other relatives give the name. No presents or gifts are given or exchanged on the occasion.

MARRIAGE CUSTOMS

II.16 Marriage is performed when the boy attains the age of 16-22 years and the girl 14-18 years. The qualification a boy should possess is that he should hail from a good family while a girl should be industrious and expert in household duties. She should be at the same time good looking. Thus in selecting a match, beauty, complexion, money and the status of the family are the main requisites for getting a good spouse among Dangi people. Prior to Independence child marriages were common among them. Generally difference of 2 to 3 years is considered necessary between the ages of the boy and the girl to be engaged. The engagement is called *pen*. Barring love marriages, other forms like marriage by abduction, capture, exchange, intrusion, trial, service or by payment are not much in vogue. However, the cases of marriage by capture or elopement receive sanction after the couple begins to cohabit. Sometimes a girl forces a boy to marry her which in local parlance is called *uthi ani*.

Marriage by capture does receive sanction by the community though at a later date. But in such cases the boy has to pay twice or thrice the bride price. Consanguineous marriages are

not totally banned but certain types of such marriages are permitted. The children of a brother and a sister, particularly the son of a sister and a daughter of a brother can intermarry, but children of two brothers or of two sisters cannot intermarry. According to the survey of consanguineous marriage conducted subsequent to the socio-economic survey, the tribal people were found to have three cases of consanguineous marriages with their blood relations like mother's brother's daughter and father's sister's daughter.

ENGAGEMENT

II.17 The marriage proposal generally comes from the boy's side and if both the parties agree, engagement locally called *pen* is fixed without undergoing any rite or ceremony. When the engagement is settled, the boy's father pays to the girl's Rs. 55 and returns to the village and declares that the date is fixed for *pen*. This is called *bol pen*. After a few days *moti pen* is said to be performed when the boy's father visits the girl's father and again pays Rs. 60 to 70 whereafter *pen* is said to be 'filled in' and all the relatives are invited for drinking liquor which has now been replaced by tea. At this time tea is served to those present. For *moti pen*, the bridegroom's party goes to the bride's place for fetching her and stays there for the whole night. On the following day they return with the bride who is accompanied by six to seven women of her parents' side. They stay at bridegroom's place for a day or two and return with the bride. Thereafter, the bridegroom's side again goes to the bride's place when her parents accompany her and lead her to the bridegroom's place. Thus from the very ceremony of *pen*, couple is allowed to live together. After a period of five to six months, a ceremony called *mi* is performed whereafter the bride remains permanently at her husband's place. The girl's parents are given a sum of Rs. 70 to 100 by the bridegroom's father. This amount may even exceed Rs. 100 according to the complexion of the girl. Besides the bride price, her mother is given a *sari* and her father a *fenta* or a turban. The girl in her turn is also given a *sari* and a *doli*. The actual marriage ceremony is performed when they get sufficient

amount of money, and sometimes even after many children are born. In case of extreme poverty, marriage ceremony is not performed at all. Thus in the tribal communities children take part in the marriage celebrations of their father and mother. The practice of giving a dinner to caste-fellows or offering presents to the newly-weds is not followed nor is there any custom of offering ornaments to the bride. Engagement is not irrevocable and can be nullified by either party whenever they desire.

MARRIAGE

II.18 The marriage date is usually fixed by elderly persons of either party along with the headmen of the community and *karbhari*. The preparations usually start 10 to 15 days in advance. Nearest relatives of the parents of both the bride and bridegroom are invited for participating in the function. The *Jagalia* or *Vethia* conveys the marriage invitation from one village to another. A small *mandap* is erected and purchase of new clothes is made by either party. As regards preparation for dinner, both the parties provide large quantities of *kodari* and *dal*. Before the marriage party starts, a dinner consisting of rice prepared of *vari* and *dal* is served with *gur* and onions. The place where the marriage ceremony is to be performed is not painted or decorated in any way but at some places *torans* or festoons are hung. Marriage songs are sung from dawn till 9 to 10 p. m. for five to six days preceding the marriage. They contain slanderous remarks addressed to either side. *Pithi* or the paste of turmeric powder and oil is applied to bodies of bride and bridegroom one or two days prior to the marriage. The bridegroom and the bride are made to bow down to *Suryadev* or the sun god. No function other than that mentioned above is performed. After anointment, vermilion mark is applied on the forehead of the bridegroom and few grains of rice are stuck over it. Recently married persons who are present are also applied a daub or two of *pithi*. Drums are played during this ceremony.

The marriage party usually consists of 50 to 100 persons. The bridegroom is specially dressed for this occasion in new clothes, namely, *dhoti*,

shirt and turban. Vermilion is applied on his forehead. When the marriage party starts, the bridegroom holds a sword in his hand resting on his shoulder. At bride's place, a *mandap* is erected wherein a branch of mango tree is also planted along with one of the pillars of the *mandap*. The *pandal* near the house is put to order and decorated prior to marriage occasion. A pot filled with water and covered by a new piece of cloth over its mouth is placed near the *pandal*. Relatives and acquaintances are served with meals prior to arrival of the marriage party. On the marriage day, both the bridegroom and bride have to observe fast till completion of marriage ceremony, after which they are given to eat *vari* and *dal*. The marriage party is not welcomed with a reception but when it arrives at the bride's place with drummers and other musicians, persons of both the sides greet one another with folded hands and say 'Ram, Ram'. There is no system of making separate arrangements for the stay of the bridegroom's party. The bridegroom, therefore, stays at the bride's place. The marriage party sits on the *ota* or a sitting platform at the bride's place as soon as the ceremony starts. They are welcomed and served with water and tobacco. Musical instruments that are played on this occasion are *madana*, drum, *kahalya*, (resembling a pipe), etc.

MARRIAGE CEREMONY

II.19 The marriage ceremony is performed either in the evening, in the late evening, at mid-night or at dawn. The bridegroom is brought to the *pandal* by his father and the bride by her mother. They are seated on small stools called *patla* or a mat. *Ponkhavun* ceremony is performed when a priest is engaged for the marriage ceremony but not otherwise. The bride is attired in a new *sari*, a blouse, *odhani* and a coronet called *barsinga* consisting of two horns and wreaths is placed over her head. Both the bridegroom and bride are seated by side in the *pandal*. *Anvar* or the best man is seated near the bridegroom and assists him at the time of marriage rites. The bridegroom maintains a dignified attitude during the ceremony. The bride sits by the side of the bridegroom duly veiled. Whenever a priest is engaged, the ceremony is performed

according to *Vedic* rites and hymns are recited but when a Brahmin is not engaged, the village headman manages and does away with such rites as chanting of hymns and *hastamelap*, i.e., joining of hands. The bridegroom puts on *kanthi* or a necklace around the neck of the bride and walks around *chori* five times followed by bride. The *chori* is a square place enclosed by four pillars in four corners and in the centre of which holy fire is lighted for the bride and bridegroom to move around. Thereafter all those present are served with tea. The order of the taking tea is significant inasmuch as the first to take it is the headman of the *panch*, then other elders, etc., followed by the bride and the bridegroom, and thereafter all those present. The marriage ceremony is considered to end with tea. The marriage party returns home with the bride after halting for a day at the most. *Vari* and *dal* are served in dinner to the members of the marriage party who take their leave and bid farewell with the words 'Ram, Ram'. After marriage, the bride returns to her parental home on the third day and on the fifth day persons from the bridegroom's side again arrive fetching her back. The bride's father offers her presents of a *sari* and a *choli*. Generally a marriage costs from Rs. 200 to 300 to the bridegroom's and Rs. 300 to 400 to the bride's side. In case both the sides are poor, a

much smaller amount is spent.

A few specific questions were asked of each household about their attitude about some of the marriage customs. As a result it was found that all the households excepting that of a Sonar prefer to marry in the same caste, while the Sonar would not have any objection to marry in the upper caste. As many as 111 households out of 143 were in favour of contracting marriage in a distant village. All the Varli, Sonar and Muslim households unanimously expressed their choice for marriage in a distant village, in the case of the last two, probably because they would like to marry in their own caste or in a superior one. All the tribal as well as non-tribal households have been found to be orthodox in respect of marriage ceremony, which they wanted to be in the conventional manner. However, two marriages of unconventional style performed by Bhil and a Kumbi household who married their cousins did not receive approval of the people. The expenses incurred on marriage were the subject of a special query with reference to the last marriage performed in the household. In response to this question 52 households gave details about the marriage last celebrated in their household, of which 38 marriages were of boys and 16 of girls. The results are tabulated in the statement given below.

STATEMENT VII

Marriage expenses

1	No. of marriages	Cash payment	Ornaments	Clothes	Miscellaneous	Total
	2	3	4	5	6	7
		Rs.	Rs.	Rs.	Rs.	Rs.
Total	54	3,380 (25.35)	1,359 (10.18)	3,427 (25.70)	5,171 (38.77)	13,337 (100.00)
Male	36	3,130 (30.43)	1,041 (10.12)	2,410 (23.45)	3,221 (31.21)	10,202 (100.00)
Female	15	..	306 (17.61)	102 (27.73)	951 (40.6)	1,738 (100.00)
Two sons and one daughter	3	250 (19.06)	12 (0.91)	470 (34.30)	600 (45.73)	1,312 (100.00)

The average expenses incurred in the marriage of a boy exceed that of a girl, as seen from the fact that whereas the average for a boy comes to Rs. 286.75, that for a girl it is Rs. 115.87. The cash payment made at the marriage of a boy is nearly 30 per cent of the total expenses, while no such payment is made in the marriage of a girl. Ornaments and clothes account for nearly 35 per cent of the total marriage expense of a boy while it accounts for nearly 45 per cent of the total expenses incurred by the bride's father. Miscellaneous expenses which include dinner, decorations, etc., claim 38.77 per cent. It is noteworthy that ornaments claimed only 10 per cent of these expenses. The custom of dowry is still prevalent among these tribes, even though they are not economically well off.

Table V in Appendix I shows details of households in favour of and against dowry for their sons and daughters. Not a single household was in favour of giving any amount as dowry for the marriage of their daughter, sister, etc. One Bhil and one Muslim family who were in favour of payment of bride price opined that the maximum amount should be up to Rs. 1,000. A Suthar and a Sonar household stated that it should be up to Rs. 500, an opinion which was shared also by 4 Kumbi and 7 Bhil families, while all the Varli households and a majority of Kunbis and Bhils said that it should not be more than Rs. 100 only. Of the 78 Bhil households favouring the payment of bride price, 71 are illiterate, 5 literate and 2 have studied up to primary level. Majority of them (38) are in the annual income range of less than Rs. 250, while 13 earn an income between Rs. 251-360, 14 between Rs. 361-480, 10 between Rs. 481-720 and 3 between Rs. 721-960.

DIVORCE AND SEPARATION

II.20 Desertion or separation is frequent. A divorce is given, when a woman is found to be not performing household chores properly, or when she is barren, or declared a witch by the Bhuva or sorcerer or when a spouse longs for another man or woman. Divorced women have no difficulty in finding a suitable match and getting married again. In case of remarriage, the

former husband is to be given by the latter an amount called *dapa* which is higher than what the former husband gave to her father. Cases of separation are decided by the community *panch* and elders when both the parties reside in the same village, but when in different villages the *panches* of the two villages look into the matter. The divorce proceedings are initiated by the aggrieved party who brings the matter before the *panch*.

WIDOW REMARRIAGE

II.21 Remarriage of widow is permitted and takes place freely. Cases are not uncommon when even elderly widows remarry. Remarriage is generally arranged by the parties themselves. A widow may marry a bachelor or a widowed man as she please. The step-father has no right whatsoever over the children of his wife by the first marriage, who live with the mother till they grow up. If the step-father objects, the children generally live with relations of their father. Levirate is not prohibited though hardly practised.

DEATH

II.22 The wishes of the dying person regarding the devolution of his property are respected. Generally the village elders and other relatives like his brother or brother-in-law, uncle and others supervise the matters relating to inheritance, etc.

The dead body is carried out from the house when relatives and other persons assemble near the house in sufficient number. The dead body which is besmeared with *kumkum* and turmeric powder is draped in a *dhoti* or a similar new cloth and secured tightly with cotton yarn to the bier. The old as well as those of high status in the tribal society are cremated, while the rest are buried. The place earmarked for cremation as well as for burial lies at an extremity of the village. The funeral party takes with it rice, a scythe, a pick-axe, an axe and a shovel for digging the pit and filling earth. A pit 2 to 3 feet wide and 3 to 4 feet deep is dug according to the stature of the dead body wherein the head of the dead person is always placed facing north. Except in case of infants and children which are carried in hands after covering them

with a piece of cloth the dead body is usually carried on a bier. While carrying the dead body to the crematorium, the funeral party makes a halt at the village outskirts, where they leave a mat, a water-pot and white cloth about 2 to 3 yards and several copper coins which are waved over the dead body from head to foot. When the deceased is survived by a widow, her bangles are broken, and ornaments like rings and earrings are taken out. A morsel of hotch-potch, water and a coin is put in the mouth of dead body by the nearest relatives. A paisa or a 25 paisa coin is placed also in the right hand. Water is filled in the pot in which hotch-potch is brought. A small hole is punctured at the bottom of this water-pot. Before the dead body is lowered into the pit, water is sprinkled on the ground on which it is to be placed. Prior to that, all the relations and sons move round the dead body three times and after the third round the water-pot is broken. Thereafter, his son or nearest relatives put rice in his mouth and copper coins in his left hand. The son or the nearest relative first sprinkles some earth, whereafter the pit is filled up with the help of all the members of the funeral party. A big stone or any thorny

bush is then placed over the grave. All those present wash their hands and feet and bring a twig of *kalam* (*Mitragyna parvifolia*) tree to be placed over the grave. The funeral party then returns to the house of the deceased where it is served with *bidi* and tobacco. Whenever a person dies much weeping and wailing take place. Women weeping and wailing hardly accompany the funeral party up to the first halt, and again when the funeral party returns.

A widow breaks her bangles with the aid of her brother. The ashes of the dead body are collected on the third or the fourth day after cremation, which is usually a Tuesday or Saturday. Some of the bones are taken out and washed with water. After the fifth day, the ceremony called *dikar* is performed. On this day, the stone placed over the grave is taken away. This ceremony is believed to secure peace in heaven for the departed soul. Mourning is observed for 12 days during which no celebrations are performed, nor any dance and music played. They also do not prepare any good dish during this time. After one year, *khambhi* or memorial pillaret is erected in the memory of the deceased at the outskirts of the village.

CHAPTER III
ECONOMY

A. Economic Activity

WORKERS

III.1 THE MAINSTAY of the people living in this remote forest area is agriculture while forestry or forest labour is subservient to it. They cultivate land in cleared forests. Due to the undulating terrain the fields are on slopes of hills. Agriculture is not paying due to acute shortage of water in this uneven and rocky soil where due to flowing down of water to low-lying lands scarcity of subsoil water prevails.

Dividing the population on the basis of 1961 Census economic classification into two broad groups of those working and not working, 356 persons can be said to be workers. They constitute 49.17 per cent of the total population of the village as shown below.

	Persons	Males	Females
Population	724	367	357
Workers	356	195	161
Per cent	49.17	53.13	45.10
Non-workers	368	172	196
Per cent	50.83	46.87	54.90

Of these 356 workers, 195 or 53.13 per cent are males who exceed female participants by 8.03 per cent; in other words, the ratio of male and female workers is 1:0.83. A comparison of corresponding proportions for the district and the State is compared below.

	Percentage of workers
Ghadvi	49.2
Dangs (entirely rural)	54.7
Gujarat (rural)	45.0

The ratio of working to the total population is thus higher in the village than in the State as a whole, though lower than the district average.

AGE STRUCTURE

III.2 The distribution of workers by age who account for a little under one half of the total population as derived from household schedules canvassed during the survey is given in the following statement.

The highest number of persons who are economically active are to be found in the age groups 15-34 and 35-59. This is not unusual for, these are the age periods when people have the required zeal and stamina for pursuing gainful activities. The proportion of child workers is meagre.

STATEMENT VIII

Workers by age groups

Age groups	Population			Workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0-14	346	162	184	12	7	5
15-34	225	121	104	214	114	100
35-59	131	73	58	122	70	52
60+	22	11	11	8	4	4
Total	724	367	357	356	195	161

INDUSTRIAL CLASSIFICATION

III.3 Workers classified by broad economic

activities are shown in the following statement which also gives broad age groups 0-14, 15-34, 35-59 and 60+.

STATEMENT IX

Workers classified by sex, broad age groups and economic activities

Age group	Population			Total workers			I As Cultivator		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0-14	346	162	184	12	7	5	11	7	4
15-34	225	121	104	214	114	100	166	83	83
35-59	131	73	58	122	70	52	89	55	44
60+	22	11	11	8	4	4	8	4	4
Total	724	367	357	356	195	161	284	149	135

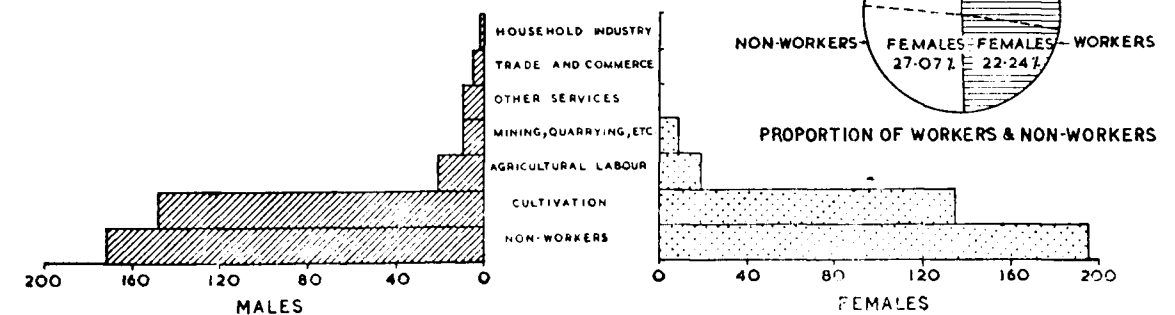
Age group	II As Agricultural labourer			III In Mining, Quarrying, Livestock, Forestry, etc.			IV At Household Industry			V In Manufacturing other than Household Industry		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	11	12	13	14	15	16	17	18	19	20	21	22
0-14	1	..	1	..	..	..	..	..	..	..	..	..
15-34	27	15	12	11	6	5	1	1	..	..	..	..
35-59	11	6	5	6	3	3	1	1	..	..	..	..
60+	..	..	..	..	..	..	..	..	..	..	..	..
Total	39	21	18	17	9	8	2	2	..	..	..	..

Age group	VI In Construction			VII In Trade and Commerce			VIII In Transport, Storage and Communication			IX In Other Services		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	23	24	25	26	27	28	29	30	31	32	33	34
0-14	..	..	..	..	..	..	..	..	..	..	..	..
15-34	..	..	..	1	1	..	..	..	..	8	8	..
35-59	..	..	..	4	4	..	..	..	..	1	1	..
60+	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	5	5	..	..	..	..	9	9	..

Most of the workers obtain their livelihood from agriculture which employs as many as 323 persons or 90.73 per cent out of 356. Only 33 persons follow non-agricultural pursuits. Among them 17 or 4.78 per cent are engaged in industries falling under the category livestock, forestry, hunting, etc. Other services account for 9 or 2.53 per cent of workers who are stationed in the village in government and semi-government service. Next is the category of trade and commerce which engages 5 persons or 1.40 per cent of the total workers. The insignificant contribution

of household industry in the village economy is very striking inasmuch as the tribal people have no small scale and cottage industries to supplement their principal income from agriculture. All the 12 child workers as also 8 who are old and aged are engaged in cultivation. The ranks of workers are swelled by the liberal conception of workers adopted at the 1961 Census which envisages that a person can be taken as a worker if he had done an hour's work for a day during the working season.

NON-WORKERS

WORKERS AND NON-WORKERS
GHADVI
TALUKA: DANGS DISTRICT: DANGS

NON-WORKERS

III.4 Non-workers or those not gainfully employed are 368 or 50.83 per cent in the total

population of 724. The age distribution of non-workers is shown in the following statement.

STATEMENT X

Age distribution of non-workers, 1960

Age group	Population			Non-workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0-14	346	162	184	334	155	179
15-34	225	121	104	11	7	..
35-59	131	73	58	9	3	..
60+	22	11	11	14	7	..
Total	724	367	357	368	172	196

Considering the distribution of non-workers by the type of activities pursued, it is found that dependents who number 315 or 85.60 per cent

to total 368, non-workers of whom 172 or 46.74 per cent are males and 196 or 53.26 per cent are females.

STATEMENT XI

Activities of non-workers

Age group	Total non-workers			Full time students			Persons engaged in household duties		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	368	172	196	32	29	3	12	..	12
0-14	334	155	179	32	29	3	..	..	..
15-34	11	7	4	..	..	..	4	..	4
35-59	9	3	6	..	..	..	5	..	5
60+	14	7	7	..	..	..	3	..	3

Age group	Dependents			Retired, etc.			Persons unemployed for the first time		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	11	12	13	14	15	16	17	18	19
All Ages	315	134	131	2	2	..	7	7	..
0-14	302	126	176	..	..	..	..	..	..
15-34	..	..	..	..	..	..	7	7	..
35-59	4	3	1	..	..	..	..	..	..
60+	9	5	4	2	2	..	..	..	..

Only 5 types of non-workers, viz., dependents, full-time students, those engaged in household duties, retired and rentiers and those seeking

work for the first time have been returned in the village of whom dependents predominate, while the second category of full-time students

cover 32 persons or 8.70 per cent of non-workers (29 males and 3 females) who together with others form 14.40 per cent of the total non-workers. The category of persons engaged in household duties has only 12 females forming 3.26 per cent of total non-workers. The small proportion of females doing household chores and other domestic work in the category of persons doing household duties manifests that Dangi women help their menfolk in the cultivation of land, as the village economy is predominantly agricultural.

B. Occupational Pattern

OCCUPATIONAL COMBINATION

III.5 Agriculture, agricultural labour and services are the three occupations recorded

STATEMENT XII
Changes in occupational pattern

Present Occupation 1	No. of households 2	Same 3	No. of households where father's occupation was				
			Agriculture			Service	Reasons for change 7
			Reasons for change				
			No land 4	No enough land 5	No bullock 6		
Agriculture	8	8	..	..	..	..	
Carpentry with livestock	1	1	..	..	..	..	
Agricultural Labour	4	1	1	1	1	..	
Service	2	1	1	..	..	..	
Agriculture and Forest Labour	51	51	..	..	..	..	
Agricultural Labour and Forest Labour	8	2	3	1	1	1	
Agricultural and Labour (other than Agricultural and Forest Labour)	8	8	..	..	..	..	
Agriculture and Business	2	2	..	..	..	..	
Agriculture and Service	1	1	..	..	..	..	
Agriculture and Agricultural Labour	2	1	1	..	..	..	
Agriculture and Livestock	2	2	..	..	..	..	
Agriculture and Rent of Cart	1	1	..	..	..	..	
Agricultural Labour and Labour (other than Agricultural and Forest)	3	3	..	..	..	..	
Agriculture, Forest Labour and Livestock	8	8	..	..	..	..	
Agriculture, Agricultural Labour and Livestock	1	1	..	..	..	..	
Agriculture, Business and Livestock	1	1	..	..	..	..	
Agriculture, Business and Forest Labour	1	1	..	..	..	..	
Agriculture, Forest Labour, and Labour	7	7	..	..	..	..	
Agriculture, Business and Labour	1	1	..	..	..	..	
Agriculture, Labour and Livestock	4	4	..	..	..	..	
Agriculture, Agricultural Labour and Forest Labour	16	16	..	..	..	..	
Agriculture, Forest Labour, Service	1	1	..	..	..	..	
Agricultural Labour, Forest Labour and Livestock	1	1	..	..	..	..	
Agricultural Labour, Forest Labour and Labour	1	1	..	..	..	..	
Agriculture, Agricultural Labour, Labour	2	2	..	..	..	..	
Agriculture, Agricultural Labour, Forest Labour and Livestock	3	3	..	..	..	..	
Agriculture, Agricultural Labour, Forest Labour and Labour	3	3	..	..	..	1	
Grand Total	143	132	6	2	2	1	

without any other subsidiary occupation. The largest number of households (51) is occupied in agriculture. Along with forest labour, they account for 258 persons (35.64 per cent) out of 724 according to the Household Schedules. Other households combine agricultural labour, forest labour and livestock rearing with agriculture in varying degrees. The occupational pattern brings out further that forest labour is never the principal or single occupation, probably due to poor returns from that occupation.

OCCUPATIONAL MOBILITY

III.6 Occupational mobility or change from one occupation to another has taken place in case of 12 households, who have changed their traditional occupation. The following statement shows the changes in occupations recorded.

Among 143 households, only 11 have changed their father's occupation, which was agriculture in case of 10 and service in case of the remain-

ing one. They have switched over to agriculture, agricultural labour and service due to lack of sufficient land, bullocks and opportunities for service.

STATEMENT XIII

Aspirations about son's occupation

Occupation of Interviewee 1	No. of households 2	No. that wants son's occupation			
		Service 3	Farming 4	Business 5	Service and farming 6
Agriculture	8	..	..	..	..
Carpentry with Livestock	1	..	..	..	..
Agricultural Labour	4	..	1	..	..
Service	2	..	..	1	..
Agriculture and Forest Labour	51	14	..	..	1
Agricultural Labour and Forest Labour	8	..	..	..	..
Agriculture and Labour (other than Agricultural and Forest Labour)	8	..	..	..	..
Agriculture and Business	2	2	..	..	..
Agriculture and Service	1	..	..	..	..
Agriculture and Agricultural Labour	2	..	..	..	..
Agriculture and Livestock	2	..	..	..	..
Agriculture and Rent of Cart	1	..	..	..	..
Agricultural Labour and Labour (other than Agriculture and Forest)	3	..	..	..	..
Agriculture, Forest Labour and Livestock	8	..	..	..	..
Agriculture, Agricultural Labour and Livestock	1	..	..	..	..
Agriculture, Business and Livestock	1	..	..	..	..
Agriculture, Business and Forest Labour	1	..	..	..	..
Agriculture, Forest Labour and Labour	7	..	..	..	..
Agriculture, Business and Labour	1	..	..	..	..
Agriculture, Labour and Livestock	4	..	..	..	..
Agriculture, Agricultural Labour and Forest Labour	16	1	..	..	..
Agriculture, Forest Labour, Service	1	..	..	..	..
Agriculture, Labour, Forest Labour and Livestock	1	..	..	..	..
Agriculture, Labour, Forest Labour and Labour	1	..	..	..	..
Agriculture, Agricultural Labour and Labour	2	..	..	..	..
Agriculture, Agricultural Labour, Forest Labour and Livestock	3	..	..	..	..
Agriculture, Agricultural Labour, Forest Labour and Labour	3	..	..	..	..
Grand Total	143	17	1	2	1

By and large, the villagers are conservative about changing their traditional occupations as a vast majority of 123 households expressed the wish that their sons should continue in their present occupation, while 17 preferred service

to their present occupation of agriculture, agricultural labour, forest labour and business, 3 households preferred farming to agricultural labour, business to service and service and farming to agricultural and forest labour.

TYPES OF OCCUPATIONS

III.7 Classifying occupations in to (i) primary, (ii) secondary and (iii) tertiary activities, about 97

per cent of households covering 351 persons are employed, as shown in the following statement, in the primary sector comprising agricultural occupations.

STATEMENT XIV

Distribution of households by occupation

Occupation	No. of households	Percentage to total No. of households	Total No. of persons gainfully employed	Average No. of persons gainfully employed per household	Total annual income (in Rs.)
1	2	3	4	5	6
Primary	139	97.20	351	2.53	62,634.75
Secondary	1	0.70	1	1.00	1,115.00
Tertiary	3	2.10	4	1.33	2,391.00
Total	143	100.00	356	2.49	66,140.75

The secondary sector claims only one household which is engaged in carpentry. In this sector only one person is found to be gainfully employed. The tertiary sector engages 3 households containing 4 persons in service occupations. Correlating the households engaged in these three sectors to total workers, it is found that 2.53 persons per household are gainfully employed in the primary sector, the respective proportions for the secondary and tertiary sectors being 1 and 1.33. Agriculture, as may be expected, accounts for the greatest percentage of the total income, viz., Rs. 62,634.75 or 94.70 per cent, the share of secondary sector being Rs. 1,115 or 1.69 per cent and that of tertiary sector Rs. 2,391 or 3.61 per cent.

C. Agriculture

LAND

III.8 Out of a total area of 2,593 A. 29 G. of land, about 76.70 per cent are under the plough. Since the lands were not surveyed and settled up to 1964, the figures are approximate and so those obtained from individual households differ from the village records. According to classification of lands about 1,809 A. 32 G. are under dry crop and 74 A. 39 G. under *kyari* or rice lands. The cultivators do not have occupancy rights as the whole of Dangs district is covered by forests. The land is given to cultivators on

one year's lease, known as *patedari* system under which all the land belongs to the government. The entire village is covered by this system. The cultivator enjoys all the benefits of a lessee as long as he pays *aut patti* of Rs. 6.50 per plough. *Aut patti* means a certain acreage of land that can be tilled with one plough and a pair of bullocks. The rate is halved (Rs. 3.25) if there is only one bullock and a plough. The lessees hold directly from the government and their leases are not normally terminated even by death, in which event, the heirs step into the shoes of the deceased as lessees.

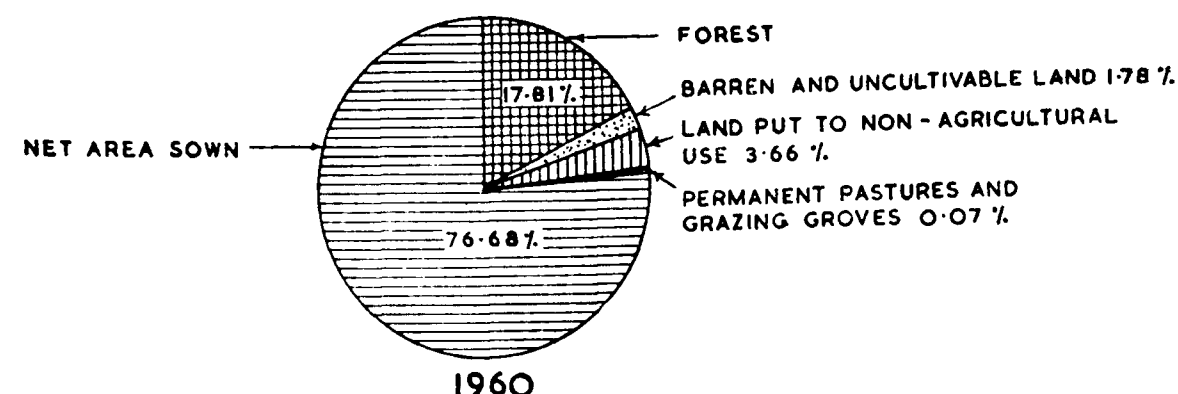
REVENUE SETTLEMENT

III.9 The area of the village according to village papers is 2,593 A. 29 G. Prior to Independence, the Dangs was under the administration of the Dangs Dewan. It is predominantly a rich forest district, where survey operations have been completed only in the year 1964. The lands are not classified, as Land Utilisation Survey is yet to be done by the Agriculture Department with a view to disafforest the area in possession of cultivators. Demarcation of field boundaries has been carried out. The *Hal Vero* system of land revenue assessment obtaining before 1947 described above is continued. The cultivation is somewhat of a shifting nature.

LAND UTILISATION

GHADVI

TALUKA DANGS DISTRICT DANGS



LAND UTILISATION

III.10 Statistics regarding the utilisation of land throw light on agricultural prospects of a village. They also determine to some extent the agricultural pattern and the prevalent agricultural practices. The statement given below brings out the various uses the land was put to during year 1960.

STATEMENT XV

Land utilisation 1960-61

Nature of land	Area in acres	Percentage to total
1	2	3
Total area according to village papers	2,593-29	100.00
Forest	461-33	17.81
Barren and uncultivable	46-05	1.78
Land put to non-agricultural use	94-24	3.66
Cultivable waste	..	..
Land under tree crops and groves	..	..
Permanent pastures and grazing groves	1-33	0.07
Current fallow	..	..
Other fallow	..	..
Net area sown	1,989-14	76.68

Of the total geographical area of the village, 1-33 acres or 17.81 per cent are occupied by forest and about 5 per cent are barren and uncultivable and put to non-agricultural use. Of

the rest permanent pastures and other grazing groves claim a negligible proportion (0.07 per cent) and nearly three-fourths or 76.68 per cent is cultivated.

Of the non-cultivable land, 46 A. 5 G. are unarable being area under rivers, brooks or land otherwise unfit for cultivation. Land under public uses and assigned for special causes admeasures 96 A. 17 G. and includes the village site, *devasthan* and cremation grounds, besides pastures (1 A. 33 G.).

LAND ASSESSMENT

III.11 The details of land and assessment levied according to uses, are given in Table VII in Appendix I.

Out of 2,593 A. 29 G. of land as obtained from village records, 1,989 A. 2 G. of cultivable land assessed at Rs. 630.50 are held by cultivators, the average incidence of assessment per acre being about Rs. 0.32. Unassessed and unoccupied land is only 12 gunthas.

PATTERN OF HOLDING

III.12 Agricultural practices, land utilisation, crop pattern and size of holdings are the indices which indicate the prospects of agriculture and gauge the extent to which various agricultural reforms and land tenure enactments have succeeded in their objective. The following statement shows the pattern of land-holdings in the village as obtained during the survey.

STATEMENT XVI

Pattern of land-holdings, 1960

Size of land holding in acres	No. of households	Total area in acres	Percentage to total area
1	2	3	4
0- 0.99	..	..	..
1- 1.99	..	..	..
2- 2.99	3	6.20	0.38
3- 3.99	..	..	..
4- 4.99	4	16.29	1.07
5- 9.99	31	206.33	13.03
10-14.99	30	361.20	22.73
15-24.99	27	490.22	30.92
25-49.99	11	355.00	22.36
50 and over	3	151.00	9.51
Total	109	1,588.04	100.00

Out of a total 143 households in the village 34 have no land. 11 households are found to possess land 25-49.99 acres while three households have land above 50 acres each. The fact that most of the households have land more than 5 acres excepting 3 households having 2-2.99 acres and 4 having holdings ranging from 4-4.99 acres shows that cultivators of Ghadvi have usually holdings ranging between medium and big sizes, as 88 households out of 109 possess land in the size holding varying from 5 acres to 25. The three non-tribal households, namely, those of Suthar, Sonar and Muslim do not possess any land. Out of 56 Kunbi, 78 Bhil and 6 Varli households, 22 Bhil and 9 Kunbi households are landless. The average Bhil holding comes to 10 A. 37 G., the maximum holding held by only one household being more than 50 acres. All the seven households having less than 7 acres are Bhils. Of the 6 cultivating households of Varlis, 4 have holdings the size of which is 10-14.9 acres and 2 have 15-24.9 acres. As regards loss and acquisition of land during the last ten years, cultivable lands admeasuring 25 acres have been lost during the decade either on account of migration from one village to another or (15 acres) transferred to some other lessee on completion of survey operations, or lost due to disintegration of joint family. 11 A. 20 G. of these lands were *kyari* land, 8.20 acres were *bagayat* and 5 acres were *jirayat*. On the other hand, *kyari* lands of 42 A. 29 G. and *jirayat* of 1,545 A. 15 G. were

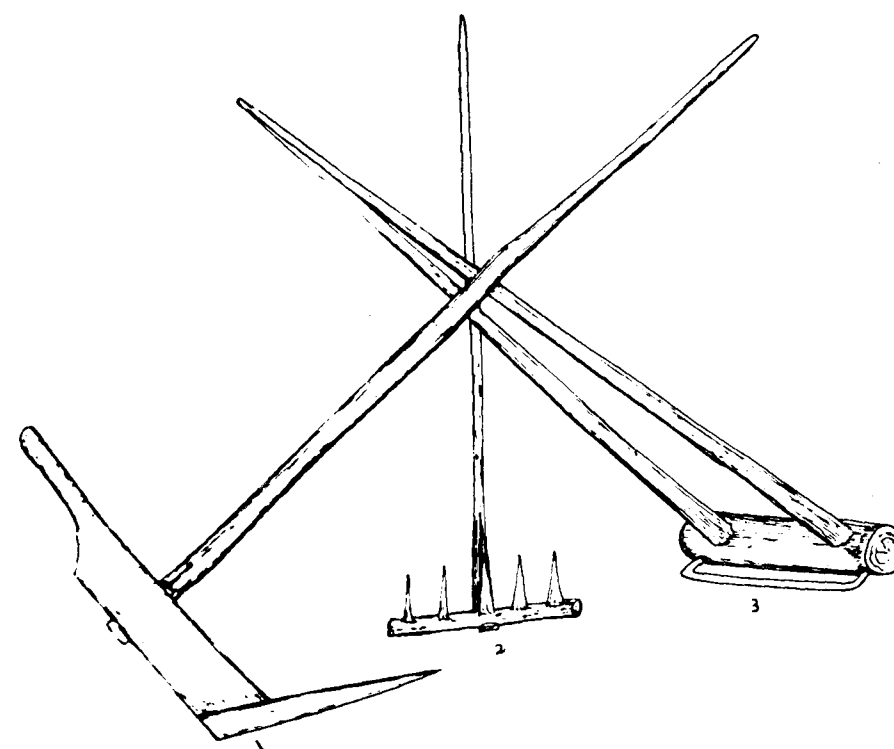
acquired on lease from the government by 109 households.

AGRICULTURAL IMPLEMENTS

III.13 Age-old tools and implements are used by agriculturists without any significant change. Wooden ploughs which numbered 96 in 1956 rose to 127 in 1960 registering an increase of 32.29 per cent. This increase in the number of wooden ploughs is ascribed to the shift from primitive cultivation to ploughing. Similarly during the quinquennium 1956-60, there was an addition of one cart in the village, bringing the total to 35. Distribution of household according to the number of ploughs shows that 121 households had one plough each while one household had two and another four. Four households do not have any plough at all. They managed to obtain the implements of agriculture from their neighbours. The number of draught cattle and ploughs when related to the size of land-holdings offers useful data on the agrarian structure of the village. In the range of 5-9.99 acres 31 households possessed 38 bullocks and 31 ploughs, giving an average of 1.63 bullocks and one plough per household, the area cultivated per plough being 6.27 acres. In larger holdings ranging from acres 15-24.9, 25-49.9 and 50 and over, the average of draught power in terms of bullocks comes to 0.83, 0.51 and 0.44 which reveals an imbalance of draught animals per household and relatively greater average of area cultivated per pair. For the latter categories, the number of ploughs is smaller as the area cultivated per plough works out to be 17-21 acres, 26-24 acres and 53-20 acres respectively, while the land-plough ratio for the village as a whole works out to 12 A. 20 G. of land.

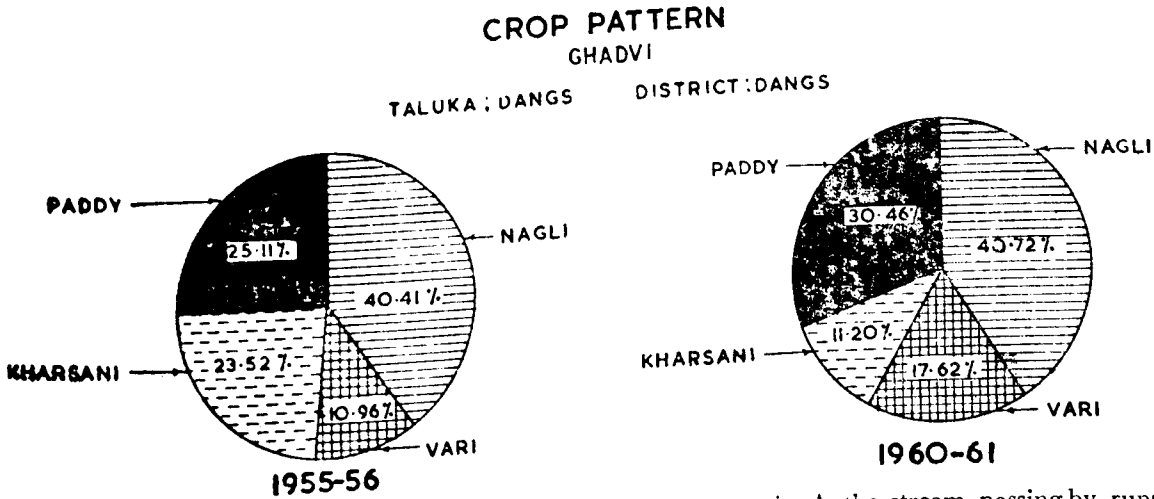
CROP PATTERN

III.14 Variation of area under food and non-food crops for the quinquennium 1956 to 1960 illustrates that during 1956, food crops constituted 76.48 per cent of the total as against 88.80 per cent in 1960, which established the trend of people towards a corresponding decline in non-food crops from 23.52 per cent in 1956 to 11.20 per cent in 1960. This was due to increase in the acreage under *rahi*, *rai* and paddy and decline of 8 per cent in that of *kharsani*, a



AGRICULTURAL IMPLEMENTS

1. Plough; 2. Toothed harrow; 3. Harrow



non-food crop. The texture of soil is so poor, and farming practices so backward that raising of non-food crops to any appreciable extent is out of question. Analysing the average acreage of food and non-food crops for the year 1960, it is seen that in the gross cropped area of only 5.99 acres per household, 5.32 acres are under food crops and 0.67 acres under non-food crops. Distributing the acreage under food and non-food crops *per capita*, the former works out at 1.05 acres and the latter at 0.13 acre.

All the crops in the village are single crops, as double and mixed crops are totally absent. According to the present survey, the area under *kharif* crops as given in the sub-joined statement was 1,202 A. 01 G. and formed 98.04 per cent of the total area cropped.

Area under all types of crops according to household schedules is 1,225 A. 21 G. Crops raised all the year round termed as perennial crop form 1.71 per cent or 20-20 acres, whereas *rabi* crops are raised in only 3-00 acres. Principal *kharif* crops are paddy, *nagli*, and *vari*, cultivation of pulses like *udid*, *tuver* and gram being comparatively much less. Among oil seeds *kharsani* is preferred to groundnut. The yield per acre of paddy, *nagli* and *vari* is almost identical, e.g., 3-30, 3-30, and 3-15 B.mds. respectively. *Sama* an inferior variety of cereal was raised only in 14 gunthas but unfortunately it failed. During the monsoon, maize and chillies were sown in the open area near the house, the total production of which was 5-20 and 13-25 B.mds. respectively. The village has no irrigation facilities owing to

its hilly terrain. As the stream passing by runs dry, two *pucca* wells constructed with the assistance of the Development Block cater to the potable water requirement of the people.

STATEMENT XVII
Crop pattern, 1960

Crop 1	Area sown (in acres) 2	Yield per acre (in B.mds.) 3	Total yield (in B.mds.) 4
1 KHARIF			
Paddy	372-30	3-30	1,406-00
Nagli	450-37	3-30	1,699-00
Vari	172-20	3-15	582-00
Groundnut	2-20	1-00	2-20
Udid	80-10	0-17	33-04
Tuver	58-00	0-01	1-38
Kharsani	30-10	1-37	58-10
Kudid (Horse- Gram)	32-30	0-23	18-17
Maize	..	..	5-20 (near the house)
Mung	0-20	1-20	0-30
Chillies	..	..	13-25 (near the house)
Choli	1-10	0-19	0-24
Sama	0-14	..	Failed
Sub-Total	1,202-01	2-35	3,821-28
2 RABI			
Kharsani	1-00	..	Failed
Udid	1-00	1-00	1-00
Tuver	1-00	1-00	Failed
Sub-Total	3-00	0-13	1-00
3 PERENNIAL			
Maize	1-00	1-00	1-00
Groundnut	1-20	0-07	0-10
Kharsani	18-00	1-05	20-15
Sub-Total	20-20	1-02	21-25
Grand Total	1,225-21	3-07	3,844-13

AGRICULTURAL PRODUCTION

III.15 The following statement shows commoditywise figures of production and sale of agricultural produce.

STATEMENT XVIII

Annual production and sale of agricultural products

Products	Annual quantity produced in B mds.	Quantity sold in B.mds.	Percentage of quantity sold to that produced
1	2	3	4
Paddy	1,406-00	217-00	15.43
Nagli	1,693-00	211-00	12.42
Vari	582-00	183-08	31.44
Udid	34-04	3-00	8.82
Tuver	1-38	..	..
Kharsani	78-25	40-00	50.63
Kudid (Gram)	18-17	3-00	16.67
Groundnut	2-30	..	..
Maize	6-20	..	..
Mung	0-30	..	..
Chillies	13-15	1-28	14.29
Choli	0-24	0-08	33.33
Total	3,844-13	659-04	17-14

In the year 1960, paddy, *nagli* and *vari* are produced in considerable quantity, as against *tuver*, groundnut, *mung*, maize and *choli* which are produced to a little extent. Of the agricultural produce, more than 50 per cent of *kharsani* is sold out of the quantity produced. The staple diet of the tribal people is *nagli* which is sold to the extent of 12 per cent, while other cereals like paddy and *vari* and pulses like *udid*, *kudid* and *choli* are sold to the extent of 15 per cent, 31 per cent, 9 per cent, 17 per cent and 33 per cent respectively. Chillies are sold to the extent of 14 per cent only.

AGRICULTURAL PRACTICES

III.16 It would be interesting to discuss here the slash-and-burn method of cultivation of the Dangi people. The plants and shrubs along with branches are lopped and allowed to dry up in the field along with cow-dung. When sufficiently dried they are burnt along with butts of plants that remain in the field after previous harvesting. The field is thereafter

ploughed and sown with seeds. This process is known as cultivation by slash-and-burn method.

AGRICULTURAL LABOUR

III.17 Agricultural operations of sowing, transplanting, threshing, harvesting and slash-and-burn method of cultivation involve labour charges varying from operation to operation. Review of charges during the decade 1951-60 as seen from the following statement highlights the condition of agricultural labourers.

STATEMENT XIX

Wages of agricultural labourers

Type of operation	Wages per day (in Rs.)		If any shortage of labourers Yes/No	If yes, period of shortage of agricultural labour
	1951	1960		
1	2	3	4	5
Sowing	0.25	0.75	No	..
Burning, etc.	0.87	1.30	No	..
Transplanting	0.62	0.95	No	..
Crop cutting,				
Threshing, etc.	0.87	1.30	No	..

Ten years ago, a labourer was paid 25 paise for sowing, which in 1960 rose three times to 75 paise. The real increase in the wage rate for sowing is due partly to the change in agricultural practices, from broadcasting to ploughing and partly due to rise in the general level of prices. In transplanting paddy, labourers were paid in kind. Similarly for threshing operations they used to receive grains of *nagli* by way of wages. In 1951, 5 *kutcha* seers of *nagli* worth 62 paise were given for transplanting. This rate remained unchanged during the decade, though its value in terms of money increased to 95 paise. Similarly harvesting operation did not witness any change in payment in kind between 1951-60 decade as a labourer who received 7 *kutcha* seers of *nagli* worth 87 paise in 1951, received the same quantity after a decade valued at Rs. 1.30. For burning operations quantum of *nagli* also remained the same. It is significant to note that males and females receive equal wages.

RECIPROCAL AID AND ADVICE

III.18 In this village, mutual help at the time of cultivation was noticed to have been

taken by 3 Bhil householders, who borrowed their neighbours' agricultural implements, whereas four each of Bhil and Kunbi households received aid in the form of manual labour during sowing and harvesting operations.

During the last 10 years, 90 of 109 cultivating households approached government officials and availed of the advice of agricultural extension services in matters agricultural like bunding, using of manures, fertilisers, etc. It was found that almost all the households took advice for bunding the fields at the time of heavy monsoon or when the rivers were in spate. 78 households were advised by extension officers in the right method of using manures, and 23 in controlling pests. As paddy is the principal crop, 45 households took lessons through practical demonstration from experts in the Japanese method of paddy cultivation. The hold, however, of tradition can be seen from the fact that only one household came forward to effect a change in his traditional and age-old agricultural implements and another household learnt the right method of digging compost pits. Households who received advice from

different government agencies like the block authorities and the Agriculture Department, numbered 68 whereas 19 were helped by village level workers in their agricultural problems. The remaining 3 households received advice both from the government and semi-government agencies. However, only 30 households out of 90 who approached agricultural extension services, are found to have acted upon the advice received. 23 households could raise good crops by adopting the technique of bunding their fields. One household each was benefitted by controlling pests and destroying parasitic insects endangering his crops. Though five households followed expert advice, they unluckily could not succeed either due to inefficiency or inadequate care in putting them to practice.

COST OF INPUTS

III.19 On overhead costs of inputs of agricultural operations, an expenditure of Rs. 6,812 was incurred on items like seeds, manures, farm implements, water charges, chemical fertilisers, labour, land revenue, etc., as shown in the following statement.

STATEMENT XX

Cost of inputs

Items of inputs	Cash (in Rs.)	Kind (value in Rs.)	Total (in Rs.)	Percentage to total expenditure	Expenditure from own sources
1	2	3	4	5	6
1 Seeds	72.00	1,425.00	1,497.00	21.97	1,419.75
2 Manures	..	40.00	40.00	0.59	40.00
3 Farm implements	439.50	34.25	473.75	6.96	16.00
4 Water charges	..	..	..	..	..
5 Chemical fertilisers	..	..	..	..	..
6 Cost of labour (Casual)	3,226.50	465.50	3,692.00	54.20	..
7 Cost of labour (permanent)	325.00	100.00	425.00	6.24	..
8 Land revenue	684.25	..	684.25	10.04	..
9 Any other	..	..	..	..	..
Total	4,747.25	2,064.75	6,812.00	100.00	1,475.75

VALUE OF LIVESTOCK

III.22 The following statement shows the distribution of households with livestock and the value thereof.

STATEMENT XXIII

Value of livestock

Livestock/ Poultry	Number of house- holds with livestock	Total No. of livestock	Value (in Rs.) of the livestock	Value (in Rs.) per cate- gory of livestock
1	2	3	4	5
Total	118	570	60,272	..
Bulls	2	2	440	220
Bullocks	96	222	40,217	181
Cows	74	174	11,411	66
Buffaloes	14	30	4,750	158
Goats	18	75	1,455	19
Horses	2	3	451	150
Calves and others	12	64	1,548	24
Poultry	93	663	1,306	..

Bullocks account for 66.73 per cent of the total value of livestock as the price at which they can be purchased is very high.

Though buffaloes are valued more than cows, the greater preference for cows both for milk and supply of draft power in the form of bullocks is seen in their larger number which account for 18.93 per cent of the total value of livestock in the village.

Similarly goats are reared in a large number for milk and meat in view of their negligible maintenance cost. Poultry is found to be favoured the most as a bird costs a little less than two rupees and is useful for sacrificial offering to their gods and godlings, besides its utility in giving meat and eggs for food.

Maintenance of livestock in this forest region is not expensive since grass and other cattle feed are readily available from the jungle. However, in monsoon, people have to maintain livestock even by buying fodder from the market. The maintenance of livestock costs Rs. 3,543 to the village—Rs. 3,412 in kind, i.e., Rs. 3,372 for grass bundles and Rs. 40 for other feed, and Rs. 131 in cash. Grass bundles and other feed formed the main items of expenditure the

former appropriating Rs. 3,392 and the latter Rs. 15.

LIVESTOCK PRODUCTS

III.23 Milk and *ghee* are the main livestock products. *Ghee* is produced solely for the market while milk is mainly consumed by the households. Out of 152 B.mds. produced during the year, only 32 B.mds. worth Rs. 640 was marketed. Annual production of *ghee* was insignificant—3 B.mds. and 22 *kutcha* seers—which was sold for Rs. 718.

As regards poultry products, out of 700 eggs obtained only 200 were sold for Rs. 30, the total value of all the eggs produced being Rs. 100. Home consumption of milk formed as much as 79 per cent as against 71 per cent of eggs. This means that livestock and poultry are reared mostly for home consumption and to a very little extent for the market.

E. Forestry

FOREST LABOUR

III.24 Surrounded by dense forests the village has ample scope to develop forestry in which as many as 101 households are engaged as subsidiary to agriculture. The occupation is mostly simple manual labour involved in tree felling. The forest department gives out *koop* by rotation for felling timbers. The villagers are employed as workers either by the contractors or cooperative societies. Since the forests of Dangs are well-known for timbers of good quality, the villagers do not pursue any other forest occupations like collecting gum, resin, charcoal making, etc.

The duration of forest labour is 8 months to the maximum though a majority of households, 95 out of 101, pursues it for one to four months at a stretch, while only 6 households follow it for 5 to 8 months in a year. The total earnings from forest labour amount to Rs. 10,905. The income from forestry in no case exceeds Rs. 50 per month and only one household earns from Rs. 51-75 per month, its total income from this source amounting to only Rs. 200. 68 households contribute Rs. 8,120 and earn on an average Rs. 26 to 50 per month; the remaining 32 households earn less than Rs. 25 each aggregating to Rs. 2,495. With a view to derive the



Basket weaving



At work in the forest

benefits accruing from cooperation and ensure maximum income and employment to the tribals, Forest Labour Cooperative Society has been formed in 1955. It has 5 households as its members from this village. Work through this society has been guaranteed to 3 households who get an assured employment from 3 to 8 months.

Wild animals, rabbits and *sambar* are generally hunted by these people for food and sport. Besides hunting for food, they are found to shoot wild animals like wolves and boars with bows and arrows or by trapping them in snares for eradicating the menace to their lives, crops and livestock. Three households have thus taken up to hunting and trapping. On an average they hunt 4 to 12 animals in a year. Besides wild animals, the tribals are also fond of shooting birds with catapults.

F. Other Occupations

TRADE AND COMMERCE

III.25 Only 2 households having 1 person each are found to be engaged in trade and commerce. They mainly deal in pulses, rice, *nagli*, fish, oil, sugar, tea, tobacco, *bidi*, cigarettes, soap, match-box, etc. The volume of trade is Rs. 500 to 900 per year for each, of them. The transactions are in cash, as well as by barter system, though the former are reported to be nowadays on the increase.

CARPENTRY

A carpenter from Kalvan in Nasik district of Maharashtra State has migrated to this village 2 years ago. He is engaged in making household wooden articles, furniture and parts required for house building. His income from this occupation comes to Rs. 1,115, Rs. 800 as salary and wages in the village and Rs. 300 from outside. A paltry sum of only Rs. 15 is earned from livestock products. His annual expenditure is Rs. 673 which leaves him a surplus of Rs. 442 which he deposits in bank as saving. He has no land and pursues his hereditary occupation together with livestock rearing.

OTHER SERVICES

A teacher and Talati in government service come under this category. A Maratha Sonar

(goldsmith) aged 21 and staying in the village for one and a half years is a village school master. He earns an annual income of Rs. 660 as his salary from the Dangs Seva Mandal. He spends Rs. 444 and saves Rs. 215 which he invests in small savings. He is a bachelor educated up to matric. The Talati, a Muslim aged 23 from Panchora in West Khandesh district of Maharashtra has been staying in the village for a year. He has studied up to primary level. His annual income is Rs. 1,200 and expenditure only Rs. 355, yielding a surplus of Rs. 845 which he remits to his father.

G. Economic Condition

INDEBTEDNESS

III.26 It is observed that most of the debt, about 90.08 per cent, was incurred for unproductive purposes like home-consumption, medicines, marriage and other ceremonies, house repairs and others. The statement given below shows the amount of debt incurred by cause and source.

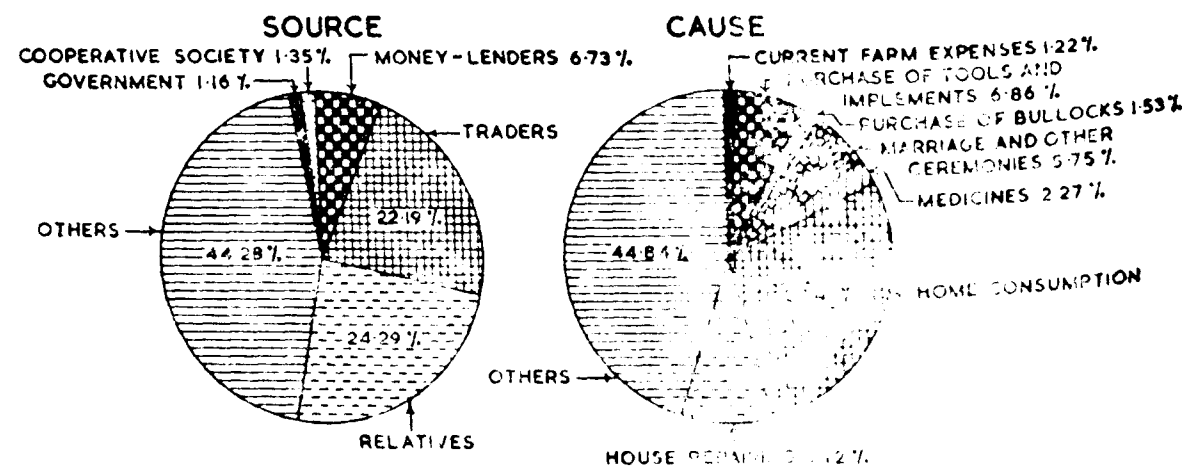
STATEMENT XXIV
Indebtedness by cause and source of borrowing

Cause	Amount of debt (in Rs.)	No. of households in debt	Percentage of debt due to this cause/source to total amount of debt
1	2	3	4
Current farm expenses	200	1	1.22
Improvement of land	..	..	..
Purchase of tools and implements	1,120	3	6.86
Purchase of bullocks	250	2	1.53
Marriage and other ceremonies	940	8	5.75
Medicines	370	3	2.27
Home consumption	4,640	60	28.41
Repairs to houses	1,490	8	9.12
Cloth	140	3	0.86
Death ceremonies	22	1	0.13
Unspecified	6,660	65	43.85
Total	15,832	104	100.00
Source			
Government	190	1	1.16
Cooperative society	220	2	1.35
Money-lenders	1,100	2	6.73
Traders	3,624	40	22.19
Relatives	3,968	49	24.29
Unspecified	6,730	72	44.28
Total	15,832	104	100.00

INDEBTEDNESS BY SOURCE AND CAUSE

GHADVI

TALUKA: DANGS DISTRICT: DANGS



Indebted households numbering 104 or 72.73 per cent of the total incurred debt to the tune of Rs. 15,832. Distributing this amount between 553 persons of the indebted households the incidence of debt works out to be Rs. 28.63 *per capita*, Rs. 152.23 per indebted household and Rs. 110.71 per household in the village. It is significant to note that most of the debt for specified purpose was incurred after home consumption which accounted for Rs. 4,640 or 28.41 per cent of the whole. House repairs claimed 9 per cent, purchase of tools 7 per cent and expenses after marriage ceremonies 6 per cent. Other items, namely, current farm expenses, purchase of bullocks, medicines, and clothing accounted for 6 per cent.

As regards the sources of borrowing, loans were acquired mostly from relatives (24.29 per

cent) and trade men (22.19 per cent). Whereas money-lenders contributed 7 per cent, government and semi-government sources provided negligible proportions of debt which came to 1.16 and 1.35 per cent respectively. The relatively large extent of indebtedness to traders (22.19 per cent) indicates the extent to which the villagers are exposed to exploitation in their dealings with this class which apart from money-lending supplies their household requirements on credit. One household had borrowed for four purposes, five households for three, 37 for two and 61 for a single purpose each.

Arranging households in debt according to income groups, as shown in the following statement, it is seen that the highest amount of Rs. 4,003 was the debt incurred by 11 households having an income of Rs. 721-960.

STATEMENT XXV

Indebtedness by income group

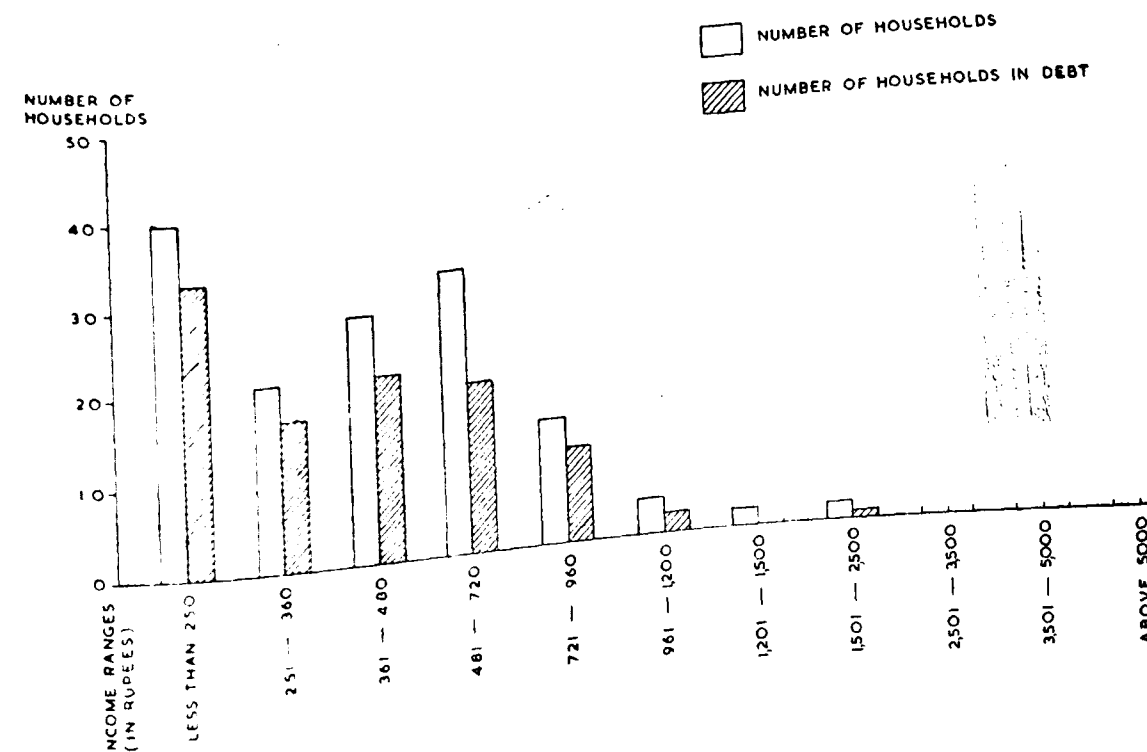
Income range (in Rs.)	Total No. of households	No. of households in debt	Percentage to the total households	Amount of debt in Rs.	Percentage to the total amount of debt
1	2	3	4	5	6
Less than 250	40	33	31.73	2,794	17.65
251- 360	21	17	16.35	1,787	11.29
361- 480	28	21	20.19	3,679	23.24
481- 720	32	19	18.27	3,103	20.14
721- 960	14	11	10.58	4,003	25.28
961-1,200	4	2	1.92	81	0.51
1,201-1,500	2	..	..	..	1.89
1,501-2,500	2	..	..	..	..
2,501-3,500	..	..	..	..	..
3,501-5,000	..	..	..	..	..
Above 5,000	..	..	..	..	..
Total	143	104	100.00	15,832	100.00

INDEBTEDNESS OF HOUSEHOLDS ACCORDING TO INCOME RANGES

As many as 40 or 38.46 per cent of indebted households whose total liability was Rs. 6,867 or 43.38 per cent fall in the income range Rs. 361-720. The households earning less than Rs. 250 are the most susceptible to indebtedness. 33 or 31.73 per cent of the indebted house-

holds, which form about 18 per cent of the total debt come under this income group. While the incidence of indebtedness in higher income ranges Rs. 961-2,500 is negligible, 2 households in the income range Rs. 1,201-1,500 did not incur any debt.

INDEBTEDNESS OF HOUSEHOLDS ACCORDING TO INCOME RANGES

GHADVI
TALUKA: DANGS DISTRICT: DANGS

ASSETS

III.27 Financial assets comprising movable and immovable property in the form of houses, livestock, investment and other deposits in banks were valued at Rs. 125,173 exclusive of the value of land. As shown in the following statement loans advanced to others in money, grains, etc., also formed part of investment, besides, valuables like gold and silver ornaments in the possession of the households.

G-5

Eight households possessed ornaments and jewellery worth Rs. 787. 127 households owned 129 houses, the chief asset of the village and accounted for Rs. 53,729 or 42.92 per cent of the total assets. 3 households had bank deposits worth Rs. 1,550. Investment by 6 households in unspecified sources was Rs. 7,520 and that in shares of the cooperative society was negligible Rs. 11 only. The indebtedness of Rs. 15,832 when related to the assets of Rs. 125,175 held by 128 households works out to 12.69 per cent of the assets.

STATEMENT XXVI

Financial assets

Number of households according to value and type of assets								
Total No. of households having different types of assets	Loans in money		Grain loans		Valuables (gold, silver, jewellery)		Value of live-stock and poultry	No. of households having houses
	No. of households	Value	No. of households	Value	No. of households	Value		
1	2	3	4	5	6	7	8	9
128	..	..	..	..	8	787	61,578	127
No. and value of houses owned	Investment in cooperative societies		Bank deposits		Other investments		Total value	
	No. of houses	Value	No. of households	Value	No. of households	Value		
10	11	12	13	14	15	16	17	18
129	53,729	2	11	3	1,550	6	7,520	125,175

INCOME

III.28 The sources of income presented a complex picture since along with agriculture, most of the households also pursued forest labour, agricultural labour, raising of livestock, etc. According to this survey the annual income of the village amounted to Rs. 66,140.75 as shown in Table XVII in Appendix I. The average income for 143 households worked out to be Rs. 463 per household and for 724 persons, Rs. 91 *per capita*, as against the gross income of Rs. 76,495.75 or Rs. 535 per household and Rs. 106 *per capita*.

The following statement gives *per capita* net income of each caste.

STATEMENT XXVII

Income per capita by caste

Caste	Total Income	Income per capita
1	2	3
Bhil .	25,193.25	72.19
Kunbi .	33,624.00	102.51
Varli .	4,348.50	103.52
Suthar .	1,115.00	371.67
Sonar .	660.00	660.00
Muslim .	1,200.00	1,200.00
Total	66,140.75	91.35

A Muslim who is serving in the village has the highest *per capita* income followed by a Sonar who is a village school master. Among tribal people, Varlis fare comparatively better, but the Bhils have the lowest income which is below the village average. Agriculture occasionally comple-

mented by forest labour, agricultural labour, livestock rearing, business, etc., is the mainstay of the people as Rs. 58,602.75 or 92.42 per cent of the total income is earned from that occupation. Other occupations followed as single occupation independent of agriculture are carpentry, agricultural labour and services. They together contribute Rs. 7,538 or 8 per cent towards the total income of the village.

STATEMENT XXVIII

Distribution of households according to income with percentage

Income group (in Rs.)	Number of households	Percentage to total	Total income (Rs.)
1	2	3	4
Less than 250	40	27.97	7,805.75
251- 360	21	14.68	6,476.00
361- 480	28	19.58	11,384.75
481- 720	32	22.38	18,433.75
721- 960	14	9.79	11,189.50
961-1,200	4	2.80	4,407.00
1,201-1,500	2	1.40	2,661.00
1,501-2,500	2	1.40	3,783.00
2,501-3,500	..	..	..
3,501-5,000	..	..	..
Above 5000	..	..	..
Total	143	100.00	66,140.75

Fifty one households who combine forest labour as subsidiary to agriculture as principal earn the highest income (33.10 per cent). Persons engaged in agriculture as the principal and agricultural labour and forest labour as subsidiary occupations, earn a net income of Rs. 5,445

(8.23 per cent). Agriculture is also combined with forest labour and livestock by 8 households who get Rs. 4,660.75 from these occupations. Labour other than agriculture is combined with cultivation which yields an income of Rs. 4,185.75 or 6.33 per cent. Dispersion of households according to various income brackets is given in Statement XXVIII. It shows that 40 households or 28 per cent have an income less than Rs. 250 or Rs. 21 per month. Less than one-fourth of total households have an annual income between

Rs. 481-720 or monthly income between Rs. 40 and 60. As many as 88 households forming 61.54 per cent of the total households have an income below the village average of Rs. 462.52, the income earned by them being only 38.08 per cent of the total. 55 or 38.46 per cent of the households have an income above the average. It is also significant that no household has an income of more than Rs. 2,500.

Agricultural and non-agricultural sources of income are shown below.

STATEMENT XXIX

Income from different sources

Income from land (in Rs.)						Income from sources other than land (in Rs.)					
No. of households	Owned but leased	owned but cultivated	Taken on rent	Wages earned by workers on field	Total	Salary and wages earned inside the village	Salary and wages earned outside the village	From property inside the village	From property outside the village	Total	Total annual income (in Rs.)
1	2	3	4	5	6	7	8	9	10	11	12
143	..	..	40,682.25	5,802.50	46,484.75	14,581	5,075	..	..	19,656	66,140.75
..	..	..	*(61.51)	(8.77)	(70.28)	(22.05)	(7.67)	..	..	(29.72)	(100.00)

* Figures in brackets show percentage

A sum of Rs. 46,484.75 or 70.28 per cent of the total income was earned from land, 61.51 per cent from cultivation and 8.77 per cent from agricultural labour. The sources other than land yielded about 30 per cent from salaries and wages, subdivided into Rs. 14,581 (22.05 per cent) earned within the village and Rs. 5,075 (7.67 per cent) from outside.

EXPENDITURE

III.29 The annual expenditure incurred in the village and reported during this survey amounts to Rs. 70,168. Table XXII in Appendix I shows in detail the expenditure incurred by the households in each income range separately for the primary, secondary and tertiary sectors. It appears that major portion of the expenditure went towards food (66.59 per cent). The proportion of other items in no case exceeded 15

per cent. Clothing and footwear accounted for 13.39 per cent while miscellaneous items (6.91 per cent) and housing (6.42 per cent) have half that proportion. Though on ceremonies and functions the expense came to only 4.74 per cent, these occasions occupy an important place in their social life. On fuel and lighting and on religious and other services, the expense is less than even two per cent each. Among food items cereals accounted for 48.98 per cent out of 66.59 per cent on total food bills. Kerosene and other lighting material cost 1.36 per cent. Similarly their spending on housing was all on repairs and that on services (0.41 per cent) related to barber's services. Among miscellaneous items a lion's share (5.38 per cent) went towards tobacco, betel-leaves, drink etc. The following statement shows *per capita* expenditure of each community residing in the village.

STATEMENT XXX

Expenditure per capita

Caste	Food	Clothing, etc.	Fuel and lighting	Housing	Ceremonies	Services	Miscellaneous
1	2	3	4	5	6	7	8
Bhil	66.39	15.98	2.35	6.58	6.73	1.39	7.78
Kunbi	78.32	13.35	2.25	28.32	6.19	0.86	8.66
Varli	70.31	7.48	0.97	65.45	0.87	0.33	4.16
Suthar	127.30	66.67	2.00	..	..	1.66	26.67
Sonar	289.00	50.00	15.00	..	25.00	5.00	60.00
Muslim	260.00	50.00	10.00	..	20.00	15.00	..

Expenditure *per capita* for each head of expenditure shows that non-tribal households have generally higher averages than the tribal, among whom Kunbis have higher *per capita* expenditure of Rs. 78.32 on food as against Rs. 70.31 for Varlis and Rs. 66.39 for Bhils. Among non-tribals the expenditure on food is the highest for Sonar (Rs. 289) as compared to that incurred by Muslim (Rs. 260) and Suthar (Rs. 127.30).

Per capita expenditure on clothing and footwear varies among tribals from Rs. 7.48 for Varli to Rs. 15.98 for Bhil. Expenditure on fuel is insignificant and varies from Re. 0.97 for Varli to Rs. 2.35 for Bhil and that on housing from Rs. 6.58 for Bhil to Rs. 65.45 for Varli. Meagre proportion of expenditure on ceremonies and functions among Varlis is striking. On services

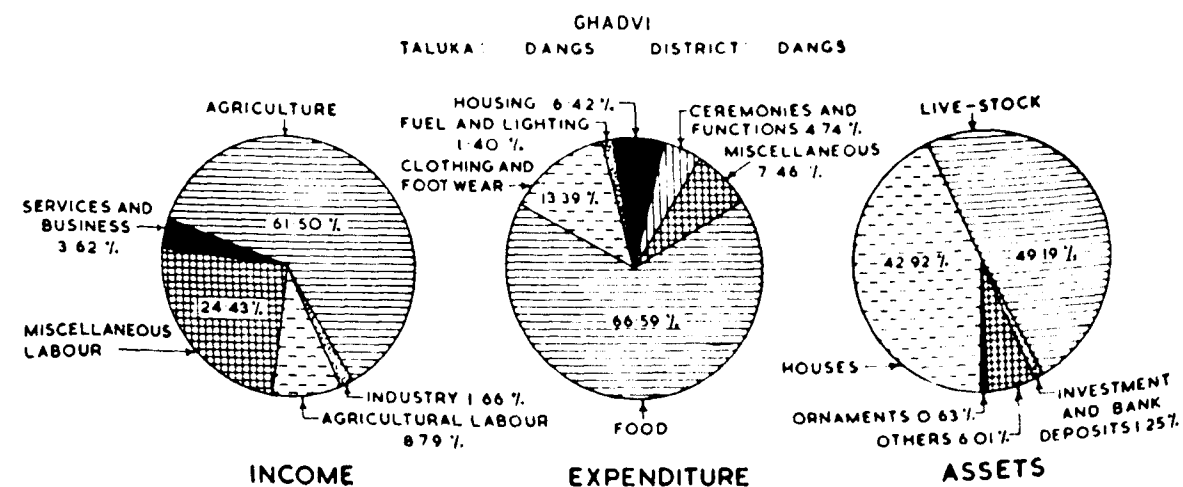
Bhil spend more than other tribals, while the expense on miscellaneous items is heavier of Kunbi than that of other tribal households.

BALANCING THE BUDGET

III.30 The following statement shows *per household* and *per capita* averages for income, expenditure, indebtedness and assets.

STATEMENT XXXI
Per household and per capita income,
expenditure, indebtedness and assets

	Income	Expend- iture	Indebted- ness	Assets
1	2	3	4	5
Per household	462.52	553.62	152.23	977.95
Per capita	91.35	109.95	28.63	288.80



The total income of the village as seen earlier is Rs. 66,140.75 as against total expenditure of Rs. 79,168 leaving a deficit of Rs. 13,027.25. Financial stringency was comparatively less in case of 32 households which have surplus budget. 107 households in the primary sector of economic activity and one in the tertiary find it difficult to balance their budget. While the

former have not specified how they disposed of their surplus, the deficit to the extent of 37 per cent was made good by incurring new debts. The other ways resorted to for meeting the deficit were remittances from the family members and acquaintances which were to make up about 24 per cent of the deficit, and raising money by selling of assets which was only 1 per cent.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Demographic data

POPULATION

IV.1 ACCORDING to the present survey the population of the village is 724, males 367 and

females 357. The population figures obtained during the 1951 Census and those arrived at in the present survey are compared in the following statement with a view to gauge the rate of growth.

STATEMENT XXXII

Variation in population

	Persons	Males	Females	Percentage increase (+)		
				Persons	Males	Females
1	2	3	4	5	6	7
1951 Census	520	274	246	..	..	..
1960 Present Survey	724	367	357	39.23	33.94	45.12
1961 Census	762	385	377	5.25	4.90	5.60
Decade variation	242	111	131	46.54	40.51	53.25

The difference between the population returned in the survey and in the 1961 Census is only 33 which can be attributed to natural increase in population and temporary in-migration. The decadal increase between 1951-1961 Censuses is as high as 46.54 per cent, much higher among females than among males.

The rate of increase in population for the district taken as a whole is 51.36 per cent which is the highest among all the districts in the State as against 46.54 per cent for the village. The rate of population growth in the village has been somewhat lower than that for the district as a whole. The crude density per square mile works out to be 179 as against 104 for the district and 290 for the State. The number of households according to this survey is 143. Relating the number of households to that of persons the average size arrived at is 5.06 for this village as compared to 5.2 for the district. The ratio of persons to households for different castes is 4.47 for Bhils, 5.85 for Kunbis, and 7 for Varlis. Reckoning these averages in terms of occupations, the cultivating households have 5.19 persons per household as against 3.63 persons for non-cultivating.

AGE STRUCTURE

IV.2 The distribution of the population among various age groups for the year 1960 is examined in the statement given below.

STATEMENT XXXIII

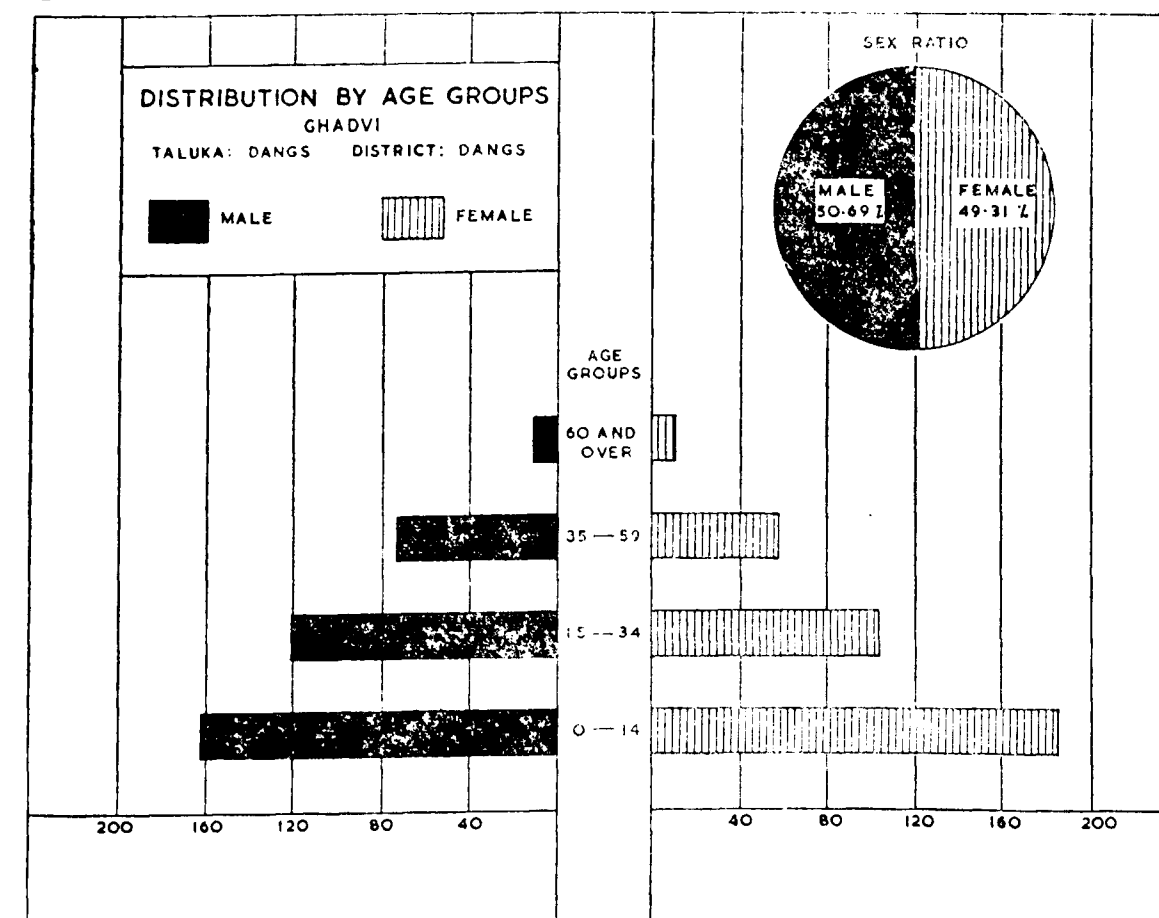
Population by age groups, 1960

Age group	Total population			Percentage to total population
	Persons	Males	Females	
0-14	346	162	184	47.79
15-34	225	121	104	31.08
35-59	131	73	58	18.09
60+	22	11	11	3.04
Total	724	367	357	100.00

The age group 0-14 represents children, 15-34 young, 35-59 middle-aged and 60 and over, old persons. The proportionate distribution of people among these age groups shows that more than 47 per cent of the population are covered by age groups 0-14 revealing greater fecundity and higher birth rate. Young persons, on the other hand, constitute 31.08 per cent and middle aged 18.09 per cent, the total strength of the economically active population

in the working age groups being 49.17 per cent. Very old persons aged over 60 years form only 3 per cent, owing to lower rate of survival among the tribals for whom wear and tear of

life is comparatively greater. Excess of female children (53.18 per cent) over male (46.82 per cent) further discloses higher female birth rate in the village.



SEX RATIO

IV.3 Sex ratios show progressive decline from one age group to another. From 1,135 females per 1,000 males in the age group

0-14 it falls down to 859 for ages 15-34 and then to 794 for ages 35-59. The village has 972 females per 1,000 males as against 940 in the State and 913 in the district as a whole.

STATEMENT XXXIV

Age and marital status

Age group	Total persons			Married			Never married			Widowed			Divorced/separated		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-14	346	162	184	5	1	4	341	161	180	..	..	..	..	..	..
15-34	225	121	104	182	84	98	34	31	3	3	1	2	6	5	1
35-59	131	73	58	117	66	51	4	2	2	8	4	4	2	1	1
60+	22	11	11	13	7	6	..	..	..	9	4	5	..	..	..
Total	724	367	357	317	158	159	379	194	185	20	9	11	8	6	2

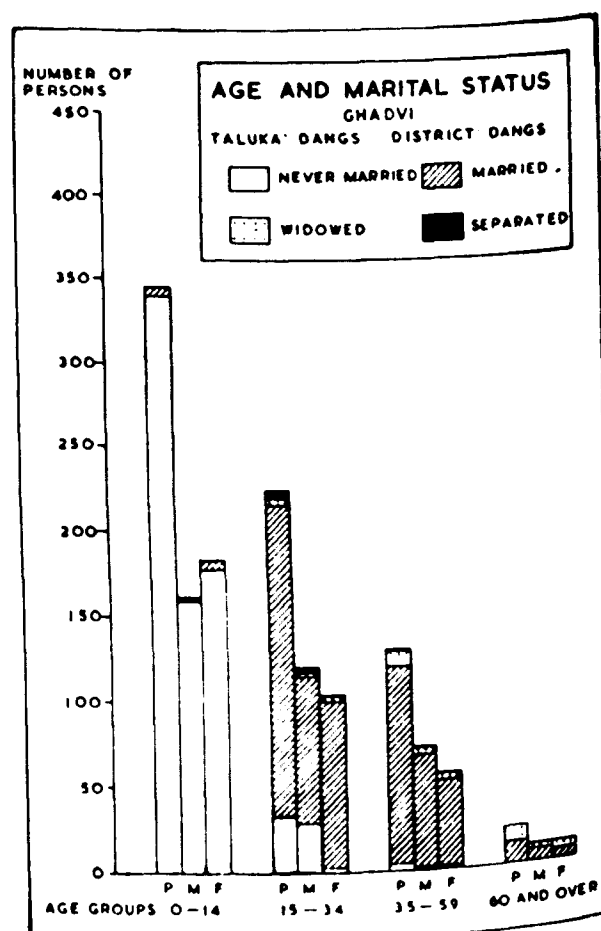
MARITAL STATUS

IV.4 Of the 724 persons enumerated in the village, as many as 317, (158 males and 159 females) are married; those never married number 379 and form 52.35 per cent. 2.76 per cent are widowed and 1.11 per cent live separate from their spouses. The fact that only 5 persons (1 male and 4 females) in the age group 0-14 married as against 341 of these ages who are never married illustrates the general tendency to avoid child marriages among the tribals.

B. Health, Birth, Death and Fertility

VITAL STATISTICS

IV.5 The number of births during the year 1959-60 to still married women, i.e., those who were in married state at the time of survey, was 36, out of which 32 are still alive. The birth pattern also reveals a predominance of male births during this particular year. Out of 484 babies born prior to that year, 301 or 78.72 per cent were still alive at the time of survey. Age distribution of mothers at the time of birth of these children is analysed in the following statement.



STATEMENT XXXV

Number of children according to mother's age at birth

Birth order	Age distribution										Total births
	15-17	18-20	21-24	25-27	28-30	31-35	36-40	41-45	46 to 50 and above		
1	2	3	4	5	6	7	8	9	10	11	
First child	30	56	28	10	5	1	1	1	1	133	
Second "	2	30	48	17	7	7	1	..	..	112	
Third "	..	6	32	22	19	8	3	1	..	91	
Fourth "	..	..	12	21	12	13	6	1	..	65	
Fifth "	..	..	1	16	10	15	6	2	..	50	
Sixth "	..	..	..	1	12	8	7	3	..	31	
Seventh "	..	..	..	..	4	6	6	3	1	20	
Eighth "	..	..	..	..	1	2	4	1	..	8	
Ninth "	..	..	..	..	..	2	3	..	..	5	
Tenth "	..	..	..	..	..	..	2	1	..	3	
Eleventh "	..	..	..	..	..	..	1	1	..	2	
Total	32	92	121	87	70	62	40	14	2	520	

Of the 520 births recorded, 32 took place when the mother was only 15-17 years old as against 121 when they were 21-24. First births after the age of 24 show a steep decline while second births become scanty after the age of 28-35. Similar is the case with women having the third and fourth child. It is also noticed that the number of children born (121) is found to be maximum in case of women aged 21-24. Whereas children born to still married women aged 36-40 formed 7.09 per cent of the total births, the number of children born to females over 40 formed only 3.08 per cent. Of the 520 births recorded the proportion of the first, second, third, fourth and fifth child works out respectively at 25.58, 21.54, 17.50, 12.50 and 9.62 to total births.

HEALTH

IV.6 Despite the adverse climatic condition of the forest, only one household out of 143 was found to have been affected by malaria in the last ten years. As for sanitary practices, only 14 were taking bath regularly, and the rest were not accustomed to bath regularly. Two households reported that they did not take bath at all out of idleness or inability to spare time. Apart from difficulty of procuring sufficient water, the tribals avoid taking bath due to their habitual indifference to sanitation. Of the 14 households taking bath regularly, 8 use soap while bathing.

FAMILY PLANNING

IV.7 The advent of freedom brought in its wake many reformatory measures introduced from time to time by different agencies including the government. Popularisation of family planning is one such measure sponsored by the government. It has not, however, made any significant impression on the village under study. Of the 143 households, only 9 households were found to be aware of methods of contraception by deliberate means and only 4 were in favour of such means because they felt that family planning is economically beneficial. Many persons, still hold that more children are economically beneficial as they render help in agricultural operations and dispense with the necessity of engaging hired labour. Moreover, they find it cumbersome and inconvenient to go to the nearest family planning centre which is 11 miles away at Ahwa.

C. Literacy and Education

LITERACY

IV.8 It is only to be expected that in such a backward community literacy would be poor. The literacy is about 11 per cent, 21 per cent of males and only 3 per cent of females. The details of literacy by caste as reported in this survey are presented in the following statement.

STATEMENT XXXVI

Literacy by caste

Name of Caste	Total population			Literate			Percentage to total literates			Percentage of literates to total population		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Bhil	349	182	167	28	25	3	32.56	32.89	30.00	8.02	13.74	1.80
Kunbi	328	159	169	53	48	5	61.63	63.16	50.00	16.17	30.19	2.96
Varli	42	23	19	11	1	..	1.16	1.31	..	2.38	4.35	..
Suthar	3	1	2	2	..	2	2.33	..	20.00	66.67	..	100.00
Sonar	1	1	..	1	1	..	1.16	1.32	..	100.00	100.00	..
Muslim	1	1	..	1	1	..	1.16	1.32	..	100.00	100.00	..
Total	724	367	357	86	76	10	100.00	100.00	100.00	11.28	20.71	2.80

Among the tribal people, Kunbis claim the largest section of total literates (61.63 per cent), Bhils having nearly half of Kunbis (32.56 per cent). Literacy is the least among Varlis 2.38 per cent, of whom male literates account for only 4.35 per cent, as against none among females. Literacy rises to 8.02 per cent among Bhils and to 16.17 per cent among Kunbis, their literate males forming 30.19 per cent as against 13.74 per cent for the former. Literacy among women is practically non-existent as seen from the very low percentages of 1.80 for Bhil and 2.96 for Kunbi women.

LITERACY BY AGE GROUP

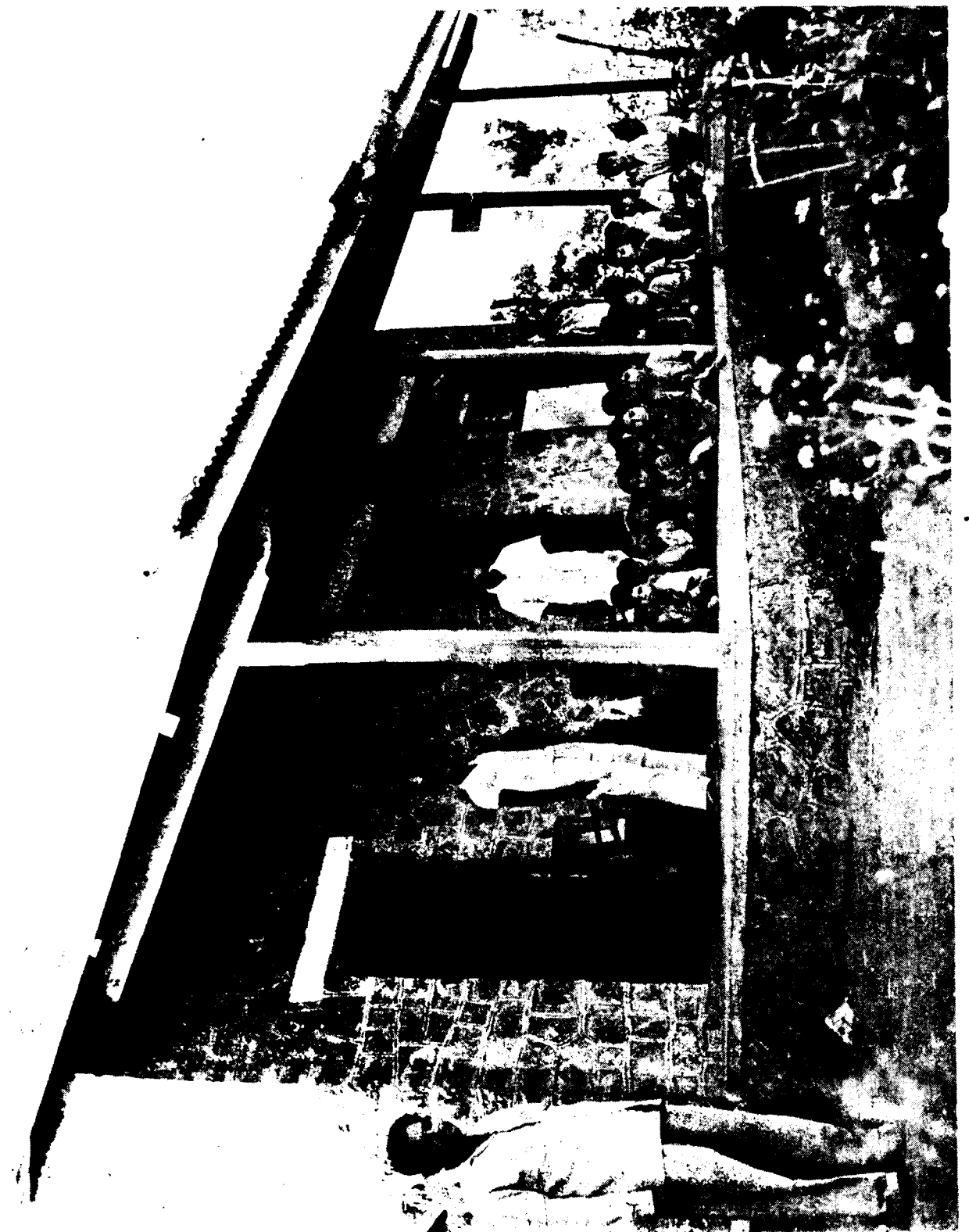
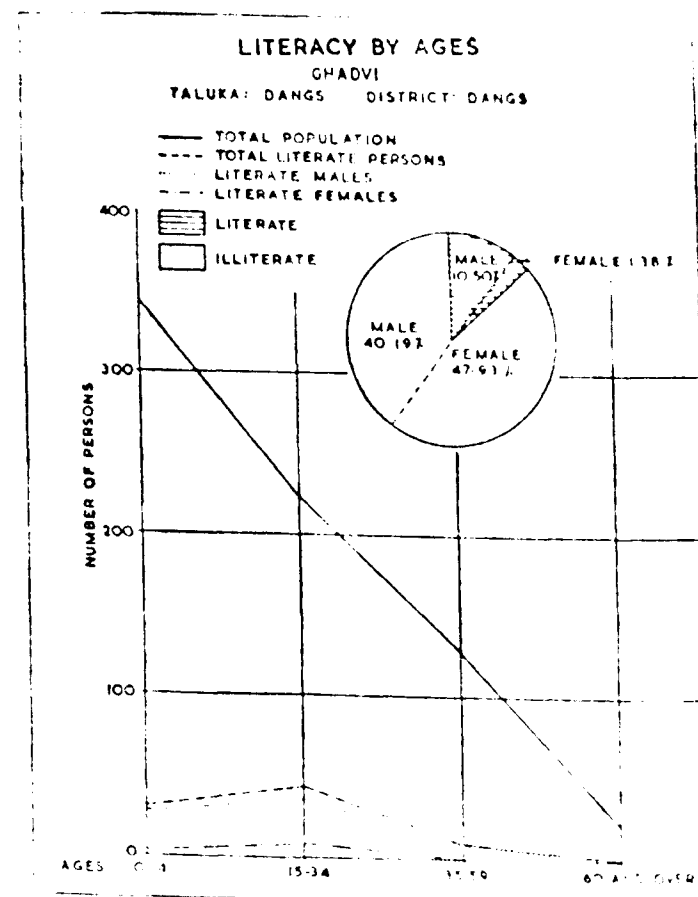
IV.9 Literacy in the village is for the most part confined to school-going and younger age

groups than persons of advanced age as seen from the following statistics.

Among female literates 30 per cent of girls are in the age group 0-14 and the rest are aged 15-34, beyond which no female is literate.

EDUCATIONAL INSTITUTIONS

IV.10 In 1951 there was only one school started by the Dangs Seva Mandal imparting instruction in Marathi. The school was a one teacher school with 30-40 students. At the time of the survey two more primary schools were opened by the District School Board raising the number to three. Of the two primary schools, one offering studies in Gujarati has 35 students on the roll and the other in Marathi has 35 students. Both are one teacher schools.



The village school

STATEMENT XXXVII
Literacy by age group

Age group	Literate			Population percentage		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0-14	32	29	3	57.21	38.16	30.00
15-34	44	37	7	51.16	48.68	70.00
35-59	9	9	..	10.47	11.84	..
60+	1	1	..	1.16	1.32	..
Total	86	76	10	100.00	100.00	100.00

D. Emigration

EMIGRATION

IV.11 As against 49 households of different castes who have settled here from near-by villages with their families, persons from 14 households have migrated from the village leaving their families behind. The causes for this out-migration are insufficiency of land, family discord, and neces-

sity to seek better prospects elsewhere. Households receiving remittances from their earning members outside the village number three.

E. Family Structure and Inheritance of Property

SIZE OF HOUSEHOLDS

IV.12 Statement XXXVIII gives details of composition of households living in the village.

STATEMENT XXXVIII
Size of households

Size of households	No. of households	Percentage to total households	Total population			Percentage to total population
			Persons	Males	Females	
1	2	3	4	5	6	7
Single member	3	2.10	3	3	..	0.42
2-3 members	32	22.38	84	45	39	11.60
4-6 members	73	51.04	357	186	171	49.31
7-9 members	32	22.38	239	115	124	33.01
10 and over	3	2.10	41	18	23	5.66
Total	143	100.00	724	367	357	100.00

Of the 143 households more than half are composed of 4-6 members which together account for 357 persons or 49.31 per cent of total population. Households having 2-3 members and 7-9 members form 22.38 per cent each and respectively account for 84 persons or 11.60 per cent and 239 persons or 33.01 per cent of the total population. Single member households are three in number. Families in the biggest size group with more than 10 members claim only 3 households and cover 41 persons. The average size of a household in the village is found to be 5.06 persons.

FAMILY STRUCTURE

IV.13 Arranging the households according to nature of families, namely, (1) simple consisting of husband, wife and unmarried children, (2) intermediate composed of married couple, unmarried children, brothers and sisters and one of the parents and (3) joint containing married couple with married sons or daughters with married brothers and sisters. It is seen from the following statement that of the 143 households an overwhelming majority of 113 are simple families.

STATEMENT XXXIX

Castewise distribution of households according to nature of family

Caste/ Tribe/ Community	Total No. of house- holds	Type of families			
		Simple	Inter- mediate	Joint	Others
1	2	3	4	5	6
Bhil .	78	69	1	6	2
Kunbi .	56	40	2	14	..
Varli .	6	3	..	3	..
Suthar .	1	1	..	..	..
Sonar .	1	..	..	..	1
Muslim .	1	..	..	..	1
Total	143	113	3	23	4

The family structure in this village is predominated by simple families appropriating 79.02 per cent of the total households. Among the rest 3 families can be grouped under intermediate and 23 families or 16 per cent under joint family. The residuary category of households not covered by any of these above 3 types has

STATEMENT XL

Opinion on inheritance of property

Total No. of households	No. of households who normally divide their property amongst their			
	Sons	Unmarried daughters	Married daughters	Widows
1	2	3	4	5
143	143	3	3	5

One householder feels that the eldest son should get a larger share than the rest. Very few householders are in favour of inheritance of property by daughters and widows. Three households favoured giving a share to unmarried and married daughters while one opined that daughters should share equally with sons. Two households agreed to the share of married daughters only if they were poor. As for the widow, there was a feeling that normally she should be supported by the family and if necessary a share may be given to her in inheritance if she does not remarry. The householders who favoured inheri-

4 households. Analysing categories of households by tribe/community, it is found that more than 71 per cent of Kunbi households are simple families, 25 per cent are joint families and only 3.57 per cent fall in the category of intermediate families, of the 78 Bhil households, a majority of them (88.46 per cent) belongs to the simple category, 1.28 per cent are covered under intermediate, the percentages of the joint and other types being 7.69 and 2.57 respectively. The 6 Varli households are equally divided between simple and joint categories. The non-tribal households of Suthar can be classified as simple families, while Sonar and the Muslim households where females and children live at the other village come under the category of others.

INHERITANCE OF PROPERTY

IV.14 Regarding the views of the people about inheritance and devolution of property after death, the general trend favoured inheritance by sons, as most of the people believed that property should go to male members only.

No. of persons indicating the inheritance of property by daughters equally with sons				
Above 50 years	41-50 years	31-40 years	21-30 years	Below 20 years
6	7	8	9	10
..	..	3	1	..

tance of property by daughters equally with sons were in the age group 21 to 40.

F. Religious Customs, Fairs, etc.

RELIGIOUS CUSTOMS

IV.15 Aboriginal in culture the tribal people follow primitive religious practices. Their faith in rebirth after death is unshakable. Ferocious animals like tiger and poisonous reptiles are feared as in them they visualise the rebirth of their deceased ancestors.

Hindus by faith, they worship Ram, Lakshman, Hanuman, and such minor deities as

Kansarimata, Vaghdev, Nagdev, Dungardev, Pandev, Gamdev, Kotharidev, etc. Vaghdev and Hanuman are worshipped more than others. These gods are not installed in any temple but are placed in the open ground. They have firm beliefs in vows and other superstitions. Whenever they fall ill, they get grains and strings spelled by medico-religious men and get a talisman prepared. In some cases, they propitiate these gods by offerings and sacrifices. On fulfilment of vows they sacrifice fowls and break cocoanuts. They also believe in ghosts and other fetishes. Whenever any person falls ill, they consider that such a person has an afflatus of a witch or a ghost. It is also believed that a deceased person assumes the form of a ghost whenever his wishes have remained unfulfilled and harasses his own relations. The tribals follow Hindu religion but with strong animistic traits. Since 1904 the Christian mission of the American brotherhood is active in this part of the region, but has not made any lasting effect on the beliefs and practices of the people.

GODS AND GODLINGS

IV.16 Following household deities were found in 26 households or 18.18 per cent of the total.

	No. of households		No. of households
Kansarimata	7	Dungardev	1
Khanderao	6	Vaghdev	1
Ihmaidevi	6	Mahadev	1
Hirvadev	8	Hanuman	1
Bhavani	3		

It is seen that eight households have more than one deity in their houses. Hirvadev, Kansarimata, Khanderao and Ihmaidevi are the deities found in most of the households.

Before a new house is inhabited, people worship Kansarimata who is said to be the protector of food-grains. The god installed in the storeroom is called Kotharidev and that termed Pandev is a god of rains, worshipped on the advent of rains and after the sowing of seeds. If there is scarcity of rain, the people of western Dangs repair to the shrine and gather on a hillock called Kuvathia. They enter the cave

near-by and offer mass prayers. It is said that as soon as the prayers are over, water rushes out in a fountain. From the volume of water, they used to determine whether the ensuing rainy season would be good or not. The God of storm and cyclones is known as Bhutiyadev and that of the mountain who dwells on the hillock is called Dungardev.

Gods and goddesses like Gamdev, Simalia (Simaria) dev and Mavlima are installed in every village. Simaliadev is understood to protect the *sim* lands of the village. The god erected at the outskirts of the village and enshrined under a tree is known as Gamdev who guarantees protection against all natural calamities. Mavlima is a goddess whom everybody resorts to for protection in all fields of day to day life and nobody can afford to incur her wrath at any stage. Once in a year all the villagers gather and propitiate Mavlima by offering sacrifices. Moreover, Nagdev, Vaghdev, Marutidev and other Hindu gods like Rama, Sita, Mahadev, Parvati, etc., are worshipped with great devotion and referred to with reverence in Dangi folklore and folk-songs. All the three Scheduled Tribes inhabiting this village possess uniform religious beliefs and practices. All the tribal people, Bhil, Kunbi and Varli are known as Dangis in this region. Their gods and goddesses are described below in detail.

(a) Vaghdev

It is an image of tiger carved on a piece of wooden block 5-6 feet tall. On this block profiles of sun, moon and tiger are also carved. This is incidental to the menace a tiger causes to the people and their livestock living in the jungle. They believe that Vaghdev protects them against tiger, leopard, panther and other wild animals. Vaghdev is offered sacrifices of fowls and goats.

(b) Nagdev

On the Nagpanchami day, Shravan Sud 5 (August) serpent god is worshipped with much reverence and awe. Wooden posts bearing reliefs of serpent are besmeared with red lead. Sacrifices offered to them consist of an egg, chicken, goat or cocoanut.

(c) *Gamdev*

A human form carved out on wooden block or stone is worshipped as Gamdev and believed to be the protector of the whole village. They sacrifice fowls and offer coconuts amidst great rejoicings and dancing.

(d) *Dungardev*

This deity is said to grant relief against all troubles and miseries. He is said to have his abode on a mountain. A vow is kept when some member of the family is sick. If the sick person recovers, this god is worshipped in the month of September or November with the help of a religious preceptor called *bhuva*. The celebrations take place near the house where other villagers participate and shake their body, when it is believed that favour of the god is upon him and he has its affilatus. This celebration is continued for 4 or 5 days at a stretch. After this, everybody climbs the hill and coconuts are offered to the mountain god. Those present at the foot of the hill offer sacrifices of fowls and goats. The shrine of the Dungenrdev has a circular stone wall or a fortress with a gate for entrance. When the people arrive for sacrifice it is believed that the gate opens of its own accord.

(e) *Hanumantya*

The monkey god Hanuman is called Hanumantya and is worshipped with great devotion.

(f) *Ihrai*

This goddess is said to have her abode in the houses and huts of the tribals. But Dangis believe that she dwells in the house of only the fortunate few. She is said to be the goddess of animals and livestock. When she has her abode in the house, the domestic animals like cows, buffaloes and bullocks are safe from any epidemic. This goddess is wrapped in a cloth made to hang in the middle of a barn or a cattle shed.

(g) *Kansarimata*

This goddess is very carefully placed in a small wooden basket in which a handful of grains is put covered by a little grass. She is

also said to have her abode in the houses of some fortunate people. It is said that if Kansarimata is propitiated, food-grains do not get damaged by pests.

As to their titular deity or worship of a sacred plant sanctified by their ancestors, it was noticed that these deities were allotted separate places in the corner of a house, while the Goddesses Mavlima, Kansarimata and others had their abode at certain strange places like store room, on *muski*, a bamboo utensil used for storing grains, etc., on the wall, on the lintel, on the door, fire-place, and in the barn.

FESTIVALS

(a) *Holi*

IV.17 Holi is the premier festival of Adivasis and is the most important and auspicious among all the holidays. On this occasion even the poorest dress themselves in new clothes. Holi celebrations last for 10-12 days during which people regale with dance and make merry.

(b) *Akhatrij*

On this day the Dangis strike work and do not undertake any sort of economic activity. On this day they invariably go to the river for catching fish out of which they prepare delicacies. On Akhatrij the god of cyclone or storm is also worshipped. An analysis of the festivals celebrated by the villagers will be of special interest. Almost all excepting 2 households observe Holi and Divali festival. As many as 32 households celebrate Tera festival and 125 Nagpanchami, 120 Akhatrij and 192 Dungardev. Incidents of persons observing other auspicious days like Chakul Ahtani, Makar Sankranti, Divaso and Moharram and Id by the Muslim household are few. Regarding their views on certain religious observances, it was found that 30 households keep fast regularly one day or the other. Of these, 14 observe fast on Saturday, 4 on Monday, 8 on Tuesday, 11 on Sunday, and one each on Wednesday, Friday, and on Nagpanchami while the Muslim household observes *roza* every year in the month of Ramzan. The objective behind these observances which are essentially religious is self purification.



Nagdev (Snake deity)



Hanumantya (Hanuman, the monkey-God)



Tadpu a musical instrument

FAIRS

IV.18 Weekly bazaar fairs are a typical feature of many of the Adivasi areas of Gujarat. In particular tracts such fairs are held regularly at different places on different days of the week and are so popular that the Adivasis call the days of the week after the place where the fair is held. One such weekly bazaar fair is held at Ghadvi where businessmen from Ahwa and near-by villages come to sell clothes, grains, glass bangles, utensils, fish, oil and other articles of daily requirements. People from the neighbouring villages visit the weekly market for purchasing their necessities.

However, the most important fair for the people of Dangs is the Dangs Darbar fair held at Ahwa, the district headquarters on the eve of Holi, i.e., Phalgun Sud 15 which is the most important festival of the Adivasis of Gujarat. Locally called Shinga, Holi is also the chief festival of Dangi people. The Holi fire is kindled by Jagaliya, an inferior village servant according to the instructions of the Karbhari. All the villagers, young and old, assemble at the Holi site where various ceremonies like tonsure of boys and offering *puja*, *nived*, etc., are performed. People move about dancing in groups for hours together accompanied by musical instruments like *kahalya*, resembling a pipe, drum, and *tadpu*, an instrument prepared from dry gourd adorned with peacock feathers. While dancing, songs are not sung but the pace is set according to the tune of music, making the climax with guttural shouts. Holi being also an occasion for the Darbar of Dangi chiefs, people from all walks of life attired in gorgeous dress go to the fair 3 to 4 days ahead of its actual commencement, filling the atmosphere with the tunes of the *kahalya* and drums while coming to the fair on foot. The fair lasts for four to five days. Cultural activities like folk-dances, *ras*, *garba*, songs and dramas are nowadays organised by the Education Department. Block authorities also arrange to stage documentary and other film strips and also hold cattle and agricultural shows on this occasion.

The fair has assumed importance as a good marketing place as all tribal people from near-by villages and forests assemble there. Traders throng the fair, displaying all the

articles of daily needs. People enjoy shopping of articles like utensils, cutlery, hosiery and toiletry at 100 to 150 stalls erected at the site by the merchants mostly from Surat, Nasik and West Khandesh districts in the neighbourhood. Household goods and ready-made garments find a good market as this is the only fair where all their required articles are available. Brass, and copper utensils, garments like *bandi*, shirt, *dhoti*, blouse and *sari*, and ornaments such as *kap*, earrings, necklaces of coins, hair pins and chains, etc., are purchased by cash or sometimes in exchange of food crops, oil seeds, etc.

The Darbar traces its origin from the time of the British who used to hold a court (*darbar*) for presenting privy-purse to the Bhil Rajas and *naiks* at the hands of the Political Agent. It has still continued to be held as Jamabandi Darbar where the Collector gives prizes of brass and copper vessels, or silver armlets to Patels, Karbhari, and Jagaliyas for their meritorious services rendered at the time of jungle fires. The congregation averages about 25,000 persons from all over the district. The fair is organised by the District Local Board and sanitation arrangements are made by the Health Department.

G. Panchayat and Community Development

PANCHAYAT

IV.19 The entire district of Dangs which is comprised of forest lands, has very little of agriculture. Cultivation is carried out only in clearings in the jungle. Coupled with it, is the difficulty of the extreme backwardness of the people. Gram panchayats are not formed in this district, as the Gujarat Panchayats Act, 1961 has not been applied to it. The District Local Board with certain specified functions is, therefore, the principal institution of local self-government in the district.

A separate caste *panch* for each of the tribes of Bhil, Kunbi and Varli arbitrates in the social disputes of their members and their decisions are considered final and binding.

BLOCK DEVELOPMENT ACTIVITIES

IV.20 The Development Block at Ahwa serving the whole district was inaugurated on 2nd

October, 1954. Its activities have benefitted, in one way or the other, 58 households out of 143 in the village in the form of supply of potable water (39 households), establishment of Yuvak Mandal (17) and adult literacy classes. Improved varieties of seeds were also distributed through this agency.

COOPERATION

IV.21 As regards the views of the people on cooperative farming, only 3 households were in favour and 106 against it on the ground that it leads to discord and that wholehearted work and attention would not be forthcoming from members resulting failure of crops. The former who were in favour believed that pooling of agricultural implements of the agriculturists would facilitate work. As regards mutual help in agricultural operations, 8 households received cooperation and assistance from neighbours in ploughing, harvesting, sowing, weeding, threshing, etc. The village is served by the Multi-purpose Cooperative Society at Ahwa and two persons from this village have been enrolled as its members. The society was inaugurated on 13th December, 1955 with 85 members from 21 villages. The jurisdiction of the society extends over 30 villages. The first meeting was held on 10th February, 1956 when 29 members attended and discussed questions of mutual interest. Any person who is a major and a farmer is qualified for membership of this society.

VILLAGE LEADERS

IV.22 The three main tribes have tribal heads all their own. Tribal chiefs wield considerable power and influence over their fellow-members. They mediate in all sorts of social and religious disputes. In disputes regarding marriage, separation and other social matters, the decision of the tribal elders is final and binding upon the parties. The administrative responsibilities fall on the head of the village police patel who is locally known as Patil. So far the tribals have been found working in close harmony and cooperation, instances of dispute or discord between them being few and far between.

H. Awareness of Social Change

SOCIAL LIFE

IV.23 As to the views of the tribal people with reference to untouchability, of the 143 households, only 3 did not object to visits by untouchables or going to temples that were open to untouchables. The untouchables are freely allowed to visit their houses for pedalling *chappals* and other footwear. In one case untouchables happened to be friends of the household.

YUVAK MANDAL

IV.24 At the instance of the development agencies at Ahwa, viz., the Community Development Block, the Yuvak Mandal of the village youths was organised in the year 1957 with 19 members with a view to develop youth activities, games and sports. It also aimed at ensuring the participation of youths in the community development programme. The Mandal is, however, not functioning to expectations mainly due to illiteracy and lack of interest of the people.

RECREATION

IV.25 There is total absence of sports and games and other cultural activities like drama, music, etc., in the village. This being a remote forest area, the modern means of audio-visual recreation like cinema shows, puppet shows, etc., are totally absent. Economically hard-pressed these tribal people spend their leisure hours idly smoking *bidis* and gossiping. However they enjoy their festivals and religious observances to the fullest extent. They are found to be at their best mood during celebration of festivals and auspicious occasions. Situated as it is in a remote corner, the village does not have any modern means of entertainment either locally or within manageable distances. The people have to do hard manual labour for their maintenance which leaves no scope for other forms of diversion. The only important occasions of recreation are the festive occasion when they enjoy music and dancing in gay abandon. On such occasion they forget the cares of life, burden of work and dangers of forest life and participate wholeheartedly in these celebrations.

CHAPTER V

CONCLUSION

V.1 SOCIAL, ECONOMIC and demographic particulars regarding inhabitants of the village Ghadvi have been reviewed at length in the foregoing pages revealing the backward forest economy of the village. The mountainous terrain and dense forests isolate the village from outside influences. The people of this region have, therefore, remained backward as can be seen from the tenor of their economic and social existence. After Independence, great stress has been laid on ameliorative measures for the uplift of Scheduled Tribes popularly called Adivasis. Measures for the reconstruction and reorientation of the rural economy through community development programme and other planned activities have been intensified. Prior to Independence, this village was the seat of a tribal feudal lord who was called Raja. Bhils formerly enjoyed political superiority over other tribals, Kunbis and Varlis who were economically and culturally in a better condition. Even after their coming into contact with the outside world by the opening of the Dangs forest after the starting of a railway line from Billimora to Vaghai and bus routes from Vaghai to Nasik and other neighbouring areas, the tribals have so far remained economically backward owing to their characteristic indolence, adherence to age-old traditions and high rate of illiteracy.

V.2 The villagers have a subsistence economy wherein they produce barely sufficient for their home-consumption and have no marketable surplus. The village life is static as any significant and purposeful migration from and to this village has so far been absent. Only recently households of a Soni, a Suthar and a Muslim engaged in service and household industry have settled at this village. In matters religious, the people have still retained their tribal culture and believe in Bhagats, Bhuvas and medicine men. Tribal gods and goddesses still dominate their social life and religious practices. In times of distress, they continue to keep vows and offer sacrifices to their godlings. The tribal *panch* of

the village elders still command awe and respect and their verdicts have great sanctity.

V.3 Several forest labour cooperative societies have been functioning successfully in the area, but the one covering Ghadvi has not been able to guarantee them full-time employment as forestry hardly gives employment for more than 4-5 months in a year. Agriculture is primitive and yield from land poor. Better breeds of cattle require to be introduced since the cattle of Dangi breed are inferior in milk yield and draught power. The lack of improved seeds, fertilisers and manures as inputs in agriculture deprives them of the fullest benefit derived from improved agricultural practices.

V.4 Creation of alternative opportunities for subsidiary occupations is extremely necessary as their principal means of livelihood, namely, agriculture, does not ensure them an adequate standard of living nor does it provide them sufficient employment all the year round. The *per capita* income of the village is the lowest (Rs. 91.35) among all the 25 villages selected for the socio-economic survey in the State. Irrigation has so far not been possible due to the sloping and mountainous terrain which does not retain monsoon waters. Well irrigation is not likely to succeed in solving this difficulty as sinking of new does not always provide adequate supply of potable water in this area. Construction of storage, tanks and other means of irrigation should, therefore, be devised, if this problem is to be tackled effectively. Another direction in which ameliorative measures should be stepped up is intensification of health measures, and promotion of hygiene. People should be purged of their age-old superstitions and beliefs in religious healing and veered to modern medical care. If this is to be achieved, medical aid should be made available to them within easy reach.

V.5 The impact the Block Development Agency should have made is lacking. Besides organising

a youth Mandal, its other activities have not gone beyond giving advice for improving agricultural practices.

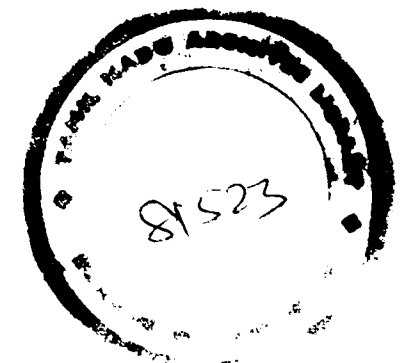
V.6 The general impression about the people living in Ghadvi is that they are very suspicious of social changes and are very slow to adopt them. A patient and tactful approach in handling their problems is, therefore, essential. Being backward and primitive, they have a tendency to abhor any change in the existing

tenor of their life, lest it may prove harm to them. Born and bred up in an inhibited way of life, considerations of safety from the elements of nature and wild animals have nature remained their primary concern in life. Be and sympathetic approach to their problems a intensive measures for the allround social and economic development of these backward areas alone will succeed in ensuring the people freed from ignorance, poverty, fear and orthodoxy.

ANNEXURE I

List of Scheduled Tribes

- | | |
|---|--|
| Throughout the State <i>except</i> the Rajkot Division and the district of Kutch:— | 15 Patelia |
| 1 Barda | 16 Pomla |
| 2 Bhavacha or Bamcha | 17 Rathawa |
| 3 Bhil, including Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri, Garasia, Mewasi Bhil, Rawal Bhil, Tadvil Bhil, Bhagalia, Bhilala, Pawra, Vasava and Vasave | 18 Varli |
| 4 Chodhara | 16 Vitolia, Kotwalia or Barodia |
| 5 Dhanka, including Tadvil, Tetaria and Valvi | 2 In Dangs district, Kunbi |
| 6 Dhodia | 3 In Surat District:— |
| 7 Dubla, including Talavia or Halpati | (a) In Umbergaon taluka, Koli Malhar, Koli Mahadev or Dongar Koli; |
| 8 Gamit or Gamta or Gavil, including Mavchi, Padvi, Vasava, Vasave and Valvi | (b) In the other talukas, Chaudhri. |
| 9 Gond or Rajgond | 4 In the Rajkot Division, Siddi. |
| 10 Kathodi or Katkari, including Dhor Kathodi or Dhor Katkari, and Son Kathodi or Son Katkari | 5 In Nesses area in the forests of Alech, Gir and Barada: |
| 11 Kokna, Kokni, Kunka | 1 Bharwad |
| 12 Koli, Dhor, Tokre Koli, Kolcha or Kolgha | 2 Charan |
| 13 Naikda or Nayaka, including Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka and Nana Nayaka | 3 Rabari |
| 14 Pardhi, including Advichincher and Phanse Pardhi | 6 In Surendranagar district:— |
| | Padhar |
| | 7 In Kutch district:— |
| | 1 Bhil |
| | 2 Dhodia |
| | 3 Koli |
| | 4 Paradhi |
| | 5 Vaghri |



APPENDICES

APPENDIX I

TABLE I

Rainfall at Ahwa, 1942-61

							(in Cms.)
Year	Rainfall	Year	Rainfall	Year	Rainfall	Year	Rainfall
1	2	1	2	1	2	1	2
1942	219.74	1947	169.75	1952	156.18	1957	120.47
1943	194.51	1948	174.55	1953	173.86	1958	243.08
1944	280.16	1949	199.03	1954	220.32	1959	217.93
1945	240.23	1950	247.32	1955	242.85	1960	191.80
1946	240.87	1951	120.32	1956	275.46	1961	207.06

TABLE II

Maximum and minimum temperature at Ahwa, 1960

(In Centigrade)

							Mean maximum temperature	Highest	Mean minimum temperature	Lowest
Month							2	3	4	5
1										
January	.	.	.	.	.	.	26.11	28.33	19.44	15.56
February	.	.	.	.	.	.	29.44	31.11	20.56	17.78
March	.	.	.	.	.	.	32.22	35.56	24.44	20.00
April	.	.	.	.	.	.	37.22	39.44	26.67	24.44
May	.	.	.	.	.	.	38.89	42.22	27.22	25.56
June	.	.	.	.	.	.	31.67	36.67	23.89	22.22
July	.	.	.	.	.	.	27.22	32.22	25.00	22.78
August	.	.	.	.	.	.	23.89	25.56	23.33	21.11
September	.	.	.	.	.	.	26.67	30.00	23.89	21.11
October	.	.	.	.	.	.	28.33	30.00	23.33	21.11
November	.	.	.	.	.	.	28.33	30.00	21.67	18.89
December	.	.	.	.	.	.	27.22	30.00	20.56	16.67

TABLE III

Furniture and ornaments									
Total No. of households	No. of households possessing furniture	Furniture possessed	No. of households using new kind of furniture for the first time in last 5 years	No. of households possessing domestic articles	No. of households possessing for the first time in last 5 years	Ornaments used (with local names)			
						Men		Women	
						Ornaments	Main material used	Ornaments	Main material used
1	2	3	4	5	6	7	8	9	10
143			6	62	6				
	79	Mirrors	1 Mirror	47 Hurricanes	9 Hurricanes	Kudakia	Silver	Pavalakiyan	Silver, ½ Rupee coin
						Mudri	Silver		
	11	Chairs	2 Chairs	3 Bicycles	3 Bicycles	Kadu	Silver, nickel	Eliyan	Silver
	6	Benches	6 Benches	3 Petromaxes	3 Petromaxes	Chain	Gold, silver	Kap	Silver
						Ponchi	Silver	Nath, Vari	Silver, gold
	5	Tables	1 Table	1 Radio set	1 Radio set			Necklace	Silver
								Bangle	Silver, plastic, nickel, brass
	19	Khatlas	—	1 Gramophone					
								Ganthi or	
	8	Carpets	—	7 Torch				Kanthi	Silver
	2	Palangs	—					Julakia	Brass
	3	Stools	2 Stools					Toradiya	Rupee coin, brass
	4	Pats	—					Sankala	Silver
								Har	Stone and Rupee coin

TABLE IV

Expenses of marriage at the last marriage													
No. of households having no marriage	No. of households having marriage of				Expenses incurred on different items (Rs.)								Total (Clos. 6+8+10+12)
	Self	Son	Daughter	Others	Cash payment	Percentage to total	Ornaments	Percentage to total	Clothes	Percentage to total	Miscellaneous	Percentage to total	
	1	2	3	4	5	6	7	8	9	10	11	12	13
91	6	28*	15	5	3,380	25.35	1,359	10.18	3,427	25.70	5,171	38.77	13,337
				2 Brothers									
				1 Grandson									
				1 Granddaughter									
				1 Nephew									

* Including a household having three marriages, i.e., of two sons and one daughter

TABLE V

Distribution of households according to amount of dowry

Name of the community	Total No. of households	No. of households in favour of giving dowry	No. of households according to amount of dowry for son								According to their financial position or caste customs
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000	
			4	5	6	7	8	9	10	11	12
1	2	3									
Bhil . . .	78	78	70	7	1	..	..	..	..	..	..
Kunbi . . .	56	56	52	4	..	..	..	..	..	..	..
Varli . . .	6	6	6	..	..	..	..	..	..	..	..
Suthar . . .	1	1	..	1	..	..	..	..	..	..	..
Sonar . . .	1	1	..	1	..	..	..	..	..	..	..
Muslim . . .	1	1	..	..	1	..	..	..	..	..	..
Total . . .	143	143	128	13	2	..	..	..	..	..	..

TABLE VI

Changes in occupational pattern

Total No of house- holds	No. of households who have changed father's occupation			Reasons for chang- ing father's occupation	No. of persons who have changed own earlier occupations			Reasons for chang- ing own earlier occupa- tion	No. of households forced to chan- ge the occupa- tion for lack of choice	Reasons	No. of households showing preference for their sons	
	Volun- tarily	Forced	Others		Volun- tarily	Forced by circum- stances	Other				Father's occu- pation	Other occu- pation
1	2	3	4	5	6	7	8	9	10	11	12	13
143	..	..	11	Due to Migration, not enough land to cultivate, no bullock, relieved from services	..	1	..	..	..	Poor eco- nomic con- dition	123	20
											17	Service
											1	Busine
											1	House hold I
												dustry
											1	Service and farmi

TABLE VII

Land and assessment					
Class of land	Area (A. G.)	Assessment (Rs. P.)	Class of land	Area (A. G.)	Assessment (Rs. P.)
1	2	3	1	2	3
A. LAND AVAILABLE FOR CULTIVATION			B. LAND NOT AVAILABLE FOR CULTIVATION		
<i>I. Assessed</i>			<i>I. Uncultivable</i>		
(a) Occupied khalsa			(a) Pot kharaba	40- 7	..
(i) Ordinary tenure	..	..	(b) Rivers and nalas	5-38	..
(ii) Restricted tenure	1,989- 2	630-50			
(b) Unoccupied khalsa	..	..	<i>Sub-Total</i>	<i>46- 5</i>	..
(c) Land free or reduced by special agreement	..	..	<i>II. Assigned for Public and Special Uses</i>		
(d) Inam (Alienated)			Forest	461-33	..
<i>II. Unassessed</i>	0-12	..	Village site	53- 25	..
<i>Total for A</i>	<i>1,989-14</i>	<i>630-50</i>	Devasthan	0-39	..
			Crematory	11-38	..
			Weir	0-14	..
			Pasture land	1-33	..
			School building	0-36	..
			Roads and paths	26-32	..
			<i>Sub-Total</i>	<i>558-10</i>	..
			<i>III. Leased out or granted for Non-agricultural use</i>		
				..	..
			<i>Total for B</i>	<i>604-15</i>	..
Grand total for the Village (A + B)				2,593-29	630-50

TABLE VII

[illegible]

TABLE IX

Agricultural produce of cultivation run by the households and their disposal							
Name of the products	Annual quantity produced (in B.mds.)	Total annual quantity consumed by the producing households (in B.mds.)	Total annual quantity available for sale (in B.mds.)	Name of the products	Annual quantity produced (in B.mds.)	Total annual quantity consumed by the producing households (in B.mds.)	Total annual quantity available for sale (in B.mds.)
1	2	3	4	1	2	3	4
Paddy	1,406-00	1,213-20	217-00	Ground-nut	2-30	2-30	..
Nagli	1,699-00	1,442-00	211-00	Maize	6-20	6-20	..
Vari	582-00	425-20	183-08	Mung	0-30	0-30	..
Udid	34-04	35-04	3-00	Chillies	13-25	13-30	1-28
Tuver	1-38	1-38	..	Choli	0-24	0-16	0-08
Kharsani	78-25	47-05	40-00				
Kudid (Horse-gram)	18-17	16-17	3-00	Total	3,84-13	3,205-30	659-04

TABLE X

Area under kharif and rabi crops with percentage and variation														
1951-52			1955-56			1960-61								
Name of the crop	Area of the irri-gated	Area un-irri-gated	Total area	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total	Per-centage to total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
A-RABI														
Not available														
B-KHARIF														
1 Nagli	Not available	..	177-6	177-6	40.41	..	..	348-30	348-30	40.72	+ 97.17			
2 Vari	..	..	48-0	48-0	10.96	..	..	151-5	151-5	17.62	+214.58			
3 Kharsani	..	..	103-17	103-17	23.52	..	..	95-38	95-38	11.20	- 7.77			
4 Paddy	..	..	110-0	110-0	25.11	..	..	261-19	261-19	30.46	+141.82			
Total		..	438-23	438-23	100.00	..	..	857-12	857-12	100.00	+ 95.66			

TABLE XI

Cropping pattern-1960—kharif/rabi/perennial							
Name of the crop		Area sown (in acres)		Yield per acre (in B.mds.)		Total yield (in B.mds.)	
		Single crop	Mixed crop	Single crop	Mixed crop	Single crop	Mixed crop
1		2	3	4	5	6	7
KHARIF	Paddy	372-30	..	3-30	..	1,406-00	..
	Nagli	450-37	..	3-30	..	1,699-00	..
	Vari	172-20	..	3-15	..	582-00	..
	Ground-nut . . .	2-20	..	1-00	..	2-20	..
	Udid	80-10	..	0-17	..	33-04	..
	Tuver	58-00	..	0-01	..	1-38	..
	Kharsani	30-10	..	1-37	..	58-10	..
	Kudid (Horse-gram)	32-30	..	0-23	..	18-17	..
	Maize	..	..	..	..	5-20	..
	Mung	0-20	..	1-20	..	0-30	..
	Chillies	..	..	..	..	13-25	..
	Choli	1-10	..	0-19	..	0-24	..
	Sama	0-14	..	..	..	Failed	..
	Sub-Total	1,202-01	..	2-35	..	3,821-28	..
	PERENNIAL	Maize	1-00	..	1-00	..	1-00
Ground-nut . . .		1-20	..	0-07	..	0-10	..
Kharsani		18-00	..	1-05	..	20-15	..
Sub-Total		20-20	..	1-00	..	21-15	..
RABI		Wheat	..	..	..	..	..
	Rice	..	..	..	..	..	..
	Kharsani	1-00	..	..	..	Failed	..
	Udid	1-00	..	1-00	..	1-00	..
	Tuver	1-00	..	..	..	Failed	..
	Sub-Total	3-00	..	0-13	..	1-00	..
	PERENNIAL Sub-Total . . .	20-20	..	1-02	..	21-25	..
KHARIF Sub-Total		1,202-01	..	2-35	..	3,821-28	..
Grand Total		1,225-21	..	3-07	..	3,844-13	..

TABLE XII

Agricultural implements

Agricultural implements 1	1951 2	1956 3	1960 4	1961 5	Percentage in- crease or decreas with 1956 6
Plough					
(a) Wooden	N.A.	96	127	105	+ 9.38
(b) Iron	N.A.	..	..	..	..
Sugar-cane crushers	N.A.	..	..	..	..
Ghanies	N.A.	..	..	..	..
Pump sets (for irrigation purpose only)	N.A.	..	..	..	..
Cart	N.A.	34	35	32	-5.88

N.A.=Not available

TABLE XIII

Relationship of draught cattle and plough according to size of land-holding

Size of land- holding (in acres) 1	No. of households 2	Total draught cattle 3	Average household per pair of bullocks 4	No. of ploughs 5	Average household per plough 6	Area culti- vated per plough (A.G.) 7	Total Area (A.G.) 8
0 to 0.99	..	..	..	..	..	..	..
1 to 1.99	..	..	..	..	..	..	..
2 to 2.99	3	..	..	..	..	..	6-20
3 to 3.99	..	..	..	..	..	..	..
4 to 4.99	4	3	2.66	4	1.00	4-7	16-29
5 to 9.99	31	38	1.63	31	1.00	6-27	206-33
10 to 14.99	30	43	1.40	29	1.03	12-19	361-20
15 to 24.99	27	65	0.83	28	0.96	17-21	490-22
25 to 49.99	11	40	0.51	11	0.80	26-24	355-00
50 and over	3	16	0.44	6	1.00	53-20	151-00
No land	34	17	4.00	18	1.89	..	..
Total	143	222	1.29	127	1.13	12-20	1,588-04

TABLE XIV

Wages of agricultural labourers

Type of operations	Wages per day 1951 (in Rs.)						Wages per day 1960 (in Rs.)						If any short- age of labour- ers yes no	If yes period of short- age of ag- ricul- tural labour
	In cash		In kind		Total		In cash		In kind		Total			
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females		
	1	2	3	4	5	6	7	8	9	10	11	12		
1 Sowing	0.25	0.25	..	..	0.25	0.25	0.75	0.75	..	..	0.75	0.75	No	..
2 Burning, etc.	..	..	0.87	0.87	0.87	0.87	..	..	1.30	1.30	1.30	1.30		
3 Transplan- ting, etc.	..	..	0.62	0.62	0.62	0.62	..	..	0.95	0.95	0.95	0.95		
4 Crop cut- ting and thrashing, etc.	..	..	0.87	0.87	0.87	0.87	..	..	1.30	1.30	1.30	1.30		

TABLE XV

Expenditure on livestock

Type 1	Expenditure (in Rs.)		
	Cash 2	Kind 3	Total 4
Grass bundle	20	3,372	3,392
Other feed	111	40	151
Total expenditure (in Rs.)	131	3,412	3,543

TABLE XVI

Indebtedness by cause and source of borrowing

Cause 1	Amount of debt (in Rs.)		Percentage of debt due to this cause to total amount of debt
	2	No. of house- holds in debt 3	
a—Current farm expenses	200	1	1.22
b—Improvement of land	..	..	..
c—Purchase of tools and implements	1,120	3	6.86
d—Purchase of bullocks	250	2	1.53
e—Marriage and other ceremonies	940	8	5.75
f—Medicines	370	3	2.27
g—Home consumption	4,640	60	28.41
h—Others	1,490	8	9.12
1 House repairing	140	3	0.86
2 Cloth	22	1	0.13
3 Death ceremonies	6,660	65	43.85
4 Others	15,832	..	100.00
Total	15,832	..	100.00

Source 1	Amount of debt (in Rs.)		Percentage of debt due to this source to total amount of debt
	2	No. of house- holds in debt 3	
a—Government	190	1	1.16
b—Cooperative society	220	2	1.35
c—Money-lenders	1,100	2	6.73
d—Traders	3,624	40	22.19
e—Relatives	3,968	49	24.29
f—Others	6,730	72	44.28
Total	15,832	..	100.00

TABLE XVII

Gross and net income from various economic activities

Occupation 1	No. of households 2	No. of persons 3	Gross income (in Rs.) 4	Gross income		Net income (in Rs.) 7	Net income	
				Per household 5	Per capita 6		Per household 8	Per capita 9
Agriculture	3	41	3,779.75	473	92	2,705.00	472	66
Carpentry with livestock	1	3	1,115.00	1,115	372	1,115.00	1,115	372
Agriculture labour	4	11	642.00	161	58	642.00	161	58
Services	2	2	1,860.00	930	930	1,860.00	930	930
Agriculture and forest labour	51	258	25,705.00	504	100	21,893.75	504	85
Agriculture labour and forest labour	8	31	2,524.00	316	81	2,524.00	316	81
Agriculture and labour (other than agricultural and forest labour)	8	44	4,766.00	596	108	4,185.75	596	95
Agriculture and business	2	9	1,481.00	741	165	1,012.00	740	112
Agriculture and service	1	9	617.00	617	69	589.50	617	66
Agriculture and agricultural labour	2	10	482.00	241	48	454.75	241	45
Agriculture and livestock	2	13	2,733.50	1,367	210	2,458.00	1,366	189
Agriculture and rent of cart	1	3	286.00	286	95	251.00	286	84
Agricultural labour and labour (other than agricultural and forest)	3	13	747.00	249	57	747.00	249	57
Agriculture, forest labour and livestock	8	53	5,062.00	633	96	4,660.75	633	88
Agriculture, agricultural labour and livestock	1	5	715.00	715	143	479.00	715	96
Agriculture, business and livestock	1	5	2,538.50	2,539	508	2,239.00	2,359	448
Agriculture, business and forest labour	1	8	805.00	805	101	591.00	805	74
Agriculture, forest labour and labour	7	40	4,458.00	637	111	3,812.00	637	95
Agriculture, business and labour	1	5	798.00	798	160	726.00	798	145
Agriculture, labour and livestock	4	23	3,841.00	960	167	2,592.00	960	113
Agriculture, agricultural labour and forest labour	16	85	5,634.50	355	67	5,445.00	340	64
Agriculture, forest labour and service	1	4	424.00	424	106	392.00	424	106
Agricultural labour, forest labour and livestock	1	5	506.00	506	101	469.00	506	82
Agricultural labour, forest labour and labour	1	4	246.50	246	62	241.00	246	62
Agriculture, agricultural labour and labour	2	8	633.00	317	80	621.00	319	80
Agriculture, agricultural labour, forest labour and livestock	3	18	2,776.50	839	140	2,104.30	838	117
Agriculture, agricultural labour, forest labour and labour	3	14	1,524.50	508	109	1,390.75	508	99
Grand Total	143	724	76,495.75	535	106	66,140.75	535	91

TABLE XVIII

Distribution of households by occupation, income and number of members

Occupation 1	No. of households 2	Number of households in the income range of (in Rs.)										
		Less than 250	251 to 360	361 to 480	481 to 720	721 to 960	961 to 1,200	1,201 to 1,500	1,501 to 2,500	2,501 to 3,500	3,501 to 5,000	Above 5,000
		3	4	5	6	7	8	9	10	11	12	13
Primary	139	40	21	28	30	14	2	2	2	..	..	..
Secondary	1	..	..	..	..	..	1	..	..	..	..	..
Tertiary	3	..	..	..	2	..	1	..	..	..	..	..
Total	143	40	21	28	32	14	4	2	2	..	..	..

Occupation 1	Number of persons				No. of equivalent adult males per household	No. of gainfully employed persons per household
	Males above 12 years	Females above 12 years	Males below 12 years	Females below 12 years		
	14	15	16	17		
Primary	207	181	154	170	1.49	2.53
Secondary	1	1	..	1	1.00	1.00
Tertiary	3	1	2	3	3.00	1.33
Total	211	183	156	174	1.47	2.49

TABLE XIX

Annual income of households by occupation

Occupation of households 1	Total No. of households 2	Annual income of households in the range of					
		Less than Rs. 250	Rs. 251 to 360	Rs. 361 to 480	Rs. 481 to 720	Rs. 721 to 960	
		3	4	5	6	7	
Primary	139	7,305.75	6,476.00	11,384.75	17,242.75	11,189.50	
Secondary	1	..	..	..	..	..	
Tertiary	3	..	..	..	1,191.00	..	
Total	143	7,805.75	6,476.00	11,384.75	18,433.75	11,189.50	

Occupation of households 1	Annual income of households in the range of						
	Rs. 961 to 1,200	Rs. 1,201 to 1,500	Rs. 1,501 to 2,500	Rs. 2,501 to 3,500	Rs. 3,501 to 5,000	Above Rs. 5,000	Total
	8	9	10	11	12	13	14
Primary	2,092.00	2,661.00	3,783.00	..	..	..	62,634.75
Secondary	1,115.00	..	..	..	..	..	1,115.00
Tertiary	1,200.00	..	..	..	..	..	2,391.00
Total	4,407.00	2,661.00	3,783.00	..	..	..	66,140.75

G-9

TABLE XX

Expenditure pattern of households

Occupation	No. of household	Total No. of members in the household	Expenditure on food		Expenditure on clothing and footwear	
			Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household
1	2	3	4	5	6	7
Primary	139	712	51,343.75	369.00	10,170.25	76.00
Secondary	1	3	32.00	32.00	20.00	20.00
Tertiary	3	9	96.50	32.16	20.00	66.83
Total	143	724	52,745.25	368.90	10,570.75	74.00

Occupation	Expenditure on fuel and lighting		Expenditure on housing		Expenditure on ceremonies and functions		Expenditure on services	
	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household
1	8	9	10	11	12	13	14	15
Primary	1,06.50	8.00	5,076.00	37.00	3,700.50	27.00	402.25	3.00
Secondary	6.00	6.00	..	..	..	..	5.00	5.00
Tertiary	33.00	11.00	..	..	51.00	17.00	25.00	8.33
Total	1,105.50	8.07	5,076.00	35.00	3,751.50	26.00	432.25	3.00

Occupation	Miscellaneous annual expenditure		Percentage of expenditure on miscellaneous		Percentage of expenditure on miscellaneous		No. of households	
	Expenditure (in Rs.)	Expenditure per household	Total annual expenditure (in Rs.)	Percentage of expenditure on miscellaneous	Total annual expenditure (in Rs.)	Percentage of expenditure on miscellaneous	With surplus budget	With deficit budget
1	16	17	18	19	20	21	22	23
Primary	5,368.75	38.00	7,7118.00	66.61	6.36	62,634.75	32	107
Secondary	80.00	30.00	673.00	66.76	11.80	1,11.00	1	..
Tertiary	93.00	31.66	1,377.00	70.37	7.12	2,394.00	2	1
Total	5,486.75	38.00	79,168.00	66.59	6.91	66,140.75	35	108

Occupation	If surplus, how it is disposed of	If deficit, ways to meet deficit				Total
		New debts	Remittance	Sale of assets	Other ways	
1	24	25	26	27	28	29
Primary	Not stated	7,340	4,649	200	6,829	19,058
Secondary	"	..	..	..	..	..
Tertiary	"	..	..	..	..	..
Total	"	7,380	4,649	200	6,876	19,105

TABLE XXI

Expenditure pattern according to different items of expenditure

Items		Amount (in Rs.)	Percentage to total
1		2	3
1 Expenditure on food	(a) Cereals	38,811-00	48.98
	(b) Pulses	4,314-75	5.45
	(c) Spices & salt	2,442-50	3.09
	(d) Vegetables	1,139-00	1.44
	(e) Milk & milk products	2,244-50	2.83
	(f) Sugar, gur, etc.	1,750-75	2.21
	(g) Meat, fish, etc.	2,042-75	2.59
	Total expenditure on food	52,745-25	66.59
2 Expenditure on clothing and footwear	Total	10,570-75	13.39
3 Expenditure on fuel and lighting	(a) Fuel	25-00	0.04
	(b) Kerosene	1,080-50	1.36
	(c) Electricity	..	..
	Total expenditure on fuel and lighting	1,105-50	1.40
4 Expenditure on housing	(a) House rent	..	..
	(b) House repairing	5,076-00	6.42
	Total expenditure on housing	5,076-00	6.42
5 Expenditure on ceremonies and functions	Total	3,751-50	4.74
6 Expenditure on services	(a) Washerman	..	..
	(b) Barber	324-75	0.41
	(c) Brahmin	71-75	0.09
	(d) Others	35-75	0.05
	Total expenditure on services	432-25	0.55
7 Miscellaneous annual expenditure	(a) Travelling	437-00	0.55
	(b) Tobacco, pan, drinks, etc.	4,277-25	5.38
	(c) Medicine	350-00	0.44
	(d) Education	422-50	0.54
	(e) Litigation	..	..
	(f) Others	..	..
	Total miscellaneous expenditure	5,486-75	6.91
Total annual expenditure		79,168-00	100.00

TABLE XXII

Annual expenditure according to occupation and income range

Occupation	Items of expenditure	Income range								
		Less than Rs. 250			Rs. 251 to Rs. 360			Rs. 361 to Rs. 480		
		No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household
1	2	3	4	5	6	7	8	9	10	11
Primary	Food	40	3,145.00	78.63	21	5,034.25	240.20	23	9,525.00	340.00
	Clothing and footwear	40	2,007.50	50.19	21	1,014.00	50.00	23	1,791.00	57.00
	Fuel and lighting	19	235.00	12.37	12	97.50	8.13	19	208.50	11.00
	Housing	2	15.00	7.50	6	465.00	77.50	10	1,310.00	131.00
	Ceremonies and functions	34	744.50	22.00	15	114.00	7.60	24	341.00	14.00
	Services	12	47.50	3.96	11	57.00	5.18	13	60.00	5.00
	Miscellaneous	33	1,317.00	39.91	19	559.75	29.46	23	1,006.00	44.00
	Total	40	13,015.00	328.00	21	8,241.50	388.00	28	14,048.00	502.00
Secondary		..	..	..	..	Nil	..	..	..	..
Tertiary		..	..	..	..	Nil	..	..	..	..

Occupation	Item of expenditure	Income range								
		Rs. 481 to 720			Rs. 721 to 960			Rs. 961 to Rs. 1,200		
		No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household
1	2	12	13	14	15	16	17	18	19	20
Primary	Food	30	13,341.00	455.00	14	9,375.00	670.00	2	1,348.00	674.00
	Clothing and footwear	10	2,000.00	200.00	14	1,757.00	125.50	2	280.00	140.00
	Fuel and lighting	22	196.50	8.93	12	121.00	10.08	2	40.00	20.00
	Housing	9	1,005.00	111.67	4	521.50	130.38	..	..	..
	Ceremonies and functions	29	1,149.00	39.62	11	541.00	49.18	2	345.00	172.50
	Services	13	196.75	15.13	9	13.00	1.44	1	5.00	5.00
	Miscellaneous	28	1,201.00	42.90	14	751.00	53.64	2	155.00	77.00
	Total	30	19,939.50	669.00	14	14,771.00	1,055.00	2	2,173.00	1,086.00
Secondary	Food	2	709.50	354.75	..	..	..	..	..	..
	Clothing and footwear	2	159.50	79.75	..	..	..	..	..	..
	Fuel and lighting	2	23.00	11.50	..	..	..	..	..	..
	Housing	..	..	..	..	..	..	..	..	..
	Ceremonies and functions	2	31.00	15.50	..	..	..	..	..	..
	Services	2	10.00	5.00	..	..	..	..	..	..
	Miscellaneous	2	93.00	46.50	..	..	..	..	..	..
	Total	2	1,022.00	511.00	..	..	..	..	..	..
Tertiary	Food	..	..	..	..	..	..	..	..	..
	Clothing and footwear	..	..	..	..	..	..	1	342.00	342.00
	Fuel and lighting	..	..	..	..	..	..	1	200.00	200.00
	Housing	..	..	..	..	..	..	1	6.00	6.00
	Ceremonies and functions	..	..	..	..	..	..	..	..	..
	Services	..	..	..	..	..	..	..	..	..
	Miscellaneous	..	..	..	..	..	..	1	5.00	5.00
	Total	..	..	..	..	..	..	1	80.00	80.00

TABLE XXII-contd.

Annual expenditure according to occupation and income ranges-contd.

Occupation	Item of expenditure	Income range								
		Rs. 1,201 to Rs. 1,500			Rs. 1,501 to Rs. 2,500			Rs. 2,501 to Rs. 3,500		
		No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household	No. of households	Total annual expenditure	Average expenditure per household
1	2	21	22	23	24	25	26	27	28	29
Primary	Food	2	1,540.00	770.00	2	1,502.00	751.00	..	..	..
	Clothing and footwear	2	300.00	150.00	2	130.00	65.00	..	..	..
	Fuel and lighting	2	31.00	16.00	2	70.00	35.00	..	..	..
	Housing	1	10.00	10.00	2	1,000.00	500.00	..	..	..
	Ceremonies and functions	1	10.00	10.00	1	6.00	6.00	..	..	..
	Services	2	6.00	3.00	1	6.00	6.00	..	..	..
	Miscellaneous	2	244.00	122.00	2	75.00	37.50	..	..	..
	Total	2	2,141.00	1,071.00	2	2,789.00	1,349.50	..	..	..
Secondary	Food	1	260.00	260.00	..	..	..	..	..	..
	Clothing and footwear	1	50.00	50.00	..	..	..	..	..	..
	Fuel and lighting	1	10.00	10.00	..	..	..	..	..	..
	Housing	..	..	..	..	..	..	..	..	..
	Ceremonies and functions	1	20.00	20.00	..	..	..	..	..	..
	Services	1	15.00	15.00	..	..	..	..	..	..
	Miscellaneous	..	..	..	..	..	..	..	..	..
	Total	1	355.00	355.00	..	..	..	..	..	..
Tertiary		..	..	..	..	Nil	..	..	..	..

TABLE XXIII

Particulars about the fairs and festivals commonly visited by the villagers

Name of the fair	Distance from the village (in miles)	When held	Main attraction	Duration	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural and social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities, and different activities
1	2	3	4	5	6	7	8	9	10	11
Darbar	11 miles	Before Holi, i.e., in March	Agricultural and cattle show	For 7 to 10 days	10 to 15 thousand	Ornaments, utensils, cloths, dry fish	Film show organised by District Information office	..	..	§

§ On every Sunday business men from Ahwa and from near-by villages come in Ghadvi to sell various commodities such as cloths, grains, glass bangles, other ornaments, utensils, fish, oil and other primary needs. The villagers go into bazar and purchase the things required. Persons from near-by villages also come there for purchasing the requirements.

APPENDIX II
Timbers in Dangs

Local name	Botanical name	Uses
Babel	<i>Acacia arabica</i>	Wood used for house-building, carts, carriages and their parts, boat-building and their parts, sugar and oil-presses, rice-pou-nders, agricultural implements, Persian wheels, well curbs, coo-per's work, packing for butlers of railway rolling stock, carving and turning including carved dies for cloth stamping. Good fuel gives good charcoal. Gum from bark is largely collected. Branches, leaves and pods are fed to cattle, sheep and goats. Thorny bran-ches used for fence-hed. Tree sometimes used for rearing lac insects.
Bela	<i>Aegle marmelos</i>	Wood used for bindings, agricultural implements, carts, naves of wheels, shafts, axle, pestles of oil and sugar mills, tool-handles, carving and carvings. The chief value of the tree lies in its fruit, the pulp of which is used medicinally. It is said to be added to make it more emacrous. Small boxes are prepared from fruit rind. Twigs and leaves used as cattle fodder. This tree is held sacred and its leaves are offered to the god Shiva.
Limba	<i>Artocarpus indica</i>	Wood used for house-building posts, beams, door and window frames, furniture, carts and their parts, ship and boat-bu-ilding, ploughs, oilmills, cigar-boxes and carved idols. Bark, gum, leaves and flowers are all used in medicine, while the seeds yield an oil (neem or margosa oil, used in medicine, for soap making and burning.
Garnudi	<i>Croton tiglii</i>	Wood used for house-building chiefly beams, posts and scant-lings, bridge-posts, carts and their parts, agricultural implements, rice-pou-nders, boat-building, bows, tool-handles, and turning. It is recommended for bels, lates for machinery by Graham Anderson; it is an excellent fuel, and gives good charcoal of bright colour and good rings. Pulp eaten by bears and monkeys; used med-icinally as a purgative; also used to flavour tobacco. Bark used for tanning.
Pipli	<i>Ficus religiosa</i>	Wood used for fuel. Wood suitable for furniture. Fruit is one of the favourite foods of the large pigeon, (<i>Cropophaga bicolor</i>) in the Coco Islands (Prains).
Savin	<i>Cordia alliodora</i>	Wood used for planking, floor panels, furniture and cabinet-work, carriages, pulanquias, ploughs, sluices, axes, well-construction, drum to favourite wood, grain-measures, dug-out-canoes, keels and thwarts of boats, carts, cooper's work, gunstocks, interior pa-nelling and lining of railway carriages, boxes and trunk-cases, conchs, toys, carved images, picture-frames, sounding-boards of musical instruments; pronounced very good for match manufa-cture; makes fairly good unbleached wood pulp. Root, leaves, flo-wers and fruits used medicinally. Fruit is eaten by poor classes in Satpulas and also by cattle.

Local name	Botanical name	Uses
Dhaman	<i>Grewia tiliaefolia</i>	Wood used for boats, masts, oars, ploughs, harrows, bows, shoulder-poles, handles of hoes and axes, house posts, door and window-frames, bedsteads and other furniture, carts, golf clubs, cooper's work including oil- casks; has been tried for beer casks with ex-ccellent results. It would supplant English oak for casks, if supplied in large quantities. Young twigs and leaves good fodder for cattle. Inner bark yields a fibre for cordage. Acid flavoured fruits are eaten.
Bondara	<i>Lagerstroemia parviflora</i>	Wood used for house-building, carts, agricultural implements, furni-ture, boats, tool-handles, cooper's work, railway sleepers; might be suitable for paving blocks; good fuel; gives good charcoal. Bark and leaves used for tanning. Bark gum sweet and edible. Leaves are fodder for buffaloes. 'Tasar' silk-worm will feed on the leaves.
Mahuda	<i>Madhuka indica</i>	Wood used for house-building, bridge-construction, trenails, carts, furniture; valued for ship's keels and for planking below the water-line. Flowers are eaten raw, cooked or roasted. Seeds con-tain about 30 per cent of yellow oil; used for lamps, for manufactu-ring soaps and for candles. It is also used as an adulterant or substitute for ghee. Bark, flowers and oil are used medicinally.
Amla	<i>Spondias mangifera</i>	Wood is useless. It gives from the bark wounds an insipid gum somewhat resembling gum-arabic, but darker. Fruit is eaten, more usually pickled or made into curries. Leaves and fruits used medicinally. Bark used for tanning.
Bedan	<i>Terminalia belerica</i>	Wood is used for inferior house-building, planking, coffee-boxes, dug-out-canoes, side planks of boats and catamarans (S. India), carts and their parts, grain-measures, cooper's work, turning. Timber, if rendered impervious against attacks of white ants and dry-rot, would probably make excellent and cheap railway sleepers; re-commended as definitely suitable for ply-wood work as it makes into good ply-wood of pleasing apperance. Fruit, beleric myra-bolans of commerce, is used for dyeing cloth, leather and mark-ing ink. Kernels are generally eaten, but produce symptoms of poisoning if eaten in large quantities. Fruit used medicinally; oil from kernels is used for hair. An insipid gum issues from wo-unds in the bark and is not of much use as it is insoluble in water.
Hardan	<i>Terminalia chebula</i>	Wood is used for house-building (beams, scantlings, planking and door-frames), furniture, carts and their parts, agricultural imple-ments, oars, and turning. The dried ripe fruits are the black or chebulic myrabolans of commerce. They are ovoid, more or less furrowed longitudinally, and of a yellowish-brown colour. There are two chief varieties to be met with in the bazars: <i>harda</i> , of a dark yellowish-brown colour, and <i>rangari harda</i> , smaller and of lighter colour. These fruits are extensively exported to Europe,

Local name

Botanical name

Uses

Hardan-contd.

and are valuable in the arts, as they contain a considerable amount of astringent principle. Bruised and immersed in water containing iron filings or salts of iron, they yield ink, and mixed with alum in solution, a good yellow dye. They are held in high repute as medicinal agents, and are a good substance for galls in lotion. Six fruits are administered internally in dysentery, bleeding piles and other diseases requiring tonic astringents. The unripe dried fruits are called *hara-hrda*. They are small, oval, black shrivelled bodies possessing the same properties as the ripe fruits and are generally administered in the same cases, having been previously powdered, in ghee or castor oil. Curious hollow round galls, are found on the leaves of this tree, supposed to be caused by some unknown insect having deposited its ova there. They are very astringent, and are given in cases of infantile diarrhoea, and used in making ink, in dyeing and in tanning. They are known as *harda-phal* in the Deccan or *kadu-ray* in Tamil. The bark is also used in tanning.

Sajad

Terminalia tomentosa

Wood used for house-building, rough furniture, carts, ships and boat building (much used as mining timber in collieries); used for oil-mills, rice-pounders, agricultural implements, railway sleepers. Excellent fuel and furnishes good charcoal. Bark is used for tanning and dyeing black. Ashes of the bark give a kind of lime eaten with betel-leaf. The 'Tasar' silk-worm feeds on its leaves and lac is occasionally gathered from its branches. It gives a brown gum.

Source :

Gazetteer of Bombay State, Vol. A, Botany, Part II, Timbers, 1957

GLOSSARY

A

- Amarvel* . . . *Cuscuta reflexa* tree
Amla . . . *Phyllanthus emblica* tree
Ana . . . Usually the first occasion after marriage when a married girl goes to her husband's house
Anwar . . . The best man
Arni . . . *Clerodendron phlomidis* tree
Aut patti . . . Acreage of land that can be ploughed with one plough and a pair of bullocks

B

- Babul* . . . *Acacia arabica* tree
Bagayat . . . Garden land
Bandi . . . A waist coat or jacket
Barsinga . . . A headdress with horn worn by the groom at the time of marriage
Bedan . . . *Terminalia belerica* tree
Bhader . . . A wild goat
Bhagar . . . Gruel
Bhagats . . . Devotees
Bhuva . . . A religious head priest
Bidi . . . Indigenous cigarettes
Billa . . . *Aegle marmelos* tree
Bondara
 (Burandu) . . . *Lagerstroemia parviflora* tree

C

- Chappals* . . . Loose sandals
Choli . . . A blouse; a pulse
Chora . . . A village rest house or *chardi*
Chori . . . The square enclosure in which the bride and the bridegroom take ceremonial rounds of the holy fire
Chutney . . . Sauce

D

- Dai* . . . A midwife
Dal . . . Pulses
Dapa . . . A compulsory payment on social occasion
Darbar . . . Royal court
Deshi . . . Country
Devasthan . . . Place of a deity
Dhaman . . . *Grevia asiatica* tree
Dhandhu . . . *Anogeissus latifolia* tree
Dharmashala . . . A serai
Dhoti . . . A white garment worn round the waist by men
Diwas . . . A funeral ceremony performed after the fifth day of a death
Doti . . . A type of coarse cotton cloth

E

- Eliyan* . . . Armlet

F

- Fenta* . . . A turban
Fodchi . . . A specie of a snake

G

- Garba* . . . Singing with dance in a circle; a well-known folk-dance of Gujarat
Garmalo . . . *Cassia fistula* tree
Ghee . . . Clarified butter
Gur . . . Jaggery

H

- Haldaro* . . . *Adina cordifolia* tree
Hansdi . . . An ornament put on neck
Hardan . . . *Terminalia chebula* tree
Hastamelap . . . Joining the hands of bride and bridegroom in marriage

J

- Jirayat* . . . Dry crop land

K

- Kachhota* . . . Tight tucking up of front pleats of sari at the back
Kadu . . . A bracelet
Kamalia . . . A specie of snake
Katas . . . A specie of bamboo
Kahalya . . . A type of Dangi tribal drum
Kalam . . . A kind of tree; *Mitragyna parvifolia*
Kanithi . . . Neck-wear
Kap . . . A large stud-like ornament of gold or jewel worn by a woman in the lobe of each ear
Karbhari . . . Manager; village headman
Khaddar . . . A coarse handwoven cotton cloth
Khambhi . . . A stone or wooden memorial erected in honour of one who has laid his life in some chivalrous or selfless cause
Kharsani . . . Niger seed; *Verbascina sativa*
Khatla . . . A cot
Kodari . . . An inferior cereal
Kudi . . . *Wrightia tinctoria* tree
Kudid . . . Horse-gram
Kumkum . . . Vermilion; red turmeric powder used for a mark on the forehead
Kup . . . Demarcated portion of forest
Kutchu . . . Raw; of dried mud; makeshift
Kyari land . . . Rice land

GLOSSARY

L

- Langot* . . . A piece of cloth worn round loins
Limba . . . *Azadirachta indica* tree

M

- Madana* . . . Drums
Mahuda . . . *Madhuka indica* tree
Mandap . . . A pandal
Mantel . . . A specie of bamboo
Mung . . . Green gram; a kind of green bean
Musli . . . *Orchis latifolia* tree
Muski . . . A storing receptacle made of wickers

N

- Nagli* . . . A coarse grain, *Eleusine Corcoana*
Nagpheni . . . *Sensiviera roxburgiana* tree
Nath or tali . . . Nose ring
Nived . . . An offering of eatables to the deity

O

- Odhni* . . . Upper garment
Ota . . . A sitting platform

P

- Pagaran* . . . An ear-clip with chain
Palang . . . A cot
Palao . . . Free end of a sari
Panch . . . Headmen of a caste or community
Panchuro . . . A ceremony performed on the fifth day of the birth of a male child and on the third day of that of a female
Patedari . . . A holder of land on lease
Patla . . . Low stool
Pat . . . Wooden bench
Paralakyan . . . A type of necklace
Pen . . . A ceremony in which a bride price is given
Pipal . . . *Ficus religiosa* tree

P-contd.

- Pithi* . . . Paste made of turmeric powder and oil
Polka . . . Blouse
Ponkhavun . . . To welcome or receive the bride, the bridegroom or both with an auspicious ceremony
Pucca . . . Solidly built; durable
Puja . . . Worship

R

- Rakshasas* . . . Demons
Rangau . . . Wild buffaloes
Ras . . . A type of folk-dance
Roicha . . . *Cymbopogon schoenanthus* grass
Roza . . . A strict fast observed by Muslims

S

- Sajad* . . . *Terminalia tomentosa* tree
Sama . . . Inferior cereal
Sambar . . . A specie of deer
Semala . . . *Bombax malabaricum* tree
Shukars . . . Hunters
Sim . . . Lands of the village outside the residential area
Sisam . . . *Dalbergia sissoo* tree
Sitan . . . *Gmelina arborea* tree
Sonaru . . . *Ashraanthus aspera* tree
(aghelda)

T

- Tadpu* . . . A musical instrument resembling a pipe
Toran . . . Festoon
Tucer . . . Pulse

U

- Udid* . . . Black gram, *Phaseolus radiatus*
Uthi ani . . . A type of marriage in which a girl compels a boy to marry her

V

- Vando* . . . *Loranthus longiflorus* tree
Vari . . . A cereal resembling rice

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

AGARTALA—

Laxmi Bhandar Books & Scientific Sales (R)

AGRA—

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

AHMADNAGAR—

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

AHMEDABAD—

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

AJMER—

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

ALIGARH—

Friend's Book House, Muslim University Market

ALLAHABAD—

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

AMBALA—

English Book Depot, Ambala Cantt.
Seth Law House, 3719, Railway Road, Ambala
Cantt. (R)

AMRITSAR—

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

ANAND—

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

ASANSOL—

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

BANGALORE—

The Bangalore Legal Practitioner Co-operative
Society Ltd., Bar Association Building

S. S. Book Emporium, 118, Mount Joy Road
The Bangalore Press, Lake View, Mysore Road,
P. O. Box 507

The Standard Book Depot, Avenue Road

Vichara Sahitya Private Ltd., Balepet

Makkala Pustaka Press, Balamandira, Gandhinagar

Maruthi Book Depot, Avenue Road (R)

International Book House Private Ltd., 4-F, Mahatma
Gandhi Road

Navakarnataka Pubns. Private Ltd., Majestic Circle (R)

BAREILLY—

Agarwal Brothers, Bara Bazar

BARODA—

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

BEAWAR—

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

BELGHARIA—

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

BHAGALPUR—

Paper Stationery Stores, D. N. Singh Road

BHOPAL—

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

BHUBANESWAR—

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

BIJAPUR—

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

BIKANER—

Bhandani Bros. (R)

BILASPUR—

Sharma Book Stall, Sadar Bazar (R)

BOMBAY—

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

List of Agents-contd.

BOMBAY-contd.

D. B. Taraporewala Sons & Co., (P) Ltd., 210,
Dr. Dadabhai Naoroji Road
Thacker & Co., Rani Chhatrao Road
N. M. Tripathi Private Ltd., Princess Street
The Kothari Book Depot, King Edward Road
P. H. Rama Krishna & Sons, 147, Rajaram Bhuvan,
Shivaji Park Road No. 5 (R)
C. Jannadas & Co., Bookellers, 146-C, Princess St.
Indo Nath & Co., A 6, Daulat Nagar, Bodivli
Minerva Book Shop, Shop No. 1/80, N. Subhas Road
Academic Book Co., Association Building, Girgaum
Road (R)
Dominion Publishers, 23, Bell Building, Sir P. M.
Road (R)
Bombay National History Society, 91, Walkeshwar
Road (R)
Dowmado & Co., 15, Narina Building, Ballard
Estate (R)
Asian Trading Co., 119, the Mirabell, P.B. 1505 (R)

CALCUTTA—

Chatterjee & Co., 3/1, Bacharam Chatterjee Lane
Dass Gupta & Co. Ltd., 51/2, College Street
Hindu Library, 60 A, Bolaram De Street
S. K. Lahiri & Co., Private Ltd., College Street
M. C. Sarkar & Sons Private Ltd., 14, Bankim
Chatterjee Street
W. Newman & Co., Ltd., 3, Old Court House Street
Oxford Book and Stationery Co., 17, Park Street
R. Chambray & Co., Ltd., Kent House, P. 33, Mission
Road Extension
S. C. Sarkar & Sons Private Ltd., I.C. College Square
Thacker Spink & Co., (1933) Private Ltd., 3, Esplanade
East
Firma K. L. Mukhopadhyaya, 9/1A, Banchha Ram
Akrar Lane
K. K. Roy, P. Box No. 10210, Calcutta-19 (R)
Sm. P. D. Upadhyay, 77, Muktaran Babu Street (R)
Universal Book Dist., 8/2, Hastings Street (R)
Modera Book Depot, Chowringhee Centre (R)
Soor & Co., 125, Canning Street
S. Bhattacharjee, 49, Dharamda Street (R)
Mukherjee Library, 10, Sarba Khan Road
Current Literature Co., 203, Mahatma Gandhi Road
The Book Depositor, 4/1, Madan Street (1st Floor) (R)
Scientific Book Agency, Netaji Subhas Road (R)
Reliance Trading Co., 17/1, Banku Bihari Ghose Lane,
District Howrah (R)
Indian Book Dist. Co., 6512, Mahatma Gandhi Road (R)

CALICUT—

Touring Book Stall (R)

CHANDIGARH—

Superintendent, Government Printing & Stationery,
Punjab
Jain Law Agency, Flat No. 8, Sector No. 22
Rama News Agency, Bookellers, Sector No. 22
Universal Book Store, Booth 25, Sector 22-D

English Book Shop, 34, Sector 22-D (R)
Mehta Bros., 15-Z, Sector 22-B (R)
Tandan Book Depot, Shopping Centre, Sector 16 (R)
Kailash Law Publishers, Sector 22-B (R)

CHHINDWARA—

The Verma Book Depot (R)

COCHIN—

Saraswat Corporation Ltd., Palmarakav Road

CUTTACK—

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

DEHRADUN—

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

DELHI—

L. M. Juna & Brothers, Mori Gate
Atma Ram & Sons, Kashmiri Gate
Federal Law Book Depot, Kashmiri Gate
Bahri Bros., 133, Lajpat Rai Market
Bawa Harkishan Dass Bedi (Vijaya General Agencies)
P.B. 2027, Ahata Kedara, Chamalian Road
Book-Well, 4, Sant Narankari Colony, P. B. 1565
Imperial Publishing Co., 3, Faiz Bazar, Daryaganj
Metropolitan Book Co., 1, Faiz Bazar
Publication Centre, Subzimarsh
Youngman & Co., Nai Sarak
Indian Army Book Depot, 3, Daryaganj
All India Educational Supply Co., Shri Ram Buildings
Jawahar Nagar (R)
Dhanwant Medical & Law Book House, 1522,
Lajpat Rai Market (R)
University Book House, 15, U. B. Bangalore Road,
Jawahar Nagar (R)
Law Literature House, 1640, Bahmanpur (R)
Summer Brothers, P. O. Birla Lines (R)
Universal Book & Stationery Co., 16, Netaji
Subhas Marg
B. Nath & Bros., 3308, Chakrawala (Chowri
Bazar) (R)
Rajkumar Prakashan Private Ltd., 8, Faiz Bazar
Premier Book Co., Printers, Publishers & Booksellers
Nai Sarak (R)
Universal Book Traders, 80, Gokhle Market
Tech. & Commercial Book Co., 75, Gokhle
Market (R)
Saini Law Publishing Co., 1419, Chabiganj
Kashmiri Gate (R)
G. M. Akula, Bookellers & Stationers, 309, Nehru
Bazar (R)
Sat Narain & Sons, 3141 Mohd. Ali Bazar,
Mori Gate

DELHI-contd.

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

DHANBAD—

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

DHARWAR—

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

ERNAKULAM—

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

FEROZEPUR—

English Book Depot, 78, Jhoke Road

GAUHATI—

Mokshada Pustakalaya

GAYA—

Sahitya Sadan, Gautam Budha Marg

GHAZIABAD—

Jayana Book Agency (R)

GORAKHPUR—

Vishwa Vidyalyaya Prakashan, Nakhes Road

GUDUR—

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

GUNTUR—

Book Lovers Private Ltd., Kadriguda, Chowrasta

GWALIOR—

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

HUBLI—

Pervaje's Book House, Koppikar Road

HYDERABAD—

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

IMPHAL—

Tikendra & Sons, Booksellers (R)

INDORE—

Wadhwa & Co., 56, M. G. Road
Swarup Brother's, Khajuri Bazar (R)
Madhya Pradesh Book Centre, 41, Ahilya Pura (R)
Modern Book House, Shiv Vilas Palace (R)
Navyug Sahitya Sadan, Publishers & Booksellers,
10, Khajuri Bazar (R)

List of Agents-contd.

JABALPUR—

Modern Book House, 286, Jawaharganj
National Book House, 135 Jai Prakash Narain Marg (R)

JAIPUR—

Government Printing and Stationery Department,
Rajasthan
Bharat Law House, Booksellers & Publishers,
Opp., Prem Prakash Cinema
Garg Book Co., Tripolia Bazar
Vani Mandir, Sawai Mansingh Highway
Kalyan Mal & Sons, Tripolia Bazar (R)
Popular Book Depot, Chaura Rasta
Krishna Book Depot, Chaura Rasta (R)
Dominion Law Depot, Shah Building, P.B. No. 23 (R)

JAMNAGAR—

Swadeshi Vastu Bhandar

JAMSHEDPUR—

Amar Kitab Ghar, Diagonal Road, P. B. 78
Gupta Stores, Dhatkidih
Sanyal Bros., Booksellers & News Agents, Bistapur
Market (R)

JAWALAPUR—

Sahyog Book Depot (R)

JHUNJHUNU—

Shashi Kumar Sarat Chand (R)
Kapram Prakashan Prasaran, 1/90 Namdha Niwas, Azad
Marg (R)

JODHPUR—

Dwarka Das Rathi, Wholesale Books and News Agents
Kitab-Ghar, Sojati Gate
Choppra Brothers, Tripolia Bazar

JULLUNDUR—

Hazooria Bros., Mai Hiran Gate (R)
Jain General House, Bazar Bansanwala
University Publishers, Railway Road (R)

KANPUR—

Advani & Co., P. Box 100, The Mall
Sahitya Niketan, Shradhanand Park
The Universal Book Stall, The Mall
Raj Corporation, Raj House P. B. 200, Chowk (R)

KARUR—

Shri V. Nagaraja Rao, 26, Srinivasapuram (R)

KODARMA—

The Bhagwati Press, P.O. Jhumri Tilaiya, Dt. Hazaribagh

KOLHAPUR—

Maharashtra Granth Bhandar, Mahadwar Road (R)

KOTA—

Kota Book Depot (R)

KUMTA—

S. V. Kamat, Booksellers & Stationers (N. Kanara)

LUCKNOW—

Soorina Sahitya Depot (State Book Depot)
Balkushna Book Co., Ltd., Hazratganj
British Book Depot, 84, Hazratganj

List of Agents-contd.

List of Agents-contd.

LUCKNOW-contd.

Ram Advani, Hazratganj, P. B. 154
Universal Publishers (P) Ltd., Hazratganj
Eastern Book Co., Lalbagh Road
Civil & Military Educational Stores, 106/B Sadar Bazar (R)
Aquarium Supply Co., 213, Faizabad Road (R)
Law Book Mart, Amin-Ud-Daula Park (R)

LUDHIANA—

Lyall Book Depot, Chaura Bazar
Mohindra Brothers, Katcheri Road (R)
Nanda Stationery Bhandar, Pustak Bazar (R)
The Pharmacy News, Pindi Street (R)

MADRAS—

Superintendent, Government Press, Mount Road
Account Test Institute, P. O. 760 Emgore
C. Subbiah Chetty & Co., Triplicane
K. Krishnamurthy, Post Box 384
Presidency Book Supplies, 8, Pycroft Road, Triplicane
P. Vardachary & Co., 8, Linghi Chetty Street
Palani Parchuram, 3, Pycroft Road, Triplicane
NCBH Private Ltd., 199, Mount Road (R)
V. Sadanand, The personal Bookshop, 10, Congress Buildings, 111, Mount Road (R)

MADURAI—

Oriental Book House, 258, West Masi Street
Vivekananda Press, 48, West Masi Street

MANDYA SUGAR TOWN—

K. N. Narimhe Gowda & Sons (R)

MANGALORE—

U. R. Shenoy Sons, Car Street, P. Box 128

MANJESHWAR—

Mukenda Krishna Nayak (R)

MATHURA—

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

MEERUT—

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

MONGHYR—

Anusandhan, Minerva Press Buildings (R)

MUSOORIE—

Cambridge Book Depot, The Mall (R)
Hind Traders (R)

MUZAFFARNAGAR—

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

MUZAFFARPUR—

Scientific & Educational Supply Syndicate
Legal Corner, Tikunio House, Amgola Road (R)
Tirhut Book Depot (R)

MYSORE—

H. Venkateswami & Sons, New Statue Circle
Peoples Book House, Opp., Jagan Mohan Palace

Geeta Book House, Booksellers & Publishers Krishna
murthipuram (R)
News Paper House, Lansdowne Building (R)
Indian Mercantile Corporation, Toy Palace Ramvilas (R)

NADIAD—

R. S. Desai Station Road (R)

NAGPUR—

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

NAINITAL—

Coural Book Depot, Bara Bazar (R)

NANDED—

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

NEW DELHI—

Amrit Book Co., Connaught Circus
Bhawani & Sons, 8-F, Connaught Place
Central News Agency, 23/90, Connaught Circus
Empire Book Depot, 278 Aliganj
English Book Stores, 7-L, Connaught Circus P.O.B. 328
Faqir Chand & Sons, 15-A, Khan Market
Jain Book Agency, C-9, Prem House, Connaught Place
Oxford Book & Stationery Co., Scindia House
Ravi Krishna & Sons (of Lahore), 16-B, Connaught Place
Sikh Publishing House, 7-C, Connaught Place
Suneja Book Centre, 24/90, Connaught Circus
United Book Agency, 31, Municipal Market,
Connaught Circus

Jayana Book Depot, Chhapuwalla Kuan, Karol Bagh
Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar
Saraswati Book Depot, 15, Lady Harding Road
The Secretary, Indian Met. Society, Lodi Road
New Book Depot, Latest Books, Periodicals, Sty. &
Novelles, P. B. 96, Connaught Place
Mehra Brothers, 50-G, Kalkaji
Luxmi Book Stores, 42, Janpath (R)
Hindi Book House, 82, Janpath (R)
People Publishing House (P) Ltd., Rani Jhansi Road
R. K. Publishers, 23, Beadon Pura, Karol Bagh (R)
Sharma Bros., 17, New Market, Moti Nagar
Aapki Dukan, 5/5777, Dev Nagar (R)
Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (R)
H. Chandson, P. B. No. 3034 (R)
The Secretary, Federation of Association of Small
Industry of India, 23-B/2, Rohtak Road (R)
Standard Booksellers & Stationers, Palam Enclave (R)
Lakshmi Book Depot, 57, Regarpura (R)
Sant Ram Booksellers, 16, New Municipal Market
Lody Colony (R)

PANJIM—

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

PATHANKOT—

The Krishna Book Depot, Main Bazar (R)

PATIALA—

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

PATNA—

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

PITHORAGARH—

Maniram Punetha & Sons (R)

PONDICHERRY—

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

POONA—

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

PUDUKOTTAI—

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

RAJKOT—

Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents

RANCHI—

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

REWA—

Superintendent, Government State Emporium V. P.

ROURKELA—

The Rourkela Review (R)

SAHARANPUR—

Chandra Bharata Pustak Bhandar, Court Road (R)

SECUNDERABAD—

Hindustan Diary Publishers, Market Street

SILCHAR—

Shri Nishitto Sen, Nazirpatti (R)

SIMLA—

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

SINNAR—

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

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

For local sales

SHILLONG—

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

SONEPAT—

United Book Agency

SRINAGAR—

The Kashmir Bookshop, Residency Road

SURAT—

Shri Gajanan Pustakalaya, Tower Road

TIRUCHIRPALLI—

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

TRIVANDRUM—

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

TUTICORIN—

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

UDAIPUR—

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

UJJAIN—

Manek Chand Book Depot, Sati Gate (R)

VARANASI—

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

VELLORE—

A. Venkatasubhan, Law Booksellers

VIJAYAWADA—

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

VISAKHAPATNAM—

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

VIZIANAGRAM—

Sarda & Co. (R)

WARDHA—

Swaraj Bhandar, Bhorji Market

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

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List of Agents-*concl.*

Railway Book-stall holders

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

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

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

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

Foreign

S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)
S/S. Aktie Bologat, C. E. Fritzes Kungl. Hovbokhandel,
Fredsgatan-2 Box 1656, Stockholm-16, (Sweden)
Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenberg-
stra 21, Stuttgart No. 11345, Stuttgart den (Germany West)
Shri Iswar Subramanyam 452, Reverse Driv Apt. 6, New
York, 27 N W Y
The Proprietor, Book Centre, Lakshmi Mansions, 49, The
Mall, Lahore (Pakistan)

(On S & R Basis)

The Head Clerk, Govt. Book Depot, Ahmedabad

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

The Employment Officer, Employment Exchange, Dhar
The Asstt. Director, Footwear Extension Centre, Polo
Ground No. 1, Jodhpur

The Officer I/C., Extension Centre, Club Road, Muzaffarpur
The Director, Indian Bureau of Mines, Govt. of India,
Ministry of Mines & Fuel, Nagpur

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

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

Government Printing & Stationery, Rajkot

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

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

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

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

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

Registrar of Companies, Assam, Manipur and Tripura,
Shillong

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

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

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

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

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

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

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

The Registrar of Companies, 162, Brigade Road, Bangalore
The Registrar of Companies, Gwalior

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
Registrar of Companies, Orissa, Cuttack Gandhi, Cuttack

The Registrar of Companies, Gujarat State, Gujarat
Samachar Building, Ahmedabad

Publication Division, Sales Depot, North Block, New Delhi
The Development Commissioner, Small Scale Industries,
New Delhi

The Officer I/C., University Employment Bureau, Lucknow
Officer I/C., S. I. S. I. Extension Centre, Malda

Officer I/C., S. I. S. I. Extension Centre, Habra, Tabaluria,
24 Parganas

Officer I/C., S. I. S. I. Model Carpentry Workshop, Piyali
Nagar, P. O. Burnipur

Officer I/C., S. I. S. I. Chrontanning Extension Centre,
Tangra 33, North Topsia Road, Calcutta-46

Officer I/C., S.I.S.I. Extension Centre, (Footwear), Calcutta
Asstt. Director, Extension Centre, Hyderabad

Asstt. Director, Extension Centre, Krishna Distt. (A.P.)
Employment Officer, Employment Exchange, Jhabua

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

The Registrar of Trade Unions, Kanpur
The Employment Officer, Employment Exchange, Gopal
Bhavan, Morina

The Officer I/C., State Information Centre, Hyderabad
The Registrar of Companies, Pondicherry

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